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CONTENTS/TABLE DES MATIÈRES/ INHALT

Articles/Articles/Artikel

Heresy and Church Discipline: What are the Limits of Tolerance in the Church?	3	'Parakirchliche Organisationen', 'transkonfessionelle Bewegungen' und ihre Beziehung zur Einheit der Kirche	37
L'hérésie et la discipline ecclésiastique: les limites de la tolérance dans l'Eglise.		'Parachurch Organizations', Transconfessional Movements and their Relation to Church Unity.	
Häresie und Gemeindezucht: Wo liegen die Grenzen der Toleranz in der Kirche?		Les « organisations para-ecclésiales », les « mouvements interconfessionnels » et leur rapport avec l'unité de l'Eglise.	
<i>Pierre Berthoud, Aix-en-Provence</i>		<i>Jochen Eber, Basel-Bettingen</i>	
Heresy and Church Discipline: What are the Limits of Tolerance in the Church?	13	The Charismatic Movement and the Church – Conflict or Renewal?	49
L'hérésie et la discipline ecclésiastique: les limites de la tolérance dans l'Eglise.		Le mouvement charismatique et l'Eglise—	
Häresie und Gemeindezucht: Wo liegen die Grenzen der Toleranz in der Kirche?		Conflit ou renouveau ?	
<i>Leif Andersen</i>		Die charismatische Bewegung und die Kirche—Konflikt oder Erneuerung?	
Evangelicals and the Roman Catholic Church since Vatican II	25	<i>Max Turner, London</i>	
Evangelikale und die römisch-katholische Kirche seit dem zweiten Vatikanum.			
Les évangéliques et l'Eglise catholique depuis Vatican II.			
<i>L. de Chirico</i>			

Book Reviews/Recensions/Buchbesprechungen 187

Alvin Plantinga: <i>Warranted Christian Belief</i>	67	Hans Ulrich Reifler: <i>Missionarisches Handeln am Ende des 20. Jahrhunderts: Eine Einführung in die Missiologie</i>	86
DANIEL HILL		KLAUS MÜLLER	
Peter Byrne: <i>The Moral Interpretation of Religion</i>	71	<i>Sinfonia Oecumenica: Feiern mit den Kirchen der Welt. Im Auftrag des Evang. Missionswerks in Deutschland und der Basler Mission hrsg. von Sinfonia Oecumenica</i>	89
MYRON B. PENNER		JOCHEN EBER	
Vinoth Ramachandra: <i>Faiths in Conflict? Christian Integrity in a Multicultural World</i>	73	Nicholas Railton: <i>The German Evangelical Alliance and the Third Reich: An Analysis of the 'Evangelisches Allianzblatt'</i>	90
STEPHEN N. WILLIAMS		JOCHEN EBER	
Philip D. Clayton: <i>God and Contemporary Science (Edinburgh Studies in Constructive Theology)</i>	74	Gerald Bray: <i>Biblical Interpretation Past and Present</i>	92
ROBIN PARRY		CHRISTOPH STENSCHKE	
Margaret A. Farley and Serene Jones (eds.): <i>Liberating Eschatology: Essays in Honor of Letty M. Russell</i>	76	Reinhard Slenczka; Albrecht Immanuel Herzog, Hrsg.: <i>Neues und Altes: Ausgewählte Aufsätze, Vorträge und Gutachten. Bd. 1: Aufsätze zu dogmatischen Themen; Bd. 2: Vorträge für Pfarrer und Gemeinden; Bd. 3: Dogmatische Gutachten und Stellungnahmen</i>	99
ROBIN PARRY		ECKHARD HAGEDORN	
Graham Keith: <i>Hated Without a Cause? A Survey of Anti-Semitism</i>	78	James Richard Linville: <i>Israel in the Book of Kings; the Past as a Project of Social Identity</i>	100
ROBIN PARRY		GORDON McCONVILLE	
P.G. Nelson: <i>Big Bang, Small Voice: Reconciling Genesis and Modern Science</i>	79		
HUGH ROLLINSON			
Cornelis Houtman: <i>Exodus, vol. 3 (Exodus 20-40) (Historical Commentary on the Old Testament)</i>	80		
JAY SKLAR			
Paul Stevens: <i>The Abolition of the Laity: Vocation, Work and Ministry in Biblical Perspective</i>	82		
ANDREW WEST			
Werner Neuer: <i>Adolf Schlatter: Ein Leben für Theologie und Kirche</i>	84		
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- **Heresy and Church Discipline: What are the Limits of Tolerance in the Church?**
- *L'hérésie et la discipline ecclésiastique: les limites de la tolérance dans l'Église*
- *Häresie und Gemeindezucht: Wo liegen die Grenzen der Toleranz in der Kirche?*
- **Pierre Berthoud, Aix-en-Provence**

RÉSUMÉ

Après avoir évoqué brièvement la nature de l'hérésie par rapport à la centralité de la vérité au sein de la foi chrétienne, cet article aborde l'importance de la discipline ecclésiastique du point de vue réformé tout en se référant spécifiquement à la perspective équilibrée que J. Calvin exprime dans l'Institution de la religion chrétienne. Quelques aspects de la question sont traités :

- la nature, les marques et la raison d'être de l'Église, corps du Christ;

- le fondement et les différents aspects de l'autorité spirituelle de l'Église sans pour autant occulter les ministères dans leur rapport avec le sacerdoce universel ;
- la mission essentielle de l'unité du corps du Christ qui cherche à faire face aux divisions et à vivre une saine diversité.

Dans la dernière partie des critères, à la fois doctrinale (J. Stott) et philosophiques (F.A. Schaeffer), sont mise en œuvre dans une tentative d'établir les limites de la tolérance au sein de l'Église contemporaine.

Zusammenfassung

Der Artikel beginnt mit einer kurzen Diskussion des Wesens von Häresien in Bezug zur Zentralität der Wahrheit innerhalb des christlichen Glaubens, und behandelt dann die Bedeutung der Kirchenzucht aus reformierter Perspektive mit besonderer Betonung des ausgewogenen Ansatzes von J. Calvin, den er in seiner Institutio dargelegt hat. Die folgenden Aspekte der Frage werden bedacht:

- das Wesen, die Charakteristika und die Endgültigkeit der Kirche als Leib Christi;

- die Grundlage und die verschiedenen Aspekte der geistlichen Autorität der Kirche, inklusive der Beziehung der speziellen Dienste zum allgemeinen Priestertum;

- den fundamentalen Aspekt der Einheit des Leibes Christi im Spannungsfeld zwischen Bewältigung von Spaltungen und gelebter gesunder Vielfalt.

Bei dem Versuch, Grenzen der Toleranz innerhalb der zeitgenössischen Kirche zu markieren, werden im abschließenden Teil des Artikels sowohl lehrmäßige (J. Stott) als auch Kriterien aus dem Bereich der Denkvoraussetzungen (F. A. Schaeffer), behandelt.

Introduction

Church discipline is probably one of the most unpopular subjects today. Within a society that has 'come of age' it is difficult

to accept that an institution, especially the church, could have the calling to question our erroneous thinking and our complacent life styles. For many of our contemporaries, church discipline brings to mind

the life stifling sanctions of the infallible decrees of the Church of Rome or the paralyzing legalism of many protestant communities. In the midst of a society characterised by professional, administrative and social constraints, individual freedom tends to become for many the ultimate value, a sanctuary that suffers no intrusion, particularly when church authorities initiate such an intrusion.

But if a proper understanding of God's truth, as he has communicated it in Scripture, is vital to our having a proper world and life view, to the appropriation of salvation as it is offered in Jesus Christ and to the enacting of a new life style rooted in the working of the Holy Spirit, then we cannot avoid the issue. Does not the Lord himself establish the distinctiveness and separateness of the church when he says: 'You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men (Matt 5.13).'¹

The centrality of truth within the Christian faith compels us, therefore, to consider the question of heresy within the church as it seeks to persevere in faithfulness to its Lord. Since the notion of heresy has negative connotations within contemporary culture, and has been substantially diluted and often ignored in non-Evangelical churches, we will attempt to define it in order to prevent unnecessary misunderstandings. Heresy involves doctrinal perversion and deviation from the fundamental truths taught by Scripture and the Orthodox Christian Church. It includes an obstinate persistency in error and its active propagation. It is often distinguished from schism or faction. But Calvin in his controversy with the Roman Catholics plays down this distinction. He maintains that both heretics and schismatics undermine the unity of the church. 'The name of heretics and schismatics is applied to those who, by dissenting from the church, destroy its communion. Two chains hold this communion together—viz. consent in sound doctrine and brotherly charity.' The reformer further argues that 'this union of charity so depends on unity of faith,

as to have in it its beginning, its end, in fine, its only rule.'² This implies that faction and division can, for carnal reasons also be considered a doctrinal offence and therefore be included in the concept of heresy. With Augustine we can conclude that heresy upholds Scripture that it misinterprets; it professes to be of the household of faith which it troubles with its strife; it claims to pay reverence to the truth of apostolic tradition, but only substitutes its own traditions for those that have their roots in the apostolic faith.³

As we pursue this present study, we will seek to touch on some aspects of the question at hand. We will deal, as has been suggested, with the place and significance of church discipline from a Reformed perspective. The following topics will be discussed: the church, its nature, characteristics and finality; spiritual authority as well as unity and diversity within the church. As we look on the contemporary scene we will emphasise the importance of referring to doctrinal as well as to presuppositional and conceptual criteria in our endeavour to establish limits to tolerance within the church. Indeed it is crucial also to take into consideration the concept of the divided field of knowledge and its implications for it remains one of the major characteristics of our culture.

The Church, its nature characteristics and finality

The Church as the body of Christ has two aspects to it. On one hand, the Church is invisible and made up of the elect both alive and dead. According to J. Calvin, this is 'the Church as it really is before God, into which none are admitted but those who by the gift of adoption are sons of God, and by sanctification of the Spirit true members of Christ. In this case it not only comprehends the saints who dwell on the earth, but all the elect who have existed from the beginning of the world.'⁴ This is where the notion of the communion of the saints takes its plenary meaning. On the other hand the Church is visible and made up of the Christians who are assembled within the local church community (par-

ish). In this case, continues the reformer, 'it designates the whole body of mankind scattered throughout the world, who profess to worship one God and Christ, who by baptism are initiated into the faith; by partaking of the Lord's supper profess unity in true doctrine and charity, agree in holding the word of the Lord, and observe the ministry which Christ has appointed for the preaching of it. In this church there are several hypocrites⁵ who have nothing of Christ but the name and outward appearance. . . who are tolerated for a time, either because their guilt cannot be legally established, or because due strictness of discipline is not always observed. Hence, as it is necessary to believe the invisible church, which is manifest to the eye of God only, so we are also enjoined to regard this church which is so called with reference to man, and to cultivate its communion.'⁶ It is important to emphasise that we are dealing here with two aspects of the same body, the church as God sees it and as it appears to us. Its distinguishing feature is to have Jesus-Christ as its head, and as a consequence to honour and serve him.

The visible and local church is therefore the church of Christ in the midst of the world, his body as it appears on earth, even though it may not be perfect and without blemish. Indeed it is not possible to discriminate with total certainty between the justified and the reprobate, between the faithful and the hypocrites. Furthermore, the believers themselves continue to sin until the end of their lives on earth. This means that the visible church, not being made up of saints only, cannot be considered as perfect. But since it is important to know who are his sons, God has instituted, says Calvin, 'the judgement of charity, by which we acknowledge all as members of the church who by confession of faith, regularity of conduct, and participation in the sacraments, unite with us in acknowledging the same God and Christ.'⁷ Even then the quality of the individual members would not be sufficient for us to recognise that a church has Jesus Christ as its head and is serving him in truth. Such criteria would be too subjective. More objective criteria need to be found. They are the means

of grace that Jesus Christ has instituted: the faithful preaching of the word and the proper administration of the sacraments. Let us quote Calvin again: 'Whenever we see the word of God sincerely preached and heard, wherever we see the sacraments administered according to the institution of Christ, there we cannot have any doubt that the church of God has some existence, since his promise cannot fail (cf. Matt 18.20).'⁸ In the words of F. Wendel 'the church is established when it is founded upon the communion with Christ which is externally shown by the preaching of the gospel and the administration of the sacraments.'⁹

We can now further consider the ministry of the church. It is called to guide, instruct and thereby to contribute to the sanctification of its members. In other words, it is to encourage an individual and community life style that is in harmony with the written and living Word and a reflection of God's holiness, both his justice and love.

This ministry implies a church order, derived from the lordship of Christ over the community of believers and from the gifts of the Holy Spirit, which seeks to be in conformity with the principles laid down in the Scriptures. The diversity of ministries in the local church is thus related to both the priesthood of believers and the gifts of the Holy Spirit. Calvin distinguishes between temporary and permanent ministries. Among the ordinary functions, which are to be exercised in the church, he mentions the pastor, the teacher, the presbyter and the deacon. It is not our concern to enter into a detailed discussion of this question, but simply to recall some points of interest: the pastor and the teacher have the responsibility of teaching the divine doctrine and of interpreting the Scriptures. Though these two functions seem to overlap, Calvin does attempt a distinction when he says: '. . . I think there is this difference that teachers preside not over discipline, or the administration of the sacraments, or admonitions, or exhortations, but the interpretation of Scripture only, in order that pure and sound doctrine may be maintained among believers. But

all these are embraced in the pastoral office.¹⁰ Notice the importance of 'pure and sound doctrine' being dispensed within the church. This implies that the pastor and the teacher adhere to the fundamentals of the Christian faith as they are expressed in Scripture and specifically in the teachings of the Apostles.

The presbyter's task was to govern the church and to exercise discipline. The presbytery includes both pastor and teacher, the pastor presiding over the governing body and thus exercising the ministry of unity within the local church in conjunction with the other elders. Here the emphasis is on both the integrity of doctrine and of life style. It is important to note though that discipline is not one of the marks of the true church. It is not part of the *esse* of the church; it contributes significantly to its *bene esse*. Its ultimate aim is to contribute to the maturity of the people of God. As F. Wendel says: 'Though the church remains imperfect as long as it lives on earth, it must nevertheless work without ceasing at its own sanctification, as well as of each of its individual members.'¹¹

In summary the church, through these four basic ministries, is enabled to exercise its calling: to preach the Word of God and to administer the sacraments, to teach Christian doctrine, to encourage and admonish the faithful and to practice brotherly love. All this in view of the growth and maturity of the body of Christ and its individual members, as well as the furthering of the Gospel and expanding of the kingdom.

Spiritual authority of the church

This ministry, this service of edification, the church is to enact because of its spiritual authority. As Calvin says this 'spiritual power consists either in doctrine, or jurisdiction or in enacting laws.'¹² Its basis and strength lie in the recognition of the unique and ultimate authority of Scripture. In matters of doctrine, Scripture alone is infallible as it interprets itself. As the church and its officers submit to Christ, the living word of God and to Scripture, the written word of God, their

teaching is binding. But this also means that it is the duty of each believer to check that the teaching he receives is true to Scripture according to the analogy of faith. As A. Lecerf argues, Calvin strikes a judicious balance between the authority of the church and the responsibility of the individual. All parties involved are to submit in humility to one another and to the ultimate authority of the living and written word of God.¹³ As to the ecclesiastical ordinances, they should be inspired by biblical principles alone and ought to be conceived so that 'everything in the church 'be done in a fitting and orderly way' (Cor 14.40), enhancing piety and leading the believer to Christ. In the area of external discipline and ceremonies the rules and regulations should therefore rest on biblical grounds, but be enacted in practice according to the 'varying circumstances of each age and nation.'¹⁴ The reformer is very careful though to specify that they must not become an end in themselves: 'In these ordinances, however, we must always attend to the exception, that they must not be thought necessary to salvation, nor lay the conscience under a religious obligation; they must not be compared to the worship of 'God, nor substituted for piety.'¹⁵

As we have noted the presbytery had the responsibility of exercising discipline within the local assembly. The officers are not called to read the hearts of the church members in order to discern between the true believers and the hypocrites but they are not to tolerate disorder and scandal, be it in the fields of doctrine or conduct, within the covenant community. All that could touch on one's communion with Jesus Christ and weaken it, all that could offend, sadden and dishonour the head and Lord of the church, was to be dispensed with. In a fallen world, the practice of discipline is a means the Holy Spirit uses in order for the church of Christ to keep its true character, to persevere in the integrity of its teaching and to stimulate sanctification. Here again Calvin is careful to tone down its jurisdictional dimension and its coercive nature by underlining its pedagogical and therefore educational role. In agreement with Augustine he argues that in Scripture 'the

correction of a brother's fault is enjoined to be done with moderation without impairing the sincerity of love or breaking the bond of peace.¹⁶ Though discipline, as has been indicated is not to be considered as a mark of the church, it contributes significantly to its edification.

In summary I would like to leave you this quote from the introductory epistle to the 1666 edition of the Discipline of the Reformed churches in France written by M. D'Huisseau:

'Doctrine and discipline are the sacred ties of the Holy assembly of believers which is the church; the two principles of all the beautiful and salutary motions that the members of this mysterious Body shows forth. Doctrine teaches what the Christian is to believe and do; discipline teaches him how to do it. Doctrine inspires the heart of the believer with holy thought, the most firm and generous resolutions; discipline regulates all its external conduct as well as its circumstances. In one word, Doctrine is the life (*âme*) which animates the church; discipline concludes in adding its final features and its glorious lineaments which make it so beautiful and loving.'

Unity and diversity within the church

From what we have just discussed we can infer that truth has a significant place within the theological perspectives stemming from the Reformation. In fact, doctrine, moral integrity and sanctification are woven together and are dependent on the lordship of Christ and the communion we have in Him. It is not surprising since both the written and living truth are central to the historical Christian tradition which the reformers were careful to uphold in their conflict with the Church of Rome. But it is important to remember that the theological and spiritual awakening was intended to be a movement of reformation within the existing church. D'Huisseau makes an interesting comment concerning the failure of this noble design and the establishment of new churches. He argues that it was only after having exhausted

every possible solution to avoid such a painful separation that his forefathers found themselves constrained to leave the communion of Rome.¹⁸ It is in fact possible to say that in a way, the reformation was a failure since it did not bring about the anticipated change within the church and that it produced division.¹⁹ But it must be stressed that the reformers chose separation and the raising up of new churches only reluctantly. Once the decision made it was crucial then to clarify the system of doctrine and to establish a discipline that was to characterise the new assemblies. In fact, the reformed churches of France accepted both the Confession of Faith and the Discipline at the Synod of Paris in 1559.²⁰ In the face of the communion of the Church of Rome, the communion of the Reformed churches had been set up and we can be thankful for all it has brought to the following generations even until today in France and beyond.

We must not forget though that that the reformers strove for unity, especially between the new church families that had been established, such as the reformed and the Lutheran. They were in fact very severe towards the divisive and sectarian state of mind that they considered a manifestation of the sinfulness of the individual or of the community. So in the practice of discipline for example, Calvin insisted that the church, aware of its misery and of its own sin, should show caution and moderation. It should 'distinguish between those that are still at a distance but are walking towards Christ and those who have deliberately turned their backs to him.'²¹ Calvin, while quoting Augustine goes as far as saying: 'Every pious reason and mode of ecclesiastical discipline ought always to have regard to the unity of the Spirit in the bond of peace. This the apostle commands us to keep by bearing mutually with each other. If it is not kept, the medicine of discipline begins to be not only superfluous, but even pernicious, and therefore ceases to be medicine.'²² In a letter to Cranmer, Calvin laments the fact that between the different Reformation churches there is hardly any human fellowship let alone the shared communion

that all the members of Christ profess with their lips but very few in fact seek to cultivate genuinely.²³ In other words, the tearing apart of the body of Christ, be it schisms or harshness in correction, can only sadden the Holy Spirit and offend the Lord of the church.

Furthermore, Calvin distinguishes in his struggle to maintain the unity of the church between the articles that are necessary to the preservation of the marks of a true and living church and those that are object of controversy between the churches and yet these differences of understanding do not touch on the essential unity given to the believers in Christ.²⁴ It is not that the reformer 'wishes to patronise even the minute errors' but that we 'are not on account of every minute difference to abandon a church, provided it retain sound and unimpaired the fundamental doctrine of our salvation and keep the use of the sacraments instituted by the Lord.'²⁵ This means that the churches should not consider separation and therefore undermine the unity of the church on matters that are not essential. This would be all the more true for individual members.

Is it possible to identify those fundamentals which are not negotiable and which, if not respected, endanger the integrity and authority of the church as 'the pillar of the truth' and the 'tabernacle of the living God?' Calvin gives some indications when he says; 'some doctrines are so necessary to be known, that all must hold them to be fixed and undoubted as the proper essentials of religion: for instance, that God is one that Christ is God and the Son of God, that our salvation depends on the mercy of God and the like.'²⁶ In an even more concise formula, he writes in his Commentary on Corinthians: 'The fundamental doctrine, which it were unlawful to undermine, is that we learn Christ; for Christ is the only foundation of the church.' He who has learned Christ, adds the reformer, 'is already complete in the whole system of heavenly doctrine.'²⁷ To put it in Lecerf's words, the doctrines which are fundamental are those which express 'the formal principle of the authority of Scripture and the material principle of salvation by grace

(*le salut gratuit*).²⁸

But how can a doctrine or a practice be termed fundamental? It is the life of faith which brings the answer. Lecerf's definition of faith is appropriate here: 'Faith designates the outcome of the supernatural working of the Holy Spirit which not only leads the sinner to receive, without doubt, the revealed truths in Scripture, but also consists mainly in the steady and sure knowledge of the love of God, as it is revealed to us in Jesus Christ, in the promises of the Gospel. This knowledge is never separated from love (*charité*) and hope.'²⁹

Calvin's position being therefore confessional, there are limits which cannot be transgressed. This means that true and substantial communion between churches can only exist if they come to a common understanding of the foundation of faith, and therefore agree on the basic Christian truths. If this is not the case and dissent is blatant, this would involve a breach of communion and therefore render separation a responsible and legitimate act.

According to the Reformed perspective, the fundamental articles are therefore those which rightfully make clear the Gospel: 'God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life' (Jn 3.16). The early church creeds, the Apostles' Creed, the Nicene and Athanasian Creeds are an accurate summary of God's message of salvation as it is stated in Scripture and specifically in the Apostles' teachings. The acknowledgement of these articles is essential to the continuation of 'the life of the church.' But if we are to think in terms of its 'spiritual health,' of its 'normal state of being' then we must also include as fundamental the confessions of faith and the catechism³⁰—their basic content—that the Reformation has passed down to us. Under the Lordship of the Trinitarian God and in the light of the authority of Scripture, these articles are the wise foundation of faith contributing to its nurture and growth.

The contemporary scene

Some might wonder if the principles put

forth in this paper are still applicable within the contemporary cultural environment, characterised by secularisation, relativism, pluralism and now the ambiguous inter religious dialogue. Especially when one considers the state of the Christian churches whether they are established multitudinous, pluralistic and yet affirming to be confessional,³¹ or evangelical confessional churches.

In a recent book, *Evangelical Truth, a personal plea for unity*, J. Stott presents a similar approach as the one put forward by the reformers. In his plea for evangelical truth which he argues is apostolic, in continuation with historic Christianity and distinct from a warped view of fundamentalism, he makes a clear distinction between 'the primary and the secondary, between what belongs to the centre and what lies somewhere between the centre and the circumference.'³² His approach is Trinitarian and therefore relates the essentials to God the Father, the Son and the Holy Spirit. His suggestion is 'to limit the evangelical priorities to three, namely *the revealing initiative of God the Father, the redeeming work of God the Son, and the transforming ministry of God the Holy Spirit*. All the other evangelical essentials will then find an appropriate place somewhere under this threefold or Trinitarian rubric.' These three priorities correspond to the first three of the six fundamentals J. I. Packer enumerates: The supremacy of Holy Scripture (because of its unique inspiration); the majesty of Jesus Christ (the God man who died as a sacrifice for sin); the Lordship of the Holy Spirit (who exercises a variety of vital ministries). The last three—the necessity of conversion (a direct encounter with God effected by God alone); the priority of evangelism (witness being an expression of worship); the importance of fellowship (the church being essentially a living community of believers)—are to be understood according to J. Stott not as an 'addition' but as an elaboration of the preceding points.³³

Within the context of the historical Christian faith and in the light of the Reformed perspective as we have summarised it, J. Stott's Trinitarian proposal

establishes clear limits to tolerance within the church. In fact, these fundamental truths are not negotiable.³⁴ But 'whenever equally biblical Christians who are equally anxious to understand the teaching of Scripture and to submit to its authority, reach different conclusions, we should deduce that evidently Scripture is not crystal clear in this matter, and therefore we can afford to give one another liberty. We can also hope—through prayer, study and discussion—to grow in our understanding and so in our agreement'.³⁵ We thus have both form and freedom, limits and an appeal to responsibility.

But within the context of our present culture we need to go a step further. One of the characteristics of modern humanism is its acceptance of the divided field of knowledge inherited from E. Kant and which has far reaching implications not only in the area of knowledge, but also in the interpretation of Scripture. It can be very tempting, even for evangelicals, to adopt this approach that implies a total separation between the phenomenal and the noumenal, between the sphere of reason and faith. To adopt this dichotomy means making concessions to the relativism of the modern mind. The biblical concept of revelation and truth implies a united field of knowledge. This concept has far reaching consequences in the area of being, epistemology and morals. It is a prerequisite to a proper understanding of the objective existence of God, of revelation as He has communicated it in the categories of human language and of the significance of moral absolutes.

F. A. Schaeffer, in a short study that is not well known, has attempted to deal with the question of the limits of tolerance from this angle while seeking to maintain a balance between form and freedom. Rather than dealing with specific doctrines, he seeks to identify some of the fundamental concepts inherent to the historic Christian faith.³⁶ The author compares Christianity to a circle which provides form. He then adds: 'Within this circle there is freedom to move in terms of understanding and expression. Christianity is a circle with definite limits, limits which tend to be like twin cliffs. We find ourselves in danger of

falling off one side or the other, that is, we have to be careful not to avoid one sort of doctrinal error by backing off into the opposite one.³⁷

Schaeffer presents seven fundamental concepts which he considers to be absolute limits as one seeks to really grasp the nature of Christian truth. We shall briefly enumerate them:

- 1) *God and significance*: God exists and he is free; he did not have to create. On the other hand, man can glorify God. What he does makes a difference to God.
- 2) *Chance and history*: There is no chance behind God who created all things out of nothing. On the other hand, history has meaning. The rational, moral creatures (angels and men) are not programmed; they can influence history by choice. Schaeffer draws three corollaries: the things God has made have an objective existence; having created history God chooses to act into it – to Him history has meaning; since the Fall it is the Holy Spirit that brings a person to salvation and yet there is a conscious side to justification.
- 3) *Unity and diversity*: the persons of the trinity must be kept distinct ontologically without forsaking unity within God (Jn 17.24). Further, the Creator and the creature must remain distinct. This is apparent in Jesus Christ. He is one person and yet he has two natures, human and divine. On a different level this is also true of each believer: he is distinct from the creator, and yet he experiences a mystical union with the Lord. Furthermore, in the church the individual Christians are unified as the body of Christ.
- 4) *Holiness and love*: God has a character and his holiness is part of his character. God's holiness involves moral content. On the other hand, God is love, but this love has the truths and the laws of God's revelation lay down the tracks for it. This has far reaching consequences for both the individual and the church in the area of doctrine and life.
- 5) *Objectivity and subjectivity of history*: the Christian faith is rooted within his-

tory, within space and time. This is true of the Fall in the Garden of Eden which reminds us, if need be, that we live in an abnormal world, under the shadow of death. But this is also true of Christ's incarnation, death, resurrection and ascension. On the other hand, these historical facts and doctrines are also to have an existential meaning in our present lives.

- 6) *Justification and sanctification*: justification is once-for-all and introduces the believer into a significant Christian life. Sanctification is a process sometimes accompanied by crises which will bring greater maturity to the believer in his walk with the living God. Conscious of his sinfulness, the Christian nevertheless continues to strive for perfection.
- 7) *Absolute right and wrong*: there is such a thing as right and wrong in systems. This is also true of churches. But when critical evaluations are made, it is important to practice compassion and be aware that no one is consistent in his Christian thinking. This has far-reaching consequences in the way we consider for example churches or systems of doctrines. Within the sphere of the absolute limits there is room for diversity both in understanding and faithfulness.³⁸

This double approach with its emphasis on both the presuppositional-conceptual and doctrinal aspects of the Christian faith can help us better understand and counter the modern theological trends that have so diluted the specific identity of the church. It can help us to respond and to refute with pertinence the neo-Christian thought that tends to undermine the existence and the personality of God, the divine inspiration and objective aspect of biblical revelation as well as the divine nature and the substitutionary atonement of Christ Jesus. If the church is to have a renewed impact upon our secularised culture we must have the courage to stand firmly on the foundation of the written and living Word of God and strive for an ever greater purity of the church as it seeks to fulfil its calling to be the bride of Christ. But as the covenant community endeavours to practice

truth and pursue holiness and perfection it will only contribute to the maturity of its members, be credible and the salt of the earth if compassion is the ultimate motivation of its active involvement in the midst of the present crisis. As we conclude let me leave you a famous proverb that captures the heart of the matter in a nutshell:

‘In truth unity, in doubtful matters (non-essentials) liberty, in all things charity.’

Notes

- 1 J. G. Machen, ‘The Separateness of the church,’ in *God Transcendent*, The Banner of Truth Trust, Edinburgh 1982 (1949), p 104.
- 2 J Calvin, *Institutes of the Christian Religion*, IV.2.5 vol. II, translated by H. Beveridge, Eerdmans (Grand Rapids) 1983 p 309. In this paper we shall seek to draw on Calvin’s major work in dealing with the question at hand.
- 3 ‘Heresy’ in *Dictionary of Doctrinal and Historical Theology*. Ed. J. H. Blunt, Ringtons (London), 1872, pp. 306-307. Cf. also B. Damarest, *New Dictionary of Theology*. Ed. S. B. Ferguson, D. F. Wright, J. I. Packer, I.V.P. Leicester 1988, pp. 291-193. Some have considered the history of heresies as another way of looking at the history of the church. Cf. H.O.J. Brown, *Heresy And Orthodoxy in the History of the Church*. Hendrickson, Peabody, (U.S.A.) 1998.
- 4 J. Calvin, *ibid* IV, 1, 7, vol. II, p. 288.
- 5 Beveridge has ‘a very large mixture of hypocrites.’
- 6 *Ibid* p. 288.
- 7 *Ibid* IV, 1, 8 p. 288.
- 8 *Ibid* IV, 1, 9 p. 289.
- 9 F. Wendel, *Calvin, sources et évolution de sa pensée*. Labor et Fidès, Genève 1985, pp. 221-237, specifically p. 226.
- 10 J. Calvin, *op. cit.* IV. 3.4 p. 319.
- 11 F. Wendel, *op. cit.* p. 288.
- 12 J. Calvin, *op. cit.* IV 8.1. p. 389. The spiritual power is to be distinguished from the temporal power, which is the prerogative of the political institution. Both institutions are complementary as they exercise authority and are to seek wisdom and guidance from Scripture itself.
- 13 A. Lecerf, ‘La doctrine de l’Eglise dans Calvin’ in *Etudes calvinistes*, Ed Kerygma (Aix-en-Provence) 1999 (1949) pp. 66, 67.
- 14 J. Calvin, *op. cit.* IV 10. 27-32 pp. 433-437.
- 15 *Ibid* p. 434. For the last sentence the French version reads: ‘ou qu’on n’y constitue l’honneur et le service de Dieu, comme si la vraie piété y était située.’ In 1559, the Discipline of the Reformed Churches of France numbered 40 articles. A century later the Synod of Loudun (1659) established a new version including 14 chapters and 252 articles! The titles of the chapters are as follows: Pastors; Schools; Elders and deacons; The deacons and the welfare of the poor; The presbyteries; The union of churches; Debates (*colloques*); Regional synods; National synods; Church worship; Baptism; The Lord’s Supper; Weddings; miscellaneous rules.
- 16 *Ibid* IV 12.12 p. 461.
- 17 M. D’Huisseau, ‘A messieurs les Pasteurs’ in *La Discipline des Eglises en France* (1666) p. 1.
- 18 *Ibid* p 1.
- 19 Cf. P. Courthial, and his comments on the articles regarding the Church in the Gallican Confession of faith. P. Courthial, *La Confession de Foi de la Rochelle*, Commentaire, Kerygma, Aix en Provence, pp. 88-95.
- 20 D’Huisseau, *op. cit.* pp. 1, 2.
- 21 A. Lecerf, ‘L’unité de l’Eglise et le principe formel du Protestantisme’ in *Introduction à la dogmatique réformée*. Editions Kerygma et APEB, Aix en Provence 1999 (1938) vol. II, p 216.
- 22 J. Calvin *op. cit.* IV.12.11 p 460.
- 23 Cf. F. Wendel *op. cit.* p 236.
- 24 Cf. A. Lecerf, ‘La doctrine de l’Eglise. . .’ p 64-68; ‘L’unité de l’Eglise. . .’ pp. 220-226 ; F. Wendel, *op. cit.* pp. 236-37.
- 25 J. Calvin, *op. cit.* IV.1.12 p. 291.
- 26 *Ibid.* p. 291
- 27 J. Calvin, *Commentary on the Epistles of Paul to the Corinthians*, vol. 1 translated by J. Pringle. Eerdmans (Grand Rapids), 1948, pp. 135, 136.
- 28 A. Lecerf, ‘L’unité de l’Eglise. . .,’ p 222.
- 29 *Ibid.* p 225.
- 30 The catechism contains an exposition in the light of Scripture of the Apostles’ creed, the Decalogue, the Lord’s Prayer and the sacraments. Cf. in particular A. Lecerf ‘L’unité. . .,’ pp. 221 and 225.
- 31 In France, the Reformed Church of France claims to be a confessing church (it adheres to the Gallican Confession of Faith, at least in spirit), but it allows in practice for a diversity of doctrines which includes for

example a unitarian concept of God, the non recognition of the divinity of Christ and of his atoning work at the cross even among its elders and pastors! A similar diversity is found on ethical questions.

32 J. Stott, *Evangelical Truth, a personal plea for unity*. Inter Varsity Press, Leicester (G.B.) 1999, p 28.

33 Ibid pp. 26-28.

34 Ibid p 143.

35 Ibid p. 142. The author establishes a list of twelve suggestions which he includes in the category of the adiaphora. They touch

on secondary points of doctrine and questions of church discipline. Cf. pp. 142, 143.

36 F. A. Schaeffer, 'The Absolute Limits' in *The Complete Works*, vol. 4. Crossway Books, Wheaton (U.S.A.) 1996 (1982), pp. 165-179.

37 Ibid p. 179.

38 Ibid pp. 167-178. Schaeffer distinguishes between the intrinsic concepts and concepts that are valid only since the fall. The first four are intrinsic (except for the 3rd corollary of the 4th concept) and therefore valid before and after the fall.

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- **Leif Andersen**

RÉSUMÉ

Selon cet essai, le relativisme moderne a pris pied dans les Eglises au point qu'elles hésitent maintenant à faire face aux questions dans lesquelles la vérité est en jeu ; en conséquence, les idées d'hérésie et de discipline ont perdu du terrain. La discipline est présentée comme un moyen de sauvegarde de la doctrine ; mais elle est en même temps décrite comme un désir de protéger, dans l'amour, la vie spirituelle de la communauté. Dans ce contexte, un certain nombre de questions sont soulevées : Quel degré de dissidence peut être toléré ? Quelle est la relation entre la communauté et les autorités de l'Eglise dans le domaine de la tolérance d'enseignements non orthodoxes ? Quels

critères peuvent être définis pour mesurer l'adhésion à la vérité ?

Concernant ce dernier point, différentes échelles sont élaborées : celle des degrés de dissension, celle des degrés d'unité, et celle des conséquences de la dissension pour l'unité. Le thème de la discipline débouche alors sur celui des conditions de coopération (entre des Eglises en désaccord doctrinal).

L'essai examine finalement la diversité qui existe au sein de la vie de l'Eglise ; diversité qui est considérée comme inévitable et saine. Mais l'auteur lance un appel au renouvellement de la pratique ecclésiale et regrette que les bases doctrinales évangéliques modernes ne fassent que peu de place au concept étudié.

ZUSAMMENFASSUNG

Die Grundannahme des Artikels ist, dass moderner Relativismus derart stark in die Kirchen eingedrungen ist, dass man vorsichtig ist, Wahrheitsfragen überhaupt anzugehen. Das hat zur Folge, dass die Vorstellung von Häresie und Gemeindegerechtigkeit in den Hintergrund getreten ist. Gemeindegerechtigkeit wird als Mittel zur Absicherung der Lehre untersucht. Dies wird jedoch als liebevolles Anliegen zum Schutz des geistlichen Lebens der Gemeinde angesehen. In diesem Zusammenhang werden eine Reihe von Fragen gestellt: Wieviel Meinungsverschiedenheit kann toleriert werden? Wie sieht die Beziehung

zwischen der Gemeinde und übergeordneten kirchlichen Gremien in Bezug auf die Tolerierung unorthodoxer Lehre aus? Welche Kriterien können aufgestellt werden, anhand derer das Festhalten an der Wahrheit gemessen werden kann?

Zur letzten Frage werden verschiedene Spektren aufgestellt: ein Spektrum von Graden der Meinungsverschiedenheit, von Graden der Einheit, und von Konsequenzen der Meinungsverschiedenheiten für die Einheit. Das Thema Gemeindegerechtigkeit wird hier geöffnet im Hinblick auf die Bedingungen der Kooperation von kirchlichen Organisationen mit lehrmäßigen Differenzen.

Der Artikel reflektiert abschließend über Vielfalt im kirchlichen Leben, was als unvermeidbar und gesund angesehen wird. Es wird allerdings zur Erneuerung

der Gemeindezucht aufgerufen, und es wird bedauert, dass moderne evangelikale Darstellungen von Lehrgrundsätze der Gemeindezucht wenig Raum einräumen.

Introduction

In an American sociological study of 1991, *What Americans Believe*, people were presented with, among other things, two theses, to which they could indicate different levels of agreement or disagreement.

To the thesis *There is only one true God who is holy and perfect, who created the world and rules it today*, 74% of Americans would 'strongly agree'. At the same time, when it came to the thesis *There is no such thing as absolute truth*, 64% of Americans would 'strongly agree'¹ . . .

What is going on here?! Apparently quite a number of Westerners are trying to hold these thoughts together. To Christian and common logic they are obviously irreconcilable: The belief in a 'one true God' is of course in itself an 'absolute truth'. Yet this is exactly the illogical attitude we are facing again and again in evangelisation and in apologetics.

The attitude of *all-embracing relativism* has become the absolutism of postmodernity. Relativism, not New Age, is the religion of this age! And it is maddeningly difficult to confront. Unlike direct objections to the faith, this gentle all-including tolerance is impossible to address! How should we 'be saved from our enemies, and from the hand of all that hate us', when nobody hates us anymore?

This absolute relativism bespeaks a grave decay—not only in Christian terms, but generally, in both epistemological and ontological terms. Today's overwhelming uneasiness with terms such as 'truth', 'reason' and 'consistency' is one of history's strongest bulwarks against the Gospel. And we find ourselves in this peculiar situation: Today it is suddenly we who are the defenders of logic, reason and consistency of thought, against this postmodern irrationality!—whereas for centuries we had to defend our belief in a supernatural world, in miracles, in paradoxes against

modernity's fundamentalistic faith in logic and reason. So today we find intelligent Europeans (theologians not least), not being able to grasp a simple meaning from a simple text. Because there is no fixed 'meaning' in any given text.

And this brings me to my point: In missions, apologetics and evangelism we are facing this relativism as a true decay. We feel it as an enemy to the Gospel. *At the same time this is exactly where we ourselves are going.* We also are children of our time! And while we earnestly believe that we are confronting this postmodern relativism all the time *outwardly*, we are at the same time building our own Christian mini-relativism *inwardly*.

'Whether we want to or not, we belong to our own time. And we are sharing its opinions, its emotions, even its delusions' (Henri Matisse).

As evangelical theologians we are bred and breathing not only in a Christian ecumenical context, but more and more in a Christian relativistic context! Just as our postmodern secular fellow human beings feel uneasy with terms like truth and reason, so do more and more the laity and the clergy of our congregations. As soon as discussions are suspected of becoming 'doctrinal' or are dealing with 'teaching', 'orthodoxy'—and above all with 'heresy', Christians escape into expressions like 'tolerance', 'brotherhood', 'peace'—not necessarily out of fear of a harsh and bitter debate, but rather out of this feeling that doctrinal debate in itself is harsh, bitter and uncharitable. So these expressions of good intentions, 'tolerance', 'brotherhood', 'peace', merely become empty clichés.

'Individualism and personal choice in religion have largely displaced loyalty to denominational structures and to inherited doctrinal bastions. This makes it easier for individuals to be syncretistic, or worse, confusedly pluralistic—i.e., people with-

out strong doctrinal commitments may take on highly diverse and even contradictory ideas *without* fusing them, simply letting them stand, unaware that the elementary demands of consistency are being violated.²²

Of course the ontological or epistemological viability of relativism should be a crucial theme for contemporary apologetics. But we need to observe that most people do not deliberately use the cliché 'There is no such thing as absolute truth' in any strict ontological or epistemological sense. Rather, they just mean to say: 'I don't like fanatics'.

This is not strange at all. The fanatical hunting down of heretics and dissidents is a dark chapter in the history of the church, while loving and concerned debate in a brotherly community of disagreement is a very rare animal. So it is no wonder that so many Christians feel it the most charitable thing not to initiate debate at all, not to challenge one another's faith and earnest Bible reading. Because above all it is felt that no one can decide anyway, which interpretation is the proper one. 'One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind' (Rom 14,5)!

Understandable as this position might be, it nevertheless is untenable. And at the end of the day, it is precisely this that is the uncharitable one. Apparently we are caught between two extremes: dogmatic fanaticism and dogmatic indifference. In actual fact, however, we are rather caught in one extreme only, since the extreme of dogmatic fanaticism is virtually non-existent today.

What is the purpose of church discipline?

The means of church discipline or division amongst Christians may be so painful that they can only be handled with grief and trepidation, considering the NT's warning against *dialogismos*³ and its repeated appeals to peace and love. This is so not least because so many apparently doctrinal disputes in history really disguise more

self-interested agendas.

Church discipline, as taught in Matt 18:15-17, 1 Cor 5, 2 Cor 2:1-11, is one of the most controversial teachings in the NT on congregational life. These are not, however, the primary texts of our theme, for they deal rather with church discipline in the context of ethical regulation in the congregation. This is what John White examined in his *Healing the Wounded—the Costly Love of Church Discipline*. Our title, in contrast, thinks of church discipline as doctrinal safeguard: What kind of dissent may we admit in the church? What kind of dissent are we to consider heresy? And what would be the consequences? When does diversity imply division?

This shift of emphasis should not, however, make us forget the primary purpose of church discipline, whether it addresses false teaching or false conduct. The primary purpose is precisely *healing the wounded*. We do not cast out or cut off anyone, except for the sake of repentance and healing: '... hand this man over to Satan [i.e. out from the congregation, out there where Satan rules], so that the sinful nature may be destroyed *and his spirit saved* on the day of the Lord' (1 Cor 5:5).

Therefore, any judgmental, faultfinding or pedantic approach is offensive. The proper approach should always be precisely: *costly love*—even to heretics and schismatics! 'If anyone does not obey our instruction in this letter, take special note of him. Do not associate with him, in order that he may feel ashamed. *Yet do not regard him as an enemy, but warn him as a brother*' (2 Thess 3:14-15). And not only the brotherly warning is an expression of love; love is the very reason for not associating with him: '... in order that he may feel ashamed', that is: may admit and regret his delusions.

The secondary purpose is safeguarding the congregation: '... Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast ... 'Expel the wicked man from among you'.' (1Cor 5:6.13)—'secondary', not so that the primary purpose may overwrite the secondary one, forcing us to admit schismatic teaching or destructive conduct for the

sake of the healing of the schismatic, but 'secondary' simply in the sense that love for others always comes before the love for yourself: 'For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers . . .' (Rom 9:3). In practice this means that only those may define and pursue heresy, who do so with reluctance and hesitation. Enthusiastic heretic-hunters are a disgrace in the church. The ideal 'dogmatist' is a timid nature administering a sound holy wrath!

Whence then the 'holy wrath'? Again the proper motive should be *costly love*, namely love for the spiritual life of the fellowship. This is because the motive for doctrinal safeguard is not the conservation of a body of theories, but rather the protection of spiritual life.

How does it work?

'I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them' (Rom 16:17).

Notice that it is not those who warn against the false teachers or keep away from them, who cause divisions!—it is the false teachers! This is especially important in times of great suspicion of the dogmatic concern. Often we are accused of neglecting unity and brotherhood when we express trouble over doctrinal dissension (let alone suggest the possibility of disciplinary action or separation). But a proper and loving doctrinal concern is precisely to care for unity and brotherhood.

We find in the NT a few very concrete expressions for this keeping away from the schismatics:

'Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him' (Tit 3:10).

'If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him. Anyone who welcomes him shares in his wicked work' (2 John 10).

'Do not be hasty in the laying on of hands⁴, and do not share in the sins of others. Keep

yourself pure' (1 Tim 5:22).

'With such a man do not even eat'⁵ (1 Cor 5:11).

The easy path in our time would be to concentrate only on the ideal but often (at least in larger churches) non-existent situation: that the synod or the bishops carefully monitor the teaching in the church and, if necessary, take measures against false teachers. This is the New Testament premise, and the precondition upon which the NT instructions are given. The hermeneutical difficulty then is, that in many of our modern churches the means of church discipline lie in the hands of liberal, maybe even heretical church leaders! Some evangelical theologians may even be in the grotesque situation, that they themselves are the prey of disciplinary pursuit.

Therefore, to try without reflection to transfer the NT preconditions to a modern topsy-turvy church situation would be a far too easy path. It would be interesting, but too theoretical and above all ineffective. This is because merely to debate how synods and bishops really ought to handle this strange scenario, that is, by means of a surveillance of the teaching in the church according to the NT model, will be very little costly to ourselves. And my guess is that only very few of us (even those belonging to sound evangelical church bodies) personally have that kind of church discipline to administer. This being so, two far more costly considerations would be:

1. How do we handle the congregational fellowship with church authorities that advocate or at least allow what evangelicals see as false teaching in the church?

It is a painful question for many evangelicals in liberal churches, whether they—simply by sharing membership, ministry and organisational structures with those who do not hold to orthodox Christian belief—are in some sense sharing in their teaching and conduct. I do not want to downplay these scruples, but only to say that I personally do not share them. It is true that we in different ways may be responsible even for the conduct of others (colleagues, church members, bishops)—but only if we keep silent regarding false

teaching and conduct. How can one interpret mere membership as joint responsibility, if we are properly voicing dissociation and warning? Of course the real danger is that this voice of 'dissociation and warning' remains theoretical and abstract and never finds concrete expression.

2. How do we handle doctrinal diversities in our own midst, that is, within evangelical fellowship itself? What would our criteria be for distinguishing between dissensions that do not harm our unity and dissensions that do? This question brings us to the maybe most frightening aspect of this theme!

What are the criteria of heresy?

As evangelicals we have learned to ask one question above all: *What is written?* This means that there are no short cuts when it comes to deciding each and every little question. How seriously should this be taken? It is self-evident that one conference, let alone one lecture, cannot work its way through as much as one fraction of the issues that have tormented 2000 years of church history. We will only try to establish some general principles. And this is difficult enough, since it can happen that bible-believing, sincere evangelicals each comes to his own conclusion. Are we then suddenly obliged to 'have nothing to do with' one another?! Are we no longer to welcome one another into our houses?

Unfortunately, the NT does not supply us with a list of lethal heresies. We have not been given an index of themes on which divergent opinions cannot be tolerated. Moreover, we have not even been given a list of the necessary minimum of doctrines that one must hold in order to be saved. We do here and there find creed-like formulas, where the apostle sums up central Christian dogmas: 1 Cor 15:3-4, Phil 2:6-11, 1 Tim 3:16 etc. But are these *the* central Christian dogmas, or are they only some of them? Can one advocate any opinion whatsoever, as long as one does not violate the letter of these very Christ-centred formulas? Obviously not. As for the Galatians (to whom I shall return), drifting away from evangelical belief as they were, they proba-

bly never questioned any one of these dogmas. Yet they were on the brink of apostasy!

Lacking in such lists of dogmas and heresies in the NT, all Christian traditions have developed a *modus vivendi*, a more or less consciously decided pattern of reactions, when it comes to minor and major dissensions. And I do mean *all* Christian traditions, including those to whose self-image belong doctrinal diversity and tolerance. So when congregations or movements bluntly claim that they will work together on *any* level with *anyone* who carries the Christian name, because they believe this to be entailed in Christian love and ecumenical spirit, such claims should be met with suspicion. *In practice* they too distinguish between Christians with whom they can co-operate without scruples, and those Christians with whom they disagree so severely, that they cannot (for instance) invite them to their pulpit.

When they claim that they have no scruples whatsoever about inviting anyone as a preacher, if only he confesses Christ, and that differences in point of view are only healthy and stimulating, it quickly turns out that they have in mind very distinct themes: different views on baptism, on the gifts of the Spirit or on sanctification. These are the themes that in their view ought not to cause problems. But when you then ask if they would for instance invite a preacher who sincerely confesses Christ, but holds a very liberal view of Scripture or advocates the teaching of *apokatastasis*, they react promptly: 'Why of course not, that's *serious* stuff! So everybody makes distinctions of this sort. What is unfortunate is if one does it unconsciously or by tradition only.

Because of these problems of definition, the larger churches have summarized their respective beliefs in credal books:

The Ancient Creeds. The Apostles' Creed served as the baptismal confession, while the Nicene and Athanasian Creeds were bulwarks against Christological heresies.

The Confessio Augustana, 1530, was the first Protestant attempt to summarize evangelical belief and at the same time demarcate evangelical teaching from

Catholic teaching on one hand and 'enthusiasm' on the other.

The Confessio Helvetica posterior, 1562, was recognized by the Swiss reformed churches in 1566.

The Heidelberg Catechism, 1563, was the German Calvinist creed.

The Book of Concordia, 1580 (German), and 1584 (Latin), was a huge collection of the most prominent doctrinal writings of the Lutheran reformation, anticipating Lutheran orthodoxy.

The Westminster Confession, 1646, was originally adopted by the English parliament as a norm for the English church, but today serves as creedal statement only for the Reformed churches.

The 39 Articles, 1553 and 1571, and *The Book of Common Prayer*, 1662, form the doctrinal basis of the Church of England.

Not only do these writings differ regarding the positions they hold, they also differ widely regarding their prominence and function in their respective churches. Thus a Lutheran, for example, being used to the importance and usefulness even today of the Augsburg Confession, should not automatically expect a sister church to attach the same importance to its own creedal statements. To some traditions these writings serve as *norma normata* (unlike the *norma normans*, the Scripture), and are binding even today on the liturgy, the clergy and the organisations of the church. To others they serve rather as important sources of information and inspiration, drawing the line of tradition back to their own roots.

However, even as *norma normata* they will always be provisional. High church or traditionalist standpoints may tend to take short cuts via the creedal statements, not engaging in the hard work of contesting for belief by means of the interpretation of Scripture. But the function of the creeds as norms can only be descriptive, never authoritative. They describe the conclusions that we have reached so far by means of our interpretation of Scripture. But they must be permanently questioned by our biblical studies.

Even so, a creed or a doctrinal basis may be adopted as a charter, upon which con-

sent from ministers and preachers may be required, and liturgy, teaching and hymns tested. This is no violation of the higher authority of Scripture, as long as one does not lose sight of the study of the as the superior focus. With this very important reservation we should allow reference to creeds or to a doctrinal basis as a measure of teaching and preaching.

In any case, these writings are serious, carefully formulated and well tested expressions of what was felt to be crucial and decisive at the time of their writing. In practice they work as sort of 'a dictionary of unacceptable positions'. And exactly here lies the difficulty: 'what was *then* felt to be crucial' may no longer be so, because things have changed. Even to the most stubborn traditionalist it is not easy to uphold for instance the 16th century's anathemas against those with whom we today actually share vision and work in obedience to the Great Commission. We need only to think of the mutual denunciations in those days on sacramental questions. Then the theologians were on the brink of denying one another's salvation; today sacramental questions are no more than complications in respect of co-operation (albeit not completely abolished).

The passage of time has called for a new kind of document. Since the beginning of the ecumenical movement different attempts have been made to summarize the essential dogmas, not into new creeds, not for the sake of demarcation and denunciation, but rather for the sake of mutual approach: How close are we after all? Can we de-construct old, maybe unnecessary or obsolete boundaries without compromising our spiritual and biblical integrity? Recently talks have resulted in for instance *The Leuenberg Concordia* as well as *The Porvoo Document*.

But the documents with which I am more concerned here are *The Doctrinal Basis* of the International Fellowship of Evangelical Students, *The Lausanne Covenant* and the *Manila Manifesto*. We cannot work through these documents within the scope of the present essay. But in my view these writings are a marvel in the history of the church. They breathe evangelistic zeal,

always controlled by high doctrinal concern. Not intended to replace the creeds or even to update them, they work rather like covenantal documents, committing us to worship and work on the grounds of mutual trust in the biblical viability of one another's position. (For remarks on their weaknesses, see below).

The spectrum of dissension

The superficial clichés of tolerance and charity in the church often acclaim the wide range of views and positions in the church as an advanced spirituality. Doctrinal diversity is mostly looked upon as a virtue, not a vice. Making room for different opinions is an objective in itself, and having to have the 'correct opinions'⁶ is immature, weak and unoriginal. What is often not asked, however, is what these 'correct opinions' bear upon: are we talking about different opinions on the resurrection of the dead, or are we talking about different opinions on beer?! These high-sounding clichés superficially align all kinds of topics, as if they had equal value.

However, there is no escape from the hard work of *distinguishing between different things*.

a. One distinction is the dividing line between Christianity and non-Christianity. This is *the* distinction: the boundary between belief and unbelief. '... if you let yourself be circumcised, Christ will be of no value to you at all ... you have fallen away from grace' (Gal 5:1-4); 'And if Christ has not been raised, your faith is futile'⁷ (1 Cor 15:17). 'I tell you that this man, rather than the other, went home justified before God' (Luke 18:14).

b. At the other extreme is the whole range of little disagreements between Christians. These disagreements are no barriers and should not be so. 'So whatever you believe about these things keep between yourself and God. Blessed is the

man who does not condemn himself by what he approves' (Rom 14:22); 'But food does not bring us near to God; we are no worse if we do not eat, and no better if we do' (1 Cor 8:8).

c. *Between these two kinds of distinction lies a whole range of different distinctions:* Disagreements that do not affect mutual trust in common salvation, but nevertheless seem serious enough to affect practical unity and co-operation on different levels. That is, they carry 'disciplinary' consequences ...

What we need is a *spectrum of dissension* (see Figure 1):

a: disparate views on Christ, on resurrection, on salvation, on the Trinity etc. Deviant views on these issues are to be considered heresy in the strictest sense.

b: disparate views on music, on methods, on minor details in exegesis, ethics etc. These are only sound challenges to our brotherly sense of humour and self-irony.

c (in between!): disparate views on baptism, on the Eucharist, on atonement, on the Bible's inerrancy, on annihilation etc. They may not be heretical in the apostasy sense of the word, but they may be *schismatic*, necessarily causing division amongst Christians⁸.

Does Scripture really allow this distinction between distinctions?—I believe so: Just as it is superficial to align all doctrinal disagreements as equally harmless, so it is superficial to treat them as equally harmful. Some dissensions carry with them more fatal consequences than others, affecting one's spiritual life more than others.

One striking example in the NT would be the Galatians, who have taken on serious errors and unhealthy beliefs. And Paul warns them with tears, that *if they continue on this path and begin circumcising one another*, they have fallen away from faith. But they have not crossed that line yet. They are still his children, they are still justified by faith, but their faith is unhealthy and is lacking power and joy

Figure 1

a: *the* boundary

c: serious disagreements

b: minor diversities

and love. Another example is in the letters to the churches in Revelation 2-3: Here we find all degrees of healthy and unhealthy church life: holy and unholy and everything in between. One might even try to distribute the seven congregations along a spectrum of dissension. But the point is that it is not a simple matter to decide whether the conduct of one specific congregation has already crossed that line between orthodox and schismatic teaching, or between schismatic and heretical teaching. Demanding complete consensus in order to accept one another as true Christians would correspond to demanding inerrancy from sinners. Saving faith does not imply inerrancy—which necessarily means: saving faith does not imply complete consensus. It may survive even grave errors in thought and belief.

The Augsburg Confession VII (1530): *Et ad veram unitatem ecclesiae satis est consentire de doctrina evangelii et administratione sacramentorum. Nec necesse est ubique esse similes traditiones humanas, seu ritus aut ceremonias ab hominibus institutas. Sicut inquit Paulus Eph. 4, 5. 6: Una fides, unum baptisma, unus Deus et Pater omnium etc.*⁹

Here then is the difficulty. *Heresy* is not an either/or—it indicates a wide range of more or less serious topics (here embracing apostate teaching as well as schismatic teaching amongst christians). *Church discipline* is not an either/or—it too indicates a wide range of more or less serious acts. The more serious the disagreement, the more serious the consequence. Therefore, corresponding to the spectrum of dissension, we need a *spectrum of levels of unity*. Because the more important a doctrinal controversy seems, the deeper the conflict will affect the unity or the fellowship (see Figure 2):

In this context ‘Spiritual unity’ does not

indicate the basic trust respecting unity in Christ and in salvation. This trust one can have in anyone who confesses Christ as Lord, without regard to outward unity or disunity. In this context ‘spiritual unity’ indicates a spiritual fellowship with such a confidence and consensus that you can have complete co-operation on any level. I will expand on this below.

(Of course this is very complex. One may well have one’s closest spiritual unity with someone outside one’s own congregational unity (because the division between the congregations in question may have little to do with doctrinal issues). And you may have nothing in common whatsoever with the colleague in your own parish. But we shall work with a degree of simplification for the sake of the argument).

Therefore, corresponding to the spectrum of dissension and the spectrum of levels of unity comes then a spectrum of consequences for this unity (see Figure 3):

I realise this is a widening of the theme of ‘church discipline’. We are expanding the issue from a question only on disciplinary actions from a church’s authorities into this wider angle: *How do doctrinal differences in general affect co-operation and unity?* I have two reasons for this widening of the angle:

One reason is that our basic considerations about the correlations between dogma and unity not only influence the negative case of disciplinary actions or congregational separations, they also influence the positive case of rapprochement and co-operation: How close are we? How far can we go together? Another reason is that when we as evangelicals speak of ‘the limits of tolerance in the church’, we probably prefer to think in terms of liberal or modernist dissent, or of immorality and misconduct. But our willingness and ability to deal with these issues (which may

Figure 2

human unity — congregational unity — organisational unity — spiritual unity

Figure 3

doctrinal debate — common prayer — organisational cooperation — leaders’ conference — common preaching

seem rather safe to us) show only in our willingness and ability to deal with our own issues. We cannot deal with the marks and demarcations of heresy *outwardly*, outside of our evangelical fellowship, unless we at the same time display some willingness to deal with our discrepancies inwardly. Boldly and daringly confronting heresy amongst pastors and bishops in our own churches, and at the same time weakly evading our own conflicts, is merely cheap.

So the points of this third spectrum are:

1. The closer the unity and co-operation, the greater the need for mutual trust and consensus.

From the left: Doctrinal debate one can engage in with anyone—Christians and non-Christians alike. You do not need to guard yourself at all. It requires a minimum of human unity and relations, and no more.

Common prayer requires a minimum of trust in a common faith in God. You have to believe you are all believers (or seekers at least). If you are convinced that your prayers would be directed to two different gods, you have no choice but to separate. Apart from that there are (in my view!) no limits whatsoever regarding with whom you can pray together.¹⁰ Of course, the more you differ from one another in positions and traditions, the more careful you have to be regarding how to administer the common prayer.

Organisational co-operation is possible at a range of different levels. You can work together with one person or congregation or organisation on one field (for instance social work, or New Testament distribution), but not on another field (for instance joint missions, or common preaching). This of course is a common practice of church discipline: distinguishing between different levels of consensus, distinguishing between different levels of joint responsibility.

Naturally this practise does not necessarily appear very 'disciplinary', often it is rather self-evident or given by tradition. But now and then one organisation or church with a tradition of larger tol-

erance or doctrinal indifference proposes to other organisations or churches with a more cautious tradition, suggesting closer relationship and co-operation. And then of course turning down this proposal does have a whiff of 'church discipline'.

The leaders' conference amongst doctrinally differing Christians is in my experience one of the most resourceful and challenging inventions in the church! This is what makes talks, praying and studies possible, even when you are too far from one another for, say, joint missions and common preaching. It is the result of 'church discipline' in the sense that you realise you can't engage completely in joint responsibility and do not have a sufficient consensus on important issues—at the same time it keeps the brotherly talk and careful studies alive and does not allow us to fossilize in prejudice and self-sufficiency.

Common preaching. I realise that many evangelicals will not agree that joint missions and common preaching will require such a degree of doctrinal consensus. It will seem to them too cautious and maybe even obstructing the Great Commission.

2. Having to take disciplinary measures does not imply any judgment on one another's faith and salvation.

The contrary is often felt. And understandable as it is, this feeling is superficial and disastrous. It deepens a conflict dramatically, which already is very difficult to handle. Therefore, in a situation of conflict or breach any precaution must be taken to avoid this feeling. To a certain extent tolerating doctrinal diversity is not only a matter of pragmatism and politeness. You might even name it a consequence of God's very counsel of salvation.

a. The idea of a congregation without any disagreement or diversity whatsoever would be like the idea of a congregation without sin. That would be fanaticism.

b. A congregation without any disagreement or diversity would probably be a congregation under the spiritual tyranny of some seductive psychopath.

c. Alternatively it would be a congrega-

tion with no substantial thinking at all (and then it probably would not last very long either).

d. The very fact of diversity is (or should be) a consequence of our constant individual endeavour to get our own thinking and living more and more in accordance with the Bible's view. It is an expression of the Christian's own progress. It expresses the individual's necessary spiritual warfare.

Heresy amongst evangelicals?

I close by repeating D.A. Carson's words: 'Individualism and personal choice in religion have largely displaced loyalty to denominational structures and to inherited doctrinal bastions. This makes it easier for individuals to be syncretistic, or worse, confusedly pluralistic—i.e., people without strong doctrinal commitments may take on highly diverse and even contradictory ideas *without* fusing them, simply letting them stand, unaware that the elementary demands of consistency are being violated.'

This is true not only of the pluralistic postmodern society, but also of our own temptation to irresponsible passivity when it comes to dealing with our own issues. Suddenly we become mini-relativists: No one can decide anyway, which interpretation is correct. We are usually prepared to search the Scripture, when it comes to our causes confronting *the world*—but when it comes to confronting one another, we in practice suddenly become very reluctant? We are much more focussed upon how to handle our differences and disagreements, than we are focussed upon how we should bring them open-mindedly *to the Scripture* and let them judge between us. In practice, in this respect, open minds are very hard to find. We tend to cling to habitual positions, to the more convenient positions, to the line of least resistance. And only when we can get to contend with society or culture or our own liberal church, are we consistent and eager in our biblical research.

Is this, for instance, the background for the striking silence in *The Doctrinal Basis* of IFES, in *The Lausanne Covenant* and the *Manila Manifesto*, when it comes to our

old tensions concerning the sacraments? In the evangelical tradition we have more or less decided, that this issue is not an issue anymore, at least not in any sense of 'heresy'. To a (declining?) number of evangelical theologians, this decision is a conscious and careful conclusion, reached by means of thorough studies. To an (increasing?) number of evangelical theologians, however, this decision would better have been made by this whole ecumenical atmosphere, in which we for the sake of fellowship and brotherhood often merely avoid the issue.

A few decades ago, the question of infant baptism, *pro and con*, would make a serious theme exactly under the heading *Heresy and church discipline—what are the limits of tolerance in the church?* Today very few of us would even consider this a topic. And probably none of us would think in terms of *heresy*, when it comes to infant baptism / adult baptism. *But how?* How did we reach this new attitude? By means of careful studies?—or rather overwhelmed with a postmodern atmosphere of tolerance and doctrinal indifference?

I'm mentioning this also because in many of our churches precisely the issue of baptism is an issue of church discipline. If for instance a member of a Lutheran Church, already baptized as a child, decides to receive baptism again as an adult believer, he or she will be excluded automatically (actually, in the Danish State Church this tends to be the *only* issue of church discipline whatsoever!). And in many Baptist or Pentecostal churches you cannot become a member of the church, unless you receive baptism as an adult. The 'church discipline' works both ways exactly on the issue of baptism—and yet we keep silent on it in these very carefully formulated documents.

Division amongst evangelicals?

To me it seems an important acknowledgement that even among evangelicals disagreements may be so grave that they prevent co-operation *on some levels*, and that they should so. This is a consequence of mutual love and respect, not a contradic-

tion to it.

This is in principle no different from the considerations we all engage in all the time. Whom are we to invite as a preacher?—as a guest lecturer?—as an associate professor? With whom would we feel secure joining on a campus missions? With which publishing houses would we release this and that book together? Is his or hers or their view on baptism a problem? On sex before marriage? On the Lord's Supper? On the essence of atonement? On the gifts of the Spirit? On the ministry of healing? On the Bible's inerrancy? On perdition as annihilation?

Asking such questions is exactly 'the costly love of church discipline'. One major difficulty is, however, that even asking so is often being misunderstood as a condemnation of others for unbelief, because we have been nurtured with ecumenical clichés about fellowship and partnership with all Christians, no matter the degree of doctrinal discrepancy. And this is not without reason, of course. These clichés *also* express a sound attitude of repentance, because in all the centuries before the ecumenical movement any doctrinal discrepancy has been the cause for fanaticism and condemnation. Still, as superficial clichés only they leave us with little ability to distinguish between different levels of diversity and different levels of partnership. This is because they do not solve anything; they just cover it up.

Never without scruples

Who can work his way through such awesome topics and face such a responsibility with total self-confidence? I strongly believe that no healthy Christian can do so without severe scruples, both when it comes to how to distinguish properly, and when it comes to one's own doctrinal position.

Footnotes

- 1 D.A. Carson: *The Gagging of God*, Zondervan, Michigan 1996, p. 23
- 2 D.A. Carson 1996, p.16
- 3 1 Tim 2:8
- 4 As I understand this warning, it does not

warn against touching anyone (say, the demon-possessed) or against overdoing the prayer ministry! Rather it (in the light of the context) warns against *superficially calling and ordaining unfit elders* into ministry. Because in doing so, you'll make yourself responsible for their sins.

- 5 *sunesthein* not meaning the modern business lunch, probably (in my view!) not even meaning the fellowship of the Eucharist, but rather the awesome denotation of the eating together in almost any culture in history except the Western: that you cannot eat with your enemy, and you share the fate and doings of your meal mate. The issue is again that you should not share in the sins of the heretic, but keep yourself pure.
- 6 In Danish it may only be pronounced with a sneer.
- 7 Strictly speaking this does not deal with the *belief* in resurrection, but the *fact* of resurrection. But I cannot read the context otherwise than counting belief in the resurrection as a cornerstone in Christian conviction.
- 8 This paper does not (apart from here) distinguish between heresy and schism. Actually it should!—but I'm avoiding it for a reason that will become clear.
- 9 And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5, 6.
- 10 Personally I have experienced one painful situation where brothers (influenced by a theologian from another country) felt forced to withdraw from any spiritual fellowship with the rest of us, even refusing to pray together with us—since there were doctrinal (minor!) differences between us, and they were convinced that they therefore could not allow themselves to pray with us. Much to their astonishment this foreign theologian at the end of the day also refused to pray with them, since they also held slightly different opinions.

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RÉSUMÉ

Cet essai analyse les réactions évangéliques au catholicisme d'après Vatican II. Dans la première partie, l'auteur présente le travail de trois théologiens, dont les orientations sont globalement considérées comme évangéliques. Pour Gerrit Berkouwer, la question cruciale qui sépare les catholiques et les évangéliques n'est plus la doctrine de la grâce, mais la question ecclésiologique et pneumatologique ; il appelle à un « œcuménisme réaliste ». Pour David Wells, le catholicisme d'après Vatican II est divisé en deux branches, traditionaliste et progressiste, qui se sont juxtaposées en laissant d'importantes questions théologiques sans réponse. Wells propose une approche prudente et attentive. Hebert Carson est plus réservé ; pour lui, le catholicisme reste essentiellement tridentin.

La deuxième partie est consacrée au

dialogue et fait référence à trois documents : « Le dialogue évangélique-catholique sur la mission » (ERCDOM), qui a suivi la déclaration de Lausanne et « Evangelii nuntiandi » ; ce texte étudie les points d'intérêt commun dans le domaine de la mission ; « Perspectives évangélique sur le catholicisme », de l'Alliance Évangélique Mondiale, document qui exprime l'espoir de rapprochements futurs, mais considère que les lignes de séparation sont toujours bien en place ; et le document américain « Évangéliques et catholiques ensemble » (ECT), et son prolongement « Le don du salut » (GOS ou ECT II), qui affirme être une avancée importante vers une compréhension commune du salut.

L'auteur évalue enfin les différentes options étudiées. Il présente le dialogue comme une nécessité, mais pense qu'il faut éviter les dangers opposés du retranchement et de l'aspiration à l'unité.

ZUSAMMENFASSUNG

Der Artikel diskutiert evangelikale Reaktionen zum römischen Katholizismus nach dem zweiten Vatikanum. Im ersten Teil werden die Beiträge von drei Theologen betrachtet, deren Positionen als relativ repräsentativ innerhalb des Evangelikalismus gelten. Gerrit Berkouwer sah den entscheidenden Punkt zwischen römischen Katholiken und Evangelikalen von der Lehre von der Gnade auf 'eklesiologisch-pneumatologische Fragen' übergehen und

forderte eine 'realistische Ökumene'. David Wells sah den römischen Katholizismus nach dem zweiten Vatikanum in eine traditionelle und eine progressive Linie aufgespalten, die derart nebeneinander standen, dass wichtige theologische Fragen unbeantwortet blieben. Wells unterstützte eine abwartende Haltung. Herbert Carson nahm eine vorsichtiger Haltung in der Überzeugung ein, der römische Katholizismus sei weiterhin wesentlich tridentinisch.

Der zweite Teil diskutiert eine Phase des Dialogs unter Verweis auf drei Dokumente

(englische Originaltitel in der englischen Zusammenfassung): 'Der evangelikal-römisch-katholische Dialog zu Mission, der dem Lausanner Verpflichtung und 'Evangelii nuntiandi' folgte und Aspekte gemeinsamen Interesses in der Mission untersuchte; das Dokument 'Evangelikale zur römisch-katholischen Kirche' der WEF, das Hoffnung auf weitere Annäherung ausdrückte, aber die trennenden Linien als nach wie vor deutlich vorhanden sah; und das amerikanische Dokument 'Evangelikale

und Katholiken gemeinsam' mit dem Folgedokument 'Die Gabe des Heils', das deutliche Fortschritte auf dem Wege zu einem gemeinsamen Verständnis der Lehre vom Heil propagierte.

Der Autor bewertet abschließend die Optionen der drei untersuchten Positionen. Er verteidigt Dialog als notwendig, denkt aber, dass dieser die gegensätzlichen Gefahren von Abgrenzung und Einheitsbestrebungen vermeiden muß.

Vatican II (1962-1965) is widely regarded as one of the most significant events of the Twentieth century. Beside the immense influence exerted on Catholic theology and life, the Council which has brought 'aggiornamento' to the Roman church, has also stirred evangelicals to 'aggiornamento' in their perception and evaluation of Roman Catholicism (henceforth RC). Following Vatican II, deeply entrenched preconceptions which had accompanied centuries of confessional controversy and polemical attitudes were questioned by a reinvigorated Catholicism which forced non-Catholics to reposition their stance towards it. The history of the last forty years is the story of how the challenge to rethink Evangelical-Catholic relationships has been worked out by evangelicals in the light of the new phase inaugurated at the Council and presents the opportunity to reflect on the criteria of the evangelical involvement in the quest for unity in the present-day ecumenical scenario.

1. Evangelical Evaluations of Vatican II

The task of surveying the variety of evangelical responses to the Council clearly goes beyond the scope of this section which will be limited to three theologians which have dealt with it at length and in detail. The choice, though certainly selective and somewhat arbitrary, is perhaps indicative of different evangelical readings of Vatican II which have in turn contributed to a new

evangelical awareness of the Catholic identity.

1.1 Gerrit Berkouwer

RC represents a significant *locus* of Berkouwer's work as a dogmatician. Apart from the three specific books devoted to it,¹ even his eighteen volume series of 'Studies in Dogmatics' bears witness to his constant and in-depth interaction with Catholic theology which spans a long period of time both preceding and following Vatican II. As far as the Council is concerned, Berkouwer had a first-hand experience as official observer on behalf of the 'Gereformeerde Kerken' which gave rise to the writing of his book *The Second Vatican Council and the New Catholicism* even though the proceedings of the Council were still in progress and the two main ecclesiological documents ('*Lumen Gentium*' and '*Gaudium et Spes*') had not yet been approved.

According to Berkouwer, Vatican II is heavily indebted in its motivations and orientations to the '*Nouvelle théologie*' which he had already surveyed in his 1958 book *Recent Developments in Roman Catholic Thought*. In this respect, the Council might be thought of as being the cautious acceptance, even with tensions and conflicts, by the official Church of the agenda proposed by the new theologians which had been opposed by the Curia in previous years. The 'new Catholicism' that Berkouwer envisages stems from the decisive input

of the 'New theology' with its call to '*ressourcement*', that is reappreciation of biblical and patristic sources, and '*aggiornamento*', an attitude marked by an openness towards inner renewal and new ways of relating with the world. In Berkouwer's view, contemporary Catholicism is experiencing a 'new interpretative phase' of its identity though the outcome of such a process is rather unpredictable. What appears to him as most important are the new emphases endorsed by the Council on the ecclesial self-awareness and ecclesiological self-understanding of the Catholic Church. The insistence on the 'pilgrim Church' as the eschatological congregation of the people of God introduces a dynamic element in the traditionally static and hierarchical perception of the Church which has a bearing on (1) the reinterpretation of the Cyprianic dictum '*extra ecclesiam nulla salus*', (2) the recognition of other churches outside of Rome, (3) the reconsideration of the unchangeability of dogma and (4) the role of magisterial authority. If his pre-Vatican II *Conflict with Rome* centred on the gulf between catholic and protestant theologies concerning the doctrine of grace, his post-Vatican II *New Catholicism* revolves around 'the ecclesiastical-pneumatological issue' (111, 117), with particular reference to the nature of the guarantee of the presence of the Spirit in the Church. Of course, Berkouwer is fully aware these new emphases do not replace old ones but are simply added to the traditional Roman Catholic outlook, thus making the ecumenical agenda with Rome easier on the one hand but more nuanced one the other. Before such a scenario, Berkouwer calls for a 'realistic ecumenicity' (250)—an ecumenicity which would overcome past polemical attitudes while waiting further developments within RC.

1.2 David Wells

In recent years, David Wells has been undertaking a trenchant critique of diffuse trends within contemporary American Evangelicalism. Shaping his analysis in a trilogy of substantial works,² Wells has

pointed out the progressive erosion of its theological profile and has pleaded for an urgent recovery of the sense of God as the biblical God. It has to be remembered, however, that in the Seventies, Wells was one of the few evangelical theologians grappling with Roman Catholicism in the aftermath of the Council. In later years, Wells' focus has progressively turned to another field of research, namely Evangelicalism itself, and this move has left a significant gap in evangelical reflection on RC.

Out of all of Wells' works on RC, *Revolution in Rome*³ well epitomises an evangelical sense of puzzlement before the '*aggiornamento*' proposed by the Council. The main thrust of his reading of the Council is the observation that Vatican II on some strategic points seems to endorse 'mutually incompatible theologies',⁴ one conservative, the other progressive, one restating tradition, the other pushing beyond tradition. These two conflicting tendencies can be found everywhere in the conciliar texts (particularly in the case of '*Dei Verbum*' and '*Lumen Gentium*') and contribute to a shaping of its overall theology marked by an unmistakably Catholic 'both-and' pattern. Confronted with the inherent stereophony if not cacophony of Vatican II, Wells argues that the Council has practised the 'juxtaposition of ideas' in such a way that the reception and interpretation of the final redaction of the documents can be traced both along traditional lines as well as along more innovative ones. Before such display of catholic dialectics, the main problem in coming to grips with RC is a hermeneutical one, namely 'which interpretation is correct?', 'how do we interpret?' (32-33), which is all linked to the issue of magisterial authority: 'who speaks for Rome today?' (10). From the outlook of Vatican II, Rome appears to have a 'divided mind' as the titles of the chapters of *Revolution in Rome* clearly shows: 'Authority: inward or outward?', 'God: in the earthly or heavenly city?', 'Christianity: a broad or narrow definition?', 'the Church: the people or the pope?'. In Wells' opinion, the Council provokes nothing but a set of questions that remain unanswered but cannot be left

unanswered. The book testifies to the evangelical perplexity in coming to terms with the complexity of the Catholic mindset. The issue, though, is whether the problem lies with the Catholic idiosyncratic outlook or with the defectiveness of the evangelical epistemological apparatus in dealing with RC. In other words, what the evangelical Wells perceives as a 'divided mind', the Catholic theologian would admire as the 'Catholic mind' capable of bypassing the apodictic tendencies of heretical thought by reducing them to particular emphases inserted into a wider whole. Moreover, the 'state of flux' that Wells envisages in post-Vatican II Catholicism may not be a temporary compromise between contrasting forces waiting for a final solution but rather the Catholic stable yet dynamic pattern which enables the system to hold together different elements which other theological orientations consider to be incompatible. Before the interpretative crux of Vatican II, Wells propounds for the view that the Council depicts a temporary and transient balance which will eventually lead to the affirmation of one party over the other. A similar 'wait-and-see' approach pursued by Berkouwer is also advocated by Wells for whom, after Vatican II, 'the stereotype of Catholic theology held by many evangelicals has been rendered obsolete and irrelevant' and Evangelicals are in need to construe a 'new apologetic' in their understanding of Catholicism.⁵

1.3 Herbert Carson

In order to gain a wider perspective on the evangelical interpretations on Vatican II, a brief comment may be made on more popular attempts to assess trends within contemporary Catholicism. In the British scene, Herbert Carson's writings on RC well represent the less academic but strongly apologetic way of theologizing which is done in some evangelical circles which are chiefly motivated by evangelistic concerns.⁶ His books on Catholicism can be considered as a single, revised and updated work whose main interpretative thrust and theological critique remain con-

stant even when he interacts with different phases of recent Catholic history and theology. Whereas Berkouwer and Wells show a degree of suspension of judgement in dealing with the event and the outcome of the Council, Carson reads it in terms of the '*semper eadem*' thesis, that is the theological structure of RC may have changed in its linguistic covering but not in its fundamental orientation. According to him, in spite of all appearance suggesting differently, post-Vatican II RC has in no way modified its tridentine, anti-Reformation stance for the simple reasons that, firstly, it has not formally and openly abandoned it and, secondly, the new teaching can be fully harmonised with the old without subverting it. Referring to the 1991 *Catechism* (but an analogous comment could be extended to the documents of the Second Vatican Council), Carson observes that 'the tone may be friendlier, and the presentation more acceptable to late twentieth-century readers, yet the decrees of Trent are still there', particularly as far as transubstantiation, justification by faith and purgatory are concerned.⁷ The inevitable conclusion of such a reading is that if Rome is '*semper eadem*', the evangelical approach to RC will be '*semper eadem*' as well. It is apparent that Carson's analysis lacks all ecumenical subtleties and may also seem an overtly flattened view of a highly complex reality but his basic arguments, surely in need of refinement, cannot be easily dismissed. In fact, they assume the foundational role of the Council of Trent as far as the shape of catholic dogma is concerned and they indicate the practical unchangeability of what has been previously stated by the magisterium, in spite of theological development which augment it but which does not reform it.

2. Seasons of dialogue

In the aftermath of the Second Vatican Council (1962-1965) and the Berlin Congress on Mission (1966), the previously scant and suspiciously framed relationships between Catholics and Evangelicals received a new impulse. The connections between these two events are not direct,

of course, in the sense that one is not the cause of the other and vice versa, but both stem from a parallel rediscovery of a zeal for evangelism. This similar missionary agenda enabled both constituencies to find points of convergence, or at least shared concerns, in their attempt to implement the new vision for mission. However, it took another decade before the first results of the changed climate began to become visible in a new openness towards dialogue between divided Christians devoted to the missionary cause.

2.1 ERCDOM

The coincidence between the publication of the 'Lausanne Covenant' (1974) and Paul VI's apostolic exhortation '*Evangelii Nuntiandi*' (1975) is, in fact, the proximate cause of a pioneering initiative motivated by the common interest in mission and aimed at fostering theological dialogue on the issue. Between 1977 and 1984, in fact, Catholic and Evangelical representatives met for this unofficial dialogue whose ecumenical goal was to provide an inter-confessional forum for serious missiological debate. A significant role was played by John Stott and Basil Meeking who eventually drafted and published a report of 'The Evangelical-Roman Catholic Dialogue on Mission' (ERCDOM).⁸ The report is 'a faithful record of the ideas shared' (11) in which a brief exposition of both positions is followed by the indication of points of disagreements as well as areas of agreements. In rather descriptive fashion, ERCDOM starts with 'The nature of mission' and ends with 'The possibilities of common witness', passing through the unavoidable section regarding 'The church and the gospel' where the difference between evangelicals and catholics comes out more clearly. The parties involved recognise that 'deep truths unite' (82-83) and, as far as certain fundamental doctrines are concerned, their understanding is 'identical or very similar' (88) to the point of admitting that the walls of century-old separation 'do not reach heaven' (81). In fairness, ERCDOM does not hide the reality of the continuing division on 'real and important convictions'

(83), especially the role of the believing community in the task of biblical interpretation, the significance of the work of Christ, the doctrine of sin and mariology. On the whole, while the theological weight of ERCDOM is relative and in need of a more sustained effort, it nonetheless reflects the search for a methodology of dialogue based on mutual respect and commitment to reciprocal listening. The first-fruit of the new season was an emerging attitude which is progressively becoming less hostile and more constructive.

2.2 The dialogue between WEF and the Pontifical Council for Promoting Christian Unity

Another stream of interaction between Evangelicals and Catholics after Vatican II has a more official profile in that it has involved representatives of the World Evangelical Fellowship and the Pontifical Council for the Promotion of Christian Unity. It has to borne in mind that RC is not part of the WEF agenda until the 1978 Seventh General Assembly held in Hoddesdon (UK). On that occasion, the presence of two Catholic observers and their greeting from the platform cause a stir in the Assembly and sparked the debate over the issue of what evangelical approach towards post-Vatican II Catholicism should be followed.⁹ After the 1978 Assembly, WEF appoints of a Task Force in 1980 which receives a mandate to study afresh Roman Catholic theology and practice and to produce a document which would provide an evangelical analysis of RC while consolidating evangelical unity. In fact, the 1986 'Evangelical Perspective on Roman Catholicism'¹⁰ represents the first (and perhaps the only) authoritative evangelical statement after Vatican II and reflects standard yet persisting evangelical concerns over foundational aspects of Catholic doctrine such as mariology, authority in the church, the papacy and infallibility, justification, sacramentalism and the eucharist. While the document welcomes the new phase that Catholicism is experiencing and hopes in further steps particularly brought about by the biblical

movement, the charismatic movement and the base communities, it also reiterates a traditional, clear-cut evangelical critique. The dividing line between evangelicals and catholics will be in place until 'a reformation according to the Word of God' takes place in the Church of Rome.¹¹ A strong reformed flavour in the basic argumentations of the 'Perspective' has been noted even in the Catholic camp.¹²

Deemed to be the end of a process, the document has become the springboard for subsequent moves. Born out of an internal controversy, it has turned to be the first step of an on-going dialogical initiative. In fact, after having received the somewhat resentful reaction to it by the Pontifical Council for Promoting Christian Unity, both WEF and the Council decided to establish a theological dialogue focussed on primary matters of mutual interest. So far, two conversations have taken place in 1993 and 1997: the former in Venice on 'Justification, Scripture and Tradition', the latter in Jerusalem on 'The Nature and Mission of the Church'.¹³ Leaving to one side a provisional assessment of these efforts that would excessively inflate the paper, such a dialogue shows the willingness of both parties to listen to one another presenting the respective views. So far, a part from the growth of mutual respect, the prevailing impression is that no substantial theological ground has been broken with regards to possible ecumenical developments nor have there been significant changes in the evangelical lines of appraisal inherited from the evangelical interpretations of Vatican II.

2.3 ECT I and II

Attention has been given so far to an unofficial series of conversations with a missiological thrust (ERCDOM) and to the role of the WEF as far as the worldwide evangelical encounter with RC is concerned. Dialogue seems to be the new element, practically unknown in pre-Vatican II times, in the complex relationships between Evangelicals and Catholics. In this preliminary survey of the season inaugurated in the Seventies and whose long-

term effects are still in progress, reference has to be made to another independent initiative which has the USA as its distinct socio-cultural background. 'Evangelicals and Catholics Together' (ECT) is the title of a document released in 1994 but also the name of an on-going informal dialogue whose participants are Christians who are confessionally divided but who share similar concerns for the falling apart of the Christian ethos of American society under the attack of relativistic trends of thought.¹⁴ In this violent 'culture war', evangelicals and catholics find themselves fighting on the same conservative side and discover a new kind of possible reapproachment, 'an ecumenism of the trenches'.¹⁵ The convergence, however, is not simply a common view on social issues but is said to be 'a theologically rooted alliance'. Thus, the ECT section 'We Contend Together' which is centred on 'cultur war' issues, is preceded by the section 'We Affirm Together' where a basic confession of faith is reported. This is followed by the programmatic section 'We Witness Together' where a common commitment to Christian mission is envisaged, entailing the goal of non-proselytization between professing Christians. The 'We-Together' pattern is pervasive in ECT and contains the indication of a significant shift in the evangelical perception of RC, or at least the more evangelically inclined section of it, which the document does not argue for theologically but simply presents as a matter of fact waiting for further explorations in terms of providing the theological warrant of such a move.

Both as a result of the continuation of dialogue and as a response to some evangelical criticism, the ECT architects released another statement in 1997 ('The Gift of Salvation', GOS) whose aim was intended to elucidate the theological connotations of the unity referred to in ECT.¹⁶ The filial connection with ECT is stressed when GOS is sometimes called ECT II. GOS is a courageous attempt to engage *the* divisive theological issue between Evangelicals and Catholics, certainly the most crucial one historically: justification by faith. Rather boldly, GOS states the

breakthrough: 'for the first time in 450 years, Evangelical Protestants and Roman Catholics have publicly agreed to a common understanding of salvation'. This announcement sounds triumphalistic and indicates that the same sort of pragmatic ecumenism resulting in ECT I, has operated in ECT II as well. In R.C. Sproul's words, the document 'proclaims too much too soon'.¹⁷ As the whole process demonstrates, RC has become a testing issue for Evangelicals with significant implications as far as the evangelical changing convictions in confronting it are concerned.

3. Prerequisites for dialogue¹⁸

The brief overview of the developments following Vatican II and the Berlin/Lausanne congresses highlighting the interaction between Evangelicals and Catholics on a world-wide scale has underlined the importance of those events in the formation of a new atmosphere of mutual openness and reciprocal interest. On the whole, the situation is extremely fluid and the fact that Evangelicals differ in their evaluation of this trend, from sheer opposition to full support with all shades of positions in between, is an instance of the inner diversity within Evangelicalism which is observable in other areas as well. In approaching Catholicism, Evangelicals reveal something of their deeper selves, their differences and peculiarities. Beside general considerations, there is a crucial area which have to be explored in order to avoid the risk of either absorbing uncritically the mainline ecumenical option concerning unity or of uncritically adopting a distinctly anti-Catholic attitude. These two dispositions appear to be the easiest options but are both radically wanting in terms of theological insight and ecumenical prospects.

Vatican II has brought '*aggiornamento*' to the Catholic church. The word does not denote reformation in the evangelical sense but neither is it a merely political and linguistic device aimed at concealing an unchanging reality. It is instead the Catholic way of responding to the need of some kind of renewal without altering the fundamental structure inherited from

the past. As it has been indicated, some of the most insightful evangelical observers of the Catholic scene after the Council (i.e. Gerrit Berkouwer and David Wells) have expressed a degree of perplexity in their understanding of what was going on. The old critical apparatus seemed to be insufficient or obsolete before such an evolving scenario. After more than thirty years, today's question is whether that 'suspension of judgement' which was thought to be necessary has contributed to much of the present-day evangelical disarray and has even become the typical evangelical impasse in coming to terms with Catholicism. Both resentful resistance based on clichés from the past and undiscerning openness mainly nurtured by 'culture war' concerns lead to a standing-still. Yet, the 'wait-and-see' approach cannot be sustained indefinitely. Evangelicals need a pertinent framework to interpret RC. This needs to reflect their theological identity as well as being able to account for the multifaceted, yet unitary, reality of RC. In the absence of a solidly evangelical theological interpretative model, Evangelicals will continue to be astonished by some of the inner developments within Catholicism which do not change its fundamental structure: they may even be driven to re-polish their ageing critical apparatus which is now rather outdated. The elaboration of such an evangelical hermeneutical model should encourage answers to the simple yet crucial questions involving the basic worldview of RC, its goals, its methods, its vision. This is a task for evangelical theology which can no longer be delayed. The way in which Evangelicals 'feel' Catholicism heavily depends on the way they understand what it is and what is at stake within it. On the present ecumenical scene, Evangelicalism and RC are the two religious constituencies within Christendom which, much more than others, are showing signs of activism and renewal. The Scylla and Carybdis of the situation are indifference, on the one hand, and unity, on the other. Dialogue, frank dialogue should be sought wherever possible. And it must be the kind of dialogue which does not conceal implicit ecumenical assumptions and

is driven by the evangelical commitment to love one's neighbour and to witness to the grace of God to the world.

Notes

- 1 *The Second Vatican Council*, 53. Other references to this book will be indicated in the main body of the paper.
- 2 *No Place for Truth* (Grand Rapids: Eerdmans 1993); *God in the Wasteland* (Grand Rapids-Leicester: Eerdmans-IVP 1994); *Loosing Our Virtue* (Leicester: IVP 1998).
- 3 D. Wells, *Revolution in Rome* (Downers Grove: IVP 1972). The book has been defined as 'the wisest and most cogently and compactly argued commentary (on post-Vatican II Catholicism) written by an evangelical': cf. J. Armstrong, 'The Evangelical Moment?' in J.H. Armstrong (ed.), *Roman Catholicism. Evangelical Protestants Analyze What Divides and Unites Us* (Chicago: Moody Press 1994) 319-320, n. 11. Other significant writings by Wells are: 'Tradition: a Meeting Place for Catholic and Evangelical Theology?', *Christian Scholar's Review* 5:1 (1975) 50-61; 'Recent RC Theology' in S.N. Gundry- A.F. Johnson (eds.), *Tensions in Contemporary Theology* (Chicago: Moody Press 1976) 287-324; *The Prophetic Theology of George Tyrrell* (Chico: Scholars Press 1981).
- 4 *Revolution in Rome*, 26 and 91.
- 5 D. Wells, 'Change and Decay: Roman Style', *Christianity Today* (Sept 25 1970) 6-8.
- 6 *Roman Catholicism Today* (London: IVF 1964); *Dawn or Twilight? A Study of Contemporary RC* (Leicester: IVP 1976); *The Faith of the Vatican* (Darlington: Evangelical Press 1996).
- 7 *The Faith of the Vatican*, 13.
- 8 J. Stott and B. Meeking (eds.), *The Evangelical-Roman Catholic Dialogue on Mission 1977-1984* (Grand Rapids: Exeter: Eerdmans: Paternoster 1986). Quotations from it will be reported in the main text.
- 9 Cf. D. Howard, *The Dream that would not Die. The Birth and Growth of the WEF 1846-1986* (Exeter: Paternoster 1986) 130-136 and W.H. Fuller, *People of the Mandate. The Story of the WEF* (Carlisle: Paternoster 1997) 126-127.
- 10 Published in *Evangelical Review of Theology* 10:4 (1986) 343-364 and 11:1 (1987) 78-94 as well as by P. Schrotenboer (ed.), *Roman Catholicism. A Contemporary Evangelical Perspective* (Grand Rapids: Baker Book 1987).
- 11 ERT (1987) 93.
- 12 E. Cassidy, 'Ecumenical Challenges for the Future. A Catholic Perspective', *The Princeton Seminary Bulletin* 18:1 (1997) 27.
- 13 The proceedings were published in ERT 21:2 (1997) and 23:1 (1999), respectively.
- 14 The ECT text and some accompanying essays can be found in C. Colson—R Neuhaus (eds.), *Evangelicals and Catholics Together. Toward a Common Mission* (Dallas: Word 1995).
- 15 T. George, 'Catholics and Evangelicals in the trenches', *Christianity Today* (May 16, 1994) 16-17.
- 16 The GOS text can be found in *Christianity Today* (Dec 8, 1997) 34.
- 17 R.C. Sproul, 'What ECT II ignores. The inseparable link between imputation and the gospel', *Modern Reformation* (Sept/Oct 1998) 213. Further to GOS, both evangelical critics and supporters of ECT have signed the 1999 conciliatory document 'The Gospel of Jesus Christ. An Evangelical Celebration', *Christianity Today* (Jun 14, 1999) 51-56. I have explored in more detail the ECT process in the article 'From ECT to GJC via GOS. Evangelical unity vis-à-vis Roman Catholicism', *Evangelical Review of Theology* (forthcoming).
- 18 In this section, I only touch on certain points without investigating them at any length. For an introductory statement which presents a proposal for a systemic approach, see the Appendix which I consider as being an integral part of the paper.

Appendix

Istituto di Formazione Evangelica e Documentazione (IFED) and the Italian Evangelical Alliance *An Evangelical Approach Towards Understanding Roman Catholicism*

In the years following Vatican II (1962-65) Evangelicals have shown renewed interest in Roman Catholicism. On an international level this interest has led to a series of meetings on the theme of Mission, 'The Evangelical-Roman Catholic Dialogue on Mission 1977-1984', and has opened the way for an ongoing dialogue between The World Evangelical Fellowship and the Pontifical

Council for Promoting Christian Unity on the themes of Justification, Scripture and Tradition (Venice 1995) and the Church (Jerusalem 1997). In 1986 the World Evangelical Fellowship also published an important document on Catholicism entitled, 'An Evangelical Perspective on Roman Catholicism'. In the United States more controversial documents have been drawn up such as, 'Evangelicals and Catholics Together' (1994) and 'The Gift of Salvation' (1997). Until quite recently it could be said that the overall evangelical evaluation of Catholicism was invariably critical. Today this is no longer true. In many areas there are clear signs of a definite change in the way many Evangelicals perceive the Catholic Church. The common understanding has given way to a comprehension which is less certain and often confusing. The following document is intended to be a contribution to the evangelical understanding of Catholicism and the criteria which should be used when relating to it.

The nature of Catholicism

1. Roman Catholicism is a complex reality. A global view of Catholicism, must take into account its doctrine, culture, and its institutions. It is a religious worldview which has been promoted throughout history by the ecclesiastical institution whose centre is in Rome. Although there is considerable diversity in its forms of expression, Catholicism is a basically unitary reality whose underlying tenets can be discerned. Any analysis which does not take in to account the fact that Catholicism is a system will fall prey to a superficial and fragmented understanding of the phenomenon.

2. Catholicism's starting point is the Thomist conception of the relationship between 'nature' and 'grace' into which is grafted the idea of the Church as the extension of the Incarnation of the Son of God. Both of these themes can be presented with subtle diversity and with any number of interpretative variations, but by virtue of the fact that they form Catholicism's ideological framework, they will always be found to be present. This basic orientation in its presuppositions explains why Roman Catholicism has no sense of the tragedy of sin, tends to encourage an optimistic view of man's abilities, sees salvation as a process in which nature is made more perfect and justifies the Church's role as a mediator between man and God.

3. The global objective of Catholicism is

catholicity. In the Roman Catholic understanding catholicity has to do simultaneously with unity and totality. The basic premise is that multiplicity should be brought into a unity. The Church is seen as an expression, a guarantor and a promoter of true unity. As long as the institutional structure which preserves this unity remains intact, everything can and must find its home somewhere within the kingdom of Catholicism.

4. Given the fundamental presupposition and the main objective of Catholicism, the method chosen for its realisation is that of integration. Roman Catholicism is a master at incorporating into its system elements which are not only different but contrasting and perhaps even incompatible. The essential criterion is not that of evangelical purity or christian authenticity but that of a progressive inclusion – the insertion of the particular into a broader perspective which eliminates its specificity by dissolving it in the service of universality.

The strategy behind Catholicism

5. In today's religious panorama it is evident that Catholicism has a very clear programme in its pursuit of catholicity. This is particularly noticeable in its ecumenical strategy following the Second Vatican Council – every opportunity to advance this cause has been seized upon. The apparent signs of willingness for dialogue and availability for interaction with evangelicals should make them ask themselves whether the final goal of the Catholic church is not in actual fact the extension of its own synthesis so as to include the evangelicals' ideals within its own horizons. This strategy, however, does not only include evangelicals, but also extends to all religions and all religious bodies around the world.

6. An important part of this strategy has been the proclamation of the year 2000 as a Holy Year, improperly called a 'Jubilee' Year. The beginning of the new millennium is an event in which the Catholic Church has heavily invested and carefully prepared for. The year 2000, as a Holy Year, is an event which clearly reveals the multifaceted nature of contemporary Catholicism. The Vatican's 'Jubilee' shows very clearly what the dominant tendencies within Catholicism are today and its short term goals in the direction of catholicity.

Evangelical Diversity with respect to Catholicism

7. In seeking to come to a better understanding of Catholicism, evangelicals must examine their own identity: a proper understanding of Catholicism also implies a proper understanding of the evangelical faith. A clear position regarding the one requires a clear position regarding the other.

8. Although there are many differences between Catholicism and the evangelical faith at various levels they are all inter-connecting and in the last analysis stem from a radically different basic orientation. It is a difference which cannot simply be explained in psychological, historical or cultural terms, nor does it derive from different doctrinal emphases which could somehow be complementary. The difference is at the level of the presuppositions, and this necessarily influences and determines both the objectives and the methods of the two Confessions.

9. The doctrinal agreement between Catholics and Evangelicals, which is expressed in a common adherence to the Creeds and Councils of the first five centuries, is not an adequate basis on which to say that there is an agreement concerning the essentials of the Gospel. Moreover, developments within the Catholic Church during the following centuries give rise to the suspicion that this adherence may be more formal than substantial. This type of observation might also be true of the agreements between Evangelicals and Catholics when it comes to ethical and social issues. There is a similarity of perspective which has its roots in Common Grace and the influence which Christianity has generally exercised in the course of history. Since theology and ethics cannot be separated, however, it is not possible to say that there is a common ethical understanding – the underlying theologies are essentially different. As there is no basic agreement concerning the foundations of the Gospel, even when it comes to ethical questions where there may be similarities, these affinities are more formal than substantial.

10. The biblical teaching re-discovered during the 16th Century Reformation regarding the '*sola, solus*' as the crucial point of the Gospel is a crux which an evangelical understanding considers to be 'non-negotiable'. Scripture *alone*, Christ *alone*, Grace *alone*, Faith *alone*, to God *alone* be glory, these together constitute the criteria for the study of Catholicism

and the hermeneutic principle which should be used in interpreting the dynamics within the Roman Catholic Church. On the basis of the *sola, solus*, the distance which separates contemporary Catholicism from the Evangelical faith is no less than it was at the time of the Protestant Reformation. In fact, after the First and Second Vatican Councils, Catholicism continues to add to Scripture the authority of tradition and magisterial teaching; to Christ it has added the Church as an extension of the Incarnation; to grace it has added the necessity of the benefits which come through the sacramental office of the church; to faith it has added the necessity of good works for salvation; to the worship of God it has added the veneration of a host of other figures which detract from the worship of the only true God. When compared to Roman Catholicism at the time of Trent, the contrast concerning the important issues is much less sharply defined today, but no basic change has taken place. The exclusiveness of the evangelical faith concerning the essential elements of the Gospel must be seen as an alternative to the Catholic proposal of an all encompassing catholicity.

11. The current flurry of activity within contemporary Catholicism (the return to the Bible, liturgical renewal, the valorisation of the laity, the charismatic movement, etc.) does not indicate, in and of itself, that there is hope for a reformation within the Catholic church in an evangelical sense. It will only be as these developments make changes in the structural elements underlying the nature of Catholicism, not expanding it further but purifying it in the light of God's Word, that they can have a truly reforming function. In today's scenario, these movements, although interesting, seem to promote the project of Catholicity rather than that of reformation.

Relationships with Catholics

12. What is true of the Catholic Church as a doctrinal and institutional reality is not necessarily true of individual Catholics. God's grace is at work in men and women who, although they may consider themselves Catholics, trust in God alone, and seek to develop a personal relationship with him, read the Scriptures and lead a Christian life. These people, however, must be encouraged to think through the issue of whether their faith is compatible with membership of the Catholic Church. They must be helped to examine critically residual Catholic elements in their thinking

in the light of God's Word.

13. In the fulfilment of the cultural mandate there may be moments of interaction in which there is a co-operation and united action between Evangelicals and Catholics, as in fact may be possible between Evangelicals and people with other religious orientations and ideologies. Where common values are at stake in ethical, social, cultural and political issues, forms of co-belligerence are to be encouraged. These necessary and inevitable forms of co-operation, however, must not be perceived as ecumenical initiatives, nor must they be construed as implying the recovery of a doctrinal consensus.

14. The fulfilment of the missionary mandate demands that its missionaries come from the community of believers who are united in a common confession of faith regarding all the fundamental aspects of the Gospel, especially the crucial points which concern the 5 '*sola, solus*' of the Reformation. In this sense,

all evangelistic activity, at home or abroad, in which there is a co-operation between Catholics and Evangelicals, must be seriously re-examined. A faithful witness to the Risen One must be given to all men and women everywhere quite apart from their religious affiliation.

15. Roman Catholicism is a reality which must be seriously studied and examined. The basic difference between Catholicism and the Evangelical faith is no reason for Evangelicals to ignore the internal developments within Catholicism, or to cultivate an arrogant attitude, or to be excessively polemical. As much as is possible an open, frank and constructive interaction with Catholicism should be sought, especially when it concerns the basic orientation of the two Confessions. Even in this situation, what is currently called 'dialogue' should not be considered as an ecumenical activity, but simply as an expression of the desire to understand and to witness.

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- **‘Parakirchliche Organisationen’,
‘transkonfessionelle Bewegungen’ und ihre
Beziehung zur Einheit der Kirche**
- **‘Parachurch Organizations’, Transconfessional
Movements’ and their Relation to Church Unity**
- **Les ‘organisations para-ecclesiales’, les
‘mouvements interconfessionnels’ et leur rapport
avec l’unité de l’Eglise.**
- **Jochen Eber, Basel-Bettingen**

RÉSUMÉ

Lorsque des mouvements para-ecclesiaux ayant des objectifs proches ont le même impact dans différentes Eglises, on peut parler de mouvements interconfessionnels. De grandes organisations para-ecclesiales travaillent avec un même but dans différentes Eglises et communautés. Leur caractère supra-confessionnel et leur dynamique de « mouvements » a conduit le Conseil Œcuménique des Eglises à étudier la question très peu de temps après sa création en 1948. Le théologien systématique de Heidelberg, Edmund Schlink, a été l’un des premiers à publier un essai sur ce sujet. La relation entre les Eglises, les communautés et l’action supra-confessionnelle n’est pas souvent explicitée par les organisations para-ecclesiales. Les confessions de foi et l’eucharistie sont dans ce contexte des thèmes théologiques particulièrement importants.

Le présent article propose, dans sa première partie, un survol de l’histoire de plusieurs mouvements para-ecclesiaux jusqu’à aujourd’hui. Ils seront distingués des mouvements non organisés, comme l’accueil par le protestantisme du mysticisme catholique au XVII^{ème} siècle. Dans le cas des pays germanophones, on montrera que de nombreuses initiatives trouvent leur origine dans le monde chrétien anglophone.

Une deuxième section abordera les

avantages et les inconvénients des organisations para-ecclesiales ; intégration et séparation étant les deux aboutissements auxquels leur action supra-confessionnelle peut conduire. Elles visent le renouveau ou la critique des Eglises existantes : soit leur service est accepté et assimilé, soit elles finissent par se séparer des communautés. Bien sûr, il existe aussi une troisième possibilité : que les organisations para-ecclesiales continuent simplement à exister sans changement.

Dans la troisième section, nous essaierons de définir une base, nécessairement évangélique, sur laquelle évaluer les organisations para-ecclesiales. En effet, elles peuvent autant faire avancer que mettre en danger les Eglises et leur unité. Selon la confession d’Augsbourg, l’unité de l’Eglise se trouve dans l’accord doctrinal et la juste administration des sacrements. On trouve une déclaration du même genre dans le texte important de la seconde confession réformée helvétique de 1566. D’un autre côté, ces fondements essentiels de l’unité donnent un cadre à la liberté évangélique. L’accord sur une doctrine commune, en harmonie consciente avec l’Eglise ancienne, et l’administration du baptême et de l’eucharistie selon l’enseignement du Christ, sont donc des critères selon lesquels les organisations para-ecclesiales peuvent être évaluées.

Dans la dernière partie, les organisations para-ecclesiales seront

classées. Elles seront évaluées positivement lorsqu'elles permettent aux membres d'Églises d'approfondir leur foi et de pratiquer quotidiennement l'amour dans la foi. Dans ce cas, elles sont des partenaires au service des communautés locales, contribuant à l'accomplissement de tâches spécifiques. Le consensus apostolique concernant la vérité de la foi doit être présupposé, faut de quoi, une organisation para-ecclésiale pourrait devenir le cheval de Troie d'un groupe sectaire. Les groupes interconfessionnels

mettent en cause, avec raison, les frontières traditionnelles entre les Églises. Elles nous montrent combien notre propre travail est limité, et combien par contre le corps du Christ est vaste, tant dans l'espace que dans le temps. Elles soulignent aussi les limites eschatologiques des dénominations existantes. Elles cessent d'être des groupes supra-ecclésiaux lorsque leurs membres ne participent plus qu'à leurs réunions et ne prennent plus l'eucharistie que dans ce cadre.

SUMMARY

When parachurch movements with similar aims have a similar impact in different churches one can speak of transconfessional movements. Larger parachurch organizations work with common purposes in different churches and congregations. Their supra-confessional character and their dynamic as 'movements' led the World Council of Churches to consider the issue soon after its foundation in 1948. One of the first to publish an essay on the topic was the Heidelberg Systematic Theologian Edmund Schlink. The relationship between church, congregation and supra-confessional enterprise is often not made explicit by the parachurch organizations. Particularly important theological themes in this context are creeds and the Eucharist.

The present article offers, in its first part, a historical overview of several parachurch movements up to the present. They are distinguished from non-organized phenomena, such as the Protestant reception of Catholic mysticism in the seventeenth century. For the German-speaking countries it can be shown that many initiatives were taken over from the English-speaking Christian world.

A second section is concerned with the opportunities and dangers of parachurch organizations. Integration and separation are the two end-points to which their supra-confessional work leads. Through

renewal and critique of existing churches, either their service is accepted and assimilated, or the circles in question eventually separate from the congregations. Of course there is also a third possibility, namely that the parachurch organizations simply continue to exist unchanged.

In the third section, we try to find a basis, necessarily evangelical, for forming a judgment about parachurch organizations, for they can advance as well as hinder the churches and their unity. Church unity is found, according to the seventh article of the Augsburg Confession of 1530 in agreement in Protestant doctrine and in the proper administration of the sacraments. A similar declaration is contained in the important Reformed Second Helvetic Confession of 1566. These essential foundations of unity are marked off, on the other hand, from evangelical freedom. Agreement in a common doctrine, in which there is a conscious harmony with the ancient church, and the administration of baptism and Eucharist according to Christ's teaching, are therefore measures by which parachurch organizations may be judged.

In the final section parachurch organizations are classified. They may be evaluated positively when they lead church members to the deepening of their faith and to the daily practice of love based on faith. In these cases they serve the local congregations as partners in the fulfilment of specific tasks. The apostolic

consensus as to the truth of the faith must be presupposed, for otherwise parachurch organizations may become a Trojan Horse for sectarian groups. Transconfessional groups rightly put a challenge to the traditional demarcation lines between churches. They show us how limited our own work is, how broad in contrast,

both in space and time, is the body of Jesus Christ. They also point to the eschatological limits of existing denominations. They cease to be supra-ecclesiastical groups when their members participate exclusively in their meetings, and worship and take the Eucharist only there.

In der Gegenwart gibt es in großer Zahl parakirchliche Organisationen. Arbeitskreise, Missionswerke oder andere christliche Einrichtungen entstehen spontan, ohne daß sie von ihrer jeweiligen Kirche oder ihrem Gemeindeverband gefördert werden. Es kommt auch oft vor, daß Arbeitsformen, die in anderen Kirchen oder im Ausland schon für längere Zeit mit Erfolg erprobt wurden, von Christen mit entsprechenden Kontakten auf kirchlicher oder Gemeindeebene vorgestellt und Leute, die mitmachen, gesucht werden. Christen aus verschiedenen Gemeinden arbeiten zusammen, um eine bestimmte soziologisch klar definierte Gruppe mit dem Evangelium zu erreichen oder auch Menschen in Not zu helfen. Das Verhältnis dieser Gruppen zu den einzelnen Kirchen und Gemeinden ist in der Regel nicht durch kirchenrechtliche Dokumente oder durch Bekenntnisse geklärt, weil die jeweilige Zielsetzung das einende Band nach innen darstellt, das Christen zusammenführt, aber nicht abgrenzende Formulierungen nach außen. Manchmal existieren auch bekenntnismäßige Formulierungen, die nicht sehr umfangreich sind, als theologische Grundlage der Gemeinschaft innerhalb der Bewegung. Der Zusammenhang zwischen Kirchen, Gemeinden und Organisationen ist besonders bei neuen Gruppierungen ein ungelöstes ekklesiologisches Problem, das die Einheit der Kirche unmittelbar berührt, aber die Möglichkeiten der Zusammenarbeit einschränkt oder eröffnet.

Gruppen, die in verschiedenen Denominationen arbeiten, werden entweder unter dem Begriff 'parakirchliche Organisationen' oder 'transkonfessionelle', 'überkonfessionelle' Bewegungen zusammengefaßt. Schon in den Anfängen des

Ökumenischen Rates der Kirchen nach 1948 wurde das Problem von innerkirchlichen Trennungen, die über Konfessionsgrenzen hinausgehen und Mitglieder verschiedener Kirchen in bestimmten sachlichen Fragen einen, gesehen.¹ Erst in den siebziger Jahren wurde das Problem 'transkonfessioneller Bewegungen' intensiver untersucht,² wobei der Begriff 'transconfessional' vielleicht nur eine Übersetzung des deutschen Wortes 'überkonfessionell', im Gegensatz zu 'innerkirchlich', darstellt. In Deutschland flaut die Untersuchung 'transkonfessioneller Bewegungen' nach 1979 ab.³ Dagegen gibt es auch nach diesem Datum eine weitergehende Diskussion und zahlreiche Veröffentlichungen zu *parachurch organizations* besonders in den Vereinigten Staaten, in Lateinamerika und in Afrika.⁴ Dies hängt vermutlich damit zusammen, daß in den USA und in Afrika *parachurch organizations* besonders zahlreich und zum Teil mit großen Mitgliederzahlen auftreten, Lateinamerika von US-amerikanischen Organisationen nach dem Zweiten Weltkrieg besonders intensiv missioniert wurde.

Im englischsprachigen Raum wird der Begriff 'transkonfessionelle Bewegungen' in den letzten zwanzig Jahren anscheinend nicht verwendet. In Deutschland wurde in diesem Zeitraum anscheinend mehr im Bereich spezieller Untersuchungen zu einzelnen Bewegungen geforscht, so daß der Begriff, außer in Lexikonbeiträgen, auch nicht mehr auftaucht. Ein typischer Titel der älteren Diskussion in den USA wäre z.B. Richard G. Hutche-sons Aufsatz in *Christianity Today*: 'Where have all the young folks gone: parachurch youth ministries are gathering them up when mainline churches began dropping them a decade ago'.⁵ Nach John Hammetts

neuem Aufsatz zum Thema wurden für die Vereinigten Staaten 1981 die Zahl parakirchlicher Gruppen auf über zehntausend geschätzt; David Barrett schätzt die weltweite Zahl 1997 auf einhunderttausend Gruppen und Bewegungen.⁶

Nach einer gängigen deutschen Definition spricht man von einer *transkonfessionellen Bewegung*, 'wenn Christen verschiedener Konfessionen gemeinsam eine spezifische Form christl.[ichen] Glaubens und Lebens vertreten und dabei eine Gemeinsamkeit erleben und praktizieren, die sie, zumeist unbeschadet ihrer kirchl.[ichen] Zugehörigkeit, über die Grenzen ihrer Konfessionen hinweg untereinander verbindet.'⁷ Als Beispiele werden konfessionsübergreifende Sachanliegen wie diejenige des religiösen Sozialismus, der Bewegung von Priestern für die Dritte Welt, der charismatischen Erneuerung, der Wheaton Erklärung 1966 und der Evangelisationsbewegung genannt, die sich in der Lausanner Verpflichtung von 1974 ausdrückt.⁸ Überkonfessionelle Bewegungen sind demnach Bewegungen ökumenischen Charakters, in denen Christen spezifische Anliegen innerhalb der bestehenden Kirchen und Gemeinden, denen sie angehören, vertreten. Sie sind in ihrem Anliegen stärker mit Gliedern anderer Konfessionen verbunden als mit Angehörigen ihrer eigenen Kirche. An diesem einen Punkt scheinen sie die Einheit der Kirche besser darzustellen als die ansonsten voneinander getrennten Kirchen. Sie haben deshalb auch eine gewisse ökumenische Attraktivität. Manchmal werden sie auch als Vorreiter der kommenden Einheit betrachtet, oder sie verstehen sich sogar als Wegbereiter der kommenden Ökumene.

Unter dem englischen Begriff der '*parachurch organizations*' werden Initiativen unterschiedlichster Größe und Organisationsstruktur zusammengefaßt. Sie reichen von der örtlichen Jugendarbeit bis zu weltweit operierenden Missionswerken wie *Jugend mit einer Mission*, das an einigen Orten sogar Gemeindestruktur angenommen hat. Die Flughafenseelsorge kann genauso wie der christliche Dienst an Alkoholikern, Gefangenen, Seeleuten, Studenten, Familien, Schwangeren und Kindern

mit dem Begriff *parachurch organizations* bezeichnet werden.⁹ Die Begriffe der transkonfessionellen Bewegung und der parakirchlichen Organisation verhalten sich so zueinander, daß es im Bereich kleinerer und größerer parakirchlicher Organisationen überkonfessionell arbeitende Gruppen gibt, die man als transkonfessionelle Bewegungen bezeichnen kann. Wiederum setzen sich große transkonfessionelle Bewegungen wie die charismatische Bewegung aus vielen kleinen parakirchlichen Diensten zusammen. Verschiedene parakirchlich arbeitende Gruppen mit gleichem Anliegen bilden zusammengefaßt eine transkonfessionelle Bewegung. Auf diese Arbeiten sollen sich die folgenden Überlegungen konzentrieren.

Gerade bei neuen Bewegungen ist, wie oben erwähnt, das Problem des Verhältnisses von Kirche und überkonfessioneller Arbeit nicht geklärt. Es können durchaus Spannungen zwischen der neuen Arbeit und der bestehenden Gemeinde entstehen. Andere Fragen kommen hinzu. In diesen Bewegungen haben Christen ja nicht nur Gemeinschaft im Zeugnis von ihrem Glauben, in Gottesdienst und Gebet. Auch das gemeinsame *Bekenntnis* des Glaubens ist eine Dimension überkonfessioneller Arbeit. Kann dieser gemeinsame Glaube, auf dessen Grundlage man missionarische oder soziale Anstrengungen unternimmt, auch gemeinsam bekannt werden? Natürlich kann eine Gruppe diese Fragestellung von ihrer Gründung an ausschließen und auch so den Kirchen einen guten Dienst tun. Doch es existieren auch überkonfessionelle Bewegungen, die eine gemeinsame bekenntnismäßige Basis haben. Zur Frage des gemeinsamen Bekenntnisses kommt das Problem der *Abendmahlsgemeinschaft* hinzu. Können Christen verschiedener Konfessionen gemeinsam Abendmahl feiern, oder sollte besser jeder in seiner Herkunftskirche und -gemeinde am Abendmahl teilnehmen? In der Alten Kirche bedeutet die Abendmahlsgemeinschaft ja, daß Christen miteinander die höchste Form kirchlicher Gemeinschaft miteinander pflegen.¹⁰ Auch dieses Problem wird in verschiedenen Bewegungen unterschiedlich gelöst.

1. Parakirchliche Organisationen: ein historischer Überblick

In der Epoche der Konfessionalisierung des Christentums im 16. Jahrhundert kann man überkonfessionelle parakirchliche Bewegungen ebensowenig erwarten wie im Zeitalter der Konfessionalität beziehungsweise dem 17. Jahrhundert. Evangelische des 16. Jahrhunderts haben zwar schon relativ früh damit begonnen, Texte aus dem Bereich der römisch-katholischen Mystik für evangelische Andachtsliteratur zu adaptieren.¹¹ Doch kann man in dieser Zeit noch nicht von geschlossenen 'Bewegungen' oder 'Organisationen' sprechen, da diese Phänomene in keiner Hinsicht institutionalisiert waren. Man kann eher davon sprechen, daß sich auf evangelischer Seite Kreise wie etwa um Johann Arndt bildeten, deren Frömmigkeit sich aus mystischen Quellen speiste und zugleich eifrig bemüht war, deren Herkunft zu verschleiern.¹² Nur so konnten Gedanken, die sich in Aussagen persönlicher Frömmigkeit denen der Evangelischen näherten, ohne die Gefahr des Eingreifens evangelischer Kirchenämter übernommen werden. Es gab noch keine interkonfessionelle Zusammenarbeit, doch die Aussagen römischer Katholiken wurden rezipiert, weil sie sich in der inhaltlichen Aussagestruktur frommer Kontemplation und im formalen Medium der Erbauungsliteratur evangelischen Ansichten annäherten. Die altprotestantische Orthodoxie bekämpfte ja jede Abweichung von der Lehrnorm aus bekannten Gründen. Ein Paradebeispiel im Bereich des Puritanismus bildet das Erbauungsbuch des Jesuiten Robert Parsons (1546-1610), das unter dem Pseudonym Emanuel Thompson beziehungsweise Sonthom herausgegeben und als *Güldenens Kleinod der Kinder Gottes* übersetzt, in evangelischem Sinne überarbeitet und in Dutzenden von Auflagen herausgegeben wurde.¹³ Schon der Puritanismus war eine Bewegung, die über die Grenzen der anglikanischen Konfession hinausgriff. Gegen Ende des 17. Jahrhunderts wird der Quietismus in Deutschland rezipiert und wirkt sich auf den Pietismus des 18. Jahrhunderts aus. Im selben Jahrhundert tre-

ten der Methodismus und die Herrnhuter Brüdergemeine als Erneuerungsbewegungen der Kirchen an, um schließlich – ob mit Absicht oder gegen die Intention der Gründer, sei einmal dahingestellt – zu selbständigen Kirchen zu werden.

Im 19. Jahrhundert ist dann die Erweckungsbewegung eine überkonfessionelle Erscheinung, ebenso die liturgische Erneuerungsbewegung, die Bewegung für Bibelgesellschaften und besonders die Bewegung der Evangelischen Allianz seit 1846. Ihre Glaubensgrundlage und die des CVJM von 1855, die Pariser 'Basis', wird beispielhaft für folgende überkonfessionelle Zusammenschlüsse und Organisationen, zum Beispiel für den 1948 gegründeten Ökumenischen Rat der Kirchen. Für die zweite Hälfte des 19. Jahrhunderts sind die zahlreichen vereinsmäßig organisierten parakirchlichen Berufsmissionen typisch, die überkonfessionell organisiert sind und schichtspezifisch arbeiten.¹⁴ Auch der Liberalismus des 19. Jahrhunderts, aus der Aufklärung kommend, ist eine transkonfessionelle Bewegung, die bis ins 20. Jahrhundert hineinwirkt.¹⁵ Die Heiligungsbewegung hatte im letzten Viertel des 20. Jahrhunderts starke Auswirkungen auf Kirchen und Freikirchen in Europa. Mit Sicherheit war die Entstehung der evangelischen Allianz im 19. Jahrhundert der entscheidende Faktor, der zur Annäherung innerkirchlicher Erneuerungsbewegungen und freikirchlicher Christen beigetragen hat. Zwischen den großen Konfessionen kam es erst durch die ökumenische Bewegung des 20. Jahrhunderts zu einem Tauwetter. Das zwanzigste Jahrhundert wird von großen transkonfessionellen Bewegungen wie der evangelikalischen und der charismatischen Bewegung geprägt, aber auch Bewegungen, die die Gesellschaftsrelevanz des christlichen Glaubens betonen und entsprechende Aktionen fordern und durchführen, müssen hier genannt werden. Die tiefgreifendste Bewegung in der zweiten Hälfte des 20. Jahrhunderts ist sicherlich die ökumenische Bewegung mit sehr umfassenden bzw. je nach Ausprägung sehr verschiedenen Zielsetzungen. Die Arbeit dieser Bewegungen konkretisiert sich in einzel-

nen parakirchlichen Organisationen, Instituten, Arbeitsgemeinschaften oder lockeren Netzwerken. Als Missions- und Evangelisationswerke, die teilweise die Allianzbasis als Glaubensgrundlage angenommen haben, sind zu nennen: die Seemannsmission¹⁶, die Vereinigungen für Lehrer, Post- und Bahnangestellte, Kellner, Kaufleute, Handwerker, Bäcker, Geschäftsleute, um nur einige zu nennen. Daneben gibt es die kirchliche Friedensbewegung, den Konzipiären Prozeß, Taizé und Kommunitäten wie die Marienschwestern, die Gemeindegrowthbewegung, die Hauskreisbewegung, die Gemeindegründungsbewegung, und vor etwa zwanzig bis dreißig Jahren – wer erinnert sich noch? – war die Kaffeehaus- und Teestubenarbeit modern.¹⁷ Einige dieser Organisationen scheinen temporären Trends zu unterliegen, und inhaltlich geht es oft in verschiedenen Organisationen, die einander ablösen, um dieselben Fragestellungen.

2. Chancen und Gefahren parakirchlicher Organisationen

Parakirchliche Organisationen entstehen durch Defizite in verfaßten Kirchen, die sich nicht schnell oder auch flexibel genug auf neue Entwicklungen unter ihren Mitgliedern einstellen können.¹⁸ Neue Impulse: Konzepte des Gemeindebaus und der gemeindlichen Zielgruppenarbeit kommen in der Gegenwart vermehrt aus Gemeinden der Vereinigten Staaten.¹⁹ Bei der Bildung neuer Gruppierungen gibt es Analogien zu kirchlichen Konfessionsbildungen; dabei werden allerdings geographische, nationale und kulturelle Grenzen überschritten, was bei Konfessionsbildungen selten der Fall ist.²⁰ Die Organisationen stellen aufgrund ihrer besonderen Arbeitsschwerpunkte zugleich Erneuerung und Kritik an den verfaßten Kirchen dar.²¹ Integration oder Separation sind die beiden Richtungen, in die eine überkonfessionelle Zielgruppenarbeit durch Erneuerung und Kritik zielt, wenn sie nicht nach einigen Jahren aus anderen Gründen aufgehört hat zu existieren.

So hat zum Beispiel die *Sunday School Movement* in Europa in der Weise gewirkt,

daß 1824 in Hamburg ein Sonntagsschulverband entstand; im Verlauf des 19. Jahrhunderts setzte sich die Sonntagsschularbeit in der Form des 'Kindergottesdienstes' in ganz Deutschland durch.²² Die Idee wurde erfolgreich in den Landes- und Freikirchen aufgenommen und integriert. Merkmal erfolgreicher Integration war die Akzeptanz der neuen zielgruppenspezifischen Arbeitsmethode. Sie füllte offensichtlich eine bestehende Lücke im Arbeitsspektrum der lokalen Gemeinden, die eine klar umgrenzte Zielgruppe ansprach. Dagegen hat sich die *Sunday School* im Sinne der umfassenden Gemeinde-Bibel-Schule (GBS) für verschiedene Altersgruppen in Deutschland nur bei den Baptisten und im Bund freier Evangelischer Gemeinden durchsetzen können.²³ Man kann nur darüber spekulieren, warum sie keinen Eingang in die Landeskirchen fand.

Nicht zur Integration, sondern zur Separation führte die Geschichte des Puritanismus, des Methodismus und der Heilsarmee, die sich zu Freikirchen weiterentwickelt haben. Parakirchliche Organisationen sind aufgrund ihrer Mitarbeit in bestehenden Kirchen auch Gefahren ausgesetzt, denen eine sich separierende Gruppierung natürlich entgehen kann. Die Mitarbeit in bestehenden Kirchen kann zur Anpassung führen, wie dies zum Beispiel mit der Missionsbewegung des 19. Jahrhunderts geschah. Vielfach kann man bei den inzwischen landeskirchlichen Missionswerken der Gegenwart nicht mehr von Mission im Sinne der Erstverkündigung unter Nichtchristen sprechen. Ebenso steht die kirchliche Volksmission in der Gefahr, allein für die Stärkung kirchlicher Mitgliedschaft in einem Zeitalter abnehmender Mitgliederzahlen eingesetzt zu werden. Eine weitere Gefährdung überkonfessioneller Arbeit ist die Resignation, weil nur andauernde Anstrengung an der Gemeindegrowthbasis vor Ort über Jahre hinweg Früchte trägt. So kann es letztlich sogar dazu kommen, daß Organisationen ganz verschwinden oder keine Breitenwirkung mehr erzielen.²⁴ Auch der Konfessionswechsel, aus welchen Motiven auch immer, kann ein Ergebnis überkonfessioneller Arbeit sein. Dies läßt sich an der Erweckungsbewe-

gung im 19. Jahrhundert in beiden Richtungen, sowohl vom römischen Katholizismus zum Protestantismus als auch umgekehrt, beobachten.²⁵

Einige parakirchliche Organisationen haben plakativ die Einheit der Kirche als ein Arbeitsziel auf ihre Fahnen geschrieben. Neben den Gefahren dieser Organisationen muß man dies als eine ihrer positiven Chancen hervorheben. So verstehen sich zum Beispiel pfingstlich-charismatischen Organisationen der Gegenwart als ökumenisch und verweisen auf ihr ökumenisches Erbe aus der Zeit vor der Separation von den Heiligungskirchen und auf den pfingstlich-ökumenischen Dialog.²⁶ Die *Society for Pentecostal Studies* betont in einer Selbstvorstellung ihren überkonfessionellen Charakter.²⁷ Selbst in neueren Liedern aus der charismatischen Bewegung wird der Wunsch nach Einheit der Gläubigen vertont.²⁸

Oft wird jedoch die Einheit der wahren Kirche Christi beziehungsweise aller wahrhaft Gläubigen als ausreichende Basis für Mitarbeit in einer parakirchlichen Organisation akzeptiert. Damit spart man sich intensivere Überlegungen über die ökumenische Aufgabe und das eigentliche ökumenische Ärgernis, daß verschiedene Kirchen unnötigerweise nebeneinander her existieren oder sich nicht einmal gegenseitig als Kirchen anerkennen. Das Verhältnis zwischen überkonfessioneller Arbeit in aufgabenorientierten Gruppen und der Einheit der Kirche bedarf einer soliden Klärung auf der Basis grundlegender Überlegungen zur Einheit der Kirche.

3. Theologische Grundfragen kirchlicher Einheit

Das Augsburger Bekenntnis von 1530 stellt in seinem 7. Artikel fest, daß zwei Dinge zur wahren Einheit der christlichen Kirche notwendig sind: der Konsens über die Lehre des Evangeliums und die einsetzungsgemäße Verwaltung der Sakramente. Dadurch wird die Kirche als *congregatio sanctorum* (Versammlung der Heiligen) konstituiert. Auf diese Affirmation folgt die Verwerfung der Ansicht, zur wahren Einheit seien gleiche Zeremonien erfor-

derlich. Als Begründung wird Epheser 4, 5 und 6 zitiert.²⁹ Ein Hauptbekenntnis der Reformierten, das Zweite Helvetische Bekenntnis, stellt ebenso fest, daß die wahre Kirche an zwei Merkmalen erkannt wird: an der rechtmäßigen und reinen Verkündigung des Wortes Gottes und an der Teilnahme der Gläubigen an den stiftungsgemäß gebrauchten Sakramenten. Ein klares Wissen um Wahrheit und Einheit der Kirche verhindert leichtfertige Spaltungen. Sie liegt in der Wahrheit und Einheit des christlichen Glaubens, der in der Bibel überliefert und im Apostolikum zusammengefaßt ist. Verschiedene Gottesdienstbräuche können die Einheit der Kirche nicht behindern. Vielmehr besteht die wahre Einheit der Kirche in den Glaubenslehren, in der wahren Verkündigung des Evangeliums und in den von Christus ausdrücklich überlieferten gottesdienstlichen Gebräuchen.³⁰ Es besteht also in der Reformationszeit zwischen Evangelischen verschiedener Konfessionen eine bemerkenswerte Übereinstimmung in der Frage der wesentlichen Kennzeichen der Kirche, die auch ihre Einheit konstituieren. Ebenso ist man sich einig in den Unterschieden, die die bleibende Einheit der Kirche nicht berühren. Dies wird schon in der Vorrede des Bekenntnisses ausgedrückt: 'Obgleich man nun in den verschiedenen Kirchen einen gewissen Unterschied findet in Ausdruck und Formulierung der Lehre, in Gebräuchen und Zeremonien, die je nach Bedürfnis, Nutzen und Aufbau der einzelnen Kirchen angenommen wurden, ist das in der Kirche doch niemals als hinreichender Grund zur Zwietracht und Spaltung betrachtet worden. Denn immer haben die Kirchen darin von der Freiheit Gebrauch gemacht. . . Der alten christlichen Kirche genügte völlig jene allseitige Übereinstimmung (*consensus*) in den Hauptstücken des Glaubens (*in praecipuis fidei dogmatibus*), im rechthabigen Sinn (*in sensu orthodoxo*) und in der brüderlichen Liebe (*in charitate fraterna*).'³¹ Die altkirchliche Kirchengemeinschaft zwischen Ost und West in gegenseitiger Anerkennung als rechthabige Kirche ist im Zweiten Helvetischen Bekenntnis ein Modell für kirchliche Einheit in der

Reformationszeit. Altkirchlicher Konsens im Glauben entsteht auf der Grundlage der Heiligen Schrift, die im Bekenntnis bzw. der Glaubenslehre zusammengefaßt ist, in orthodoxem Sinn ausgelegt und in brüderlicher Liebe angewandt wird. Interessant ist beim Zweiten Helvetischen Bekenntnis, daß das Credo als Zusammenfassung des Schriftinhaltes verstanden wird. Die Vielfalt der Schriftaussagen wird damit in konfessorischen Formeln gebündelt. Dies deutet auf die konfessorische Grundstruktur kirchlicher Einheit hin, die schon im 16. Jahrhundert zu unserem deutschen Begriff der 'Konfession' geführt hat. Glaubensinhalt und Bekenntnisakt fallen in ihm zusammen. Man kann dies an den lutherischen Bekenntnissen sehr schön am Motto auf dem Titelblatt des Konkordienbuches nachweisen, wo Psalm 119, 46 nach der Vulgata zitiert wird: 'Ich rede von deinen Zeugnissen vor Königen und schäme mich nicht'.³² Das Bekenntnis der Evangelischen zu bestimmten Glaubensinhalten, das die Verwerfung nicht-schriftgemäßer Lehre impliziert, ist der theologiegeschichtliche Hintergrund des neuzeitlichen Konfessionalismus, der allerdings die Grenzen zwischen den Kirchen zu stark hervorhebt.³³

Die kirchliche Befürwortung einer überkonfessionell arbeitenden parakirchlichen Organisation und ihrer einheitsfördernden Wirkung wird in reformatorischer Perspektive also davon abhängig gemacht werden, in welchem Maße der Konsens des Glaubens in ihr gefunden werden kann, wie er beispielhaft in der Alten Kirche verwirklicht wurde. Dabei wird in der Regel die Frage der Sakramentsverwaltung weggelassen, insofern als die Mitglieder parakirchlicher Organisationen in ihrer Kirche getauft wurden und dort auch zum Abendmahl gehen. Wenn die Analyse parakirchlicher Organisationen über rein phänomenologisch-deskriptive Arbeit hinauskommen will, dann hat sie die Gruppierungen hauptsächlich daran zu messen, inwiefern in ihnen das Evangelium recht verkündigt wird.

4. Überlegungen zu parakirchlichen Organisationen und kirchlicher Einheit

1. Parakirchliche Organisationen sind grundsätzlich zu begrüßen, insofern sie Kirchenmitglieder zur Vertiefung des Glaubens und zur tätigen Liebe aus Glauben anleiten. In ihnen kann die Einheit der wahren Kirche Christi erlebt werden. Ihre Existenz verweist die Gemeinden auf die größere kirchliche Gemeinschaft aller Christen über alle Kirchengrenzen hinweg. Ihre Arbeit oder auch ihr Lebensstil ist eine wichtige Anfrage an die Gemeinden, das zu überprüfen, was bisher getan beziehungsweise nicht getan wird.

2. Parakirchliche Organisationen dienen den Ortsgemeinden. Sie stehen nicht in Konkurrenz zu den Gemeinden, weil sie selber nicht eine selbständige Kirche oder Gemeinde sein wollen. Kirchliche Einheit ist für sie kein Selbstzweck, sondern steht im Dienst eines bestimmten Auftrags. Sie sind Partner bei der Erfüllung spezifischer Aufgaben, bei deren Erfüllung sie entweder assistieren oder die sie ganz übernehmen. Dadurch tragen sie dazu bei, daß der Leib Christi vollkommener dargestellt wird, als das ohne ihre Tätigkeit der Fall wäre. Man denke etwa an die Arbeit des CVJM, der in landeskirchlichen Gemeinden die Kinder- und Jugendarbeit übernimmt oder an den Dienst der Kinder-Evangelisation-Bewegung (KEB) in Partnerschaft mit Ortsgemeinden.

3. Voraussetzung für die Anerkennung der Organisationen durch die Kirchen ist, daß – unbeschadet der Schwerpunktleger in ihrer Arbeit – der apostolische Konsens in der Wahrheit besteht. Denn ansonsten könnten sie zu einem Einfallstor für sektiererische Gruppen jeder Art werden. Nicht jeder neue Impuls, den überkonfessionelle Organisationen in bestehende Kirchen hinein vermitteln wollen, muß als Beitrag zur Erneuerung der Kirche verstanden werden; denn dann wäre Neuheit das Kriterium theologischer Wahrheit. Vielmehr trägt zur wahren Erneuerung der Kirche das bei, was die richtige Verkündigung des Evangeliums und den stiftungsgemäßen Gebrauch der

Sakramente betrifft.

4. Das Glaubensbekenntnis einer Organisation ist ernstzunehmen, wenn ein solches existiert und Voraussetzung der Mitgliedschaft beziehungsweise Mitarbeit ist. Verlässliche Zusammenarbeit vor Ort setzt voraus, daß es sowohl nach innen (durch die Mitglieder selbst) als auch nach außen (in der Beziehung zu den Ortsgemeinden, in denen sie arbeiten) beachtet wird und nicht nur auf dem Papier steht. Die grundlegenden theologischen Aussagen dürfen auch nicht durch weitere theologische Sonderlehren oder Schwerpunkte durchkreuzt und unwirksam gemacht werden.

5. Konfessionen sind nicht primär von ihrer Abgrenzung gegenüber anderen aus zu verstehen, sondern von ihrer Mitte in Wortverkündigung und Sakramentsverwaltung. Jeder soll sich in Frage stellen lassen, Christen nicht nur innerhalb der eigenen Mauern, sondern auch in den anderen Kirchen zu suchen und zu finden. Christen müssen es in ihrer jeweiligen Konfession lernen, die anderen Kirchen und nicht nur ihre eigene vom Wort Gottes her zu verstehen. Dabei können ihnen parakirchliche Organisationen helfen.

6. Überkonfessionelle Arbeit soll nicht die Absicht verfolgen, durch ihren konfessionsübergreifenden Charakter Christen zum Konfessionswechsel zu veranlassen. Diese Möglichkeit liegt nahe, da Christen durch diese Arbeit oft zum ersten Mal genötigt sind, sich mit der Lehre anderer Kirchen zu beschäftigen. Es könnte auch der Fall sein, daß sich gerade Menschen, die mit ihrer eigenen Gemeinde unzufrieden sind, in einer überkonfessionellen Arbeit engagieren. Allerdings wird man nicht ausschließen können, daß ein Konfessionswechsel gegebenenfalls 'beiläufig' geschieht.

7. Oben wurde festgestellt, daß parakirchliche Organisationen manchmal als Vorreiter der kommenden Einheit betrachtet werden, oder sie verstehen sich sogar als Wegbereiter der kommenden Ökumene. Auch hinsichtlich der erstrebten oder erlangten Form der Einheit gilt es festzuhalten, daß theologisch legitime Kirchengemeinschaft nicht ohne Gemein-

schaft in der Wahrheit zu haben ist. Nicht jede realisierte ist auch eine theologisch verantwortete und verantwortbare Einheit.

8. Ebenso ist eine Spaltung, die durch eine parakirchliche Organisation ausgelöst wird, nicht von vornherein negativ abzuqualifizieren. Das Problem relativiert sich durch Trennungen, die es in den Kirchen zur Genüge gibt, ohne daß sie von überkonfessionellen Bewegungen verursacht wurden. Natürlich ist jede Spaltung ein schmerzliches Ereignis. Es müssen aber jeweils die Trennungsfaktoren untersucht werden, ehe ein Urteil abgegeben wird. Sonst hätte sich zum Beispiel der von der Erweckungsbewegung beeinflusste katholische Priester Aloys Henhöfer nicht mit großen Teilen seiner Gemeinde in Mühlhausen der evangelischen Kirche anschließen dürfen.

9. Überkonfessionell arbeitende parakirchliche Organisationen stehen in der Gefahr, sich selbst und nicht mehr den Kirchen zu dienen. Sie werden dann zu eigenständigen Kirchen, wenn ihre Mitglieder dort den Mittelpunkt ihres religiösen Lebens haben, wenn sie nur noch deren Veranstaltungen besuchen, die Verkündigung hören und die Sakramente empfangen. Auch bei formal noch bestehender Mitgliedschaft in einer Kirche ist die einstige Bewegung doch zur Gemeinde im eigentlichen Sinn geworden, es sei denn, Kirchenverträge würden das Verhältnis zwischen den beiden Partnern zum Beispiel im Sinn einer 'Gemeinschaftsgemeinde' in der Kirche regeln.

10. Die Kirche Jesu Christi ist eine weltweite Größe. Sie existiert zudem zu allen Zeiten, und nicht nur in unserer Zeit und in unseren regionalen Gemeinden. Parakirchliche Organisationen helfen uns, diese Grenzen unserer eigenen Gemeinden in Raum und Zeit zu erkennen und Gottes Wirken über unsere eigenen Begrenzungen hinweg anzuerkennen.

11. Überkonfessionelle Organisationen zeigen auch die eschatologische Grenze bestehender Konfessionen auf. Sie weisen auf die Vorläufigkeit der Kirche, solange sie hier auf der Erde ist. Sie zeigen, daß unsere Kirchengrenzen in der Herrlichkeit

der himmlischen Welt keine Bedeutung mehr haben werden und es schon jetzt gut ist, sich darauf vorzubereiten. Vom Weltende her relativieren sich die Trennungen zwischen den Konfessionen, die wir oft ängstlich aufrechterhalten. Gott wird die wahrhaft Gläubigen aus den Kirchen im weiteren Sinn erwählen. Dies sollte uns jetzt schon eine Mahnung sein, Brüder und Schwestern in anderen Konfessionen zu suchen.

Anmerkungen

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- 25 Beispiele: Aloys Henhöfer, Johannes E. Goßner, Emilie Linder; eine Initiative war C. F. Spittlers Refugium für römische Konvertiten auf St. Chrischona, das von 1857 bis 1863 sechzehn Priester und fünf Laien aufnahm: Ernst Staehelin, *Die Christen-tumsgesellschaft in der Zeit von der Erwe-ckung bis zur Gegenwart*. ThZ Sonderbd. IV, Basel: Reinhardt, 1974, Nr. 85 auf S. 23, Nr. 529 auf S. 606. Vgl. auch Peter Vogelsanger, *Weg nach Rom: F. Hurters geistige Entwicklung im Rahmen der romantischen Konversionsbewegung*, Zürich: Zwingli, 1954, bes. 21-28.
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- 28 Zum Beispiel *Du bist Herr*, Bd. 4, Asslar: Projektion J, 2000; *In love with Jesus*, hrsg. v. Daniel Jacobi, Arne Kopfermann, Asslar: Gerth, 2000, Nr. 1: 'Auf unsern Knien sind wir vor dir, mächtiger Herr-scher, erbarme dich, führ uns zusammen, reinige uns, mach du uns eins, Herr ver-söhne uns. . .'
- 29 *Confessio Augustana* (1530), Kap. 7, 'Et ad veram unitatem ecclesiae satis est consentire de doctrina evangelii et de adminis-tratione sacramentorum. Nec necesse est ubique similes esse traditiones humanas seu ritus aut cerimonias ab hominibus insti-tutas; sicut inquit Paulus: Una fides, unum baptisma, unus Deus et pater omnium etc.', *BSLK* 61, 6-14.
- 30 *Confessio Helvetica Posterior* (1566), Kap. 17. *BSKORK* 33, 15f u. 30-32: 'verbi Dei legitima vel sincera praedicatio. . . Simul et participant sacramentis a Christo institu-tis, et ab Apostolis traditis: neque his aliter utuntur, quam uti acceperunt a Domino'; 34,48 – 35,6: 'veritas et unitas. . . sita est. . . in veritate et unitate fidei catholi-cae. . . In dogmatibus itaque et in vera con-cordique praedicatione evangelii Christi, et in ritibus a Domine diserte traditis, dici-mus veram ecclesiae constare concordiam'. *BSRK* 198, 2-4, 18-20; 199, 36-46.
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- 32 *BSLK* 31, 'Et loquebar de testimoniis tuis in conspectu regum et non confundebat'.
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- **The Charismatic Movement and the Church – Conflict or Renewal?**¹
- *Le mouvement charismatique et l’Eglise—Conflit ou renouveau ?*
- *Die charismatische Bewegung und die Kirche—Konflikt oder Erneuerung?*
- Max Turner, London

RÉSUMÉ

La première partie décrit le contexte et relève : (a) la croissance exponentielle du mouvement au cours du XX^e siècle—mouvement qui représente aujourd’hui presque un tiers de l’ensemble de l’Eglise ; (b) la diversité énorme du mouvement ; et (c) l’émergence d’une réflexion théologique pentecôtiste-charismatique, capable d’autocritique et invitant le mouvement évangélique plus traditionnel au dialogue.

Dans la deuxième partie, on cherchera une caractéristique commune permettant de définir ce mouvement hétérogène. On la trouvera dans la volonté de permettre à l’Eglise d’aujourd’hui de retrouver la présence dynamique et puissante de l’Esprit telle qu’elle était décrite dans les Actes et sous-entendue dans les Epîtres—en particulier (mais pas exclusivement) en 1 Corinthiens 12-14 et Romains 12. Il est à noter que la seconde bénédiction que représente le « baptême dans le Saint-Esprit » n’est plus une position « consensuelle » dans le mouvement ; elle est au contraire largement débattue en différents endroits.

Dans la troisième partie, nous examinerons l’apport positif du mouvement charismatique au renouveau de l’Eglise, et nous soulignerons cinq points forts : (1) dans le monde entier, le mouvement charismatique a mis sur le devant de la scène la guérison, le parler en langues, la prophétie et d’autres dons du même ordre ; (2)

il a permis qu’une pneumatologie et une spiritualité caractérisées par l’expérience—correspondant directement à la situation et à la description du N.T.—soient placées à nouveau au centre de la réflexion théologique ; (3) il a profondément renouvelé ce qu’on pourrait appeler la conception « somatique / communautaire » de l’Eglise : chaque croyant est supposé être impliqué dans les différents aspects du ministère de l’Eglise et dans l’Eglise ; (4) il a fortement renouvelé l’engagement missionnaire ; et (5) il a proposé un modèle d’ouverture à d’autres traditions, de partage d’expériences spirituelles, d’affranchi de la sensibilité institutionnelle au sujet de la reconnaissance des ministères et du statut des personnes en dialogue.

La quatrième partie analyse le potentiel de conflit restant dans le mouvement charismatique. Elle montre que ni le cessationnisme ni la conception pentecôtiste classique du « baptême dans le Saint-Esprit » ne doivent nécessairement occuper le devant de la scène : d’autres options sont possibles. L’évangile de la prospérité, les prophètes de Kansas City, la bénédiction de Toronto, etc., sont déjà fortement critiqués au sein du mouvement charismatique. Mais plus généralement la tendance au triomphalisme, l’insistance sur le surnaturel et le spectaculaire risquent de provoquer des conflits persistants.

ZUSAMMENFASSUNG

Der erste Teil beschreibt den Kontext der Studie, indem drei Aspekte dargestellt werden: (a) das explosive Wachstum der Bewegung im letzten Jahrhundert (fast ein Drittel der Christenheit gehört der Bewegung an), (b) die enorme Vielfalt der Bewegung, und (c) das Aufkommen pfingstlerisch /charismatischer theologischer Forschung, die ein selbstkritisches Bewußtsein zeigt und zum Dialog mit eher traditionellem Evangelikalismus einlädt.

Der zweite Teil versucht, einen gemeinsamen charakteristischen Nenner dieser vielschichtigen Bewegung zu finden und macht ihn in dem Versuch aus, die dynamische und kraftgebende Präsenz des Geistes Gottes, von der in der Apostelgeschichte erzählt wird und die in den Briefen impliziert ist (besonders, aber nicht ausschließlich, in 1 Korinther 12-14 und Römer 12), für die heutige Gemeinde wiederzuentdecken. Es wird festgestellt, daß 'Taufe im Heiligen Geist' als 'zweite Segnung' nicht länger eine einmütige Position in der gesamten Bewegung darstellt, sondern in verschiedenen Bereichen diskutiert wird.

Der dritte Teil untersucht den positiven Beitrag der charismatischen Bewegung zur Erneuerung der Kirche und verweist auf fünf Stärken: (1) die charismatische Bewegung hat die Erwartung von weitverbreiteten Heilungen, Zungenrede, Prophetie und ähnlichen Gaben globalisiert; (2) sie hat eine tiefe

erfahrungsbetonte Pneumatologie und Spiritualität, die in Beziehung zu neutestamentlichen Erwartungen und Beschreibungen steht, in die theologische Diskussion zurückgebracht; (3) sie hat einen tiefgreifenden Erneuerungseffekt auf die 'somatische' oder 'korporative' Konzeption von Kirche ausgeübt: von jedem Gläubigen wird erwartet, sich in die verschiedenen Aspekte des Dienstes der und an der Kirche einzubringen; (4) sie hat eine bedeutende Erneuerung der Verpflichtung zur Mission gebracht, und (5) sie hat ein Modell der Offenheit für andere Traditionen bereitgestellt, sowie ein Modell des Austausches geistlicher Erfahrungen, größtenteils unbelastet von institutionellen Empfindlichkeiten über klerikale Anerkennungen.

Der vierte Teil analysiert das Potential der Bewegung für andauernde Konflikte. Es wird argumentiert, daß weder 'cessationism' (Lehre von der Beschränkung verschiedener Geistesgaben auf die apostolische Zeit) noch die klassische pfingstlerische Anschauung von der 'Taufe im Heiligen Geist' notwendigerweise die Szene beherrschen muß, da sich bereits andere Themen anbieten. Das Wohlstandsevangelium, die Kansas City Propheten, der Toronto-Segen etc. werden bereits innerhalb der charismatischen Bewegung stark kritisiert. Die mehr allgemeinen Tendenzen zum Triumphalismus, Supernaturalismus und Phänomenalismus scheinen eher andauernden Konfliktstoff bereitzustellen.

I. The Setting

Who, watching the very humble beginnings of Pentecostalism in America in 1905-1906, could possibly have imagined the way the movement would flourish? By 1990, the Pentecostal churches, together with their spiritual children in the various Charismatic Renewal movements, and New Church movements, formed 23.4% of the totality of the world's church-member Christians (and an estimated 31% in

2000).² As Prof Walter Hollenweger has observed, to expand to a total of nearly 500 million members in just ninety years shows a rate of growth unparalleled in any period of church history, including that of the apostolic age.³

But assessing its contribution (in other than numerical terms) — its potential as a source of conflict and/or renewal in the church — is no easy task. This is primarily because the CM is not a uniform entity. Unlike the great churches of the

Reformation,⁴ Pentecostals have no profound deep-thinking founding fathers, to give them a stamp of identity and theological direction; no prayer book to bring them uniformity; not even a common socio-cultural ethos.⁵ The diversity of Pentecostalism was no doubt increased by its lack of formal theological education, and its tendency to give priority to narrative (especially Acts), and to testimony, rather than to exposition of the epistles (with notable exception of 1 Cor 12-14!). But undoubtedly the most important diversifying factor was its highly adaptable invasion of other 'cultures', whether we are speaking of its expansion into Latin America, Africa, Europe, and Asia, or whether we are speaking of its importation into existing churches of different traditions. The 'charismatic movement' wears somewhat different faces depending on whether we are talking about the traditional Pentecostal denominations or whether we are speaking of its presence in Catholicism, Protestantism, or Orthodoxy. While one may speak of Pentecostalism as 'a religion made to travel' and even of its 'globalization', the charismatic movement has become so multi-cultural that it is possible to ask serious questions about the extent to which it has preserved a recognisable 'core' for us to assess.⁶

A particularly significant development in this respect has been its penetration into the arena of academic theology. In its earliest days, the Pentecostal/charismatic movement was a largely popular one, and any talk of 'pentecostal scholarship' might have been lightly dismissed as nothing more than an amusing oxymoron. But the spread of Pentecostal fire to the traditional churches — through the various Charismatic Renewal Movements of the 60s — gave it powerful theological expositors, even if the Pentecostal doctrinal vessel often shipped a good deal of water in the passage.⁷ More significant than this, however, has been the rise (since the 70s) of questioning and critical scholarship from *within* the traditional Pentecostal movement, and a corresponding dedication to disseminating it through their denominational Colleges, societies for Pentecostal

studies, and in international journals and monographs of academic research.⁸ The academic standard of the teaching in the AoG and Elim Colleges in the UK, for example, would now be comparable with that in some University Departments in the country (and is validated by such bodies) or with the well-known independent Colleges/Seminaries in Europe. Their teachers complete the same strenuous PhD workouts with the Academy's best athletes. The main Pentecostal journals such as *JPT*, *JEPTA*, *PNEUMA*, *AJPS*, regularly engage in open and friendly dialogue with critics of traditional Pentecostal views, and show a mature and creative willingness to rethink older positions. It may all be very exciting, but the sheer ferment makes attempts to assess the 'charismatic movement' especially challenging. But then, what is a challenge for, but to be taken up?

II. The Common Defining Characteristic of the CM

I suggest that the one, single, uniting factor in this highly diverse 'movement' is some variation of this objective: *the attempt to recover, for the church today, that dynamic and empowering presence of the Spirit narrated in Acts and implied in the epistles, especially (but not exclusively) 1 Corinthians 12-14 and Rom 12.*⁹

To this we may add three clarifications (but they are no more than that):

1. The CM attempts to appropriate for the church today such 'charismatic' gifts as prophecy, healing, tongues, revelation and guidance, charismatic wisdom, and the like, and seeks to replicate in the church today, as far as possible, the place they perceive such gifts held in the dynamic of NT worship, service and mission.

2. The CM emphasises the potential, indeed normative, participation of *all* believers in at least some of the above 'charismata'.

3. The overarching and core concern is not to be located in a facile restorationist programme but in the search for deepening experiential encounter with God, and his empowering for service. We need to

remember the roots of the movement were in the Higher Life and Holiness movements of the nineteenth century (it may even be true that the focus on initial glossolalia was the *only* distinctive of the Pentecostal movement).¹⁰

It is not easy to identify anything else that is on the agenda of *all* participants in the CM. But perhaps one important qualification is necessary. Undoubtedly a large majority of *members* hold the view that the core objective can only be realised by a 'second blessing' grace of 'baptism in the Holy Spirit' (henceforth 'bhs') *subsequent* to and theologically *separable* from conversion and discipleship to Christ. A great many would add that bhs should always be confirmed by some 'initial evidence', usually 'tongues'. But such a view of bhs is rejected (on a variety of grounds) by most of the influential theological thinkers of the CRenM, and is even coming under serious question amongst theologians in the traditional Pentecostal denominations.¹¹ And the subsidiary doctrine of 'initial evidence' of *tongues* is in widespread dispute.¹² So neither 'bhs' nor 'initial evidence' can be considered as a core (even if these remain a major potential area of conflict, to be addressed below).

III. The Charismatic Movement and the Church's Renewal?

Excepting the small minority who think the CM is largely self-delusion (or worse), the CM has been widely acknowledged as a significant renewal movement, albeit — like any renewal movement — in varying degrees a flawed one. The Pentecostal movement and many of its leaders are now widely respected, and, in the UK, its denominations belong to the Evangelical Alliance. The CRenM, especially through Fountain Trust, won respect even from its inception (if not always agreement), and has drawn more from the Anglican Church than any other denomination.¹³ One of the most effective organs of church renewal in Britain since the 80s has been the massively attended interdenominational annual convention (cum holiday camp), meeting in several locations in the coun-

try under the name 'Spring Harvest'.¹⁴ Here Pentecostal, Charismatic and traditional Evangelicals regularly shared the worship platforms and seminar podiums, and the tenor of the main meetings has been decidedly influenced by the patterns of worship native to the CM. In Continental Europe, the story has not always been so cosy. The most radical *rejection* of the Pentecostal movement was probably that of the infamous *Berliner Erklärung* of 1909, which essentially demonized the whole movement, and has sown the seeds of sharp suspicion between Evangelicals and Pentecostals/Charismatics ever since.¹⁵ But this, I gather, has recently been revoked in favour of a more positive appraisal.

To evaluate the real and still-potential contribution to the renewal of the church, sympathetic observers may emphasise the following strengths (each, of course, also a point of potential conflict, cf. Part IV, below):

1. The CM has globalized the expectation of widespread healing, tongues, prophecy and related gifts. The oft-heard claim that the Pentecostal movement brought about the *restoration* of these gifts (otherwise lost to the church), is, of course, at best generous overstatement. The fact is that eighteenth and nineteenth century pietism had a widespread experience of such charisms, especially in the sizeable Holiness movements of the end of the nineteenth century,¹⁶ and they have been known in many other parts of the church too.¹⁷ But it was the Pentecostal movement that (a) championed the potentially *universal* availability of such gifts in their confessional statements, (b) exported that expectation worldwide in its missionary movement, and (c), later, especially in the 60s, exported this spirituality (now as the CRenM) to the traditional churches, who had hitherto embraced either some form of cessationism (see Part IV, 1), or had come to expect the operation of such gifts to be rare and to be associated only with the heroes of the faith.

These gifts have on the whole not been treated in isolation — as stark supernatural phenomena to be contemplated for their own sake — but have regularly been

subordinated to soteriology, missiology and ecclesiology. That is, healings, exorcisms, and other forms of liberation have been interpreted as part and parcel of the salvation won by Christ, as *concrete expressions of the inbreaking kingdom of God*, and so as acts of God's power that intrinsically tend to confirm the message of the good news, which announces a holistic salvation in history, not merely forgiveness of sins now and *post-mortem* bliss. Tongues were at first misunderstood (chiefly by Parham's circle) as part of the Spirit's empowering for mission, and so as xenialia for evangelisation (a role they never have in the NT outside Acts 2, if even there). But the realities on the mission field failed to confirm such an interpretation, and the CM came to understand tongues primarily as (a) 'initial evidence' of Spirit-baptism; (b) a form of private prayer/doxology, advocated by Paul in 1 Cor 12-14, and (c) an occasional phenomenon of charismatic praise or other utterance of mystery, appropriate to the congregational setting if matched with the gift of interpretation (in accord with Paul's advice in 1 Cor 14). Prophecy and various other types of revelatory gift have normally been interpreted as charisms for the upbuilding of the congregation (cf. 1 Cor 14:3) or for personal situations (providing particularistic guidance or insight), whether in pastoral or evangelistic contexts. Only occasionally has the subject matter of prophecy been regarded as having more catholic import, and only very rarely as providing new theological revelation of any kind that might be taken as challenge to the supreme authority of Scripture. Such moves have normally been regarded as pathological by the rest of the CM, and have usually been subject to correction.

In sum, observers (unless they have found reasons for substantially rejecting the *authenticity* of these charismata) have tended to see the CM as having made significant steps toward the renewal of some important aspects of NT spirituality.

2. More important than the renewal of particular charisms in the church, the CM has brought back to theological focus a deeply *experiential* pneumatology and spir-

ituality. Malony and Lovekin perceptively classify the movements in Weber's third sociological category: not 'church'; not 'sect', but 'mysticism' — that is, a movement primarily structured in search of individual and corporate *encounter* with God.¹⁸ In more usual (but perhaps less helpful) terminology, Hollenweger and Middlemiss may be correct to classify it as a form of Enthusiasm.¹⁹ Either categorisation clearly reflects the CM's origins in the Pietism of the Holiness/Higher Life and Revival movements of the nineteenth century. More to the point, however, is the apparent congruity between NT descriptions of life in the Spirit and the contours of CM spiritualities. In Acts and in the epistles, reception of the Spirit is a matter of immediate perception (i.e., people know whether or not they have received: cf. Acts 2; 8:14-19; 10:45-46; 19:1-6; Gal 3:3,5; 1 Thes 1:5, etc.). More important, the Spirit is God's self-revealing, empowering and transforming presence in the *whole* of Christian life (1 Thes 1:5-6; 4.8; 1 Cor 6:11; 2 Cor 3:17-18; Titus 3:5-7, etc.), flooding the heart with the love of God (Rom 5:3), inspiring spontaneous joy, worship and praise, even in difficult circumstances (Lk 10:21; Acts 2:4; 10:45-46; 13:52; 1 Thes 1:6; Rom 14:17; 15:13, Col 3:16-17; Eph 5:18-20, etc.), interceding through the believer in charismatic prayer (Rom 8:26-27; 1 Cor 14:14-15), bringing the believer to deep and liberating existential understanding of the truths of the kerygma (cf. Eph 1:17-23; 3:16-19; John 14-16); actively leading the Christian in the fight against sin and 'the flesh' (Gal 5; 2 Cor 3; Rom 8), and so forth.

Of course, one must not pretend that all this was unknown before the CM came on the scene! As Hocken and others have observed, *Evangelicalism has itself been a powerful renewal movement*²⁰ — one which has, nevertheless, inadvertently transferred some of the divine workings described above to the risen Christ, where the NT preferred to speak of the Spirit. Thus the Evangelical spirituality of 'receiving Christ' and 'fellowship with him' is — to judge by the testimonies — often profoundly 'experiential'.²¹ And yet, tradi-

tional Evangelicalism has not other than exceptionally generated the lively and regular expectation of divine intervention, encounter, leading and empowering such as characterises the pneumatology of Acts and of the epistles. Nor has it often entered the resultant spontaneous and exuberant worship that has characterised the CM. In these respect Pentecostal/charismatic spiritualities are more fundamentally and practically trinitarian, and arguably closer to the pattern of the NT witness. It is not by accident that the doctrine of the Spirit has been confessed the Cinderella of modern (traditional Protestant) theology, and it is largely the effect of the CM that she has been invited (back?) to the ball. Again, it would be wrong to suggest that this has led away from Christ into a theologically vacuous fixation with 'phenomena'. It is the overall testimony of the CRenMs that their experience of the Spirit brought fundamental renewal *first and foremost* to believers' *communion with and worship of the Father and the Son*.²² It is precisely in that broader context that the 'recovery' of charismata, such as tongues and prophecy, should be viewed.²³

3. The CM has also had a most profound renewing effect on what might be called the 'somatic/corporate' conception of the church. In terms of origins, it is difficult to sort out chickens from eggs. The profoundly egalitarian spirit of the quest for the 'higher life' in the 1860s onwards, the 'universal' experience of bhs in the early Pentecostal revival, the widespread experience of a diversification of charismata and ministries in the movements that followed, combined with a regular ecclesial reading of 1 Cor 12-14, highlighted, for the CM, the essential nature of the church as a charismatic body in which each has an immediate but varied Spirit-inspired role to play, and in which the whole body was dependent on the contributions of each 'organ' or 'part'. The challenge this presented to a traditional church that has all too often surrendered the ecclesial functions to the professionals, and to the ordained, cannot be overestimated.²⁴ While key initiatives in the CRenM were indeed made by recognised ministers, like David du Plessis,

Dennis Bennett, Michael Harper and others, the majority of local developments were sparked by, and sustained by, charismatic leader/speakers and 'prophets' from what would traditionally be identified as the 'laity'. Indeed, perhaps the *greatest* strength of the CM has been the way it has effectively mobilised and empowered the large majority of its constituency under such banners as 'the prophethood of all believers', 'the diverse ministries of all for the growth of the body', etc. The CM's focus on the multiple and varied Spirit-led 'input' of all (through different gifts) to the communal worship, including not merely glossolalia and prophecy, but testimonies, spontaneous prayer/praise and spiritual songs, and its dramatic use of 'ritual space', including the widespread practice of 'prayer ministry' at the front of the church, has been incorporated well beyond the core of the CM itself.²⁶

If anyone wishes to dismiss all this as modern 'democratic' novelty, she will need to reconsider the NT evidence. The case of the CM to be rooted in the NT vision of ecclesial life is transparent. It could not find more impressive, substantial, and eloquent scholarly NT basis than in part III of James Dunn's *Jesus and the Spirit*.²⁷ Interestingly, Dunn even uses his original and perceptive analysis of the NT's view of the 'charismatic body' to mount an attack on continued Pentecostal support of an ordained ministry!²⁸

4. A self-evident contribution of the CM towards the church's renewal has been the commitment to mission. At a time when many European traditional denominations are shrinking, the PM has grown explosively. This evangelistic growth has perhaps been stronger in the PM than in the CRenMs. Traditional Pentecostals have looked above all to Luke-Acts as the canon within the canon, and here they discover the Spirit as the 'Spirit of prophecy' promised by Joel and given by the ascended Lord as 'power from on high' to take the apostolic witness to the ends of the earth (Luke 24:47-49; Acts 1:5-8). For Pentecostals, this points to the very *essence* of the gift of the Spirit for all by Peter at Pentecost (Acts 2:38-39). It is not primarily soteri-

ological, but missiological. Baptism in the Holy Spirit is given to the already ‘saved’ community, and it is given first and foremost as empowering for service. In this respect, Jesus’ own reception of the Spirit at the Jordan becomes paradigmatic. The carefully crafted parallels between Jesus’ experience in Luke and that of the disciples in Acts — and the further parallels between these and Stephen, Philip, the Samaritans, Paul, Cornelius’ household, and the Ephesian 12 — are taken to confirm the picture. Charismatics like Stephen and Philip are seen, not as the occasional heroes of Luke’s narrative, but as the very prototype for discipleship today. The Pentecostal interpretation of the Spirit in Luke-Acts as charismatic empowering actually represents the almost *universal* position of NT scholarship. Since Hans von Baer’s magisterial analysis in 1926, which concluded that for Luke the Spirit is primarily (but not exclusively) empowering for mission, virtually all subsequent analysis of Luke’s pneumatology has essentially agreed the Spirit is some version of the Spirit of prophecy’ (including major works by E. Schweizer, G.W.H.Lampe, G. Hays-Prats, R.P. Menzies, etc.), even if suggesting that is not the whole story.²⁹

5. Finally, we may point to the ecumenicity of the CM, the most obvious evidence of which is the gigantic and highly variegated CRenM itself. The CM has in some ways provided a model of openness to other traditions, and sharing of spiritual experience, largely unencumbered by institutional prickliness over ministerial recognition and concomitant status.³⁰

IV. The Charismatic Movement and Potential for Conflict

It is said that if you put two Baptists together you will have three opinions. Put two Pentecostals together and you may perhaps get five, including a vision and prophecy! The possibilities for conflict between the church and its 500 million CM members would then appear to be considerable. In order to keep within the limits of the paper we shall need to confine ourselves largely to the ‘central’ areas of potential

disagreement, i.e. to controversial positions that are held by the great majority of the CM, not to those such as (for example) the Health and Wealth Gospel, Kansas City Prophets, or the Toronto Blessing, which are already heavily criticised from within the CM itself. The major areas of potential conflict are probably three: (1) the two stage pneumatology advocated by Pentecostal and neo-Pentecostal interpretations of bhs, with its attendant soteriology, missiology and doctrine of ‘initial evidence’; (2) the triumphalism of the movement, and its associated tendencies to hype, and authoritarian leadership; (3) the supernaturalism and attendant phenomenalism of the movement. Before we turn to these individually, however, we must briefly face one more generic source of conflict, this time from outside the CM, namely ‘cessationism’

1. Cessationism(s) and the Charismatic Movement

For some Protestants, the *whole* CM is deeply problematic for its central claim that the Spirit still today gives healings, prophecies, tongues, and the like. For hard-line cessationists (there are other types: see below), *all* such gifts were restricted broadly to the apostolic period, because their function was essentially to attest the divinely appointed bearers of revelation (Jesus and the apostles), and to guide the church, until the Scriptures were complete. With the completion of the canon, the whole purpose of the gifts was exhausted, and they ceased. The phenomena in the CM (and elsewhere in church history) are then dismissed as ‘counterfeit miracles’³¹—a mixture of legend, exaggeration, self-delusion, and the workings of other unexplained powers of nature, including (possibly) demonic ones.

If there were good grounds to accept this dogmatic reading strategy, there could clearly be little hope of reconciliation with the CM. But this hard-line cessationist case is itself fundamentally flawed.³² Its way of reading the NT is indefensible by the canons of any critical NT scholarship.

Such claims as that (1) Paul (in 1 Cor 13:10) anticipates the completion of a canon of Scripture which will make gifts of the Spirit redundant;³³ (2) Ephesians 2:20 shows that all NT prophecy was concerned with providing the foundational doctrine that would become Scripture;³⁴ (3) the healing miracles and exorcisms were given merely to bear witness to those who delivered the gospel (Heb 2:4), etc.,³⁵ would simply be rejected as exegetical and methodological curiosities.

The Charismatic Movement's reading of the purpose(s) and significance of healings, tongues and prophecy are much more in tune with mainline NT scholarship on these issues than are hard-line cessationist interpretations. The latter's reading of Church History is equally questionable. Claims to gifts of the Spirit certainly did not cease with the apostles and their entourage,³⁶ and historical research has not got the tools with which to brand all subsequent claims as 'counterfeit'. The illusion that one can do so rests largely on Warfield's dualistic reading of the evidence, which might be summed up in the rule 'Trust all NT stories about miracles completely; Reject by all means available the authenticity of claims subsequent to the apostolic period, if necessary attributing well-attested dramatic healings to inexplicable powers in creation'. This is clearly not the exercise of any recognisable kind of historical method, but simply dogmatic reading. And the latter 'explanation', of course, demonstrates the fundamental incoherence in Warfield's whole Common Sense epistemology. For Warfield, genuine miracles were crucially supposed to be purely and transparently *God's* work (*not* merely that of created powers, or of God's sovereign use of them). But there could be no *possibly* way of distinguishing *phenomenologically* between a genuine 'miracle' of the healing of a lame man, after prayer, and the 'counterfeit' case of a working of 'inexplicable powers' in the same circumstances. By the same token it is impossible on *other than a priori* grounds to say that all healings in the CM are merely the working of 'unexplained powers', not of

God's Spirit. As the '*a priori*' in question is the biblically indefensible view that genuine miracles are only given to provide and to witness to revelation, the hard cessationist view should probably be shelved.

There are a variety of softer forms of cessationism, however, that are much less problematic. They seek to maintain the uniqueness of Jesus, the apostles, and Scripture, without requiring Warfield's *a priori* negative judgment on all forms of the charismatic tradition since the second century.³⁷ Vern Poythress — presently a reformed Professor of NT at Westminster Theological Seminary — has offered one of the more sophisticated proposals under the unexpected(?) title 'Modern Spiritual Gifts as Analogous to Apostolic Gifts: Affirming Extraordinary Works of the Spirit within Cessationist Theology'.³⁸ In essence his case is that while Jesus and the apostolic circle may have received a fulness and infallibility of charismatic gifting — one that secures the unique authority of Scripture — this does not preclude the possibility of analogous but weaker and fallible gifts elsewhere in the NT church and/or in the church thereafter. To be more precise, Poythress envisages a standing pyramid of 'prophetic', 'kingly/ruling' and 'priestly' functions, divided horizontally into four sections. Jesus occupies the apex segment, with the apostolic circle just below — these persons working in the plenitude of the Spirit. At the base of the pyramid is a section corresponding to the exercise of the functions possible to 'all/any believers'. Pastors, teachers, elders and deacons (etc.) then occupy the slice above these last and below the apostolic circle. *All* the functions of, say, pastors (whether teaching, pastoring, 'ruling', or whatever) are weaker and fallible, *but analogous*, versions of those performed by Jesus and the apostles. The same applies to charismatic giftings like prophecy. By appealing to the quite widespread experience of prophetic charismata (and full recognition of their limits!) by such orthodox characters as Samuel Rutherford, John Flavel, George Wishart, John Welch, Cotton Mather and C.H. Spurgeon, Poythress is then able to build a bridge towards similar experiences in the

CM. His overall position is well summarised in the opening paragraph.

I maintain that modern spiritual gifts are analogous to but not identical with the divinely authoritative gifts exercised by the apostles. Since there is no strict identity, apostolic teaching and the Biblical canon have exclusive divine authority. On the other hand, since there is analogy, modern spiritual gifts are still genuine and useful to the Church. Hence there is a middle way between blanket approval and blanket rejection of modern charismatic gifts.³⁹

Where hard-line cessationism only envisages two possibilities, the perfect work of the Spirit or 'counterfeit', this model additionally allows for many degrees of the Spirit's working, above, alongside or within natural gifting (one might usefully consider the complex 'mix' involved in most preaching!). There should thus be no *necessary* conflict between cessationism and the CM, where the latter fully recognises the mixed quality, and potential fallibility, of their charismata. Accordingly, we may now return to the other main areas of potential conflict.

2. Potential for Conflict over 'Baptism in Holy Spirit' and Related Issues

Pentecostals have usually held a two-stage pneumatology. According to this model, the Spirit is seen first to be given in justification, regeneration and incorporation into the body of Christ (this triad often being referred to as 'salvation'). At some subsequent point, as at Pentecost for the disciples of Jesus, the Spirit is given in a quite distinct new way as 'empowering for mission', bringing supernatural charismata. This is baptism in/with the Holy Spirit, and it is normally accompanied by some 'initial evidence' such as speaking in tongues.

It is not surprising that such a view is a major source of potential conflict with traditional churches. The older churches have willingly recognised that the Spirit empowers mission, and varieties of gifts for the benefit of the church. But they have not usually understood these as coming with

a distinctly subsequent and theologically separate gift of the Spirit from that received in conversion-initiation (even though some of their ordination liturgies of invocation of the Spirit might confusingly be read that way).

In Britain, Professor Geoffrey Lampe had defended the traditional view over against competing confirmationist and associated clericalist claims.⁴⁰ More important, James Dunn in 1970 notably challenged PM interpretations (ignored by Lampe) and was able to show:⁴¹

(a) Paul and John regarded receiving Christ and receiving the (normally 'deeply experiential/charismatic') Spirit as a unitary event.

(b) Luke too only spoke of *one* gift of the Spirit, and this was very closely integrated with conversion-initiation. The occasional temporal separation of 'belief' (of whatever kind) from 'reception' of the Spirit being regarded *even by Luke* as 'anomalous' and of very short duration.

What needs recognition, however, in the context of this essay, is that the classical Pentecostal, sharply two-stage, pneumatology, is not dominant for the majority of the senior academic/theological expositors of the CM, as Lederle's authoritative survey has shown.⁴²

Most of the problems of the classical two-stage Pentecostal pneumatology are readily identified:⁴³

(1) No NT writer expresses a (post-ascension) two-stage pneumatology—*not even Luke*, for whom there is only one gift of the Spirit. For him, the disciples' Pentecost experience of bhs and their reception of the gift of the Spirit are *one and the same*.⁴⁴ So two-stage pneumatology can only be arrived by a questionable synthetic reading, which assumes that all the soteriological functions of the Spirit in Paul and John are made present in conversion, even though Luke fails to attribute them to the Spirit because of his exclusive interest in the Spirit as empowering for mission. On such a view one might just be able to distinguish receiving 'salvation' from the 'subsequent' and 'separable' gift of the Spirit of prophecy.

(2) But this attempted separation of

salvation from Spirit threatens to make Luke's soteriology incomprehensible. For Luke, present 'salvation' means much more than the triad of initial justification, regeneration and incorporation into the church.⁴⁵ It means (roughly) the dynamic self-revealing, reconciling, and transforming presence of God (= kingdom of God), and of the risen Lord, in the 'restored' Israel-of-fulfilment.⁴⁶ In so far as this 'salvation'/reign of God began to be experienced within the ministry of Jesus, *it was by the work of the Spirit through him* (Luke 4:18-21, etc.). But with the removal of Jesus in the ascension, how can such 'salvation' continue to be experienced by men and women? For Paul, of course, the answer is obvious. As had been anticipated in Ezek 36-37, Isa 32:15-20, 44:3-5, etc., *it is precisely the Spirit that brings the continuous dynamic self-revealing and transforming grace of God and Christ to his people.*⁴⁷ For John, too, it is the Paraclete that brings the indwelling of the Father and the Son — and enables that rich communion with God that *is 'eternal life'* (John 17:3; 1 John 1:3b).⁴⁸ But anyone who wishes to assert that Luke believed that people (after the ascension) could experience these graces — could receive 'salvation', *before* receiving the Spirit — will need to explain how he thought God and Christ could be dynamically present to the community, and to the individual, *other* than by the Spirit. (Or, like Conzelmann, they will need to portray the period of the church as one of the substantial *loss* of salvation. But this is precisely the opposite of what Luke means. He thinks that the salvation promised in Luke 1-2, at last become palpable reality in the church!)⁴⁹ Critical study of Acts fails to disclose any such 'other' regular means of the dynamic presence of God, independent of the Spirit. Indeed, were there such a means, then the gift of the Spirit would become entirely unnecessary, for God could guide the missionary, give him prophetic gifts, and empower his words, by that 'other' divine means.

(3) The attempted separation of the experience of 'salvation' from the ('subsequent') gift of the Spirit also threatens to render his pneumatology incompetent. Let

us assume (with most Lucan scholarship) that the Spirit (for Luke) is a Christian and eschatological version of the traditional OT and Jewish 'Spirit of prophecy', who brings the presence of God in revelation, in all manner of spiritual wisdom and understanding, and in inspired speech and doxology, and in acts of power. If Luke believes this, why should he need, or posit, any *other* means of God's self-communicating and transforming presence, in order to explain the believers' experience of 'salvation': that is, their experience of joy, assurance of forgiveness, abounding grace, the pouring out of the love of God in the heart, the warm ongoing communion with the Father and the Son, the outflowing of praise, etc? Surely, it is precisely the 'Spirit of prophecy' which one would expect to enable these things! And if Luke knew Paul — as most aver — he must have known that that was exactly how Paul explained matters. What then would have induced him turn his back on Paul's explanation? What would have brought him to make the strange division that says God's revelation of himself to the believer, his gifts to her of divine wisdom, spiritual understanding, joy and praise, derive from the Spirit *only* when those functions are *missiologically* orientated, not when the same gifts are granted to enable and to enrich her own communion and life in God? Then they must be attributed to 'the name', or the Shekinah, or whatever, instead? Did Luke think Paul (and the rest of the church) was wrong, and, if so, for what *possible* reason? Or, if he agreed with Paul that the soteriological graces did indeed derive from the Spirit, was his apparent restriction of the Spirit to missiological tasks just his rhetorical way of expressing his distinctive emphasis? One might then posit that he *wished* to say there are two distinct givings of the Spirit, one for 'salvation', then, later, a second for empowering for service. But in that case, he has bungled very badly indeed, for he has given no hint of the first, and theologically more significant gift of the Spirit. Indeed, the way he tells the story in Acts 8 and 19 implies that the respective groups did not in any sense 'have' the Spirit before they received the

Spirit as the Spirit of prophecy. All the difficulties above disappear, however, if we make one simple assumption: that for Luke the one gift of the ‘Spirit of prophecy’ enabled the church’s ‘life of salvation’ as much as her ‘mission’ — and does so by the same prototypical gifts of revelation, wisdom, etc.

(4) Against the classical Pentecostal interpretation is also the fact that there is actually no substantial chronological ‘subsequence’ in Acts,⁵⁰ after the initial giving of the Spirit at Pentecost. Luke expects the gift of the Spirit to be given in close relation to conversion-initiation (so 2:38-39; 10:45-47). Even in Acts 8 and Acts 19 it is assumed that conversional *baptism* would normally be accompanied by the Spirit. Hence when Paul discovers the Ephesian disciples have not received the Spirit he asks what manner of baptism it was, then, that they had received (19:2-3). And the cumbrous ‘explanation’ in 8:16 assumes the reader would otherwise have expected the Spirit to have been given to the Samaritan baptizands. Their lack is an anomaly to be corrected as soon as possible. This much is now substantially conceded by scholarly Pentecostals, who prefer to speak of ‘logical’, rather than necessarily *chronological*, subsequence.⁵¹ But the tight connection with conversion-initiation supports the view that the Spirit is soteriological as much as missiological. After all (contra Penney), Luke does not suggest converts are immediately impelled out to mission. That leads to the next point.

(5) Luke is far more reticent about the role of ordinary believers in mission than many of his interpreters.⁵² And, conversely, he has much more to say about the Spirit’s contribution to the life of the *church*, than some of his commentators are prone to admit!⁵³ This (with the observations above) suggests that titles such as ‘Empowered for Mission’ may offer somewhat lop-sided ways of heading what are intended as comprehensive accounts of Luke’s pneumatology.

Interestingly, the most thorough critiques of the classical two-stage model have been made from within the CM itself— notably by Gordon Fee, himself an avowed

Pentecostal.⁵⁴ Almost as interesting is the Pentecostal acceptance into its prestigious monograph series — JPTS — of several volumes providing what are probably the most substantial *opposition* (to date!) of Pentecostal two-stage interpretation of Luke’s pneumatology — and that, again, by authors writing from *within* the more general CM.⁵⁵

More important is the fact that the CRenM, ‘New Church’ and ‘Third Wave’ movements have produced a variety of sophisticated, ‘integrative’, one-stage, pneumatologies that embrace and enfold the charismatic experiences of the older PMs.⁵⁶ Indeed, the confessional stance of the Vineyard movement as a whole (not merely the individualistic tendencies of some of its theological leaders) falls within this category.

The two-stage interpretation of NT pneumatology will probably remain an area of conflict for some time. New more nuanced two-stage models are also emerging, based either in Aquinas’ concept of multiple divine missions (so Sullivan),⁵⁷ or in the Catholic and mystical distinction between the agonistic and unitive levels of spiritual life (so Simon Chan).⁵⁸ These have yet to be tested. But conflict in the church over two-stage pneumatologies is not one purely generated for the rest of the church by the CM, it is also within it (and outside it, in Sacramentalist/Confirmationist circles). Even within the CM it is clear that the issues are not purely about the most appropriate NT exegesis, or the most satisfying ST model, but increasingly about how to nurture and promote a charismatic expectation and experience in the church.

3. Potential Conflict over Triumphalism and Associated Tendencies

If the CM has been characterised by a recovery of great confidence in liberating, leading and inspiring power of the Spirit, it has to be admitted that sections of the movement have regularly camped in the fields of triumphalism. This has been particularly obvious in the Health & Wealth Gospel, and related ‘faith-healing’ move-

ments.⁵⁹ The failure has not simply been the considerable gulf between the rhetoric/claims of the preachers and the relative paucity of results. The more serious and root problem has been the failure to come to terms with NT theology of suffering and death, and with the eschatological tension between the 'already' and the 'not yet' of Christian life. The CM has too often identified purely with the resurrection, rather than with the cross and resurrection (*contrast* Paul in e.g. 1 Cor 4:9-13; 2 Cor 4:10-12, Col 1:24, and especially 2 Cor 11:16-12:10)—sometimes with disastrous and cruel pastoral results. It should be noted, however, that these faults are largely to be traced to popular preachers of a previous generation, lacking the thoughtful theological training available in the seminaries of the CM today. And, once again, the most perceptive criticisms are coming from inside the CM, not from outside.⁶⁰

Another aspect of the triumphalism that has often dogged the CM has been the failure of discernment and of self-criticism. Overconfidence in one's ability to 'hear the voice of the Spirit' is partly due to the 'supernaturalism' that we will look at below, but also due to a failure to allow for the pervasive influence of the demonic, and for the capacity with which evil can masquerade as angels of light. Ancient Catholic spirituality demands a much more robust 'discerning of spirits', from which the CM could learn much. This overconfidence easily extends to extravagant 'charismatic' Scripture interpretation, which all too often ignores the hard tests of exegesis, and corporate discernment, for poorly constructed thematic sketches, caricatures and other distortions. Of course, this is not a complaint that can be levelled at the CM alone. (The same problem is found all too easily in traditional Evangelical quarters too; but one has to admit that the CM has produced more than its fair share of colourful characters and exotic interpretations.) And there are models of Pentecostal hermeneutics that are thoroughly informed by careful exegesis, and yet show a corporate and responsible 'listening to the Spirit' and 'discerning of spirits' that is often lost in

other traditions.⁶¹

4. Potential Conflict over the Supernaturalism and Attendant Phenomenalism of the Movement

Parts of the CM have had an unfortunate tendency to recognise the Spirit's work only in the more spectacular charisms, such as prophecy, 'words of knowledge' and tongues, healings and exorcisms. This has encouraged the sort of strident supernaturalism one hears in the impatient question sometimes posed to the traditional churches: 'If the Spirit were to withdraw from your church, would anyone notice any difference?'. The CM can so strongly emphasise the immediacy and interventionist nature of God, that they fail to recognise his working in the more 'ordinary', and see little need for the traditional spiritual disciplines. But Paul himself specifically identifies as *God's* gifts (*charismata*) the chaste celibacy that enables fuller service to God (1 Cor 7:7); the 'helps' and 'administrations' of 1 Cor 12:28; the serving, teaching, exhorting, generous giving, performing of acts of mercy, etc., of Rom 12:6-8. Every area of the believer's life and service for Christ is sustained by the Spirit. And if the NT almost seems to restrict the Spirit to believers,⁶² a broader biblical picture would claim God's S/spirit as the sustainer of *all* life, all work, and all activity that enhances creation.⁶³ Once again, we must beware of tarring the whole CM with the same brush. Indeed, some of the best critiques of supernaturalism have been written from within the CM,⁶⁴ and it is recognised that even the 'tongues' and 'words of knowledge' experienced by the CM may often be 'natural' phenomena, that only *become* 'spiritual gifts' when placed in the service of God.⁶⁵

The tendency to supernaturalism, we have noted, can lead to neglect of the Spirit's work in and through our 'natural' abilities, ecclesial structures, traditions, liturgies and disciplines. But supernaturalism can also lead to three other failures, which we can now only mention briefly:

(1) The failure to recognise the 'mixed' character of 'revelatory' manifestations,

such as prophecy, words of knowledge, interpretation of tongues, etc., often leads to an over-confidence in them and over-emphasis on them. Such triumphalism was certainly widespread in the early days of the CM. Fortunately, most writings now show an awareness that such gifts are fallible (as in the NT period too).⁶⁶ Even at its best, like any other event of God's 'speaking' to/leading a person, prophecy may be prone to corruption by the 'receiver's' own human misunderstanding, or partial discernment; corruption by other spiritual influences (including that of the corporate psyche of the congregation, and/or factors in the psyche of the receiver), and so forth. Careful discernment is the need of the hour.

(2) Supernaturalism can lead to a distorted evaluation of the contribution of those who exercise such gifts. Where prophecies and words of knowledge are felt to be direct words from the Lord, these gifts and their practitioners may be valued more highly than, say, teaching or preachers (and that in turn may lead to the misuse of such gifts for self-aggrandizement and other power games). It is of course true that one reading of 1 Cor 12-14 could suggest that Paul himself puts prophesying above all other gifts. But it may be noted that he addresses his churches not with strings of prophetic oracles, but precisely with authoritative spiritual *teaching*.

(3) Supernaturalism can and sometimes does lead to a distorted interest in spectacular 'manifestations' for their own sake, rather than for the role they play in liberating, challenging and building up the people of God, and empowering them for service. It can also lead to defective, manistic pneumatologies, that depersonalise the Spirit into a fluid electricity-like power, available on tap. Both tendencies have been observed most recently in the 'Toronto Blessing' phenomenon, and were part of the reason why John Wimber removed the Toronto Airport Christian Fellowship from the Vineyard register.⁶⁷

Conclusion

The title, 'The Charismatic Movement and

the Church—Conflict or Renewal?' poses a false choice. The drift of this paper has suggested it is rather a matter of 'Conflict and Renewal?'. And one of the most encouraging features of the CM has been its recent ability to criticise its own weaknesses, and point itself and others back to the source of its strengths.

Notes

- 1 GLOSSARY and ABBREVIATIONS. I am using the label 'Charismatic Movement' (henceforth CM) in the broadest way to include:
 - (1) the classical Pentecostal movement (henceforth PM) and its major denominations—including COGIC; COG; AOG; Elim, etc., totalling some 205 million members
 - (2) the Charismatic Renewal Movements (henceforth CReNM) within the traditional denominations, totalling some 250 million
 - (3) the Apostolic Restorationist and other 'New Church' groups, originally known as the House Church Movement, and
 - (4) so-called 'third wave' churches, e.g. Vineyard churches pioneered by John Wimber, now totalling 600,000 members. I use bhs as an abbreviation for baptism in/with the Holy Spirit.
- 2 See D.B. Barrett, 'Statistics, Global', in S.M. Burgess and G.B. McGee (eds.), *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1988), 811-30, and Vinson Synan, 'The Role of Tongues as Initial Evidence', in *Spirit and Renewal: Essays in Honor of J. Rodman Williams* (ed. Mark W. Wilson; Sheffield: SAP, 1994), 67-82. Barrett's estimate may be over generously inclusive at points, and see the comments of Michael Welker, *God the Spirit* (Minneapolis: Fortress, 1994), 8 (but even Welker agrees the CM 'is the largest religious movement in history, period').
- 3 W. Hollenweger, *Pentecostalism: Origins and Development Worldwide* (Peabody: Hendrickson, 1997), 1. Cf. also M.W. Dempster, B.D. Klaus and D. Peterson (eds.), *The Globalization of Pentecostalism: A Religion Made to Travel*, Carlisle: Paternoster, 1999.
- 4 Of course, 'the church' is no uniform entity either, and a paper of this length could not possibly address the issues of the potential renewal and conflict the CM might bring to all sectors. I shall concentrate mainly on the churchmanship primarily

- relevant to this conference: various forms of Evangelical Protestantism. For a more wideranging sympathetic (yet perceptive) account of engagement with Catholicism and Orthodoxy, as well as Protestantism, see Peter Hocken, *The Strategy of the Spirit?*, Guildford: Eagle, 1996.
- 5 Although both of the initial leaders were nurtured in the Holiness/Higher Life movements, William Seymour, the leader of the Azusa Street revival in Los Angeles, was an Afro-American, anti-racist, holiness preacher, deeply moulded by the spiritual traditions of the earlier negro slavery, and radically committed to the priesthood of all believers. By contrast, Frank Parham, at the Topeka centre of the revival in Kansas, was more decidedly 'white' in his priorities, and exercised more direct leadership. The leaders that followed were theologically, socially and culturally disparate. For the culturally diverse roots see especially Hollenweger, *Pentecostalism, passim*.
 - 6 This is not least true in Europe. See the perceptive essay by J.-D. Plüss in Dempster et al. (eds.), *Globalization*, 170-182.
 - 7 See H.I. Lederle, *Treasures Old and New: Interpretations of 'Spirit-Baptism' in the Charismatic Renewal Movement*, Peabody: Hendrickson, 1988.
 - 8 See Wonsuk Ma, 'Biblical Studies in the Pentecostal Tradition: Yesterday, Today, and Tomorrow' in Dempster et al. (eds), *Globalization*, 52-69; Keith Warrington (ed.), *Pentecostal Perspectives* (Carlisle: Paternoster, 1998), *passim*.
 - 9 Pentecostals are puzzled by the claim of cessationists that 2 Tim 3.16-17 establishes the sufficiency of Scripture and renders charismata superfluous. *Per contra*, it is precisely the *Scriptures* that point to our need of the Spirit in the character of the NT experience!
 - 10 As Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody: Hendrickson, 1987) claims, 175-176.
 - 11 For views in the CRenM, see especially Lederle, *Treasures*, chs 3-5. Amongst Pentecostals, Gordon Fee, the world's acknowledged expert on NT pneumatology, is one of the keenest opponents of the classical Pentecostal view of bhs (see below).
 - 12 See especially G.B. McGee, ed., *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, Peabody: Hendrickson, 1991. But note also *two whole issues of Asian Journal of Pentecostal Studies* devoted to the subject of 'Initial Evidence' (*AJPS* 1/2 (1998) and 'Initial Evidence, Again' (*AJPS* 2/2 (1999)).
 - 13 For a positive account of the CRenM in Baptist Churches, see the account written by a former General Superintendent, Douglas McBain, *Fire over the Water: Renewal Among Baptist and Others from 1960s to the 1990s*, London: DLT, 1997.
 - 14 Spring Harvest began in 1979, with 2700 attending at Prestatyn (North Wales). By the 1990s the figure at the major sites (Minehead and Skegness) had grown to more than 70,000 per year. Of these about one third are Anglican, one third Baptist, and the rest from the variety of other churches. For the influence of SH, which McBain assessed as 'possibly... the greatest single influence on the church life of all evangelical Churches of any translocal body', see McBain, *Fire*, 134-40 (here quoting 135).
 - 15 This was published by some fifty-six leaders of the Pietist-Holiness current in German evangelical protestantism. It essentially maintained that the Pentecostal Movement was 'not from on high, but from below', and that demons were at work in it. For the legacy of division it left, see L. Eisenlöffel, *... bis alle eins werden: Siebzig Jahre Berliner Erklärung und ihre Folgen*, Erzhausen: Leuchten, 1979.
 - 16 On the widespread proliferation of 'healing-by-faith-in-Jesus' movements before the Pentecostal movement, see Dayton, *Roots*, chap.5. Of particular significance, perhaps, were those of Johann Christoph Blumhardt, and the Bad Boll centre in the 1850s; Dorothea Trudel at Männendorf (Switzerland) in the same period; Charles Cullis, of Boston, who was to become a major leader of the post-1850s revival Holiness movement in New England; W.E. Boardman who exported Cullis's views to London in the 80s; and Orchard Simpson and Kelso Carter in New York (one of the earlier expositors of 'healing in the atonement' views). By 1895, W.B. Godbey could claim that 'since the rise of the holiness movement divine healing has become so common as to be no longer a matter of controversy... ' (as cited by Dayton, *Roots*, 134). For experience of 'tongues' in the pre-Pentecostal Holiness movements, see Dayton, *Roots*; Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids: Eerdmans, 1970); William Menzies, *Anointed to Serve: The Story of*

- the Assemblies of God*, Springfield, MO: Gospel Publishing House, 1971.
- 17 Cf Barrett in *DPCM*, 821-22.
- 18 H.N. Malony and A.A. Lovekin, *Glossolalia: Behavioural Science Perspectives on Speaking in Tongues* (Oxford: OUP, 1985), ch. 14.
- 19 David Middlemiss, *Interpreting Charismatic Experience*, London: SCM, 1996.
- 20 Hocken, *Strategy*, ch. 2.
- 21 Cf. Hocken, *Streams*, 68-69.
- 22 P. Hocken notes: 'The quasi-definition of baptism in the Spirit in terms of empowerment for ministry does not in fact do justice to all the data described in countless testimonies. In particular, it makes no reference to the element that is so central in many testimonies, namely a new level of knowledge of Jesus Christ, and some awareness of the love of the Father and the distinctiveness of the Holy Spirit', *Streams of Renewal: Origins and Early Development of the Charismatic Movement in Great Britain* (Exeter: Paternoster, 1986), 167.
- 23 This has been noted by standard non-CM pneumatologies such as Y.J.M. Congar, *I Believe in the Holy Spirit*, Vols 1-3 (London: Chapman, 1983); John McIntyre, *The Shape of Pneumatology: Studies in the Doctrine of the Holy Spirit* (Edinburgh: T&T Clark, 1997), chs. 8-9; Gary D. Badcock, *Light of Truth and Fire of Love: A Theology of the Holy Spirit* (Grand Rapids: Eerdmans, 1997), 136-38; Welker, *God*, 7-15.
- 24 There have, of course, been partial parallels to the CM emphasis in other pietistic and enthusiastic circles, e.g. Anabaptists, early Baptists and Congregationals, Brethren movements, etc.
- 25 Cf. Hocken, *Streams*, 184-85.
- 26 D.E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality*, Sheffield: SAP, 1999.
- 27 Dunn, *Jesus and the Spirit*, London: SCM, 1975.
- 28 J.D.G. Dunn, 'Ministry and the Ministry: The Charismatic Renewal's Challenge to Traditional Ecclesiology', in *Charismatic Experiences in History*, ed. C.M. Robeck (Peabody: Hendrickson, 1985), 81-101.
- 29 H. von Baer, *Der Heilige Geist in den Lukasschriften*, Stuttgart: Kohlhammer, 1926; E. Schweizer (1956) '*Pneuma, ktl*' *TDNT* VI, 389-455; G.W.H. Lampe, *The Seal of the Spirit*, London: SPCK, 1951 and 1967, *idem*, 'The Holy Spirit in the Writings of Saint Luke', in *Studies in the Gospels: Essays in Memory of R.H. Lightfoot*, ed. D.E. Nineham (Oxford: Blackwell, 1955), 159-200; G. Haya-Prats, *L'Esprit Force de l'Église*, Paris: Cerf, 1975; O. Mainville, *L'Esprit dans l'Oeuvre de Luc*, Montreal: Fides, 1991; Robert P. Menzies, *The Development of Early Christian Pneumatology With Special Reference to Luke-Acts*, Sheffield: SAP, 1991; *idem*, *Empowered*; Hee-Seong Kim, *Die Geisttaufe des Messias: Eine kompositionsgeschichtliche Untersuchung zu einem Leitmotiv des lukanischen Doppelwerks* (Berlin: Lang, 1993); Max Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Sheffield: SAP, 1996); John Michael Penney, *The Missionary Emphasis of Lukan Pneumatology*, Sheffield: SAP, 1997; R. Stronstad, *The Prophethood of All Believers: A study of Luke's Charismatic Theology* (Sheffield: SAP, 1999); M. Wenk, *Community-Forming Power: The Socio-Ethical Role of the Spirit in Luke-Acts* (Sheffield: SAP, 2000).
- 30 By no means all have shown this openness: by and large those sectors of the CM that prefer to speak of 'restoration' rather than 'renewal', have tended to regard the older church structures as irredeemable and so 'renewal' as impracticable. Cf. Hocken, *Streams*, 207-11.
- 31 Cf. B.B. Warfield, *Counterfeit Miracles*, London: Banner of Truth, 1972.
- 32 See Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* (Sheffield: SAP, 1993). Cf. Max Turner, *The Holy Spirit and Spiritual Gifts: Then and Now* (Carlisle: Paternoster, 1999), ch. 16.
- 33 Cautious cessationists (such as Farnell and Gaffin) have themselves rejected such a claim, while still attempting to find a more plausible referent for *to teleion*, that places it in history before the Parousia. For the overwhelming majority of commentators, however, *to teleion* can only refer to the End itself. For details see Turner, *Spirit*, 285-90.
- 34 Surprisingly, Gaffin has attempted to defend this. But it is a notable failure of method: for details and criticism see Turner, *Spirit*, 212-13, and ch. 12 more generally.
- 35 For an account the significance of healings in the NT, and their relationship to the Kingdom of God, see Turner, *Spirit*, ch. 14.
- 36 See Turner, *Spirit*, 290-93 for review and

- literature.
- 37 Cf W. Grudem, ed., *Are Miraculous Gifts for Today? Four Views*, Leicester: IVP, 1996.
- 38 *JETS* 39 (1996) 71-101.
- 39 Poythress, 'Gifts', 71. I have offered a similar argument in more detail in *Spirit*, part II.
- 40 G.W.H. Lampe, *The Seal of the Spirit*, London: SPCK, 19672.
- 41 J.D.G. Dunn, *Baptism in the Holy Spirit: A Re-Examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today*, London: SCM, 1970.
- 42 Lederle, *Treasures*, chs 3-4.
- 43 For fuller treatment see Lederle, *Treasures*, 55-73, and chs 3-5; Turner, *Spirit*, chs. 10 and 20.
- 44 Similarly, with Cornelius: compare 10:45, 45-47; 11:15-16. This is *not* to say the meaning of bhs is exhausted by these initial moments: see Turner, *Power*, chs. 7 and 13. The point is fully agreed by Menzies.
- 45 Pentecostal scholars regularly define salvation this way, and that makes it easy to see a 'subsequent' gift of the Spirit is needed! See Turner *contra* Stronstad, forthcoming in *JEPTA*.
- 46 For justification of this, and for the relation of the Spirit to 'salvation' in Luke-Acts: see Turner, *Power*, 433-38, and ch. 13. Also R.W. Wall, "Purity and Power' According to the Acts of the Apostles' *Pneuma* 21 (1999) 215-31, which arrives at similar conclusions independently.
- 47 See G.D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody: Hendrickson, 1994), *passim*; Turner, *Spirit*, chs. 7-8.
- 48 See Turner, *Spirit*, chs. 4-5.
- 49 Cf. Max Turner, 'The Spirit in Luke-Acts: A Support or a Challenge to Classical Pentecostal Paradigms?', *VoxEv* 27 (1997), 75-101; *idem*, *Power*, chs 10-14; Wenk, *Power*, *passim*.
- 50 See Turner, *Power*, ch. 12, for detailed argument.
- 51 Menzies, *Empowered*, 233.
- 52 Max Turner, 'Every Believer as a Witness in Acts?—in Dialogue with John Michael Penney', *Ashland Theological Journal* 30 (1998), 57-71.
- 53 Turner, *Power*, ch. 13.
- 54 G.D. Fee, 'Baptism in the Holy Spirit: The Issue of Separability and Subsequence', *Pneuma* 7 (1985) 87-99. Cf. W.J. Hollenweger, 'Rethinking Spirit Baptism: the Natural and the Supernatural' in (eds.) A.H. Anderson and W.J. Hollenweger, *Pentecostals after a Century* (Sheffield: SAP, 1999), 164-72.
- 55 I refer to the work of the Pentecostal scholar, Wenk (*Power*) and my own *Power*. The editor, Dr John Christopher Thomas, Professor of NT in the Church of God Seminary, has shown amazing scholarly grace.
- 56 See Lederle, *Treasures*, chs. 3-5; Turner, *Spirit*, chs. 10, 20.
- 57 F.A. Sullivan, *Charisms and Charismatic Renewal*, Dublin: Gill and Macmillan, 1982.
- 58 S. Chan, *Spiritual Theology*, Downers Grove: IVP, 1998.
- 59 See Turner, *Spirit*, chs. 14 and (esp.) 19 for review and literature.
- 60 Cf. Thomas Smail, Andrew Walker, and Nigel Wright, "Revelation Knowledge' and Knowledge of Revelation: The Faith Movement and the Question of Heresy", *JPT* 5 (1994): 57-77; Tom Smail, Andrew Walker, and Nigel Wright, *Charismatic Renewal: The Search for a Theology*, London: SPCK, 1993; D. McConnell, *The Promise of Health and Wealth: A Historical and Biblical Analysis of the Modern Faith Movement*, London: Hodder, 1990; John Christopher Thomas, *The Devil, Disease and Deliverance: Origins of Illness in New Testament Thought*, Sheffield: SAP, 1998.
- 61 See the essay by J.C. Thomas in Joel B. Green and Max Turner, eds., *Between Two Horizons: Spanning New Testament Studies and Systematic Theology* (Grand Rapids: Eerdmans, 2000), 108-22. Footnote 8, p.111, provides a useful survey of works on Pentecostal hermeneutics.
- 62 M.A. Chevallier, 'Sur un Silence du Nouveau Testament: L'Esprit de Dieu à l'Oeuvre dans le Cosmos et l'Humanité', *NTS* 33 (1987): 344-69.
- 63 Gen 1.2; 6.3; Job 32.8; 34.14; Ps 104.30; Acts 17.28.
- 64 Cf. Miroslav Volf, *Work in the Spirit: Towards a Theology of Work* (New York: OUP, 1991); D. Gelpi, *The Spirit in the World* (Wilmington: Glazier, 1988); Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove: IVP, 1996), ch. 2; Chan, *Spiritual Theology*.
- 65 See Turner, *Spirit*, ch. 17. Hollenweger, 'Rethinking', even pushes this to the point where his respondent in the volume (Richard Massey) may be right to suspect reductionism (175).
- 66 See Turner, *Spirit*, chs. 12 and 18, for

review and literature.

67 It is perhaps not surprising that some of the sharpest criticisms of the Toronto movement have come from leading charismatics and Pentecostals. See, e.g., Bill Randles, *Weighed and Found Wanting: The Toronto Experience in the Light of the Bible* (Cambridge: St Matthew Publications, 1995); David Noakes, 'A Personal and Biblical Perspective of Renewal', in C. Hill (et al.), *Blessing the Church? A Review of the History and Direction of the Charismatic Movement* (Guildford: Eagle, 1995), 141-83; Peter Fenwick, 'The Roots of the Toronto Blessing', in Hill (et al.), *Blessing*, 40-61. More cautious are David Pawson, *Is the 'Blessing' Biblical? Thinking Through the Toronto Phenomenon* (London: Hodder, 1995) and R.A. Kydd, 'A Retrospectus/Prospectus on Physical Phenomena Centred on the 'Toronto Blessing'', *JPT* 12 (1998), 73-81. Kydd notes that the phenomena like 'holy laughter', shaking, etc., have been common to the revivalist tradition, and

usually fade away: in his view they are only potentially harmful when privileged. This can distort spirituality, which becomes focused on the moment of experience (and on those who can deliver it), while marginalising Christ and the ordinary means of grace in the church. Like many, Kydd argues that the test of a phenomenon/movement must be whether it leads to Christ, to service, to worship and to mission. Interestingly, by the far the most detailed and comprehensive analysis of the movement gives the Toronto Blessing a positive report on those issues: see Margaret Poloma, *The Toronto Report: A Preliminary Sociological Assessment of the Toronto Blessing* (Bradford-on-Avon: Terra Nova, 1996), and the follow-up survey (1997), the results of which are being published in a variety of articles, most usefully in 'Inspecting the fruit of the 'Toronto Blessing': a sociological perspective', *Pneuma* 20 (1998) 43-70.

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Warranted Christian Belief **Alvin Plantinga**

New York; Oxford: Oxford University Press,
2000, xx + 508 pp., £16.99, pb.,
ISBN 0-19-513193-2

RÉSUMÉ

Dans son livre Warranted Christian Belief, Alvin Plantinga applique la théorie de la légitimité qu'il a développée dans les deux premiers livres de sa trilogie. Ce volume est le troisième de cette série dans laquelle il étudie le statut épistémologique de la foi théiste et chrétienne. Cependant, ce volume, vise un double but : d'une part, il s'agit d'un ouvrage de philosophie chrétienne, montrant la façon dont un chrétien peut envisager le statut épistémologique de sa foi ; d'autre part, c'est une œuvre d'apologétique négative, réfutant les objections opposées à la foi théiste et chrétienne. Plantinga distingue deux différentes objections que l'on pourrait soulever contre le théisme ou le christianisme : l'objection de facto selon laquelle cette croyance est fautive, et l'objection de jure selon laquelle cette croyance est pour une raison ou pour une autre rationnellement inacceptable. La principale affirmation du livre de Plantinga est que ces deux objections ne sont pas indépendantes : même une objection de jure à peine viable présuppose la fausseté du théisme ou du christianisme. Plantinga plaide en faveur de cette affirmation en proposant un 'modèle' c'est-à-dire une explication, inspirée de Thomas d'Aquin et de Calvin, montrant combien une foi théiste ou chrétienne, si vraie, pourrait être rationnelle, légitime et de manière générale, acceptable d'un point de vue épistémologique, même si elle ne repose pas sur des preuves explicites. En chemin, Plantinga démolit presque toutes les objections que l'on pourrait imaginer contre le théisme traditionnel ou le christianisme, depuis le point de vue de Kant, de Kaufman, et de Hick, jusqu'aux problèmes du mal, du pluralisme, du postmodernisme et de la critique biblique historique.

ZUSAMMENFASSUNG

Alvin Plantinga verwendet in Warranted Christian Belief seine Berechtigungstheorie, die er in den ersten beiden Bänden seiner Triologie, deren dritter Band der vorliegende ist, entwickelt hat, für Überlegungen zum

erkenntnistheoretischen Status theistischen und christlichen Glaubens. Der vorliegende Band erfüllt dabei einen doppelten Zweck: er ist einerseits ein Werk christlicher Philosophie, das einen Weg aufzeigt, auf dem ein Christ über den erkenntnistheoretischen Status seines Glaubens nachdenken kann. Andererseits ist es ein Werk negativer Apologetik, das Einwände gegen theistischen und christlichen Glauben zurückweist. Plantinga unterscheidet zwei Arten von Einwänden, die jemand gegen Theismus oder das Christentum vorbringen kann: den de facto Einwand, daß der Glaube falsch ist, und den de jure Einwand, daß der Glaube auf irgendeine Weise rational inakzeptabel sei. Die Hauptthese des Buches ist, daß diese zwei Arten nicht unabhängig voneinander sind: jeder ernstzunehmende de jure Einwand setzt die Unrichtigkeit von Theismus oder Christentum voraus. Plantinga argumentiert für diese These, indem er ein 'Modell' aufstellt, d. h. eine Erklärung, die, Thomas von Aquin und Calvin aufgreifend, erläutert, wie theistischer Glaube, wenn wahr, zugleich rational, berechtigt und erkenntnistheoretisch akzeptabel sein könnte, auch wenn er nicht auf propositionaler Evidenz beruht. Teil der Argumentation ist die Entkräftung sämtlicher ernsthafter Einwände gegen Theismus und Christentum von Kant, Kaufman und Hick, bis zu den Problemen des Bösen, Pluralismus, Postmoderne und historisch-kritischer Bibelauslegung.

This, Plantinga's *magnum opus*, is the final volume of his trilogy on warrant, which he defines as that 'quality or quantity (perhaps it comes in degrees), whatever precisely it may be, enough of which distinguishes knowledge from mere true belief'. This volume follows *Warrant: The Current Debate* (Oxford: OUP, 1993), hereafter 'WCD', and *Warrant and Proper Function* (Oxford: OUP, 1993), hereafter 'WPF'. *Warranted Christian Belief* (hereafter 'WCB'), as its title suggests, is devoted to the application of Plantinga's views on warrant to the consideration of the epistemic status of Christian belief. It approaches this topic from two distinct angles: first, Plantinga argues against every objection he can find to the epistemic acceptability of Christian belief, arguing for the conclusion that there is no viable objection to its epistemic respectability which is not also an

objection to its truth. Here Plantinga presupposes nothing about the truth of Christianity. Secondly, Plantinga discusses a particular way in which a Christian could think of her beliefs as having positive epistemic status; this project *does* presuppose the truth of Christian belief. The rigorous and detailed discussion (extending to two type faces: standard for the rigorous, and small for the *really* rigorous) of the 508 pages of this massive book is enlivened by Plantinga's ready wit and refreshing choice of examples—those familiar with Plantinga's previous works will be pleased to see more examples taken from the author's hobby of mountain climbing and from his (distant) relative Feike, the Frisian.

Plantinga begins by distinguishing two objections someone might have to theistic or Christian belief—the *de facto* objection that the belief is false and the *de jure* objection that the belief is intellectually unacceptable. In *WCB* Plantinga deals with the *de jure* objection seeking to show that the sort of person who says 'Well, I don't know whether Christian belief is true (after all, who could know a thing like that?), but I do know that it is not intellectually acceptable' him or herself holds a rationally untenable view. Plantinga tries to elucidate the objection: in virtue of what could theistic or Christian belief be intellectually unacceptable? He distinguishes three candidates for reconstructing the objection: (i) that theistic or Christian belief is unjustified, (ii) that it is irrational internally or externally, and (iii) that it is unwarranted.

Plantinga deals first with (i), which he interprets as the objection that theists or Christians are not conforming to their intellectual duties in believing in God or Christianity. Plantinga doesn't say in *WCB* what our intellectual duties are, since he has briefly discussed this in *WCD*, but he thinks that it is just *obvious* that a theist or Christian is within her epistemic rights to believe in God or Christianity, even if she holds these beliefs as basic, i.e., without any (propositional) evidence. He discusses the classical view on what may be held as a basic belief, initiated by John Locke, in some detail, calling this answer 'classical foundationalism', and taking it to be the view that the only sort of beliefs which may be held as basic by a believer *S* are those which are self-evident for *S*, incorrigible for *S*, or about things evident to *S*'s senses. Every other belief has to get propositional evidence from somewhere. Plantinga claims that on this view most of our beliefs

turn out to be unjustified. But he also goes on to show that classical foundationalism is 'self-referentially incoherent': the principle itself is not self-evident, incorrigible, or evident to the senses for anyone, and cannot be validly inferred from premises which are self-evident, incorrigible, or evident to the senses for anyone, and so by its own lights should not be believed.

So Plantinga turns his attention to another candidate in his search for a viable *de jure* objection, *viz.* (ii). Here he discusses various concepts of rationality, fastening on the concept of rationality as proper function, on which concept 'irrationality' means malfunction of the rational faculties. He then distinguishes internal rationality from external rationality. He defines internal rationality as being a matter of proper function of all belief-producing processes 'downstream' from experience, i.e., principally, forming or holding the appropriate beliefs in response to experience. Plantinga argues that the *de jure* objection couched in terms of internal rationality is also too easy to rebut. If somebody's experience includes it strongly seeming to her that theism or Christianity is true then obviously, he says, she is internally rational in believing in God or Christianity, indeed, she would be internally irrational not to.

Plantinga next turns to *external* rationality, which he defines as proper function of the cognitive faculties 'upstream' from experience, i.e., with respect to formation of the right kind of experience. Plantinga concedes that there is a *prima facie* plausible objection to theistic or Christian belief if one interprets the *de jure* objection as alleging that theistic or Christian belief is *externally* irrational. But, Plantinga says, warrant includes external rationality, so he considers the *de jure* question in terms of warrant, and thereby also considering it in terms of external rationality.

So Plantinga then turns to (iii) and examination of warrant, which, as mentioned above, he has defined as that thing enough of which turns a true belief into knowledge. Plantinga's central claim here is that a belief is warranted if and only if (roughly) it is produced by cognitive faculties which are functioning properly in an appropriate environment according to a design plan successfully aimed at the production of true beliefs. Thus warrant includes in its first condition (cognitive faculties functioning properly) external rationality, internal rationality, and justification (if there are epistemic duties, and perhaps vacuously if

not). However, it is hard to see that *God* has any knowledge on Plantinga's definition here: God was not designed and so there is no design plan in accordance with which his faculties may work. Hence God's beliefs are not warranted in Plantinga's sense and so fail to count as knowledge.

Plantinga then claims that Freud's and Marx's complaints about theistic or Christian belief are best interpreted as versions of the *de jure* complaint that theistic or Christian belief is unwarranted. Freud, he says, alleges that theistic belief is produced by wishful thinking—a cognitive process which, though working properly, is not aimed at truth. For Marx, theistic belief is produced by cognitive processes aimed at truth, but which are not functioning properly, because they are perverted by an unjust social structure. Plantinga points out that neither Freud nor Marx offers much in the way of an argument for either of these claims, and each seems to *presuppose* the falsehood of theism. One might be tempted to respond that their belief that theism is false could be just as properly basic as Plantinga's that theism is true. But the onus is on Freud and Marx (or their followers) to convince Plantinga that theism is unwarranted rather than on Plantinga to prove that their atheism is unwarranted.

Plantinga then makes his major claim of the book: that the *de jure* objection to theistic or Christian belief is not independent of the *de facto* objection. Hence the claim that theistic or Christian belief is unwarranted presupposes that theism or Christianity is false. Plantinga argues for this by claiming that if theism or Christianity is true then very likely theistic or Christian belief is warranted, and argues for *this* by giving a possible model of how it could be that it is warranted. Plantinga does not try to show that his model is true, since it presupposes the truth of theistic or Christian belief, merely that it is true for all we know, in particular, that the objector cannot show that it is not true, and cannot give any cogent objections to it which are not also cogent objections to the truth of theism or Christianity. He then concludes that, since the two versions of the objection are not independent, the person, described above, who says 'Well, I don't know whether Christian belief is true (after all, who could know a thing like that?), but I do know that it is not intellectually acceptable' does not have a rationally tenable position. Plantinga thus concludes that 'a successful atheological objection will have to be to the *truth* of theism, not

to its rationality'.

Plantinga then gives the details of his model, which are, for theistic belief, that God has created each of us with a natural faculty, the *sensus divinitatis*, along with our other natural faculties (perception, memory, reason), which, in appropriate circumstances, directly creates theistic belief in us without those beliefs resting on any propositional evidence. Plantinga calls this 'the Aquinas/Calvin', or 'A/C', model. On the A/C model theistic belief is produced by cognitive faculties functioning properly (as their designer, God, intended) in an appropriate environment (that for which they were designed—life on Earth) according to a design plan successfully aimed at truth (we can presume that God does not make mistakes and wants us to form true beliefs about him). Hence theistic belief has warrant, and, if true and held sufficiently strongly, constitutes knowledge. Where does this leave *atheistic* belief? Plantinga says: 'Failure to believe can be due to a sort of blindness or deafness, to improper function of the *sensus divinitatis*. On the present model, such failure to believe is irrational.' So atheistic belief and even lack of theistic belief appear to be universally irrational (since the *sensus divinitatis* is universal, and, presumably, because the universal design plan would never prescribe withholding theistic belief).

Plantinga then turns to the defence of Christian belief. This the reviewer found more ambiguous. The centrepiece is the internal instigation of the Holy Spirit ('IIHS' for short), which directly produces in Christians, by way of direct or indirect testimony from the Bible, basic beliefs in 'the great things of the gospel', that is 'trinity, incarnation, Christ's resurrection, atonement, forgiveness of sins, salvation, regeneration, eternal life'. This set of basic beliefs is identified with faith by Plantinga, though he unhelpfully uses the term 'faith' to denote both Christian belief and the process of forming that belief. There are a couple of important differences between the IIHS and the *sensus divinitatis*: the IIHS is not part of anybody's natural cognitive equipment, and is not universal, so it does not follow here that every theistic non-Christian is irrational. What is ambiguous in Plantinga's account is the exact source of the warrant for the Christian belief in question: is it the Holy Spirit, the internal instigation which forms the belief, the scriptures, testimony, or some combination of the above?

Plantinga claims that Christian belief is

produced by cognitive processes (at least the IHS) functioning properly (since it is the direct action of the Holy Spirit it cannot fail to function properly) in an appropriate environment (the Holy Spirit would not choose an inappropriate one) according to a design plan successfully aimed at the production of true belief (the Holy Spirit does not make mistakes and wants us to form true beliefs about Christianity). Christian belief is therefore warranted, and, if held sufficiently strongly, constitutes, if true, knowledge. Plantinga then goes on to consider various objections to his suggestion about the nature of the warrant for theism or Christianity, admitting that other theistic religions than Christianity can tell a similar story to the one he tells, such that they are not faced with any objections to their warrant which are not also objections to their truth.

In the final part of the book, Plantinga turns his attention to defeaters for theism or Christianity, defining a defeater as, roughly, a belief such that one cannot rationally hold it and the defeated belief (which belief might otherwise be warranted). Having disposed of Freud and Marx, Plantinga moves on to consider the claim of historical biblical criticism that we cannot deduce from scripture in the accepted scientific-historic manner Christian beliefs. The response is that deduction in the accepted scientific-historic manner is not the source of warrant for the believer, and so the purported defeater is irrelevant.

Having rejected alleged defeaters from post-modernism, Plantinga turns to pluralism, arguing that the purported defeater that, given the plurality of religions, Christianity's probability is low, is irrelevant since the Christian does not believe and derive her warrant from the balance of probabilities. He then considers the idea that one is not warranted if one holds basically a belief with which others disagree, replying that such an idea is unwarranted by its own lights, and we have no reason to believe it. He argues that there is no duty to withhold basic belief in the face of disagreement, and, although it might be warranted for the *objector* to withhold Christian belief, the *Christian* knows that she has a source of warrant the objector lacks: the IHS. Finally, Plantinga turns to the alleged defeater of suffering and evil. Since the objection that God and evil are logically inconsistent has been largely abandoned, Plantinga considers only the claim that the existence of evil and suffering is much more probable with respect to atheism

than theism and so our belief in their existence gives us a reason to give up theism. The reply is that this principle applies only to beliefs which derive their warrant probabilistically from other propositions, which is not so for theism. Last of all, Plantinga considers the argument that *atheism* is properly basic when one sees the existence of evil. His response seems to be that the warrant for theism for the Christian, at least, is much greater than that for atheism—in particular, that the *sensus divinitatis* renewed by the Holy Spirit affords much stronger doxastic experience for theism than the perception of evil does for atheism.

Plantinga's book is rich in incidental interest: for instance, he gives in passing an extremely interesting argument that atheism is self-defeating, claiming that one who does not believe in God has no reason to believe that her belief-producing faculties are reliable, and so has a defeater for every belief she holds. The response of evolutionary epistemology is summarily (and perhaps too hastily) dismissed.

WCB is a delight to read and will complete the Plantingan revolution in religious epistemology. Its demolition of objections is awesome and the castle of rationality it builds for theism and Christianity impregnable. The main worries are (a) whether Plantinga's armoury is too strong—defeaters seem to be ruled out almost *a priori*: Plantinga seems to assume that the design plan legislates for theistic or Christian belief no matter what contrary arguments might arise, and (b) whether Plantinga's weaponry is too widely available: he admits that his methodology could be used not only to defend Judaism and Islam, but also 'some forms of Hinduism, Buddhism, and American Indian religion'. *WCB* should be of interest not only to the philosopher of religion, but also to the epistemologist who wants to see Plantinga's theory of warrant as developed in *WCD* and *WPF* in action.

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The Moral Interpretation of Religion **Peter Byrne**

Edinburgh: Edinburgh University Press,
1998, ix + 178 pp., £14.95, pb.,
ISBN 0-7486-0784-6

RÉSUMÉ

Byrne propose une excellente introduction à la philosophie morale d'Emmanuel Kant et plus généralement au projet néo-kantien de démonstration de la validité des croyances religieuses sur des bases morales. Le but de ce livre est d'examiner jusqu'à quel point 'la morale sert d'ancrage à la croyance en un être transcendant, en une réalité sacrée, et en conséquence, offre la méthode d'interprétation de la croyance en une réalité religieuse ultime' (p. 1). Ce mode philosophique d'étude de la religion caractérise grosso modo la notion que Byrne appelle « l'interprétation morale de la religion ». Il se situe nettement au sein de la tradition kantienne anglo-américaine, qui situe la religion dans le cadre de la philosophie morale rationaliste de Kant. Le style est fluide est agréablement lisible. L'étude est globalement solide, tout particulièrement la lecture et la critique de la philosophie morale des débuts de Kant. Cependant, en fin de compte, le projet de Byrne repose sur des présupposés kantien que le lecteur doit accepter avant de se laisser convaincre par les arguments de l'auteur ; or ce qui pourrait pousser le lecteur à les accepter n'est pas suffisamment mis en avant.

ZUSAMMENFASSUNG

Byrne präsentiert eine hervorragende Einleitung in Kants Moralphilosophie und allgemein in das neukantianische Projekt, den Wert religiösen Glaubens auf moralische Fundamente zu gründen. Der Zweck des Buches ist, das Ausmaß zu erkunden, in dem 'Moral den Anker für den Glauben an eine transzendente, heilige Realität darstellt, und als Konsequenz den Schlüssel zur Interpretation des Glaubens an ein religiöses Letztes bereitstellt.' (S. 1) Diese philosophische Art der Reflexion über Religion charakterisiert grob das, was Byrne 'die moralische Interpretation von Religion' nennt, und sie gehört klar zur anglo-amerikanischen kantianischen Tradition, in der Religion unter die Rubrik der rationalistischen Moralphilosophie Kants fällt. Das Buch ist flüssig und gut lesbar geschrieben. Die Diskussion enthält viel Wertvolles, beson-

ders die Darstellung und Kritik von Kants früher Moralphilosophie. Letzendlich ist Byrnes Projekt von kantianischen Annahmen abhängig, die der Leser akzeptieren muß, um die Schlüssigkeit der Argumentation von Byrne zu erkennen. Die Motivation, diese Annahmen zu übernehmen, ist allerdings nicht klar genug erläutert.

Byrne provides an excellent introduction to Immanuel Kant's moral philosophy and in general the Neo-Kantian project of establishing the validity of religious belief on moral foundations. The aim of this book is to investigate the degree to which 'morality provides the anchor for belief in transcendent, sacred reality and, consequently, provides the means for interpreting belief in a religious ultimate' (p. 1). This philosophical mode of reflecting on religion roughly characterises the notion Byrne refers to as 'the moral interpretation of religion' (MIR) and lands squarely within the Anglo-American Kantian tradition of conceiving religion under the rubric of Kant's rationalist moral philosophy. It is immediately evident that Byrne intends to provide a vigorous defence of this method of interpreting religion as grounded in (and therefore dependent upon) morality and to explore the means of making this claim most cogent. The style is fluid and very readable and much of the discussion is of value, particularly the reading and critique of Kant's early moral philosophy. However, in the end Byrne's project depends upon Kantian assumptions the reader must first allow before Byrne's case will be cogent and the motivation for adopting these is not sufficiently argued.

From the outset Byrne takes leave of the resources of 'traditional theism' and particularly the idea of religious knowledge being grounded in a divine revelation. After arguing in the introductory chapter for the *prima facie* worthiness of his 'Neo-Kantian' project, in chapter two Byrne turns the classical argument that attempts to predicate any coherent moral thinking on the God of Christian theism on its head by arguing that all such attempts fail. The situation is in fact the reverse. All coherent theologies find their rational grounds in the basal character of moral thought. The rock on which classical theism founders is 'the secular problem of evil', or as Byrne also refers to it, 'the Euthyphro dilemma': Either we accept that matters of right and wrong are founded upon the will of God—that is, our basic intuitions about morality (for example, that 'what makes mur-

der wrong depends upon the intrinsic character of that act and its relationship to its surrounding environment', p. 12) are wrong and we do not know the extension of moral predicates (that is, we cannot intelligibly reason about good and evil at all). Or we agree that God commands what is right because it is so independently of God's will—in which case the project of traditional theism is woefully misguided. Byrne concludes that even 'if there are facets of the epistemology and metaphysics of morals which are obscure, referring them back to a personal God might not help them become less obscure', and that if these obscurities 'constitute genuine problems about morality, their primary solution has to come from within morality itself' (p. 33).

Several points need mentioning. First, the nature of Byrne's project is to establish the rational foundations of religion. Note, for example, how in the above argument our views of morality and religion are beholden to the tribunal of human reason. Leaving aside questions (too detailed to discuss here) about the cogency of Byrne's argument, the assumption is that the final court of appeal for the *justification* of these matters is their intelligibility to the human mind. Apparently Byrne finds it unthinkable that there be truths accessible to us humans whose justification lies beyond our grasp.

Furthermore, Byrne is working from within the parameters of a strictly Kantian program. It is disturbing that there is no acknowledgement (in any form) of the recent developments in moral theory by Alastair MacIntyre, which sees moral reason and norms as culture-specific. In chapters three and four Byrne examines Kant's notion that God is a 'postulate of practical reason' and criticises recent attempts to both interpret this and build upon it. On his reading, Kant is a 'revisionary realist' for whom the postulate of God is at once 'realist', in that the exigencies of our rational moral existence force upon us the actuality of an extra-human reference for religious language, and yet there cannot be a proper referent with any positive cognitive content for our language about God. Kant's version of religious realism cannot achieve the rational necessity of the postulations of God and immortality, but 'it does succeed in relating religion to fundamental human needs and in articulating in a sophisticated fashion a common thread in religion as such' (p. 92).

This facile acceptance of the Kantian limitations on reason and religious language

has two important implications for Byrne's inquiry. One, the mode of inquiry is predetermined. Byrne has already begged the question of a genuine transcendence within religion—there cannot be one. This also implies something about the nature of the transcendent to which Byrne may gain access. Again, his is a religion whose only option is a transcendence-within-immanence, within the boundaries of mere reason. What is not clear is why we must follow Byrne as he follows Kant on this point. It seems a transcendental category mistake to assume that the metaphysical conditions for the possibility of experience (of God or otherwise) are *a fortiori* epistemic conditions as well. Byrne spends no time arguing for truth of Kant's paradigm; he simply exposit it and adopts it as his own.

Chapters five and six treat respectively Iris Murdoch's gloss on MIR (via her 'moral Platonism') and the 'Wittgensteinian' challenge (via D.Z. Phillips and S.R. Sutherland) to MIR as the only viable way of re-conceiving religion post-classically. Both fail to retain a robust realism of the sort Byrne finds in his Neo-Kantian program. But here Byrne seems to miss the force of Wittgenstein's rejection of metaphysical problems as category mistakes. Again, it is disappointing that there is little or no treatment of Wittgenstein's own writings on the subject, or at very least other (stronger) religious Wittgenstein interpreters like, for example, Fergus Kerr.

In the final chapter Byrne addresses what he perceives to be the remaining objections to his project. We have already noted that Kant's program cannot provide rational necessity for Byrne. Instead he turns to William James' argument regarding 'the will to believe' in combination with Robert Audi's idea of a non-doxastic faith to ground the rational foundation of Kantian religious postulates. We are within our rational rights (and obligations) to exercise our wills to believe in those circumstances when the hypothesis in question is the kind where the adopting of and acting upon it may create the conditions in which it is true and may be tested. This creates a situation where 'a 'faith that p' minus a 'belief that p' may nonetheless pervade someone's life and be associated with an unshakable condition and resolve' (p. 158).

This renders his project ultimately self-defeating. If morality has broken free from its Kantian moorings in rational necessity, what is to hinder us from seeing morality and religion as distinct spheres of thought, where religion achieves a genuine transcendence?

Byrne concludes with a foundation for religion that is beyond the positive grasp of reason which, in so far as he has demonstrated the reasonableness of morality, overturns (or at least points to the wrongheadedness of) MIR. My suggestion is that this deeply met a physical moral projectionist account of religion is deeply flawed.

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0960–2720

Faiths in Conflict? Christian Integrity in a Multicultural World
Vinoth Ramachandra

Leicester: InterVarsity Press, 1999, 192 pp.,
£8.99, pb., ISBN 0-85111-650-7

RÉSUMÉ

Ce livre est basé sur les conférences londonniennes sur le christianisme contemporain (London Lectures on Contemporary Christianity) données en 1998. Les deux premiers chapitres cherchent à identifier et à éliminer les mythes entourant l'islam et l'hindouisme qui sont propagés sur la scène politique internationale. Ayant proposé une juste compréhension de ces traditions, Ramachandra présente une analyse théologique de la seigneurie du Christ, de la nature de la conversion, puis des arguments en faveur de la tolérance. Ces conférences n'ont pas été rédigées pour des spécialistes, mais pour des laïcs prêts à réfléchir. L'argumentation est globalement plausible et cohérente, bien que la nécessité de brièveté génère à l'occasion quelques difficultés. Le livre est enrichi par l'expérience de l'auteur, au secrétariat régional de l'IFES en Asie du sud, et par son ministère d'enseignement international. Son désir d'être fidèle au Christ en pensée et en actes fait de ce livre une lecture conseillée.

ZUSAMMENFASSUNG

Dieses Buch basiert auf den 'Londoner Vorlesungen zu gegenwärtigem Christentum' von 1998. Die ersten beiden Kapitel versuchen, Mythen, die den Islam und Hinduismus auf der internationalen politischen Bühne umgeben, zu identifizieren und abzuweisen. Vor dem Hintergrund eines korrekten Verständnisses dieser Traditionen stellt Ramachandra einen theologischen Entwurf vor, der sich mit der Herrschaft Christi, dem Wesen von

Bekehrung und dem Argument für Toleranz befaßt. Die Vorlesungen sind nicht für Spezialisten, sondern intellektuell interessierte Laien geschrieben. Die Argumente sind im allgemeinen plausibel und kohärent, obwohl die notwendige Komprimierung des Materials zu gelegentlichen Schwierigkeiten führt. Der Autor ist qualifiziert durch Erfahrungen als regionaler Sekretär des IFES (Internationale Vereinigung evangelikaler Studenten) in Südasien und internationale Lehrtätigkeit. Das Buch ist empfehlenswert aufgrund seiner Passion, Christus im Denken und Handeln treu zu sein.

Dr Vinoth Ramachandra has already placed us in his debt with two volumes on *The Recovery of Mission* and *Gods That Fail*. Now he does so again with this work, based on the 1998 London Lectures on Contemporary Christianity. His self-appointed task is to observe faithfully, diagnose accurately and engage remedially with the contemporary global scene which features religio-cultural conflict and demands straight thinking on Christianity, truth and tolerance.

The first two chapters attempt to remove egregious misunderstandings of what is the case with Islam and Hinduism. Myths need to be exploded: myths of Islam as a monolith, dangerous and united, opposed, by any acceptable standards, to democracy and human rights; myths of Hinduism as a religion of toleration and social harmony, corrupted against the grain by Western political interventions. Ramachandra forces us to attend to the actual facts, to substitute a grasp of historical particulars for sweeping judgements on the presumed essence of a socio-religious phenomenon, whether projected on to a religious culture from without or by it from within.

Turning to Christ, conversion and toleration in the three remaining chapters, the author first rehearses and upholds the conviction that Jesus is Lord, grounding the scandal of the particularity of divine action in the necessities of our particular, embodied, relational humanity and emphasising the lifestyle that reached out to the poor and outcast, not just the exalted self-understanding and the centrality of the resurrection. The stage is thus set for pondering conversion and culture. What Ramachandra wants to do here is to think of incarnation in terms of translation, which means that it is not a paradigm of exclusivity but rather a declaration and demonstration of cultural inclusivity, the glo-

bal concern of God for the conversion of culture. This militates against a secularist banishment of moral or spiritual vision from the public square. The proposal is that we endorse a 'plurality of secularisms', which allows particular communities in their spaces and times to negotiate a *modus vivendi*—and this includes the right of religious communities to have a stake in the public life of a nation. Here, the author is bound to be sketchy and, as he says, tentative, but he is certainly constructive within the constraints on his space.

Our first and last word on these lectures must be one of warm commendation and gratitude to the author. The task of grappling with these issues is both painful and demanding, for what is at stake is, in the words of the subtitle, 'Christian integrity in a multicultural world'. Vinoth Ramachandra has not shirked his task and has executed it in a way that combines fair-minded objectivity with allegiance to Jesus Christ as Lord of thought and life; the latter demands the former. As such, the book takes its place admirably in that tradition of evangelical writing directed to those who may not be academic specialists but who are committed to think about pressing issues. Those competent to do so, as this reviewer is not, must judge the soundness of his account of Islam and Hinduism, but it is presented both plausibly and coherently.

If criticism be offered—and what self-respecting reviewer does not cheerfully shoulder the burden of such occupational hazard?—we broach here less the substance of the author's conclusions than the form in which he sometimes attains them. Compression causes casualties. The remarks on page 25, including the apparent endorsement of Azmy Bishara's words, on Islamic legal codes and traditions and the Islamic system of government come close to conflating the claims that (a) there is no explicit formulation of some item in the Qur'an and (b) that item is totally foreign to it, and to early Muslims. These, however, are different claims and the author's allusions to *qiyas* (analogical reasonings) advertise the many distinctions that might occupy the space between them. Again, in (rightly) denigrating a strong scepticism on the historicity of the Gospel accounts, Ramachandra picks on some of the more extreme rather than moderate examples of scholarship. Further, while he is meticulously honest in identifying his sources, it is risky to build on one person's criticism of the words of another without going back *ad fon-*

tes. Thus, on the important question of the secularisation of public discourse in 'liberal' political philosophy, Jeffrey Stout is taken out of context and misrepresented (p. 149). However, the author would doubtless plead in his defence that this is the occupational hazard attending the efforts of any who try to do what must be done, which is to synthesise material in a relatively short space.

The last three chapters treat the issues not just according to their logical order, but (I think the author would agree) according to their increasing scope for intra-evangelical disagreement: the historical and divine Jesus must be fundamental; the ways in which conversion and culture mesh will be variously understood; proposals on society, toleration and pluralism will positively collide. Vinoth Ramachandra's abilities, his wide experience, in his capacity as Regional Secretary for IFES in South Asia and in his international teaching ministry, all rooted in unswerving commitment to Christ and Scripture, earns him the right to be seriously heeded on all these questions. Those who listen will learn much.

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***God and Contemporary Science
(Edinburgh Studies in Constructive
Theology)***

Philip D. Clayton

Edinburgh: Edinburgh University Press,
1997, xii + 274 pp., £14.95, pb.,
ISBN 0-7486-0798-6

RÉSUMÉ

Le livre de Philip Clayton est un ouvrage très utile, qui se concentre sur la question de l'action divine. L'auteur procède de façon à essayer de rendre justice à la fois à la théologie chrétienne et à la science. Un survol de la conception biblique de la relation entre Dieu et le monde est proposé et il intéressant de signaler que l'auteur veut montrer que la panenthéisme est compatible avec la Bible et philosophiquement supérieur au théisme classique. Clayton propose aussi une typologie des différentes conceptions de la relation entre la science et la religion ainsi que quelques exemples de tentatives récentes de description de l'action divine qui n'utilisent pas Dieu pour combler tous les vides. La thèse de Clayton est la suivante : la relation entre l'esprit et le

corps devrait être notre premier modèle pour décrire la relation entre Dieu et le monde. Mais étant donné la conception de l'esprit et du corps qu'il adopte, son argumentation est extrêmement fragile.

ZUSAMMENFASSUNG

Philip Clayton hat ein hilfreiches Buch vorgelegt, das die Frage des Handelns Gottes auf eine Weise behandelt, die versucht, zugleich christlicher Theologie und den Naturwissenschaften gerecht zu werden. Er gibt eine Skizze der biblischen Sicht von der Beziehung zwischen Gott und der Welt und bringt das interessante Argument, Panentheismus sei mit der Bibel vereinbar und philosophisch dem klassischen Theismus überlegen. Clayton bringt auch eine Typologie verschiedener Ansichten zur Beziehung von Naturwissenschaft und Religion, sowie eine Zusammenstellung neuerer konstruktiver Versuche, göttliches Handeln darzustellen, ohne Gott als Lückenbüßer hinzustellen. Claytons positiver Beitrag ist, daß die Beziehung zwischen Verstand und Körper die primäre Analogie für unser Denken über die Beziehung zwischen Gott und Welt abgibt. Allerdings ist seine Argumentation hier sehr offen für Kritik aufgrund des Verstand-Körper Modells, das Clayton benutzt.

Philip Clayton has provided a scholarly yet readable attempt to outline a theory of divine action that does justice to contemporary science. Clayton appreciates the space created by the post-modern shift to begin his study within a particular tradition without apology. However the biblical notion of God demands that God's relevance not be limited to that tradition. Clayton wants to take both the universal claims of the Christian tradition *and* the work of scientists with absolute seriousness (ch. 1).

Chapters 2-4 attempt to set out a biblical theology of the God-world relation. The biblical doctrine of creation is spelled out in such a way that it does not require a literal interpretation of the Genesis narratives (ch. 2). The Christ-event implies a minimal outline of Christian theology that is rather orthodox. Theologians have the obligation to integrate this theology with what we know of science (ch. 3). Clayton thinks that Christians have been correct to reject pantheism but, he maintains, that all the advantages of theism can be maintained by panentheism. Panentheism retains the notions of God as creator, infinite, transcendent and necessary as well as the

notions of creation as finite and contingent. In fact, panentheism, he thinks, has the edge over classical theism in that it takes God's presence and immanence more seriously than traditional theism can (ch. 4).

Chapter 5 is a helpful typology of different views on the links between science and theology to set the context within which theology must now work. Chapters 6-8 attempt to make positive steps towards a theology of divine action. Clayton argues that there is an appropriate presumption of naturalism but that acts of God cannot be ruled out *a priori*. One may never be in a position to 'know' that a miracle has occurred but one can make a reasonable 'judgement' on the issue (ch. 6). Fear of a 'God-of-the-gaps' drives Clayton to seek an account of divine action that does not resort to violations of laws of nature. Five recent positive attempts to spell out such accounts are surveyed for insight. Clayton is cautiously positive towards accounts in which God works at a quantum level and uses chaotic systems to amplify the effects and so called 'top-down' approaches (ch. 7). The final chapter argues that the panentheistic analogy in which the God-world relation is significantly similar to the mind-body relation is very fruitful in developing a way of thinking of divine action. This is the climax of the book. Clayton defends emergentist supervenience. In this view consciousness supervenes upon the brain but cannot be reduced to the brain. More than that, mind actually has causative power. So too the world is not separate from God but is part of God. Just as mind can effect the world so too God can effect matter without violating natural laws.

At this point in the book I found myself in deepest disagreement with Clayton. Surely God does not supervene on matter! Surely God does not arise on the scene when matter reaches a certain level of complexity! Clayton thinks not. But then God is *not* related to the world like mind is (on this mind theory) and the analogy begins to break down. Clayton really seems to want to think of matter as supervening on God (though he does not put it like that) but this is very *unlike* the mind-body picture he sets up. Panentheism also seems to raise other awkward questions such as how the presence of evil in the world can avoid being seen as evil *within God*. Would this make God imperfect? Also unclear is how and why Clayton wants to see any after-life as disembodied given his positive affirmation of matter. Here traditional Christian belief would perhaps fit better with his views.

Having said this, I must highly recommend this book. It is thought-provokingly orthodox given its unorthodox panentheism and this must drive Christian thinkers to at least reconsider the legitimacy of that panentheism. It is also an exceedingly helpful overview and positive contribution towards what must be the most important question in the science–religion dialogue—the question of divine action.

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Liberating Eschatology: Essays in Honor of Letty M. Russell
Margaret A. Farley and Serene Jones
(eds.)

Louisville, KY: Westminster John Knox Press, 1999, 296 pp., \$24.95, pb., ISBN 0-664-25788-7

RÉSUMÉ

Ce livre est composé de seize articles écrits par une grande variété de spécialistes, des plus renommés aux moins connus. Les thèmes clés, qu'on retrouve au fil du texte, sont l'eschatologie et les visions libératrices qu'elle peut générer dans le domaine de la justice sociale, en particulier en faveur des femmes opprimées et de ceux qui souffrent du racisme. Les sujets des articles vont de l'exégèse biblique à une approche théologique de la stérilité en passant par Martin Luther King et la théologie latino-américaine. Dans l'ensemble, ces articles sont engagés et suscitent la réflexion ; mais pour un lecteur évangélique, leur intérêt est inégal. Certains sont relativement proches de l'orthodoxie, tandis que d'autres en sont loin. Le point fort de ce livre est son insistance sur la praxis.

ZUSAMMENFASSUNG

Dieses Buch besteht aus sechzehn Artikeln aus der Feder einer breiten Palette von etablierten bis zu relativ unbekanntem Gelehrten. Die Schlüsselthemen, die sich durch die Beiträge ziehen, sind Eschatologie und die befreienden Visionen, die sie im Hinblick auf soziale Gerechtigkeit, speziell für Frauen und unterdrückte ethnische Gruppen, haben kann. Die Themenbreite geht von biblischer Exegese über eine Theologie der Kinderlosigkeit und

Martin Luther King bis zu lateinamerikanischer Theologie. Die Artikel sind insgesamt leidenschaftlich und provozieren zum Nachdenken, aber aus evangelikaler Perspektive von unterschiedlichem Wert. Einige sind relativ orthodox, andere sind davon weit entfernt. Das Beste ist die starke Betonung der Praxis.

Letty Russell is an impressive figure on the landscape of feminist scholarship and this wide-ranging collection of sixteen essays is loosely held together by themes which have driven her work over the last fifty years. The basic theme, to grossly oversimplify, could be summarised as the impact of Christian eschatology on issues of race and gender inequality.

In Part One J. Shannon Clarkson provides a fascinating look back on Letty Russell's work as a Bible translator, liberation theologian and school, church and university educator whilst Rosemary Radford Ruether sets Russell's theological vision of the new creation and partnership in God's household in its socio-historical context. M. Shawn Copeland provides a very clear overview of Russell's theological method and the fundamentals of her theology. There was here, as elsewhere in the book, a simplistic identification of hierarchy with oppression and the questionable assumption that the gospel brings 'equality' for anyone who thinks themselves to be oppressed.

In Part Two Phyllis Tribble imagines various biblical men and women with their diverse experiences coming to a round table to engage in a spiralling and open-ended conversation in which centre and margin dissolve. Katherine Doob Sakenfeld's essay tries to show how the visionary core of Ruth 4 can be a model of eschatological hope when stripped of the patriarchal social structures. This was a very positive way of handling a 'problem' text. Of special interest are the very diverse reactions to Ruth 4 Sakenfeld has gathered from women around the world. Elsa Tamez argues that we, like Ezekiel, must dream of Jubilee liberation in the midst of an exile that contradicts the dream. In a very different kind of essay Katie Cannon examines how Z.N. Hurston used her tellings of the trial of a black woman (Ruby McCollum) in 1952 to name evil and thus to oppose it. James Cone writes of the parallel lives of Malcolm X and M.L. King and their ambiguous experiences of 'the city'. He castigates the churches for forgetting the black poor and issues a call to remember the inner cities and to bring liber-

ation to them. Mercy Amba Oduyoye's essay is a moving account of her attempt to come to terms with her childlessness in an African culture and church which has no word from the Lord for such people. She issues a challenge to develop a theology of childlessness.

In Part Three Elisabeth Schüssler Fiorenza maintains that historical Jesus research is neither objective nor neutral with regard to justice and gender issues. She argues for a reconstructive methodology, which *presupposes* the historical and theological participation of women and shifts the burden of proof to those who wish to deny it. There is a danger in this essay that Schüssler Fiorenza, in her zeal to resist Christian anti-Judaism, locates Christian exclusivism in the biblical writers rather than in Jesus when there are good grounds for thinking Jesus was *himself* the source of such exclusivism. She is in danger of allowing a modern political agenda to distort the data. Kwok Pui-lan writes that the identification of women with nature is not something to be simplistically rejected or celebrated, as it is complex and ambiguous varying hugely depending on race. White feminists are accused of abstracting and generalising the notions of 'women' and 'nature'. We need instead to begin with the bodies of oppressed women and seek hope within their spiritual traditions to mend creation. This essay *was* interesting but its weakness was that it totally by-passed the issue of truth. Plurality passes over into pluralism and pragmatism. Beverly Harrison is one of the old guard and she looks back at the work of her generation of feminist thea(o)logians and considers the dangers she sees infiltrating into the work of modern feminist's riding on the back of a sense of the loss of truth.

In Part Four Sharon Ringe provides an orthodox exegetical study of the Spirit in John's farewell discourse: the Spirit is the replacement for Jesus and the eschatological presence of God with his people into the future. There is a final hermeneutical reflection, which is a contrived attempt to link to the liberation theology theme, but its loose connection to the text makes it fall rather flat which is a shame after an otherwise good essay. Jürgen Moltmann claims that two eschatologies have dominated political and ethical decision making over the past 150 years: the conservative syndrome which calls for a strong state to hold back the collapse of society, and the progressive syndrome which sees improvement everywhere and urges society forward in its present direction. Christians

need to resist both models by anticipating the *eschaton* in the present. The biblical Sabbath highlights the need for social and environmental justice but Christian ethics needs principles not rules as it faces an ever-changing future. Joan Martin writes concerning black womanist eschatology and Ada Maria Isasi-Diaz writes of her attempts to do *mujerista* liberation theology. Her essay is of interest in that she starts by helpfully emphasising the importance of the prophetic eschatology of the Bible with its social critique. She maintains that theology needs to privilege the perspective of the oppressed and so she moves on to consider how *mujerista* theologians have encouraged Latinas to tell their own stories and thus to subvert the dominant stories in society. What I felt to be disappointing here is that there was no attempt at all to link the Latinas' stories to the biblical story. There was a sense that the hermeneutical priority lay with the way people see their lives without any attempt to link this to scripture. In what sense is this theology then let alone *Christian* theology? I am not suggesting that letting people tell their stories is not important—far from it. Rather, I would like to see how this task is brought into dialogue with the biblical story.

In spite of some major reservations about the theology expressed in parts of this text I would recommend it to those with interest in the issues it raises. Evangelicals certainly have much to learn from the Liberation theologians' emphasis on liberating *action*. It was this genuine commitment to people, which was perhaps the most enduring impression left on me by this book. On top of that the painting on the front cover is absolutely superb.

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0960-2720

Hated Without a Cause? A Survey of Anti-Semitism

Graham Keith

Carlisle: Paternoster Press, 1997, xii + 301 pp., £17.99, pb., ISBN 0-85364-783-6

RÉSUMÉ

Graham Keith nous propose une étude très accessible des relations entre chrétiens et Juifs au fil de l'histoire. Le but de ce livre est de montrer comment et pourquoi l'Eglise a

fait de nombreuses erreurs et de plaider en faveur d'une attitude authentiquement chrétienne à l'égard du peuple juif. Cette approche, à l'image de celle de Saint Paul en Romains 11,28, maintient en équilibre deux idées : d'une part le rejet de tout antisémitisme, considéré comme un refus de reconnaître l'élection d'Israël ; et d'autre part la réaffirmation de l'importance de l'évangélisation parmi les Juifs. C'est un livre important pour ceux qui sont concernés par les relations entre Juifs et chrétiens.

ZUSAMMENFASSUNG

Graham Keith hat einen gut lesbaren historischen Überblick über christlich-jüdische Beziehungen vorgelegt. Die Hauptaufgabe des Buches besteht darin, zu zeigen, wie und warum die Kirche viele ihrer Fehler in diesem Bereich gemacht hat. Keith argumentiert, daß eine authentisch christliche Position zum jüdischen Volk die Balance finden muß, die Paulus in Röm. 11,28 ausdrückt: einerseits ist Antisemitismus insgesamt unangemessen und bedeutet eine Ablehnung der Wahrheit der Erwählung Israels, andererseits können Christen nicht von der Angemessenheit und Wichtigkeit von Evangelisation unter Juden absehen. Dies ist ein wichtiger Text für diejenigen, die sich mit christlich-jüdischen Beziehungen beschäftigen.

It is often said that the Church has played a major role historically in the persecutions of the Jews. Graham Keith sets out to chart attitudes towards the Jews from before the times of the New Testament to the Modern World. He begins by distinguishing between anti-Semitism (the hatred of people *because they are Jews*) and anti-Judaism (opposition to the Jewish religion). The latter can be a stance taken by Jews themselves. Chapter One examines pre-Christian anti-Semitism. Jewish separatism played its role in generating hostility for political and economic reasons (rather than merely racial ones). That such separatism was rooted in Jewish religion led to attacks on Jewish faith as well as Jewish people. Chapters Two and Three consider the claim that the New Testament is itself anti-Semitic (in particular that it accuses the Jews of deicide, that the Jews have no hope of future blessing as a people and that having killed Jesus they are the symbol *par excellence* of evil). Keith argues that, when read in its contexts (literary, social and historical), the charge is false. The New Testament takes its place as a first century

intra-Jewish polemic. It has an anti-Judaistic stance in that it maintains that Jewish hopes, institutions, rituals and festivals are fulfilled in Messiah Jesus and that a *non-Christian form of Judaism* is inappropriate but it is not anti-Semitic. Keith laments the way that *misinterpretations* of the New Testament have led to horrendous acts of anti-Semitic behaviour and rhetoric but he refuses to accept that the New Testament would condone such actions and speech. Chapter Four argues that on biblical-theological grounds Christians ought to avoid the two extremes of either seeing the Jews through rose-tinted glasses or demonising them. The Bible (Old and New Testament) maintains a delicate balance of recognising the sins of Israel whilst valuing and offering hope to her. This is a balance, which the church has found hard to keep.

Chapter Five sketches the changing attitudes of the early church towards the Jews and Jewish-Christians. There was an early start to the shift from anti-Judaism to anti-Semitism. A church eager to define itself felt the need to do so in such a way that was to have long-term consequences for the Jews. The charge of deicide was introduced and Christianity was consciously de-Judaized. The historical sufferings of the Jews were seen as a deserved *and permanent* punishment from God. Their trials were a testimony to the world of their sin just as the church's success was a testimony to its truth.

Chapter Six traces the hardening of attitudes in the Middle Ages whilst Chapter Seven follows Luther's shift from initial open attitudes towards the Jews to later embittered attacks. Chapters Eight to Eleven follow the story from the post-Lutherian Protestantism, through the French Revolution to modern European and Islamic forms of anti-Semitism. Keith sees modern Islamic fundamentalism as the most serious contemporary breeding ground of anti-Semitism. His discussion here was informative although it lacked balance in its failure to take the plight of the Palestinians as seriously as it could (and should) have.

I found the book to present a clear and balanced Christian perspective on a very sensitive issue. The theological stance is uncompromising on its biblical foundations. It refuses to take the line that non-Christian Judaism is an equally legitimate manifestation of Jewish religion as Messianic Judaism. This uncompromising stance is explained in a way that is sensitive (which is not to say that many Jews would not be offended at it) and the

book is honest about the plethora of Christian atrocities throughout history. Keith is not interested in justifying the behaviour of the Church—repentance is indeed in order. On the other hand he is concerned to help the reader understand how and why people took the anti-Semitic stance they did.

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0960–2720

Big Bang, Small Voice: Reconciling Genesis and Modern Science

P.G. Nelson

Latheronwheel: Whittles, 1999, x + 157 pp.,
£4.50, pb., ISBN 1-870325-13-3

RÉSUMÉ

Le livre Big Bang, Small Voice traite de la tension qui existe entre le récit biblique de la création et le récit de la science moderne. Ce livre comprend deux parties de tailles équivalentes. La première est descriptive ; elle propose un résumé de la pensée scientifique contemporaine concernant les origines et du récit biblique de la création jusqu'au déluge. La deuxième partie est une discussion dans laquelle les deux récits de la création—le récit scientifique contemporain et le récit biblique—sont comparés. Les chapitres d'introduction sont problématiques, car ils juxtaposent des éléments scientifique sérieux et objectivement présentés à des idées marginales et extrémistes. La discussion de la deuxième partie du livre est également décevante car l'auteur n'aboutit qu'à très peu de conclusions solides.

ZUSAMMENFASSUNG

Big Bang, Small Voice handelt von der Spannung zwischen dem biblischen Schöpfungsbericht und moderner Naturwissenschaft. Das Buch hat zwei mehr oder weniger gleichgewichtige Teile. Der deskriptive erste Teil fasst das gegenwärtige naturwissenschaftliche Denken über den Ursprung des Kosmos sowie den biblischen Schöpfungsbericht, inklusive der Noah-Geschichte bis zur Flut, zusammen. Der zweite Teil bringt eine Diskussion, die die beiden Berichte—den gegenwärtigen naturwissenschaftlichen und den biblischen—vergleicht. Die einleitenden Kapitel sind problematisch, da sie gut recherchierte und von Fachleuten begutachtete Naturwissenschaft neben Ideen stellen, die von Autoren mit

Extrempositionen stammen. Die Diskussion im zweiten Teil ist ebenfalls enttäuschend, da der Autor wenig klare Resultate erreicht.

Big Bang, Small Voice is about the tension that exists between the biblical account of creation and the account given by modern science. Dr Nelson is a lecturer in chemistry at the University of Hull, England, and a lay preacher. His aim is to do justice to both the scientific and biblical accounts of creation. The book avoids technical language and is accessible to the lay person. Due to its high biblical content it is likely to appeal mainly to Christian believers.

This book falls into two more or less equal parts. The first part is descriptive and gives a summary of contemporary scientific thinking on origins (ch. 2) and of the biblical account of creation up to and including Noah's Flood (chs. 3 to 5). The second part is a discussion in which the two accounts of creation—the contemporary scientific one and the biblical one—are compared. The author seeks to resolve the perceived tension by first assuming that the scientific account of origins is correct and exploring how far the biblical account can be reconciled with modern science without weakening the Bible's authority. Nelson then takes the opposite stance and examines how far the scientific account can be reconciled with a literal reading of the biblical account.

I found the introductory chapters problematic, in particular the chapter on the scientific account of origins. My concern is the paradoxical style used by the author. On the one hand Nelson seeks to present a case for the lay person and yet on the other hand the text contains a very wide range of scientific ideas. Particularly disturbing is the fact that these ideas are of very variable quality. Thus we find well researched, peer-reviewed science juxtaposed next to 'scientific' ideas which seem to have come from close to the lunatic fringe. Some of these ideas have never been accepted into mainstream science, and never will be, for they are poor science. Sadly, in the opinion of this reviewer, so much nonsense is given yet another airing. This juxtaposition of mainstream and marginal ideas is of course a potential problem for the intended readers of this book, for they will be, in the main, ill-equipped to make judgements about the quality of competing scientific ideas. It is surely the author's duty as a scientist to filter this information for his readers. To be fair, Nelson does indicate that some of the ideas reported are not widely accepted.

Nevertheless, in my opinion this is a completely inappropriate style for a book at this level. If this is to be a book in which the full spectrum of ideas is to be recorded then there should be a substantial element of debate and discussion in which the ideas are evaluated. This would provide readers with the ability to choose between ideas and form a judgement for themselves.

I was equally disappointed with the second half of *Big Bang, Small Voice*, principally because the author reaches so few firm conclusions. Firstly, Nelson shows that the biblical account of creation can be reconciled with the scientific account because Genesis was skilfully written to communicate 'the essential truth about the Universe . . . for every generation'. Then, adopting a completely different position, Nelson shows that it is also possible to do justice to contemporary scientific evidence about the nature of the Earth and the Universe and yet accept a literal interpretation of Genesis. This viewpoint is argued using the 'Earth which looks old but isn't really' device. Personally, I find this a most implausible approach, and one that is not at all helpful in attempting to disentangle the complex issues being discussed.

In a final section, Nelson reiterates his principal conclusion—that the biblical account of origins can be reconciled with a modern scientific world-view, *and* that it can be taken literally without violating modern scientific discoveries. He seeks to persuade readers that this conclusion 'takes the pressure off the relationship between the Bible and Science'. Frankly, I find this conclusion both muddled and confusing. Muddled because it equates a specious argument with a valid one and allows them equal weight, and confusing because the fundamental question that the book is seeking to address is left unanswered. A final paragraph entitled 'certainties' draws some important truths from the Genesis creation account, which are timeless and hugely relevant to our contemporary world. This is where we should start in our Christian creation apologetic.

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Exodus, vol. 3 (Exodus 20-40)
(Historical Commentary on the Old Testament)

Cornelis Houtman

Leuven: Peeters, 2000, xiv + 738 pp., 2100 BEF, pb., ISBN 90-429-0805-X

RÉSUMÉ

Cet ouvrage est le troisième et dernier volume concernant le livre de l'Exode de la série Historical Commentary on the Old Testament. Il traite les chapitres 20-40 de l'Exode. Houtman divise le texte en cinq grandes parties, chacune d'elles étant préfacée par une introduction générale. Ces introductions sont parfois orientées vers l'histoire de l'interprétation (comme par exemple son introduction au décalogue, qui présente l'histoire des différentes approches de la structure des dix commandements), d'autres fois vers des questions historico-critiques qui ont été soulevées à propos du texte (l'introduction au Livre de l'Alliance [20.22-23.33] se concentre par exemple sur des questions critiques, comme les différences entre les lois apodictiques et les lois casuistiques, et la façon dont les deux s'articulent avec le Sitz im Leben des textes de cette section et avec la façon dont le texte a été composé). Mais globalement, l'auteur se concentre sur la forme finale du texte.

Les cinq grandes parties sont ensuite divisées en péripécies. Chacune d'elles commence également par une brève introduction (qui présente la logique du passage en question) et contient une exégèse verset par verset du texte. L'exégèse est détaillée, elle contient de nombreuses références au contexte ; l'étude est donc approfondie, intelligente et bien à jour. Même si l'on rencontre ça et là quelques commentaires théologiques, le ton général de l'ouvrage est plus exégétique et critique que théologique. En résumé, il s'agit d'une contribution importante à la recherche sur l'Exode, qui deviendra sans aucun doute indispensable à tous ceux qui sont concernés par l'étude de ce livre biblique.

ZUSAMMENFASSUNG

Dies Werk ist der dritte und letzte Band zum Buch Exodus in der Reihe Historical Commentary on the Old Testament. Behandelt werden die Kapitel 20-40. Houtman unterteilt das Material in fünf Hauptabschnitte, denen jeweils eine allgemeine Einleitung vorangestellt ist. Das Augenmerk der Einleitungen

liegt zum Teil auf der Geschichte der Interpretation (die Einleitung zum Dekalog konzentriert sich z.B. auf die verschiedenen Ansätze zur Unterteilung der 10 Gebote), zum Teil auf den historisch-kritischen Fragen zum Text (so in der Einleitung zum Bundesbuch [20:22-23:33], die sich mehr auf kritische Punkte konzentriert, wie die Unterschiede zwischen apodiktischem und kasuistischem Recht, und wie sich diese sowohl zum Sitz im Leben wie auch zur späteren Komposition verhalten). Der Schwerpunkt insgesamt liegt aber auf der Endfassung des Textes.

Die fünf Hauptabschnitte sind dann in die einzelnen Textperikopen unterteilt. Jeder dieser Unterabschnitte beginnt wiederum mit einer kurzen Einleitung (die den Hauptgedankengang des jeweiligen Abschnitts enthält), gefolgt von einer Vers-für-Vers Exegese. Die Exegese ist detailliert und gut belegt und resultiert in einem gründlichen, aktuellen Werk voller guter Einsichten. Obwohl überall theologische Bemerkungen eingestreut sind, liegt der Schwerpunkt doch klar auf exegetischen und kritischen Fragestellungen. Zusammenfassend kann gesagt werden, daß das Werk einen wichtigen Beitrag zur Erforschung von Exodus darstellt, und es wird zweifellos ein vielbenutztes Werk für diejenigen werden, die sich mit Exodus beschäftigen.

This work, translated from the Dutch (*Exodus—Vol. III, Commentaar op het Oude Testament*, 1996), is the third and final volume on the book of Exodus for the Historical Commentary on the Old Testament series. In this volume, covering Exodus 20-40, Houtman divides the material into five major sections: 1. God's Direct Speech (20:1-17); 2. YHWH Speaks through Moses (20:18-24:2); 3. YHWH and Israel Enter into a Covenant (24:3-11); 4. YHWH Wants to Dwell in the Midst of Israel (24:12-31:18; 35-40); and 5. The Bond with YHWH Broken and Restored (32-34). These five sections are then broken down into smaller sections, according to the natural divisions of the text.

Each of the five major sections is prefaced by a general introduction to the section as a whole. The focus of these is sometimes oriented to the history of interpretation, e.g., the introduction to the decalogue focuses upon such issues as the different historical approaches to the division of the ten commandments, as well as how the Jewish and Christian traditions made use of these commandments in their liturgies. At other times the emphasis is upon the historical-critical

questions that have been raised of the text, as in the introduction to the Book of the Covenant (20:22-23:33), which makes almost no mention of the history of interpretation, focusing instead upon more critical matters, such as the differences between apodictic and casuistic law, and how these relate to both the *Sitz im Leben* of the material in this section as well as to its subsequent composition. In this last regard, Houtman is in line with modern critical scholars in seeing redactional activity in the text; at the same time, however, he holds that the text can be understood coherently in its final form. Thus on Exodus 32-34 he comments:

Others recognize to a greater . . . or lesser extent . . . the complex and composite character of Exod. 32-34 and view the unity and coherence as the result of redactional activity.

I share this last viewpoint. In my perception, Exod. 32-34 is intended as a unity and it is possible to arrive at a meaningful interpretation of the text in its final form. To that I wish to add that I am quite aware of the heterogeneous nature of the material. (p. 605)

Thus while not averse to seeing redactional activity in a text, Houtman's focus here—and in general throughout the commentary—is the final form of the text, and how both longer blocs of material, as well as individual pericopes, are to be understood in the flow of the final form of the book.

As mentioned above, the five major sections are further divided into smaller units, viz., the individual pericopes of the text. Each of these smaller sections also begins with a brief introduction, in which Houtman provides the major flow of thought for the passage under consideration. This is then followed by a verse by verse exegesis of the text, which is characterised by thoroughness and careful attention to detail. Houtman is very comfortable discussing the versional evidence (the LXX, Samaritan Pentateuch, Vulgate, Targums, Peshitta, are constantly referred to), the grammatical issues and the relevant historical data, and he has extensively consulted the secondary literature. The result is a work, which is in-depth, insightful and current, and which will doubtless become an important starting point for exegetical research in Exodus. It should also be noted that a basic fluency in Hebrew is important in order to follow Houtman's discussion well.

Three more general comments may also be

made. First, Houtman helpfully places the instructions for the building of the tabernacle (Exod. 25-31) in parallel columns with the actual construction of it (Exod. 35-40), thereby allowing the reader to see the similarities and differences in the texts without constantly flipping pages back and forth. Second, the general tone of the commentary is exegetical and critical; while theological comments are sprinkled throughout, the focus of the work is not theological per se. Third, not all of the bibliographical references in this volume are complete, since the full citation can be found in the first volume. This in turn means that one will either have to acquire volume one as well, or do independent bibliographical research, in order to make full use of these references.

In sum, this work is an important addition and contribution to research in Exodus, and will no doubt become a well-worn volume for those involved in the study of that book.

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The Abolition of the Laity: Vocation, Work and Ministry in Biblical Perspective

Paul Stevens

Carlisle: Paternoster Press, 1999, vii + 289 pp., £14.99, pb., ISBN 0-85364-982-0

RÉSUMÉ

Ce livre défend avec des arguments bibliques et théologiques le point de vue selon lequel les ministères de l'Eglise appartiennent à l'ensemble du peuple de Dieu. Il est bien écrit et passionnant à lire. Il se concentre sur le service dans le monde pour le Royaume et non pour l'Eglise. Il considère « la vocation et l'appel » dans le contexte du reste de la vie. Les responsables d'Eglise sont donc ceux qui qualifient et équipent le peuple de Dieu pour le service dans le monde. Servir dans le monde, c'est servir le Royaume ; il s'agit d'un service enraciné dans la création et étayé par une théologie pratique rigoureuse d'un point de vue méthodologique, qui doit être la propriété et l'activité du peuple de Dieu. Le livre est systématique et biblique ; ma seule préoccupation vient de l'insistance de l'auteur sur la doctrine de la « périchorèse ». Cette description des relations au sein de la divinité va, à mon

avis, au delà de l'enseignement des Ecritures. Stevens utilise ce modèle de façon très créative, mais ne lui donne-t-il pas une place trop importante dans l'ensemble de la discussion ? Mais malgré ces réserves, c'est un livre à lire !

ZUSAMMENFASSUNG

Diese Buch präsentiert ein biblisches und theologisches Argument für die Dienstressourcen der Kirche für das gesamte Volk Gottes. Es ist gut geschrieben und spannend zu lesen. Das Augenmerk liegt auf dem Dienst in der Welt für das Reich Gottes, nicht für die Kirche. 'Beruf und Berufung' werden im Kontext des gesamten Lebens gesehen. Kirchenleitende Mitarbeiter sind daher diejenigen, die das gesamte Volk Gottes zum Dienst in der Welt befähigen und ausrüsten. Dienst in der Welt ist Dienst für das Reich Gottes, ein Dienst, der in der Schöpfung wurzelt und von einer praktischen Theologie untermauert wird, aber mit einer strengen theologischen Methode, die vom ganzen Volk Gottes in Besitz genommen werden muß. Das Buch ist systematisch und biblisch, aber meine Bedenken beziehen sich auf die Betonung der Lehre von der Perichorese. Diese Modell der Beziehungen innerhalb der Gottheit geht meiner Ansicht nach über die Schrift hinaus. Stevens benutzt das Modell sehr kreativ, aber hat es nicht einen zu bedeutungsvollen Stellenwert innerhalb des Gesamtarguments? Trotz dieses Vorbehaltes ist das Buch allerdings ein lesenswertes!

Paul Stevens has done the Church a great service in writing this book. This is a rigorous defence and modern restatement of the doctrine of the priesthood of all believers with the wonderfully arresting title 'The Abolition of the Laity'. Throughout this study the author brings together scripture and theology to demonstrate the doctrinal basis of his thesis. He engages with Church history, and with denominational practices to explain and critique the state of the contemporary church. In doing this he reveals the depth of the problem today. We are shown the extent of 'clericalisation' and its concomitant church-centred ecclesiologies. We are presented with a portrait of a church trapped into the consequences of its history, where the creation of power-centred structures places church above kingdom, and where church elites struggle to break free from their corporate socialisation into the privileges of office.

The book is structured in three sections, (1) A People without Clergy and Laity, (2)

Summoned and Equipped by God and (3) For the Life of the World. Section 1, in three chapters, asserts the New Testament doctrine of the people (*laos*) of God. This is a doctrine devoid of notions of clergy or laity unless those terms are applied to all members of the family of the church. Stevens asserts that this is 'a-clericalism—one people without distinction except in function, a people that transcends clericalism' (pp. 7, 8). It is this total people of God that theology is 'of', 'for' and 'by'. If theology is 'of' the whole people of God it will go beyond clericalism, if it is 'for' the whole people of God it will always be applied theology and if it is 'by' the whole people of God it will transcend academic boundaries. Thus in the church the theological task demands 'Reinventing Laity and Clergy' (ch. 2), to create what in chapter 3 is delineated as 'One God—One People'.

Section 2 also contains three chapters and explores critically the development of notions of Christian call and vocation. Stevens analyses these concepts in the context of both biblical testaments. He investigates vocation within a doctrinal framework of creation; this roots the concept of call in daily life and work. The realm of the world is the arena of work and service. To be about the work of God in the world is a trinitarian activity. Stevens outlines a structure of work which includes 'Father work—stewardship', 'Son work—Kingdom ministry' and 'Spirit work—giftedness and empowerment'. The work of God the Holy Trinity becomes the vision and definition of the work of the people of God in the world. This is further developed by Stevens with reference to the Eastern churches' understanding of 'perichoresis'. Stevens says 'There was a ministry before there was a world, ministry in the being of God. This mutual interanimation, interpenetration, indwelling, covenant loyalty and othering . . . is the mutual service rendered within God' (p. 141). Stevens uses the Cappadocian fathers and John Zizioulas as ancient and modern exponents of these concepts.

Stevens is not however, against leadership in the church. But it is always leadership designed to enable the whole people of God to be equipped to serve in church and world. They are not a professional class, they do not hold an office, rather they have a role and perform a function. Stevens denies any ontological basis for church leadership.

In Section 3 Stevens presents us with a picture of a serving church: prophets, priests and kings in the world, reflecting the Biblical

metaphors of leadership in both testaments and uniquely revealed in the person of Jesus. This people is equipped and sent into the world to engage and grapple with the powers through preaching, discipleship, prayer and martyrdom. In order to be such a people the church needs to 'live theologically' the subject of the book's epilogue. The people of God need orthodoxy (truthful living), orthopraxy (a life of good works) and orthopathy (a passionate, informed heart) if they are to serve God and his world effectively and as God desires.

Stevens is alert to the need to make doctrine and ecclesiology biblically based theological endeavours and he is largely successful. My one major criticism, however, is the stress given to the doctrine of perichoresis. The application of this idea is thorough and reveals the way in which theology can be rigorous, academic and applied! But to what extent is this doctrine biblical? It certainly takes biblical hints, but then develops them into a somewhat systematic doctrine of the nature of God and the way in which the members of the Godhead relate to each other. In doing so it runs the risk of going beyond the biblical record. I am also intrigued by the way in which the Eastern churches, where this doctrine is of profound importance, have developed a hierarchical and ontological understanding of ministry.

This book is a delight to read, it rediscovers with an exciting freshness and vitality the ministerial basis of the people of God as a whole; it places the Kingdom not the church at its centre; it marshals biblical evidence and theological reflection, both historical and contemporary, in the service of its central thesis; it focuses on the office and the playground rather than the pulpit and the pew. Stevens thus creates a *tour-de-force* for the abolition of the laity. It is also realistic about the vested interests that militate against any systematic application of its remedies. This book is revolutionary, but the Kingdom and the Church need this kind of revolution. Why? Because the world needs a biblical church freed to be the people of God in the world. This is a timely book. As churches in the west struggle with the decline in the size of their 'ministerial' resources, and develop new ways of generating more ordained clergy, they need to learn the central thesis of this work: Abolish the Laity.

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**Adolf Schlatter: Ein Leben für
Theologie und Kirche**
Werner Neuer

Stuttgart: Calwer, 1996, XVIII + 937 pp.,
DM 68,-, Hb. ISBN 3-7668-3390-1

SUMMARY

In this book the biography of Adolf Schlatter (1852-1938) is thoroughly and comprehensively presented. In portraying Schlatter as a Theologian who remains a part of theological debate well beyond the concerns of his own day, and who in addition was able to bring together his academic work and his practical responsibilities in the church very successfully, this book offers a host of suggestive pointers for their own lives to theologians and those who have a theological interest, by means of its insight into Schlatter's life. The author, who has been an expert on Schlatter for many years, manages to do this successfully both at the level of content and presentation. The book is significant as a contribution to the history of theology, because it allows Schlatter to speak for himself as an independent theologian, thoroughly perceptive both in agreement and disagreement. Moreover, it shows how, to what extent, and with what consequences he fulfilled the crucial function of bridge builder between diverse theologians and different traditions of spirituality. It is to be hoped that in this respect particularly the present book proves influential.

RÉSUMÉ

Ce livre présente une biographie détaillée et complète d'Adolf Schlatter (1852-1938). En présentant Schlatter comme un théologien présent aujourd'hui encore dans un débat théologique qui va bien au-delà des questions de son temps, qui a été de plus capable de mener de front et avec succès son travail académique et ses responsabilités pratiques dans l'Eglise, ce livre offre aux théologiens et à ceux qui sont intéressés par la théologie nombre d'indications qui seront utiles à leur propre vie. L'auteur, qui est depuis de nombreuses années un spécialiste de l'œuvre de Schlatter, atteint avec succès son objectif, à la fois au niveau du contenu et de la présentation. Ce livre est une contribution significative à l'histoire de la théologie ; il est riche en détails dans l'appréciation comme dans la critique ; et il laisse Schlatter parler pour lui-même,

en tant que théologien indépendant. De plus, il montre comment, jusqu'où et avec quel résultat, Schlatter a tenu le rôle crucial de bâtisseur de ponts entre divers théologiens et différentes traditions de spiritualité. Il faut espérer que dans ce domaine en particulier, le livre aura de l'influence.

Auf eine ausführliche Biographie über den zuletzt in Tübingen wirkenden Theologen Adolf Schlatter hat mancher schon lange gewartet. Endlich kann man ein fast 1000 Seiten umfassendes *opus magnum* des seit vielen Jahren in der Schlatterforschung engagierten Vf. genießen, das durchaus an manchen Stellen an die bekannten großen biographischen Werke über Karl Barth und Dietrich Bonhoeffer erinnert. Neben den Veröffentlichungen Schlatters, die in einer ausführlichen Bibliographie greifbar gemacht werden, schöpft der Vf. wesentlich aus vielen Briefen. Es ist klar, daß das Werk in einer kurzen Rezension nicht in gebührendem Maße vorgestellt werden kann. Vielmehr muß der Rez. sich neben der Skizzierung der äußeren Daten des Lebens Adolf Schlatters mit der Darstellung von Eindrücken und subjektiv ausgewählten Themata begnügen. Schlatter, am 16.8.1852 im schweizerischen St. Gallen geboren, erhielt den weiten Horizont, den man durch sein ganzes Leben erkennt, gewissermaßen mit seiner Familientradition schon in die Wiege gelegt. Seine Großmutter, Anna Schlatter-Bernet, war eine der großen Frauen der Erweckungsbewegung und unterhielt Briefkontakt mit keinen Geringeren als Johann Caspar Lavater, Martin Boos, Johann Michael Sailer, Aloys Hühner, Heinrich Jung-Stilling, um nur einige der bekanntesten Namen aus der Erweckungsbewegung zu nennen, aber auch mit Theologen wie Schleiermacher oder de Wette. In seinem Elternhaus erlebte Schlatter in bezug auf das Verhältnis zur Kirche eine durchaus problematische Situation. Sein Vater hatte sich radikal von der Landeskirche distanziert und war Mitglied der freien evangelischen Gemeinde von St. Gallen, während seine Mutter sich bewußt zur reformierten Kirche hielt, auch wenn sie mit der dort verkündigten Aufklärungstheologie durchaus nicht einverstanden war. Ihr ist es jedenfalls zu verdanken, daß die Kinder des Ehepaares in der reformierten Gemeinde getauft wurden. Trotz dieser Unterschiede lebten sie ihren Kindern den Glauben gemeinsam überzeugend vor, so daß es auch dem späteren Theologen durchaus möglich war, über

die Konfessionsgrenzen hinweg mit anderen Christen Gemeinschaft zu haben.

Über die interkonfessionelle bzw. ökumenische Haltung hinaus sollte die Grenzängersituation auch die theologische Wirksamkeit Schlatters bestimmen. Dies wurde zum erstenmal sehr deutlich mit seiner Berufung als Privatdozent nach Bern. Nach seiner Studienzeit (1871-1875) in Basel und Tübingen (dort bei Tobias Beck) und seinem pfarramtlichen Dienst in der reformierten Kirche der Schweiz (1875-1880) wurde er von einem privaten Trägerkreis als Privatdozent nach Bern berufen, um dort als 'positiver Theologe' ein Gegengewicht zum an der dortigen theologischen Fakultät herrschenden Liberalismus zu bilden. Daß er von dieser nicht mit Freude empfangen wurde, sondern ihm in seinem Habilitationsverfahren manche Hindernisse in den Weg gelegt wurden, läßt sich verstehen. Andererseits konnten auch Spannungen mit den dortigen Pietisten, allen voran dem Führer der Berner Pietisten, Theoderich Lerber, der ein sehr enges Bibelverständnis vertrat, nicht ausbleiben. Schlatters Erfahrungen in der Berner Zeit sind geradezu paradigmatisch zu nennen: Seine Stellung erforderte es damals wie in allen späteren Lebensstationen zwischen den 'Liberalen' und 'Positiven' zu vermitteln, bzw. von beiden Seiten in bestimmtem Maße anerkannt—und damit gehört—zu werden. Das Mißtrauen, das ihm in dieser Position von beiden Teilen entgegengebracht wurde, konnte nur durch den Aufbau eines positiven Verhältnisses auf der persönlichen Ebene überwunden werden—eine Aufgabe, die ihm durchaus gelang.

Seine wissenschaftliche Akzeptanz hatte zur Folge, daß er 1888 Berufungen nach Kiel und Greifswald erhielt. Letztere nahm er an, so daß es in den folgenden Jahren zu einer intensiven Zusammenarbeit mit Hermann Cremer kam. Nur fünf Jahre später folgte er 1893 dem Ruf auf eine systematische Professur nach Berlin, um nach dem Apostoliktumsstreit 1892 ein 'positives' Gegengewicht zu Adolf von Harnack zu bilden. Er war also hier wiederum in eine ähnliche Situation wie in Bern gestellt. Den Höhepunkt seiner Wirksamkeit erreichte er—wenngleich auch diesmal nicht ohne Anfangsprobleme—mit seiner Berufung als Professor für Neues Testament nach Tübingen (1898). Neben seiner professoralen Arbeit war er wie schon früher eingebunden in die Predigt- und Vortragstätigkeit ebenso in der örtlichen Gemeinde wie im Bereich der Württembergischen Landes-

kirche. Besondere Bedeutung kommt hier zweifellos seiner leitenden Mitarbeit im örtlichen CVJM und vor allem in der 'Deutschen Christlichen Studentenvereinigung' (DCSV) zu. Er bemühte sich also die Studenten wie die schon im Gemeindedienst stehende Pfarrerschaft sowohl theologisch als auch durch das Vorbild seiner geistlichen Persönlichkeit zu prägen—eine Kombination, die geradezu als vorbildlich bezeichnet werden kann. Weit über die Pensionsgrenze hinaus nahm er seine Vorlesungs- und Predigtstätigkeit als Universitätsprediger wahr—nicht zuletzt wiederum um ein Gegengewicht gegen seinen durch die religionsgeschichtliche Schule geprägten Nachfolger Wilhelm Heitmüller zu schaffen. Eine letzte Schaffensphase, die bis kurze Zeit vor seinem Tod dauerte, ließ ihn neben dem großen, bis dahin schon veröffentlichten Werk, das fast alle Fachbereiche der Theologie, vornehmlich jedoch die Systematik und die neutestamentliche Exegese umfaßte, noch einmal in großem Umfang literarisch tätig werden.

Daß die kirchenpolitische und politische Aufgabe in einer Zeit, wie sie die drei ersten Dezennien unseres Jahrhunderts boten, nicht ausbleiben konnte, ist nur zu klar. Trotz seiner Schweizer Abstammung, die eine lange demokratische Tradition aufweist, konnte er sich mit der neuen Demokratie der Weimarer Republik nicht unbedingt anfreunden. Seine sozialetischen Maximen, die er in der 'Ethik' niedergeschrieben hatten, ließen ihn durch seine Mitarbeit in dem 'Deutschen Volksdienst' auf die positive Möglichkeit der Arbeit einer christlichen Partei hoffen. Die Regierungsübernahme durch den Nationalsozialismus nahm er—inzwischen in hohem Alter—durchaus kritisch wahr, einzig im Rahmen der Ablehnung des Arierparagraphen hätte man sich ein deutlicheres Wort dagegen wünschen mögen. Dieser sehr grobe Einblick in die Wirksamkeit Schlatters vermag in keiner Weise weder alle Arbeitsabschnitte noch gar die vielen kleinen Facetten wiedergeben, die im vorliegenden Werk geboten sind. Hervorzuheben sei immerhin die Darstellung des Verhältnisses zwischen den beiden Tübinger Theologen Schlatter und Karl Heim (708-725), die—beide aus der erwecklichen Frömmigkeit stammend und von hier aus ihre theologische und geistliche Aufgabe an den Studenten wahrnehmend—auf Grund philosophischer Prämissen, die sich in allen Bereichen der Theologie auswirkten, in einen öffentlichen Disput gerieten. Der Vf. versäumt jedoch nicht, zu ver-

deutlichen, daß diese—durchaus schwerwiegenden—Differenzen in der theologischen Argumentation (Schlatter vermochte Heims von Kant geprägte idealistische Argumentation, die eine zu negative Beurteilung von Welt und Geschöpflichkeit nach sich ziehen konnte, nicht zu akzeptieren.)—kein Anlaß zu einer unüberbrückbaren Auseinandersetzung sein müssen (hier könnte die vorliegende Arbeit eine vergleichende Studie zu beiden Ansätzen provozieren!).

Es ist ein Zeichen für einen flüssigen, überaus gut lesbaren Stil, wenn der Leser innerhalb kürzester Zeit ein solch dickes Buch durchzulesen vermag. Manche Passagen sind geradezu fesselnd geschrieben. Das muß an dieser Stelle betont werden, nachdem Schlatters eigener Schreibstil eben gerade nicht sehr einladend wirkt! Je nach eigener Lebenslage wird der Leser aus dem breit gefächerten Erfahrungsbereich Schlatters lernen können: Sei es in den Abschnitten, in denen das Erleben des—durch manche Anfechtungen geistlicher und theologischer Art hindurchgehenden—Studenten geschildert wird, sei es die schwierige erste Zeit seiner Lehrtätigkeit oder die Frage nach Möglichkeit und Wegen, mehr als nur Fachwissen den Studierenden weiterzugeben. Daß der letzte große Teil, in dem nahezu nur noch eine Veröffentlichung nach der anderen dargestellt wird, ein wenig von der spannenden Darstellung verliert, mag am Stoff liegen. Dennoch sei hier darauf hingewiesen, daß es ein wenig ermüdend wirkt, in staccatohafter Weise vorgeführt zu bekommen, daß Schlatter trotz seines hohen Alters wieder innerhalb weniger Wochen oder Monaten ein mehrhundertseitiges Werk verfaßt hat. Hier scheint der Vf. ein wenig der Problematik eines jeden Biographen Tribut zu zollen: Wer sich über lange Zeit hin mit einer Person beschäftigt, muß von ihr angetan sein. Deshalb kann die Gefahr einer gewissen Glorifizierung oder Hagiographie nie völlig umgangen werden.

Neben dem im ganzen geglückten Stil sei auch auf die formal erfreulich durchgeführte Arbeit hingewiesen. Einer ausführlichen Bibliographie folgt ein Personen- und Sachregister, das die Fülle an Stoff sehr gut erschließt. Ausdrücklich sei auch auf die verlegerische Leistung zu verweisen, die es möglich gemacht hat, einen sauber gebundenen Band (mit Lesebändchen!) für einen durchaus günstigen Preis vorzulegen. Es ist zu wünschen, daß nicht nur ausgesprochene Schlatterfreunde diesen Band lesen

werden und so der Leserkreis ein Spiegel der Menschen in den Arbeitsbereichen sind, in denen Schlatter arbeitete: Theologiestudierende, Pfarrer, wissenschaftlich arbeitende Theologen der unterschiedlichen Richtungen und die lesende Gemeinde.

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Missionarisches Handeln am Ende des 20. Jahrhunderts: Eine Einführung in die Missiologie.

Hans Ulrich Reifler

Gießen: Brunnen, 1997, 288 p., DM 39.- Hb., ISBN .3-7655-5771-4

SUMMARY

The author, a Swiss missiologist, offers in this book an introduction to missiology that has developed out of his long experience of teaching in Brazil and Switzerland. Building on the history of German-speaking missiology, Reifler discusses issues in the theology of mission, anthropology of mission and transcultural communication. He adds reflections on the strategy and practice of mission. In the last chapter, the author identifies five characteristics of evangelical mission for the twenty-first century. The book will be well suited for the teaching of missiology in Bible Colleges and Theological Seminaries, as well as for interested church members.

RÉSUMÉ

L'auteur, un spécialiste suisse de la mission, propose dans ce livre une introduction à la missiologie qu'il a développée à partir de sa longue expérience d'enseignement au Brésil et en Suisse. Se basant sur l'histoire des missions germanophones, Reifler étudie la théologie de la mission, l'anthropologie de la mission et la communication transculturelle. Il ajoute des réflexions sur la stratégie et la pratique missionnaire. Dans le dernier chapitre, l'auteur énonce cinq caractéristiques de la mission évangélique du vingt-et-unième siècle. Ce livre sera utile à l'enseignement de la missiologie dans les Instituts Bibliques et les Facultés de théologie, ainsi que pour les membres d'Eglises intéressés par le sujet.

Reifler [R.] ist Dozent für Missiologie am Theologischen Seminar von St. Chrischona. Vorher war er 15 Jahre lang schweizerischer

Missionar in Lateinamerika. Das Buch ist eine erstaunliche Leistung für den Autor, der es schrieb, als er noch hauptamtlich Gemeindeführer und nebenberuflich Dozent war. Er erhebt mit seinem Werk den Anspruch, eine Einführung in die wichtigsten Bereiche der Missiologie geschrieben zu haben, allgemeinverständlich und praxisbezogen, ohne sich dabei auf einen bestimmten denominationalen Hintergrund festzulegen.

Die umfangreichsten Kapitel sind diejenigen über die Theologie (60 S.) und das Erbe der deutschen Missiologie (58 S.). Strategie (34 S.) und Kommunikation (35 S.) halten sich die Waage. Die anderen Kapitel sind knapper gehalten (Anthropologie 23 S. der Rest 15 S. und weniger). Als weiterführende Literatur erwähnt R. insgesamt 10 englische, 50 (hauptsächlich aus dem englischen) übersetzte und 68 deutsche Titel.

Das Buch ist in acht Kapitel aufgebaut, die gut untergliedert sind und mit Fragen zur Wiederholung bzw. zur Prüfung und mit weiterführender Literatur abschließen. Das Inhaltsverzeichnis ist dementsprechend detailliert und in logischem Aufbau gegliedert. Ein Stichwort-Index würde das Buch zu einem Nachschlagewerk aufwerten, fehlt jedoch.

Die *Einleitung* führt nach Definitionen zu den Quellen, beschreibt die Aufgabe, den Umfang, den Platz der evangelikalen Missiologie und die Herausforderung. Die Herausforderung geschieht hauptsächlich durch statistische Fakten (Barrett, IBMR). R. fordert dabei einen eigenständigen Platz für die Missiologie unter den wissenschaftlichen Disziplinen, die bisher meist als Anhängsel der Theologie in Forschungsmethoden, Schwerpunkten und Anwendung zu stark von dieser dominiert ist; vor allem sind Sozialwissenschaften ein wichtiger Bestandteil, die von der Theologie unterdrückt werden; deshalb konnte sich die Missiologie nicht der Notwendigkeit entsprechend entfalten.

Das *Erbe der deutschsprachigen Missiologie* wird durch reformatorische und frühpietistische Ansätze eingeleitet, führt über die neue evangelische Mission zu Graul und G. Warneck, springt zu Hartenstein und Freytag und endet bei Bockmühl und Beyerhaus. Die Missionskonferenzen werden teilweise zum Verständnis der theologischen außer-evangelikalen Entwicklung berührt. Die evangelikalen Konferenzen erhalten eine Zusammenfassung ihrer Erklärungen; verbunden damit wird die Entstehung der AEM Schweiz und Deutschland beschrieben, aller-

dings ohne die Hauptquelle dafür zu verwenden (Gleiss 1994). FHM und AfeM mit der Zeitschrift *evangelikale missiologie* bilden den aktuellen Stand.

Das Kapitel zeigt die allgemeine Tendenz, die deutschsprachige Missionswissenschaft in großen Sprüngen zu skizzieren. Vernachlässigt bleibt, was außer diesen *missionstheologischen* Darstellungen geschehen ist: Die Auseinandersetzung mit dem Animismus (J. Warneck, Nommensen, Gutmann, Keyßer), die Geschichtsschreibung (Schlunk) und Religionswissenschaft (Rosenkranz) sowie die Dissertationen, die inzwischen die deutsche Praxisorientierung aufgearbeitet haben (Fiedler, Jäschke, Franz, Goßweiler, Müller, Brandl). Gerade hier sind missions-anthropologische, -strategische und -methodische Ansätze verborgen, die später im Buch als amerikanische Neuheiten vorgestellt werden.

Das große Kapitel über die *Theologie* fundiert die Mission durch viele Zitate und eigene Ausführungen gut. Hier schlägt das Herz des Autors, der durch viele Beispiele der theoretischen Theologie 'Hände und Füße' verleiht. Auch bei Motivation, Ziel und Ende der Mission sind nicht nur zur Selbstbedienung verschiedene Meinungen vorgestellt; der Leser erhält klare Weisung und Richtlinien, da auch Konsequenzen aufgezeigt sind. Die deutsche Literatur steht im Vordergrund. Mission enthält für R. alles, was vor der Haustüre beginnt. (S.80) Evangelisation wird ab und zu ohne Definition erwähnt; hier würde George Peters sagen: Wenn Mission alles ist, ist nichts mehr Mission. Später wird jedoch erklärt, daß Mission erst mit einer Grenzüberschreitung beginnt. Daß 1.Kor. 9,20f (S.94) wie so oft in Predigten, Vorträgen und Literatur ohne das entscheidende 'wie' zitiert wird, führt zu einer missiologischen Unschärfe, die sich in der interkulturellen Kommunikation und in der Kontextualisierung auswirkt. In Kapitel 5 wird der Fehler (unbewußt) jedoch nicht weitergeführt.

Die *Missionsanthropologie* wird durch Begriffsbestimmung eingeleitet, die Bedeutung für den Missionar herausgestellt und die Notwendigkeit einer Beschäftigung mit diesem Thema betont. R. hält sich an Ch. Kraft (als 'Klassiker') in der Beschreibung der Beziehung Gottes zur menschlichen Kultur. Die positive Kulturveränderung wird an Beispielen geklärt. Dieses wichtige Kapitel stützt sich auf z.T. ältere englische Literatur. Die alte deutsche Missiologie hat auf diesem Gebiet schon enormes geleistet. Unsere derzeitigen Vertreter wie L. Käser und U. Wiese-

mann erscheinen verkürzt. Für die Dynamik der Kulturveränderung durch das Evangelium sind außerdem Whiteman und Edgerton unverzichtbar. Geschichten wirken auf Kritiker der Mission sonst nicht überzeugend.

Bei der *transkulturellen Kommunikation* (mehr gebräuchlich ist *interkulturell*) ist die Kontextualisierung eingeschlossen und geht darin ein wenig unter. Hier liegt das Schwergewicht notgedrungen wieder auf der englischen Literatur. Die Ausführungen konzentrieren sich auf das Wesentliche, bleiben jedoch mehr an der Oberfläche. Die *Strategie* ist stark amerikanisch geprägt und läßt die deutschen Strategen außer acht (siehe oben). Eine gute Auswahl derzeitiger Methoden wird vorgestellt. Die Herausforderung zur konsequenten Mission zieht sich durch das ganze Buch, so auch hier. Manches erscheint etwas unkritisch übernommen (z. B. Filme). Das hängt wahrscheinlich mit dem Kommunikationsverständnis zusammen. Die 'klassischen' (nach Fiedler) deutschen Missionen (Basel, Barmen, Neuendettelsau, Leipzig, . . .) haben auf diesem Gebiet hervorragendes geleistet.

Die Praxis wird mit Zahlen eingeleitet—das soll die enorme Aufgabe, aber auch die Erfolge vor Augen stellen. Die Problematiken des Missionars werden aktuell und praxisnah geschildert. Das ist ein Hilfe für alle Interessenten und Gemeinden. Vor allem die Verantwortung der Gemeinden wird klar, die Notwendigkeit der Berufung, die Kriterien in den vielen einzelnen Dienstphasen und -aspekten sind hilfreich besprochen. Hier spricht R. als informierter Praktiker.

Zum Schluß faßt R. die verschiedenen Perspektiven als *Kennzeichen einer evangelikalischen Missiologie* thesenartig für den Ausblick auf das 21. Jahrhundert zusammen. Er zeigt unveränderbare, unverzichtbare Grundlagen (Einzigartigkeit, Absolutheit, Verlorenheit, Gemeinde); kritische Punkte, die in Zukunft Problemfelder bilden werden und denen fachkundig begegnet werden muß (soziale Komponente, Kultur), zeigen, daß die Bereitschaft zum Leiden gefordert ist.

Das Buch ist abergerundet mit dem Abdruck der Lausanner Verpflichtung und dem Manifest von Manila. Oft wird darauf Bezug genommen, auch auf die Frankfurter Erklärung, die allerdings fehlt. R. hat ein breites Literaturband verarbeitet, ohne eine Zitatensammlung zu erstellen. Wiederholungen sind immer wieder—sinnvoll—eingebracht, meist unter anderen Perspektiven; damit werden Querverweise hergestellt (ohne Seitenanga-

ben). McGavran (S.126) hat auch die quantitative Seite des Gemeindegewachstums betont; er wird leider (auch anderswo) etwas einseitig dargestellt. Klaus Bockmühl erhält eine ehrenvolle, richtige Darstellung, ohne daß R. von ihm abhängig wird. Die schweizerische Komponente des Werkes ist deutlich erkennbar und berechtigt. Der Arbeitskreis für evangelikale Missiologie ist jedoch (gegen R.) keine deutsche Angelegenheit, sondern ist ausdrücklich deutschsprachig.

Der Titel — ' . . . am Ende des 20. Jahrhunderts ' — verspricht einen Rückblick und eine Zusammenfassung des Standes. R. ist seinem Anspruch gerecht geworden. Es ist die erste deutschsprachige *Einführung* in die Missiologie, die auch die kulturellen, strategischen und praktischen Aspekte beleuchtet. Das Buch wird in Zukunft in den Bibelschulen und theologischen Seminaren eben für dieses Fach unverzichtbar sein.

Die *Tendenz* des Buches zeigt deutlich unserer Situation: Wir haben unser reiches Erbe noch nicht aufgearbeitet, deshalb sind wir abhängig von der englischsprachigen Literatur. Was aufgearbeitet ist, wird zu wenig publiziert, weil die Verlage entweder einen hohen verlorenen Druckkostenzuschuß erwarten oder wegen geringer Absatzaussicht die Titel erst gar nicht annehmen (aus diesem Grund wurde die *edition afem* gegründet!). Außerdem wird die wenige deutschsprachige Literatur leider kaum übersetzt. Und: Wir müssen uns auch den praxisorientierten Themen zuwenden.

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Sinfonia Oecumenica: Feiern mit den Kirchen der Welt

Im Auftrag des Evang. Missionswerks in Deutschland und der Basler

Mission hrsg. von

Dietrich Werner u.a.

Gütersloh: Gütersloher Verl.haus Mohn, 1998, 984 pp., DM 68,-, Hb., ISBN 3 579 03078 7

RÉSUMÉ

A l'occasion du cinquantième anniversaire de la création du Conseil Œcuménique des Eglises, des chrétiens allemands et suisses ont présenté un recueil de nouveaux canevas litur-

giques en quatre langues (anglais, français, allemand et espagnol). Ce volumineux ouvrage contient des plans de cultes destinés à différentes occasions de la vie communautaire et aux dates du calendrier liturgique. Les évangéliques seront stimulés par cette lecture, même s'ils ne sont pas toujours d'accord sur le fond avec les rédacteurs. Les exemples cités donnent un aperçu de la diversité de la théologie œcuménique progressiste actuelle. On se rappellera des paroles de Saint Augustin : « Dans l'Eglise, ce n'est pas : je dis ceci, vous dites cela, il dit autre chose, mais : ainsi parle le Seigneur. » Malheureusement, il n'existe pas d'ouvrage évangélique comparable en allemand.

SUMMARY

On the fiftieth anniversary of the foundation of the World Council of Churches, German and Swiss Christians have produced a collection of new liturgical outlines in four languages (English, French, German and Spanish). The comprehensive work contains service outlines for various occasions in congregational life and for the regular church year. Evangelicals will be able to derive much stimulus from it, even if they do not always agree with the editors on substance. In the examples given the breadth of the current progressive ecumenical theology is reflected, which reminds one of the words of St. Augustine: 'In the Church it is not a case of I say this, you say that, he says something else, but: Thus says the LORD. Unfortunately there are no comparable comprehensive works in Germany from an evangelical point of view.

'Besonders hoffen wir, daß diejenigen, die der Tradition des 'freien Gebetes' verpflichtet sind, ihre Gewohnheit nicht aufgeben, auch wenn ihre eigene Gebetspraxis durch das Studium dieser Liturgien bereichert werden kann'(S. 48). Dieser fromme Wunsch läßt hoffen, daß auch Pietisten und Evangelikale durch die Arbeit mit diesem monumentalen viersprachigen Sammelband profitieren können. Er wurde zum fünfzigjährigen Jubiläum des Weltrates der Kirchen im Auftrag des Evang. Missionswerkes in Deutschland und der Basler Mission zusammengestellt. Das Zusammenklingen verschiedener liturgischer Traditionen ist sein Leitmotiv. Kriterien bei der Auswahl von Gottesdienstmodellen waren deren Kontextualität, das ganzheitliche Feiern, der kulturelle Bezug der Musik und in den Gottesdienst eingebundene Symbole bzw. Symbolhandlungen (S. 24-26).

Die Entwürfe sind in zwei Hauptteilen untergebracht, je nachdem, ob sie sich auf das Gemeindeleben allgemein oder auf das Kirchenjahr beziehen. Im ersten Teil werden zuerst Modelle für Tageszeiten-Gottesdienste, Abendmahlsfeiern und Taufferinnerungsfeiern geboten. Darauf folgen Einheiten zu Themen, die die ökumenische Gemeinschaft in den letzten Jahren besonders bewegt und geprägt haben: die kirchliche Einheit, Partnerschaft und Mission, Pilgerwege, Klage und Anklage, Erbarmen und Gerechtigkeit, Frieden und Versöhnung, Krankheit und Heilung, Aids, und Konzepte, die die Themen 'Ruhe' und 'Segen' in die gottesdienstliche Praxis umsetzen.

Der zweite Teil befaßt sich mit den regelmäßigen Themen des Kirchenjahres wie Advent, Weihnachten, Epiphania, mit dem Jahreswechsel und der Passionszeit, Ostern, Pfingsten und das Ende des Kirchenjahres; dazu kommen Gottesdienstmodelle für den Israelsonntag und den Shoa-Gedenktag, Erntedank und Schöpfungsbewahrung sowie für Umkehr und Erneuerung. Eine Sammlung von Glaubensbekenntnissen beschließt den Band.

In der Tat finden sich auf den knapp tausend Seiten vielfältige Anregungen für die pastorale Praxis. Besonders interessant fand der Rezensent Anregungen aus dem 2. Teil des Buches, z.B. die methodistische Bundeserneuerungs-Feier, die auf Wesley zurückgeht (S. 668f) oder die an orthodoxe Traditionen angelehnte Osternachtfeier des Escheder Pfarrers Künkel (S. 754f). Auch eine Umsetzung der Geschichte von verwandelten Totengebeinen in Hes. 37 für eine Osterfeier scheint gelungen zu sein (S. 772f). Beeindruckende kontextuelle Lobtexte aus Melanesien und aus Afrika finden sich ebenfalls (S. 842, 844). Doch auch im ersten Teil des Werkes gibt es anregende Texte, wie die verschiedenen Passagen aus den Gottesdiensten der Iona-Community (S. 58f, 512f, 528f), das Taufgedächtnis (mit Abrenuntiation) anhand eines Lima-Textes (S. 216f), die Thomasmesse (S. 582f) oder die Litanei der Versöhnung aus Coventry (S. 466). Diese und weitere Entwürfe inspirieren die eigene Arbeit. In dem Sammelband bestätigt sich die allgemeine Beobachtung, daß Theologie und Doxologie eng miteinander zusammenhängen. Da er eine Vielfalt (auf S. 258 mit *diversity* und *pluralité* übersetzt) von Ansätzen repräsentiert, finden sich auch ostkirchliche Texte (z.B. S. 204f, 730, 782). Als Grundtenor spiegelt sich die gegenwärtige

ökumenische Theologie mit ihren Fragestellungen, die man vielleicht mit den folgenden Stichworten charakterisieren könnte: starke Betonung des 1. Glaubensartikels; Christus wird vorwiegend als Vorbild gesehen; Sünde wird auf gesellschaftliche Problemfelder bezogen—selbst in den Bußgottesdiensten finden sich die schlichten zehn Gebote, die die Sünden (etwa nach Luther) aufdecken sollen, nicht; das Reich Gottes kommt durch den Einsatz von Christen; die eschatologischen Themen Jüngster Tag und doppelter Weltausgang sind inexistent; vom ewigen Leben wird fast nirgends gesprochen, Thema ist die Lebensbewältigung hier und jetzt; das rettende Wirken des Geistes Gottes wird nicht auf den Raum der Kirche beschränkt. Es fällt außerdem auf, daß die meisten Gebete sich an Gott richten; der Gottesname Herr wird bewußt vermieden, wie man auf S. 810 (Gott im dt. Text, für Lord, Seigneur, Señor) beobachten kann. Feministische Texte und Feiern aus dem interreligiösen Dialog, Aids-Gottesdienste (Malaria ist zwar auch eine Geißel der Zweidrittelwelt, aber kein Modethema) und Indianerriten mit Anrufung des Großen Geistes (S. 884, 890), 'moderne' Einsetzungsworte, Segensformeln und Glaubensbekenntnisse zeigen, was in kreativer ökumenischer Sinfonie heute alles so möglich ist, wenn die Frage nach der Normativität biblischer Aussagen nicht mehr gestellt wird. Der Heilige Augustinus würde das auf seine Weise kommentieren (wenn dieser Ausspruch von ihm stammt): 'In ecclesia non valet Hoc ego dico, hoc tu dicis, hoc ille dicit, sed Haec dicit Dominus'. Wenn der Gehalt der Liturgie nicht mehr viel mit dem patristischen Konsensus zu tun hat, den etwa das Nizänum formuliert, dann können die abgedruckten alten Glaubensbekenntnisse (S. 960, 980) vermutlich nur noch nostalgisches Beiwerk, aber nicht ein Text gültiger Lehre sein.—Insgesamt: ein Band, der auch Evangelikale zum Denken und Handeln anregt, umso mehr als es auf evangelikaler Seite keine Publikation von auch nur annähernd vergleichbarem Umfang gibt. Allein mit Gästegottesdiensten und Plexiglas Kanzel à la Willow Creek ist es nicht getan. Es muß auch eine theologisch verantwortete Bemühung um den Inhalt des Gottesdienstes geben.

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The German Evangelical Alliance and the Third Reich: An Analysis of the 'Evangelisches Allianzblatt'

Nicholas Railton

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SUMMARY

In Railton's monograph he offers a careful study of the question how authors within the sphere of the Evangelical Alliance expressed themselves about the Third Reich in a leading journal of their group. The author shows the conservative theological and political basis of the evangelicals. This basic position even led some of them to welcome the Nazi state positively, at least in 1933, but also afterwards. Railton's work on the 'Evangelisches Allianzblatt' is an important element in any future history of the evangelicals in the Third Reich.

RÉSUMÉ

Dans cette monographie, Railton propose une étude minutieuse de la façon dont les auteurs de la mouvance de l'Alliance Évangélique se sont exprimés à propos du Troisième Reich dans un des plus importants journaux de leur groupe. L'auteur décrit la base théologique et politique conservatrice des évangéliques. C'est cette base qui a conduit certains d'entre eux à accueillir favorablement le régime nazi, au moins en 1933, mais aussi par la suite. Le travail de Railton sur l'«Evangelisches Allianzblatt» est un ouvrage qu'il faudra prendre en compte à l'avenir dans l'étude de l'histoire des évangéliques sous le Troisième Reich.

Die Stellung der Kirchen zum Dritten Reich ist nach wie vor ein dankbares Forschungsthema, sind doch die gedruckten und ungedruckten Quellen aus jener Zeit bisher nur zum Teil ausgewertet worden. Nicholas Railton, der an der Universität von Ulster Germanistik doziert, untersucht in dieser Monographie die Position von Allianzvertretern anhand der betreffenden Jahrgänge des 1890 gegründeten *Evangelischen Allianzblattes*, dessen Aufgabe es war, die Arbeit der Allianz zu fördern und öffentlich bekannt zu machen (17). Auf den ersten Seiten (7-11) bringt Railton einen kurzen Forschungsüberblick zur Fragestellung im Rahmen der Darstel-

lungen der neueren evangelikalen Bewegung überhaupt. Auch bei—wie es dem Leser scheint—inhaltlich distanzierter Haltung gegenüber diesen Gruppierungen gesteht er ihnen dennoch zu, daß sie versuchen, den Begriff des 'Evangelischen' im Sinne der klassisch-reformatorischen Evangelischen Kirchen zu retten (9).

Das *Allianzblatt* war nach Railton die Stimme der theologisch konservativen, überwiegend fundamentalistischen Christen, wobei dem Autor die Verbindung der Evangelikalen mit rechten politischen Kreisen wichtig ist. Ihnen will er einen Spiegel vorhalten, was umso mehr nötig ist, als sie selbst ihre Geschichte nicht umfassend aufgearbeitet haben. An sich waren die Pietisten und Freikirchler in der damaligen Zeit eher unpolitisch (11); diese Einstellung wurde jedoch im Dritten Reich problematisch, weil sich das *Allianzblatt* in einigen seiner Beiträge zum Vehikel der Nazi-Propaganda machte. Die 'Hal Lindsey's ihrer Tage' analysierten soziale und politische Ereignisse und kommentierten sie aus christlicher Perspektive (19). Hitlers Machtergreifung wurde unisono als Gottes Eingreifen interpretiert (23), seine 'fromme' Sprache (27) und seine Gebete (83) überzeugten das fromme Lager, zumal man die eigenen patriotischen Überzeugungen bei ihm zumindest teilweise wiederfinden konnte, bei seinen politischen Gegnern jedoch nicht. Der Gnadauer Leiter Walter Michaelis, der methodistische Seminardirektor Otto Melle und Gustav Fr. Nagel von der Hamburger Holstenwall-Gemeinde werden beispielhaft als Autoren des *Allianzblattes* vorgestellt. Dazu kommt ein gewisser Bernhard Peters aus Worms, der nicht näher identifiziert werden kann. Den Evangelikalen wird angelastet, daß sie die Stellungnahme der NSDAP zum 'positiven Christentum' im Parteiprogramm wörtlich nahmen (55). Die Revision der Blasphemie-Gesetze 1935 schien den 'christlichen' Zügen des Regimes zu entsprechen und dem Bild, daß Hitler sich bemühte, den Glauben zu schützen. Das Verbot strenger Freikirchen und einiger Sekten sah man ebenfalls als förderlich an, ebenso wie Hitlers Kampf gegen Kommunisten bzw. Bolschewisten, Freimaurer und Homosexuelle. Nach dem politischen 'Erwachen' erwartete man auch eine geistlich-religiöse Wende im Land (141). Kampagnen für die Verbesserung der öffentlichen Moral und für Verbrechensbekämpfung, gegen Abtreibung und Arbeitslosigkeit, wurden begrüßt. Die *Allianz* sprach sich sogar für den Tierschutz aus, äußerte

sich aber nicht zu den Menschenrechten Inhaftierter (156-157). Die Beurteilung des Judentums zeigt ein Meinungsspektrum, das von Stoeckers Position bis zur Neutralität der Bekennenden Kirche reicht und völkische, religiöse und wirtschaftliche Argumente vermischt (Kap. 7). Weitere Kapitel widmen sich der evangelikalen Stellung zum Kirchenkampf der Bekennenden Kirche, zu den Deutschen Christen, Hitlers Außenpolitik und zum Echo auf die deutsche Situation im englischen Blatt *Evangelical Christendom*. Im letzten Kapitel geht der Autor auf Trends nach dem Zweiten Weltkrieg ein. Einerseits hält er 90 % der Evangelikalen immer noch für politisch streng konservativ, andererseits sollen die meisten Evangelikalen die Positionen ihrer Vorfahren aufgegeben haben (241, 253). Theologisch und politisch konservative Gruppierungen und Einzelpersonen dienen als Illustration, z.B. die *Bekennnisbewegung*, Walter Künneth, Kurt Heimbucher, Helmut Matthies und die Wochenzeitschrift *Idea-Spektrum*. Der Philosemitismus und die Unterstützung des Staates Israel werden positiv vermerkt (253). Die *Evangelische Notgemeinschaft* sei nicht repräsentativ für die Gesamtbewegung. Aktuelle Trends verfolgt der Autor etwa bis 1996, bis zu den kleinen konservativen christlichen Parteien und Gruppen wie dem evangelischen Aufbruch Neuwied.

Was wir schon immer geahnt haben, hat Railton verdienstvoll ans Licht gebracht: Die Evangelikalen heute wie damals optieren für konservative politische Positionen, wobei sie dem Zeitgeist mehr oder minder erliegen, wie das ja auch auf der Seite der religiösen Sozialisten und christlichen Sozialdemokraten bis hin zum Niedergang des sozialistischen Ostblocks der Fall ist. Daß Evangelikale im Dritten Reich aus Unwissenheit und überzeugt von politischer Propaganda, der sie Glauben schenkten, auch für den nationalsozialistischen Staat eintraten, ist zum Teil auf ihre gewissenmäßige Bindung an die Bibel und zum Teil auf ihren Patriotismus zurückzuführen. Es ist gut, daß Railton beim Durchforsten des *Allianzblattes* und anderer evangelikaler Blätter die Schwierigkeiten dieser Position aufgedeckt hat. Es gibt noch viel zu wenige Untersuchungen des evangelischen Zeitschriftenwesens in jener Zeit. Allerdings muß sich Railton fragen lassen, ob er nicht zu vorschnell von den Autoren auf die Geisteshaltung der Leserschaft schließt. Was wird man eines Tages von der Leserschaft von *Idea-Spektrum* schreiben, dessen rechts-

konservative politische Ausrichtung sicherlich nicht von allen Abonnenten unterschrieben wird, das als Nachrichtenquelle aber durch keine andere Zeitschrift ersetzt werden kann? Es wäre gut, wenn sich die deutschen Evangelikalen ehrlich und öffentlich mit der Geschichte ihrer Vereinigungen im Dritten Reich auseinandersetzen würden. Dann könnte ihnen manches überzogen und parteilich wirkende Urteil aus dem Munde Außenstehender erspart bleiben. Kann man denn z.B. Heimbuchers Ablehnung des Bundesverdienstkreuzes 1988 als ein gestörtes Verhältnis zur Nachkriegsdemokratie deuten (245f)? Ging es ihm nicht vielmehr, wie den anderen Evangelikalen, um die einzufordernden biblischen Maßstäbe eines ehemals 'christlichen' Staates? Leider kennt der Autor die evangelikale Zeitschriftengeschichte im Dritten Reich zu wenig, um zu wissen, daß z.B. Möbius und Rienecker in Neumünster mit ihren Blättern *Auf der Warte* sowie *Nimm und lies*, Heitmüller in Hamburg mit *In Jesu Dienst* trotz allem Patriotismus der Herausgeber schon früh in ihrer Arbeit von Nazi-Dienststellen behindert wurden. Die Vielschichtigkeit des Verhältnisses von Staat und (Frei-)Kirche bzw. Gemeinschaft und Partei ist nicht einfach zu erfassen, aber Railtons Untersuchung bildet ein Mosaiksteinchen in dem noch weitgehend ungeschriebenen Gesamtbild.

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Biblical Interpretation Past and Present

Gerald Bray

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RÉSUMÉ

Gerald Bray propose en un volume une histoire exhaustive et équilibrée de l'interprétation biblique. La force de ce travail vient de l'excellence et de la clarté de la présentation du sujet. L'approche et l'évaluation sont présentées d'un point de vue évangélique, et l'accent est mis sur les théologiens anglo-américains et leurs traditions théologiques ; ce qui constitue une correction bienvenue à l'approche d'autres ouvrages plus anciens. Les étudiants et les lecteurs sérieux de la Bible trou-

veront dans ce livre agréable à lire une excellente étude des principaux interprètes et des questions posées par l'interprétation biblique depuis le premier siècle. Il permettra aussi au lecteur d'aborder les questions exégétiques soulevées par différents livres bibliques ainsi que la relation entre l'Eglise, l'histoire (et l'histoire des dogmes) et l'interprétation biblique. D'un point de vue pédagogique, les nombreux exemples et les informations bibliographiques représentent un plus. De temps en temps, les contributions issues du vieux continent paraissent sous-représentées (en tous cas pour un lecteur allemand !). Bray utilise la définition britannique du mot « évangélique », qui est assez large et pourrait poser problème dans des endroits où les limites sont à juste titre tracées de manière plus stricte.

Summary

Bray presents a comprehensive and well balanced one volume history of the interpretation of the Bible. Its strengths lie in the excellent, clear presentation of the subject matter, in its evangelical perspective and assessment and in its interesting emphasis on Anglo-American scholars and their theological traditions, which constitutes a welcome corrective to some older works. Students and interested Bible readers will find in this highly readable volume a fine survey, of the major players and issues in biblical interpretation from the first century onward. It also introduces the reader to the exegetical issues which various books of the Bible raise and to the relationship between church history (and the history of dogma) and the interpretation of the Bible. The many helpful examples and bibliographies are a pedagogical plus. Occasionally the continental contributions appear to be underrepresented (at least to the German reviewer!). Bray's definition of 'evangelical' follows the more generous British approach, which could be confusing in places where the lines are rightly drawn more sharply.

Der vorliegende Band des langjährigen Generalsekretärs der Gemeinschaft europäischer evangelikaler Theologen und Professors für anglikanische Theologie an der Beeson Divinity School in Alabama, USA, ist zweifelsohne eine Meisterleistung. Während einige Forscher der letzten Generation noch wagten, eine detaillierte Forschungsgeschichte ihrer Disziplin vorzulegen (vgl. z.B. W. G. Kümmel, *Das Neue Testament: Geschichte der Erforschung seiner Probleme*, 1970; H.-J. Kraus, *Geschichte der historisch-kritischen*

Erforschung des Alten Testaments; Neukirchen-Vluyn: Neukirchener, 1982), gibt es heute fast nur noch Sammelbände mit Beiträgen verschiedener Autoren, zum Beispiel die Bände von M. Saebo (Hrsg.), *Hebrew Bible—Old Testament: The History of Its Interpretation* (Göttingen: Vandenhoeck & Ruprecht, 1996 ff); *The Cambridge History of the Bible (From the Beginning to Jerome)*, Hrsg. P. R. Ackroyd, C. F. Evans (Cambridge: CUP, 1970); *The West from the Fathers to the Reformation*, Hrsg. G. W. H. Lampe (Cambridge: CUP, 1969); *The West From the Reformation to the Present Day*, Hrsg. S. L. Greenslade (1963); J. Rogerson (OT), C. Rowland (Intertestamental Literature), B. Lindars (NT), *The History of Christian Theology II: The Study and Use of the Bible* (Basingstoke: Marshall Pickering; Grand Rapids: Eerdmans, 1988).

Eine rühmliche deutschsprachige Ausnahme bilden die vier Bände des emeritierten Bochumer Alttestamentlers H. Graf Reventlow, *Epochen der Bibelauslegung I: Vom Alten Testament bis Origenes*; II: *Von der Spätantike bis zum Ausgang des Mittelalters* (München: C. H. Beck, 1990, 1994; vgl. meine Rezension zusammen mit H. Pehlke im *Jahrbuch für Evangelikale Theologie* 9, 1995, 155-59), III: *Renaissance, Reformation, Humanismus* (1997). Daneben gibt es eine Fülle von Untersuchungen einzelner Schriftausleger oder Bibelwissenschaftler in Monographien oder Sammelbänden, z.B. W. Johnstone (Hrsg.), W. Robertson Smith: *Essays in Reassessment*, JSOT.SS 189 (Sheffield: SAP, 1995) und W. Neuer, *Adolf Schlatter: Ein Leben für Theologie und Kirche* (Stuttgart: Calwer, 1996). Angesichts dieser Entwicklung ist Brays einbändiger Gesamtüberblick beachtenswert.

Genug der Vorrede. Was hat Gerald Bray seinen geduldrigen Lesern auf über sechshundert Seiten zu bieten? Nach einem Vorwort behandelt Bray im ersten Kapitel die Grundlagen biblischer Auslegung, die in jedem Zeitalter und in jeder hermeneutischen Situation konstant bleiben (S. 14-43; der Begriff der Offenbarung, das Wesen der Schrift und des Kanons, das Verhältnis der geschriebenen Texte zum Leben der christlichen Kirche(n) und Spannungen die immer auftreten, wenn biblische Auslegung versucht wird: die Spannung 1. zwischen systematischer, gelehrter Auslegung und unsystematischem, oft gemeinverständlichem ('popular') Gebrauch des Bibeltextes; 2. zwischen Exegese und Eisegeese; 3. zwischen der Einheit und der

Vielfalt; und 4. zwischen Text und Entstehungssituation / Hintergrund). Die folgende Geschichte der Auslegung der Bibel ist chronologisch angeordnet (mit Ausnahme von Philo, der im Zusammenhang der Kirchenväter des 2. und 3. Jh. behandelt wird und von Johannes Cassian, der im Kapitel Mittelalter auftritt) und zerfällt in drei große Teile.

Teil 1 gilt der Entwicklung von der Antike bis zum Beginn des (historisch-) kritischen Studiums der Bibel (45-220; Zusammenfassung nach S. 8-11). Das zweite Kapitel ('Die Anfänge biblischer Auslegung', 47-76) beginnt mit den hermeneutischen Methoden, die in der Antike im Gebrauch waren und teilweise in der Bibel ihren Niederschlag fanden. Wie haben die neutestamentlichen Autoren sich selbst und ihre Aufgabe verstanden? Was kennzeichnet ihren Umgang mit dem AT? (Fallbeispiel—siehe unten -: Hebräerbrief). Im dritten Kapitel (77-128) geht es um die patristische Zeit von 100 n. Chr. bis zu Gregor dem Großen (in vier Perioden gegliedert), um das Zeitalter entscheidender theologischer Definition, die stark von biblischer Exegese abhängig war. Bray zeigt, wie die Schrift ausgelegt wurde, um die Trinitätslehre und Inkarnationslehre zu erarbeiten und zu untermauern. Ferner beschreibt er die methodischen Ansätze der alexandrinischen und antiochenischen Exegese (Fallbeispiel: Gen 1). Kapitel 4 (129-64) überfliegt das Mittelalter von ca. 600 bis zu Erasmus (wieder in vier Perioden gegliedert). In dieser Periode blickten die meisten Ausleger und Theologen zurück auf das vergangene goldene Zeitalter, das sie zu bewahren und ihrer eigenen Zeit zu erklären suchten. Paradoxerweise trieb dieser Wunsch sie an, neue Wege zu suchen, auf denen dieses Ziel erreicht werden kann. In diesem Prozeß entdeckten sie, daß die ererbten Traditionen doch nicht vollkommen waren (131; Fallbeispiel: Hohelied; Bernhard von Clairvaux). Die Reformatoren haben die in diesem Zeitraum geleistete Bibelauslegung nicht einfach verworfen, sondern versuchten, das reichhaltige Erbe gemäß ihren Neuentdeckungen zu 'reinigen' und zu systematisieren. Bray schreibt: 'Die moderne Forschung stellt zunehmend fest, daß Luther und Calvin bestimmten Tendenzen mittelalterlichen Denkens gefolgt sind und daß es zutreffender ist, sie als Erben eher denn als Gegner dieser früheren Tradition zu verstehen' (9).

Das fünfte Kapitel (165-220) untersucht die Auswirkungen der Renaissance, des Humanismus und der Reformation auf die Aus-

legung der Bibel. Zum ersten Mal wurde versucht, christliche Lehre aufgrund einer ausschließlich biblischen Grundlage systematisch darzustellen. Im Leben des durchschnittlichen Christen erhält die Bibel eine viel zentralere Rolle als vor der Reformation und ihre Auslegung erhielt fernerhin große soziale und politische Bedeutung. Die Auslegungsprinzipien der Reformatoren werden detailliert dargestellt (Fallbeispiel: Römerbrief). Sie haben die Auslegungstraditionen der großen protestantischen Kirchen bis heute geprägt und stärker auf den Katholizismus eingewirkt als allgemein erkannt wird. Da die moderne (historisch-) kritische Auslegung aus der Exegese der Reformation entstand und oft in bewußter Kontinuität mit ihr, ist diese Periode von grundlegender Bedeutung für die spätere Entwicklung.

Der zweite Teil (221-460) behandelt die Entstehung der modernen kritischen Auslegung der Bibel vom späten siebzehnten Jh. an. Kapitel 6 (225-69) zeigt auf, warum und wie die historische Kritik (als eigenständige Methode) aus den Debatten der späten Reformationszeit hervorging (Fallbeispiel: Deuteronomium). Welche Wege sind die ersten modernen Kritiker gegangen, um ein angemesseneres Verständnis der Schrift zu finden? Hier wurden nicht nur entscheidende Weichen für die Folgezeit gestellt, sondern die Thesen der Kritiker riefen auch eine Reaktion hervor, die den Rahmen abgesteckt hat, in welchem die folgenden Debatten zwischen 'Liberalen' und 'Konservativen' geführt wurden und werden. Das siebte und achte Kapitel untersuchen das neunzehnte Jh., eine Zeit in der zum ersten Mal durch die zunehmende Spezialisierung Altes und Neues Testament voneinander getrennt wurden (270-74; 'Das AT von De Wette bis Wellhausen', 275-320 (Fallbeispiel: Jesaja); 'Das NT von Schleiermacher bis Schweitzer', 321-75 (Fallbeispiel: Synoptische Evangelien). Folgerichtig kam die Frage auf, ob das AT tatsächlich als christliche 'Schrift' verstanden und ausgelegt werden kann. Obwohl die schnellen und weitreichenden Fortschritte – zunächst in der Philologie und dann auch in der Archäologie (deren Bedeutung als Korrektiv für die Bibelauslegung Bray immer wieder zurecht betont, vgl. 390-94, 403-07) – die Auswüchse früher Kritik in Schranken gewiesen haben, wurde deutlich, daß eine neue Art der Bibelauslegung entstanden war, die vorgab rein wissenschaftlich zu sein, und daß die Fundamente gelegt wurden für die großen kritischen Hypothesen, die noch heute

im Umlauf sind.

Kapitel 9 und 10 verfolgen die Auslegungsgeschichte des Alten und Neuen Testaments im 20. Jh. (1918-75; S. 376-79; 'Alttestamentliche Kritik nach Wellhausen', 380-421 (Fallbeispiel: Psalmen); 'Neutestamentliche Kritik nach Schweitzer', 422-60 (Fallbeispiel: Offenbarung)), das insbesondere durch einen rasanten Zuwachs an Information gekennzeichnet ist, der die ganze Disziplin zu ersticken droht. Die Folge dieser Entwicklung ist eine Fragmentierung, in der das ausgeprägte Interesse am Detail zunehmend erschwert, irgendeinen Konsens zu erreichen oder eine allgemein anerkannte Synthese der erarbeiteten Daten darzulegen. 'Die moderne Forschung befindet sich in der merkwürdigen Situation behaupten zu müssen, daß die Bibel in sich genügend geschlossen sei, um die Bibelwissenschaft als Disziplin zu rechtfertigen, und dabei gleichzeitig so vielgestaltig ist, daß es immer Raum für eine weitere Doktorarbeit gibt, die gegenwärtige Forschungshypothesen radikal in Frage stellt' (10). Es wird zunehmend fragwürdig, ob diese Spannung überleben kann. Viele glauben, daß die historisch-kritische Methode, wie sie im 18. und 19. Jh. entwickelt wurde, zu ihrem Ende gekommen ist und nicht länger weiterführende Lösungen für hermeneutische Probleme anbieten kann.

Nach dieser scharfsinnigen und zutreffenden Analyse, die – trotz britischer Höflichkeit – an Deutlichkeit nichts zu wünschen läßt, geht es im dritten Teil (461-588) folgerichtig um die zeitgenössischen Strömungen biblischer Auslegung ('The contemporary scene', 461-66), die Alternativen zur – immer noch dominierenden – historischen Kritik anbieten. Jedes der folgenden Kapitel ist einem dieser alternativen Ströme gewidmet. Die erste Alternative (Kap 11, 'Akademische Tendenzen in der Interpretation', 467-506 (Fallbeispiel: Gleichnisse Jesu)) hat ihren Ursprung in eben dieser Wissenschaft und argumentiert, daß ein neuer hermeneutischer Zugang nötig ist, um den biblischen Text zu verstehen. Alternativen sind der 'konservative Angriff' (am Beispiel Gerhard Maiers dargestellt), der 'Canonical Criticism', neuere Literarkritik, Strukturalismus, und die 'neue Hermeneutik', die auf literarischen und philosophischen Kategorien gründet, die für Nichteingeweihte meist undurchsichtig bleiben. Mit ihr sind Namen wie Heidegger, Gadamer, Fuchs, Ebeling und Thiselton verbunden. Doch steht es fest, daß heute der Begriff 'Hermeneutik' weitgehend mit die-

sem Denkmuster identifiziert wird und die Gemeinde zunehmend herausgefordert ist zu untersuchen, in welchem Umfang sie die Einsichten aus den Methoden dieser Denkrichtung aufnehmen kann.

Die zweite Alternative (Kap 12, 'Soziale Tendenzen in der Interpretation', 507-38 (Fallbeispiel: Exodus)) entstand zum Teil aus dem pastoralen und evangelistischen Dienst der Kirche an Menschen an den Rändern der reichen westlichen Gesellschaften. Aufgrund dieses Ursprungs bekommt die 'Unterdrückung', unter der die Armen, die Frauen, Minderheiten und eingeborene Völker auf der ganzen Welt leiden, eine prominente Rolle in der Auslegung der Bibel (soziologische Theorien und Ansätze, Befreiungstheologie, feministische Theologie). Vertreter behaupten oft, daß ein radikal neuer Zugang zur Bibel von Nöten ist, der aber dennoch auf den ursprünglichen Zusammenhang der Texte besser abgestimmt ist als die versuchte Auslegung an den Universitäten der westlichen Welt.

Die dritte Alternative (Kap 13, 'Evangelikale Tendenzen in der Interpretation', 539-83 (Fallbeispiel: Apostelgeschichte) zur festgefahrenen und überlebten historischen Kritik kommt von konservativen Gruppen innerhalb der Kirche, angeführt von protestantischen Evangelikalen, deren Interesse an der Bibel von der reformatorischen Überzeugung der Autorität und Alleingängigkeit der Schrift als Quelle christlicher Lehre bestimmt ist. Evangelikale halten an dem Glauben fest, daß die Schrift ihr eigener Ausleger sein muß und daß der Schrift die Festlegung der Marschrichtung für die Kirche zukommen muß. Sie mögen dabei akzeptieren, daß hilfreiche Einsichten aus der Anwendung anderer Methoden und Disziplinen stammen können und sie mögen sensibel auf die Klagen derer reagieren, die empfinden, daß ihre Belange in der Vergangenheit marginalisiert wurden, doch werden Evangelikale letztlich solchen Überlegungen verweigern, das beherrschende Motiv in der Auslegung der Bibel zu werden. Von besonderem Interesse ist Brays Zusammenfassung evangelikaler Stärken und Schwächen (561-63, zu den Schwächen gehört z.B. die Tendenz mehr Interesse an wissenschaftlicher Anerkennung als an der Betreuung der eigenen geistlichen Gefolgschaft zu haben!)

Das Schlußwort (584-88) fragt, zu welchen Ergebnissen die Debatten der Gegenwart führen. Wird eine dieser drei Strömungen dominant werden oder wird eine Art 'offener

Markt' in den Bibelwissenschaften entstehen, auf dem ein echter Pluralismus erlaubt ist? Bray faßt den gegenwärtigen Stand der Dinge zusammen und sagt voraus, wie sich die Auslegung der Bibel in der absehbaren Zukunft wohl entwickeln wird. Den FEET Mitgliedern mag sein Appell gelten: 'Orthodoxe Konservative sollten frei und offen ihre religiöse Bindung verkündigen und sollten nicht zögern auch in Zukunft daran festzuhalten. Der liberale Konsensus ist nicht mehr, was er einmal war. Die alte Zuversicht ist verloren gegangen und ein noch nie dagewesener Pluralismus macht sich breit. Vielleicht ist gerade jetzt die Zeit gekommen, in der eine neue Generation, erfüllt von dem Wunsch, daß die Bibel wieder als motivierende Kraft im geistlichen Leben der Kirche zu Leben und Geltung kommt, einen Eindruck hinterlassen kann' (588).

Jeder der drei Teile beginnt mit einer Einführung, die eine kurze Inhaltszusammenfassung und Würdigung der Bedeutung für das gesamte Gebiet der Bibelauslegung darbietet (45f, 221-24, 461-66). Die Kapitel beginnen mit einem knappen Überblick über die zu behandelnde Zeitepoche oder das Thema ('The period and the subject'), der die wichtigen Faktoren darlegt, die bei der Untersuchung der jeweiligen Aspekte der Bibelauslegung zu berücksichtigen sind. Dem folgt die kurze Vorstellung der wichtigsten Bibelausleger und ihrer bedeutendsten Werke in chronologischer Reihenfolge ('The interpreters and their work') in der Regel nach dem Todesjahr; bei noch lebenden Personen – Kap. 11-13 – nach dem Geburtsjahr) und ein Abschnitt mit den hauptsächlich kritischen, lehrmäßigen und hermeneutischen Anliegen der jeweiligen Epoche und Fragestellung, die thesenartig zusammengefaßt sind und erläutert werden ('The issues', z.B. zum patristischen Abschnitt: Die Kirchenväter mußten 1. das Christentum vom Judentum unterscheiden; 2. das Christentum von heidnischen Mysterienreligionen und hellenistischer Philosophie unterscheiden; 3. den christlichen Gott und das Wesen Jesu definieren; 4. zeigen, wie die Bibel auf das Leben der Christen angewendet werden kann und soll; 5. die Einheit der Kirche wahren als ein lebendes Zeugnis der Einheit der Wahrheit, die in Christus manifest wurde, S. 95f). Abschließend werden die vornehmlichen hermeneutischen Methoden, die für diese Epoche entscheidend sind, diskutiert (mit Beispielen aus verschiedenen Texten; 'The methods of interpretation'). Dabei werden konkur-

rierende Interpretationen dargestellt und bewertet.

Am Ende jedes Kapitels untersucht Bray einzelne biblische Bücher, die in der Bibelauslegung des jeweiligen Zeitabschnitts (zumeist) eine wichtige Rolle gespielt haben. 'Zu verschiedenen Zeiten in der Auslegungsgeschichte und in verschiedenen Auslegungstraditionen haben sich bestimmte Teile der Schrift besonderer Aufmerksamkeit erfreut, und dies hat die Art und Weise, wie man die Bibel las, beeinflusst' (12). In einigen Fällen erreichte man 'klassische Interpretationen' dieser Texte, die der Probe der Zeit (test of time) standgehalten haben, selbst wenn sie heute oft von Forschern angegriffen werden. Die Untersuchung solcher Schlüsseltexte führt zu einem tieferen Verständnis der Tendenzen, die den Gebrauch der Bibel durch die Kirche bestimmt haben und die bis zum heutigen Tage andauernd uns informieren und herausfordern. Dank den Bezügen zur gegenwärtigen Diskussion und den verschiedenen, gut gewählten Fallbeispielen bekommt der Leser dadurch auch einen guten Überblick über die Auslegungsgeschichte einzelner biblischer Bücher und über die Aufgaben, die sie ihren Interpreten stellen. Dem folgen jeweils ausgewählte Literaturangaben in mehreren Sprachen zum Inhalt des Kapitels und zum Fallbeispiel. Leider gibt es keinerlei Anmerkungen zu einzelnen Aussagen im Text und Fallbeispiel. Belege und weiterführende Hinweise muß der Leser also selbst in den teilweise umfangreichen Bibliographien finden.

Brays Darstellung ist solide und ausgeglichen und bietet eine gut lesbare, allgemein verständliche Einführung in das Thema für Studenten und interessierte Laien. Sowohl im Gesamtaufriß, wie in jedem Kapitel, ist das Buch didaktisch hervorragend aufgebaut, die Beispiele durchweg gut gewählt. Jede Seite zeugt vom Sachverstand und Fleiß ihres Autors. Zusammen mit der Auslegungsgeschichte vermittelt Bray zugleich viel Kirchen- und Dogmengeschichte und zeigt damit die gegenseitige Beeinflussung von Bibelverständnis und kirchlicher Praxis. So wird die Bedeutung und Verantwortung der Bibelauslegung auch für das Leben der Kirche und des Einzelnen deutlich.

Mit dem vorliegenden Band präsentiert Bray meines Wissens den einzigen neueren umfangreichen Gesamtüberblick über die Geschichte der Bibelauslegung aus evangelikaler Perspektive. Andere, vor allem ältere, vergleichbare Studien sind oft stark an deutschen Forschern orientiert (was lediglich

die Entwicklungsgeschichte der Bibelwissenschaften widerspiegelt, zumindest nach deutscher Lesart!). Dagegen bietet Bray durchgehend eine andere interessante Gewichtung. Seine britische Perspektive, die anglo-amerikanische Bibelausleger (darunter auch konservative Vertreter!) und theologische Anliegen (z.B. die anglikanische Tradition) stärker berücksichtigt als vergleichbare deutschsprachige Werke (so geht es im Reformationskapitel nicht nur um die Hermeneutik Luthers und Calvins, sondern auch Tyndales) ist für den deutschen Leser eine Stärke dieses Bandes und ein gutes Korrektiv, da die Überblicke deutschsprachiger Autoren – gemäß ihrer eigenen Herkunft und dem intendierten Lesepublikum – ebenfalls Schwerpunkte setzen.

Ferner zeigt Bray immer wieder, daß Anliegen, die heute als typisch evangelikal gelten und damit oft schnell als fundamentalistisch abgestempelt und vernachlässigt werden, eine lange und gute Tradition haben. Wohl den Studenten und interessierten Bibellesern, die wissen, daß sich Evangelikale nicht zu schämen brauchen, sondern mit ihrem Anliegen und Zugang zur Bibel erhobenen Hauptes in einer großartigen Tradition stehen können, die Jahrhunderte übergreift und überdauert hat. Bray wirft dabei immer wieder die Frage nach dem Wesen und der Zukunft der evangelikalen Bewegung und ihres Umgangs mit der Bibel auf. Seine auch kritischen Anfragen an die eigene Bewegung verdienen Beachtung und Reflektion.

Bray bietet ferner eine hilfreiche Analyse gegenwärtiger Trends und Tendenzen in der Bibelauslegung (z.B. S. 7) und zeigt, wie sie im Licht der Auslegungsgeschichte zu verstehen und zu bewerten sind. Zurecht fordert Bray: 'Mitten in diesem Durcheinander muß die Kirche wieder auf den gesamten Prozeß biblischer Auslegung reflektieren und insbesondere auf die Weise, wie sie christliche Lehre und geistliches Leben über die Jahrhunderte geformt hat' (8).

Neben kritischen Anfragen im Detail, die bei der Fülle des behandelten Stoffes unumgänglich sind, bleiben hauptsächlich Fragen bei der vorgenommenen Gewichtung. Hier ist freilich leicht zu kritisieren, da es bei einem überschaubaren, einbändigen Werk nicht ohne Auswahl abgehen kann. Würde jede Fragestellung und jeder Ausleger mit hineingenommen und gebührend berücksichtigt, müßten mehrere Bände dieses Umfanges entstehen! Eine der Stärken des Bandes, die stärkere Berücksichtigung anglo-amerikani-

scher Beiträge, führt hin und wieder zu Einseitigkeiten. So mag man fragen, ob in einer evangelikal Darstellung, wie Bray sie vorlegt, deutsche konservative Forscher wie z.B. J. T. Beck, J. C. K. Hoffmann, A. Schlatter und T. Zahn genügend gewürdigt werden. Hin und wieder finden sich auch wenig schmeichelhafte Bemerkungen über deutsche Beiträge, die eine weit verbreitete Haltung widerspiegeln, deren Gegenpol sich freilich auch in der deutschen Einschätzung anglo-amerikanischen Forschung reichlich findet. So schreibt Bray z.B. über A. C. Thiselton, er sei ein konservativer Evangelikaler und seine Bücher seien ein ausgezeichnetes Beispiel wie ein Forscher mit diesen Überzeugungen die abstruse Welt deutscher Philosophie in ihrem tiefsten Grund durchdringen könne (474). Ob Thiseltons neuere Beiträge und Ergebnisse dieser Durchdringung diesseits und jenseits des Kanals als benutzerfreundlicher und klarer empfunden werden, mag dahingestellt sein.

Der Schwerpunkt in dieser wie auch in anderen Geschichten der Bibelauslegung liegt auf der Auslegung der Theologen und Kleriker, eine Tatsache, die gewiß durch die Verbreitung der Bibel, durch die begrenzte Bildung in anderen Gesellschaftsschichten und die erhaltenen Quellen bedingt ist. Doch lohnt es sich zu fragen, was sich über die Bibelauslegung der sog. 'Laien' in Erfahrung bringen läßt. Wie wird die Bibel beim einfachen Volk gebraucht und/oder zumindest verstanden (vgl. z.B. A. Harnack, *Über den privaten Gebrauch der heiligen Schriften in der Alten Kirche*, Beiträge zur Einleitung in das Neue Testament V; Leipzig: J. C. Hinrich, 1912)? Diese Rückfrage gilt im besonderen, da Bray schreibt: 'Grundlage für dieses Buch ist die Überzeugung, daß die christliche Bibel der Kirche gehört. Dies ist der ursprüngliche Ort, an dem sie gelesen und gebraucht wird' (8). Ferner kann man, oder vielleicht muß man sogar, auf der Suche nach Antworten auf diese Frage nach der Interpretation der Bibel in der Architektur und bildenden Kunst fragen und in literarischen Werken außerhalb alter und neuer bibelwissenschaftlicher Gattungen, vgl. z.B. den Heliand, die mittelalterlichen Passions- und Mysterienspiele und Bearbeitungen biblischer Stoffe im modernen literarischen Gattungen (vgl. z.B. K. J. Kuschel (Hrsg.), *Der andere Jesus: Ein Lesebuch moderner literarischer Texte*, 2. Aufl.; München: Piper, 1991 und weitere Titel dieses Autors). Die hier vorgebrachten oder vermittelten Interpretationen

biblischer Texte werden das weit verbreitete Verständnis oft mehr geprägt haben, als die gelehrten Kommentare der Forscher. Gleiches mag für die Bearbeitungen und Vertonungen biblischer Stoffe in der Musik gelten in größeren Werken wie Oratorien, Passionen, etc. aber auch in Kirchenliedern (vgl. z.B. S. Remmert, *Bibeltexte in der Musik: Ein Verzeichnis ihrer Vertonungen*; Göttingen: Vandenhoeck & Ruprecht, 1996 und J. Bouman, *Musik zur Ehre Gottes: Die Musik als Gabe Gottes und Verkündigung des Evangeliums bei Johann Sebastian Bach*; Gießen, Basel: Brunnen, 2000). Selbst wenn man diese Fragen eher der Rezeptionsgeschichte der Bibel als ihrer Auslegungsgeschichte zuordnet, ist doch Interpretation immer wesentlicher Teil der Rezeption. Ferner finden sich in Brays Darstellung kaum Angaben zur Übersetzungsgeschichte der Bibel (vgl. dazu die Bände der *Cambridge History of the Bible*, die hierzu ausführlich informiert). Übersetzungen formen und/oder spiegeln – wenn auch indirekter als eigentliche Auslegungen – immer auch die Auslegung ihrer Entstehungszeit und prägen das Verständnis der Kirchen nachhaltig.

Nicht nur in der Gewichtung der Auslegungsgeschichte, sondern auch in der Definition des Begriffes 'evangelikal' folgt Bray der großzügigeren und weiteren britischen Definition. Nicht nur im vorliegenden Band zeigt sich wiederholt die Notwendigkeit der Definition oder Neudefinition von 'evangelikal'. Allein der im Englischen immer häufigere Zusatz 'konservativ' zu evangelikal macht stutzig. Was macht denn einen Ausleger zum 'Evangelikalen'? So wird z.B. ein Forscher, der in seinem ansonsten hervorragenden Kommentar zum 2 Petrusbrief und Judasbrief (WBC 50; Waco: Word, 1983) die petrinische Verfasserschaft des 2 Petrusbriefes verneint, als 'conservative evangelical' bezeichnet (475). Ist das Festhalten an den traditionellen oder innerbiblischen Verfasserangaben ein unabdingbares Kennzeichen evangelikaler Bibelauslegung (bei dem es freilich nicht bleiben kann!)? Beginnt beim Verwerfen der Letzteren nicht eine Sachkritik, die in traditionellem Verständnis mit dem evangelikalen Anliegen nicht mehr vereinbar ist, zumal sich für die petrinische Verfasserschaft durchaus gute Gründe beibringen ließen, wie ein Blick in die evangelikalen Einleitungen und älteren Kommentare zeigt (z.B. G. Wohlenberg, *Der erste und zweite Petrusbrief und der Judasbrief*, KNT 15; Leipzig: A. Deichert, 1915, xxvii-xxxi)?

Genügt es für das Prädikat 'evangelikal', einem biblischen Buch die rechtmäßige Zugehörigkeit zum Kanon zuzusprechen? Wenn diese Position noch oder bereits zu 'conservative evangelical' gehört, muß man fragen, wo die Unterschiede zwischen 'non-conservative evangelical' und liberal liegen, um die traditionellen Begriffe zu gebrauchen. Von einem anderen 'conservative evangelical scholar' heißt es lobenderweise, daß er die Einheit des Jesajabuches als postexilische Komposition verteidigt habe (S. 475; festzustellen, ob es sich um einen Druckfehler handelt, war mir nicht möglich; mit Verweis auf *The Book Called Isaiah*, 1994). Bestand die traditionelle evangelikale Position nicht im Festhalten an einer einheitlichen präexilischen Komposition (vgl. z.B. G. L. Archer, *A Survey of Old Testament Introduction*, rev. Aufl.; Chicago: Moody, 1974, 333–59; 350: 'the only reasonable deduction to draw is that the entire work was composed prior to 587 B.C.'; 359: 'the same author was responsible for both sections and that no part of it was composed as late as the exile'; vgl. auch die ausführliche Diskussion bei R. K. Harrison, *Introduction to the Old Testament*; Grand Rapids: Eerdmans, 1969, 764–95 und A. Motyer, *The Prophecy of Isaiah*; Leicester: IVP, 1993)? Diese großzügige Definition von 'evangelikal' dürfte für manche Leser des Buches verwirrend sein (zumal in einem Buch der Inter Varsity Press!) und das Profil der evangelikalen Bewegung nur unzureichend wiedergeben. Gerade eine Gemeinschaft europäischer evangelikaler Theologen muß die Frage nach dem Proprium evangelikalischer Bibelauslegung aufgreifen und beantworten!

Der fortgeschrittene Exeget und Theologe, aber auch Pastor und Missionar wird bei der Lektüre dieses anregenden Bandes an die verschiedenen Gewichtungen in der Auslegungsgeschichte und an die Relativität aller Auslegung, sowie an Chancen aber auch an Grenzen sowohl der eigenen Auslegung wie auch der eigenen Zeit erinnert, die wohl immer in der Gefahr steht, sich am Gipfel der Weisheit – oder doch zumindest in deren greifbarer Nähe! – zu ahnen oder zu sehen.

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Neues und Altes: Ausgewählte Aufsätze, Vorträge und Gutachten. Bd. 1: Aufsätze zu dogmatischen Themen; Bd. 2: Vorträge für Pfarrer und Gemeinden; Bd. 3: Dogmatische Gutachten und Stellungnahmen
Theological Appraisals and Opinions
Reinhard Slenczka;
Albrecht Immanuel Herzog, Hrsg.
Neuendettelsau: Freimund, 2000, 419 + 342 + 287 pp., 139,- DM, geb.,
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SUMMARY

These fifty-one essays by the Lutheran Systematician Reinhard Slenczka, covering the period from the '60s to the '90s, offer much of value on fundamental topics such as the relationship between Word and Spirit, the doctrine of reconciliation, sacrificial theology and the formation of opinion in theology and Church. Further essays are devoted to ethical and ascetic questions. The author's capacity for precise formulation, his clarity of judgment and the careful interpretation of Scripture with a rare perspicuity are combined with a conscious orientation of all theological and ecclesiastical work towards its exposure on the day of Jesus Christ.

RÉSUMÉ

Ces cinquante et un essais du systématique luthérien Reinhard Slenczka, couvrant la période qui va des années 60 aux années 90, offrent une étude très précieuse de thèmes fondamentaux comme la relation entre la Parole et l'Esprit, la doctrine de la réconciliation, la théologie sacrificielle et la formation d'une opinion en théologie et dans l'Eglise. D'autres essais sont consacrés à des questions éthiques et ascétiques. La capacité de l'auteur à formuler les choses avec précision, sa clarté de jugement et la perspicacité minutieuse de son interprétation des Écritures se combinent avec la volonté d'orienter tout travail théologique et ecclésial vers son dévoilement au jour de Jésus-Christ.

Der Lutheraner Reinhard Slenczka wirkte 30 Jahre lang als Systematiker in Bern, Heidelberg und Erlangen. Seit seiner Emeritierung 1998 leitet er die pastoraltheologische Ausbildung der lettischen Kirche in Riga. Seine hier zusammen mit einer 306 Titel umfassenden Bibliographie vorgelegten Aufsätze,

Vorträge, Gutachten, Stellungnahmen und Predigten umfassen ein breites Themenspektrum: Gottesbeweise, Rechtfertigungslehre, Jus Liturgicum, *Ecclesia Particularis*, theologische Fragen der Rechtsbegründung, Luther als Seelsorger, Erbauung der Gemeinde, Volkskirche als bekennende Kirche, Gebet; Apologetik, Überlegungen zum kirchlichen Amt und zur synodalen Praxis, zur Theologie der Religionen, zu Allversöhnung und Eheethik, Frauenordination und Gewissensschutz, und zum Verhältnis von Sozialethik und Theodizee (Antrittsvorlesung Bern 1969). Oft wird im Titel schon erkennbar, daß es dem Verfasser um präzise Zuordnungen im Dienst verantwortlichen theologischen Urteils geht: Geist und Buchstabe, Schrift und Tradition, Gotteserkenntnis und Erfahrung, dogmatische und ethische Häresie, Opfer Christi und Opfer der Christen sind ebenso Themen wie Real- und Personalpräsenz im Abendmahl oder Freiheit und Verbindlichkeit des Glaubens.

Die einzelnen Beiträge sind, beginnend mit der Heidelberger Habilitationsvorlesung von 1966, über einen Zeitraum von 32 Jahren entstanden; 12 stammen aus den 90er Jahren, 13 Beiträge (die meisten in Bd. 3) werden hier erstmals veröffentlicht. Daß man den Verfasser auch als Prediger kennenlernt, ist keine Marginalie, sondern gehört fest zu seiner theologischen Existenz. Die Themen der veröffentlichten Gutachten reichen von der Unvereinbarkeit von pfarramtlichem Dienst und Mitgliedschaft in der Deutschen Kommunistischen Partei (1977) über die Ordination von Frauen zum Amt der Kirche, Homosexualität und Kirche bis zu Thesen zum dogmatischen Aspekt des Kreuzifixurteils des deutschen Bundesverfassungsgerichts (1995). Die seit Mitte der 50er Jahre betriebenen ostkirchlichen Studien schlagen sich besonders in den Aufsätzen zum Filioque in der neueren ökumenischen Diskussion und zur Herzengemeinschaft durch das Jesus-Gebet nieder.

Wer Dogmatik betreibt, muß wissen, daß er es mit Grundlagen zu tun hat, die nicht durch ihn, sondern für ihn gelten' (I,145). Dieser Einsicht folgend scheut Slenczka den Widerspruch gegen gängige theologische Beliebtheiten nicht. So liegt eine Stärke seiner Veröffentlichungen im Aufdecken dogmatischer Entscheidungen in neuzeitlichen Selbstverständlichkeiten. Dogma wird im Gegenüber zu einem verengten Dogmenbegriff als Bewußtseinsbildung und Urteilsgrundlage verstanden (I 202 u.ö.). Der Verfasser verweigert sich der gängigen Abwehr

der Metaphysik ebenso wie der Auflösung von Verkündigung in Vermittlungsprozesse hinein. Historisierung der Dogmatik, also ihre Auflösung in Dogmengeschichte hinein, kann nicht Merkmal evangelischer Theologie sein. Man hat eine Theologie noch nicht zureichend beurteilt, wenn man sie theologiegeschichtlich verortet hat, sondern erst, wenn sie an der Heiligen Schrift gemessen wird. Gottes- und Menschenwort sind, so eine Hauptidee in vielen Beiträgen, nicht *in*, sondern *mit* der Heiligen Schrift zu unterscheiden (I,13 u.ö.)!

Eine evangelische Kirche, in der das Schriftprinzip seine Geltung verliert, hört auf, ein hilfreiches Gegenüber zur römisch-katholischen Kirche und deren Zuordnung von Schrift und Tradition zu sein. Wo Geschichtlichkeit zum vermittelnden Bezugsrahmen wird, kehrt das Traditionsprinzip ein und das Proprium evangelischer Lehre geht verloren. Mit dem Schriftprinzip steht und fällt alle christliche Theologie. Wenn aber die Heilige Schrift nicht als Gottes Wort im Gegenüber zum Menschenwort anerkannt wird, sondern als menschliches Reden von Gott in der Geschichtsbedingtheit von Gottesvorstellungen, Gotteserfahrungen und Gottes Geboten aufgefaßt wird, dann wird auch die Wirkung des Wortes Gottes in Gericht und Gnade auf menschliche Erfahrungswerte reduziert' (I,371). Entsprechend vermag Slenczka das im ökumenischen Gespräch herrschende Konvergenzverfahren nicht als Überwindung früherer Gegensätze zu deuten, sondern beurteilt es als Symptom für den Rückzug einer reformatorischen Position im ökumenischen Gespräch (I,66).

Es gibt in diesen drei Bänden kaum einen Beitrag, in dem nicht der Horizont deutlich wird, unter dem der Verfasser lebt und seine Arbeit tut: Es gilt angesichts unseres Offenbarwerdens vor Gott am Jüngsten Tag zur theologischen Urteilsbildung zu verhelfen und Verantwortung für den rechten Gottesdienst wahrzunehmen. An einigen wenigen Stellen fragt sich der Rezensent, ob die vorherrschende Denkfigur in strengen Alternativen die biblischen Tatbestände wirklich zutreffend wiedergibt. Stimmt z. B. die Aussage, 'daß mit der Nachfolge nicht der Erfolg, sondern unausweichlich die Verfolgung verbunden ist' (II, 119), daß sie nicht Lebenserfüllung, sondern Lebenshingabe ist (I,118), in solcher Ausschließlichkeit? Ist— bei aller biblischen Vorordnung des Glaubens vor die Erfahrung und aller Betonung des Glaubens auch gegen den Augenschein und

bei aller notwendigen Gegensteuerung gegen eine Fülle derzeit grassierender Erfahrungstheologien (I,38)—der Gegensatz von Erfahrung und Glaube so stark auszuscharfen (vgl. aber auch I,114)?

‘Neues und Altes’: der Titel der drei Bände nimmt ausdrücklich Mt 13,52 auf, das Wort Jesu vom Schriftgelehrten, der ein Jünger des Himmelreichs geworden ist und aus seinem Schatz Neues und Altes herausgibt. Der Titel ist treffend gewählt, denn quer durch die verschiedenen Beiträge hindurch ist die Entschlossenheit des Verfassers sichtbar, sich durch die Heilige Schrift belehren zu lassen. Auch da, wo er sich zu einem klaren Nein gegenüber gegenwärtiger Lehre verpflichtet sieht, wird dieses Nein gesagt aus einem großen Ja zum Schatz der Kirche, dem Evangelium. Dieses Ja bewährt sich im sorgsamem Achten auf Identität der Kirche und ihrer Verkündigung durch die Jahrhunderte hindurch. Daß Slenczka im Ringen um klare theologische Urteile Lehre und Person behutsam zu unterscheiden vermag, wird etwa im Aufsatz ‘Christusbekenntnis und Christologie. Zum Lehrstreit um Edward Schillebeeckx und Hans Küng’ (1981) deutlich. Der Verfasser war dem ‘Gericht der Öffentlichkeit’ (II,274) mehr als einmal ausgesetzt. Aber manche kommen eben ins Gerede, weil sie etwas zu sagen haben.

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Israel in the Book of Kings; the Past as a Project of Social Identity

James Richard Linville

JSOTSup, 272; Sheffield: Sheffield Academic Press, 1998. 331 pp., hb. ISBN 1-85075-859-X

RÉSUMÉ

L'auteur veut démontrer, contre la théorie dominante d'une composition deutéronomiste, que le livre des Rois est le produit de différentes communautés post-exiliques, s'efforçant de se comprendre en termes de traditions reçues. Il est influencé par la définition de l'histoire comme « connaissance intentionnelle » (Hui-zinga), et par l'idée d'une création de l'histoire d'Israël durant la période perse (P. R. Davies). Le cadre du récit des Rois est plus justement défini comme culturel et institu-

tionnel que comme l'œuvre d'un auteur. Au cours de la démonstration, l'auteur porte des coups sévères contre les acquis de la théorie deutéronomiste.

La thèse de cet ouvrage est que le livre des Rois est une recherche du sens d'« Israël ». Au cours de sa démonstration, Linville critique certains postulats comme l'origine Josianique du livre, ou même la primauté de l'histoire de Juda. Cependant, la thèse selon laquelle le livre des Rois proposerait une forme « exiliste » de Judaïsme est moins convaincante. La méthode sociologique n'est pas poussée jusqu'à son terme. Et le livre manque de réflexion théologique.

ZUSAMMENFASSUNG

Das Buch argumentiert gegen die vorherrschende Theorie deuteronomistischer Komposition, daß die Könige-Bücher das Produkt verschiedener nachexilischer Gemeinschaften sind, die versuchten, sich selbst im Lichte der überkommenen Traditionen zu verstehen. Es ist von Huizingas Definition von Geschichte als 'zweckorientiertes Wissen' beeinflusst, sowie von P. R. Davies' Vorstellung von der Schaffung der Geschichte Israels in der persischen Zeit. Die Könige-Erzählung ist eher als kulturell und institutionell anzusehen denn als das Werk eines Autors. Im Verlauf der Argumentation kritisiert der Autor wirkungsvoll Axiome der deuteronomistischen Theorie.

Die These des Buches ist, dass die Könige-Bücher die Bedeutung von 'Israel' selbst untersuchen. Im Verlauf der Untermauerung dieser These greift Linville Axiome wie die josianische Herkunft der Bücher oder gar die Vorrangstellung der Geschichte Judas an. Der Rezensent ist allerdings weniger von der These überzeugt, die Könige-Bücher verträten eine 'exilische' Form des Judentums. Die soziologische Methode ist nicht durchgängig angewandt worden. Außerdem kommt der theologischen Reflektion zu wenig Gewicht zu.

The aim of this book is to explain the usage 'Israel' in Kings as a function of a quest or quests for identity in Jewish community(ies) in the Persian period. Questioning the dominant hypothesis of an exilic 'deuteronomistic' authorship of Kings, he argues that a new paradigm is needed, with a strong sociological flavour (though he insists that he is not adopting this exclusively, wanting to draw also from literary studies). In his view, the history books represent ways in which communities well after the exile (probably in the Persian period) attempt to understand

themselves in terms of the past. His premise, therefore, is that Kings is the product of the search for ways of self-understanding on the part of possibly quite diverse post-exilic communities, trying to express themselves in terms of received traditions.

The theory behind his thesis owes something to J. Huizinga's definition of history as 'purposive knowing' (77), and also to P. R. Davies, who has found the portrayal of Israel in the History Books to be the creation of Persian period Jews seeking to establish their identity (P. R. Davies, *In Search of 'Ancient Israel'*, JSOTSup, 148, 2nd ed., 1992). Linville adopts a theory of narrative itself, according to which Kings is the product of society in a rather broad sense. Its narrative is cultural, institutional, public, setting up parameters within which people may understand themselves (81-82). On this view it is in principle difficult to describe the society of a presumed author.

In this context he offers a critique of the dominant deuteronomistic theory of the authorship of Kings, which has some cogency. For instance he argues, rightly, that the mere deployment of certain characteristic vocabulary is no sure guide to the location of a writing within a school of thought, a point that tells against a good deal of scholarly writing on Deuteronomy and the Historical Books. In his protest against undue scholarly certainty in locating narratives, in this case a tradition that has evolved from Martin Noth's single exilic Deuteronomist to the current dominant model of a Josianic edition, he hits a number of nails on the head.

The particular issue addressed is the usage Israel and Judah in Kings. This is certainly an area of possible confusion. Does 'Israel' refer, in any instance, to the northern kingdom following the division of the monarchy, or to Israel as a totality, including Judah? And what does it mean when communities that derive from Judah assimilate the name of Israel for their own sense of identity?

The meaning of the terms is then pursued exegetically, focusing on the united monarchy (and the term *nagid* in Samuel and Kings), the division of the kingdom, the dual kingdom, the fall of the two kingdoms, Josiah's 'purge' (this expression is preferred to 'reform'), the role of Egypt in Kings, and the understanding of the temple, with special reference to 1 Kings 8. In these sections there is much very useful exegetical work. The idea that Kings is exploring the notion of 'Israel' in a narrative in which the nation is divided, then

comes to separate violent ends, is interesting and fruitful. In connection with the promise of a 'dominion' for David (Hebrew *nir*, 1 Kgs 11:36 etc.), he suggests this means that David's rule can still be extended in principle to all Israel (163). In the story of the division of the kingdom he raises interesting questions. If Jeroboam was offered a genuine chance to rule not unlike that offered to David himself, how might he have proved faithful to the call? Should he have acknowledged the primacy of Jerusalem, and how could he have done so? In the confrontation at Shechem, was the rebellion against Solomon-Rehoboam confined to the north, or did it extend to Judah also, and if so how did Rehoboam enforce his rule there? And what is implied about the continuing relationship of the two kingdoms?

Linville shows that, contrary to the premise of the dominant critical view that Kings is essentially a pro-Josianic apologia, there is no clear preference for Judah here. Rather the narrative poses the question what 'Israel' ought to be. In fact, neither kingdom perfectly corresponds to such an ideal. 'Neither Israel nor Judah can really exist without the other'. . . 'While. . . greater Israel is reaffirmed in the midst of its political dissolution, it becomes a parody of itself, and as such, its new identity(ies) can hardly be stable' (p. 171). In the same vein, the reading of the account of Josiah's reform (2 Kgs 22-23) as naively pro-monarchical is rightly challenged, as incompatible with the unexpected early death of the king (226-41). Themes of exodus and prophetic preaching take their place alongside the Davidic motif (178), opening up more complex ways of reading the end of the stories of Israel and Judah. Judah's fall to Babylon is in an ironic way a new 'release' from Egypt (267). Finally, the temple-dedication narrative (1 Kgs 8) is rightly shown to put in question all symbols of permanence, and to recognize that all hope for the future resides in Yahweh alone (291). I am less convinced by his 'exilicist' interpretation of Kings. For example, his observation, correct in itself, that the close of the book (and 1 Kgs 8) harbours no hope of a return to the pre-exilic monarchical status quo, leads him to suppose that Kings legitimates and promotes an exilic form of Judaism. Even the account of Josiah's purge is understood in this light, for he sees it as forming a transition to exilic Israel (252). This seems to me to do insufficient justice to the perplexity in the book concerning the institutions of king and temple

and the underlying issue of land.

My chief reservation about the book, however, is what I think is a discrepancy between theory and practice. The sociological theory is expounded at some length, but in my view its validity is not demonstrated by the exegetical sections. In fact, in spite of the sociological theory proposed, what is actually offered is simply an alternative setting for the writing of Kings to the usual view of its composition in the exile. The execution of the thesis shows how difficult it is for works to free themselves completely from the critical quest of author and setting. For an author or authors in the exile Linville apparently substitutes an elite in Persian Judah, with Davies (95). While this must presumably be qualified by his understanding of processes of text production as intrinsically complex and irrecoverable (cf. 22), he resorts on occasion to terms such as 'the producers of Kings' (164, here with a clear implication of intentionality on their part), 'narrator/narratorial voice' (224), and he says in one place, 'the writer should be thought of as potentially more in control of the material' (242). And in general, in spite of his declared uncertainty about origins and intentions, he seems to have a good idea of what the text means!

In the end the two parts of the thesis are scarcely combined successfully. The exegetical parts are broadly convincing in their contention that Kings represents a way of understanding the exilic situation in the light of both Israelite and Judean heritage. But they

might have been offered more or less within the parameters of the usual critical view. The theory, elaborated initially at some length, hardly guides the exegesis. And the book ends abruptly with its final exegetical chapter, on the temple dedication, without an integrating conclusion beyond a page or so at the end of that chapter.

The sociological theory has also displaced theological reflection. It is noteworthy that in his opening explanation he says he will follow no single method, but will use insights from literary study as well as sociological, but omits theological interpretation as part of the whole. Theological ideas might well have helped in the attempt to understand the ambivalent usage of 'Israel' in Kings. Sociology no doubt has a place in interpreting texts from the past, but it should not be made to do everything. When he argues, for example, that 'the descriptions of Israel and its religion could be symbolic expressions of social boundary formation as opposed to ethnographic descriptions' (83), he overlooks the fact that Israel is never allowed to be a simple ethnographic term in the Old Testament's theology. It follows that there is no attempt here to take steps from exegesis to theological interpretation in any broader sense, whether as Old Testament theology or Biblical theology. This is a pity, as the author has uncovered much that is of use for it. I hope that some of his readers may take his cues.

Gordon McConville
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CONTENTS/TABLE DES MATIÈRES/ INHALT

Articles/Articles/Artikel

- | | | |
|--|------------|---|
| Galatians 2:14-21: A New Covenant Perspective | 105 | Wissenschaft am Scheideweg: Lesslie Newbigins 'Contextualization' Muster als Missiologie
<i>Mike Goheen, Redeemer College, Ancaster, Ontario, Canada</i> |
| Galater 2, 14-17: Eine 'Neuer Bund' Perspektive | | |
| Galatiens 2. 14-17: Une 'Nouvelle Alliance' perspective | | |
| <i>William Dumbrell</i> | | |
| Erweckliches und Außergewöhnliches im Leben der Freifrau Barbara Juliane von Krüdener | 117 | Orthodox-Evangelicals: Cooperation or Confrontation? 143
Orthodoxes—évangéliques: coopération ou opposition
Orthodoxe und Evangelikale: Zusammenarbeit oder Konfrontation?
<i>Paul Negrut, Oradea, Romania</i> |
| The Revivalist and the Extraordinary in the life of Baroness Barbara Juliane von Krüdener | | |
| Le mouvement de réveil et le Surnaturel dans la vie de baronnesse Barbara Juliane von Krüdener | | |
| <i>Debora Sommer-Mauerhofer, Luzern / Reussbühl, Switzerland</i> | | |
| Scholarship at the Crossroads: Exploring Lesslie Newbigins' Missionary Model of Contextualization | 131 | Signs And Wonders In The Early Catholic Church 90-451 And Their Implications For The Twenty-First Century 155
Zeichen und Wunder in de Fruhenkatholischen Kirche und ihre Implikation für den 21. Jh. Signes et miracles dans l'Église catholique ancienne, et leur implications pour le XXI ^e siècle.
<i>Nigel Scotland, Cheltenham, England</i> |

Book Reviews/Recensions/Buchbesprechungen 169

- | | | | |
|---|-----|--|-----|
| Willem A.M. Beuken: <i>Isaiah II.2: Isaiah 28-39 (Historical Commentary on the Old Testament)</i> | 169 | Ramstein, Christoph: <i>Die Evangelische Predigerschule in Basel: Die treibenden Kräfte und die Entwicklung der Schule</i> | 184 |
| Hetty Lalleman-de Winkel: <i>Jeremiah in Prophetic Tradition: An Examination of the Book of Jeremiah in the Light of Israel's Prophetic Tradition</i> | 170 | Anna Carolina Hirzel-Strasky: „Menschliche Werkzeuge göttlicher Erziehung“: <i>Die Evangelische Predigerschule in Basel (1876-1915) und ihre Schüler</i> | 184 |
| Markus Philipp Zehnder: <i>Wegmetaphorik im Alten Testament: Eine semantische Untersuchung der alttestamentlichen und altorientalischen Weg-Lexeme mit besonderer Berücksichtigung ihrer metaphorischen Verwendung (BZAW 268)</i> | 172 | Christopher Oldstone-Moore: <i>Hugh Price Hughes: Founder of a New Methodism, Conscience of a New Nonconformity</i> | 187 |
| Stephen I. Wright: <i>The Voice of Jesus: Studies in the Interpretation of Six Gospel Parables (Paternoster Biblical and Theological Monographs)</i> | 173 | Walter Hollenweger: <i>Charismatisch-pfingstliches Christentum: Herkunft, Situation, ökumenische Chancen</i> | 188 |
| Gill R Evans (ed.): <i>The Medieval Theologians: an introduction to theology in the Medieval Period</i> | 176 | William F. Mundt: <i>Sinners Directed to the Saviour: The Religious Tract Society Movement in Germany (1811-1848)</i> | 190 |
| Daphne Hampson: <i>Christian Contradictions: the Structures of Lutheran and Catholic Thought</i> | 177 | Andreas Baumann: <i>Die Apostelstraße. Eine außergewöhnliche Vision und ihre Verwirklichung</i> | 192 |
| Gordon Mursell (ed.): <i>The Story of Christian Spirituality</i> | | Matthias Pöhlmann: <i>Kampf der Geister: Die Publizistik der „Apologetischen Centrale“ (1921-1937)</i> | 193 |
| Meic Pearse: <i>The Great Restoration: The Religious Radicals of the 16th and 17th Centuries</i> | 180 | Stephen Parsons: <i>Ungodly Fear: Fundamentalist Christianity and the Abuse of Power</i> | 195 |
| Kurt Aland †; Beate Köster (Herausgeber): <i>Die Werke Philipp Jakob Speners: Studienausgabe. Band I: Die Grundschriften, Teil 2</i> | 182 | Josef Römelt, unter Mitarbeit von Michael Schramm: <i>Resignation. Perspektiven christlicher Verantwortung für Umwelt, Frieden und soziale Gerechtigkeit</i> | 196 |

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- **Galatians 2:14-21: A New Covenant Perspective**
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- ***Galatiens 2. 14-17: Une 'Nouvelle Alliance' perspective***
- **William Dumbrell**

ZUSAMMENFASSUNG

Der Hintergrund von Paul's Betrachtungen über die Beziehung zwischen Recht und Bund ist das Treffen von Peter und Paul in Antioch. Peter war von James und der 'Beschneidungspartei' unter Druck gesetzt worden, den Ungläubigen gegenüber weniger entgegenkommend zu sein. Paul's Hinweis in Galatians 2 auf 'Cephas' (Fels / Stein) ist ironisch gemeint. Rechtfertigung benötigt Erneuerung des

Geistes und daraus folgenden Glauben. Das Neue Testament, entgegen der Meinung vieler Forscher, wertet den Bund nicht ab, sondern sieht Rechtfertigung und Errettung in seinem relationalen Sinn. Seit dem Kreuz gibt es nur einen Weg der Errettung, aber 'sich in Rahmen des Gesetzes bewegen' bedeutet jetzt innerhalb des Messias-Bundes-Leuten bleiben. Traurigerweise hat Peter, in den Augen jüdischer Christen, die Auseinandersetzung in Antioch wohl gewonnen.

RÉSUMÉ

La réflexion paulinienne sur le rapport entre la loi et l'alliance a pour arrière-plan l'incident d'Antioche. Jacques et le 'parti de la circoncision' faisaient pression sur Pierre pour qu'il se montre moins accommodant envers les non Juifs. C'est par ironie que Paul mentionne le nom de Céphas ('pierre') en Gal. 2. La justification depend de la regeneration par l'Esprit et de la foi qui en découle.

Contrairement à ce qu'affirment de nombreux spécialistes aujourd'hui, le Nouveau Testament n'accorde pas moins d'importance au thème de l'alliance, mais considère la justification et le salut en termes relationnels. Depuis la croix, il n'y a qu'un seul moyen de salut, et l'observation de la loi consiste maintenant à demeurer dans le peuple de l'alliance du Messie. Malheureusement, Pierre semble l'avoir emporté aux yeux des Chrétiens d'origine juive.

The controversy described between Paul and Peter in vv. 11-14 developed in clear stages. The purpose of Peter's visit to Antioch was almost certainly pastoral and the controversy which it engendered was clearly well and widely known and its significance understood in Galatia. Presumably Peter had come as a result of normal Jerusalem practice to visit contiguous developing Christian centres. Hellenistic Jews¹ had commenced the mission to the Gentiles at Antioch, Acts 11:20, and the names of the early Antioch leadership (Acts 13:1-3) are all Jewish. Peter would

have stayed at the home of one of the Jewish Christian leaders in Antioch having little opportunity apart from fixed occasions for fellowship with Gentiles.²

If Tarazi's³ suggestion of a Lord's Supper setting as providing the occasion to which Paul is referring is plausible, it would have made the offence of Peter all the more calculated and distressing. But probably a more normal table fellowship occasion is in view. At first in coming to Antioch, Peter began to eat (v. 12 imperfect) freely with Gentile Christians in line with his own indicated stance in Acts 10:1-11:18, when

impelled by the activity of the Spirit he had witnessed in the Cornelius incident (Acts 10:44-45). Later after this incident, Peter freely endorsed the merger of Jews and Gentiles in the one faith, a merger which had already taken place in Antioch and elsewhere (Acts 15:7-11). Then, after the arrival of a delegation from James,⁴ Peter took note of himself as a Jew bound by culture and convention, and separated himself gradually.⁵ Perhaps he had in mind withdrawing from sharing fellowship with Gentiles by degrees. This was not only inconsistent with his confessed convictions (Acts 11:1-18) but it was to treat the Gentiles at Antioch as second class Christians.⁶

The purpose of the arrival of delegates from James or merely some belonging to his party is not easily explained. Peter as an eminent Jerusalem representative was already in Antioch, presumably requiring no more support. Since the position of the group from James needs to be correlated with James' later attitude in Acts 15 to Jew/Gentile fellowship, we may suppose that Peter had gone beyond the limits of permitted Jewish-Christian toleration in his relaxation of strict torah conformity. It is hard to imagine that in the volatile situation in Antioch, in the presence of many Jewish Christians and on a matter on which feelings were running high, Peter would have totally abandoned Jewish food law practice.

Concerning the application of the food laws generally, matters of interpretation of what later came to be the Jerusalem concordat would no doubt have lead to ready tensions on both sides.⁷ Peter was conceivably under great pressure, fearing the reaction of the influential circumcision party in Jerusalem. Their sensitivity to the question may have been communicated to Peter by the dispatch of the group, but at the same time Peter would have been subject to pressure from the Judaizers at Antioch itself. The reason presented for Peter's change of heart was his fear of the circumcision party. This must represent the group from Jerusalem and James, since Peter's defection follows upon their arrival. The other less likely possibility for 'the circum-

cision faction' of v. 12 was Jews generally in Palestine whose reaction to the emerging Christian movement in the tense political times was well known.⁸ No doubt, however, elements of the dispute would have reflected the fierce Jewish nationalism of the forties and fifties which led to harsh treatment of a Jew who associated with Gentiles.⁹ Perhaps the Jerusalem sentiments were that while Gentiles were free to forego law obedience, Jewish Christians were not. Under pressure from the Jerusalem group, and since *ap' Iakobou* suggests sent by James, Peter gradually withdrew from fellowship with Antioch Gentile Christians.

For Peter, of course, as the preeminent figure in Jewish Christianity, much depended upon Jewish goodwill. But other Jewish Christians (v.13), in fact all the other Jewish Christians at Antioch, followed him. They must have looked to his leading since, if they had previously condemned him, they took no action themselves until he himself had moved. As a result the church split into factions, with even Barnabas defecting v. 13.

This dissimulation that some who were Jews by race were requiring Gentiles to live like Jews, finally occasioned Paul's confrontation of Peter directly (face-to-face), perhaps when Peter's gradual withdrawals had reached a decisive point. Gal. 2:14b, reporting the Jew to Jew exchange before the Antioch congregation (v.14) for Peter's inconsistency, indicates that Peter, as a result of the Cornelius incident, normally lived non-Jewishly when in Gentile contact. Paul was incredulous: 'If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?.'(v.14)

Paul's intervention was critical and directed at keeping the Gentile mission on course. He knew the point which was involved, from his own Jewish past. He recognized that as a result of Peter's encounter with Cornelius, Peter intellectually must concede his point. He was also conscious of the pressure under which Peter laboured. But Paul saw precisely that the character of the gospel was at stake¹⁰ and this led to the open confrontation which

v.14 reports. Peter is referred to extraordinarily by the Greek dative as *toi Cephas*, the Cephas. Paul must, as Tarazi¹¹ suggests, be insinuating acidly here that Peter has belied his position of Christian pre-eminence as the Rock, the champion and inaugurator of the gospel at Pentecost. Paul, however no doubt understood the issues involved on both sides. From v.15 onward, when the issue is continued, it moves beyond the personal.

Paul's Personal Affirmations: 2:15-21

Paul in v.15 seems not to continue the controversy since the verse lacks a connective with v. 14 and Paul in vv. 15-21 does not to refer specifically to the debate with Peter which now serves as a background to what follows. Paul with his 'we' of v. 15 is continuing a Jewish perspective. He is probably, bearing in mind the nature of the table fellowship controversy, continuing to refer to Jewish Christians also in vv.15-21 about the changed theological position for Jews consequent upon the death and resurrection of Christ.

The understanding of Paul's audience here is critical to the interpretation of what follows and the details of v.16 particularly, cannot be treated as if they were a general theological pronouncement on the question of works versus faith. Paul is here speaking to Jews whose Christian faith is the logical and necessary extension of their Jewish faith.¹² Paul is discoursing inner-Jewishly and the terms in the critical verses which follow must be understood in that light. He will defend the position arrived at in 2:15-21 in detail in Galatians 3. Verses 15-16 establish points of agreement between him and Jewish Christians generally (and Peter!) while vv. 17-18 indicate the points of disagreement which will be taken further in argument, particularly in ch. 3.

The past situation is put succinctly by the introductory phrase of v.15. Paul and his addressees were Jews by nature i.e., by birth. Jews by birth were deemed members of the Mosaic covenant, cut off later in life only by unconfessed premeditated sin and then, although the position is uncer-

tain, reinstated by the national sacrifices offered on the Day of Atonement, presumably if contrite and confession and personal sacrifice for sin followed. Acceptance within the Mosaic covenant was understood to provide assurance of eternal life in the world to come. The other great division of humanity were Gentiles, who, cut off from the Mosaic covenant, the law and the system of atonement, in eyes of the Jews were unrighteous, and thus sinners. We are not, says Paul, as he uses the contemporary labels of Mosaic covenant membership, lawless people, covenant outsiders, i.e., Gentile sinners (v.16). In the Synoptic Gospels, the term 'sinner' is often used culturally as a description of persons whose conduct or manner of life causes the opponents of Jesus to put them out of covenant connection.¹³ In the established parlance of the day, the 'sinner' was one who forsook the law and who did not seek God's statutes.¹⁴

But, v. 16, the situation has now changed with the death of Christ. Here a difficulty for interpretation is posed by Paul's use of Greek *dikaioutai* 'is justified', 'is right-wised'. The relevant verb *SDQ* in the OT means 'be righteous' (Qal); to declare righteous (Hiphil).¹⁵ It is widely agreed that justification or righteousness in the Old Testament is a relational term referring to conformity to a norm. In the OT this norm, most usually, is the covenant relationship. When the covenant relationship is correctly expressed by Israel or by individuals within Israel then the respondent concerned is said to be righteous or to have acted righteously. Consequently, righteousness in theological use in the OT has reference to a status of standing within the Sinai covenant relationship. God's righteousness is his fidelity to the same relationship expressed either in blessing or judgment. In Gen 15:6 a major point of Pauline reference, Abraham's relationship was right when he trusted God's promises. He was thus justified or declared to be righteous, i.e., his conduct was evidence of a continuing covenant relationship. Though the covenant was not formally and reassuringly affirmed until Gen 15:18 its promise structure had begun with

Abraham's call and commission in Gen 12:1-3. Paul in his use in v. 16 of the verb *dikaioo* in the three occurrences, clearly refers to new covenant standing for which the verb may speak. Additionally, he is speaking within the framework of a post-cross situation since the problem in the section concerns the relationship of Gentiles generally to Jewish law.

Justification or righteousness in the Old Testament and Paul is a statement of divine acceptance. The change of status to which justification in the initial sense of covenant entry refers, depends upon the prior work of the Holy Spirit in regeneration. Justification in New Testament terms thus becomes the descriptive term which recognizes the change of status brought about by the action of the Holy Spirit in rebirth. To judge by the word use, justification does itself not refer to the act of rebirth; simply to the change of status acquired by rebirth. But justification may be used by Paul in the more general sense of the continuing or even of the final relationship resulting from the Parousia judgment. Paul thus uses the term to accommodate all three aspects of the continuing salvation process. The Pauline view is that justification is not simply a past or present event but embraces also the future¹⁶. Strictly, justification is the verdict to be pronounced at the last judgment brought forward. God declares in advance that those who are in Christ are in the right. Justification is not forgiveness, but a favourable verdict pronounced as a result of forgiveness. The justified are those in the new covenant and those in the covenant have been forgiven. For Paul, justification recognizes what has taken place on the basis of faith and faith is the evidence of the Spirit's work having begun in the life. The continued biblical emphasis is that faith is not something that the sinner initiates but is the evidence that grace has already been received. Irrespective of the fact that the New Testament language in regard to faith is often instrumental (*diapisteos*) the united biblical witness is that faith is not a human initiation. Conceptually then faith precedes justification. Justification declares that regeneration has had

its effect and sanctification completes the work of regeneration. Justification is the declaration that the believer is regenerate and regeneration is the means whereby I become 'in Christ'. Justification is not a legal fiction, it is neither imputed nor imparted but is a declaration that I am in the covenant.

Paul in Gal. 2:16 by the tenses and content of the verse is pointing to the post-cross situation, and drawing on the reality and logic of the course of salvation history. He is speaking, as the tone of the verse and the context implies, to Jewish Christians in terms of what is generally accepted and understood and he is speaking of what it now means to have new covenant membership. It was understood by Paul (and Peter?) that there was no automatic transference from Sinai to the new covenant. The Christian understanding was that with the rending of the veil precluding entrance to the Holy of Holies at the moment of the death of Christ (Mark 15:38), the Temple and Jewish institutionalism had been divinely discarded and the new covenant, the covenant of the new age had been inaugurated. Covenant access was no longer a matter of racial privilege but now entirely through grace revealed in faith. The old world-system with its values had collapsed and now in Christ there was admission to a new world, a new creation.

There is a reluctance, however, in New Testament studies to give the covenant notion its full New Testament due and a tendency perhaps to suppose that Biblical covenants more regulated Old Testament experience than New. But the covenant notion is basic to the whole Bible, not just the Old Testament and the distribution of the word covenant within the New Testament documents compares very favourably with the Old Testament where, as we know, it was a largely assumed and seldom articulated concept

Jesus instituted a new covenant in his death (Luke 22:20), i.e., to come into being as a result of that death. When giving his most extensive definition of his ministry, Paul declares that he is a minister of the New Covenant (2 Cor 3:6). This supposes that his offer of the gospel means an offer

of entrance into the New Covenant. The most extensive treatment of the New Covenant is in the Epistle to the Hebrews where the expression 'first' covenant (9:15) presupposes the operation of an analogous 'second..'. Within the same verse this 'second' covenant is called the new covenant again supposing that the first is the 'Old Covenant'. The expectation under the original Abrahamic Covenant was the inclusion of all the families of the earth. It is to these expectations that Galatians 3 responds.¹⁷ Covenant always remained for Paul an unquestioned assumption through which everything else was experienced. Paul had belonged to a covenant community. He had been circumcised on the eighth day of the people of Israel of the tribe of Benjamin a Hebrew born of the Hebrews Phil 3:5. As touching the law, Paul was Pharisee, a son of Pharisees Acts 23:6. Circumcision, Hebrew, Torah, Sabbath, Food Laws, Works of the Law, are all terms only understandable within an assumed covenant framework. Paul tells us that he had advanced in Judaism beyond his contemporaries, Gal. 1:14, and this must have been in Torah understanding, commitment to it and expression of it. Torah, the standard for God's people Israel, and covenant were inextricably related terms. The one demanded and presupposed the other. The community of the covenant embraced those who accepted the Torah and whom the Torah bound to God. But the new covenant structure had not been built around the Torah but around Christ. The new covenant community of faith was now those whom Christ had called. Paul understood his missionary role from Isa 49:6 where the servant ministry was to raise up the tribes of Jacob and also to be a light to the Gentiles so that the salvation of God might be reflected to the ends of the earth. Covenant in fact could be claimed to have provided the centre for Paul's theology since his ministry was to the Jew first, and then to the Greek (Rom 1:16, 2:9,10.) in theological dependence to the OT charge to the servant (Isa 42:6, 49:6).

The Old Testament covenant affiliation in its commencement was presumed by birth into Israel, later to be confirmed and main-

tained by conduct. In the New Testament, the New Covenant position becomes a little more complex. The Greek verb *dikaioo* is correspondingly used to refer to both covenant entry where it would normally be rendered 'justify' and continuing covenant status where the noun *dikaiosisune* would customarily be referred to as 'righteousness'. In Paul's argument in Galatians he will refer to both covenant entry and continuance and the use of the same verb to do this. This can and has lead to confusion. While the noun *dikaiosisune* 'righteousness' is normally used in an ethical sense, we must be careful to understand that it is a reference to conduct which may be otherwise described (good, just, compassionate etc.—the normal components of the fruit of the Spirit). Such conduct provides the Christian subjective assurance of continuing New Covenant membership. However, *dikaiosisune* 'righteousness' itself is not strictly an ethical term but a relational term and refers to conduct appropriate to and indeed required by the covenant relationship. We are not perhaps accustomed to thinking of ourselves as members of the new covenant and we need to remind ourselves that the Bible is structured in its history of salvation presentation by a series of covenants. Such covenants form the progressive promise structure by which finally the advent of the New Creation, the kingdom of God, the New Jerusalem, the New Eden, all figures for the same reality viewed from different aspects, is realized. It is rather an unhappy historical accident that the biblical nomenclature stands at Old and New Testaments instead, or rightly in terms of the biblical background and Latin options, of Old and New Covenants.

Paul, 2:16 says that new covenant acceptance is not maintained at any stage (*dikaiooutai*, present,) by 'works of the law'. It is tempting in a flat non-contextual reading to take this Pauline statement as a recognition of the general biblical truth that salvation is by faith and not by human effort. But biblical interpretation is wedded to the use of words and phrases in social and historical contexts, understanding by the term context all the factors which bear

upon a context. The phrase of extreme importance to Paul 'works of law', is insistently repeated three times in v.16. 'Works of the Law,' a phrase met in Paul for the first time, does not refer to human effort in general. It has been correctly identified by Thomas Schreiner¹⁸, as works done in conformity to the demands of the Jewish Torah, i.e., expressions of requirements within the framework of membership the Sinai covenant. So far as the content of 'works of the law' is concerned, Schreiner¹⁹, points out that an understanding of it cannot be solely focused on the Jewish identity markers of circumcision, food laws and Sabbath as James Dunn has suggested for Galatians. But in this inter-Jewish Christian context by which the Pauline meaning for the phrase in its first Pauline use must be established, a general debate between two Jews on works versus faith for covenant entry or covenant continuation would seem to have no point. The clear Old Testament position is that law responds to grace but does not initiate it, and there is nothing to indicate that this position changed between the Testaments. The place of Jewish law performance, even the most misguided legalistic law performance and certainly very much of Jewish torah performance was legalistic, was to respond to grace by maintaining the covenant. What upholds justification as well as initiating it will be faith. Admittedly faith will show itself in 'works' of the 'law' since under the new covenant as well as under the old covenant what demonstrates faith is obedience to the will of God. In both old and new covenants what facilitated obedience, in my judgment, was the law in the heart of the believer, put there by the Holy Spirit in both Testaments. Of course, this last assertion needs to be explicated but that requires another occasion.²⁰

It is possible to argue that the dispute in 2:11-14 was clearly about conduct within the sphere of grace, about covenant retention, not about the basis of entrance. Indeed within the context of this inner Christian dispute about table fellowship between Jewish and Gentile Christians this view would make better sense. The present passive of the verb in 16a permits this. Our

difficulty in being absolutely certain as to what Paul is referring to, is occasioned by our lack of knowledge of what is in Paul's mind by 'might be justified', i.e., by the use of the aorist passive infinitive in v. 16 after his use earlier in the verse of the present passive. After the sequence of the durative present *dikaioutai* and the constative aorist indicative of *episteusamen* the future passive in 2:16c *dikaiothesetai* might refer to the final result and thus to final justification as opposed to initial covenant (*episteusamen / dikaiothomen*) entry and its maintenance (*dikaioutai*). In this case we would have all three aspects of the Pauline approach to justification surfacing in the verse with finally the future passive of the verb *dikaiothesetai* operating as a summarizing statement.

Works of the law, however, do not win grace, at best they are simply the evidence of a grace impelled life. They cannot thus be a condition of covenant entrance which is by grace. The place of the law in both Testaments is ideally in the heart and in the few occasions in the nationalistic Old Testament when attention is drawn to the conduct of the pious, this is clearly attested.²¹

Thus the phrase 'works of the law' is not a generalized term for self-effort. It has a definite reference to a Sinai covenant connection and membership²². This is what we might expect in the continuing discussion of the fall-out from Antioch. Paul does not feel any need to particularize *nomos*, since for Paul there is only one law, the Mosaic law. It is extremely doubtful whether Paul ever uses *nomos* other than in that sense. In the course of time obvious markers of Jewishness such as food laws and circumcision and Sabbaths became the flag leaders for law observance, but the ongoing concern of Galatians is directed towards whether Mosaic covenant legal obedience is required of Christian believers for entry or continuance in the covenant. This is a question which Paul will take up in detail in Galatians 3.

Paul in 2:16 is thus referring to the covenant transformation now being expressed by Jewish Christians and now required by Jews, the move in the light of the death

of Christ from Sinai to the new covenant. Such a move may not have been a matter of considered personal reflection for early Jewish Christians and the issue would not have arisen until the question of Gentile acceptance had to be faced. Paul's point is a simple one but a vital one. In an era when by virtue of the continued existence until September AD 70 of the Jerusalem Temple and the Jewish covenantal institutions, Paul is arguing that no connection with the Mosaic covenant and its very specific intentions, in a new Christian era, is either legitimate nor necessary. One gathers from Galatians 3 specifically that Jewish Christians were placing undue emphasis upon continuity and seeing Jesus and his work as extending the legitimacy of the Sinai Covenant and its institutions. The profound appeal of the continuing Jewish Temple cult is clear from the Epistle to the Hebrews where the author lays heavy stress upon the present Christian blessings of sanctuary, altar, priesthood, Day of Atonement and sacrifice as alternatives to Jerusalem.

Paul is not generalizing in Gal. 2:16a about salvation in Christ, but is specifically referring to a post-cross issue which has come to light in his difference with Peter at Antioch. What is in Paul's mind is the divorce which must be made between the old age and the new. Jews and Gentiles under the new covenant are saved in precisely the same way, by faith in the person and work of Jesus. Salvation is no longer assumed as a result of race. Since the death of Christ, no longer was it necessary for Gentiles to be incorporated into Israel's institutions and culture to be covenant members. It is in this sense that Paul speaks about the impermissibility of justification being linked to the works of the law. Nothing for covenant entry is to be added to the sole requirement of faith in Christ. Forgiveness and the consequent justification must now come through the acceptance that Jesus in his death provided by his great Day of Atonement into which (cf. Rom 3:25) all of Israel's yearly legitimating Days of Atonement had been incorporated. The preliminary step for Jews of faith in Christ must now be made for there

was no automatic progress from the old Covenant to the new. Jews (*'even we'*, v.16) as well as Gentiles must now come into covenant connection by the way of faith in Jesus Christ.

In Paul's second reference to justification in 2:16b and its basis, *pistis* lacks the definite article indicating the probability that the following genitive is objective since the article before *pistis* invariably denotes a subjective genitive if the genitive case of the noun follows the article. I. Y. Hong²³ rightly suggests that there is no clear reference to Christ's faith in Galatians in *pistis Christou* phrases but only to Christian faith. All the *pistis Christou* phrases in the letter lack the definite article. A subjective genitive for *Iesou Christou* is not called for here since the issue is the necessity of Jewish belief in Christ (*'even we believed on Christ'* RV). It may be that in 2:16c in the third reference to justification, Paul looks at the whole salvation process from inception to final reception. In any case his general statement of the works of the law playing no part in justification is true. More probably his phrase, however, is the reiteration of emphasis to conclude the verse.

The Old Testament position on the relationship of law and covenant entry is clear. Since the Mosaic Law came initially as a response to the relationship concluded on the basis of grace extended by God no one could be (or ever was) justified before God on the basis of the law. Grace operative in the exodus redemption had led to covenant entry or justification. Likewise the Christian new exodus, the death of Christ had been productive of a new covenant in which apart from law (Rom 3:21), covenant entry was offered on the basis of belief in the deity of Christ and in his finished work (Rom 10:9). In any case, it was never the Old Testament case that one could rely on the works done in response to the law alone for covenant membership since the presence of the system of sacrificial atonement underlined the personal reality that perfection under the law was never attainable. Israel always understood that obedience needed to be supplemented by the continued grace of forgiveness. The situa-

tion is precisely the same under the new covenant (cf. 1 John 2:2). James Dunn has rightly stated that the argument in Romans and Galatians is not about how salvation can be had but about how Gentiles can be included in the Messianic community.²⁴ Paul knew, as well as Judaism at large did, that the law under the Mosaic arrangement was easily and readily infringed.

The altercation at Antioch was caused by Jews who had refused to see the work of Jesus Messiah as terminating the Sinai covenant and as determinative of a new covenant relationship. Indeed they had probably endeavoured to fit Jesus into the Sinai compact which they saw as continuing. The Judaizers who were extremely active in Galatia probably saw Christ as affirming the law and strengthening Sinai. But both Judaism and the Christian Jews in Galatia as opponents failed to appreciate that the crucifixion of Jesus irrevocably ended the Mosaic covenant. For Christ by his atonement had removed the curse of the law from Israel, had established the nucleus of a restored Israel through whom the inaugurated New Covenant could be offered to all humankind. Still attempting to live under the Sinai arrangement but with no arrangements now for the remission of sins, Jews who refused, in effect, to come across to the New Covenant from the Mosaic are all under the curse invoked in Deut 27.26.²⁵

Paul will draw out the illogic of the Judaizing position, in Gal. 3. In acknowledging the need for justification in Christ but at the same time by endeavouring to impose Mosaic covenant law on the Galatians, the Judaizers were given impetus by positions such as Peter's at Antioch. At the same time, apart from anything else, on the best construction possible, the Judaizers are shown by Paul in Gal. 3 to be in serious theological confusion. By their demand for the imposition of the Mosaic Law on Christian converts they were in fact making a demand for Christian incorporation into the Mosaic and Sinaitic structure. In their particular demands in Galatians for circumcision, food laws Sabbath keeping etc., they were not merely making

demands for the acceptance of Mosaic law in terms of ethical principles. They were assuming the continuance of the Mosaic covenant and insisting upon its continued recognition. This was a serious category mistake which presumed the continued existence of institutions whose validity had been decisively ended by the Cross. That is why in Galatians 3 the Abrahamic connection and a requisite understanding of what Abrahamic sonship meant was so critical to Paul's presentation.

Paul does not deny the place of law as God's revealed will to which new covenant obedience, prompted by the gift of the Spirit, must respond and this becomes clear in his treatment in Galatians 5-6 of the ethical response required to sustain New Covenant membership. In Gal. 3.12 Paul makes it clear that the law and faith belong to different orders and have different roles. Paul points in Gal. 3 to what had been the role of the Mosaic Law as assuming prominence in covenant maintenance, not in covenant entrance. In terms of the Christian analogy which may be drawn from this, the order is the same. Faith indicates the fact of new covenant membership, law-keeping through faith the subsequent response to covenant membership. Faith not only makes possible the onset of the relationship but then provides for the obedience which stems from faith itself (Rom 1:5), an obedience mandatory for covenant continuance.

Gal. 2:17-18 then proceeds to cover what will be the points of contention in the ongoing covenantal argument. Paul states the charge levelled against him v. 17 and then v. 18 refutes it. 'If in our effort to be justified by Christ' is the first clause, the second is 'we ourselves have been found to be sinners' with the conclusion; 'is Christ then a servant of sin?' Again this verse must be interpreted within the flow of the context. Paul now is talking about life within the Christian covenant moving on from its reception, discussed in v. 16. This assertion that Christ becomes under the Pauline doctrine of justification a servant of sin seems to have been the substance of a serious charge that Paul's gospel leads to disregard of the law and thus to antinomian-

ism. The key to the interpretation in V.17 is the meaning of the word 'sinners'. Paul is not speaking of an initial response to the gospel here, which places Jews on the same footing as Gentiles for acceptance, as sinners. He is not looking back to a conversion experience. Again it would hardly be the case that in that regard, Christ could be thought of as a minister of sin. Rather as redeemer, he was a revealer of sin and its forgiver. Christ on this level receives sinners but does not promote sin, which the phrase 'servant of sin' naturally might suggest. Only on a biased ethnic point of view could the charge be levelled that faith in Christ provided a stimulus to covenant-breaking. For the noun 'sinners' in v. 17 has covenant connection in mind. The text supposes a judgment on faithful Jewish Christians who are now members of the new covenant. They recognized that they could not find Christian justification in their continued membership of the Mosaic covenant. As a result of relinquishing strict adherence to the Mosaic law, perhaps in table fellowship association with Gentiles, they had in strict Jewish eyes had placed themselves in the position of Gentiles who were, on a Jewish construction, outside of the Mosaic covenant. On such a strict Jewish view, Peter's action in eating with Gentiles put him on their level, as outside of the covenant and thus a sinner. If the then Jewish cultural definition of sin and sinners as non-Jews is on view, then Paul's answer at the end of v. 17 is absolutely correct and covers both clauses of the verse. It is the stock one which Paul applies to a theological question whose conclusions must be rejected. Of course not! (v.17), absolutely not! It is not the case that we are sinners nor that Christ is the minister of sin! We are only so in terms of ethnic presuppositions!

Verse 18 is Paul's countercharge. What is torn down is not the law but the old covenant. The allusion to Jeremiah's key motif in Paul's 'building and tearing down' is unmistakable. For Jeremiah, in plucking up and breaking down, destroying and overthrowing, building and planting (cf., Jer 1:10,12:16-17, 18:9,24:6,38:4,28, 40:7,49:10, 51:34), God was at work in the

Israel of Jeremiah's time to establish a new covenant community through exile and restoration.²⁶ Paul's vision like Jeremiah's rejection of the royal priestly ideology of the Jerusalem establishment, anticipates the end of one age and the emergence of a new.. Jeremiah anticipates the change that judgment and exile must bring to Israel, Paul looks back to Israel's theological exile ended by the incarnation, death and resurrection and to a new period of restoration through a restored Israel having emerged.

Jeremiah's use of the metaphor also appears in Jer 31:28 a context contiguous and closely parallel to the new covenant context of Jer 31:31-34²⁷ The exile of Judah begun in 587/6 B.C., was the beginning of the tearing down of the old community completed at length by the cross. The 'planting' or 'building' of the new community in Christ continued on the OT foundations of remnant Israel and took eschatological shape with the resurrection of Jesus. By the death of Jesus the new covenant has replaced the old and the old cannot now be revived. To attempt to revive the old is to transgress the new.

The word *parabates* is important here. Its meaning refers to a transgression of some moral standard or expectation.²⁸ 'Transgression' is an offence against some understood relationship, here in Paul's mind the new covenant relationship established by God's eschatological purpose having been advanced in Jesus. When *parabates* refers to the transgression of the law it is completed by the addition of the word *nomos*. Peter's transgression was not against law but against God's gospel of free grace. Paul is saying that to revert to what has been torn down would make him a transgressor of the changed shape of God's new covenant purposes. So to revert to the keeping of the nationalistic Jewish law for Peter in this new Christian age is what really breaks the new covenant as Peter's 'transgression' in v.14 had done.

In v.19 (cf. *gar*), Paul explains the logic behind both v. 17 and v. 18. He is still speaking of Jewish Christian faith and sets forth his own example of the Jew now in Christ. Since he is in Christ, Christ's abolition of the Mosaic covenant by his

death meant Paul's (and Jewry's) death to the law. So he can say I through the law's exacting in the cross the penalty of its transgression, have died to the law. I no longer have an obligation to Mosaic Torah.. Paul is not referring to a subjective experience of his realized inability to meet the law's demand. The terminology is not figurative but literal. Paul's death took place in Christ through Christ's crucifixion which exhausted the curse of the law placed upon Judaism and upon the human race. In Christ who died as Israel and Adamic humanity condemned by the law as sin-bearer, Paul also had died. But all in Christ are now made alive, in Christ as the Second Adam and life-giving Spirit (1 Cor 15:45) for risen with Christ Paul had died to the past with all its claims. For Jews, the law proclaimed the death of all those who stood under the old covenant. The building of the new age meant the tearing down of the old covenant This is the narrower point that Paul is making in this inner Jewish argument. The Law pronounced a curse on all Jews but Christ bore the curse (Gal. 3:13) for them all. In the larger sense Paul represents the new covenant community whose restoration had been accomplished through Israel's death in exile since the Deuteronomic promise/threat of blessings and curses was expressed in terms of Israel's life in the land or death through expulsion by exile.²⁹

Paul and Jewish Christians were bound up in the eschatological dimension of the cross. Through his incorporation into the body of Christ, Paul had become a participator in all that Christ had done and all that Christ now was (cf. Romans 7:4 'Wherefore, my brethren, ye also were made dead to the law through the body of Christ' RV).. The perfect tense of 'have been crucified' v.19 points to the permanent position of the Jewish believer as regards law under the Old Covenant.

Verse 20 continues the thought of v. 19 and explains what it means to live to God. Paul now lived a new life, the communicated spiritual life of the Second Adam, expressing by faith the new life of Christ within him. But he needs to add that the life which he now lives is still life within

the sphere of flesh, in all its weakness and fallibility, in all its proneness to sin. The power of the cross has not removed that but has counteracted it. The new life comes to Paul communicated as it must be by faith in the Son of God, since the total reality of the new life awaits the transformation at the Parousia. Again the 'faith of the Son of God,' in which he lives *en pistei zo tei tou huiou tou theou* refers to Christian faith exercised, not Christ's faithfulness since the relative clause 'who loved me and gave himself for me' which immediately follows defines the content of the faith.³⁰

No connective introduces Gal. 2:21 which, as *asyndetos* sums up the entire discussion. The grace of God has been strikingly demonstrated in the cross. Paul's conduct and his gospel proclaim that, they do not nullify it. 'Through (the) law' of v. 21 is to be identified with the 'works of the law' in v.16. Paul is summing up the Jewish Christian position under covenant in this verse. As Paul has pointed out elsewhere a true covenant connection (righteousness) could not be maintained by legal obedience to the law but always by faith in God's provision consequently expressed in obedience (Romans 3:27). It is the attempt to attain continued righteousness/covenant membership through the now defunct Mosaic covenant that nullifies grace (21b).

Peter's confusion at Antioch had given support to the attempt to continue a way of life whose base had been entirely removed. If covenant membership in the post-cross age came through what had already been revealed prior to the incarnation, then Christ's death had been irrelevant. It is upon this carefully argued base that Paul will proceed to argue for Christians in Christ as heirs of the Abrahamic Covenant in Gal. 3

Paul must be read from the dimension of the flow of salvation history. It seems to me, however, that no great final damage to the faithful believer is done if this caution is not observed. But a flat reading of Scripture fails to reveal the intense inner connections between the Testaments and the wonderful coherence of the careful biblical presentation of the divine purpose to move

humanity from Eden to the New Eden. This movement is the concern of the chain of covenantal promises given in Scripture and it is to this consistency that Paul is appealing in Gal. 2:14-21.

The fact that Paul does not mention the outcome of the dispute with Cephas suggests that he did not win the day. The Jerusalem pressure on Jewish Christians to exercise strict legal obedience when eating with Gentiles probably prevailed. Jewish Christians probably followed Peter's example. Jewish Christians also still continued to recognize the final doctrinal and legal authority of the Jerusalem church. The controversy at Antioch logically sets the scene for the doctrinally critical covenant chapter of Galatians 3 where the Jewish Christian/Gentile relationship is finally reviewed.

NOTES

- 1 Paul Nadim Tarazi, *Galatians: A Commentary* (Orthodox Biblical Studies; Crestwood, NY: St. Vladimir's Seminary Press, 1994) 75.
- 2 Tarazi, *Galatians* 75.
- 3 Tarazi, *Galatians*, 75.
- 4 Page 46 reads *tina* which could be neuter plural and thus a reference to the decrees of Acts 15. The decrees, however would call for some compromise on the part of the Gentiles in table fellowship but not a Jewish withdrawal. If the Antioch incident is post Acts 15 however, Peter's withdrawal seems all the more perplexing. I retain tines and suggest the incident occurred before Acts 15.
- 5 *Hupestellen* — withdrew by degrees or by stealth.
- 6 Tarazi, *Galatians* 78.
- 7 J.D.G. Dunn, *The Epistle to the Galatians* (Black's New Testament Commentaries; Peabody: Mass: Hendrickson, 1993) 122.
- 8 R.N. Longenecker, *The Epistle to the Galatians* (Word Biblical Commentary 41; Waco: Word Books, 1990) 74.
- 9 R. Jewett, 'Agitators and the Galatian Congregation' *NTS* 17 (1970-71) 204-206.
- 10 The fact that he can allege this seems to point to an agreement with Jerusalem on the substance of the gospel. Cf. J.D.G. Dunn, *Galatians* 127.
- 11 Tarazi, *Galatians* 82.
- 12 J.D.G. Dunn, *Galatians* 133.
- 13 The well-established character of this understanding is reflected in Luke 6:33 'even sinners do the same,' when compared with Matt 5:47 'even the Gentiles do the same'.
- 14 J. D. G. Dunn, 'The Incident at Antioch (Gal. 2:11-18)' *JSNT* 18 (1983) 27. Dunn cites Ps 118:53, 155 LXX and notes the parallelism in 1 Maccabees between sinners and lawless men (1 Macc 1:34, 2:44). On sinners as a synonym for Gentiles, cf. Isa 14:5, 1 Macc 2:44 Pss Sol 1:1, 2:1 Matt 26:45, Longenecker, *Galatians* 83.
- 15 K. L. Onesti and M. T. Brauch, 'Righteousness, Righteousness of God', *Dictionary of Paul and his Letters* (Leicester: IVF, 1996) 829. Only rarely does the Hebrew verb mean 'make righteous' and when it does it means to restore to a position within the covenant.
- 16 See James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids/Cambridge: Eerdmans, 1998) 386.
- 17 N.T. Wright has suggested, on Old Testament analogies, that the best rendering of Paul's *dikai*—language in the New Testament is membership within the (New) Covenant). N. T. Wright, 'Curse and Covenant: Galatians 3: 10-14' in *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Edinburgh: T & T Clark, 1991) 154.
- 18 Thomas R Schreiner, *The Law and Its Fulfillment: A Pauline Theology of Law* (Grand Rapids: Baker, 1993) 44-59, especially 41-45.
- 19 Thomas Schreiner, 'Is Perfect Obedience to the Law Possible? A Re-Examination of Galatians 3:10', *JETS* 27 (1984) 264
- 20 The evidence for this assertion is marshalled in my *Covenant and Creation, A Theology of Old Testament Covenants*, Exeter: Paternoster, (1984), 180.
- 21 See my *Covenant and Creation* (Exeter: Paternoster, 1984) 179-180 and the texts there cited.
- 22 A. del Caneday, 'Redeemed from the Curse of the Law: The Use of Deut. 21:22-23 in Gal. 3:13', *TrinJ* 10 (1989) 194 commenting upon the analogous phrase in Gal. 3:10 notes, 'as many as are of the works of the law' does not emphasize doing but a relationship of identification with the Mosaic covenant and cites the evidence *BAGD* 225 The equivalent phrase 'deeds of the law' at Qumran (1QS 5:20-24, 6:18 4, QFlor 1:1-7) is used to describe the obligations laid on the member of the community.

- 23 I. Y. Hong, *The Law in Galatians*, JSNTSup 81 (Sheffield: JSOT Press, 1993) 129. See also J.D.G. Dunn 'Once More'. PISTIS CHRISTOU' *SBL 1991 Seminar Papers* (ed. Eugene H. Lovering Jr; Atlanta: Scholars, 1991) 730-744
- 24 Dunn, 'Incident at Antioch' 5.
- 25 My forthcoming article on Gal. 3:10 deals with the dilemma in which the Judaizing Christians of the period found themselves.
- 26 After completing this article I discovered Roy E. Ciampa's valuable work on Galatians 1 and 2, *The Presence and Function of Scripture in Galatians 1 and 2*, WUNT 102/2 (Tubingen: Mohr Siebeck 1998), pointing to the undertones of Jeremiah imagery in 2:18 and conforming but expanding my own view of Gal. 2:18. On the particular significance of the Jeremiah background for this passage Ciampa, 203-207 refers to Walter Brueggemann. *To Pluck Up, To Tear Down: A Commentary on the Book of Jeremiah 1-25*, International Theological commentary (Grand Rapids: Eerdmans, 1988) 16,24.
- 27 Ciampa, *Galatians 1 and 2*, 205
- 28 The meaning of *parabates* is wider than that of the normally assumed covenant breach of law and refers to a transgression of some moral standard or expectation (Ciampa, *Galatians 1 and 2*, 207, n.174).
- 29 Ciampa, *Galatians 1 & 2*, 208-209 notes that the concepts of death/resurrection, tearing down and building up, exile and restoration are now expressed by Paul in terms of two ways of seeing things.
- 30 Ciampa, *Galatians 1 & 2*, 210 notes that only LXX text where *pistis* and *zao* are in close relationship is Hab 2:4. Except for Gal. 2:20, when these two Greek terms appear in close syntactic relationship they are citations of Hab 2:4. See also n. 23 above.

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- **Erweckliches und Außergewöhnliches im Leben der Freifrau Barbara Juliane von Krüdener**
- *The Revivalist and the Extraordinary in the life of Baroness Barbara Juliane von Krüdener*
- *Le mouvement de réveil et le Surnaturel dans la vie de baronnesse Barbara Juliane von Krüdener*
- **Debora Sommer-Mauerhofer, Luzern/Reussbühl, Switzerland**

SUMMARY

Barbara Juliane von Krüdener (1764–1824) was a personality of the revivalist movement which left behind it extraordinarily strong traces in Western Europe. She was born in Riga (Latvia) as a child of the Baltic upper class family of Vieltinghoff. In 1779 she married the Baron Burckard Alexander Konstantin von Krüdener, Russian Minister of Kurland, who was twenty years her elder. Through him she entered into the highest circles of baltic and Russian nobility. She accompanied her husband who became a diplomat in Venice and Copenhagen. Their costly lifestyle with countless trips to visit friends in Europe ruined the finances of her husband whom she deceived with several lovers. After the unforeseen death of Krudener in 1802 she tried to be a writer and wrote a novel about her amorous adventures. Back in Riga through the sudden death of an admirer she questioned her worldly lifestyle. Through the mere witness of a shoemaker who was a member of the community she came to faith in Christ. During the time up to her death she testified to her radical change of life through Christian discipleship and her giving to the poor. In this early time after her conversion her spirituality was influenced by Johann Heinrich Jung-Stilling, Johann Friedrich Oberlin and through published works by past authors or contemporary Christians who belonged

to the tradition of mystical-spiritual pietism. During the Napoleonic War she tended injured soldiers. Through her influence on Tsar Alexander I the Holy Alliance of Russian Prussia and Austria came together in 1815. In the following years she journeyed through Switzerland and south-west Germany. She helped those seeking guidance, the sick, the poor, the unemployed, and she preached to thousands of people. Especially in the years of famine (1816-17) was she able to help many. She returned to her estates in Latvia and then to the Crimea. There she awaited with over one hundred colonists the imminent devastating end of the world, which was to break in on Western Europe.

In the rest of the article aspects from her life are presented that mark her as a typical representative of the early revivalist movement. She had little interest in confessional differences, she preached evangelically and christocentrically, expected the imminent return of Jesus, practised prophetic gifts and in her spirituality was given over to the Holy Spirit. For the exceptional aspects of her life—there is clearly her noble background and the radical turn around and departure from what was the usual way of life in this stratum of society. Next to her tendency towards mysticism and its supernatural effects her commitment to service must be noted—one which made her disregard social divisions, the most exceptional sign of her new life as a Christian.

RÉSUMÉ

Barbara Juliane von Krüdener (1764-1824) a été une figure influente du mouvement de réveil en Europe occidentale. Née à Riga, dans une famille de la haute société de Vieltinghoff, elle a épousé en 1779 le baron Burckard Alexandre Constantin de Krüdener, lequel était ministre russe du Kurland, et de vingt ans son aîné. Elle a ainsi eu accès à la plus haute noblesse des pays baltes et de la Russie. Elle a accompagné son époux à Venise et Copenhague, où il exerçait des fonctions diplomatiques. Leur train de vie et leurs nombreux voyages pour rendre visite à des amis en Europe ruina le baron, qu'elle trompa avec plusieurs amants. Après la mort subite de son époux survenue en 1802, elle s'essaya à la littérature et rédigea plusieurs nouvelles basées sur ses aventures amoureuses. De retour à Riga, et suite à la mort soudaine de l'un de ses admirateurs, elle remit en question sa manière de vivre mondaine. Par le simple témoignage d'un cordonnier qui était membre de la communauté, elle vint à la foi en Christ. Depuis lors et jusqu'à sa mort, elle manifesta le changement radical qui était intervenu en elle par une vie de disciple chrétien et par sa générosité envers les pauvres. Au début de sa vie chrétienne, elle fut influencée pour sa piété par Johann Heinrich Jung-Stilling, Johann Friedrich Oberlin, ainsi que par les œuvres d'auteurs du passé ou de chrétiens contemporains qui appartenaient à la tradition du piétisme mystique et spirituel. Durant les guerres

napoléoniennes, elle soigna des soldats blessés. C'est grâce à son influence que le tsar Alexandre 1er s'engagea dans la sainte alliance entre la Prusse russe et l'Autriche, en 1815. L'année suivante, elle voyagea à travers la Suisse et le sud-ouest de l'Allemagne. Elle apporta son aide à ceux qui recherchaient une direction spirituelle, aux malades, aux pauvres, aux sans emploi, et elle prêcha à des milliers de personnes. En particulier, elle vint en aide à beaucoup au cours des années de famine (1816-1817). De retour dans ses propriétés en Lettonie et en Crimée, elle attendit, au sein d'une colonie de plus de cent personnes, la fin du monde jugée imminente, qui devait dévaster l'Europe occidentale.

Le reste de l'article aborde des aspects de sa vie qui font d'elle une figure représentative du mouvement de réveil. Elle portait peu d'intérêt aux différences confessionnelles, sa prédication était évangélique et centrée sur Christ, elle s'attendait à un retour imminent de Jésus, pratiquait la prophétie et son type de piété était caractérisé par l'abandon au Saint-Esprit. Son appartenance à la noblesse, sa conversion radicale et l'abandon du mode de vie qui caractérise les gens de sa condition sociale en font un personnage d'exception. Outre sa tendance au mysticisme et son ouverture au surnaturel, on peut noter sa consécration au service, qui l'a amené à ignorer les barrières sociales, et c'est certainement là le signe le plus marquant de sa nouvelle vie de chrétienne.

Barbara Juliane von Krüdener (1764–1824) ist eine Persönlichkeit der Erweckungsbewegung, die in Westeuropa außergewöhnlich starke Spuren hinterließ. Geboren wurde sie in Riga (Lettland) als Kind der baltischen Adelsfamilie Vietinghoff. Im Jahr 1779 wird sie mit dem zwanzig Jahre älteren Baron Burckard Alexander Konstantin von Krüdener, russischer Minister von Kurland, verheiratet. Durch ihn kommt sie in höchste baltische russische und auch westeuropäische Adelskre-

ise hinein. Sie begleitet ihren Mann, der in Venedig und Kopenhagen Diplomat wird. Ihr aufwendiger Lebenswandel mit zahlreichen Reisen zu Freunden in Europa ruiniert das Vermögen ihres Mannes, den sie mit mehreren Liebhabern betrügt. Nach dem überraschenden Tod ihres Mannes im Jahr 1802 versucht sie sich als Literatin und schreibt einen Roman über ihre amourösen Abenteuer. Zurück in Riga wird sie 1805 durch den plötzlichen Tod eines ihrer Verehrer in ihrem weltlichen Leben-

swandel hinterfragt. Durch das schlichte Glaubenszeugnis eines Schuhmachers, der Mitglied der mährischen Brüdergemeinde ist, findet sie zum Glauben an Christus. In der Zeit bis zu ihrem Tod bezeugt sie ihre radikale Lebenswende durch Nachfolge Christi und ihre Hingabe an die Armen. Beeinflußt wird ihre Frömmigkeit in dieser Anfangszeit ihres Christeins durch Johann Heinrich Jung-Stilling, Johann Friedrich Oberlin und gedruckte Werke von verstorbenen Autoren beziehungsweise zu ihrer Zeit noch lebenden Christen, die dem mystisch-spiritualistischen Pietismus zuzurechnen sind. In den napoleonischen Kriegen pflegt sie verletzte Soldaten. Durch ihren Einfluß auf Zar Alexander I. kommt 1815 die Heilige Allianz von Rußland, Preußen und Österreich zustande. In den folgenden Jahren reist sie durch die Schweiz und Südwestdeutschland. Sie hilft Ratsuchenden, Kranken, Armen, Arbeitslosen und evangelisiert tausende von Menschen. Besonders in den Jahren der Hungersnot 1816–1817 kann sie viel helfen. 1817 zieht sie sich auf ihr Landgut in Livland und dann in die Krim zurück. Dort erwartet sie zusammen mit über einhundert Kolonisten das nahe Weltende, das verheerend über Westeuropa hereinbrechen soll.

Im folgenden sollen Elemente ihres Lebens herausgearbeitet werden, die Juliane von Krüdener als typische Vertreterin der frühen Erweckungsbewegung kennzeichnen: Sie hat geringes Interesse an konfessionellen Unterschieden, predigt evangelistisch und christozentrisch, erwartet die baldige Wiederkunft Jesu, übt sich in prophetischen Weissagungen und vertraut in ihrer Spiritualität auf den Heiligen Geist. Zu den außergewöhnlichen Elementen ihres Lebens zählt sicherlich ihre adelige Herkunft und die radikale Um- und Abkehr von den Lebensgewohnheiten dieser Gesellschaftsschicht. Neben ihrer Neigung zur Mystik und ihrer Wundertätigkeit ist sicherlich ihr diakonischer Einsatz, der sie Klassenschranken durchbrechen läßt, das außergewöhnlichste Merkmal ihres neues Lebens als Christin.

1. Erweckliche Elemente in Leben und Lehre der Baronin

Auffallend ist bei Juliane von Krüdener *ihr öffentliches Auftreten als Frau*. Daß sie als Frau von solcher Bedeutung war, ist ein erstes typisches Merkmal der Erweckungsbewegung jener Zeit. P. Zimmerling weist in seinem Buch *Starke fromme Frauen* darauf hin, daß die frühe Erweckungsbewegung unter anderem stark von der romantischen Auffassung des besonderen Wertes der einzelnen Persönlichkeit geprägt war.¹ Diese Entwicklung läßt sich bereits im frühen Pietismus feststellen, wo die damit verbundene Aufwertung des einzelnen Menschen auch vor den Frauen nicht Halt machte. Besonders der Herrnhuter Pietismus im 18. Jahrhundert war Träger einer Frauenemanzipation im positiven Sinne. Anhand von neutestamentlichen Aussagen wurde die Bedeutung der Frau im Urchristentum wieder neu entdeckt. 'Erstmals in der Geschichte des Protestantismus wurde die Frau von ihrer Beschränkung auf Haus und Familie befreit und konnte ihre Gaben und Fähigkeiten im Gemeindeleben aktiv einbringen.'² Besonders Ludwig von Zinzendorf (1700-1760) setzte sich für die Mitarbeit der Frauen in der Gemeinde ein. Die Frauen bekamen bereits in den Anfängen von Herrnhut eine eigene Ämterordnung. Frauen konnten das Amt einer Ältestin, Helferin, Lehrerin, Aufseherin, Ermahnerin, Dienerin, Almosenpflegerin oder Krankenwärterin ausüben. Selbst in den gemeindeleitenden Gremien durften sie mitwirken. Zinzendorf selber ordinierte im Jahr 1758 vierzehn Presbyterinnen, also Pfarrerinnen, für den Bereich der Frauenarbeit. In der Nachfolge der Reformatoren verstand er unter 'weissagen', was den Frauen nach 1. Kor 11,5 gestattet ist, die Wortverkündigung in Form der Predigt. Bald nach dem Tod des Grafen hat die Brüdergemeinde die Ordination von Frauen wieder eingestellt. 'Um im Frieden mit den evangelischen Landeskirchen zu leben, hat sie den öffentlichen Dienst der Frauen eingeschränkt.'³ Gegenüber der Praxis der Gesamtkirche blieb den Frauen in der Brüdergemeinde trotzdem noch eine Fülle

von Betätigungsfeldern erhalten, wie z.B. die Mitarbeit im Bereich der Frauenarbeit und in den Missionsgebieten.

Es erscheint wichtig, auf diesen Sachverhalt hinzuweisen, denn Juliane von Krüdener wurde nach ihrer Bekehrung Mitglied der Herrnhuter Brüdergemeinde in Riga und wurde dort vor allem durch Frauen unterwiesen. Auch wenn sie später eigene Wege gegangen ist, ist es doch möglich, daß sie stark vom Frauenbild Zinzendorfs und der Brüdergemeinde geprägt wurde. Eigene Wege schlug Juliane von Krüdener ein, weil sie sich vom Schöpfer persönlich in einen besonderen Dienst berufen wußte. Ihr Sendungsbewußtsein war außerordentlich stark. Wiederholt versuchte Juliane, kritischen Besuchern zu erläutern, warum Gott B ihrer Meinung nach B wohl ausgerechnet sie, als Frau, für einen besonderen Dienst ausgewählt habe. Mit den Aufzeichnungen von Prof. Gügler, welcher sich in Luzern mit Juliane von Krüdener unterhielt, liegt uns eine wertvolle Quelle vor, die Zeugnis von der Sicht der Baronin in Bezug auf ihre besondere Berufung als Frau ablegt. Im Folgenden sollen einige Gedanken von Gügler, die er nach dem Gespräch mit Juliane festgehalten hat, zitiert werden:

Die Menschen müssen freilich immer auf die Kirche hören, und es ist keinem gestattet, sich über die Kirche zu erheben, außer wenn Gott selbst einen Menschen darüber erhebt. Und zwar hat Gott zu jeder Zeit solche Menschen erweckt, wenn diejenigen, die, auf den Leuchter gestellt, zu wenig leuchteten, oder wenn die Klugheit betört wurde. [. . .] Zur Erreichung außerordentlicher Zwecke benützt Gott auch außerordentliche Mittel. Und zwar bedient sich Gott zu dieser Zeit eines Weibes. [. . .] Was die Männer Kaisern und Königen gegenüber zu sagen nicht wagten, oder umsonst gesagt hätten, das Gleiche hören sie ruhig und nicht ohne Eindruck aus dem Munde einer Frau, was sie selbst [= Frau von Krüdener, D.S.] des öftern erfahren habe. Gott bedient sich eines Weibes wie der Krüdener (sic!), sie kannte und liebte früher die Welt, auch selbst die Laster waren ihr nicht unbekannt; in ihrer

Person, sagte sie, sei der Teufel bezwungen worden, damit er mithilfe, das Reich Gottes zu fördern und zu verherrlichen, nachdem ihre früheren Vergehen durch die Gnade Gottes zu Werkzeugen wurden, um viele Menschen zur Freiheit und zum Heile zu führen.' Ausgerechnet 'eines lutherischen Weibes bedient sich Gott, weil die katholische Frau von Anfang an von der Kirche geknechtet wäre, wie es der Fall war bei der Frau Gujon, Theresia und anderen. Einzig die lutherische Frau genießt der zu diesem Werke notwendigen Freiheit.'⁴

Juliane von Krüdener hat ein *geringes Interesse an konfessionellen Unterschieden*. Das konfessionelle Desinteresse Juliane von Krüdeners, gekoppelt mit ökumenischen Bemühungen, ist ein weiteres typisch Merkmal der Erweckungsbewegung. Dies wird z.B. in einem Brief an einen katholischen Geistlichen deutlich, welchem Juliane schreibt: 'Spreche ich zu offen zu einem katholischen Geistlichen? Trotzdem muß ich Ihnen, mein verehrter Freund sagen, daß mich die ewige Liebe nicht nur von der Welt, sondern auch von der sogenannten großen Christenheit erlöst hat; so daß ich weder katholisch, orthodox oder protestantisch bin. Mein göttlicher Meister lehrte mich, eine Christin zu sein. Ich wußte wenig von Dogmen und Formen, ich empfand nur die Wonne, von ihm geliebt zu sein. Äußerliche Gebräuche annehmen ist ja nicht schwer, aber danach sehnte ich mich nicht.'⁵ Juliane von Krüdener wollte niemanden zu einer besonderen Kirche oder Gemeinschaft bekehren, sie dachte nur daran, die Herzen der Menschen auf Gott hinzuweisen. Sie sehnte sich danach, im Geist einer allgemeinen Bruderschaft Menschen, Familien, Stände und Völker zu verbinden (nach Johannes 17,21a).

Pfarrer Johann Konrad Maurer aus Schaffhausen sprach Juliane einmal darauf an, daß man sich überall darüber streite, welcher Konfession oder Sache sie angehöre. Sie entgegnete ihm freimütig: 'Zur Gemeinde Gottes gehöre ich, zur allgemeinen ursprünglichen Kirche, aber weder zur katholischen im römischen Sinn noch

zur protestantischen, die den Tod duldet und den Unglauben predigt.⁶ Julianes Biograph Eynard nennt ihren Versuch, die in Glaubens- und Sittenlehren entzweiten Christen auf dem Weg der Duldung und christlichen Liebe einander zu nähern und zu einer Kirche vorzubereiten als 'höchst zeitgemäß und beifallwert'.⁷

Später hat man Juliane von Krüdener diese ökumenische Haltung vorgeworfen und als mangelhaftes Christsein kritisiert. 'So dachte man jedoch erst, nachdem sich die Erweckungsbewegung konfessionalistisch ausgerichtet hatte'.⁸ Hier muß bedacht werden, daß zur Zeit Julianes in der Kirche nicht mehr der lebendige Glaube der Christen entscheidend war, sondern vielmehr die Erstarrung zur Institution. Die ökumenische Gesinnung der Baronin muß jedoch klar abgegrenzt werden von den späteren ökumenischen Versuchen, Menschen verschiedenster Glaubensrichtungen organisatorisch zu einen. Julianes Verkündigung macht deutlich, daß die Einheit, die sie anstrebt, nur durch das versöhnende Blut Jesu Christi und die geschwisterliche Liebe untereinander möglich wird.

Die Verkündigung Julianes ist evangelistische Predigt, die für die frühe Erweckungszeit typisch ist. Im Zentrum dieser Predigt steht auch bei Juliane das Kreuz von Golgatha. Dies wird z.B. an folgendem Predigtbeginn deutlich: 'Ich weiß nichts Anderes und kann nichts Anderes wissen, als Christum und zwar Christum den Gekreuzigten, noch heute den Juden ein Ärgernis, den Griechen eine Torheit, aber göttliche Kraft und göttliches Erbarmen, König aller Könige und Herr der Ewigkeit. Ich bin glücklich, Ihnen auch hier bekennen zu dürfen, wie ich es stets angesichts der Leute gethan habe'.⁹

Juliane von Krüdener glaubt mit der frühen Erweckungsbewegung, daß im Zeitalter der Aufklärung und des Rationalismus die ursprüngliche christliche Religion nur unvollständig begriffen worden war. In ihrem Buch *Der Einsiedler*, das etwa 1818 in Leipzig veröffentlicht wurde, hat Juliane deutlich den Gegensatz zwischen der vom Rationalismus geprägten Frömmigkeit der Aufklärung und der Frömmig-

keit der Romantik zum Ausdruck gebracht. Unter anderem schreibt sie auch darin: 'Ich fühlte, wie die Religion überall entstellt worden [ist, D.S.]'.¹⁰ Der Unterschied ihrer Verkündigung gegenüber der vorherrschenden Lehre der Aufklärung, nämlich daß das Christentum primär Moral sei, war die persönliche Erfahrung von der Vergebung der Schuld durch den auferstandenen Jesus von Nazareth. Als Zentrum des christlichen Glaubens hält Juliane die Erkenntnis eines liebenden Versöhners: '...Gott hatte einen Strahl des lebendigen Glaubens in mein Herz gesenkt und der Gott der Christen und des Weltalls war in meinem Gemüthe eingekehrt. Liebend war er ja auch für mich am Kreuz gestorben; ich fühlte, daß mir vergeben sei'.¹¹

Das obige Zitat macht einen weiteren erwecklichen Zug in der Verkündigung Julianes deutlich, ihre *Betonung des Gefühls*. Die Gewißheit, mit Gott versöhnt zu sein, wird dem Menschen nämlich durch Gefühl zuteil. Meiner Ansicht nach geht diese Gefühlsbetontheit jedoch weniger auf den damals führenden liberalen Theologen Friedrich Schleiermacher zurück, als vielmehr auf die Prägung des Herrnhutertums, dessen Auffassung von der Versöhnung und Vergebung der Schuld durch das Opfer Jesu Christi am Kreuz Juliane sich zu eigen gemacht hat. Bei dieser Gefühlsbetontheit fällt manchmal auch ein gewisser Zug zur Sentimentalität auf, der für die Zeit der Romantik typisch ist; so zum Beispiel, wenn Juliane von der 'grenzenlosen Zärtlichkeit' Jesu spricht. Die Verniedlichung der Umgangssprache in eine Verkleinerungsform erinnert stark an Zinzendorf, der Jesus als 'Bruder Lämmlein' bezeichnete und von der Seele als 'Kreuzluftvögelein' sprach, das immer um das Kreuz zu fliegen trachtet.¹²

Ganz ausgeprägt finden wir bei Juliane von Krüdener die *Naherwartung der Wiederkunft Jesu*. Bereits vor der französischen Revolution hat sich teilweise eine 'Weltuntergangsstimmung' in Europa breitgemacht. Erst recht natürlich nach diesen umwälzenden geschichtlichen Ereignissen. Nicht nur die Naherwartung der Wiederkunft Jesu war in pietistischen Kreisen

stark vertreten; es herrschte gleichzeitig auch eine große Beflissenheit im Deuten der Zeichen. Die Verfasserin ist der Meinung, daß Julianes Biographie deutlich gemacht hat, daß sie auch Letzterem zugehört war, besonders unter dem Einfluß des elsässischen Pfarrers Friedrich Fontaine (1769-1841) und dem der Hellseherin Marie Kummer. Doch schon vorher wurde Juliane in dieser Richtung beeinflusst: 'Immer wieder hatte Juliane von Krüdeners in den vergangenen Jahren darüber gepredigt, in den Osten zu ziehen, um dort die Wiederkunft Jesu zu erwarten. Sowohl Johann Albrecht Bengel, der Vater des württembergischen Pietismus, wie auch Jung-Stilling hatten ähnliche Gedanken geäußert.¹³ Bei der Beeinflussung Julianes durch Jung-Stilling ist darauf hinzuweisen, daß dieser sogar versuchte, den Beginn des Tausendjährigen Reiches zu errechnen; ebenso verhielt es sich bei Bengel. Einem Rats Herrn aus Luzern erklärte Juliane einmal: 'Mit ihren Gesinnungsgenossen wolle sie am Kaukasus die Ankunft des Herrn erwarten und dort in der echten, geläuterten und gereinigten Religion leben. Denn Asien sei bestimmt, noch vor dem nahen Weltende das wahre Christentum hergestellt zu sehen. Dorthin werden sich die Gläubigen aus Europa retten, um der verheerenden Seuche, die Europa entvölkern werde, zu entgehen.'¹⁴ Dieses Durchdrungensein von der Gewißheit, daß die Wiederkunft Christi nahe ist, war entscheidend für die besondere Ausstrahlungskraft Frau von Krüdeners. Ihre ganze Botschaft zielte darauf hin, sich auf die Wiederkunft vorzubereiten. Dies galt sowohl für den Einzelnen, wie für die Regierungen und ganze Völker. Hierher rührt auch die Dringlichkeit von Julianes Verkündigung.

Der Punkt der Naherwartung der Wiederkunft scheint besonders geeignet, um nochmals darauf aufmerksam zu machen, wie wichtig die theologiegeschichtliche Einordnung der Baronin ist. Ohne die Einbettung in Zeit- und Theologiegeschichte, könnte man, in Anbetracht obiger Aussagen, leicht zur Schlußfolgerung kommen, Juliane von Krüdeners habe sektiererische Tendenzen gehabt und sei eine Verführerin gewesen. Solche Schlußfolgerungen begeg-

nen verschiedene Male in der Sekundärliteratur. Die Theologiegeschichte zeigt uns in diesem Fall, daß Juliane mit ihren Ansichten *kein Einzelfall* war; daß ihre Ansichten, selbst wenn sie aus heutiger Sicht korrekturbedürftig erscheinen, vielmehr dem Geschehen jener Zeit angepaßt, und daher nachvollziehbar sind!

Die *Prophetie* ist als weiteres typisch erweckliches Element in Leben und Lehre Julianes zu nennen. Dieses Element findet sich bei ihr sogar in einer doppelten Form:

1. Zunächst einmal findet sich bei ihr das prophetische Motiv in der *Anknüpfung an die Geschichts- und Lebenskritik der alttestamentlichen Propheten*. Als Bußpredigerin der Basler Regierungsschicht schreibt sie im Sommer 1816 in einem Brief an ihren späteren Schwiegersohn, Baron von Berckheim in Karlsruhe: 'Nein, mein Herr, weit entfernt, den Müßiggang zu begünstigen, habe ich der millionenreichen Stadt, diesem Basel, das mich haßt und obige Dinge angezettelt hat [= ihre Ausweisung, D.S.], vorgeworfen, daß es nicht besser für die Armen sorgt, und daß es die Geschäfte vermindert, statt Arbeit zu geben. Aber man läßt die Armen in den Gemeinden wieder für die Armen sorgen, und die Reichen sorgen für die Reichen in Basel. Man stützt sich auf einige Wohlthätigkeitsanstalten, welche gänzlich die Liebe ersticken. Scharen von Hilfsbedürftigen kommen und verlangen Brod (sic!) von mir, aus demselben Basel, wo man all ihrer Nothdurft zu steuern behauptete.'¹⁵ Ganz scharf und bestimmt fordert Juliane von Krüdeners die Basler Regierung zur Umkehr auf, um dem unmittelbar bevorstehenden Gericht zu entgehen. Gleichzeitig knüpft sie auf diese Weise mit ihren Gedanken an die Sozialkritik der alttestamentlichen Propheten an! Frau von Krüdeners scharfe Anklagen gegen die Regierenden, verbunden mit ihrer Botschaft von einem Zufluchtsort vor den Nöten und Verfolgungen im asiatischen Raum, gaben ihrer Botschaft den Anschein des 'Aufrührerischen'. P. Zimmerling weist darauf hin, daß auch auf den Propheten Amos, der im 'Staatsheiligtum' Nordisraels vehement gegen die sozialen Missstände eintrat (vgl. Amos 7,10-17) der Schatten eines Aufrührers

fiel.¹⁶ Der Anschein des Aufrührerischen führte auch bei Juliane zu Verfolgungen, zu häufigen Ausweisungen und schließlich zur Abschiebung nach Russland. Daher ist nicht nur ihre Sozialkritik, sondern auch ihr Ergehen und ihre Ablehnung mit demjenigen vieler alttestamentlicher Propheten vergleichbar.

2. Juliane von Krüdener knüpft jedoch nicht nur an alttestamentliche Propheten an, sondern kann auch selber als *Prophe-tin* bezeichnet werden. So ist schon in ihrer Biographie auf verschiedene Prophezeiungen Julianes hinzuweisen, die tatsächlich eingetroffen sind, zum Beispiel die Prophezeiung über den Untergang der Bourbonen, die Rückkehr Napoleons von der Insel Elba, den liberalen Vorstoß von 1830 und die Revolution von 1848. Leider begegnen dem Leser in verschiedenen Quellen fast ebenso viele Prophezeiungen, die nicht eingetroffen sind. So hat Juliane etwa im Jahr 1817 einen großen Krieg im neuen Jahr angekündigt und die Rückkehr Napoleons von St. Helena prophezeit. Beide Ereignisse sind nie eingetroffen. Hier stellt sich unweigerlich die Frage, wie diese Fehlprophezeiungen zu beurteilen sind. Nach Meinung d. Verfasserin gibt der Schluß von Dtn 18,23 eine Antwort auf diese Frage: *AWenn der Prophet redet in dem Namen des Herrn und es wird nichts daraus und es tritt nicht ein, dann ist das ein Wort, das der Herr nicht geredet hat. Der Prophet hat's aus Vermessenheit geredet!* Julianes Hauptproblem war ihr Stolz, auch nach ihrer Bekehrung. Viele ihrer Selbstzeugnisse machen deutlich, wie sie gegen denselben mit allen Kräften gekämpft hat. Daß sie manchmal aus Vermessenheit und nicht im Auftrag Gottes gesprochen hat, bestätigt der Auszug aus einem Brief, den sie ihrem Sohn Paul kurz vor ihrem Tod geschrieben hat: *Was ich Gutes getan habe, wird bleiben, was ich Böses tat, wird die Barmherzigkeit Gottes auslöschen; denn wie oft habe ich für die Stimme Gottes gehalten, was nur mein Stolz und meine Einbildungskraft mir vortäuschten. Ich habe vor Gott und Menschen nur Fehler zu bringen, bin aber gewiß, daß das Blut Jesu Christi, des Sohnes Gottes, mich rein wäscht von aller Sünde.*¹⁷ Auch wenn

Juliane manchmal falsch prophezeit hat, betrachtet sie die Verfasserin als echte Prophetin. Denn sie war sich ihrer Schuld bewußt und hat von Jesus Vergebung empfangen. Ihr Hauptanliegen war es immer, Menschen für Jesus zu gewinnen. Daß Juliane in Bezug auf das Prophezeien vor allem durch Marie Kummer schlecht beeinflußt wurde, muß nicht angefügt werden, um das Verhalten der Baronin zu entschuldigen. Aber trotzdem wird gerade Frau Kummer viel dazu beigetragen haben, Julianes Selbstbewußtsein zu nähren und dadurch Fehlprophezeiungen zu fördern.¹⁸

Ebenfalls typisch für die Zeit der Erweckung ist, daß Juliane wiederholt der Schwärmerei bezichtigt wird. Das Wort 'Schwärmer' wird jedoch mit so unterschiedlichen Bedeutungsinhalten gefüllt und in so völlig verschiedenen Zusammenhängen verwendet, daß es wichtig erscheint, eine Definition dieses Begriffes voranzustellen.

Das Wort 'Schwärmer' und seine inhaltliche Bestimmung geht auf Martin Luther und seine Auseinandersetzung mit Theologen und Laien zurück, die aus seiner Sicht die Lehre von der Rechtfertigung aus Glauben an das Evangelium unter dem Eindruck eigener Offenbarungen durch eine neue Gesetzlichkeit ersetzen und dabei auch vor revolutionären Verwirklichungen ihrer Träume und Visionen nicht zurückschrecken. Der Begriff setzt sich daraufhin sehr bald in der gesamten Literatur als Negativbezeichnung für Irrgläubige durch. J. Mehlhausen definierte die Schwärmer folgendermaßen: *'Als Schwärmer gelten lediglich die Vertreter einer revolutionären Glaubenshaltung, die den weltverändernden Inhalt des Evangeliums mit aktivem Sendungsbewußtsein durch die Tat sichtbar machen und verwirklichen wollen.'*¹⁹

Bereits zu ihren Lebzeiten ist Juliane wegen verschiedener Sonderlehren heftig angegriffen und daher als Schwärmerin bezeichnet worden. Zu diesen Sonderlehren gehörte ihre bereits erwähnte Auffassung, daß Asien angesichts der Wiederkunft Jesu Christi ein sicherer Zufluchtsort wäre. Weiter rechnete die Baronin mit

der Realität von Geistern und erlebte Visionen. In der Entdeckung der unsichtbaren Welt ist Juliane von Krüdener eindeutig mit der romantischen Zeitströmung verbunden, die im Gegensatz zur Aufklärung nicht mehr nur die sichtbare Welt gelten ließ, sondern allein die unsichtbare Welt für wesentlich hielt. Man knüpfte an die besonderen Erfahrungen der ersten Christenheit an und wartete auf Prophezeiungen und Visionen. Dazu trug das intensive Studium der biblischen Schriften bei, in denen an vielen Stellen die unsichtbare dämonische, aber auch die himmlische Welt klar bezeugt wird. Viele ihrer Sonderlehren hat Juliane von Jung-Stilling, Johann Friedrich Oberlin und später von Friedrich Fontaine und Marie Kummer übernommen. Trotz aller Sonderlehren wurde die Botschaft von der Versöhnung des Menschen in Jesus Christus jedoch nicht verdeckt, sondern blieb der entscheidende Mittelpunkt. So urteilt auch Julianes kritisch-wohlwollender Zeitgenosse Professor Johann Georg Müller aus Schaffhausen, der am 26. Juli 1817 in sein Tagebuch schrieb: 'Ich lasse ihr ihre besondere Meinung und auch den schwärmerischen Anflug, der bei einem Weibe am wenigsten befremden muß (auch Origenes und alle originellen Denker über Religion hatten ihre besonderen Meinungen), und sehe auf die Hauptsache, und da bekenne ich, daß ich den Geist der christlichen Weisheit, Demuth und Liebe, die Liebe zum Herrn und um des Herrn willen zu den Menschen—seit Langem nie in dieser Vollkommenheit gesehen habe.'²⁰ Vielleicht trifft die Aussage des Biographen Eynard den Sachverhalt in Bezug auf Julianes Schwärmerei am Besten: 'Von Schwärmerei möchten wir sie weniger frei sprechen; aber wo bewegte sich irgend etwas Großartiges im Leben, ohne einen gewissen Zuschlag von Schwärmerei, nicht davon zu reden, daß den Lauen und Nüchternen jeder Flügelschlag eines sie überschwebenden Geistes schwärmerisch erscheint.'²¹

Als letztes typisch erweckliches Merkmal soll auf die *Spiritualität* der Baronin eingegangen werden. Auch diesem Punkt soll eine kurze Betrachtung des Begriffs vorangehen.

Der Begriff der christlichen Spiritualität basiert auf dem *Spiritus Sanctus*, dem Heiligen Geist. Gemeint ist damit, daß der auferstandene Herr im Umgang mit den an ihn Glaubenden eigene Lebensformen schafft, wie z.B. das Herzensgebet, die gefeierte Gemeinschaft mit Christus im Gottesdienst der Gemeinde etc. Die Spiritualität beginnt mit Jesus selbst, dem Urheber und Ziel aller Spiritualität. 'Die Spiritualität meint den vom Heiligen Geist gewirkten, erfahrbaren und in einem bestimmten Lebensstil ausgedrückten Glauben.'²² Dem Heiligen Geist wird ganz neu große Bedeutung zugemessen, indem man um dessen besonderes Wirken bittet.

Einem Bericht, den der Luzerner Theologe Franz Geiger dank Aufzeichnungen seiner Schüler abgefaßt hat, können wir einiges über die Ansichten Julianes zum Heiligen Geist und dessen Wirken entnehmen. Geiger schreibt: 'Die besseren von meinen Theologen haben alles pro und contra Gesprochene aufgeschrieben und es mir getreu überbracht. Aus dem, was sie mir einstimmig berichteten, habe ich ihr System folgendermaßen abstrahiert: . . . Der alte Bund war Vorbild: im neuen Bunde ist der Katholizismus Bild. Nun ist diesem Bilde der Geist ausgegangen: die Lehrer in dem Katholizismus sind unreine Kanäle, durch welche das reine Wasser getrübt wird.'²³ Etwas unwillig äußert sich Geiger über die Aussage Julianes, sie sei von Gott berufen, die Menschen aus den bildlichen Formen herauszuheben und sie in den Geist einzuführen. Juliane von Krüdener spricht von drei Testamenten: 1. vom Testament des *Vorbildes* (= alter Bund, Typologie), 2. vom Testament des *Bildes* (= neuer Bund, Bild in Bezug auf Katholizismus) und 3. vom Testament des *Geistes*. Aus diesen Grundsätzen der drei Testamente zieht Juliane von Krüdener nach Geiger, der ihren Gedanken ablehnend gegenübersteht, folgende vier Konsequenzen:

'1. Alle Formen sind gut, aber für den unnützlich, der im Geiste wandelt. Unter Formen versteht sie Katholisch, Lutherisch, Calvinisch (sic!) etc.

2. Die heilige Schrift ist die Norm, die

uns in den Geist einleitet, und diese heilige Schrift versteht jeder, der den heiligen Geist hat, und diesen heiligen Geist erhält jeder, der recht herzlich betet.

3. Wer den Geist hat, der braucht die Formen nicht mehr; also brauche ich keine Kirche, kein sichtbares Opfer, keine Sakramente etc. mehr.

4. Der ganze Gottesdienst besteht also in Predigen, wo sie die Leute ermahnet zum Beten, und wer betet, der hat den Geist, und der braucht also nichts anderes.²⁴

Der Bericht von Geiger ist das Ausführlichste, was zu Julianes Stellung in Bezug auf den Heiligen Geist gefunden werden kann. In der Rede, die Juliane in Luzern hielt, weist sie ebenfalls darauf hin, wie wichtig es sei, vom Geist der Heiligen Schrift durchdrungen zu werden, da nur der Heilige Geist, der die Schrift diktierte, sie dem Menschen auch erklären könne! Auch wenn sich Geiger über ihre Ansichten ärgert, ist es doch faszinierend, wie deutlich Juliane die wichtige Bedeutung des Heiligen Geistes erfaßt hat. Es ist, als ob Franz Geiger gar nicht verstehen würde, wovon die Baronin spricht. Voller Eifer wendet sie sich nämlich gegen die zur damaligen Zeit in der katholischen Kirche vorherrschenden *Phänomenologie*, bei der die Worthülse zwar noch vorhanden, aber nicht mehr mit Geist und Leben gefüllt ist. Wie bereits der ältere Pietismus und die altprotestantische Orthodoxie bezeugt Juliane das *testimonium Spiritus Sancti internum* und beginnt mit dem Heiligen Geist als hermeneutischem Schlüssel zu 'arbeiten'. Sie hat erkannt, daß reiner Wissensglaube und Worthülsen ein totes Bild darstellen, das keinerlei Veränderung zu bewirken vermag. Allein der Heilige Geist kann das Bild beleben und Veränderung ermöglichen!

2. Außergewöhnliches in Leben und Lehre der Baronin

Die oben ausgeführten, für die Erweckungsbewegung typischen Elemente in Leben und Lehre der Baronin machen deutlich, daß Juliane von Krüdener im großen und ganzen sehr repräsentativ für

die Zeit der frühen Erweckungsbewegung ist, eben doch ein Kind ihrer Zeit!

Die Erweckungsbewegung ist geprägt von Persönlichkeiten. Diesen Persönlichkeiten würde man ganz bestimmt Unrecht tun, wenn man sie alle auf einen Nenner bringen möchte. Selbst wenn es im Laufe der Erweckungsbewegung möglich wurde, verschiedene Kennzeichen zu definieren, denen die Mehrheit dieser Persönlichkeiten zuzuordnen ist, so hatte doch jede Persönlichkeit ihre Eigenheit. Eine Besonderheit der Erweckungsbewegung ist, daß man ihre Träger nicht in einer bestimmten Gruppe oder Gegend lokalisieren kann. Im Anschluß an die typisch erwecklichen Merkmale soll nun skizzenhaft aufgezeigt werden, inwiefern sich Juliane von anderen Persönlichkeiten der Erweckungsbewegung unterscheidet und worin ihre Außergewöhnlichkeit besteht.

Der Werdegang der Baronin ist äußerst außergewöhnlich. Als Kennzeichen der frühen Erweckungsbewegung gilt nämlich, daß die Erweckung nicht von der gebildeten Oberschicht, sondern vom Volk ausging. Bei Juliane haben wir es nicht nur mit einer Frau aus dem baltischen Adel und somit aus den höchsten Schichten der Gesellschaft zu tun, sondern auch mit einer welterfahrenen und gebildeten Persönlichkeit. Aus einem Leben der Eitelkeit, Vergnügungen und Ruhmsucht herausgerissen, hatte Juliane keinen andern Wunsch, als aus Liebe zu ihrem Herrn, anderen zu dienen. So wurde aus der verehrten und bewunderten Weltkönigin eine Mutter der Armen. Untypischerweise ging mit Juliane der Impuls zur Erweckung von einer gebildeten Frau der Oberschicht aus. Dessen ist man sich jedoch beim Betrachten der Zeit nach Julianes Bekehrung kaum bewußt, da sie sich so sehr mit den Armen identifizierte, daß sie ihr ganzes Vermögen opferte, um die Not Bedürftiger zu lindern. In außergewöhnlicher Weise erfährt das Leben der Baronin durch die Bekehrung eine radikale Kehrtwendung und eine neue Ausrichtung. Ihr lag viel daran, das Leben Jesu Christi so weit wie nur möglich nachzuahmen, es ganz konkret in seinen Verfolgungen und Leiden zu teilen. Ein wahrhaft außergewöhnliches

Bemühen für eine Frau aus den höchsten Schichten. Gerade diese Unbedingtheit der Christusnachfolge, um derentwillen sie Ansehen und Vermögen opferte, macht Juliane von Krüdener so glaubwürdig und förderte ihren Zulauf!

Als weiteres außergewöhnliches Element in Leben und Lehre der Baronin soll der stark *mystische* Einschlag Julianes erwähnt werden. Für die frühe Erweckungsbewegung ist es aufgrund der ausgesprochenen Vorliebe für die katholische Frömmigkeit zwar nicht ungewöhnlich, mit der Mystik zu sympathisieren;²⁵ da die Frömmigkeit Julianes jedoch einen ausgeprägt mystischen Zug annahm, soll dieses Element unter den Außergewöhnlichkeiten eingereiht werden. In ihrer Biographie kann man immer wieder auf die mystische Beeinflussung Julianes hinweisen, die ihr ganzes Leben nachhaltig geprägt hat. In den Schriften der Teresa von Aquila, der Madame Guyon und von François Fénelon, in denen sie regelmäßig las, fand sie nicht nur Anleitung zur Kontemplation, sondern auch zur Einübung der selbstlosen Liebe. Und diese Liebe ist meines Erachtensßen zum Hauptthema in Julianes Leben geworden. Einerseits natürlich durch die Betonung des Kreuzes, an dem Jesus aus Liebe zu uns Menschen gestorben ist, aber eben ganz besonders auch durch Beeinflussung der Mystik. In Bezug auf die kontemplative Betrachtung der Liebe sieht sich Juliane selber jedoch in einer viel älteren Tradition als bloß in der Nachfolge der drei genannten Persönlichkeiten; wiederholt beruft sie sich auf Paulus, den 'großen Mystiker'.²⁶ So sagte sie in der Rede an die Luzerner Geistlichen: 'Es läuft also alles darauf hinaus, daß wir mit dem großen Mystiker, dem Apostel Paulus, die Liebe als das erste und letzte, als das einzig Notwendige und das große Unentbehrliche annehmen. Die Liebe zu Christus lehrt uns alles, sie ist der Schlüssel zu dem Herzen Gottes, sie allein ist groß; sie handelt nicht um Seligkeit, sie opfert sich ganz, sie will gefallen und haßt daher die geringste Sünde. Das Herz Gottes zu besitzen ist ihr kühnster Wunsch, ihre heilige Ambition.'²⁷

In 1. Korinther 13 lesen wir, daß die voll-

endetste Erkenntnis eines Menschen wertlos ist, wenn er ohne Liebe ist. Als menschliches Stückwerk war Julianes Erkenntnis begrenzt; fast grenzenlos aber war ihre Liebe zu Gott. Diese Liebe hat in ihrem Leben auf außerordentliche Weise ihren Niederschlag in der Liebe zu anderen, auch zu unsympathischen Menschen gefunden. Dies macht das folgende eindruckliche Beispiel deutlich: 'Eines Tages kam [. . .] eine arme, kaum bekleidete, halb verhungerte Frau mit einem vom Krebs halb zerfressenen Gesicht. Jedermann rückte von ihr ab, niemand wollte ihr helfen. Als Frau von Krüdener das sah, nahm sie sie in die Arme und küßte sie. Die Tochter rief: 'Aber das ist doch nicht nötig, es steckt ja so an!' – 'Ach, Juliette', entschuldigte sich die Mutter, 'schilt mich nicht, denke doch, wie viele Jahre diese arme Seele immer gemieden und nie geliebt wurde, nun soll sie doch merken, daß sie unter Christen ist.' Außergewöhnlich erscheinen demjenigen, der Julianes Leben studiert, auch die Wunder, die durch Juliane von Krüdener geschehen sind, nicht nur im Vergleich mit der Erweckungsbewegung, sondern überhaupt im Vergleich mit dem Christentum. Hier soll nur an das Wunder der Speisung in Luzern erinnert werden und an verschiedene Krankenheilungen, die in ihrer Biographie erwähnt werden (vgl. z.B. den Dienst Julianes in den Kriegslazaretten von Preussisch-Eylau und Heilsberg).²⁸

Bei der Nennung eines letzten außergewöhnlichen Elementes in Leben und Lehre der Baronin komme ich zum Höhepunkt dieser Aufzählung. Denn mit ihrem *diakonischen* Engagement war Juliane von Krüdener für die Zeit der Erweckungsbewegung in höchstem Maße außergewöhnlich und ihrer Zeit weit voraus. Ihr Leben macht deutlich, daß man es hier mit einer zukunftsweisenden Mitinitiatorin der Diakonie zu tun hat. Mit welcher Hingabe sich Juliane von Krüdener diakonisch betätigte und wie viel ihr daran lag, auch Menschen auf der Schattenseite des Lebens mit dem Evangelium zu erreichen, beweist eine kleine Begebenheit während eines Heidelberger Aufenthaltes im Jahr 1812. Weil wir diese Begebenheit

nur aufgrund eines Briefes überliefert haben, soll die Baronin selber sprechen: 'Das Wirtshaus, wo wir wohnten, war gegenüber einem Turm, wo Gefangene saßen, die in Räuberbanden eingezogen wurden, und deren mehrere wohl zum Tode verurteilt werden sollten.—Diese Leute sah ich von meinem Fenster aus in ihren engen, einsamen Gittern stehen. Sie sangen wilde Tyroler Lieder, worin sich Töne der Verzweiflung mischten. Mein Herz war für die Unglücklichen tief bewegt; ich flehte um Christi Erbarmung für sie.'²⁹ Am Pfingsttag ließ Juliane von Krüdener allen Gefangenen auf ihre Kosten ein Festessen zubereiten. Sie selber versuchte mit den Verbrechern ins Gespräch zu kommen und verteilte christliche Literatur. Durch ihre eindringlichen Worte fanden an jenem Tag viele Gefangene den Weg zu Gott. Ganz glücklich schreibt Juliane: 'Abends hörte ich statt der wilden Tyroler Lieder die herrlichen Gesänge von Jesu Liebe zu den Sündern singen. Nachmittags schon sah ich die Hände durch die schmalen Gitter gesteckt und die kleinen Büchelchen halten, und die Frau [= Wärtersfrau, D.S.] sagte mir nachher, die Freude der Gefangenen wäre so groß, daß sie früh morgens aufständen und sich vorläsen und sängen.'³⁰

Vor allem durch ihre beispielhafte Freigebigkeit während des europäischen Hungerwinters 1816/17 hat Juliane von Krüdener einen Anstoß zur Entstehung der ersten Werke der Inneren Mission gegeben. Sie verkaufte ihre Diamanten im Wert von 30.000 Franken und setzte das Geld neben ihren Einkünften aus Russland zur Unterstützung des hungernden Volkes ein. 'Es wurde gepredigt und gebetet, es wurden Suppen gekocht und Decken verteilt, alles unter der Verfolgung der staatlichen Gewalt.'³¹ Juliane von Krüdener organisierte damals in Eigeninitiative ein regelrechtes soziales Soforthilfeprogramm, um auf diese Weise die größte Not zu lindern. 'Gerade Mitglieder der privilegierten Schichten haben in einem von Obrigkeitsdenken geprägtem Zeitalter eine solche Hilfstätigkeit auf privater Basis als gesetzlose Einmischung in das staatliche System betrachtet.'³² Allerdings mußten

auch kritisch eingestellte Beobachter gestehen, daß Juliane in den Jahren 1816-1817 zur 'Mutter des Volkes' geworden war. Gegen Regierungen, die ihr verbieten wollten, sich der Armen anzunehmen, Kranke zu pflegen und Fremde zu beherbergen, hat Juliane heftig polemisiert. Am klarsten erkennen wir ihre Gesinnung in dem bereits auszugsweise zitierten Brief an Baron von Berckheim: 'Ich sollte denken, es wäre unnötig, mich weiter gegen den Vorwurf zu rechtfertigen, daß ich Arme genährt habe, wiewohl die Beamten in Lörrach sagen, ich sollte es nicht thun. In einem andern Zeitalter wäre ich der Vertheidigung überhoben gewesen. Wozu dient unsere angebliche Aufklärung, und die Begriffe der Freiheit, wenn man nicht mehr den Armen nähren, kleiden, herbergen, seine Rechte verfechten, noch ihn mit dem Evangelium in der Hand trösten darf?'³³

Juliane knüpft hier an die eschatologische Rede Jesu in den Synoptikern an (Mt 25,31-46). Vor allem diese aus dem Evangelium gewonnene Erkenntnis macht Juliane zu einer der Begründerinnen der modernen Diakonie. Im weiteren Verlauf des zitierten Briefes wendet sie sich auch gegen die falsche Behauptung, daß die Armut nicht in bestimmten Unrechtsstrukturen, sondern im persönlichen Unvermögen der Betroffenen begründet sei: 'Noch muß ich Ihnen die Bemerkung machen, mein Herr, daß es eine unverschämte Lüge der Zeitungen ist, von Müßiggängern zu reden in einem Augenblick, wo Niemand Arbeit hat, wo Tausende darnach seufzen, wo alle Fabriken stille stehen, als Folge jener Gerichte, welche die Habsucht und Selbstsucht trefen, und den Armen und Arbeitsmann lehren, den Herrn zu suchen und ihm allein zu vertrauen.'³⁴ Damit hat Juliane jeden Versuch der Regierungen verworfen, sich ihrer sozialen Verpflichtung zu entziehen. Als eine der wenigen Menschen ihrer Zeit hat die Baronin die sozial-ethische Dimension des christlichen Glaubens erkannt. So ist sie, als Mitglied der Aristokratie, zum ungeliebten Gewissen der damaligen Regierungen geworden und hat deren soziale Versäumnisse unmißverständlich beim Namen genannt.

Schlußbetrachtung

Die Diakonie, ein Defizit der frühen Erweckungsbewegung, erweist sich im Leben Julianes als außergewöhnliche Stärke! Den Grund, daß der von der Baronin ausgehende Impuls, welcher auf eine Verbindung von persönlicher Frömmigkeit und sozialem Engagement hinzielte, kirchengeschichtlich nicht wirksam werden konnte, sieht P. Zimmerling darin, daß Juliane 'in der Geschichtsschreibung des späteren 19. Jahrhunderts wegen ihrer Einmischung in die angeblich den Männern vorbehaltene Domäne der Politik heftig kritisiert' wurde.³⁵ Zimmerlings Schlußfolgerung lautet daraufhin: 'Ich wage kaum zu bedenken, was es für die weitere Geschichte Deutschlands bedeutet hätte, wenn Kirche und Pietismus in ihrer Gesamtheit die Berechtigung der sozialen Frage erkannt hätten. Die Arbeiterschaft hätte sich in ihrem sozialen Aufstiegswillen vom Christentum unterstützt gesehen und wäre nicht in Glaubensgleichgültigkeit und Skepsis gefallen.'³⁶

Wiederholt fällt bei der Bearbeitung des Themas auf, daß gerade in diakonischer Hinsicht die heutige Zeit viele Parallelen aufweist im Vergleich mit der Zeit in der Juliane von Krüdener lebte. Zum Beispiel im Blick auf das immer stärker werdende Gefälle von arm und reich und die damit verbundenen sozialen Probleme, die immer deutlicher auf uns zukommen. Auch die vielen Arbeitslosen und der vorherrschende Werteverfall sind heute genauso existentielle Probleme wie zur Zeit der frühen Erweckungsbewegung. Ich denke, daß das Leben Julianes eine große Herausforderung an uns Christen ist, das Evangelium der Liebe in der heutigen Zeit mit all ihren sozialen Mißständen vorbildhaft zu leben. Möge Gott uns Mut und Kraft schenken, neue Wege und Möglichkeiten zu finden, Menschen in der Liebe Gottes zu begegnen, ob es sich dabei um Könige, Bundeskanzler, einfache Arbeiter, Obdachlose oder Drogenabhängige handelt. Gottes Liebe gilt allen. Vor Gott gibt es kein Ansehen der Person. Dies hat Juliane von Krüdener eindrücklich vorgelebt, indem sie vor Königen und Kaisern, aber auch vor den Ärms-

ten der Armen, Zeugnis von ihrem Glauben an Jesus Christus ablegte.

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ZUSAMMENFASSUNG

Aus verschiedenen Gründen wurde Missiologie im akademischen Lehrplan ein Randgebiet. "Es wird als eine spezielle Disziplin angesehen für solche, die zu diesem Amt des kirchlichen Dienstes berufen sind." Deshalb haben Studien in der Kontextualisierung nicht diejenige weite Verbreitung erfahren, die ihnen gebührt und die westliche Kirche ist deswegen ärmer um sie." Newbigin hat hilfreiche Einsichten geboten im Bezug auf Evangeliums- und Kultur-Fragen, die eine Bedeutung haben, die weit über die kulturübergreifende Mission der Kirche hinausgeht." Treue zum Evangelium in

jeder Berufung, nicht zuletzt im akademischen Beruf, verlangt zum einen, eine Verpflichtung zur biblischen Geschichte, die in Christus als der wahren Geschichte der Welt ihr Zentrum hat, zum andern, ein Aufeinandereingehen der Kulturen, die die verschiedenen Ausprägungen zwar einschließt, diese aber auch herausfordert und mit einem neuen Inhalt durch das Evangelium zu füllen weiß, und einen ökumenischen Dialog der gegenseitigen Verbesserung und Bereicherung anbietet." Christliche Gelehrte würden sich gut daran tun mit dieser Einsicht der Missiologie im Bezug auf ihre akademischen Berufung zu ringen.

RÉSUMÉ

Pour des raisons diverses, la missiologie se trouve marginalisée dans les programmes académiques. On la considère comme une discipline spécialisée pour ceux qui ont une vocation missionnaire. Les études sur la contextualisation n'ont donc pas reçu l'attention qu'elles méritent et l'Église en Occident est particulièrement pauvre dans ce domaine. Newbigin a entrepris une réflexion sur la question du rapport entre l'Évangile et la culture, ou les cultures, dont l'intérêt dépasse la simple mission

des églises envers d'autres cultures que les leurs. La fidélité à l'Évangile, notamment dans l'activité académique, exige la fidélité à l'histoire biblique centrée sur Christ vue comme la véritable histoire du monde, une interaction avec la culture qui adopte ses formes mais en critique le contenu et les investit des significations nouvelles apportées par l'Évangile, et un dialogue oecuménique qui permette correction et enrichissement mutuels. Les chrétiens qui ont une tâche académique feraient bien de profiter de cet apport de la missiologie dans l'accomplissement de leur vocation.

The goal of this paper is to explore the relationship between the gospel, culture, and one aspect of cultural development—scholarship. Understanding the nature of faithful Christian scholarship depends on a proper understanding of the relationship

between the gospel and culture. It is that relationship—gospel and culture—that has been essential to the cross-cultural missionary task for the last two centuries. In these last three decades a rich and copious literature has emerged on the subject of

contextualization or the relation of gospel to culture that appropriates the insights of the missionary experience.

Lesslie Newbigin's book *Foolishness to the Greeks: The Gospel and Western Culture* opens with an interesting observation on this topic. *On the one hand*, the relationship between the gospel and culture is not a new subject. One thinks, for example, of the classic study of H. Richard Niebuhr who proposed five models of the relation of Christ to culture, and of work of Paul Tillich who struggled toward, what he called, a 'theology of culture' (Niebuhr 1951; Tillich 1959). However, the majority of work has been done by scholars who have not had the missionary experience of communicating the gospel to a radically foreign culture. *On the other hand*, the last three decades have witnessed a spate of studies on the issue of gospel and culture within the discipline of missiology under the general rubric 'contextualization studies.'¹ Missionaries have become more aware of the western captivity of the gospel and have struggled more with the issue of the gospel and culture. Yet while "it has sought to explore the problems of contextualization in all the cultures of humankind from China to Peru, it has largely ignored the culture that is the most widespread, powerful, and persuasive among all contemporary cultures—namely, . . . modern Western culture" (Newbigin 1986:2-3). To put Newbigin's observation another way, the missionary experience and tradition has gained penetrating insight into the issue of gospel and culture but this tradition has not been appropriated into mainstream western scholarship to shed light on the issue of gospel and culture, and more particularly on the relationship between the gospel and western culture. This is a great loss because the missionary experience of cross-cultural witness offers important insight into the gospel-culture relation.

Newbigin spent almost forty years of his life as a missionary in India.² Out of this missionary experience has come rich insight into the gospel and culture issue—insight which has important implications for faithful Christian scholarship. Newbi-

gin is one of the leading missionary thinkers and statesmen of the 20th century with an incredible breadth and variety of experience, and with the unusual ability to clearly communicate difficult concepts.³ This paper briefly surveys Lesslie Newbigin's missionary contribution to the issue of gospel and culture with an eye to its relevance to faithful Christian scholarship.

Model of Cross-Cultural Communication

Newbigin's understanding of the relation of gospel to culture was shaped by his experience of cross-cultural communication of the gospel. Street preaching was a regular evangelistic activity for Newbigin during his missionary days in India. The question that pressed itself upon him was 'how can one preach to a crowd of people who have never heard of Jesus?' Cross-cultural communication of the gospel means that the evangelist must relate him or herself to the culture in two ways; indeed for the missionary maintaining both relations is a matter of life and death. On the one hand, there must be solidarity; the evangelist must use the language of the hearer. If there is to be communication, the evangelist must use cultural forms that are familiar to the hearer. The gospel must be 'at home' in the culture. On the other hand, there must be conflict; the language uses terms that reflect a worldview or foundational religious commitments by which the hearer must make sense of the world. These foundational assumptions are in conflict with the gospel. The gospel is 'at odds' with the culture. The Tamil language, for example, is a shared way of understanding the world that reflects Hindu faith commitments. As such it expresses commitments that are irreconcilable with the gospel. Therefore, there will be a clash of ultimate commitments between the gospel and Hindu culture. Thus cross-cultural communication of the gospel will call into question the underlying worldview implicit in that language. The problem is how to use the language and yet call into question the worldview that shapes that language.

Newbigin illustrates the problem with

his evangelistic preaching in India (Newbigin 1978:1-3). What word can be used by the missionary to introduce Jesus to a population who has no idea of who he is? *Swamy*, meaning Lord, offers a possibility. The problem is that there are many lords—three hundred and thirty million of them according to Hindu tradition—and if Jesus is just one more lord there are more important matters to attend to than a message about another *swamy*. *Avatar* seems like an obvious choice since it refers to the descent of God in creaturely form to put down the power of evil and establish the faltering power of righteousness. The trouble here is that *avatar* is bound up in a cyclical worldview that cannot ascribe finality to any *avatar* the way the finality of Christ is portrayed in the Scriptural story. Maybe one could just begin to tell the story of Jesus of Nazareth. But if one proceeds in this way, Jesus will be identified with the world of *maya*, the world of passing events which is simply illusion in the Hindu tradition. Indian hearers will lose all interest. All other attempts—*kadavul*, supreme transcendent god; *satguru*, teacher who initiates his disciple into the experience of realization; *adipurushan*, the primal man who is the beginning of all creation; *chit*, the intelligence and will which constitute the second member of the triad of ultimate reality—eventually founder on the same problem. “What all these answers have in common is that they necessarily describe Jesus in terms of a model which embodies an interpretation of experience significantly different from the interpretation which arises when Jesus is accepted as Lord absolutely” (Newbigin 1978:2-3).

In the work of evangelism, two dangers present themselves—irrelevance and syncretism. If the evangelist is to be relevant, he or she must employ the language risking the absorption of the gospel into the reigning worldview. Then the gospel loses its power to challenge cultural idolatry. If the evangelist is relevant, he or she risks syncretism. The problem is how can the missionary be *both* relevant and faithful to the gospel. In relation to the problem of gospel and culture, the burning question for Newbigin is how does one avoid

the twin problems of irrelevance and syncretism?

Yet there is more to the problem of the cross-cultural communication of the gospel. The issue is distorted if it is considered simply as the missionary's attempt to communicate a culture-free gospel into a pagan environment. The communication process enabled Newbigin to realize how deeply his own understanding of the gospel was shaped by the culture from which he had come, and that western culture was also in conflict with the gospel. In his writings Newbigin describes a number of events that enabled him to see just how deeply his own understanding and embodiment of the gospel was shaped by his western roots. Especially noteworthy were his weekly meetings with Hindu monks at the Ramakrishna monastery where he studied the Svetasvara Upanishad and the gospel of John with them. Here he learned to “see the profound rationality of the world-view of the Vedanta” (1993:54). He reflects his experience prior to India when he writes: “My confession of Jesus as Lord is conditioned by the culture of which I am a part. It is expressed in the language of the myth within which I live. Initially I am not aware of this as a myth. As long as I retain the innocence of a thoroughly indigenous western man, unshaken by serious involvement in another culture, I am not aware of this myth. It is simply ‘how things are’ . . . No myth is seen as a myth by those who inhabit it: it is simply the way things are” (Newbigin 1978a:3). An encounter with the “immense power and rationality of the Vedantin's vision of reality” (Newbigin 1982:ix) enabled Newbigin to understand the formative power of western culture on him. The problem of gospel and culture that he encountered in India is not simply a problem there; all cultures are shaped by foundational religious commitments that distort its forms and institutions. There will always be a tension between gospel and culture.

The more deeply the church senses the contradiction between the gospel and the idolatrous foundational assumptions that shape the culture, the more the unbearable tensions of living between two differ-

ent worldviews is felt. As Newbigin moved to Britain and engaged western culture, he stressed the public doctrine of the West as a story. Both the gospel and the worldview of western culture are in the form of a story—an interpretation of universal history. The people of God find themselves at the crossroads between two stories (Figure 1).

This unbearable tension of living at the crossroads arises from three factors. First, the church is part of a society that embodies a cultural story. That cultural story is rooted in an idolatrous religious faith, is determinative of every part of human life, and is embodied by a community. By virtue of the creation mandate, the church is part of that community that embodies this pattern of social life. Second, the Christian community finds its identity in another story, one that is also rooted in faith, equally comprehensive, and also socially embodied. The gospel is not a disembodied message, “an ethereal something disinfected of all human cultural ingredients” ((1989:188), but is always incarnated in a community. Third, the unbearable tension emerges because of ‘two embodiments’ in the life of God’s people. As members of the cultural community, the church is shaped by the cultural story. As members of the new humankind, if they are faithful they are shaped by the Biblical story. Therefore, the embodiment of the gospel will always be shaped by the culture: ‘there is not and cannot be a gospel which is in not culturally embodied’ (1989:189). The tension arises because the gospel and the cultural story are at odds and yet ‘meet’ in the life of the people of God. Contextualization is not the meeting of a disembodied message and a rationally articulated understanding of culture; to pose the issue in that way is both abstract and dualistic (1989:188-189). The encounter between gospel and culture happens in the life of the community called to live in the story of the Bible. The people of God incarnate the intersection of gospel and culture; the incompatibility of the two stories, even “radical contradiction” (1987:4), produces an unbearable tension. Hendrik Kraemer, who perhaps shaped Newbigin more than any other person,

writes: “The deeper the consciousness of the tension and the urge to take this yoke upon itself are felt, the healthier the church is. The more oblivious of this tension the Church is, the more well established and at home in the world it feels, the more it is in deadly danger of being the salt that lost its savour” (1956:36). Authentic contextualization is the faithful resolution of this tension.

The implications for Christian scholarship are evident. The Christian scholarly community also finds itself at the crossroads of two stories. On the one hand, we are part of the broader western scholarly community and tradition shaped by our cultural story that embodies certain idolatrous faith commitments. On the other hand, we are called to carry out our scholarly endeavours in the Christian academic community shaped by the Biblical story rooted in a faith commitment to the gospel of Jesus Christ. In reference to Christian scholarship Al Wolters nicely summarizes this: “. . . Christians of whatever tradition. . . have to recognize in principle the *de facto* influence of the Western philosophical tradition in their own thinking. This means we are all to some extent *synthesis* thinkers—meaning by that term the intermingling in a single perspective of both biblical and unbiblical patterns of thought . . . we must begin with what is historically given. No one can start in history with a clean slate. To attempt to do so is like trying to make a sudden turn at high speed in a car. You may end up facing the opposite way, but you’ll still be travelling in the same direction” (Wolters 1975:15). The ‘unbearable tension’ (as Newbigin calls it) between scholarship shaped by the western tradition and scholarship shaped by the gospel must be felt if Christian scholarship is to be healthy and faithful.

Both Newbigin in describing his evangelistic activity, and Wolters in discussing the task of Christian scholarship, refuse the options of withdrawal and accommodation as a resolution to the tension. Newbigin states this in terms of the dangers of syncretism and irrelevance as stated above. Wolters opposes the options of evasion and domestication (Wolters 1975:14).

Christian scholars can neither evade the western scholarly tradition nor can they allow themselves to be accommodated to or domesticated by it. It seems that these two dangers are realized again and again in Christian scholarship. Yet tension is essential to faithful Christian scholarship.

How can this tension be resolved? What is the path of authentic or faithful contextualization? Newbigin offers a way to the faithful contextualization of the gospel (or more accurately the faithful contextualizations of the gospel) that includes three elements: faithfulness to the Scriptural story, a dialogue with the varied cultures of humankind, and openness to the ecumenical fellowship of all Christians (Newbigin 1978:10-22).

Faithfulness to the Scriptural Story

The starting point for Newbigin's understanding of faithful contextualization is the primacy of the gospel: the affirmation that the church begins by attending to the story of Scripture as its ultimate commitment, understanding the culture in the context of the Biblical story. If there is to be a missionary encounter between the gospel and the foundational religious commitments of the culture whether in evangelism or scholarship, there must be a proper understanding of Scriptural authority. Newbigin writes: "One of the central issues involved in a missionary encounter with our culture is the question: How do we appeal to scripture as the source of authority. . ." (1984:13)? The problem that confronts the church in the West is that the Bible has been part of the culture for so long that it has accommodated itself to the fundamental assumptions of the culture and appears unable to challenge them. The response of the Protestant church to the Enlightenment where the religious assumptions of the West came to mature expression, was to interpret the Bible in terms of the ultimate faith commitments of the Enlightenment rather than the other way round. Newbigin asks: "Have we got into a situation where the biblical message has been so thoroughly adapted to fit into our modern western culture that

we are unable to hear the radical challenge, the call for radical conversion which it presents in our culture" (1984:11)? While many Biblical scholars believe that the Enlightenment offered a neutral vantage point from which to interpret the text, Newbigin responds: "The Enlightenment did not (as is sometimes supposed) simply free the scholar from the influence of 'dogma'; it replaced one dogma by another" (1985:1). The power of the Enlightenment dogma or faith commitment is such that it is difficult to convince many modern biblical expositors "to recognize the creedal character of their approach" (*ibid*).

Newbigin points to four different dichotomies issuing from the Enlightenment that have reshaped Scripture in the Enlightenment mould: fact-value, cause-purpose, public-private, and subject-object (Goheen 2000:). I will only touch on the first—the fact-value—as it has important implications for our subject of Christian scholarship. With autonomous scientific rationality as the arbiter and criterion of public truth, only truth claims that can pass through the 'screen' of autonomous scientific reason are established as facts. All other claims are relegated to the inferior epistemological realm of values which have not more claim to truth than one's personal preferences or tastes (Figure 2).

In terms of Biblical authority, the church surrendered to this idol in at least two ways. On the liberal side of the Christian fellowship, the Bible was split by the fact-value dichotomy. On the one hand, the Bible was reduced to religious experience, the world of values. The Bible narrates Israel's religious experience. On the other hand, liberal Biblical scholarship sought to determine the 'historical facts' of the Bible by use of the higher critical method. The Bible as a true story of God's mighty acts in history moving toward a goal for the whole world is lost. On the conservative side of the Christian fellowship, the Bible is simply reasserted as propositional truth in the fashion of Enlightenment truth. Instead of breaking the Bible into historical-critical bits as the liberal scholars do, the conservative wing of the church reshaped the Biblical narrative into systematic theologies

with systematic-theological bits. In both cases the Enlightenment understanding of facts is operative, and the Biblical story loses its authority, and can no longer issue a radical call to conversion. When the Bible is fragmented into bits—higher critical or systematic-theological—the Bible is absorbed into the more ultimate story of western culture.

Over against these proposals which fragment and reshape Scripture, Newbigin contends for two aspects of Biblical authority. First, the Bible displays the form of universal history and therefore must be understood as a canonical whole (Newbigin 1989:89). When the process of contextualization proceeds by selecting particular aspects of Scripture that are most compatible with the patterns of various religions and cultures, Scripture will be interpreted in the light of culture rather than culture in the light of Scripture. Second, the Bible is not a book of religious or theological ideas but rather tells the story of the mighty acts of God culminating in the life, death, and resurrection of Jesus. For Newbigin, the central difference between the Scriptural and Greek understanding of the world is to be found in the nature of reliable truth: in the Greek worldview truth is found in timeless ideas while in Scripture truth is found in God's historical acts, especially in Jesus Christ, that move toward the goal of universal history. In Jesus Christ, God has revealed and accomplished the end of history. It is precisely at this point that Newbigin differs from many models of contextualization advanced by evangelical and conservative Roman Catholics. Contextualization is not the relation between timeless ideas and culture, but between two different stories. When the Bible is turned into timeless statements the real process of contextualization is subverted.

The fact-value dichotomy has also crippled the authority of the Bible in the task of scholarship. In his article *The Use of the Bible in Christian Scholarship*, Sidney Greidanus rejects two uses of the Bible in Christian academic work that are the result of the fact-value dichotomy. The first is dualism: the Bible addresses itself to

the spiritual realm, the realm of religious and moral values, while science deals with the facts of the material world. Here the Bible is declared irrelevant for all scientific investigation and there is no hope for Christian scholarship. The second is Biblicism: the Bible speaks in scientific terms and gives us data for our theorizing. While the first strategy assigns the Bible to the realm of values, the second strategy reduces the Bible to the notion of Enlightenment facts. Greidanus works out a way beyond these Enlightenment options that involves three connections between the Bible and scholarship: the Bible shapes a faith which bears fruit in scientific work; the Bible offers a framework of reality that serves as a light for scientific endeavour; and the Bible offers more specific norms that can guide the Christian scholar in his or her scholarly activity (Greidanus 1982:144-147).

Faithful contextualization requires a Christian (scholarly) community that lives in the story of the Bible, and thereby discerns the word of grace and the word of judgement that the Bible pronounces on culture. Faithful contextualization requires a Christian scholarly community whose mind is shaped by the story of Scripture in all its detail, enabling it to hear God's yes and God's no to the western tradition of non-Christian scholarship. "True contextualization accords the gospel its rightful primacy, its power to penetrate every culture and speak within each culture, in its own speech and symbol, the word which is both No and Yes, both judgement and grace" (Newbigin 1989:152).

Challenging Relevance: Avoiding Syncretism and Irrelevance

Faithful contextualization, secondly, involves a dialogue with the various cultures of the world that avoids the twin problems of syncretism and irrelevance. The issue is how all of culture can be both affirmed and rejected, how God's yes and no, God's word of grace and judgement can be heard. Failure in contextualization within a particular culture takes place when either of these 'words' of the

gospel are suppressed. When God's No, his word of judgement is not applied, syncretism will be the result. The culture is simply affirmed and the gospel is domesticated into the plausibility structure of the culture. Alternately, when God's Yes, his word of grace is not present, irrelevance will be the result. The culture is rejected and, since cultural embodiment is inevitable, the church will resort to a cultural form of the gospel from another time or place and will, thus, be irrelevant to its culture.

Newbigin finds a solution to the issue of affirmation and rejection in two phrases—challenging relevance and subversive fulfillment. The first term, the one used most often, he borrows from Alfred Hogg (Hogg 1945:9-26), and the second from Hendrik Kraemer (1939:4). Both of these men were cross-cultural missionaries—Hogg to India, Kraemer to Indonesia. Further, Newbigin's employment of the notion of subversive fulfillment in the dialogue between gospel and culture is clearly indebted to Willem Visser 't Hooft (Visser 't Hooft 1967:13-14; Newbigin 1992:80; 1994:163).

For Hogg, the missionary who refuses to employ Hindu concepts and institutions will not be heard. At the same time, the danger of utilizing Hindu forms is the possibility of "a Christianizing of Hinduism instead of an Indian way of expressing Christianity" (Hogg 1945:23). The only way forward, according to Hogg, is to employ the familiar images and forms of Hinduism which express the religious longing of the Hindu and burst them open, giving them new meaning with the fact of the gospel. Choosing a familiar category is inevitable, yet challenging it is necessary because there is not straight line from Hinduism to the gospel. Hogg illustrates this with Jesus' proclamation of the gospel of the kingdom. Jesus chooses the well-known category of the kingdom of God. However, he did not simply accede to the current popular religious and cultural beliefs about the kingdom; instead he challenged them filling the notion with a new understanding that called for repentance. The terms were familiar and relevant; yet the proclamation challenged the distorted notions

calling for repentance.

Kraemer's notion of subversive fulfillment is quite similar (Kraemer 1939). The gospel comes as fulfillment to the religious longing in the heart of humankind. Yet there is not simply continuity; the gospel stands in contradiction to human wisdom twisted by sin. Visser 't Hooft utilizes Kraemer's notion of subversive fulfillment in the context of contextualization in culture. He writes:

Key-words from other religions when taken over by the Christian Church are like displaced persons, uprooted and unassimilated until they are naturalised. The uncritical introduction of such words into Christian terminology can only lead to that syncretism that denies the uniqueness and specific character of the different religions and creates a grey relativism. What is needed is to re-interpret the traditional concepts, to set them in a new context, to fill them with biblical content. Kraemer uses the term "subversive fulfillment" and in the same way we could speak of subversive accommodation. Words from the traditional culture and religion must be used, but they must be converted in the way in which Paul and John converted Greek philosophical and religious concepts (Visser 't Hooft 1967:13).

Newbigin employs the notion of challenging relevance and subversive fulfillment to avoid both syncretism and irrelevance. Like Visser 't Hooft, he utilizes the model of missionary communication that John offers in his gospel (Newbigin 1986:6; 1995b:336). Of the gospel of John, Newbigin writes:

I suppose that the boldest and most brilliant essay in the communication of the gospel to a particular culture in all Christian history is the gospel according to John. Here the language and thought-forms of the Hellenistic world are so employed that Gnostics in all ages have thought that the book was written especially for them. And yet nowhere in Scripture is the absolute contradiction between the word of God and human culture stated with more terrible clarity (1986:53).

John freely uses the language and thought forms of classical religion and culture that form the world of his hearers—light and darkness, body and soul, heaven and earth, flesh and spirit, and more. Yet John uses this language and thought-forms in such a way as to confront them with a fundamental question and indeed a contradiction. John begins with the announcement “In the beginning was the *logos*.” As he continues it becomes apparent that *logos* is not the impersonal law of rationality that permeates the universe giving it order but rather the man Jesus Christ. The *logos* became *sarx*. John begins by identifying with the classical longing for the source of order expressed in the term *logos*, but subverts, challenges, and contradicts the idolatrous understanding that had developed in the classical world (1982:1-3). In this way John is both relevant and faithful: relevant because he uses familiar categories that express existential struggles, faithful because he challenges with the gospel the idolatrous worldview that shapes those categories calling for repentance. Similarly in the Hindu context the missionary must work with models, words, forms, and institutions the Hindu is accustomed to use. But the missionary must challenge those forms with the fact of the gospel.

The notion of subversive fulfillment or challenging relevance is applicable not only to language and verbal missionary communication. It is the process by which the Christian community interacts with all the various institutions and customs of its culture. The gospel speaks a Yes and a No to each cultural form—including theories—yes to the creational structure and no to the idolatrous distortion. The church must discern what subversive solidarity means in each situation.

Newbigin’s understanding of challenging relevance or subversive fulfillment is similar to Johann H. Bavinck’s understanding of *possessio*. Bavinck writes:

We would. . . prefer to use the term *possessio*, to take possession [as opposed to the common terms ‘adaptation’ and ‘accommodation’]. . . Within the framework of the of the non-Christian life, customs and prac-

tices serve idolatrous tendencies and drive a person away from God. The Christian life takes them in hand and turns them in an entirely different direction; they acquire an entirely different content. Even though in external form there is much that resembles past practices, in reality everything has become new, the old has in essence passed away and the new has come. . . [Christ] fills each thing, each word, and each practice with a new meaning and gives it new direction. Such is neither ‘adaption’ nor accommodation; it is in essence the legitimate taking possession of something by him to whom all power is given in heaven and on earth (Bavinck 1960:178-179).

On the one hand, Newbigin has elaborated the concept further than Bavinck and brought it to bear on western culture. On the other hand, Bavinck has offered a more solid theological and philosophical foundation for this concept than Newbigin. This foundation is provided by Bavinck in his philosophical understanding of culture and his theological understanding of creational revelation and common grace.

There are two important aspects of Bavinck’s analysis of culture that are important. On the one hand, culture is a unified whole: “We regard them [pagan religions and cultures] as powerful, life-controlling entities, as complete indivisible structures, because each element coheres with all others and receives its meaning from the total structures” (Bavinck 1960:173). On the other hand, each aspect of culture is shaped by an idolatrous religious core: “The entire culture, in all its manifestations, is a structural totality, in which everything hangs together, and in which religion occupies a central position” (Bavinck *ibid*; cf. Figure 3). While both of these elements of culture are implicit in Newbigin’s thought, they are insufficiently developed.

Affirming only these two dimensions of culture by itself would lead to a pessimistic analysis of culture which could only provide a basis for rejection but not subversive fulfillment. Therefore, the second theological observation is equally significant: God’s creational revelation or com-

mon grace continues to uphold his creation and does not permit human idolatry to run its gamut.⁴ Bavinck comments: "We must remember that although man has fallen from God, and that the results of this fall are in evidence in his every thought and deed, nevertheless, thanks to God's common grace, man is safeguarded against complete deterioration" (Bavinck *ibid*).

It is precisely a recognition of both of these factors—the idolatrous shaping of all culture and the powerful creation revelation of God⁵—that provides a foundation for subversive fulfillment. Every custom, institution, and practice of culture is corrupted by sin; yet the creational structure remains because of God's faithfulness to His creation.

This approach to all cultural forms offers a way to deal with non-Christian scholarship as a Christian academic community at the crossroads. The neo-Calvinist or reformational tradition issuing from the Netherlands has used the term 'the inner reformation of the sciences.' Al Wolters describes this in the following way: ". . . we must begin with what is historically given. No one can start in history with a clean slate. . . Reformation is working along the grain of history, respecting what is good in the tradition and bending it around to move in another direction" (1975:15). Henk Hart describes it in the following way: "Christian scholars should work in science for continuing reformation, changing science radically from within, pulling its roots out of its traditionally idolatrous soil and transplanting them in the soil of the gospel" (1988:14). Wolters suggests that the way theories and concepts can be reformed or subverted from within is by asking, what is the insight into the structure of creation and how has this insight become misdirected by religious idolatry (1978:12, 13). As a matter of fact, it can be precisely at the point of idolatry that the insight into the creation comes. Wolters writes:

Plato's distinction between perception and analysis (not made by his predecessors). . . is a real and valuable one. . . The neo-Platonic hierarchy of being, though identified with the good-evil distinction, nev-

ertheless points out many real creational distinctions between e.g. space, physicality, vitality, perception, and analysis. Kant can teach us much about the distinction between morality and legality, and between the language of faith and the language of science and ordinary experience. There is a great deal we can learn from Hegel about the nature of history and the cohesiveness of cultures, and from Jaspers about the committed nature of philosophy. In a paradoxical way, a great philosopher's contribution tends to lie precisely in the area of his idolatry. . . Marx's discovery of the correlation between class and culture, although he inflated it to become the basis of a new gospel for mankind, nevertheless unearths a distinction and a relationship which cannot be ignored (1978:12f.).

Theories uprooted from idolatrous soil and replanted in the soil of the gospel, respecting the good in theories and bending it around from an idolatrous direction to move toward Christ, filling the insight or longing with new content from the gospel—all of these images offer a way to move beyond irrelevance and syncretism, withdrawal and accommodation, evasion and domestication.

Ecumenical Dialogue: Avoiding Ethnocentrism and Relativism

Finally, faithful contextualization requires a dialogue that moves beyond cultural boundaries. This dialogue must be "open to the witness of churches in all other places, and thus saved from absorption into the culture of that place and enabled to represent to that place the universality, the catholicity of God's purpose of grace and judgement for all humanity" (Newbigin 1989:152). There is a danger that any one local contextualization will be absorbed into the culture of that place; if it is to be challengingly relevant then a dialogue must take place among believers from every culture. This dialogue will involve both mutual correction and mutual enrichment (Newbigin 1978a:13; 1989:196): mutual learning since each cultural contextualization opens up new insights into the gospel,

and mutual criticism because each cultural contextualization has blind spots. Newbigin writes:

The reference to mutual correction is the crucial one. All our reading of the Bible and all our Christian discipleship are necessarily shaped by the cultures which have formed us. . . . the only way in which the gospel can challenge our culturally conditioned interpretation of it is through the witness of those who read the Bible with minds shaped by other cultures. We have to listen to others. This mutual correction is sometimes unwelcome, but is necessary and it is fruitful (1989:196).⁶

For Newbigin, the importance of ecumenical dialogue for faithfulness to the gospel within a certain culture is evident when noting his use of the image of Archimedean point. When Newbigin returned to Britain from India he was consumed with question: "How can one find a perspective on one's own culture. . . . Could there be an Archimedean point, so to speak, from which one could look critically at one's own intellectual and spiritual formation?" (1993:250-251). Newbigin found the Archimedean point in the mutual enrichment and correction of ecumenical dialogue.

Newbigin notes a number of problems that face the world church if it is to pursue this kind of ecumenical dialogue. I mention only two that have implications for Christian scholarship. First, at present dialogue takes place in the context of only "one of the tribal cultures of humankind" (1978:152). The dialogue proceeds in the context of only one cultural tradition of the church—the West: "All of its [i.e. the ecumenical church's] work is conducted in the languages of western Europe. Only those who have had long training in the methods of thinking, of study and research, and of argument that have been developed in western Europe can share in its work" (1978:151). Because of the dominance of western cultural patterns in the ecumenical movement, western Christians do not receive from non-western Christians the correction they need.

Because of the total dominance of European culture in the ecumenical movement, there has seldom been any awareness among Western theologians of the extent to which their own theologies have been the result of a failure to challenge the assumptions of their own culture; and because theologians of the younger churches have been compelled to adopt this culture as the precondition of participation in the ecumenical movement, they have not been in a position to present the really sharp challenge that should be addressed to the theologies of the Western churches (1978:152-153).

Newbigin is thinking here primarily of the theological disciplines. The problem is perhaps even more acute in other academic disciplines.

A second hurdle facing the church, if ecumenical dialogue is to be mutually challenging, is the forum in which the conversation takes place. On the one hand, Newbigin notes that the World Council of Churches has been the primary forum in which the dialogue has occurred. Indeed, the rise of the WCC must be placed in the context of a need for mutual correction and enrichment. On the other hand, Newbigin raises a twofold problem about the future of the WCC as the primary place of ecumenical dialogue: the dominant pluralist presence and "wider ecumenism" threatens an authentic and faithful dialogue that centres in the uniqueness of Jesus Christ (1994:119, 125); and many of the thriving evangelical and pentecostal churches of the world church remain outside this fellowship (1995a:9).

Again the problem of a forum is perhaps more pronounced in the area of Christian scholarship. Where is there such a forum? John Hulst is working hard with the International Association for the Promotion of Christian Higher Education (IAPCHE) to promote dialogue among Christian scholars from various continents and cultural traditions. Fostering a dialogue among Christian scholars of various cultures needs to be a much higher priority for Christian scholarship; this is not a frill but is essential to faithfulness.

Newbigin points to another possibility for mutual correction and enrichment—the cross-cultural missionary. Newbigin describes his own missionary experience:

My Christianity was syncretistic, but so was theirs. Yet neither of us could discover that without the challenge of the other. Such is the situation in cross-cultural mission. The gospel comes to the Hindu embodied in the form given to it by the culture of the missionary. . . . As second and third and later generations of Christians make their own explorations in Scripture, they will begin to test the Christianity of the missionaries in the light of their own reading of the Scripture. So the missionary, if he is at all awake, finds himself, as I did, in a new situation. He becomes, as a bearer of the gospel, a critic of his own culture. He finds there the Archimedean point. He sees his own culture with the Christian eyes of a foreigner, and the foreigner can see what the native cannot see (1994:68).

The missionary has the gift of new eyes; but he or she also has the knowledge of the sending culture that enables him or her to be able to translate that insight for the church (cf. Sanneh 1993:162-163). It is for this reason that the “the foreign missionary is an enduring necessity in the life of the universal Church.” The reflexive action of the missionary is crucial “so that the gospel comes back to us in the idiom of other cultures with the power to question our understanding of it” (1994:115). Newbigin himself is an outstanding example of this reflexive action. There are many Christian scholars serving in parts of the world outside the West that can offer fresh insight for Christian academics within the West.

Conclusion

For various reasons missiology has been marginalized in the academic curriculum. It is treated as a specialized discipline for those called to that part of the church's ministry. Thus studies in contextualization have not received the kind of wide circulation that they deserve and the western church is poorer for it. Newbigin has

offered helpful insight toward the gospel and culture and gospel and cultures issue that has relevance beyond the cross-cultural mission of the church. Faithfulness to the gospel in any calling, not least the academic profession, demands commitment to the Biblical story centred in Christ as the real story of the world, an interaction with culture that embraces its forms but challenges and fills them with new content through the gospel, and an ecumenical dialogue that offers mutual correction and enrichment. Christian scholars would do well to wrestle with this insight from missiology in their academic callings.

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NOTES

For a good introduction to contextualization studies in missiology see Bevans 1992 and Bosch 1991:420-432; 447-457.

See Newbigins autobiography for more details of his life (Newbigin 1993).

Recently *Christianity Today* magazine (24 April 2000) selected the one hundred best religious books of the twentieth century. Lesslie Newbigin's *The Gospel in a Pluralist Society* was in that list.

The term common grace is often misunderstood. Bavinck does not stop to explain this term but his understanding is similar to G. C. Berkouwer who writes: "Life of this earth does not yet disclose the full consequences of sin. Calvin speaks of 'common grace' and, in this connection, he discusses virtues to be seen also in the lives of unbelievers. He did not wish to ascribe these phenomena to a left-over goodness in nature—as if apostasy from God were not so serious—but rather he discerned here the power of God in revelation and in grace preserving life from total destruction" (Berkouwer 1959:20-21; cf. Berkouwer 1955:137-230).

Bavinck does not bring this notion to bear on western culture. To do so requires the affirmation of another factor, that is, the formative effect of the gospel on western culture. Bavinck is dealing with cultures where the gospel has had not shaping influence. However, in the West the gospel has shaped the world of culture. This factor is important also for the notion of subversive fulfillment.

This interpretation of ecumenism is a far cry from many who see the ecumenical process as reduction to the lowest common denominator. On this subject, one of Newbigin's favourite jokes is about the South Pacific cannibal who is asked what he thought of the ecumenical movement. He replied that he didn't think much of it, because now all the missionaries tasted the same!

- **Orthodox-Evangelicals: Cooperation or Confrontation?**
- ***Orthodoxes—évangéliques: coopération ou opposition***
- ***Orthodoxe und Evangelikale: Zusammenarbeit oder Konfrontation?***
- **Paul Negrut, Oradea, Romania**

RÉSUMÉ

Cet article compare et oppose l'ecclésiologie et la sotériologie orthodoxe à la théologie évangélique. D'un point de vue méthodologique, la théologie orthodoxe et la théologie évangélique fonctionnent dans des cadres tout à fait différents. Dans le premier cas, deux directions complémentaires sont proposées: la théologie cataphatique (positive) et la théologie apophatique (négative). La théologie cataphatique est orientée de haut en bas, à la fois par sa méthode et son contenu; elle va des choses premières, comme l'unité de Dieu, transite par des affirmations concernant la Trinité et l'incarnation, jusque vers une multiplicité de concepts comme la bonté, la sagesse et la puissance. D'où la possibilité d'une ascension humaine vers le divin. Cependant, la connaissance de Dieu reste toujours imparfaite. La théologie apophatique insiste sur l'incapacité de l'esprit humain à connaître Dieu. Le théologien orthodoxe V. Lossky s'appuie sur l'herméneutique scripturaire métaphorique patristique (celle de Grégoire de Nazianze), pour s'approprier l'usage scripturaire du langage et des concepts humains. La théologie évangélique, par contre, repose sur l'idée de révélation que Dieu adresse à l'intelligence humaine, non seulement en Christ, mais aussi par le moyen de la Bible. Théologiquement, le concept orthodoxe de théosis implique des distinctions entre l'essence, la personne

*et les opérations divines, qui permettent d'étayer l'idée de connaissance humaine du divin. Cela contraste avec le modèle évangélique (et plus généralement occidental) de la justification. D'un point de vue sociologique, les différences importantes qui existent entre la théologie orthodoxe et la théologie évangélique sont enracinées dans des visions du monde différentes. Cette situation s'explique en partie par l'incapacité de la Réforme à s'introduire dans l'Empire turc. Finalement, l'auteur aborde les différences qui existent au sein de la théologie orthodoxe contemporaine. A l'un des extrêmes se trouve l'affirmation conservatrice *extra ecclesiam nulla salus*, qui peut conduire jusqu'au nationalisme (un bon roumain est un roumain orthodoxe). Mais il existe aussi des positions plus modérées. Certaines communautés orthodoxes, par exemple, essaient de résoudre le conflit entre apophase et cataphase en étudiant davantage la Bible. C'est pourquoi il est important pour les évangéliques de comprendre les mouvements et distinctions qui existent au sein de la pensée orthodoxe, afin de pouvoir construire des ponts pour le dialogue théologique. Mais ils doivent aussi être prêts à servir le Christ dans un environnement hostile.*

ZUSAMMENFASSUNG

Der Artikel vergleicht und kontrastiert orthodoxe Ekklesiologie und Soteriologie mit evangelikaler Theologie. Orthodoxe

und evangelikale Theologien arbeiten methodologisch unter sehr unterschiedlichen Rahmenbedingungen. Erstere betreiben Theologie unter den ergänzenden Überschriften von kataphatischer (positiver) und apophatischer (negativer) Theologie. Kataphatische Theologie postuliert eine 'Abstufung', sowohl methodisch als auch inhaltlich, von ersten Dingen, wie der Einheit Gottes, über die Trinität und Inkarnation, bis hin zu einer Vielfalt von Konzepten wie das Gute, Weisheit und Macht. Als Konsequenz ergibt sich die Möglichkeit menschlichen Aufstiegs zum Göttlichen. Erkenntnis Gottes ist jedoch immer unvollkommen. Apophatische Theologie besteht auf der Unfähigkeit des menschlichen Verstandes, Gott zu erkennen. Der orthodoxe Theologe V. Lossky bezieht sich auf die patristische metaphorische Schriftauslegung (Gregor von Nazianz), um mit der Verwendung menschlicher Sprache und Konzepte in der Schrift zurechtzukommen. In scharfem Gegensatz dazu ist die Erkenntnis Gottes in evangelikaler Theologie vom Gedanken der Offenbarung abhängig, und zwar nicht nur in Christus, sondern auch durch die Bibel.

Theologisch ist zu sagen, daß das orthodoxe Konzept der Theosis die Unterscheidung zwischen der göttlichen

Essenz, Person und Energie enthält, um den Gedanken der menschlichen Erkenntnis des Göttlichen aufrechtzuerhalten. Im Gegensatz dazu steht das evangelikale (und allgemein westliche) Model der Rechtfertigung.

Soziologisch gesehen basieren die großen Unterschiede zwischen orthodoxer und evangelikaler Theologie auf unterschiedlichen Weltanschauungen, eine Situation, die zum Teil durch das Versagen der Reformation erklärt wird, das türkische Weltreich zu durchdringen.

Abschließend untersucht der Autor Unterschiede innerhalb zeitgenössischer orthodoxer Theologie. Ein Extrem ist der konservative Glaube an extra ecclesiam nulla salus, der sich schlimmstenfalls in eine Art Nationalismus entwickeln kann (ein guter Rumäne ist ein orthodoxer Rumäne). Allerdings gibt es auch vermittelnde Positionen. So versuchen beispielsweise einige orthodoxe Gemeinschaften, den Konflikt zwischen Apophasis und Kataphasis durch größeren Gebrauch der Bibel zu lösen. Es ist daher wichtig für Evangelikale, theologische Bewegungen und Unterschiede im gegenwärtigen orthodoxen Denken zu verstehen und Brücken theologischer Diskussion zu bauen. Alternativ müßten sie bereit sein, Christus in feindlichem Umfeld zu dienen.

The issue concerning the relation between Orthodox and Evangelicals is very complex due to the fact that neither the Orthodox nor the Evangelicals are monolithic churches that speak with one universally recognized voice. Additionally, the nature of the relationship between them is significantly different in the Orthodox Diaspora than in the Orthodox countries. Within the limits of this paper, it is impossible to explore all possible relations between all Eastern Churches and all Evangelical Churches with their distinctive theologies, missiologies and practices. The alternative, then, is an over-generalized approach which does justice to neither Orthodox nor Evangelical due to the fact that overlooks exactly the specific aspects of the Ortho-

dox-Evangelical relations in each country. Aware of the risk of such an approach, in this paper I will explore the Orthodox-Evangelical relations from a threefold perspective: a) methodological, b) theological, and c) sociological.

A. Methodological Perspective

From the patristic period, the East and the West have adopted distinct theological paradigms. Generally speaking, while the West follows the creation-fall-redemption approach, the East follows the creation-deification model. In other words, if the West considers that the Christ-event deals primarily with the problem of sin in order to secure redemption for sinners, the East

sees the Christ-event as,

An ineffable descent of God to the ultimate limit of our fallen human condition, even unto death—a descent of God which opens to men a path of ascent, the unlimited vistas of the union of the created beings with the Divinity.¹

Lossky believes that the patristic sentence: 'God made Himself man, that man might become God' sums up the essence of Christianity for the Orthodox Church.²

A.1 *Cataphatic and Apophatic Approaches*

In order to explain the difference between the Eastern and Western approaches to theology, Lossky introduces two pairs of concepts: *katabasis* and *anabasis*; and *oikonomia* and *theologia*.³

A.1.1 *Oikonomia and Katabasis*

Oikonomia describes God's movement man-wards, which is a movement of descent (*katabasis*). *Oikonomia* is, according to Lossky, the 'work of the will [of God], while Trinitarian being belongs to the transcendent nature of God.'⁴ Consequently, *katabasis* is not a way of knowledge, but only the means whereby 'essential goodness, natural sanctity, and royal dignity flows from the Father, through the Only-Begotten, to the Spirit.'⁵ Moreover, Lossky argues that in the very immanence of His economy, which leads to the incarnation, God remains unknowable.⁶

A.1.2 *Theologia and Anabasis*

In order to know God, one has to follow the way of *theologia*, which is gnosis 'of God considered in Himself, outside of His creative and redemptive economy.' The appropriate methods for gnosis are contemplation and silence; contemplation because it is 'an exit to the state of a future age, a vision of what is beyond history, a projection of eschatology into the instant', and silence because it 'constitutes the language of the world which is coming.'⁷

Following Pseudo-Dionysius, Lossky affirms that gnosis is a way of spiritual ascent (*anabasis*) beyond all perceptive and rational faculties 'in order to be able to attain in perfect ignorance to union with Him who transcends all being and

all knowledge.'⁸ The purpose of this way is not to develop a positive theological system but to attain union with God (*theosis*). This leads us in turn to the distinction between apophatic and cataphatic theologies.

A.2 Apophatic and Cataphatic Theologies

A.2.1 *Cataphasis:*

Corresponding to the two movements of God towards man (*katabasis*) and of man towards God (*anabasis*), Lossky affirms that there are two approaches to theology.⁹ Cataphatic theology, or positive theology, leads us to some knowledge of God, albeit in an imperfect way. Thus John of Damascus asserts that,

All that we can say cataphatically concerning God does not show forth His nature but the things that relate to His nature. . . God does not belong to the class of existing things; not that He has no existence, but that He is above all existing things, nay even about existence itself. For if all forms of knowledge have to do with what exists, assuredly that which is above knowledge must certainly be also above essence; and, conversely, that which is above essence will also be above knowledge.¹⁰

Affirmative theology begins with the loftier, more congruous comparisons and then proceeds 'down' to the less appropriate ones; or, as Lossky explains, 'a descent from the superior degrees of being to the inferior.'¹¹ In the same vein, Pseudo-Dionysius contends that the imperfection of positive theology resides both in its method and content. Methodologically, 'when we made assertions we began with the first things, move down through intermediate terms until we reached the last things.'¹² Likewise the cognitive content has a descending character due to the link between concepts and the 'level' of theological reflection. In his book *The Mystical Theology*, Pseudo-Dionysius claims that he had analyzed this way of theologizing in other writings (some of which were either lost or are fictitious).

In the earlier books my argument travelled downward from the most exalted to the humblest categories, taking in on this downward path an ever-increasing number of ideas which multiplied with every stage of descent.¹³

Thus, in *The Theological Representations*, Pseudo-Dionysius argues that positive theology begins with God's oneness and proceeds down into the multiplicity of affirming the Trinity and the Incarnation.¹⁴ Further, *The Divine Names* affirms the more numerous designations for God which come from mental concepts such as good, existent, life, wisdom, power, and whatever other things pertain to the conceptual names for God.¹⁵

Finally, *The Symbolic Theology* 'descends' into the still more pluralized realm of sense perception and its plethora of symbols for the deity such as:

the images we have of him, of the forms, figures, and instruments proper to him, of the places in which he lives and of the ornaments he wears. I have spoken of his anger, grief, and rage, of how he is said to be drunk and hangover, of his oaths and curses, of his sleeping and waking, and indeed of all those images we have of him, images shaped by the working of the symbolic representations of God. And I feel sure that you have noticed how these latter come much more abundantly than what went before, since *The Theological Representations* and a discussion of the names appropriate to God are inevitably briefer than what can be said in *The Symbolic Theology*.¹⁶

Further, Pseudo-Dionysius asserts that positive theology originates in the Scriptures which contain the divine truth revealed by God in his manwards movement of economic descent.

Let us therefore look as far upward as the light of the sacred scriptures will allow, and, in our reverent awe of what is divine, let us be drawn together toward the divine splendor. For, if we may trust the superlative wisdom and truth of scripture, the things of God are revealed to each mind in proportion to its capacities; and the divine

goodness is such that, out of concern for our salvation, it deals out the immeasurable and infinite in limited measure.¹⁷

However, the concepts or the words of Scripture do not describe God as he is in Himself since He is always beyond everything that exists. For Pseudo-Dionysius, in the words of Scripture 'the Transcendent is clothed in the terms of beings, the shape and form of things which have neither, and numerous symbols are employed to convey the varied attributes of what is an imageless and supra-natural simplicity.'¹⁸

Similarly, Lossky argues that whilst God reveals Himself (intelligible attributes) as wisdom, love and goodness, His nature remains unknowable in its depth and therefore our concepts must be always prevented from being enclosed within their limited meaning.¹⁹ In fact, Lossky, following Gregory of Nyssa, argues that 'the ladder of cataphatic theology' which discloses the divine names drawn primarily from Scripture are not intended to become rational concepts whereby our minds construct 'a positive science of the divine nature', but are rather images or ideas intended to guide us for contemplation of that which transcends all understanding.
20

A.2.2 Apophasis:

Lossky affirms that man's proper response to the economy in which God reveals Himself in creating the world and becoming incarnate, is to confess the transcendent nature of the Trinity in an ascent of thought according to the way of apophatic theology.

The negative way of the knowledge of God is an ascendant undertaking of the mind that progressively eliminates all positive attributes of the object it wishes to attain, in order to culminate finally in a kind of apprehension by supreme ignorance of Him who cannot be an object of knowledge.²¹

On the lower steps there are images drawn from the material objects least calculated to lead spirits inexperienced in contemplation into error. It is indeed more difficult, argues Lossky, to identify God with

stone or with fire than with intelligence, unity, being or goodness. What seems obvious at the beginning of the ascent, that 'God is not fire, He is not stone', becomes less and less obvious as one attains to the height of contemplation, when one has to affirm that 'God is not being, He is not good.'²² At each step of ascent one has to guard oneself against the danger of making these loftier images or ideas 'an idol of God'. Once the heights have been attained, then speculation gradually gives place to contemplation, knowledge to experience, 'for in casting of the concepts which shackle the spirit, the apophatic disposition reveals boundless horizons of contemplation at each step of positive theology'.²³

Consequently, apophatic theology refuses any attempt to form concepts about God and to organize them in a systematic construct according to human ways of thought. On the contrary, by pointing to mystical union with God, apophatic theology is 'an existential attitude, which involves the whole, man. . . a criterion: the sure sign of an attitude of mind conformed to the truth.'²⁴

However, if negative theology begins by denying the appropriateness of the human mind and language to knowing God, then one may inquire concerning the role of Scriptures and dogmas, since these are themselves expressed in concepts. To answer this question, Lossky borrows from Gregory of Nazianzus' metaphorical interpretation of Moses ascent on Mount Sinai and affirms that there are different levels in theology, each appropriate to differing capacities of human understanding which reach up to the mysteries of God.²⁵ Gregory of Nazianzus writes:

God commands me to enter within the cloud and hold converse with Him; if any be an Aaron let him go up with me, and let him stand nearer, being ready, if it must be so, to remain outside the cloud. But if any be a Nadab or an Abihu, or of the order of the elders, let him go up indeed, but let him stand afar off. . . But if any be of the multitude, who are unworthy of this height of contemplation, if he be altogether impure let him not approach at all, for it

would be dangerous to him; but if he be at least temporarily, let him remain below and listen to the voice alone, and the trumpet, the bare words of piety, and let him see the mount smoking and lightening. . . But if any be an evil and savage beast, and altogether incapable of taking in the matter of contemplation and theology, let him not harmfully and malignantly lurk in this den amongst the woods, to catch hold of some dogma or saying by a sudden spring. . . but let him stand yet afar off and withdraw from the moment, or he shall be stoned.²⁶

In this multi-level theological construct the words of Scripture and of dogma serve primarily as starting and guiding points in an ever-ascending process of contemplation which has as its final goal deification. Thus, concludes Lossky, theology will never be abstract, working through concepts but contemplative: raising the mind to those realities, which pass all understanding.²⁷

From an Evangelical perspective, the apophatic approach to theology raises serious questions regarding the nature of knowledge that is beyond words and logical categories. The encounter with God described by Pseudo-Dionysius as 'plunging into the truly mysterious darkness of unknowing', or 'one is supremely united by a completely unknowing inactivity of all knowledge, and knows beyond the mind by knowing nothing'²⁸ does hardly make sense to an Evangelical. For Evangelicals all theological knowledge is based on revelation. John Stott argues: Evangelical Christians begin their thinking with a recognition of the obvious, logical reasonableness of the revelation. Since God is our Creator, infinite in his being, while we are finite creatures of time and space, it stands to reason that we cannot discover him by our own researches or resources. He is altogether beyond us. And since in addition he is the all-holy God, while we are fallen, sinful and under his judgement, there is a chasm between him and us which we from our side could never bridge. . . We could never know him unless he should take the initiative to make himself known.²⁹

Evangelicals believe that God made himself known through general and special revelation. While general revelation was made through nature, special revelation was made through inspiration and incarnation. The climax of God's revelation was the Word made flesh, the incarnate Son. However, Evangelical believes that the only authentic Christ is the biblical Christ. Stott contends:

What Scripture has done is to capture him [Christ] in order to present him to all) people at all times in all places. The climax of God's revelation should be described as the historic, incarnate Christ and the total biblical witness to him.³⁰

In God's special revelation event and words went together; or in other words God's revelation is both personal and propositional.

Evangelicals also believe in the double authorship of the Bible: divine and human. The Bible is equally the Word of God and the word of man. Because the kind of book the Bible is, we must approach it in two distinct yet complementary ways.

Because it is the word of God, we must read it as we would read no other book-on our knees, in a humble, reverent, prayerful and submissive frame of mind. But because the Bible is also the word of men we must read it as we would read every other book, thoughtfully and in a 'critical' frame of mind.³¹

In their approach to theology, Evangelicals submit to the authority of Scripture which stands above tradition, experience and human reason.

From the survey of the apophatic and cataphatic approaches to theology it can be observed that they operate with different methods and categories. Thus, the apophatic approach focuses on a direct encounter with God beyond historical realities and consequently uses categories such as essence, energies, mystical union and theosis. Alternatively, the Evangelicals speak about knowing God in his self-revelation in Christ to whom Scriptures bears witness. Consequently, categories such as revelation, inspiration, illumination, inter-

pretation and obedience receive a prominent place.

In conclusion, the answer to the question of co-operation or confrontation between Orthodox and Evangelicals must bear in mind the fact that we speak about two distinct worlds. Distinctive theological methods lead to distinct theologies. This becomes clearer when we look at the Orthodox and Evangelicals theological perspectives.

B. Theological Perspective

From an Orthodox viewpoint the Western Churches, both Catholic and Protestant, have a similar theological frame of reference. Khomiakov asserts:

All Protestants are Crypto-Papists. . . To use the concise language of algebra, all the West knows but one datum *a*; whether it be preceded by the positive sign +, as with the Romanists, or with the negative sign -, as with the Protestants, the *a* remains the same.³²

Ernst Benz considers that the West developed its theology along the lines of a legal relationship between God and mankind out of which came the doctrine of justification. This legal approach was further extended to ecclesiology, and in the Catholic tradition, also to the doctrine of the ministry, to the role of dogmatic definitions and of canon law.

B.1 Orthodox Approach: Theosis.

For the Orthodox, theology is only a means towards an end, that is union with God, or *theosis*. Consequently, the emphasis lies not on developing positive theological systems, but on the mystical aspect of this union. The whole purpose of theological epistemology and ecclesial practice is to help the faithful to attain to deification, or mystical union with God. In order to explain the nature of this union with God, the Orthodox follow Palamas's inefable distinction between three aspects of God's being: a) the permanently unnamable and imparticipable divine essence (*ousia*); b) the three divine persons (*hypostases*) Father, Son and Holy Spirit; and c) the uncreated energies (*energeiai*) or divine

operations, forces proper to and inseparable from God's essence, in which He goes forth from Himself, manifests, communicates and gives Himself.³³

Mystical union with God according to essence is impossible; if the creature could participate in the divine essence, the creature would be God, homoousios with God. Lossky argues:

If we were able at a given moment to be united with the very essence of God and to participate in it even at the very last degree, we should not be what we are, we should be God by nature. God would then no longer be Trinity, but 'of myriads of hypostases'; for He would have as many hypostases as there would be persons participating in His essence.³⁴

Only the three Persons of the Trinity are united to each other in the divine essence.

Even though we share the same human nature as Christ and receive in Him the name of Sons of God, we do not ourselves become the divine hypostasis of the Son by the fact of incarnation. We are unable, therefore, to participate in either the essence or the hypostases of the Holy Trinity.³⁵

Union with God according to energy is a real participation of creature in the divine life.³⁶ Lossky argues:

In the Church and through the sacraments our nature enters into union with the divine nature in the hypostasis of the Son, the Head of His mystical body. Our humanity becomes consubstantial with the deified humanity, united with the person of Christ.³⁷

It is true that by postulating this distinction between essence, person and energies, Palamas was attempting to hold together two claims: firstly, that *theosis* is real, and secondly, that God remains totally *other*. However, such a distinction raises some major theological questions. Ontologically, in spite of the Palamite claims to the contrary, this distinction within the being of God runs the risk of compromising the principle of 'unity and simplicity' of the divine essence. To affirm that God's ener-

gies interpose between God's essence and the creation leads to the conclusion that there is a duality in God; a 'lower' part that in which one can participate, and an 'upper' part that is totally inaccessible. Or, from another perspective, the idea that within God there are two distinct realities can lead (if pressed toward its logical conclusion), to the implication that there are two gods related to each other in some mysterious way. Meyendorff dismisses both charges, arguing that for Palamas 'in virtue of the simplicity of His being, God is wholly and entirely present both in His essence and in His energies' and on the other side, 'no multiplicity of divine manifestations could affect the unity of God, for God is beyond the categories of whole and parts, and while in His essence always remaining unknowable, reveals Himself wholly in each energy as the Living God.'³⁸ Additionally, it raises the question of the ontological status as well as that of the intra-Trinitarian role of each category (aspect) of God's being. On the economic level, the main problem is to maintain a trinitarian soteriology, that is, a personal relation with God, whilst affirming that God communicates himself through *non-hypostatic* beings such as the uncreated energies.

B.2 Evangelical Approach: Justification by Faith.

From an Evangelical perspective the relation between God and man has to answer the question 'How can a lost and guilty sinner stand before a just and holy God?' John Stott argues that,

This sense of our sinfulness, of the blinding holiness of God, and of the absolute incompatibility of the one with the other, is an essential evangelical characteristic, without which our understanding of the necessity and the nature of the cross is bound to be skewed.³⁹

By stressing the reality and horror of sin, Evangelicals point to the cross of Christ as the only way of acceptance with God. The words of the Apostle Paul: 'Christ redeemed us from the curse of the law by becoming a curse for us' (Gal. 3: 13) affirms

that the only way we can be redeemed from the curse of the law is that Christ bore it on our place. This is called 'penal substitution.' J.I Packer considers it 'a distinguishing mark of the world-wide evangelical fraternity.'⁴⁰ In the same vein J. Stott contends:

The cross was a multifaceted achievement, and has many different meanings. It is the ultimate revelation of God's love and justice. It is the decisive conquest of evil. It is the ground of our salvation. It is the supreme example of self-sacrifice. It is the most powerful inspiration to Christian devotion. Moreover, the salvation won by the cross is illustrated in the New Testament by a variety of metaphors like propitiation, redemption and reconciliation. But evangelical Christians have always insisted that the richest model is justification.⁴¹

Some contemporary evangelicals argue:

Justification by Faith appears to us, as it does to all evangelicals, to be the heart and hub, the paradigm and essence, of the whole economy of God's saving grace.⁴²

Justification is a legal word, borrowed from the law courts. J. Stott continues:

When God justifies sinners, he declares a verdict, in anticipation of the last day, that he has not only forgiven all their sins but has also granted them a righteous standing acceptance in his sight.⁴³

Further, Stott argues that while insisting that 'to justify' means 'to declare' and not 'to make' righteous, evangelicals emphasize that justification is always accompanied by regeneration. Moreover, this new birth leads inevitably to a new life, this justification to sanctification. Sanctification begins the moment we are justified, but then it grows as the Holy Spirit transform us into the image of Christ (2 Cor. 3: 18).

In conclusion, deification and justification by faith are two distinct ways to salvation. One focuses on mystical union through the uncreated energies, while the other deals with the legal aspect of the relationship between God and man.

c. Sociological Perspective

The historical circumstances during the period which followed the Council of Chalcedon (451 AD) placed Byzantium in a preeminent and to some degree self-sufficient position, from which it was to develop its theological tradition. Byzantium maintained its Christological commitment to the Council of Chalcedon, and for several centuries kept bridges toward the West intact, in spite of all tensions, political and doctrinal. During this period, however, neither the councils nor the theologians would show particular interest in positive theological systems. According to Meyendorff, with few exceptions, the seven conciliar statements assume a negative form; they condemned distortions of the Christian truth rather than elaborate its positive content. The greater part of the theological literature was either exegetical or polemical, and in both cases the Christian faith was assumed as a given reality upon which one comments or which one defends.⁴⁵

From another perspective, Hopko argues that although the formal break between the Christian East and West occurred in 1054, from as early as the fourth century AD the Christians of the East had very little contact with the Christian from the West. The Turkish rule, which extended almost over the entire Orthodox world since the fifteenth century (fall of Constantinople 1453) and lasted until the end of the nineteenth century, further estranged the two churches. Consequently, political and cultural exchanges between East and West had been dramatically reduced, and due to this fact the ideas of the Renaissance, Protestant Reformation and the Enlightenment, which are considered to represent the genesis of modern Western culture, stopped short when they reached the borders of the Turkish Empire.⁴⁶

During these centuries of political and theological separation, Hopko argues that the faith and the practice of the Orthodox Church have been preserved unaltered since apostolic times.

Whatever our earthly conditions and temporal circumstances, we Orthodox Christians live in the same ecclesial and spirit-

ual world. We identify with the same tradition of faith and life. We worship the same God through the same Christ. We are inspired by the same Spirit in the same church. We celebrate the same liturgy, participate in the same sacraments and say the same prayers. We meditate upon the same scriptures, which we believe to be God's Word inspired by God's Spirit, interpreting them within the same hermeneutical context. We accept the same councils and are guided by the same canons. We recognize the same teachers and venerate the same saints. We teach the same doctrines, defend the same dogmas, and employ the same symbol of faith. In our theology as well as in our worship, we use the same words and images, which we affirm to be 'adequate to God' and proper to the experience, which we share within God's covenant community, which we identify in history from the time of Abraham.⁴⁷

According to the Orthodox belief, the uninterrupted continuity with the Apostolic Church is the mark of the true Church.

There can be only one church founded by our Lord, and in that Church can be but one single Faith. This one Church is the Orthodox Church; the one Faith is the whole Orthodox doctrine.⁴⁸

Further, the Orthodox affirm that the Apostolic Tradition can be found today only in their Church, which is the only true church of Christ on earth. Consequently, no appeal to tradition other than the tradition of the Orthodox Church is acceptable.

The Eastern Tradition is not one of the regular forms of Tradition, but it is the Holy Tradition of the Church of Christ itself.⁴⁹

Bratsiotis considers that the church would have ceased to be the Church if it had departed from the Holy Tradition. It is the very historical continuity with the Apostolic Church that marks the Orthodoxy as the true faith.⁵⁰ Hence the conclusion that *Extra Ecclesia nulla salus*.⁵¹ George Florovsky asserts that 'outside the Church there is no salvation because *salvation is the Church*.'⁵² Similarly, Lossky

argues:

In the Church and through the sacraments our nature enters into union with the divine nature in the hypostasis of the Son, the Head of His mystical body. Our humanity becomes consubstantial with the deified humanity, united with the person of Christ.⁵³

Consequently, if one does not belong to the Orthodox Church, one is not saved due to the fact that the life giving Spirit does not operate outside the canonical boundaries of the Orthodox Church. Bulgakov argues that,

The Church, in her quality of the Body of Christ, which lives with the life of Christ, is by that fact the domain where the Holy Spirit lives and works. More: the Church is life by the Holy Spirit because it is the Body of Christ.⁵⁴

This exclusive institutionalized ecclesiology lives little space for co-operation with other churches. Moreover, in the Orthodox countries, the Orthodox Church is also part of the national myth; that is, the Church is associated with national survival, the protection of the culture and identity. Subsequently, religious and national identity are overlapping realities. For example, to be a good Romanian one has to be Romanian Orthodox.⁵⁵ Some Orthodox theologians go as far as to argue that nationhood (ethnicity) is a divine principle for the canonical organization of the Church.⁵⁶ The outcome of such views are clearly seen in those regions affected by ethnic conflicts. Ethnic cleansing and religious cleansing go hand in hand. Some ultra-nationalist Orthodox advocate a one nationhood and one religion national state.

C. Conclusions

Some Orthodox theologians are aware of the theological problems posed by a purely apophatic approach to theology and consequently attempt to realize a synthesis between apophatic and cataphatic. This new approach create space for a wider use of the Bible in the life of the Orthodox believers. Thus Timiadis argues:

To a certain extent the dissatisfaction expressed at the use by the early Fathers of Aristotelian terms, and notably the desire to make less use of terms such as 'essence' and 'energies', is very understandable. Whatever arguments may be advanced in their favour, they still risk being misunderstood on account of their impersonal character. It might be better to use more intimate and personal expressions, such as 'communion with the Holy Spirit,' more in line with those of the Old Testament and more connected with the historical Jesus. All modern anxiety about the absence of personal communion in human life with God, could thus be overcome, reassuring man in his loneliness and anguish that he can be visited and sustained, not by vague, immaterial, heavenly forces, but above all by God's personal intervention. A God who is reluctant to be with us, who sends us alternative powers and energies, contradicts the very sense of Christ's Incarnation.⁵⁷

Consequently, there is a shift from exaggerated mysticism to a more Bible-study oriented Orthodox communities. Thus, Kesich affirms that,

The interest in Biblical research is definitely linked to what is going on in Orthodox parishes. In many Orthodox communities Bible studies are organized and held regularly as church activities. . . This is a challenge to Orthodox scholars and teachers, to translate their research and to convey in clear terms an Orthodox perspective within which the people would be able to use, to judge and evaluate new ideas which are appearing so frequently in our pluralistic societies. Revival of interest in the Bible accompanies theological awakening. A theological revival will not occur without genuine interest and active participation in Biblical research.⁵⁸

This is an important point of convergence between Orthodox and Evangelicals in the area of theological methodology.

Regarding *theosis*, the Orthodox way of salvation, Evangelicals must pay the price to study Orthodoxy and unveil from within the theological problems posed by

this approach. Already, there are Orthodox theologians, who believe that,

Exaggerated mysticism could lead to the conclusion that God is so far removed from humanity that disparate efforts are required to obtain his intervention. We are then far from the OT promise to make us God's people, the New Israel, the redeemed heirs of His Kingdom, endowed with Pauline paresia, brothers of one another by grace and bearers of the Spirit (*pneumatophoroi*) incorporated into Christ's Body and enjoying all the spiritual gifts that membership of the Church provides.⁵⁹

Regarding the Orthodox exclusive ecclesiology, which identifies the canonical boundaries of the Church with the sphere where the Holy Spirit operates, there are disagreements among Orthodox theologians concerning those who do not belong to the Orthodox Church.

Firstly, there is a 'rigorous group' who hold that 'since Orthodoxy is the Church, anyone who is not an Orthodox cannot be a member of the Church'. This view seems to be consistent with the Orthodox teaching that *Extra Ecclesia nulla salus*, because the Church mediates the saving grace of Christ through the Holy Spirit. This view leads to strong institutionalism and does not provide space for co-operation with other churches.⁶⁰ Second, the 'moderate group' holds that it is true to say that Orthodoxy is the Church, but false to infer from this that those who are not Orthodox cannot possibly belong to the Church. This view allows for a little more space for the freedom of the Spirit to operate outside the canonical boundaries of the Church, but it does not clarify the relation between the Spirit and the institution, between the believer and the institution and between the believer and the Spirit. Thus far, the preparatory commission of the great and holy Council of the Orthodox Church has produced a document on the *oikonomia* in the Orthodox Church, in which it affirms that 'the Holy Spirit acts upon other Christians in very many ways, depending on degree of faith and hope.'⁶¹ Third, a group that could be described as 'open ended

institutionalism' renders a more favourable attitude for co-operation with those whom do not belong to the Orthodox Church. Zizioulas contends:

... it is certainly not easy to exclude from the realm of the operation of the Holy Spirit so many Christians who do not belong to the Orthodox Church. There are saints outside the Orthodox Church. How can we understand that theologically? How can we account for it without saying that the canonical limits of the Church are not important?⁶²

Evangelicals should identify these trends within Eastern Orthodoxy and build bridges that allow for theological discussions. Alternatively, those Evangelicals who live in Orthodox countries dominated by exclusive ecclesiologies and religious nationalism should be ready to pay the price for their faithfulness to the Gospel and the Great Commission. While affirming their identity, Evangelicals should explore all the doors that lead to co-operation with the Orthodox Church. Alternatively, when the situation demands it, Evangelical should be ready serving Christ in a hostile world. We are not only to stand firm in the Gospel ourselves, but to fight for it in the public arena, as well.

Notes

- 1 V. Lossky, *In the Image and Likeness of God*; (ed, J.H. Earikson), St. Vladimir's Seminary Press, Crestwood, New York, 1985, p. 97.
- 2 See Irenaeus, *Adversus haereses*. v; Athanasius, *De incarnatione verbi*. 54; Gregory of Nazianzus, *Poema dogmatica*. 10,5-9; Gregory of Nyssa. *Oratio catechetica magna*, 25. 3. V. Lossky, *In the Image*. pp. 15,97.
- 3 V. Lossky, *In the Image*, pp 15, 97.
- 4 *Ibid.*, p. 15.
- 5 *Ibid.*, p. 16.
- 6 *Ibid.*, p. 15
- 7 V. Lossky, *Orthodox Theology*, St. Vladimir's Seminary Press, Crestwood, New York, 1978, p 14.
- 8 V. Lossky, *The Mystical Theology of the Eastern Church*, James Clarke & Co., London, 1973, p. 27.
- 9 Lossky borrows this distinction from Pseudo-Dionysius and John of Damascus.
- See Pseudo-Dionysius, *The Mystical Theology*, 1,1, 1000A, in Pseudo-Dionysius, *The Complete Works* (CW), (Tr. C. Luibheid), SPCK, London, 1987, pp. 135-141; John of Damascus, *De.fide orthodoxa*, 1,4 (NPNF, 2.Ed, vol.IX, p. 34.)
- 10 John of Damascus, *De.fide orthodoxa*, 1,4.
- 11 V. Lossky, *The Mystical Theology*, p. 28.
- 12 Pseudo-Dionysius, *The Mystical Theology*, II, 1025B, in CW, p. 138.
- 13 *Ibid.*, III, 1033C, in CW, p.139
- 14 *Ibid.*, III, 1032D-1033A, in CW, pp.138-139.
- 15 *Ibid.*, III, 1033A, in CW, p. 139.
- 16 *Ibid.*, III, 1033A-1033B, in CW, pp. 138-139.
- 17 Pseudo-Dionysius, *The Divine Names*, 1,1, 585B-588A, in CW, p.49.
- 18 *Ibid.*, 1,4, 592B, in CW, p. 52.
- 19 V. Lossky, *Orthodox Theology*, p. 33
- 20 V. Lossky, *The Mystical Theology*, p. 40. See Gregory of Nyssa. *Con. Eunom* (PG, XLV 939-941).
- 21 V. Lossky, *In the Image*, p.13
- 22 *Ibid.*, p. 40
- 23 *Ibid.*
- 24 *Ibid.*, p. 39
- 25 *Ibid.*, pp 40-41
- 26 Gregory of Nazianzus, *Oratio XXVIII (oratio theologica III)*, 2 in NPNF, 2nd ed., vol. VII, p. 289.
- 27 V. Lossky, *The Mystical Theology*, pp. 41-42
- 28 Pseudo-Dionysius, *The Mystical Theology*, p. 167.
- 29 J. Stott, *Evangelical Truth. A personal plea for unity*, IVP, Leicester 1999, p. 44.
- 30 *Ibid.*, p. 48.
- 31 *Ibid.*, p. 61.
- 32 A. Khomiakov, in a letter to an English friend, which was printed in W.J. Birkbeck, *Russia and the English Church*, p. 67, quoted in T. Ware, *The Orthodox Church*, Penguin Books, Harmondsworth, 1985, p.9.
- 33 Gregory Palamas, *Capita physica, theologica, moralia. et practica*. 79, PG 150, 1173B; 111, PG 150, 1197 A Triads, III, 1.26 in I. Meyendorff, ed, *Gregory Palamas. The Triads*, (Tr. N. Gendle), Paulist Press, New York, 1983. p. 607.
- 34 V. Lossky, *The Mystical theology*, pp. 69-70.
- 35 *Ibid.*, p. 70.
- 36 *Ibid.*, p. 71
- 37 *Ibid.*, p. 181
- 38 J. Meyendorff, *St. Gregory Palamas and Orthodox Spirituality*. St Vladimir's Seminary Press, Crestwood. New York, 1974, pp. 125-126.

- 39 J. Stott, *Evangelical Truth*, pp. 86-87.
- 40 A. McGrath, *To Know and Serve God; A Biography of James I. Packer*, Hodder and Stoughton, London, 1977, p. 205
- 41 J. Stott, *Evangelical Truth*, p. 92.
- 42 R.T. Beckwith, G.E. Duffield and J.I. Packer, *Across the Divide*. (Marcham Manor Press, 1977), p. 58.
- 45 J. Meyendorff, *Byzantine Theology* (Fordham Univ. Press, New York, 1974), pp. 3-5.
- 46 T. Hopko, *Meeting the Orthodox, The Orthodox Church in America*, New York, 1972, p. 5. T. Ware, *Eustratios Argenti: A Study of the Greek Church under Turkish Rule*, Clarendon Press, Oxford, 1964
- 47 T. Hopko, 'God and Gender: Articulating the Orthodox View', in *St. Vladimir's Theological Quarterly*, 37,2-3 (1993), p. 141.
- 48 F. Gavin, *Some Aspects of Contemporary Orthodox Thought*, Morehouse Publishing Co., Milwaukee, Wis., 1923, p. 259.
- 49 C. Konstantinidis, 'The Significance of the Eastern and western Traditions within Christendom', in C. Patelos, ed., *The Orthodox church in the Ecumenical Movement*, WCC, Geneva, 1978, p. 226.
- 50 P.E. Bratsiotis, 'The Fundamental Principles and Main Characteristics of the Orthodox Church', in A.J. Philippou, ed., *The Orthodox Ethos*, Holywell Press, Oxford, 1964, pp. 24ff.
- 51 Cyprian of Cartage, *Epist.* 71.2.
- 52 G. Florovsky, 'Sobornost: the Catholicity of the Church', in *The Church of God*, p. 53. Cf. T. Ware, *The Orthodox Church*, p. 351.
- 53 V. Lossky, *The Mystical Theology*, p. 181.
- 54 S. Bulgakov, *The Orthodox Church*, p. 2.
- 55 See D. Martin, *A General Theory of Secularization*, Blackwell, Oxford, 1978, pp.9-10; M. Elliot, 'For Christian Understanding Inorance is not a Bliss, in *East-West Church & Ministry Report*, 1,3 (Summer 1993), 1-4.
- 56 See I. Ivan, 'Etnosul-Neamul- Temei Divin si Principiul Fundamental Canonic al Autocefaliei Bisericesti', in N. Corneanu, ed, *Orthodoxia Romaneasca*, pp. 20-34.
- 57 E. Timiadis, 'God's Immutability and Communicability', in T.F. Torrance, ed., *Theological Dialogue between Orthodox and Reformed Churches*, vol. I, Scottish Academic Press, Edinburgh, 1985, p.46.
- 58 V. Kesich. 'The Orthodox Church and Biblical Interpretation', in *St. Vladimir's Theological Quarterly*. 374 (1993), p. 351.
- 59 E. Timiadis, 'God's Immutability', p. 47.
- 60 T. Ware, *The Orthodox Church*, pp. 315-317.
- 61 *Towards the Great Council. Introductory Reports of the Inter-Orthodox Commission in Preparation for the Next Great and Holy Council of the Orthodox Church*, London, 1972, p. 45.
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- **Signs And Wonders In The Early Catholic Church 90-451 And Their Implications For The Twenty-First Century**
- *Zeichen und Wunder in der Frühenkatholischen Kirche und ihre Implikation für den 21. Jh.*
- *Signes et miracles dans l'Église catholique ancienne, et leur implications pour le XXI^e siècle*
- Nigel Scotland, Cheltenham, England

ZUSAMMENFASSUNG

Der Artikel fordert die Meinung der Fundamentalisten und Evangelikalen heraus, die argumentieren, nach B.B. Warfield, daß die Gaben des Hl Geistes nur evident waren während der apostolischen Zeitspanne um das apostolische Kerygma zu untermauern. Diese Position wird allgemein als 'cessationism' bezeichnet, und drängt darauf, daß, als die apostolische Kirche etabliert was, es nicht länger mehr eine Bedürfnis für Zeichen und Wunder gab, und daß sie deshalb ausgestorben sind. Der Artikel scheint zu

zeigen daß, statt ersten Jahrhundert zu einem Ende zukommen, die geistliche Gaben bis zum Konzil von Chalkedon in 451 und danach bezeugt wurden. Wegen der beschränkten Bandbreite der Art dieses Artikels würde ein selektiver Herausgehensweise benutzt. Beginnend mit einigen allgemeinen Bemerkungen zu Taufe im Hl Geist würde Heilung, Exorcismus und Gaben des Wissens mit einigen Detail beachtet. Der Schlußfolgerung zieht die Relevanz der frühen-katholischen Ausübung der geistlichen Gaben für das charismatische Christentum des 21. Jahrhunderts heraus.

RÉSUMÉ

Cet article s'oppose au point de vue de certains fondamentalistes et évangéliques qui, à l'instar de B.B. Warfield, considèrent que les dons miraculeux de l'Esprit étaient réservés à l'époque apostolique et avaient pour fonction d'attester l'authenticité de la prédication apostolique. Selon ce point de vue, généralement nommé « cessationisme », les signes et miracles n'ont plus eu aucune raison d'être une fois l'enseignement apostolique bien établi, et ils ont donc disparu. Le présent article tente au contraire de montrer que les dons

spirituels se sont manifestés au-delà de la fin du premier siècle jusqu'au concile de Chalcédoine en 451, et même plus tard. L'auteur demeure sélectif dans la présentation des données, pour ne pas trop allonger. Il commence par certaines considérations générales sur le baptême dans l'Esprit, pour s'intéresser ensuite aux dons de guérison, d'exorcisme et de connaissance. Dans sa conclusion, il tire des leçons de la pratique de l'Église catholique ancienne pour la branche charismatique du christianisme du XXI^e siècle.

In John chapter 20 verse 30 the apostle states that Jesus did many other signs, which he wasn't able to include in his gospel. He also records Jesus' promise to

his disciples that the works that He did, they would also be able to do, and greater, because he was going to the Father, John 14 v 12. And as we turn the pages of the

book of Acts and the New Testament letters this is in fact what we find. Acts 5 v 12 records, 'Now many signs and wonders were done among the people by the hands of the Apostles.' In 2 Corinthians chapter 12 verse 12 Paul tells the church, 'The things that mark an Apostle – signs, wonders and miracles – were done among you with great perseverance.' Generally speaking 'signs and wonders' refer to the more supernatural gifts of the Holy Spirit, in particular, healings, exorcisms and knowledge and prophetic gifts.

There is of course a large section of the Christian Church which takes the view that these 'signs and wonders' were generated by the Spirit of God simply to reinforce the preaching and teaching of the Apostles. They were the works given to authenticate the words of the apostolic community who had seen the risen Christ, been commissioned by him and given the special enabling of the Holy Spirit to remember all that he had said and done. When however all the Apostles had died these gifts were brought to an end. Some say this happened abruptly; others are of the view that it was a gradual process over a longish period. One writer suggested it was a bit like the gradual withdrawal of horse-drawn vehicles from the roads and their replacement by petrol power; it was a process that took one or two generations to complete. This disappearance of the gifts of the Holy, whether it is held to be sudden or gradual, is referred to as 'Cessationism' or the 'Cessationist' view. Many cessationists justify this opinion from 1 Corinthians 13 v 10, 'When perfection comes, the imperfect disappears.' The 'perfection' which was to come is taken to be 'the Scriptures' and 'the imperfect' which would disappear is the spiritual gifts about which Paul has been speaking in 1 Corinthians chapters 12 and 13.

The cessationist view is endorsed by millions of evangelicals and particularly fundamentalists in North America. For the majority of them B.B. Warfield's statement of this position is definitive. Warfield urged that what the Christian church has witnessed since the New Testament era is not the gifts of the Holy Spirit but rather

'counterfeit miracles'. Warfield found only rationalistic explanations for the occurrence of contemporary physical healings among Roman Catholics, faith-healers and Christian Scientists.

Warfield argued that since the world had received the 'complete revelation of God as given in Christ' through the apostles the added testimony of miracles was no longer needed.¹ Warfield, as J. Ruthven has demonstrated, failed to take serious cognisance of those passages of scripture which teach the continuation of the charismata.² Such passages include those sighted in the first paragraph of this article and Romans 11 verse 29 which Ruthven states 'could hardly be more clearly anti-cessationist'.³

If the cessationist view was correct, it would be the case that all the gifts of the Holy Spirit had ceased to function in the early Church, at the very latest by 150 AD. By that time not only had the Apostles long since died but most of those who had been taught by them had also come to the end of their days. The view of many people is that this is in fact very far from being the case and that there is plenty of evidence of the experience of baptism in the Holy Spirit and the use of spiritual gifts in the early Catholic Church right down to the great ecumenical Church Council of 451 and beyond.

This article examines some of the fairly full evidence that both Baptism in the Holy Spirit and 'signs and wonders' were clearly in evidence in the life and worship of the early Christian church during the first five centuries. Inevitably however the present constraints of space have demanded a selective use of an abundance of source material.

Experiences of the Holy Spirit

It is clear that there were numbers of individuals and congregations in this early catholic period who experienced the Holy Spirit in ways which were obviously similar to the occurrences of the day of Pentecost in Acts chapter 2, or in Samaria in Acts chapter 8, or the house of Cornelius in Acts chapter 10 or among the Ephesian

Church leaders in Acts chapter 19. Among the earliest of such testimony are the writings of Clement who was bishop of Rome about 100 A.D.. He wrote in his letter to the Corinthians, of the church as the body 'preserved in Christ Jesus'. He went on to urge that 'each put himself to the service of his neighbour as his particular gift (charisma) dictates'.⁴ Ignatius who was bishop of Antioch in the second decade of the second century wrote on one occasion to Polycarp: 'Ask for invisible things so that you may lack nothing and abound with all spiritual gifts'.⁵

Justin Martyr (c.110-165) was born of pagan parents but converted to Christ when he was about thirty years of age. He taught students in several important cities in the Roman Empire including Ephesus and Rome itself where he opened a Christian School. In his *Dialogue with Trypho*, he wrote about the gifts of the Spirit in the churches with which he was familiar. He noted that the gifts of the Holy Spirit, including exorcism, were widely in use.

For one receives the spirit of understanding, another a counsel, another of healing, another of strength, another of foreknowledge, another of teaching and another of the fear of God. The prophetic gifts remain with us to the present time. For some [believers] do certainly cast out devils, so that those who have thus been cleansed from evil spirits do frequently both believe and join the church. Others have knowledge of things to come; they see visions and utter prophetic expressions.⁶

Justin's comment that the exorcism of unbelievers was a frequent occurrence and in some cases led to conversion is significant. It contrasts sharply with contemporary Pentecostal and Charismatic churches where much of the focus has been on the exorcism of members of the believing community. Tertullian (c.160-225) was a church leader in the North African city of Carthage. Before he joined the Montanist sect about the year 202 he wrote a book, probably in about 190, entitled *On Baptism*. In it he outlines how the churches in North Africa had long carried out their baptism services. He mentions that those

who are baptised have hands laid on them and that this is done 'to invite and welcome the Holy Spirit'. At one point in the narrative Tertullian specifically addresses those who are about to be baptised and this is what he says:

Therefore, you blessed ones, for whom the grace of God is waiting, when you come up from the most sacred bath of the new birth, when you spread out your hands for the first time in your Mother's house [i.e. the church] with your brethren, ask your Father, ask your Lord, for the special gift of his inheritance, the distribution of gifts, which form an additional, underlying feature [of baptism]. Ask and you shall receive.⁷

It is clear that Tertullian expected new Christians to be baptised in water and in the Holy Spirit at the same point in time. There's no suggestion that confirmation or the coming of the Holy Spirit wouldn't happen until a friendly bishop clad in purple arrived on the scene some years later. This procedure of episcopal confirmations, according to Jerome, didn't take place until after Constantine's conversion when, for political reasons, the emperors wanted to give bishops more secular and spiritual power.

Eusebius, the personal friend of the Roman Emperor, Constantine, and bishop of Caesarea, wrote his *History of the Christian Church* in A.D. 327 beginning at the book of Acts and working through to his own day. Although he sometimes quotes his sources from memory, his work is generally acknowledged to be substantially reliable. In book 5 he commented on the revivalistic Montanist movement in Asia Minor. In doing so, he also mentioned that the gifts of the Holy Spirit were in evidence in a number of other Churches of which he had knowledge. This is what he wrote:

Just then the Montanus . . . party in Phrygia was spreading its idea of prophecy among many for the first time . . . [but] there were still many other marvellous works of the gifts of God being done in different churches up to that time which gave

rise to the belief among many that these men also were prophets.⁸

While Eusebius in this passage is more preoccupied with the gifts and works of the Holy Spirit, Hilary (c.315-367), who was a 4th century bishop of Poitiers in Gaul, describes the experience itself. He writes: 'We who have been reborn through the sacrament of baptism experience intense joy (maximum gaudium) when we feel within us the first stirring of the Holy Spirit.'⁹ This emphasis on experience is something that Hilary felt to be particularly important. In another piece of writing he declared, 'among us there is no one who, from time to time does not feel the gift of the grace of the spirit.'¹⁰ Elsewhere, Hilary mentions the gifts of the Holy Spirit that this experience opens up. 'We begin', he says, 'to have insight into the mysteries of faith, we are able to prophesy and to speak with wisdom. We become steadfast in hope and receive the gifts of healing . . .'¹¹

Hilary wrote these tracts near the end of his life about 360 AD and it's clear his baptism and early experience of the filling of the Holy Spirit still moved him. In the same piece from which we have just quoted, he goes on to underline the importance of fully using the gifts, which the Lord gives us. 'These gifts', he wrote, 'enter us as gentle rain. Little by little they bear fruit.'¹² Clearly Hilary anticipated that healing, evangelism and other gifts grew in Christian people as they developed the faith and courage to reach out and use them. His advice, given in his *Tract on the Trinity* was, 'Let us make use of such generous gifts'.¹³

Cyril (c.315-387) who was bishop of Jerusalem in the later years of the fourth century, was an important leader in the Holy city and wrote a great deal, including some significant pieces on the Holy Communion. He thought of the Christian Church in Jerusalem, as indeed all others, as standing in a charismatic succession, a history of the Spirit which ran right back to Moses. Cyril gave a series of twenty-three lectures to those who were preparing for baptism. In one of them he stated that the Spirit is 'a new kind of water' and that what the

Spirit touches the Spirit changes.¹⁴ 'Great, omnipotent and admirable', he continued, 'is the Holy Spirit in the gifts'. Although he wrote at a time just after Constantine the Great had been converted to Christianity and the church was beginning to become clericalised, he did not restrict the gifts to those who had been ordained. He was adamant that 'Hermits, virgins and all the laity have these gifts of the Spirit'. Following the apostle Paul in 1 Corinthians chapter 14 verse 3, Cyril urged the Christians in his pastoral care 'to receive the gift of prophecy'.¹⁵ Cyril's last instruction to his baptismal candidates was 'to prepare your souls for the reception of the heavenly gifts'.¹⁶

Both Basil of Caesarea (c.330-379) and Gregory of Nazianzus (329-389) who were prominent bishops in Asia Minor, also expected that charismatic gifts would be kick-started at the time when new Christians were baptised in water and hands were laid on them with prayer for the reception of the Holy Spirit. Gregory of Nyssa (c.331-395), Basil's younger brother, wrote a biography of Gregory the Wonder Worker, a third century North African Christian. In chapter 77 he commented that one of Gregory's great marvels was that he accomplished his many healing miracles 'without any special fuss'. In other words, to quote a more recent writer, he did the supernatural, naturally. Again, he wrote, 'but for the deliverance from demons and the cure of bodily ills the breath from his mouth was sufficient'.¹⁷ In the following chapter, Gregory of Nyssa further commented, 'To go through in order all the marvels worked by him would require a long book'.¹⁸

Before these kinds of testimony to the continuance of the gifts of the Holy Spirit within the early Catholic Church becomes too drawn out, it is perhaps apposite to conclude with reference to one of our own countrymen. Patrick (385-451) was an Englishman who was captured in a raid and taken to Ireland as a slave for six years. He then escaped to Gaul where he trained as a monk. He eventually came back to England from where he was sent out to take the gospel to Ireland. Towards the end of

his life Patrick wrote his *Confession*. In it he says:

He who wants to can laugh and jeer, but I shall not keep silent nor keep hidden the signs and wonders which have been shown to me by the Lord before they took place, as He knows all things before the world began.¹⁸

In the seventh century Muirchu wrote a biography of Patrick. According to him, the evangelist of the Irish raised a man by the name of Macula from the dead²⁰ and within hours he was in good shape. On another occasion, Patrick brought a man called Dare and his horse back to life by sprinkling holy water on them. As a result of this miracle Dare gave Patrick an area of land on which the city of Armagh was later founded.²¹ In a further incident, Patrick also cursed a field belonging to an evil man by the name of Mudebrod. According to Muirchu, it was still sandy and infertile a hundred years later.

These general introductory comments make it sufficiently clear that the 'signs and wonders', that is the more miraculous spiritual gifts, didn't simply die away with the passing of the apostolic age. Rather, they continued on through the early centuries and were still clearly in evidence at the time when the great Council of Chalcedon met in 451 AD to affirm that Jesus was both fully God and fully human in his one person. Having established this fact we are now in a better position to examine in a little more detail three specific aspects of the Holy Spirit's work in this period: namely, healing and wholeness, conflict with the demonic and prophetic and knowledge gifts.

Healing and Wholeness

One of the earliest pieces of writing after the New Testament documents were completed was *The Shepherd*. Written by Hermas, a church leader in the city of Rome about 130 AD, it makes an interesting reference to those who did not undertake to relieve illness and distress 'in the Christian Way'.²² 'The Christian Way' very likely referred to prayer and the laying on of

hands. The practice in the imperial city was certainly affirmed by Quadratus, one of the earliest Christian apologists. He wrote in 125 AD that in Rome the works of the Saviour continued to his time and that the presence of people in the church who had been healed left no question as to the reality of physical healing.²³ Tertullian, the North African church leader, explicitly identified people he personally knew of in the late third century who had been healed. He testified to their great number and the wide range of physical and mental illnesses he had seen cured.²⁴ Elsewhere he stated that 'the Lord could, and sometimes did, recall men's souls to their bodies' meaning that some individuals were raised from the dead.²⁵

Perhaps the most interesting discussion of healing among the ante-Nicene Fathers is found in the writings of Irenaeus (120-202) who was a prominent church leader at Lyons in central Gaul. He wrote a book entitled *Against Heresies* at some point between 182 and 188 AD. One of his most telling contentions against the heretics was that they were not able to accomplish the miracles of healing which the Christians were able to perform. They did not have access to the power of God and so could not heal. Irenaeus gave examples of almost the same range of healings that are found in the Gospels and Acts taking place in the Churches that he knew. All kinds of bodily infirmity and many different diseases had been cured. He had seen the damage done from external accidents repaired and even described the raising of the dead.²⁶

It seems clear that Irenaeus' pagan readers were well aware of these miracles of healing since numbers of them had been converted as a result. Interestingly, Irenaeus mentions that Christians didn't charge any fee for healing, as was the custom in the celebrated pagan temples of healing in Epidaurus and Pergamum.

A little later in the following century, Origen (185-254) became the head of a Christian School which had been set up in the city of Alexandria. Origen was a gifted Bible scholar and the first man to write commentaries on books of the Bible.

In the year 248, shortly before he died, Origen wrote a different kind of book entitled *Against Celsus*. Like Irenaeus's book, this was a defence of Christianity written to impress barbarians and other unbelievers. He pointed out that Greeks and barbarians who came to believe in Jesus Christ were able to perform 'amazing cures' by invoking the name of Jesus. 'By this means', he wrote, 'we have seen many persons freed from grievous calamities, and from distractions of mind, and madness, and countless other ills, which could be cured neither by men nor devils.'²⁷ In one place he added that demons were sometimes driven even out of the bodies of animals, which could also suffer injury inflicted on them by evil spirits'.

One of those who came to study under Origen when he moved from Alexandria to Caesarea was Gregory Thaumaturgos (c.210-c275). Gregory was a student in Caesarea from 233-238. After completing his studies, he returned home to Pontus, in Asia Minor, and there he engaged in full-time Christian work for bishop Phaidmus. Later he was made bishop of New Caesarea. Gregory of Nyssa tells us that when Thaumaturgos first entered that city 'the common people, women and children, swarmed around him and some whose bodies were plagued by affliction and he was in their midst, sharing by the power of the Spirit in accord with need of each in the crowd, proclaiming, discerning, directing, teaching, healing'.²⁸ The Wonder Worker's power to heal, said his biographer, was known throughout the region.

Hippolytus (d. 236), an early theologian in the church at Rome, gave some details in his writings of church services in the city about the year 215. He mentioned that oil was kept to hand so that the sick who came to the Lord's Supper could be anointed and prayed for. The oil was consecrated in 'the same general manner as the bread and wine.' The minister presiding prayed that 'sanctifying this oil, O God, whereby you did anoint Kings, priests and prophets, you would grant health to them who use it, so that it may bestow comfort on all who taste it and health on all who use it.'²⁹

Hippolytus also tells us that it was the custom of the Church in Rome to officially recognise and commission those who had the gift of healing. In his, *The Apostolic Tradition*, he wrote: 'If anyone says, "I have received the gift of healing", hands shall be laid upon him; the deed shall make manifest if he speaks the truth.'³⁰ Interestingly, Hippolytus stressed the importance which the Church in Rome attached to the bishop or church leader visiting those who are unwell. Visits by the bishop, he wrote, are 'a great thing for the sick man . . . He recovers from his disease when a bishop comes to him, particularly if he prays over him.'³¹

Gregory of Nazianzus and Basil of Cappadocia both make mention of healing in their writings. Gregory, for example, described the healing of his sister, Georgina. He reported her illness as a burning fever alternating with periods of death-like coma. It continued despite many prayers and many visits to physicians. Then in desperation in the middle of a night she went into the church building and took some of the reserved sacrament in her hand, knelt down and clung to the altar. She cried out that she would hold on to the altar until she was healed. At the same time she rubbed some of the precious sacrament on her body. At last she was healed.³² Later on, when Gregory was promoted to be bishop of Constantinople, Sosomen, the Church historian, reported that in his Cathedral Church 'the power of God was manifested, and was helpful . . . for the relief of many diseases and for those afflicted by some transmutation in their affairs.'³³ Gregory's brother, Basil, wrote that the Lord 'sometimes cures secretly and without visible means when he judges this mode of treatment beneficial for our souls; and again He wills that we use material remedies for our material ills.'³⁴

John Chrysostom (c.347-407), nicknamed 'golden mouth' because of his gifted preaching, was made bishop of Constantinople in 398. His collect for grace can be found at the end of Morning and Evening Prayer in the Church of England *Book of Common Prayer*. Chrysostom wrote of daily miracles of healing which took place in the reign of

the pagan Roman Emperor, Julian. Augustine (354-43), bishop of Hippo Regius in North Africa, and the undisputed theologian of the West, also testified to his experience of healings. Augustine was born of pagan parents and educated in philosophy. He was eventually converted to Christianity through the witness of Ambrose, bishop of Milan in 386 who baptised him the following year. He became a priest in 391 and bishop of Hippo Regius in 395. He wrote *The Confessions* (397-401) and *The City of God* (413-427). In his early days Augustine was of the view that the gifts of the Holy Spirit had been given to validate the apostolic message but subsequently they were no longer needed. However, Augustine's earlier scepticism gave way to belief in Jesus' continuing healing power. This change came about when he read Athanasius' *Life of Antony*. Later when he wrote his greatest work, *The City of God*, in 424, he reported how he had started the practice of recording the miracles, which were taking place in his own diocese of Hippo Regius.

He did this, '... once I realised how many miracles were occurring in our own day and which were so like the miracles of old and how wrong it would be to allow the memory of these miracles of divine power to perish among the people'. He continued: 'It is only two years ago that the keeping of records was begun here in Hippo, and already, at this writing, we have more than seventy attested miracles.'³⁵ In another book entitled, *Retractions*, which he finished in 426, Augustine wrote in slightly more reflective mood.

It is indeed true: that the sick are not always healed... But what I said should not be taken as understanding that no miracles are believed to happen today in the name of Christ. For at the very time I wrote... a blind man in [the] city [of Milan] was given back his sight; and so many other things of this kind have happened, even in this present time, that it is not possible to know all of them or to count up all those we do have knowledge of.³⁶

As we reflect on these testimonies to the continuing power of Jesus to heal in these

early centuries of the undivided early Catholic Church, a number of implications for contemporary Christianity emerge. Clearly there is widespread historical precedent for praying for and visiting the sick. Hippolytus' stress on church leaders going to those who are unwell suggests that a person's physical presence often brings encouragement, which raises a sufferer's faith level. It is plain that theologians such as Augustine grappled with philosophical issues which are similar to those which confront twenty-first century Charismatics, such as why some are healed and others not. Taken as a whole, the Early Church Fathers did not subscribe to the inclination of some contemporary Charismatics to attribute sickness in all its forms to the demonic. Rather they saw it as stemming from a variety of sources. The practice of anointing the sick with oil and praying for their healing in the context of the sacrament of communion seems to have an early precedent and to have been common. A reading of these documents of the early Church Fathers leaves us with the feeling that health, wholeness and praying for the sick were all an integral and a natural part of the Church's life and worship.

Conflict with the Demonic

A second aspect of this topic is the way in which the Church in this early Catholic period understood and grappled with the demonic. This is an area of particular relevance to the contemporary Charismatic movement, which has asserted the presence of the Kingdom of God, is evidenced in the overcoming of demonic forces. As in the matter of healing, the confines of a journal have necessitated a restriction to a small selection of the early church fathers some of whom have already been mentioned.

Justin Martyr (100-165) wrote of 'the evil demon that dwelt in Damascus'.³⁷ He blames this territorial ruler for holding the Magi in bondage and inspiring them to commit all kinds of evil. Justin believed that the coming of Christ somehow broke the hold of this spirit over the region, freeing the three kings to come and worship the infant Christ. In the following chap-

ter, Justin spoke of evil angels³⁸ who dwelt in the city of Tanis (or Zoan) in Egypt. His conviction is that 'the princes in Tanis are evil angels'. Irenaeus, Bishop of Lyons, wrote about A.D. 160 of Christ's followers in his own day who 'having received grace from him, use it in his name for the benefit of the rest of men'. He continued that some of their number 'drives out demons with certainty and truth, so that often those who have themselves been cleansed from evil spirits believe and are in the church'.³⁹

Gregory the Wonderworker, believed that the region of new Caesarea of which he had just been made a bishop was 'held fast by the deception of demons'. Part of the reason for this conviction was that the city itself had never had within it 'the temple of the true God'. On his first visit to this metropolis after his consecration the rain fell so heavily that Gregory was forced to shelter in a pagan temple. His biographer wrote:

Entering the temple with his companions, he immediately brought terror on the demons by the invocation of the name of Christ, and when with the sign of the cross he had purified the air which was filthy with the stench of sacrifices, he passed the whole night according to his custom, keeping vigil in prayers and hymnody, so that [the] house was transformed into a house of prayer.⁴⁰

Gregory the Wonderworker seemed particularly aware of demonic influence on the land. In a later section of his biography, Gregory of Nyssa related how his subject transformed a marshy infertile area near to the city into a fruitful land by praying over it. Another incident concerned the river, which flowed near the city and often overflowed its banks destroying cattle and crops. Gregory planted his staff near the bank and 'entreated Christ with a loud voice' with the result that the area was never again flooded.⁴¹ During Gregory's time as bishop, the pagan Roman Emperor, Decius, stirred up a fierce persecution against the Christians. The persecutors decided the way to crush the Christians was to capture Gregory and take him away.

Gregory and his deacon prayed for protection and the Lord's surrounding presence apparently made him invisible to all their searches.

Antony the Hermit (251-356) was one of the great founders of monasteries. At the age of just 18 years of age Jesus' words to 'go and sell all that you have' rang in his ears and so he went in response and founded a community in the village of Comas in middle Egypt. He lived in a cave and later in a disused castle near the Red Sea. Antony was a Christian who experienced the rigours of the spiritual battle. His perception was that demonic forces filled the atmosphere. He wrote: 'The number of evil spirits in the air around us is great, and they are not far from us.' He urged his hearers to 'keep our heart with watchfulness, for we have terrible crafty enemies, the wicked demons, and we wrestle against them, as the Apostle said'. Notwithstanding his convictions, he doesn't seem to have been paranoid about the demonic. 'We must', he declared, 'fear God alone, having no fear of them at all . . . for the great weapon against them is a virtuous life and confidence in God.' Among the things which demons fear, Antony lists fasting, praying, indifference to money, love for the poor but above all devotion to Christ.⁴² Monastic life and the spiritual battle seem to have done Anthony no harm and he died at the ripe age of one hundred and five.

In the following century we have a rich resource in the writings of Evagrius of Pontus (345-399). He was ordained a reader and then a deacon but never priested. After a period in Jerusalem he spent the last sixteen years of his life as a monk in Egypt. He was something of a speculative writer and perceived the air, much in the same way as Antony, as being controlled by demonic spirits who tempt us and cause us to have fantasies.⁴³ Demons also disturb us when we sleep. One of the most dangerous demons in his view is the demon of unchastity. 'Be on your guard,' he wrote, 'against the demon of unchastity. For he is very wily and jealous'.⁴⁴ How are we to combat the demons? Evagrius urged his readers to pray: 'If you are disheartened,

pray as the Apostle says (James 5 v 13). Pray with fear and trembling, effort and with inner watchfulness and vigilance.⁴⁵

Ambrose (339-397) followed in his father's footsteps and became a provincial governor in Italy. In the year 374 there was strife over who should be the new bishop of Milan. Even though he was only preparing for baptism at the time Ambrose was chosen. Ambrose rose to become a great preacher and leader in the Church. His secretary and friend, Paulinus, wrote his biography in about 375 and tells us of 'Ambrose's great power over unclean spirits'.⁴⁶ He also related that in the great church where Ambrose ministered, unclean spirits left those who had been healed.⁴⁷

Martin of Tours (316-397) is best known for the time when he cut his cloak in half to share it with a freezing beggar. In the night following Jesus appeared to him wearing the half of his cloak he had given away. Sulpitius Severus in his *Life of Martin* tells how Martin once met with a demon-possessed man who tried to bite anyone who came near. Martin put his fingers into the man's mouth and the man drew back as if his teeth and gums had been burned and he was healed.⁴⁸

In concluding this section mention should be made of Patrick who in evangelising the Irish had many a conflict with the forces of darkness. When the Saint came to the pagan city of Tara he discovered there was an idolatrous feast which was kept at the same time as Easter. By tradition no one could light a fire before one was kindled in the King's house. St. Patrick began his Easter celebration with an enormous fire. The result of this was that the King went with a number of his counsellors and wizards to remonstrate with Patrick. One of the wizards called Lochra spoke against the Catholic faith in 'the most arrogant terms'. In response, Patrick shouted out aloud, 'O Lord, who can do all things . . . may this impious man who blasphemes your name, be now carried out of here and die without delay.' Almost instantly the man fell headfirst and crashed his head against a stone and died.⁴⁹

From all of this, it is very clear that

for the Church of the first five centuries evil was both real and personal. The Early Church Fathers were, like the apostles who preceded them, convinced that demonic beings lay behind the structural, societal and personal evil which they experienced. There is no suggestion that the Church in this period had begun to demythologise or rationalise the demonic away as happened at the time of the sixteenth century Protestant Reformation. If anything it is a case of the reverse. The particular Church Fathers considered in this context appear to subscribe to what might be termed 'a demon-infested universe'. Their views were not unlike those of some contemporary Charismatics such as Bill Subritzky, Peter Horrobin or even those of the New Testament Scholar, Clinton Arnold.⁵⁰ Yet these early Christian leaders do not appear to be quite so captivated and mesmerised by the demonic. Antony for example, urged his contemporaries not to fear demons and not to overly concern themselves with them. Evagrius seems to have been very aware of demonic spirits surrounding him yet even he doesn't appear paranoid and recommends resolute prayer as the remedy for dealing with them. Like the extreme American fundamentalists, Ida and Frank Hammond, Evagrius and some of his fellow church elders do however reveal an inclination to personalise their strongest temptations into demons. Such is a common tendency, indeed perhaps a necessary coping mechanism, among those who are seriously resisting what they know to be evil. This said, it always has to be kept in mind that Christians grapple with the 'world' and 'the flesh' as well as with the devil and all his works. It is not of course difficult to understand why a monk, such as Evagrius, perceived unchastity to be a particularly evil and subtle, demon. Unchastity was after all the one great temptation with which all monks struggled. To fall victim to it meant the breaking of vows and probable expulsion from the monastic community.

Contemporary Charismatics perhaps need to learn from their early Catholic predecessors in the way in which they grappled with the demonic. Clearly these

Early Fathers of the Church exorcised and spoke with authority against evil spirits but their emphasis was firmly on living a life, which is moral, upright and rooted in Jesus. Leaders and teachers such as Antony stressed the importance disciplined prayer, fasting and indifference to material things. They recognised that when a person's daily living is solid and wholesome there would be no seedbed for demons to cling to. This conviction coheres with the Pauline emphasis in Ephesians 6 on 'truth' and 'righteousness' as major components in the believer's armoury for spiritual warfare.

The Prophetic and Knowledge Gifts

The third section of this article is a brief assessment of the prophetic and knowledge gifts. Here also there is plenty of evidence that they were a continuing feature of life and worship in the early Catholic period. Indeed it is known that down to the end of the second century it was not unusual for congregations to be led by men and women who were designated as 'prophets'.

One of the earliest sub-apostolic documents is *The Didaché* or *Teaching of the Twelve Apostles*. Some date it as early as 110 AD., others place it at about 120 A.D. On occasion, the writer appears to indicate the existence of an order of prophets. 'Allow the prophets', he says, 'to give thanks as much as they wish'.⁵¹ In another place he wrote of bishops and deacons as men to be honoured 'along with prophets and teachers'.⁵² The *Didaché* warns that 'not everyone who is speaking in the Spirit is a prophet'⁵³ and gives instructions as to how to recognise a genuine prophet from a false one. It states that prophets must be fully supported by those to whom they minister but that genuine prophets won't stay more than two days and they won't ask for money!

Hermas, writing in about 130 AD, made reference to the practice of prophecy in the Churches at Rome. In his little tract, entitled, *The Shepherd*, he wrote:

When a man who has the divine Spirit comes into a synagogue of righteous men,

who have faith in the divine Spirit, and intercession is made to God . . . the prophetic Spirit, who is in contact with him, fills the man, and the man filled with the Holy Spirit, speaks to the congregation as the Lord pleases.⁵⁴

Hermas also warned of the dangers posed by false prophets in a similar way to the writer of the *Didache*. 'The true prophet who has the divine Spirit proceeding from above is meek, and peaceable, and humble and refrains from iniquity and the vain desire of this world.'⁵⁵

Among the noble army of early Christian martyrs was bishop Polycarp who lived from 70-156 AD. He was the leader of the Church at Smyrna, one of the seven mentioned by the Apostle John who had in fact instructed Polycarp in the Christian faith. Three days before Polycarp was arrested by his Roman persecutors he had a vision in which he saw his pillow ablaze with fire. He turned and said to those who were with him, 'I must be burned alive'. So it proved. He was burned to death in the arena at Smyrna on 22nd February 156 AD.⁵⁶

Like Polycarp, Justin Martyr foresaw his own death. 'I expect', he said, 'to be waylaid by someone of those whom I have named, and to be put on the rack, even by Crescens, that unphilosophical and vain-glorious opponent.' His expectation was fulfilled with Crescens instigating cruel proceedings that led to Justin's arrest and beheading in AD 165.

About the same time as Polycarp and Justin were active leaders of the Church, Montanus initiated what became a widespread early charismatic style movement in Asia Minor. Montanus had been a priest in the cult of Cybele but was converted in 157 AD. He soon attracted a large following including two prophetesses, Priscilla and Maximilla who became his co-leaders. They engaged in extreme asceticism including 'dry fasts' (no water) and a strong emphasis on celibacy. Montanism was known as 'The New Prophecy'. This might suggest that prophecy had declined somewhat in Asia Minor in the preceding years. It may also have been for the rea-

son that the Montanists developed a very distinct order of prophets which included women or possibly because some held their utterances were held to be on the same level as the apostolic writings. The Montanists predicted that Jesus would return in AD 177 at Pepuza and many people migrated there in expectation of entering the millennial Kingdom. When the predicted advent failed to materialise it was reinterpreted in a spiritualised form as marking the beginning of a new age of the Holy Spirit. There has been a tendency to blacken the Montanists by Churchmen past and present, probably because of their emphasis on gifts of the Holy Spirit and the leadership of women. Epiphanius who didn't have much time for the Montanists asserted that by the fourth century the ordination of women in Montanism was common.

Those who seek to put down Montanism need to reckon with the fact that Tertullian, the first great Latin theologian, joined the movement towards the end of the second century. According to Tertullian, the bishop of Rome 'acknowledged the prophetic gifts of Montanus, Priscilla and Maximilla and . . . bestowed his peace on the Churches of Asia and Phrygia'.⁵⁷

When the Montanist prediction of the Second Coming in AD 177 failed many were ready to condemn the whole movement but Irenaeus journeyed from Lyons to Rome to persuade bishop Eleutherus not to discredit the gifts of the Spirit altogether. Irenaeus himself wrote:

Unhappy are those who deny that the church has the grace of prophecy. They act similarly to those who abstain from communion with the brotherhood on account of hypocrites in it. We have many brethren in the Church exercising prophetic powers and speaking in all kinds of languages through the Spirit, and revealing the secrets of men for our advantage and explaining the mysteries of God.⁵⁸

For Irenaeus prophecy is primarily 'the foretelling of things future', or as he puts it in another place, 'the foreshadowing of what shall be hereafter'. 'The prophets', he writes, 'foreshewed how that God should

be seen of men, as also saith the Lord, 'Blessed are the pure in heart for they shall see God'.⁵⁹

Tertullian who joined the Montanists around A.D. 207 (the date is disputed) tended to stress the predictive element in prophecy. In his criticism of the Gnostic teacher, Marcion, for example, he wrote, 'Let Marcion then exhibit, as gifts of his god, some prophets, such as have predicted things to come, and have manufactured the secrets of the heart'.⁶⁰ Prophetic utterances, particularly those which are predictive in nature, are often difficult to manage in the context of public worship. Significantly, Tertullian mentions a prophetess in the congregation of which he is a part, who 'after the people are dismissed at the conclusion of the sacred services', reports whatever she has seen in visions'. He goes on to say that 'all her communications are examined with scrupulous care, in order that their truth may be probed'.⁶¹ Perhaps there is wisdom here for contemporary charismatic worship. It may well be wise to test predictive prophecies before allowing them to be spoken to the congregation as a whole.

It is not difficult to find other glimpses of the prophetic in the writings of the early centuries. For example, Antony the Hermit had remarkable gifts of knowledge. On one occasion he saw in a vision two men on a desert road one of whom had already died of thirst. The other was barely alive. He told one of his monks to run down the road with a pitcher of water. The brother found the man and the water restored him.⁶² Athanasius also related⁶³ that Antony often knew days before the people who were coming to visit him and for what reasons. Patrick tells us that when he was in Britain he had a vision that called him back to Ireland. In the vision he saw the words, 'The voice of the Irish' and he heard a voice, which said, 'We beg you holy boy, to come back and walk among us'.⁶⁴ Patrick was obedient to the vision and was consecrated a bishop to carry the gospel to Ireland where he planted many churches and established Christianity on a solid base.

There is no doubting that the early churches took the prophetic with serious-

ness. Knowledge and prophecy certainly helped to envision evangelistic enterprise and church planting. It is also instructive to learn, particularly from wise theologians such as Irenaeus and Tertullian, not to discount the prophetic simply for the reason that a prophecy failed or that men and women of the Spirit, on occasion, got into extremes of behaviour or shaking like the Montanists. The failure of the advent to materialise at Pepuza in 177 AD is perhaps a warning to those in the contemporary churches to guard against talking up the next revival or coming judgement on the nations.

Some Conclusions

In summary, several points can be made. First, the practice of Spiritual gifts clearly did not end with the passing of the Apostles or even within a generation as some Fundamentalists and Protestant evangelicals have asserted. Clearly, cessationists do not have the evidence of history on their side

Nevertheless, second, the practice of spiritual gifts appears to have declined somewhat once the Christian Church became the established faith of the Roman Empire following Constantine's conversion in 312 AD. The churches then began in large numbers to move from locations in domestic homes to established buildings, which were permitted by the Edict of Toleration. It was a great deal easier to practise the gifts of the Holy Spirit in the more intimate and informal surroundings of a private home and local domestic environment than in the formalised setting in a larger official stone church building with a substantial altar and structured liturgy.

It seems also clear that the development of a church hierarchy and the associated growth in power of the bishops gradually damped down the gifts of the Holy Spirit. Constantine was a shrewd politician who quickly saw that he could use the Church instead of the Roman legions to hold the Empire together. He therefore raised the status of the bishops in the larger cities and allowed them to wear his colour, purple. Jerome, who admittedly was some-

what resentful of these newly emerging prelates, relates that as part of this process, confirmation or the laying on of hands for the reception of the Holy Spirit, was separated from baptism in water and made an exclusive episcopal preserve. This was done, he says, 'by way of honouring the episcopate'.⁶⁵ Gradually with the passing of time and this growing formalisation, expectation of the Spirit's coming and the imparting of Spiritual gifts was ritualised and eventually lost. What the church needed was a return to the bishops of the second and third centuries who had smaller charges, sometimes just one or two churches and were therefore less controlling. They were men of the Word and the Spirit and contrast sharply than their later post-Constantinian counterparts who tended increasingly to be men of Tradition and the Sacrament. One lesson of history repeated here and in subsequent generations is that vibrant moves of the Holy Spirit and the practice of Spiritual gifts do not in general flourish in structured establishment religious communities. Another is that where signs and wonders are in evidence there is a greater likelihood that the church will be expanding and redeeming the culture as was the case in the first four hundred years of Christianity.

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- 5 Ignatius, *Letter to Polycarp*, C2.2.
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- 14 Cyril, *Catechetical Lecture* 16:11.
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- 16 Cyril, *Catechetical Lecture* 18:32.
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 27 Origen, *Against Celsus* Book 3.24.
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 43 Evagrius, 'On Discrimination', *Philokalia* sections 68 and 69.
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 59 *Ibid.*, 4:20:5.
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 64 Patrick, *Confession*, 23.
 65 Jerome, *The Dialogue Against the Luciferians* 9.

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• Book Reviews/Recensions/Buchbesprechungen

EuroJTh (2001) 10:2, 169–170

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Isaiah II.2: Isaiah 28-39 (Historical Commentary on the Old Testament)

Willem A.M. Beuken

Leuven: Peeters, 2000, xxxi + 420 pp., n.p., pb., ISBN 90-429-0813-0

ZUSAMMENFASSUNG

Dieser Band in der HCOT Reihe (siehe auch EJT 9.1 [2000], S. 76-77, 89-91) ist eine ausführliche Untersuchung von Jesaja 28-39. Er bietet eine Textübersetzung, philologische Anmerkungen, eine Auseinandersetzung mit den Hauptproblemen der Jesaja-Interpretation sowie eine detaillierte Exegese. Dem historischen Kontext der Botschaft wird große Bedeutung beigemessen, doch auch die Endform des Textes wird untersucht, wozu sich Beuken der Redaktionskritik bedient. Er versteht sowohl Gericht als auch Errettung als Teile der ursprünglichen Botschaft Jesajas, sieht aber auch josianische und nachexilische Redaktionsschichten, so dass die Botschaft des Propheten letztlich durch eine nachexilische Linse gefiltert wird. Die Stärken des Kommentars liegen in der Kenntnis der enormen Literatur zu Jesaja und in der detaillierten Textanalyse.

RÉSUMÉ

Ce nouveau volume dans la série (cf. JET 9.1 [2000], p. 76s, 89-91) est une étude minutieuse. Après la traduction du texte, éclairée par des considérations philologiques, l'auteur présente les principaux problèmes d'interprétation, puis se livre à une exégèse détaillée. Il consacre une large place au contexte historique du message, mais fait aussi appel à la critique rédactionnelle pour rendre compte de la forme finale du texte. Il discerne à la fois des paroles de jugement et des promesses de salut remontant à l'enseignement d'Ésaïe, tout en considérant que le texte contient des couches rédactionnelles de l'époque de Josias, ainsi que de la période postexilique. Il considère donc que le message du prophète a été teinté par une optique postexilique. Les points forts de ce commentaire résident dans sa prise en compte des nombreux travaux consacrés au livre d'Ésaïe et dans son analyse détaillée du

texte.

This is a further volume in the series *Historical Commentary on the Old Testament*. Other volumes in the series have been reviewed in *EuroJT* (see vol. 9.1 [2000], pp. 76-77, 89-91), so the nature and aims of the series need not be rehearsed here. Beuken's interpretation of this part of Isaiah accepts an Assyrian, or Josianic, redaction, but also places the final form of the book in the post-exilic period. He aims to take account of both these horizons in his exposition, and indeed of the idea of a text that has undergone a process of reinterpretation.

Chs. 28-33 constitute the basic text, built up on the five woe-cries directed against Israel, which are taken to be an original composition from before the exile. This composition includes the expansion of the fifth woe-cry, which envisages a kingdom of righteousness being established (32:1-8). These genuine oracles, therefore, correspond to the other major section of Isaianic prophecies, chs. 1-12, having characteristics, like it, of alternating judgment and salvation oracles.

Chs. 33-35 have various connecting functions within the book. Ch. 33 looks forward to the discomfiture of the nation that brought destruction on Israel, and the restoration of Zion; it thus anticipates chs. 40-55. Ch. 34 looks back to the oracles against the nations in chs. 13-23, confirming them. And ch. 35 once again looks forward to the second part of the book. Chs. 36-39 are regarded here as having a common original source with the parallel 2 Kings 18-20. They form a transition in their own way to chs. 40-55, and in them the key figures of Sennacherib, Hezekiah and Isaiah have prototypical roles.

While the Isaiah oracles belong to a time when the northern kingdom was falling to Assyria, it does not follow that Isaiah spoke only 'woe' messages, or that the notes of hope belong only to later strands: rather, 'It is the author's hope that the present commentary will succeed in showing that the actual message of Isaiah ben Amoz has to do with this "wonderful counsel of YHWH" (28:29; 31:5)' (p. 6).

The manner in which these chapters mediate Isaiah's message is complex, however. Beuken finds a contradiction between the pic-

ture in chs. 28-32 and 36-39. In the former sequence, as redacted, the fall of Jerusalem is taken as a fact, namely at the hands of the Babylonians. In the latter, the focus is on the miraculous deliverance of Jerusalem, and therefore on the doctrine of Yahweh's faithfulness to it. The former view, which envisages the devastation and impoverishment of the city, he finds closer to the picture presented by Sennacherib himself, and the likely historical reality. The juxtaposition of the two views may be explained, he thinks, by the process of theological reflection. Isaiah's announcement of the fall of Jerusalem was seen to be fulfilled at the hands of the Babylonians, while the deliverance of the city under Sennacherib was remembered as a sign of God's ultimate faithfulness. The balance between salvation and judgment was thus carefully maintained by the redaction.

Even so, the same balance can be found within Isaiah's oracles themselves. An example of Beuken's interpretation may be found in his treatment of 29:1-14. He argues that the elements of judgment and salvation are so closely interwoven that it is impossible to separate them out into literary layers (with some commentators and against others). 'Within the context of the whole, judgement and salvation are simply different dimensions of God's "wonderful deeds" (three times in v. 14) . . . Doom and salvation are not successive acts of Yahweh, but facets of his engagement with his people' (p. 76).

The point is supported by the redaction-critical structuring of the text according to the woe-oracles, but also by close exegesis. His analysis shows how inseparable are the larger concept of the meaning of this part of Isaiah and the interpretation of the minutiae of the text. The present verses have considerable capacity for being read in quite different ways (does this image mean judgment or salvation? Does that one refer to Jerusalem or to the enemy?). Beuken is a patient guide through the exegetical issues.

The great strengths of this commentary are its attention to the detail of the text, its balance between historical analysis and composition of the text, and its comprehensive orientation to the scholarly literature. The interpretation proceeds carefully through the necessary stages (translation, textual notes, introduction of main issues, detailed exegesis). I miss only some resumptive reflection at the end of each section. My question about the series' massive contribution on Isaiah is to what extent it will constitute a unified the-

ological interpretation, or pointers to 'canonical' interpretation.

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EuroJTh (2001) 10:2, 170-172

0960-2720

Jeremiah in Prophetic Tradition: An Examination of the Book of Jeremiah in the Light of Israel's Prophetic Tradition

Hetty Lalleman-de Winkel

Contributions to Biblical Exegesis and Theology, vol. 26

Leuven: Peeters, 2000, 278 pp., DM 68,-;

EUR 34,76;

pb., ISBN 90-429-0865-3

ZUSAMMENFASSUNG

In Reaktion gegen eine voreilige Verortung des Buches Jeremia in der deuteronomistischen Schule versucht Lalleman in dieser Überarbeitung ihrer Dissertation nachzuweisen, dass Jeremia vielmehr innerhalb einer prophetischen Tradition zu interpretieren ist. Diese prophetische Tradition wird durch eine vergleichende Analyse einzelner theologischer Themen (Bußaufruf/Hoffnung, Bundestheologie und Rolle des Propheten) in den Büchern Amos, Hosea und Jeremia umrissen und in ihrer gedanklichen Fortentwicklung beschrieben. Jeremia folge in weiten Teilen dieser Tradition, wobei es aber zugleich unlösbar mit dem historischen Kontext und biographischen Werdegang des Propheten verbunden sei. Die Neueröffnung der Diskussion der traditionsgeschichtlichen Verortung Jeremias ist berechtigt, wobei auf einer literarisch / rhetorischen Ebene sicherlich noch weitere, tiefere Einsichten zu erwarten sind.

RÉSUMÉ

Dans cet ouvrage qui reprend sa thèse de doctorat, Mme Lalleman tente de situer la théologie de Jérémie au sein d'une tradition prophétique dont elle pense avoir repéré l'existence à l'aide d'une étude comparative des prophètes préexiliques Amos, Osée et Jérémie. Elle s'oppose à la thèse largement répandue selon laquelle la théologie du livre de Jérémie émanerait d'une rédaction deutéronomiste. Au contraire, cette théologie est solidement enracinée dans la situation historique et les circonstan-

ces de la vie du prophète lui-même, dont la pensée s'est développée dans le contexte de l'héritage prophétique d'Israël. Ce point de vue rend Mme Lalleman sceptique quant à la possibilité de d'couvrir et de dater diverses couches littéraires dans le texte. Mme Lalleman ouvre des pistes dans ces directions : elle évoque par exemple le développement du thème de la repentance et de l'espérance en fonction des circonstances de la vie du prophète.

Lalleman attempts to localise Jeremiah theologically in a prophetic tradition which she claims to have detected by a comparative study of the pre-exilic prophets Amos and Hosea and Jeremiah. In the course of her study Lalleman argues against the widely-held position that the major theological work in the book of Jeremiah is to be seen as a result of a Deuteronomistic redaction. It is rather to be understood as firmly rooted in the historical situation and biographical development of the prophet Jeremiah himself, who is contextualised in Israel's prophetic heritage, the prophetic tradition. These pre-suppositions contribute to Lalleman's rather pessimistic view regarding the possibility of finding and dating literary layers in the present text. Lalleman wants to reopen the discussion on the question of the tradition which is responsible for the present form of the book and suggests interpreting Jeremic concepts in the wider theological context of pre-exilic prophecy in Israel, rather than by looking at stylistic or formal differences within the book. She employs therefore an historical approach mixed with a tradition-critical, literary and rhetorical awareness. Though she is explicitly opposed to any a-historical, purely synchronic reading of the texts, she discusses the findings of studies from this angle.

To approach the construction of a prophetic tradition the author begins her study examining Amos and Hosea in their own light. Here she finds that the form of Amos and Hosea's books is linked to developments in their prophetic careers. This is understood as one feature of the prophetic tradition of which Jeremiah is a part. Following J. Jeremias's work on the dependencies between Amos and Hosea, especially in spiritual concepts and theological ideas, Lalleman carries these findings on into her approach to Jeremiah. Thus she examines central concepts of prophetic literature such as repentance and hope, covenant and the role of a prophet and

formulates a framework for the proposed prophetic tradition. The first and longest discussion considers the concept of repentance and hope for future salvation. Lalleman concludes that texts offering more than doom are not secondary post-exilic material reflecting the major creative phase in Israel's theology. Instead she finds in Hosea and Amos, as well as in Jeremiah, a development within the prophetic message which is linked to the historical/biographical situation of the prophet. This pattern of hope as it appears in the pre-exilic prophets belongs as a fixed element to a theological tradition of which these prophets are a part. Jeremiah is understood as representing the latest development in the formulation of the theme repentance/hope among the three examined prophets and Deuteronomy. Similar results are presented concerning the other two thematic complexes: covenant and the role of a prophet in intercession, and the involvement of his personal life in his message. Here again the author describes the presence of these concepts as elements of a pre-exilic and original prophetic heritage not as a later Deuteronomistic reworking of the texts.

With this reworking of her doctoral thesis Lalleman presents an attempt to reopen a discussion on a topic that certainly deserves to be thought over again for the sake of a text that has not always received treatment appropriate to its nature. Always reasoning and reflective in the way she presents her findings, the author pursues her aims in an emancipated and creative manner; at the same time she is refreshingly hesitant about making any elaborate speculations. The awareness and incorporation of different exegetical approaches helps to do justice to the wide variety of examined texts. Reflections on the history of research are always very appropriate and help to contextualise the topics under discussion and support the reasoning of the author. The conclusions drawn are important steps for further research into the area of OT prophetic literature and present a framework for more detailed studies. Especially the so often discussed dependency of the prophetic and Deuteronomistic literature is a question to be tackled in the light of the reviewed study. Further the limitation on the three theological complexes that Lalleman investigated as parts of the prophetic tradition seems artificial. We cannot exclude the possibility of other equally important aspects to be localised in the proposed prophetic tradition, e.g. the theological and

ethical-critique of Jeremiah or the judgement on other nations than Israel. Another area of promising research would be an examination of the overall literary development of the book and the rhetorical function of the discussed elements of the prophetic tradition in the context of the possible prophetic tradition. Lalleman certainly gives hints in this direction, e.g. the development of the repentance hope theme along the biography of the prophet. An overall structural analysis that accounts for the placement of texts not linked via a certain theological theme should be undertaken to appreciate the framework that the book Jeremiah provides for itself.

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0960–2720

Wegmetaphorik im Alten Testament: Eine semantische Untersuchung der alttestamentlichen und altorientalischen Weg-Lexeme mit besonderer Berücksichtigung ihrer metaphorischen Verwendung (BZAW 268)

Markus Philipp Zehnder

Berlin: de Gruyter, 1999, xv + 715 pp., DM 238,-, hb., ISBN 3-11-016300-4

ZUSAMMENFASSUNG

Diese Monographie bringt einen wertvollen Beitrag zur Methodologie semantischer Wortstudien durch die Untersuchung aller ‚Weglexeme‘ in den hebräischen Schriften. Es werden mehr als fünfzig hebräische Wörter in ihren jeweiligen Kontexten untersucht (rund 840 Stellen) und in 55 Kategorien eingeteilt. Zehnder stellt eine hervorragende Wortstudie des Konzeptes ‚Weg‘ in den hebräischen Schriften zusammen. Er arbeitet induktiv und deduktiv. Er beginnt mit den Wörtern und kategorisiert sie nach ihrer Bedeutung, aber er dreht den Prozess auch um, beginnt mit den Kategorien und erfasst ihren Gebrauch in jedem Buch der hebräischen Schriften. Zehnder bietet auch theologische Interpretationen seiner Ergebnisse, indem er die untersuchten Wörter in den Kontext von Ethik und Geschichte stellt. Das Buch ist eine hervorragende Quelle für jeden Exegeten mit einem speziellen Interesse an Semantik und Wortstudien.

RÉSUMÉ

Cette monographie est un bon exemple d'étude sémantique : l'auteur y étudie les usages des lexèmes désignant le chemin dans l'Ancien Testament. Il analyse plus de cinquante noms dans leurs contextes (environ 840 occurrences) et classe ces usages en cinquante-cinq catégories. Il réalise ainsi une excellente étude linguistique, par une approche à la fois inductive et déductive. Tout d'abord, il part des mots et les classe en fonction de leurs sens. Puis il adopte la démarche inverse, en partant des catégories pour établir leur usage dans chaque livre de l'Ancien Testament. Zehnder offre aussi une interprétation théologique de ses résultats en considérant les noms analysés dans les perspectives de l'éthique et de l'histoire. C'est là un excellent travail pour tout exégète s'intéressant à la sémantique et aux études de mots.

This doctoral dissertation (Basel, 1997), written under the supervision of E. Jenni, provides a comprehensive and detailed synchronic investigation of the semantic profile of the Hebrew path lexemes ('Weg-Lexeme') in the Old Testament. Zehnder begins with an extensive description of semantic methodologies and their strengths and weaknesses. He argues that any semantic method may be used to obtain the fullest understanding of the subject under investigation, as long as this is done with an awareness of the restrictions of each school of thought. Zehnder also describes and evaluates the main theories of metaphor.

The Hebrew words have been selected according to their semantic groups. Thus, Zehnder includes, for instance, nouns belonging to the geographical-static semantic fields 'way, path, stairs' as well as words describing movement, such as 'tour, procession', which leads him to discuss the following lexemes: *דָרַךְ*, which receives the most extensive treatment, *אָרַח*, *מַהֲלֵךְ*, *מַסְלָה*, *מַסְלֹל*, *לַעֲנָל*, *מַשְׁעוּל*, *נַחֲיָבָה*, *נַחֲיָבָה*, *נַחֲיָבָה*, *שְׁבִיל*, *שׁוּק* and *חוֹץ*, along with another forty-five less frequent lexemes. All in all, Zehnder investigates a total of some 840 occurrences of these lexemes.

He begins with a detailed exploration of the path lexemes in Akkadian and Egyptian, along with a briefer treatment of the Ugaritic and Aramaic languages. But the main focus is on the Old Testament, where Zehnder looks at four main categories: geographic-static, movement, action/conduct and Ergehen. This is followed by an attempt to interpret the findings theologically. Within the

above mentioned categories, Zehnder distinguishes the meanings of the lexemes further by emphasising their syntactical usage but admits that some cannot be allocated to any single group. Yet he detects some fifty-seven sub-categories, each of which is illustrated by several examples. In each case, Zehnder lists a couple of standard usages, which illustrate the meaning of the lexeme, before focusing on problem cases. These sometimes give the impression that the allocation of the lexemes to certain semantic groups is forced, and the reviewer would have allocated some to different groups. Yet it should be noted that Zehnder is aware of this problem and allocates several lexemes to mixed groups, which allow for two or more meanings.

Zehnder also offers a theological interpretation of his findings, concentrating on the metaphorical dimension and distinguishing between ethical aspects, derived from the category of conduct/lifestyle, and historical ones, derived from the category of *Ergehen*/path of life. Thus, he demonstrates that ethics can be metaphorically described as a path. Yet instead of taking a particular concept of ethics as his point of departure, Zehnder begins with the path lexemes and uses the resulting categories to outline an ethics, which results in a rather single-sided and incomplete ethical model. By contrast, his handling of the historical aspects appears to have been better thought out. Looking at the 'canonical history', Zehnder demonstrates that Israel's history, which starts with the Exodus, can be understood both as her way *with* and *under the guidance of* Yahweh.

Zehnder finally interprets the results of the semantic analysis by categorising the metaphorically used path lexemes thematically. Although this part somewhat overlaps with the analysis of the lexemes, it sets the results in the wider context of each book of the Hebrew Scriptures. Unfortunately, however, Zehnder's approach lacks consistency at this point. Instead of keeping to the model he has employed up to this point, he combines it with historical-critical theories. Yet the carefully presented results make up for this inconsistency, which makes this part indispensable, as it reveals the wide distribution of each meaning inherent in the nouns under investigation.

A 43-page appendix of tables categorising every occurrence of the Old Testament path lexemes both in the order of the categories and in biblical order, which can be used as an index of biblical passages, and a 54-page bib-

liography make this a useful exegetical tool. However, as the category headings are not listed together with their code numbers in the introduction to the tables, one constantly needs to flip through the book for an explanation of these codes. Yet despite the above mentioned shortcomings, Zehnder's work is to be recommended as a comprehensive and indispensable tool for any exegete with a special interest in semantics and word studies.

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The Voice of Jesus: Studies in the Interpretation of Six Gospel Parables (Paternoster Biblical and Theological Monographs)

Stephen I. Wright

Carlisle: Paternoster Press, 2000, xiv + 280 pp., £19.99, pb., ISBN 0-85364-975-8

ZUSAMMENFASSUNG

Die Monographie ist ein kreativer Beitrag zur Gleichnisforschung und zur ‚Stimme‘ des historischen Jesus. Sie konzentriert sich auf sechs lukanische Gleichnisse, die Wright als Sprachfiguren untersucht. Er benutzt dabei literarkritische Kategorien von Harold Bloom und zeigt, welche Sprachfiguren bedeutenden Auslegern in der Geschichte der Gleichnisinterpretation als hermeneutische Schlüssel gedient haben (Lukas: Metonymie; Ambrosius, Beda Venerabilis, Bonaventura, Calvin: Metapher, Metonymie; Jülicher: Simile; B.B. Scott: Metapher). Trotz der unterschiedlichen Ansätze hört Wright verschiedene Aspekte der Stimme des historischen Jesus durch die Interpretationen hindurch klingen. Diese Aspekte sind jedoch recht allgemein und nicht den Hauptstoßrichtungen der Auslegungen entnommen, was Wright allerdings bewusst ist. Er selbst versteht die Gleichnisse als Synekdoche: Jesu Vision vom gerechten Leben wird in ihnen anhand spezieller Beispiele deutlich, die gleichzeitig realistisch und überraschend sind und von den Hörern die Rückübersetzung in ihre jeweilige Lebensrealität verlangen. Wright untersucht jeweils die Intentionen der einzelnen Ausleger, welche Einflüsse in ihren Werken sichtbar werden (sowohl zeitgenössische als auch die aus der Tradition stammenden), und die Einsichten, die sie beigetragen

haben. Obwohl sein eigener Ansatz die literarische Ebene und die soziale Relevanz der Gleichnisse zur Zeit Jesu betont, ist die theologische Ebene nicht komplett ausgeblendet: die Gleichnisse zeigen beispielhaft, wie Gottes gnädige Gerechtigkeit im zwischenmenschlichen Leben realisiert werden soll.

RÉSUMÉ

Dans cette monographie, l'auteur traite avec créativité de la question de l'interprétation des paraboles et de la recherche de la « voix » du Jésus historique. Il examine six paraboles de l'Évangile de Luc, qu'il considère comme des figures de langage. En utilisant les catégories de la critique littéraire énoncées par Harold Bloom, il montre comment divers exégètes, au cours de l'histoire de l'interprétation des paraboles, ont utilisés différentes figures de langage comme clés pour comprendre les paraboles (la métonymie pour Luc, la métaphore et la métonymie pour Ambroise, Bède, Bonaventure et Calvin, la comparaison pour Jülicher, la métaphore pour B.B. Scott). Malgré les différences importantes que présentent ces approches, Wright discerne divers aspects de la voix de Jésus dans chaque interprétation. Il reconnaît cependant que ces éléments sont plutôt d'ordre général et ne reflètent pas toujours la direction interprétative principale de ces approches. Il pense quant à lui que les paraboles fonctionnent comme des synecdoques : Jésus y enseigne ce qu'est une vie juste par des exemples, qui sont à la fois réalistes et surprenants, et qui invitent les auditeurs à une transposition en vue d'une application à leur propre vie. Wright se penche sur les intentions des exégètes dont il examine l'approche, sur les influences qui se sont exercées sur eux, et sur les apports de chacun. Son approche personnelle souligne la qualité littéraire et la fonction sociale des paraboles, sans négliger leur intérêt théologique : les paraboles fournissent des exemples de la manière dont la justice requise par Dieu doit se vivre dans le quotidien.

This revised edition of Wright's doctoral thesis, completed under the supervision of J.D.G. Dunn in 1997, examines six Lukan parables (The Good Samaritan, The Prodigal Son, The Shrewd Steward, The Rich Man and Lazarus, The Judge and the Widow, The Pharisee and the Customs Officer) from a variety of angles. Wright's concern is 'with the "voice" of Jesus of Nazareth, as a metaphor for his stance, attitude, individuality, personal stamp.' (p. 3). He understands the parables as figures of

speech that require a response, and argues that a responsive reading process reveals something about the 'voice' of the historical Jesus. Analysing selected examples from the history of parable interpretation, Wright aims to show that although interpreters have understood the parables quite differently, something of the voice of Jesus shines through each interpretation. Wright appropriates insights from the literary-critical work of Harold Bloom, adopting his six central tropes (irony, synecdoche, metonymy, hyperbole, metaphor and metalepsis). He identifies the kind of trope central in the parable interpretations under investigation, seeking to elucidate the interpreter's intention, the influences upon him (both synchronic and diachronic), and his insights into the voice of Jesus.

In Luke's narrative the parables function as metonymies, 'summaries or miniature embodiments of the gospel message of judgement and grace, the wondrous reversals seen in the entire story of Jesus' life, death, resurrection and continued doings through the church' (p. 247). A study of the terminology of the Lukan parables shows that Luke did not stereotype the characters nor spiritualise the message of the parables, so that "the voice of the living Jesus" . . . continues to echo clearly in the gospel of Luke' (p. 247).

A different picture emerges from the patristic and medieval interpreters (Ambrose, Bede, Bonaventure). Eschewing the abuse that they have suffered due to their sometimes strange allegorical readings, Wright presents a more nuanced account of their efforts. He shows that they were interested more in the 'divine meaning' of Scripture than in the intention of the 'historical Jesus', and that much criticism (from Calvin to Jülicher and beyond) is therefore based on wrong assumptions. Their interest in the divine meaning of all Scripture led these early interpreters to discover a variety of metaphorical and metonymic dimensions, which Wright is not prepared to write off as inadequate allegories. Indeed, he is able to discover the voice of Jesus in the parables' moral, practical and specific impact.

Turning to historical-critical approaches, exemplified by the seminal contribution of Jülicher, who understood the parables as plain similes, Wright argues that 'despite their idealistic and generalised colouring, [Jülicher's interpretations] allow us to hear the clarity of a voice which brought eternal divine truth to new and vivid expression, with plain implications for human behaviour'

(p. 248). Reader-oriented interpretations, on the other hand, are represented by the work of B.B. Scott, who understands the parables as metaphors. Here, the voice of Jesus consists in the subversive and surprising element of his message.

Wright's analysis of these interpretations is very perceptive but his conclusions concerning the voice of Jesus are fairly general and derive less from the thrust of the interpretations than from his sympathetic reflections on the whole interpretative process at work in those readings. This is in some sense positive in that Wright does not force the evidence to say something he is interested in, but his conclusions might be considered too unspecific by some historical Jesus questers.

As regards his own approach, Wright focuses first on Jesus' contemporary context, understanding the parables as synecdoche. He argues that Jesus intended them to express his vision of a righteous life by giving realistic, but at the same time surprising examples that need to be translated back into the real life by his hearers, thus allowing for a range of different responses and identifications by different hearers. In a second step, Wright examines the parables against their scriptural background, discovering both continuity with Scripture (especially with the Old Testament wisdom literature, but also with the narratives, laws, and prophetic texts) and the 'troping of Scripture'.

The latter aspect is once again developed with the help of Bloom in that Wright adopts his use of tropes in order to show what can happen when writers try to establish their own voice 'despite an inescapably influenced condition' (p. 235). Applying this to Jesus and his being influenced (consciously and unconsciously) by Scripture, Wright points out the irony of 'the absence of any authorizing word, any "thus says the Lord"' in the parables: 'They seem to possess a lesser authority than their great precursors, yet perhaps they possess a greater' (p. 236). The concise but suggestive remarks on 'irony and normality', 'synecdoche and narrativity', 'metonymy and brevity', 'hyperbole and humanity', 'metaphor and fictionality', and 'metalepsis and allusiveness' that are to be found in this section deserve close study by those interested in the use of the Old Testament in the New.

The chapters dealing with earlier parable interpretations show Wright as a perceptive reader, who, while being aware of their shortcomings, stresses their lasting contributions. In the second part of the book, we meet the

creative exegete, who is sensitive to the historical setting of Jesus' ministry, the literary characteristics of the parables, the scriptural influences on Jesus and the theological implications of the parables. The last aspect is not developed in detail, but it is clearly part of Wright's objective. While he stresses the exemplary function of the parables and their down-to-earth social significance in a society in which, for instance, the problem of wealth and poverty was not insignificant, this does not mean that God is absent in the parables, but that God's justice needs to be realised in just human relationships.

Wright therefore differs from his brother N.T. Wright, who has argued that Jesus intended the parables mainly as metaphors that embody God's story with Israel in the light of God's action in Jesus. Stephen Wright's approach is broad enough to acknowledge the validity of N.T. Wright's reading, but he provides his own twist in understanding the linking of characters in the parables with God and Israel as metalepsis, the troping of a trope:

Although the plots of the parables can be explored as reflecting, in a highly suggestive way, God's dealings with Israel and the world, it is best to think of them as arousing such thoughts as evocative echoes, rather than making metaphorical statements to be decoded point by point. What they evoke, by way of linguistic signs that have often pointed to God, is the sense of the interlinking of human and divine worlds, the ancient and instinctive description of God in human language and the belief (perhaps almost equally ancient) that human affairs somehow mirror divine order.' (pp. 210f.)

In the spirit of Wright's study, this quotation may function as a kind of synecdoche exemplifying Wright's ability to appreciate various approaches and to contribute new insights based on the sophisticated use of literary critical insights. His work is highly informative and stimulating, and therefore deserves a large readership.

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The Medieval Theologians: an introduction to theology in the Medieval Period

Gill R Evans (ed.)

Oxford: Blackwell, 383 pp., £19.99, pb., I
SBN 0-631-21203-5

ZUSAMMENFASSUNG

Das Buch ist nach Meinung des Rezensenten die Summe wert, die für den Erwerb investiert werden muß. Die Darstellung mittelalterlicher Theologie setzt am Ausgang der Spätantike im 5. Jahrhundert ein. Nicht nur die Theologie der Karolingerzeit und des Hochmittelalters werden von verschiedenen Fachgelehrten dargestellt, sondern oft auch deren Spiritualität. Ebenfalls werden die mittelalterlichen Sekten wie Waldenser und Wycliffiten berücksichtigt. Schließlich werden die mittelalterlichen Voraussetzungen der Reformation dargestellt. Hierbei ist die dominierende Stellung des Augustinismus hervorzuheben. Der Rezensent vermißt die Frage nach der Bedeutung mittelalterlicher Theologie für heute, abgesehen von ihrer Vermittlung durch die Theologie der Reformation.

RÉSUMÉ

Voilà un ouvrage qui pourra donner envie au lecteur de suivre un cours sur la théologie médiévale, ou même d'enseigner ce sujet. L'histoire de la théologie du moyen âge commence à la fin de l'Antiquité tardive (5. siècle). Aussi bien qu'un sommaire de théologie des Carolingiens et du haut moyen âge, il y a beaucoup des pages consacrées aux sectes (les Cathares, Waldensiens, par exemple). L'influence de Saint Augustin a été dominante tout au long du moyen âge. On soupçonne que l'auteur n'est pas tant intéressé par les débats concernant la réforme que par ceux qui caractérisent le dialogue œcuménique contemporain.

L'ouvrage paraît déficient quant au contexte historique, il manque une discussion de la distinction entre philosophie et théologie, et il ne montre pas suffisamment l'intérêt de la théologie médiévale pour aujourd'hui.

This book is excellent value for money and may inspire the reader to start teaching or to enroll in a course on medieval theology. I shall here merely offer a running commentary on the contents. The editor's introduc-

tion seems rushed and unreflective, although her Preface is punchy and challenging ('The authors discuss in this volume.. would have recoiled as the very idea of 'diversity'—vii). The authors on the chapters on The End of the Ancient World are simply given too much to do (Andrew Louth) or seem to have a particular take on Augustine (John Rist) which is interesting but perhaps not the best way of helping students get a grasp of 'Augustinianism'. Boethius deserves the pages given to Cassiodorus, and Gregory the Great is surely significant for things other than most of those discussed by Charles Kannengiesser.

In Part II ('The Carolingians') Bede is not really presented as a theologian: as Benedicta Ward admits, he saw his job as completing commentaries. After a patchy start it is a relief to get to Willemien Otten's chapter on four worthy Carolingian theological issues: adoptionism, icons, eucharist, predestination, although her touch is surest when it comes to the last of these four and the place of Eriugena (that of her own research).

The editor's own chapter on Berengar, Roscelin and Peter Damian seems like filling a gap in order to help Anselm stand out (and her parallel with the sixteenth century (misreading of Augustine is none too illuminating on p 87). To be told that the *Glossa Ordinaria* almost smothered the study of the bible in its cot is not *all* that helpful to understanding 'a medieval 'renaissance', but the four main chapters of this so-titled Part (III) of the book are gold. Gill Evans shows not only how Anselm was viewed as an innovator but that he *was* an innovator. L.O. Nielsen shows us how Abelard's theology of reason got to work on the neglected doctrine of the Holy Spirit contrasted with Gilbert of Poitiers' somewhat self-contradictory attempt to write on the Trinity. Emero Stiegmann, in an impressively well-researched piece, explains Bernard's theology of experience and how radical it was for his friend William of St. Thierry to equate knowledge and love for God with the Holy Spirit, and that the polymath Hugh of St Victor encouraged learning, yet made sure of a distinction between the *opus conditionis* and the *opus restaurationis*. Fourth there is Marcia Colish who, drawing on her two-volume magisterial work on Peter Lombard, informs us that 'the Master' extended the 'signs theory' which Augustine had applied to Scripture to the case of the sacraments. Peter made progress with the doctrine of God, which needed an 'overhaul' and yet (at the other end of the tra-

ditional theological spectrum) focused on the sacraments and how canon law ties in with the practice of the church in Sentences IV.

Part IV is titled 'the High Medieval Debate'. Bonaventure is presented sympathetically, without one really getting a sense of how he transmitted Augustinian theology except in the (best but short) section on the *Breviloquium* (and the Sentences-Commentary). Fergus Kerr gets to do the chapter on Aquinas and helpfully explains the issue of unicity of substantial form in humans for which Aquinas controversially argued. For the case of Christ's body in the tomb, it was the *Word* which kept it from decay; there was no need for an extra *forma corporeitatis* which might give the body continuity between this side of death and the next. The chapter contains one or two obscure sentences, and I am not convinced that an annotated summary of contents through the Summa after *Prima Pars* q 14 is much use. It is also without endnotes, simply referring to the works of Kretzmann, Hankey, Finnis in a tiny bibliography (including an incomplete reference). O. Davies writes more about spirituality than theology as such; and even if one were to question such divisions, there is simply not enough on Eckhart for the chapter to be a success. The reader is caught between philosophy and spirituality. T. Shogimen on the Academic Debates tells us how Gerson helped to elevate the role of theologians in the church (the good old days!) but this would have been better as part of a 'background' piece at the start of the section, which the book generally lacks. Sandy Broadie on Scotus and Ockham is excellent, but the subject matter is, of course, difficult.

Moving on to Part V, the Chapter on 'Dualism' doesn't do much more than present some weird Gnostic/Cathar passages and a bit of history of sects. Nor does Euan Cameron, despite a brilliantly told narrative and a well-argued case for the orthodoxy of the Waldensians, show us how to access the world of Waldensian theology. Matthew Kempshall provides a very useful account of political theology in the high middle ages and Stephen Lahey, while informative and interesting on Wycliffite ontology and ecclesiology, suffers from condensation.

The final section titled 'conclusion' has an essay on Luther's debt to late medieval theologians. The end of the book is very much shaped towards the Reformation, which seems a bit old-fashioned in approach. Beware! In this last chapter there are some chunks of untranslated Latin! Last of all, Paul Rorem

shows how Augustine all the way through has been the dominant influence: 'even the occasional dash of Dionysius seems in long retrospect like an exotic oriental spice lightly seasoning the standard Augustinian loaf'. He questions BB Warfield's view that Augustine's doctrine of grace won and that his doctrine of the church lost. It might have been the other way round. One senses he is not so much interested in the Reformation debates (which are only cursorily mentioned) but in the ecumenical dialogues of today.

I am unconvinced that there is enough historical setting (or at least a bibliographical guide), a proper discussion of the philosophy/theology divide or any sense of the retrievability of the notions of medieval theology for today, as distinct from the Reformation era.

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Christian Contradictions: the Structures of Lutheran and Catholic Thought

Daphne Hampson

Cambridge: CUP, 2001. 0 521 45060 8 (hb)
£40.00

ZUSAMMENFASSUNG

Mit diesem Buch nimmt die englische Feministin Daphne Hampson ein Thema wieder auf, das in den siebziger Jahren, bevor sie sich dem Feminismus zuwandte, bearbeitet hat. Hampson stellt die lutherische und die katholische Lehre nicht nur in der Reformationszeit, sondern auch bis zum 20. Jahrhundert dar. Dabei geht sie auch auf die katholische und evangelische Lutherdeutung neuerer Autoren wie Nygren, Bultmann, Joest, Dalferth, Pesch und den ökumenischen Dialog zwischen den Kirchen ein. Der Rezensent kritisiert, daß sich Hampson zu stark mit der Position Kierkegaards identifiziert. Die ersten drei Kapitel des Buches sind inhaltlich die stärksten.

RÉSUMÉ

Ce livre est très dense d'informations et d'idées et apporte bien des choses excellentes. Les trois premiers chapitres traitent de la « révolution » générée par Luther, de la voie catholique, et de la mauvaise compréhension de la théolo-

gie de Luther par les spécialistes catholiques du XXe siècle ; ils apportent la thèse principale du livre. Le chapitre consacré au mouvement œcuménique paraît un peu rapide, la réflexion sur les récents événements ne sont pas bien pris en compte, sans doute par manque de recul. En fin de compte, le héros de Hampson est Kierkegaard, qui —en bon luthérien—, a enseigné qu'on ne peut devenir soi-même que par la foi. Ce livre est très bon, surtout dans ses premiers chapitres. Il aurait pu et dû l'être davantage encore !

Daphne Hampson's book is at once a treasure-trove of good things and one of those rare books that makes one feel one has got value for money due to the density of information and ideas. The doyenne of British feminism has re-traced her steps to a subject on which she worked during the 1970s before she became well known with *Theology and Feminism* (1990) and *After Christianity* (1995).

The first three chapters 'Luther's revolution', 'The Catholic Alternative' and Catholic Incomprehension (the misportraying of Luther in C20 Catholic scholarship) provide the heart of the work. (I would have liked a discussion of Pesch and Joest rather than, as she admits, short summaries of their work.) There follows a chapter on Nygren which shifts the focus away from Germany to the Anglo-Scandinavian field before a piece of highly intelligent reportage on the recent American and then German RC-Lutheran statements, a fairly gratuitous chapter on Bultmann (as Luther's 'active' definition of 'faith' taken to an extreme) and a valuable, insightful one on Kierkegaard as the one who may have the best claim to be a Catholic Lutheran. There is also a first-rate bibliography, with even some useful websites. (This reviewer was prompted to try a few!)

The (fifth) chapter on the Ecumenical movement seems a bit rushed—recent events matters are not well reflected on as if too proximate to the time of writing, even if there is some delicious gossip (Ingolf Dalferth's scathing piece in the FAZ, the rumours of a split in the Vatican between the CDF and the PCPCU). And the conclusion is weaker still. As if these questions remained real for someone else who could accept pre-Enlightenment Christology and doctrine of Revelation. Yet there is heart-felt conviction in the earlier chapters and the reader is left wondering how much of this was written during Hampson's days as a (Lutheran-esque) Christian.

The argument of the main chapters is

roughly as follows:

The sad story is one of how Regensburg (1541) was promising but then Trent (1546) stuck to the Vulgate (justification understood as *iustum facere*, make righteous.) The views of Contarini (and Seripando) over double justification (God grants grace but also rewards works which ensue) was a both/and which might have been acceptable to Melanchthon but not to the *Either/Or* stance of Luther or Laynez and Trent. The centre of focus became more the *ordo salutis* than the *ordo creationis* but in Tridentine Catholicism this equalled ecclesiology. In the drive to avoid Pelagianism the church becomes more central as the place where grace is dispensed. *Sola fide* became misunderstood as mere faith in doctrine the faith which the devil could have rather than the *fiducia* which Luther meant by Glaube. At Trent, '(a)s Yarnold comments, no place was made for the position which Seripando had advocated, namely that the just man must continue to have recourse to the merit of Christ's passion for the mercy that he needs' (80f.) But is that not what the eucharist after Trent became on a weekly basis?—whereas that which Luther emphasised (baptism and a 'conversion') seemed to give assurance prematurely.

Some comments are due. At times the book's style seems too polemical. Is it fair to write that the RC position is incompatible with the New Testament, since the latter says God loves sinners, whereas Thomas thought God did so only on account of the goodness in his/her existence. The NT does not say *why* God loves sinners. Luther indeed is all about 'extrinsic grace'(i.e. grace which *remains* outside of the believer) but is the RC position so very different—we possess grace although it is not our own; even though it changes us ontologically one can lose it, in fact one does lose it and needs to have it 'topped up' (as long as this is understood as a metaphor!).. With respect to the argument on pp 104ff: to speak of a radical change through 'being accepted' is for Luther more psychological than ontological, even if it is radically psychological. Did Luther himself not talk about the need for there to be good trees if good fruit was to follow? It might be better to present Luther's position as one of looking *back* to the cross through one's *past* baptism, rather than to any present assurance. One is justified by a relationship. Luther may have insisted against his catholic opponents (and against *nouvelle théologie*) that what is given in nature must die—there is no continuity of

the via, no progress: but is there progress of the new? Hampson's hero is Kierkegaard who taught us that one could become a self only through faith—in good Lutheran style—but in *Training in Christianity* the life of prayer means love and the self is healed after being broken open. This Lutheranism as mysticism also reminds us that even Doctor Martin saw it less as a two-way relationship, than as being related to by Christ. This makes the believer look less to God (through the self as in Augustine) and more to the neighbour (taken to its logical conclusion in Schleiermacher) 'In the Lutheran case one should perhaps speak of a faith rather than a spirituality' (285)—God is thus a source. However, the Lutheran doctrine of the ubiquity of the Word does not mean that God is not to be found in person 'out there'. A book that is very good especially in its early parts, but which could have been and perhaps should have been better.

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The Story of Christian Spirituality

Gordon Mursell (ed.)

(Oxford: Lion, 2001), 384pp; ISBN 0 7459-3641-5

ZUSAMMENFASSUNG

Die Anfänge der christlichen Spiritualität sind auf hebräischem und hellenistischen Hintergrund zu verstehen. Allerdings nimmt das Buch wenig Bezug auf die alttestamentliche Frömmigkeit. Die Aufsätze zur Frömmigkeit in den einzelnen kirchengeschichtlichen Epochen sind von unterschiedlicher Qualität. Manchmal scheint das Thema nicht richtig getroffen oder aus den Quellen erarbeitet zu sein. Im Abschnitt über Frömmigkeit des 20. Jahrhunderts werden maskuline Frömmigkeitsstile eher benachteiligt.

RÉSUMÉ

L'éditeur soutient que la spiritualité chrétienne a été influencée à la fois par la mentalité hébraïque et la mentalité hellénistique. Curieusement, il n'y a presque rien sur la spiritualité vétéro-testamentaire. Le traitement de la réforme catholique est de grande valeur, et particulièrement lorsqu'elle présente le côté français. Le livre appuie cette thèse en souli-

gnant que la spiritualité n'est pas réservée à une élite de mystiques et en incorporant de très belles photos en couleur.

In his introduction the editor argues that Christian spirituality has gained from Hebraism and Hellenism, writing: 'the sheer attractiveness of the divine or spiritual world encouraged Christians (such as Augustine of Hippo) to see that world as the fulfilment of all our deeper desires, and thus to give Christian spirituality a dynamism and energy that it might otherwise have lost. . . whereas the Hebrew tradition gave spirituality its stress on integration (see Lev 19).' (10) The book's own beautifully produced colour pictures and a stress that spirituality is not for an elite band of mystics bear out this thesis.

Strangely, after the appeal to Leviticus, there is nothing on 'Old Testament' spirituality. First, Richard Burridge tells us that Jesus' life and words are (1) a spiritual (re)source but also (2) tips on how to pray. He also asserts that spirituality inspires doctrine, taking the worship of Jesus as Lord as the foundation of the doctrine of the Son of God. 'They knew that the God of Israel was being made personal to them in Jesus, revealed (e.g.) in their use of 'Mar' in the prayers to Jesus 'Paul goes so far as to call Jesus. 'God' in an outburst of prayer and praise in Romans 9:5. . . It was early Christian spirituality which produced the later theological doctrines. Prayer comes first' (29) In other words, *lex orandi est lex credendi*.

Unfortunately, for pp 32-48 (by John McGuckin) there is really little focus on spirituality. It is rather a sort of basic early church history, and not particularly good at that. Things improve with the treatment of the Alexandrian spirituality and Origen's spiritualized reading of Scripture and longing for Logos. Then we run out of space so that the amount given to the earlier writers seems inappropriate. Athanasius and Cappadocians are kept for the later chapter on Byzantine spirituality which becomes the tale of doctrine alongside the monastic developments—an interesting thesis but not spelled out, since the two are not made to inter-relate. There follow some pages on Irish monasticism (with Eriugena given a paragraph) which really only serve as a prelude to an account of Anglo-Saxon spirituality

Special figures are given blue-backed box treatment. The box (92) on Anselm tells us very little about his spirituality: the extracts from his prayer to Christ on

the facing page is much more useful and page 92 could have been a commentary on these 'selections'; the 'entry' on Bernard (98-9) is much better. In the discussion of medieval spirituality, the piece on pilgrimages doesn't really get under the skin of the subject, but has a useful conclusion. Whereas the chapter on Russian spirituality has nothing about the Russian Philokalia; Theophan the Recluse, nor anything on Bulgakov or Soloviev.

Chapter 6 on Reformation spirituality includes the intriguing line: 'spirituality is no longer restricted to the experience of faith, but now includes the knowledge of faith' (168). More on Pietism and less on well-known figures but marginal to the tradition would have helped: e.g. Goethe and stories of the lives of preachers, with William Booth and Abraham Kuyper preceding Wesley in the account!

Chs 7-9 are the most successful ones in terms of coherence and liveliness, with Liz Carmichael's one on the Catholic Reformation particularly worthwhile, particularly on the French. There are some very informative pieces on the several figures around 1600, modelling themselves on Philip Neri's earlier work in Rome, who purposely made spiritual disciplines accessible to ordinary people (Francis de Sales, Bérulle, Brother Lawrence and women, e.g. Jeanne de Chantal) with an emphasis on virtues resulting from meditation and contemplation not least because of the need for patience in the practice of prayer, but also on a Jesus-centred prayer of which devotion to the Sacred Heart was one, the trusting childhood of Jesus another. The treatments of the Quietist controversy—involving writers taken to heart by Protestants—Molinos, Guyon, Caussade, Fénelon—and Thérèse de Lisieux are particularly fine moments.

Spirituality is understood in its wider sense in the chapter (9) on American Protestantism. It is again more a history of how religious convictions and life situations drove the actions of people such as Thomas Jefferson, Charles Finney, Lincoln, Stonewall Jackson ('who lives by the New Testament and fights by the Old' – 299) and Walter Rauschenbusch. Informative and useful, but there is relatively less direct citation of sources and more of story-telling. This emphasis on actions rather than thoughts about prayer may reflect something about Protestantism. Likewise in the chapter (8) on Anglicanism, Jeremy Taylor's 'redeeming the time'—an activity-based spirituality is preferred to William Law's 'intro-

spection'. Hooker's emphasised 'participation in Jesus' own life'—so that the real presence is to be carried out into the world at large' (251). Surprisingly nothing is said about Donne's eroticism, just about his insistence on joy delivering the believer from despair.

The Chapter on the Twentieth Century by Bradley Holt has good special pages on Anthony Bloom and Merton. But too much is anecdotal and of the depth of an annotated bibliography. Holt is fairly easy sympathetic to gay and feminist, but not so keen on 'masculine' types of spiritualities. It is all about finding a reverent life and it seems that the day for spirituality in the theological academy has dawned, since professors have woven together the different disciplines, including theology, biblical studies, literature, psychology, sociology, gender studies and others, into a field of study called spirituality. The question of Interfaith spirituality is raised and dodged on p348. Mursell's Epilogue seems to make one main point. Spirituality must connect the soul with politics, and this takes us back to the point about Hebraism and Hellenism. Prophetically disturbed, the believer is drawn into a journey by the attractive God: Mursell finds the sabbath all important because it is about ethics and contemplation (although this connection is not made explicit.)

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The Great Restoration: The Religious Radicals of the 16th and 17th Centuries

Meic Pearce

Carlisle, Paternoster Press, 1998, 320 pp., £17.99, pb., ISBN 0-85364-800-X

ZUSAMMENFASSUNG

Meir Pearce legt ein Buch vor, das Ursprung und Entwicklung der radikalen christlichen Gruppen untersucht, die im Gefolge der Reformation sowohl in England als auch in Kontinentaleuropa entstanden. Pearce behandelt sowohl die empfehlenswerten als auch die verhängnisvollen Aspekte der Radikalen fair. The Great Restoration ist eine ausführliche Einleitung in eine oft übersehene kirchengeschichtliche Linie, einfühlsam und lebendig geschrieben, ohne die wissenschaftliche Auto-

rität detaillierter Forschung aufzugeben.

RÉSUMÉ

Ce livre présente les origines et le développement des groupes chrétiens radicaux qui ont surgi en Europe à la suite de la réforme. L'auteur traite des nombreux mouvements dissidents, aussi bien les plus recommandables que les plus déplorables, sans parti pris. Fruit d'un travail de recherche académique soigné et détaillé, cet ouvrage, écrit avec vigueur et compréhension, apporte une introduction substantielle sur un courant de l'histoire de l'Église souvent négligé.

Why religious radicals? In his preface, Alan Kreider, a respected authority in this field of church history, draws the reader to the importance of studying what has been until recently an overlooked strand of Christian history. Our post-modern society of religious pluralism emanates from the turmoil experienced in this period. For a thousand years, Christendom had described a society in which each citizen was called a Christian – indeed, church membership equated to that of civil society, entered by all through infant baptism and enforced by the secular authorities. Dissent from this economy was viewed as heretical and subject to severe sanction, yet there have always been those who, for reasons of incompatibility with Jesus' teachings, or perhaps rejection of the principle that religion can be imposed, have struggled with this concept. With an abundance of information gleaned from original sources, Meic Pearse unfolds both the triumphs and tragedies of the radicals on their quest for religious freedom.

Although the work of the key Reformation figures such as Calvin, Zwingli and Luther is well known, mainstream histories often relegate the radical agenda to the footnotes. Whilst there were issues of concern common to both the magisterial reformers and radicals, e.g. clerical abuses, their paths diverged on the basic idea of the Christendom structure. The reformers' vision was essentially to remove the accretions of medieval doctrine and practice, the corruptions of papal domination etc. They had no dispute with the concept of a church upheld by civil authority. With a book title echoing that of Prof. R. Tudur Jones *The Great Reformation*, Pearse demonstrates how, for the radicals, reform was not going far enough – they wanted Christendom abandoned in its entirety. They yearned for the restoration of a New Testa-

ment model of church, a minority gathering of true believers, untainted by political compromise with the freedom to live and worship unfettered by state regulation. Such convictions carried a high price, invoking persecution (often death) from the secular powers and both Protestants and Catholics alike.

The Great Restoration has three salient points to which I would draw attention. Firstly, the approach taken by the author is more broad ranging than one would expect. Avoiding the temptation to select either the English or Continental radicals in exclusion to the other, his study encompasses both, giving the reader an impressive panorama of European dissent during the 16th and 17th centuries. Whilst it would be a little tenuous to claim historical continuity with later groups, Pearse commences with a review of Lollardy (emerging in 14th century), the Bohemian Brethren and Waldensians (dating from 13th century) to show that there was certainly a recurrence of ideas between them and the radical groups of his study. It would have been valuable for Pearse to note at this point the experience of the Donatists within the nascent church – their controversial practice of re-baptising an early adumbration of Anabaptism. Of the book's fifteen chapters approximately half concern the origin and development of Continental Anabaptism in its many forms, as it tried to interface with the magisterial reformation and inevitably followed its own vision to restore a believers' church. The latter half of the book explores the events and personalities in England who, following the failure of Puritanism, decided to separate. The inherent fissiparous nature of dissent laid the foundations for denominations we know today, such as Baptists and Congregationalists. Yearning for space to practice their faith freely, Pearse then follows their path to America where their goal was to establish a "City on a Hill" for the faithful.

Secondly, the author has confronted the embarrassing and uncomfortable expressions of radicalism with the same critical tools as those of more worthy reputation. The stories of unerring godliness in the face of severe persecution are many, yet the tenet of each individual interpreting Scripture for themselves guided by the Spirit provided a fertile soil for extremism. For example, Melchior Hofman with his apocalyptic prophesies, or the notorious events involving Müntzer and the Zwickau Prophets take their place alongside the more honourable figures of Menno Simons and Pilgram Marpeck. This is the unex-

purgated rather than selective account of events.

Finally, and no mean achievement for a work of church history, Pearse's tone is at once light and engaging without compromising the gravity of the subject: a wealth of primary sources and extensive research underpin his writing. Displaying a contagious enthusiasm, Pearse has given us a wide-ranging introduction to a formative period of religious ferment – here is the crucible from which our post-modern, post-Christendom culture has evolved.

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**Die Werke Philipp Jakob Speners:
Studienausgabe. Band I: Die
Grundschriften, Teil 2.
Kurt Aland †; Beate Köster
(Herausgeber)**

Gießen: Brunnen, 2000, XVII+553 S., DM
148,- ; EUR 75,67
Ln., ISBN 3-7655-9402-4

SUMMARY

The second volume of Spener's Main Writings contains two significant contributions by this leading Pietist of the seventeenth century. The first work from 1680 deals with God-learnedness, that is of the right understanding of the knowledge of God and of theology. The second work is taken up with the lamentations of the separatist circles concerning the miserable situation of the Lutheran church in Germany. Spener presents good reasons to support the case for remaining in the state church and for being pastorally active in it.

RÉSUMÉ

Le deuxième volume des œuvres de Spener contient deux textes significatifs de cette figure importante du mouvement piétiste au XVIIe siècle. Le premier date de 1680 et traite de la bonne compréhension de la connaissance de Dieu et de la théologie. Le second répond aux lamentations des cercles séparatistes au sujet de la situation misérable de l'Église luthérienne en Allemagne. Spener y avance de bonnes raisons pour demeurer dans l'Église officielle et exercer une activité pastorale en

son sein.

Vier Jahre nach dem ersten Band (vgl. *EuroJTh* 7, 1998, 157–159) erscheint der zweite Teil der Grundschriften des wichtigen pietistischen „Kirchenvaters“ Philipp Jakob Speners (1635–1705). In dem Band sind zwei seiner Hauptschriften vereint: *Die allgemeine Gottesgelehrtheit aller gläubigen Christen und rechtschaffenen Theologen* (1680) und *Der Klagen über das verdorbene Christentum Mißbrauch und rechter Gebrauch* (1685). Während der erste Text hier erstmals nach 260 Jahren wieder aufgelegt wird, sind die *Klagen* schon einmal 1984 in der von Erich Beyreuther herausgegebenen Reprint-Reihe von Speners Schriften im Olms-Verlag Hildesheim nachgedruckt worden (Bd. IV,1). Für dieselbe Reihe wird auf unbestimmte Zeit auch der Nachdruck der *Allgemeinen Gottesgelehrtheit* angekündigt (Bd. IX, 1). Die Olms-Reprintausgabe wird wahrscheinlich nur von Wissenschaftlern gelesen. Dagegen ist die vorliegende Gießener Ausgabe von Kurt Aland und Beate Köster nicht nur wegen des modernen Drucksatzes leichter lesbar, sondern auch 100 DM billiger.

Speners Schrift über die Gottesgelehrtheit entstand als Antwort auf einen Angriff des Nordhausener Diakonus Georg Konrad Dिल्feld (ca. 1630–1684), der den Windsheimer Superintendenten Johann Heinrich Horb (1645–1695), aber noch viel mehr seinen Schwager Philipp Jakob Spener wegen ihres angeblich falschen Theologiebegriffs 1679 in einer kleinen Schrift angegriffen hatte. In diesem ersten pietistischen Streit findet eigentlich nicht eine Auseinandersetzung mit der Orthodoxie statt; Dिल्felds Meinung läuft vielmehr auf einen frühen Rationalismus hinaus: Theologie als *habitus* könne man auch ohne eine besondere Gnade des Heiligen Geistes betreiben (10). Spener schreibt im ersten Teil seiner Abhandlung in acht Abschnitten über die Theologie, bevor er dann im zweiten Dिल्felds Schrift widerlegt.

In der Widmung seines Werkes an Herzog Rudolf August von Braunschweig-Lüneburg (1627–1704) bringt Spener das Thema seines Werk auf den Punkt: Kommt die seligmachende Erkenntnis durch Gottes Erleuchtung oder durch den menschlichen Verstand? Daran schließt sich die doxologische Frage an, ob Gott die Ehre, die ihm gebührt, mit dem Menschen teilen müsse. Für Spener steht mit dieser Alternative die Ehre der ganzen evangelischen Kirche, der Theologie und das Wohlergehen der Kirche auf dem Spiel

(30–31). Seine Abhandlung konnte er nur stundenweise neben seinen sonstigen Arbeiten verfassen (35).

Auf 200 Seiten entfaltet Spener sein Verständnis von Gotteserkenntnis und Pneumatologie anhand von acht Fragen (41–239). Mit umfangreichen Zitaten, angefangen bei der Bibel, danach aus der Alten Kirche, weniger aus mittelalterlichen Quellen, viel jedoch aus der Reformation und besonders aus der altprotestantischen Orthodoxie, belegt Spener die Notwendigkeit des Heiligen Geistes zur wahren Gotteserkenntnis und Theologie. Nicht nur Griechisch- und Hebräisch-, sondern auch gute Lateinkenntnisse setzt der Text voraus, damit der Leser die teilweise umfangreichen Zitate aus den alten Dogmatikern verstehen kann. Besonders häufig zitiert Spener Luther und altprotestantische Größen wie Johann Gerhard, seinen Straßburger Lehrer Johann Conrad Dannhauer, Johann Arndt, Georg Calixt, Abraham Calov und Christian Scriver. Dazu gesellt sich eine ganze Reihe heute eher unbekannter Theologen bis in Speners Freundeskreis hinein. Mit langen Zitaten zeigt Spener, dass er in der Tradition der rechtgläubigen Kirche steht, wenn er zum rechten Verstehen die Erleuchtung der Vernunft durch den Heiligen Geist fordert (z. B. 64). Nicht jede Rede vom Heiligen Geist ist gleich Schwärmerei: „Wir sehen auch dieses darauß / daß nicht alles / was von erleuchtung / offenbarung / salbung deß Heiligen Geistes geredet und geschrieben wird / sobald in einen verdacht einer irrigen oder ketzerischen meynung zu ziehen / sondern allezeit fleissig vorhin zu unterscheiden seye / in was verstand jeglicher Autor jedes wort und redens-art gebrauche“ (87–88). Ein Theologe muß vorher Christ sein, „auff daß also sein meditiren und studiren möge den beystand deß Heiligen Geistes haben“ (141). Denn ein ungläubiger Pfarrer kann seinen Amtspflichten in Predigt, Seelsorge, Gebet und christlicher Lebensführung nicht nachkommen, weil er den Zweck der Theologie in der Erbauung des Nächsten nicht richtig erfüllen kann (149–195). Es gibt eine ausreichende Zahl von Argumenten, mit denen Spener den Nachweis führen kann, daß er weder Enthusiast noch Weigelianer, weder Quaker noch Donatist sei.

Der zweite Teil der Schrift über die Gottesgelehrtheit widmet sich auf über hundert Seiten Dilfelds Angriffen gegen Spener (240–351). Hier geht der Frankfurter Senior die Anfragen seines Gegner nacheinander durch und gibt ihm zu Privatversamm-

lungen, zum Priestertum aller Gläubigen, Gütergemeinschaft, zum Verständnis der *unio mystica*, dem Glauben der Theologiestudenten und Pfarrer sowie anderen Themen Antworten. In diesem Teil finden sich sachgemäß Überschneidungen mit dem ersten, so zum Beispiel beim Enthusiasmus (197–202; 279–282). Spener beschließt ihn mit einer Ermahnung Dilfelds und einem Predigtausschnitt von Johann Wilhelm Petersen, der seine Sicht der Theologie bestätigt (334–351).

Das zweite Werk Speners in den Grundschriften I, 2 behandelt Vorwürfe gegen die Kirche von separatistischer Seite. Der Umfang der Klagen (375–521) erreicht nur etwa die Hälfte der vorangehenden Schrift über die *Gottesgelehrtheit*. Spener wendet sich gegen die Behauptung, die evangelische Lehre und Kirche sei nicht wahr, weil sie schlechte Früchte hervorbrächte (401). Die Kirche sei nicht das geistliche Babylon (423), das ein rechter Christ verlassen müsse und keine Abendmahlsgemeinschaft mehr haben dürfe (432, 448). Denn auch Christus und die Apostel hätten nicht von sich aus die Gemeinschaft mit dem Judentum gebrochen (437f), und die Bewahrung der Einheit soll den Christen angelegen sein (444). Die Klagen über den Zustand der Kirche sind berechtigt, das zeigt schon die prophetische Kritik an der alttestamentlichen Gemeinde. Doch ist dies kein Grund, sich von der Kirche zu trennen. Als Selbstkritik sollte jeder die Klagen auf sich selbst anwenden, sie damit richtig gebrauchen (475) und umso mehr für die Kirche beten (481). Ein Pfarrer, der sich um sein Amt bemühe, könne und solle im Kirchendienst bleiben (489), meint Spener in einem Anhang. Ein weiterer Anhang zur Pflicht der adeligen und sonstigen Regenten (497–505) sowie der Pfarrer, der anderen Geistlichen, Lehrer und Professoren (505–521) beschließt das Werk, das wie der vorangegangene Band Personen- und Bibelpostenregister besitzt.

In der gebotenen Kürze einer Buchbesprechung kann nicht auf alle Detailthemen, die in den beiden Schriften angesprochen sind, eingegangen werden. Doch sollte aus der Darstellung deutlich geworden sein, daß auch dieser zweite Band der Spener-Werke sehr zu begrüßen ist. Er kann wie der erste zu einer Besinnung auf die Wurzeln des Pietismus und seines innerkirchlichen Auftrages führen. Beeindruckt hat den Rezensenten die enorme Zahl der von Spener zitierten zeitgenössischen und älteren Theologen, die auf

eine heute nicht mehr zu Gebote stehende Bildung schließen lassen. Es bleibt zu hoffen, daß der Brunnen-Verlag das Projekt der Spener-Werkausgabe auch weiterhin verfolgen kann und daß sich wiederum finanzkräftige Förderer für diese publizistische Großtat finden werden.

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Die Evangelische Predigerschule in Basel: Die treibenden Kräfte und die Entwicklung der Schule

Ramstein, Christoph

BSHST, vol. 70.

Bern: Lang, 2001, 253 pp., CHF 65,- ; EUR 42,40

pb., ISBN 3-906765-93-8

„Menschliche Werkzeuge göttlicher Erziehung“: Die Evangelische Predigerschule in Basel (1876-1915) und ihre Schüler

Anna Carolina Hirzel-Strasky

Zürich: Chronos, 2000. 307 pp., CHF 48,- ; EUR 31,31

hb., ISBN 3-905314-13-4

SUMMARY

In the Swiss city of Basel there was until over forty years ago an 'evangelical' school of preaching. Two recent studies explore the history, personalities and student-body of this institute which, next to the Basel Mission Seminary sought a third way between the practical training of the Pilgrim Mission at St. Chrischona and the academic formation of the graduands in the theological faculty of the University of Basel. The best known teachers at the school of preaching were the Hellenist Albert Debrunner and the theologian Fritz Barth, father of Karl Barth. The New Testament scholars Eduard Riggenbach and Otto Schmitz also taught at this institution. Riggenbach was easily one of the best known of the 318 graduates of the theological seminary. There were as well those from German family Mennonite circles, especially from southern Russia. Although most graduates were employed in German and Swiss churches, there were also pastors who gave pastoral care to those emigrés in North and South America,

and others who gave themselves to African and Asian mission. Apart from these international connections the pietistic upper-class circles which promoted the conservative school of preaching are brought to light. At the start of WW1 applications dried up. This and the fewer student numbers, an effect of the insufficiently defined sphere of work of the graduates led to the school's closing.

RÉSUMÉ

De 1876 à 1956, il y a eu à Bâle une école de prédication. Ces deux ouvrages sont consacrés à l'histoire de cette institution, aux personnalités qui ont marqué sa vie et à son corps étudiant. Cette école a recherché une troisième voie entre la formation pratique de la mission de Saint Chrischona et la formation académique dispensée à la faculté de théologie de l'université de Bâle. Parmi les enseignants de l'école de prédication, l'helléniste Albert Debrunner et le théologien Fritz Barth, le père de Karl Barth, ont été les plus renommés. Eduard Riggenbach et Otto Schmitz, spécialistes du Nouveau Testament, y ont aussi enseigné. Riggenbach est sans doute le plus connu des diplômés de cette école de théologie. Il y en eut qui étaient issus de familles mennonites allemandes, en particulier de celles qui s'étaient établies dans le sud de la Russie. La plupart des étudiants formés dans cette école ont servi les Églises allemandes et suisses, mais certains ont exercé un ministère pastoral auprès des émigrés en Amérique du Nord et du Sud, et d'autres ont servi comme missionnaires en Afrique et en Asie. L'école de prédication, de tendance conservatrice, était soutenue par des cercles piétistes appartenant à la haute société. Les candidatures se sont fait rares au début de la première guerre mondiale. Ce facteur numérique, qui résulte du fait que le champ des ministères offerts aux étudiants n'était pas suffisamment défini, a entraîné la fermeture de l'école.

Der Gräzist Albert Debrunner (1884–1958) und der Theologe Fritz Barth (1856–1912), Vater Karl Barths und ab 1891 Nachfolger Adolf Schlatters als Professor auf der pietistischen Stiftungsprofessur in Bern: dies sind wohl die bekanntesten Persönlichkeiten, die an der Evangelischen Predigerschule in Basel unterrichtet haben. In Neutestamentlerkreisen dürften auch der blinde Basler Gelehrte Eduard Riggenbach (1861–1927) und Otto Schmitz (1883–1957) bekannt sein. (Schmitz wurde 1916 als Professor für NT in Münster zwangspensioniert, wurde Dozent an der

Theologischen Schule Bethel und ab 1938 Direktor der Evangelistenschule Johanneum in Wuppertal.) Der Evangelischen Predigerschule (EPS) in Basel, an der sie alle unterrichtet haben, war nur eine vierzigjährige Dauer beschieden. Bisher wurde diese pietistische Institution noch nicht monographisch untersucht. 1999 und 2000 sind jedoch in Basel gleich zwei Dissertationen über die Schule, ihre Lehrer und ihre Schüler angefertigt worden. Mit der Basler Missionsschule, der Pilgermissionsschule und der Theologischen Fakultät der Universität gab es in Basel im 19. und auf der Wende zum 20. Jahrhundert drei weitere theologische Ausbildungsstätten. Dennoch hatte die EPS ihr eigenes Profil und ihre eigene Klientel. Die beiden Arbeiten belegen die Wichtigkeit der EPS über die lokale Geschichte des „frommen Basel“ im 19. Jahrhundert hinaus. Die Geschichte Theologischer Fakultäten wird im Rahmen der Universitäten geschrieben; Bibelschule und Theologische Seminare publizieren Selbstdarstellungen und in Jubiläumsjahren (oft erbaulich-hagiographische) Festschriften. Mit Hirzel-Strasky und Ramstein wird nun, soweit der Rezensent sehen kann, erstmals der Versuch unternommen, wissenschaftlich die Geschichte einer theologischen Schule aufzuarbeiten.

Der evangelikale Pfarrer Ramstein aus Lausen (bei Basel) stellt die Entstehung der EPS auf dem Hintergrund der Polarisierung zwischen konservativen und liberalen kirchlichen Kräften im letzten Drittel des 19. Jahrhunderts in Basel dar. Er gibt auch einen kurzen Abriss der Geschichte der Basler Landes- und Freikirchen sowie der theologischen Schulen, pietistischen Stiftungsprofessuren und Studentenwohnheime vor Ort (R 9–37). Aktiv hinter der Gründung der Predigerschule standen die Persönlichkeit des frommen Basler Fabrikanten Theodor Sarasin (1838–1909), der einen weiten Freundeskreis im erweckten Deutschland und in der Schweiz besaß; in einem Haus seiner weitläufigen Liegenschaft in der St.-Alban-Vorstadt Nr. 30 (Wildensteinerhof) wurde die Predigerschule eingerichtet. Wilhelm Arnold (1838–1918), Schwager Carl H. Rappards, amtierte als Direktor und wichtigster Lehrer, der Basler Pfarrer Samuel Preiswerk (1825–1912) als Teilzeitlehrer und Komiteepäsident. Als wohl bekanntester Schüler und späterer Lehrer und Komiteepäsident ging aus der EPS der oben genannte Neutestamentler Eduard Riggenbach hervor (R 39–89), der Kontakte zu Konservativen in

Deutschland, besonders zur Greifswalder Schule, unterhielt. Im Komitee der Schule saßen Basler Honoratioren: Theologen, Kaufleute, Professoren und ein Jurist. Die wichtigsten der höchsten fünf gleichzeitig unterrichtenden Lehrer wurden oben schon genannt (R 90–108). Als *spiritus rector* ist Johann Tobias Beck hinter der Theologie der Lehrer auszumachen. Über 50 Prozent der Spenden kamen aus dem Basler Großbürgertum (R 111).

Nach dem Umfeld und den leitenden Persönlichkeiten erarbeitet der Verfasser in einem zweiten Teil die Entwicklung der Predigerschule von ihrer Planung und Gründung bis zu ihrem Ende 1915 (R 115–207). Wichtig ist in der Vorgeschichte bis zur Gründung 1876 die jährliche Konferenz im schweizerischen Baden ab 1860. Im Geiste der Evang. Allianz und ab 1873 als Zweig derselben trafen sich über hundert Teilnehmer aus konservativen und erwecklichen Kreisen (R 116). Auf dieser Konferenz kommt der Gedanke auf, angesichts der liberaler werdenden Universitätsfakultäten ein Predigerseminar zu gründen. Unterstützt wird die Idee besonders in Kreisen der Berner Evangelischen Gesellschaft (R 126). Die EPS sollte im Niveau und im wissenschaftlichen Anspruch zwischen der Universität und einem an der Weiterbildung von Handwerkern orientierten Seminar wie St. Chrischona stehen (R 134, 142). Am 15. Mai 1876 wurde das Seminar mit vier Schülern eröffnet; nach vier Jahren fand die erste Abschlußprüfung statt (R 147). Die Seminaristen sollten vor allem als Pfarrer für konservative Minoritätskirchen (Personalgemeinden) und zum Dienst des Predigers und Evangelisten ausgebildet werden (R 150). Das Abitur war nicht zwingende Voraussetzung zur Zulassung für die Studenten, die aus verschiedenen Denominationen kamen. Sie sollten charakterlich und aus der Bibel gebildet werden. Gemeinsames Leben der Studenten wurde nur für kurze Zeit verwirklicht (R 169–170). Das Arbeitsfeld sollten die Studenten, im Gegensatz zur Basler Mission und zur Pilgermission, frei wählen dürfen (R 173). Die Studenten kamen vorwiegend aus Deutschland, zunehmend auch Mennoniten aus Südrußland (R 182). Am Anfang des 20. Jahrhunderts zeigten sich zunehmend Probleme der EPS durch Tod der älteren Komiteemitglieder, Änderung der kirchlichen Situation und Probleme bei der Suche nach neuen Lehrern, vielleicht auch die Konkurrenz anderer „Evangelistenschulen“ (S 50). Die Reorganisation ab 1910 gelingt zwar, aber wegen des Ausbruchs des ersten

Weltkriegs bleiben die deutschen Schüler aus und die EPS muß am 30.6.1915 schließen (R 196). Aus der Nachgeschichte der EPS (R 197–207) sei hier der Gedanke des umtriebigen Evangelisten Samuel Keller erwähnt, 1919 eine ähnliche Schule in Freiburg zu gründen (R 201).

Ramsteins Arbeit schließt mit zusammenfassenden Überlegungen zur Predigerschule, die für schweizerische Studenten aufgrund fehlender Arbeitsmöglichkeiten in den zahlenmäßig nicht gewachsenen Minoritätskirchen des Landes nie in erwartetem Sinne attraktiv geworden war (R 211, S 16). Quellen- und Literaturverzeichnis sowie Übersichtstabellen beschließen das Buch, das leider kein Register besitzt.

Die Dissertation von Anna Carolina Hirzel-Strasky befaßt sich schwerpunktmäßig mit den Schülern der EPS und ihren Beziehungen zur Schulleitung. Sie fragt besonders nach der gesellschaftlichen Verankerung der Erweckungsbewegung und nach der Rolle, die Basel bei der Ausbreitung des Protestantismus spielte (S 11). Mit Hilfe eines Projekts des Schweizerischen Nationalfonds, unterstützt von dem Basler Kirchengeschichtler Ulrich Gäbler und dem Historiker Josef Mooser, konnte die Untersuchung der EPS begonnen werden. Neben der EPS-Akten im Privatarchiv PA 510 des kantonalen Basler Staatsarchivs benutzte die Verfasserin auch Pfarrerbücher, Basler Immatrikulationslisten, Nekrologe und den schweizerischen Pfarrerkalender. Sie erstellte auf der Grundlage erhobener Daten eine Datenbank zu den Studenten der EPS, die statistisch ausgewertet wurde. Hirzel-Strasky stellt in ihrer Einführung die Predigerschule in den Kontext Basels und der Erweckungsbewegung hinein (S 15–51). Anschließend daran stellt die Verfasserin im zweiten Teil die Informationsstruktur der Datenbank dar, in der sie die Daten von 532 Schülern und Hospitanten (bei 318 Absolventen) der EPS erfaßt (S 55–67, 86) und – wenn nötig – anonymisiert ausgewertet hat (S 63–64).

Im dritten Teil werden die Schüler, Herkunft, Konfession und Bildungsstand untersucht (S 71–155). Interessant sind nach dem Schulprogramm und dem Aufnahmeverfahren die Beobachtungen zur Schülerstatistik. Die durchschnittlichen Eintrittszahlen von sieben bis neun Schülern läßt die Frage nach der Werbestrategie und nach den verhältnismäßig hohen Studiengebühren und Lebenshaltungskosten aufkommen. Ein dritter Problembereich war die Anstellungsfrage:

für das landeskirchliche Pfarramt war die wissenschaftliche Ausbildung nicht intensiv genug, für die innere Mission nicht praktisch genug (S 108). Bei den Herkunftsangaben fallen auslandsdeutsche und -schweizerische Studenten auf sowie die relativ starke Fraktion der Studenten aus Minoritätsgemeinden. Einige Judenchristen wurden durch den Basler „Verein der Freunde Israels“, dessen Geschichte gerade von Sara Janner aufgearbeitet wird, gefördert (S 125). Das Bild eines „idealen“ Schülers, wie es sich in Äußerungen der Schulleitung ausdrückt, ist durchaus nicht nur von der Bibel, sondern auch von der Zeit bestimmt (S 144–155, bes. 153ff); enthusiastische Gruppierungen wurden abgelehnt (S 152).

Der umfangmäßig stärkste Teil der Monographie widmet sich unter dem Stichwort des „Bandes“ den Beziehungen zwischen Schulleitung und Schülern sowie ihren Beziehungen untereinander (S 159–242). Hirzel-Strasky behandelt die Fragen von Unterbringung und Verpflegung, Ausflüge und Wanderungen, und Studentenvereinigungen sind Bänder, die die EPS-Gemeinschaft stärken und zusammenhalten. Etwa ein Drittel der Absolventen schloß ein Theologiestudium an die EPS-Ausbildung an, über die Hälfte ging in ein Verkündigungsamt. Aufgrund des Theologienmangels wurden EPS-Schüler nach einem kurzen Zusatzstudium auch in Landeskirchen zugelassen (S 189–191). Etwa 41 Prozent der Verkündiger wurden in Deutschland angestellt, etwa 36 Prozent in der Schweiz (S 192). Die Ehemaligen sind durch ein Korrespondenzblatt, Rundbriefe und Zusammenkünfte verbunden. Die Verfasserin beschreibt auch exakt die Art und Weise, wie man sich von Schülern distanzierte oder sie gar ausschloß (S 238–240). Am Schluß faßt Hirzel-Strasky ihre Untersuchungen über die Selbstwahrnehmung der Schüler und der Schulleitung zusammen. Mit dem Minderheitenbewußtsein der EPS vertritt sie die Tatsache, daß Schüler auch an Fakultätsvorlesungen teilnahmen (S 253–254).

Das Erscheinen der beiden Arbeiten zur Basler Predigerschule ist sehr zu begrüßen. Auch wenn die Dissertationen das gleiche Thema behandeln, finden sich verhältnismäßig wenige Überschneidungen. Den Rezensenten störte bei der Lektüre manchmal die anonymisierende Zurückhaltung von Hirzel-Strasky in Fällen, bei denen Ramstein unbekümmert Namen nennt. Innerhalb der gängigen Rechtsvorschriften hätte die ältere Hälfte der Absolventenjahrgänge aufgrund

ihres Alters durchaus mit Namen genannt werden können. Inhaltlich hätte der Leser gerne noch mehr über studentische Berufungserlebnisse erfahren, doch das Quellenmaterial setzte enge Grenzen. Am Schluß soll die Hoffnung ausgedrückt werden, daß noch weitere Bibelschulen und Theologische Seminare Gegenstand wissenschaftlicher Erforschung werden; nicht zuletzt wären auch die Inhaber der Basler Stiftungsprofessuren eine Untersuchung wert.

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Hugh Price Hughes: Founder of a New Methodism, Conscience of a New Nonconformity

Christopher Oldstone-Moore

Cardiff: University of Wales Press, 1999, x + 393 pp., £25, hb., ISBN 0-7083-1468-6

ZUSAMMENFASSUNG

Dies ist eine Biographie über die einflussreichste Person im britischen Wesley-Methodismus des späten 19. Jahrhunderts. Nach Wesleys Tod wurde der Methodismus konservativ und reaktionär und begann, sich von den Anliegen der Armen zu distanzieren. In den späten viktorianischen Jahren wurde Hugh Price Hughes allerdings zur bestimmenden Kraft, und seine Verbindung von evangelikaler Predigt und leidenschaftlichem sozialen Engagement machte den Ansatz Wesleys wieder für den einfachen Mann und die einfache Frau zugänglich. Oldstone-Moore behandelt auf gute Weise sowohl Hughes' Theologie als auch die praktischen Aspekte seiner Predigt und seines pastoralen Dienstes. In seinen späten Jahren gelang es Hughes, die evangelikalen Nonkonformisten der meisten großen Denominationen zu vereinen; sie wurden eine mächtige politische Kraft, die nur wenige britische Politiker ignorieren konnten.

RÉSUMÉ

L'auteur nous livre une biographie du personnage le plus influent parmi les méthodistes wesleyiens de la fin du XIXe siècle. Après la mort de Wesley, le méthodisme est devenu conservateur et réactionnaire, et il a commencé

à délaïsser les préoccupations pour les pauvres. À la fin de la période victorienne cependant, Hugh Price Hughes est devenu le dirigeant le plus influent et sa prédication évangélique ainsi que ses préoccupations sociales ont rendu le méthodisme de nouveau accessible aux gens ordinaires. L'auteur rend bien compte de la théologie de Hughes ainsi que des aspects pratiques de sa prédication et de son ministère pastoral. À la fin de sa vie, Hughes a réussi à unir les évangéliques non conformistes de la plupart des principales dénominations en une force politique influente, que peu d'hommes politiques britanniques pouvaient se permettre d'ignorer.

This is a readable biography, which is deeply rooted in a rich variety of primary sources. The author traces Hughes' career from beginning to end and presents a convincing case that he did indeed both generate a new Methodism and a new Nonconformist conscience. He deals well with Hughes' early years, his academic studies at Richmond College and London University. Hughes' change from Toryism to the Liberal Party as a result of his time in the Dover and Oxford circuits is well illustrated. Hughes comes through this biography as sharing Wesley's combination of evangelical preaching and deep social concern. His preaching became revivalist in style following his attendance at the Pearsall-Smith's conference in Brighton where 'he made a full-surrender', and saw that it was his duty 'to yield to God, and take all to God'.

Oldstone-Moore gives particular attention to the latter years of Price-Hughes' ministry as superintendent of the West London Mission. Here Hughes developed his unique blend of Evangelical religion and politics in his Sunday afternoon lectures, which attracted working men and women of all classes. Henry Broadhurst, the chairman of the Trades Union Congress, was a member of Hughes' congregation and this brought him into close touch with the world of working class politics. Hughes' brand of Christian Socialism was seen in his own paper *The Methodist Times*, which he founded to counteract the reactionary opinions of the more conservative *Methodist Recorder*. Hughes had advanced views on the subject of women and this was seen in his entry into the purity campaigns of Josephine Butler and his public outcry against Charles Parnell's adultery. It was also visible in his 'Sisters of the People'.

Oldstone-Moore treats Hughes' practical theology with thoroughness and his discus-

sion is well-rooted in Hughes' *Ethical Christianity* and *Essential Christianity*. Hughes' propagation of Social Christianity became dubbed as the *Forward Movement*. His influence certainly represented the most significant development in Wesleyan Methodism in the closing years of the nineteenth century. Although numerical growth in the 1890s was minimal, Hughes had helped to make Wesleyan Methodism accessible to the ordinary men and women. In his closing years Hughes also played a significant role in drawing together the major sections of Evangelical Nonconformity, which he moulded into a political force, which no politician could afford to ignore. This is a fine book and deserves to be widely read.

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Charismatisch-pfingstliches Christentum: Herkunft, Situation, ökumenische Chancen

Walter Hollenweger

Göttingen: Vandenhoeck & Ruprecht, 1997,
520 pp., DM 98,-; EUR 50,10
Hb., ISBN 3-525-55435-4

SUMMARY

H's new work on the Pentecostal movement furthers the research which he began forty years ago. This book sets out new developments in the Pentecostal churches and in the charismatic movement up to this day. H. takes five sources of the Pentecostal movement: the black oral, the catholic, evangelical, critical and ecumenical, of which the last four are mediated through the healing movement. For today's Pentecostal and charismatic scene, he argues for an intercultural, ecumenical Christianity which takes seriously the oral and story-telling elements and to be integrated in the the community's coming-together. This is a well-informed book which however lacks any thorough analysis of the theological differences between charismatics and the mainline churches.

RÉSUMÉ

Ce nouvel ouvrage sur le mouvement pentecôtiste poursuit une recherche que l'auteur mène

depuis quarante ans. Il présente les nouveaux développements dans les Églises pentecôtistes et dans le mouvement charismatique jusqu'à nos jours. Hollenweger analyse cinq branches du mouvement pentecôtiste : la branche noire pour laquelle les sources sont essentiellement orales, la branche catholique, la branche évangélique, la branche critique et la branche œcuménique. Pour les quatre dernières, il s'intéresse surtout au mouvement des guérisons. Il plaide, pour le monde pentecôtiste et charismatique, en faveur d'un christianisme interculturel et œcuménique qui prenne au sérieux les éléments oraux et les histoires pour les intégrer aux rassemblements de la communauté. L'ouvrage est bien documenté quant à l'histoire, mais il lui manque une analyse approfondie des différences théologiques entre les charismatiques et les Églises plus classiques.

Walter Hollenweger, der als Professor in Edinburgh lehrte, kehrte als Emeritus nach Krattigen in seinem Heimatland Schweiz zurück. Das Buch *Charismatisch-pfingstliches Christentum* wurde zuerst auf Englisch geschrieben (18) und dann ins Deutsche übertragen. Es erscheint in beiden Sprachen im gleichen Jahr, wobei der englische Titel eine Fortsetzung von H.s Werk *Enthusiastisches Christentum* (1969) suggeriert (*The Pentecostals, Vol. 2: Promise and Problem*). In der Tat kehrt H. mit diesem Werk wieder zum Thema seines ersten großen Werkes, des *Handbuchs der Pfingstbewegung* (1965–1967) zurück, das er in *Enthusiastisches Christentum* zusammengefasst hat. Hauptgrund für die neue Monographie ist nicht die Tatsache des starken Wachstums der Pfingstkirchen in der Zwischenzeit; vielmehr ist die Pfingstbewegung nach H. jetzt "an einer Wegschneide angekommen" (13), die eine kritische Geschichtsschreibung und die Darstellung des gegenwärtigen Standes der Diskussion notwendig macht, um sie für die Zukunft zu orientieren. Das Werk kann jedoch "keine vollständige Übersicht über *Verheißung und Verhängnis* der Pfingstbewegung" sein, "viel eher eine Momentaufnahme der gegenwärtigen, schriftlich dokumentierten Problemlage, wie sie sich mir zeigt" (363). Ein "streng theologisches Buch" (13) schreibt H., und er bezieht sich überwiegend auf wissenschaftliche Literatur, von der es leider zu wenig in deutscher Sprache gibt (17). H. verfasst sein Buch jedoch in narrativem Stil, der der verhandelten Sache am angemessensten zu sein scheint. Größere Teile beschließt er mit eige-

nen Gebeten (52, 90, 199, 225, 240, 318, 421, 441, vgl. 17), die Christen verschiedener Konfessionen gemeinsam beten können und in Form der Selbstreflexion Tiere zum Vergleich heranziehen ("Manchmal komme ich mir vor wie. . .").

Hollenweger will die Herkunft der charismatisch-pfingstlichen Bewegungen und Kirchen aus fünf Wurzeln erklären: aus einer schwarzen mündlichen, einer katholischen, einer evangelikalischen, einer kritischen und einer ökumenischen Wurzel. Während die schwarze Wurzel eigenständig ist, sollen die vier anderen von Wesley her durch die Heiligungsbewegung vermittelt worden sein. Dem Rezensenten scheint, daß hier recht unterschiedlich zu gewichtende formale und inhaltliche Kriterien gleichförmig nebeneinandergestellt worden sind. Ihre Bedeutung gewinnen sie eigentlich erst in H.s missionarisch-apologetischem Gesamtkonzept, die Pfingstler für die sozialkritischen Praktiken einiger ihrer theologischen Vorväter und für die katholisierende und ökumenische Weite einiger ihrer gegenwärtigen Vertreter, sowie nichtpfingstliche Christen für seine persönliche Gesamtdeutung zu gewinnen. In einigen Teilabschnitten scheinen die echten "Wurzeln" mit späteren Entwicklungen gleichgesetzt worden zu sein. Daß die Pfingstler vor Aufkommen der charismatischen Bewegung doch überwiegend *nichts* anderes waren als eine "evangelikale Gemeinschaft plus", dürfte dem Kenner der Materie nicht verborgen geblieben sein.

Die mündliche, schwarze Wurzel des Pfingstlertums besteht in einer mündlichen Liturgie, in maximaler Partizipation, Einbeziehung von Träumen und Visionen sowie von Erfahrungen der Beziehung zwischen Leib und Seele durch Krankengebet, liturgischen Tanz u.a. (31). – Damit scheint allerdings nicht ausreichend geklärt zu sein, weshalb es sich beim Pfingstglauben um eine "Hochspannungsreligion" handelt, wie H. im Vergleich mit der "Niederspannungs"-Religion der Landeskirchen konstatiert (17, 431). – Geschichtliche und neuere Erfahrungsberichte aus verschiedenen Ländern und Kontinenten münden ein in H.s Plädoyer für einen theologisch verantworteten Synkretismus (Kap. 11), den es nach neueren Forschungen in Judentum und Christentum zwar nicht gab (Martin Hengel, *Judaica, Hellenistica et Christiana: Kleine Schriften II*, Tübingen: Mohr, 1999, 201), der aber sehr gut in die theologische Linie des Autors passt. – Während H. der schwarzen Wurzel des Pfingstlertums

etwa 150 Seiten widmet, wird seine "katholische" Wurzel auf 40 Seiten abgehandelt (165–206). Wesleys katholische Wurzeln, sein pelagianisierender Arminianismus und seine Vollkommenheitslehre sind die einzigen historischen Reminiszenzen, die H. hier zu präsentieren weiß; es folgt ein Kapitel über das Verhältnis zwischen Pfingstlern und Katholiken sowie zum neueren Dialog zwischen den Kirchen. Der bekannte deutsche Pfingstforscher Paul Fleisch wird in diesem Zusammenhang kritisch zitiert, später dagegen zustimmend (169 u. 209). – Die evangelikale Wurzel wird mit zwanzig Seiten noch knapper dargestellt (227–227). Hier deutet H. die Vorgeschichte der Pfingstbewegung in der amerikanischen Heiligungsbewegung an und erörtert ihr Verhältnis zu Evangelikalen, Fundamentalisten sowie zur akademischen Theologie. – Umfangreichen Platz nimmt dagegen der vierte Teil des Buches über die kritische Wurzel des Pfingstlertums ein (231–367). Hier bespricht H. theologische und ethisch-praktische Themen: Pneumatologie, Soteriologie, Ekklesiologie und Hermeneutik der Pfingstler sowie die Fragen des Kampfes gegen ungerechte Strukturen, Wunder und Heilungen, Musik und Liturgie, Mission und Geschichtsschreibung, wobei er seine eigene theologische Entwicklung und seine Forschungsarbeit vorstellt (354–357, 363). Wichtig für den aktuellen Stand der Forschung sind die drei wissenschaftlichen Zeitschriften zum Thema (367, Anm. 26). – Beim Thema "ökumenische Wurzel" des Pfingstlertums (369–443) werden verschiedene Figuren aus der Anfangszeit aufgeführt (z. B. Jonathan Paul), die durch die ökumenische Arbeit von du Plessis und anderen sowie den Dialog bis in die Gegenwart hinein fortgesetzt wird. Das 28. Kapitel dieses Teils nimmt als Abschluß die Stichworte "Verheißung und Verhängnis" der Pfingstbewegung wieder auf. Hier erfährt der Leser unter anderem den Kern pfingstlicher Pastoraltheologie im Sinne H.s: ". . . die gleichen Gaben, die einen guten Pfingstpastor ausmachen, machen auch einen guten Unterhaltungskünstler aus" (432). Auf den letzten Seiten plädiert H. für ein interkulturelles, ökumenisch offenes Pfingstlertum mit mündlichen und narrativen Elementen.

Wer das umfangreiche Buch durchgelesen hat, ist von H.s engagiertem Schreibstil fasziniert. Der Autor positioniert sich, zeigt sich verletzt und verletzend zugleich. Er provoziert die Leser sowohl in den eigenen Reihen als auch außerhalb der Pfingstkirchen. Doch scheint beim narrativen Plätschern unter-

haltsamen Infotainments auf hohem Niveau manchmal die differenzierende theologische Sachanalyse zu kurz zu kommen. Viele Probleme werden mit soziologischen und psychologischen Erklärungsmustern gedeutet, ohne daß ihre theologische Dimension ausreichend erörtert wird. Weshalb etwa kritisiert der führende schweizerische Pfingstprediger Jakob Zopfi Hollenwegers Handbuch (367 Anm. 30)? Warum ist es nicht längst zu Verbrüderungsfeiern größeren Umfangs gekommen, wenn die vermeintliche Einheit zwischen verschiedenen pfingstlichen und anderen Kirchen doch so groß ist? Sollte vielleicht doch etwas mehr dran sein als der Unterschied zwischen emotionaler Hochspannung und Niederspannung? – Falls sich aber die Betreffenden und Betroffenen in H.s Darstellung nicht wiederfinden können, weshalb werden dann die eigentlichen Frontstellungen in ihrer Schärfe nicht herausgearbeitet? – Nun gut, das Buch ist eine "Momentaufnahme". Und Schnappschüsse bilden bekanntlich nicht das Ganze ab.

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Sinners Directed to the Saviour: The Religious Tract Society Movement in Germany (1811–1848)

William F. Mundt

Mission, vol. 14

Zoetermeer: Boekencentrum, 1996, 344 pp.,
NLG 54,65; EUR 24,79
pb., ISBN 90-239-1055-9

SUMMARY

Mundt, who is a Canadian pastor, has presented an important piece of work concerning the connection between the English Religious Tract Society and the revivalist movement in Germany. In Germany the model offered by the RTS was imitated and important large Tract Societies came into being between 1811 and 1820. Mundt describes the history of these Tract-Societies up to the middle of the nineteenth century within the framework of the general connections between evangelical Christians in England and on the continent. He is able to show from several archives the significance of the work with the tracts for piety and mission during that time. The book could

well do with a sequel for the French-speaking world and also for the later nineteenth and early twentieth century situation.

RÉSUMÉ

Mundt, qui est un pasteur canadien, a fait un important travail de recherche sur les liens entre la Société anglaise des traités religieux et le mouvement de réveil en Allemagne. Suivant le modèle anglais, de grandes sociétés des traités ont été fondées en Allemagne entre 1811 et 1820. Mundt retrace l'histoire de ces sociétés jusqu'au milieu du XIXe siècle en s'intéressant plus particulièrement aux liens entre les Chrétiens évangéliques d'Angleterre et du continent. Sur la base des archives, il montre combien la diffusion de traités a été décisive pour la piété et la mission à cette époque. Il faudrait prolonger cette étude par une analyse de ce qui s'est passé dans le monde francophone, ainsi que par une présentation sur la suite du XIXe siècle et sur le XXe.

Nicht dicke theologische Wälzer, sondern Traktate und dünne Broschüren sind in der Regel die damals „modernen“ Kommunikationsmittel der evangelistischen Christen des 19. Jahrhunderts (wie heute vielfach auch noch). Deshalb schreibt Mundt mit seiner bisher leider viel zu wenig beachteten Dissertation ein Stück Missionsgeschichte in der ersten Hälfte des 19. Jahrhunderts. Mundt (Jahrgang 1948), lutherischer Pastor in Kanada, hat für seine detailreiche Arbeit sechzehn Archive in Deutschland und England konsultiert und dabei Bemerkenswertes zu Tage gefördert (14–16, 292–294). Die *Religious Tract Society* wurde 1799 in London mit dem Ziel gegründet, den geistlichen Grundwasserspiegel des Volkes zu heben und durch Bekehrung zum Glauben zu führen. Napoleons Feldzüge verhinderten die direkte Übernahme der Idee in Deutschland. Von 1811 bis 1820 entstanden in Norddeutschland die vier wichtigsten deutschen Gesellschaften und Vereine. Über diese Zeit hinaus erweitert Mundt den Rahmen seiner Untersuchung bis zur Revolution von 1948.

Nach einer Einleitung schildert Mundt die Entstehung der englischen Traktatgesellschaft (19–40) und berücksichtigt dabei auch die anderen wichtigen Gesellschaftsgründungen dieser Zeit: die Baptistische und die Londoner Missionsgesellschaft (BMS 1792, LMS 1795), die Kirchliche Missionsgesellschaft (CMS 1799) sowie die Bibelgesellschaft (BFBS 1804). Die Traktatgesellschaft wurde am 9. Mai 1799 in St. Paul's Kaffeehaus gegründet (36).

Ihre namentlich eher unbekanntem Gründer kamen aus dem Umkreis der englischen Erweckungsbewegung. Neben Traktaten gab die Gesellschaft auch christliche Kinderbücher und andere erbauliche Schriften bis hin zu Werken der Reformatoren heraus.

Der Hintergrund für die Arbeit von Traktatgesellschaften im deutschsprachigen Raum ist in der Aufklärung und in der Erweckung zu suchen (41–68). Christen wollten auch literarisch den aufklärerischen Einflüssen entgegenwirken. Nach der Halleschen Waisenhausbuchhandlung sind hier besonders C. F. A. Steinkopf und die Deutsche Christentumsgesellschaft in Basel zu nennen. Aus ihr gingen zahlreiche andere christliche Werke, auch Traktatgesellschaften, hervor (59). Eine erste war die *Gesellschaft zur Verbreitung erbaulicher Schriften* (Basel, 1802); weitere Initiativen gingen von Lokalkomitees der Christentumsgesellschaft in ganz Deutschland aus. Über dreißig Jahre lang dominierte die evangelistische Tätigkeit der Gesellschaft, bis sie von den Traktatgesellschaften abgelöst wurde.

Der Hauptteil von Mundts historischen Ausführungen (Kap. IV) widmet sich der Entstehung von Traktatgesellschaften in Deutschland (69–149). Neben Steinkopf steht Robert Pinkerton (1784–1857), Mitarbeiter der englischen Bibelgesellschaft auf dem Kontinent, Pate bei der Gründung entsprechender deutscher Vereine. Zuerst wurde 1811 in Eisleben der *Christliche Verein im nördlichen Deutschland* gegründet. Dieser wurde zum Vorbild weiterer Unternehmungen. 1814 folgten die *Traktat-Gesellschaft im Wuppertale* mit Sitz in Barmen und der *Hauptverein für christliche Erbauungsschriften in den Preussischen Staaten* in Berlin. Hier – und in der Geschichte vieler anderer Berliner Werke wie Bibelgesellschaft, Judemission, Missionsgesellschaft – spielen der bekannte Johannes Jänicke, der Oberforstmeister August C. F. von Schirnding, Hans E. von Kottwitz und der Kaufmann Samuel Elsner eine wichtige Rolle. Eine *Niedersächsische Gesellschaft zur Verbreitung christlicher Erbauungsschriften* entstand 1820 in Hamburg unter Mitwirkung des schweizerischen Auslandspredigers Jean Henri Merle d'Aubigné und des ebenso bekannten Kaufmanns und Missionars Johann Gerhard Oncken. Weitere Impulse gingen nicht nur von England aus, sondern auch von deutschen Gründerfiguren wie Adelbert von der Recke-Volmerstein in Düsseldorf, Christian Gottlob Barth mit dem Calwer Traktatverein (1829) und seinen weiteren publizistischen

Großtaten, Johann Christian Friedrich Burk in Thailfingen, der ab 1831 den *Christenboten* herausgibt und Johann Hinrich Wichern, der 1833 das Rauhe Haus gründet. In einem kurzen Schlußabschnitt skizziert der Verfasser die weitere Entwicklung nach 1848 (144–146).

Dem Hauptteil zur Geschichte der Traktat-Bewegung folgt ein weiterer, der die Botschaft der Traktate in den Bereichen Glauben und Leben systematisch darstellt (150–199). Ein ernstes, echtes Christenleben war das Ziel der Traktate, die die ungeschriebene Dogmatik der Erweckungsbewegung popularisieren. In zwei weiteren Teilen beschäftigt sich Mundt mit der Mission Traktatgesellschaften in Deutschland und mit Reaktionen, die die Bewegung hervorrief (200–243, 244–267). Die „Mission“ der Traktatgesellschaften hatte Bekehrungen zum Ziel; neben vielen Laien sind hier besonders die Mitarbeiter anderer englischer Institutionen interessant, die auf dem Kontinent arbeiteten und nebenher für die Traktatarbeit zuständig waren. Drummond, Oncken, Bost, von Bülow, Bialloblotzky und viele heute unbekannte Reisende und vor Ort arbeitende Laien arbeiteten mit den Kleinschriften. Soldaten und Seeleute werden als spezielle Zielgruppen aufgeführt.

In seinem Schlußkapitel faßt Mundt seine Beobachtungen über Stärken und Schwächen der Traktatbewegung zusammen (268–282). Es schließen sich sehr wertvolle Anhänge über die Traktatgesellschaften, ihre Veröffentlichungen und Archive an, die wie die Bibliographie zu weiteren eigenen Forschungen einladen. Der Namensindex erleichtert das Nachschlagen im Buch, das inhaltlich einen vorzüglichen Überblick über das Thema gibt, wenn auch formal zu beanstanden ist, daß häufig Rechtschreibfehler bei deutschen Begriffen vorkommen. Mundt ist es anscheinend nicht aufgefallen, daß Spittlers „Pilgermissionare“ im Kielwasser der Deutschen Christentumsgesellschaft ab den 1820er Jahren und auf St. Chrischona ab 1840 wichtige Kolporteurs stellten (de Valenti!). Eine Fortsetzung der Forschungsarbeit über die Traktatverteilung in der Zeit der deutschen Heiligungsbewegung (z.B. Julius von Gemmingen mit dem Kolportageverein in Gernsbach) und der Gnadauer Gemeinschaftsbewegung wäre sehr zu wünschen. – Fazit: *Das* Buch darf in keiner Seminarbibliothek fehlen!

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Die Apostelstraße. Eine außergewöhnliche Vision und ihre Verwirklichung

Andreas Baumann

Gießen; Basel: Brunnen 1999, 180 pp., 22 Ill., DM 29,80; EUR 15,23 pb., ISBN 3-7655-9430-X

SUMMARY

The secretary of the Basel „Society for Christianity“ C.F. Spittler (1782-1867) was one of the greatest inspirers of missionary and ‘service’ initiatives and institutions in the nineteenth century. One of his ideas was a chain of mission stations from Jerusalem, where his friend S Gobat (1700-1879) as bishop of the Anglican-Prussian diocese dwelled, to the missionary areas of the Basel pilgrim mission St Chrischona in Egypt and Ethiopia. Through these mission stations communication between the home base and the mission field would be secured. The renowned Basel Pioneer missionary in East Africa, J.L. Krapf of Württemberg (1810-1881) was called to be secretary of the society. Baumann’s study shows on the basis of the Basel-based archives (and with illustrations) the planning, execution and breakdown of the project—which became a model for many faith-missions. It leaves a big impression on the reader of the ardour for the spreading of the gospel in the German revival movement.

RÉSUMÉ

Le secrétaire général de la « Société du christianisme » de Bâle, C. Spittler (1782-1867) a été l’un des grands inspirateurs d’initiatives missionnaires ou diaconales au XIXe siècle. Il a eu l’idée d’une chaîne de stations missionnaires depuis Jérusalem, où son ami S. Gobat (1800-1879) exerçait la fonction d’évêque du diocèse anglican prussien, jusqu’au centre missionnaire de la mission bâloise de Saint Chrischona en Égypte et en Éthiopie. Ceci devait favoriser les communications entre le siège de la mission et le champ missionnaire. J. Krapf, du Wurtemberg (1810-1881), qui avait été missionnaire pionnier en Afrique orientale, fut nommé secrétaire de la société. En se fondant sur les archives, Baumann retrace l’histoire de la formation du projet et de son exécution jusqu’à son abandon, lequel projet est devenu un modèle pour beaucoup de sociétés missionnaires. Il nous laisse une

vive impression de l’ardeur dont a fait preuve le mouvement de réveil allemand pour la proclamation de l’Évangile au loin.

Erweckungsbewegungen in der Kirchengeschichte bringen immer wieder neue Ideen hervor, die den späteren Betrachter in Erstaunen versetzen. Dies kann in der Weise geschehen, dass aus kümmerlichen Anfängen im Laufe der Zeit eine große Frucht entsteht, aber so, dass ein Gedanke sich zwar auf die Dauer nicht zu realisieren vermag, aber dennoch etwas von der Fantasie und dem Initiativegeist erkennen lässt, der meist mit erwecklichen Aufbrüchen einhergeht.

Einer der produktivsten Gestalten der Erweckungsbewegung im deutschsprachigen Gebiet Europas war zweifellos der langjährige Sekretär der Christentumsgesellschaft Christian Friedrich Spittler (1782–1867), dessen Engagement eine große Anzahl verschiedener diakonischer und evangelistischer Werke ihren Anfang verdanken. Ein Projekt Spittlers war die „Apostelstraße“, der zwar auf Dauer kein Erfolg beschieden war, die aber von seiner großen Kreativität zeugt. Es ist das Verdienst Baumanns, deren Geschichte – von der Idee bis zur Durchführung – zusammenzustellen und dabei auch ihr Scheitern zu erläutern. In vier Hauptabschnitten gelingt es ihm, das „Apostelstraßenprojekt“, das Spittler zusammen mit dem ehemaligen Basler Missionar Johann Ludwig Krapf (1810–1881) in den Zusammenhang der evangelischen Missionsarbeit in Ägypten und Abessinien und der Geschichte der Pilgermission St. Chrischona mit ihrem Engagement im Vorderen Orient zu stellen. Entgegen mancher falschen Darstellungen in der Literatur wird nachdrücklich dargestellt, dass die Apostelstraße zunächst einmal als „Hilfskonstruktion“ für die nur schwer erreichbaren Missionsgebiete Abessiniens gedacht war, freilich nicht ohne die Möglichkeit außer acht zu lassen, dass die Mitarbeiter auf den einzelnen Stationen im Sinne der „Handwerkermissionsidee“ Spittlers in ganzheitlichem Sinne missionarisch in ihrer Umgebung tätig werden sollten. Die Grundidee bestand darin, eine Kette von zwölf Missionsstationen – etwa im Abstand einer Tagesreise – durch das gesamte Niltal von Alexandrien bis Karthum zu errichten, die den Kontakt zu den abessinischen Missionaren sichern und erleichtern sollte. 1859 lässt sich die Idee zum erstenmal in den Akten nachweisen, 1860 wurden die ersten Missionare, die aus Brüderhaus St. Chrischona kamen, nach Ägypten geschickt.

Spendengelder kamen in nicht unbeträchtlichem Maße aus England, dazu wurde eine Art Aktiengesellschaft gegründet, die das nötige Betriebskapital aufbringen sollte. Von den zwölf projektierten Stationen wurden zwischen 1860 und 1866 fünf eröffnet und unterschiedlich lang betrieben. Ihr Schicksal wird, soweit es die nur knapp fließenden Quellen zulassen, in größtmöglicher Ausführlichkeit beschrieben. Am Rande vorgestellt werden zwei nicht realisierte Programme, von der die erstere eine ausführlichere Darstellung verdient hätte: Die „Reservekolonie“ in Gosen, eine Art Basislager für die Apostelstraße, die neu ankommende Missionare die Möglichkeit zur Akklimatisierung in kultureller, sprachlicher und klimatischer Hinsicht hätte bieten sollen und die „Prophetenstraße“, die in Anlehnung an die Apostelstraße ihren Namen erhalten und weiter ins innerafrikanische Gebiet hätte führen sollen. Nach der Beschreibung dieser verschiedenen Projekte werden in Kap. IV. die Gründe für das schlußendliche Scheitern aufgeführt, die in veränderter politischer, kirchlicher und wirtschaftlicher Situation in Ägypten, einer veränderten Haltung des Spenderkreises in Europa, einer ganzen Reihe von Todesfällen bei den Missionaren und ihren Familien und nicht zuletzt an der Krise die die Pilgermission „St. Chrischona“ als Trägerin der Initiative nach dem Tod Christian Friedrich Spittlers (8.12.1867) zu erleiden hatte. Zu der sorgfältigen Behandlung des Themas gehört unzweifelhaft auch eine „Bewertung des Projektes“ und eine Darstellung der Folgen. Dazu gehört die nüchterne Feststellung, dass die Erwartungen „nicht einmal ansatzweise“ erfüllt werden konnten, dass aber andererseits das Erstaunen über den Mut und die Entschlossenheit dieser Pioniere der Mission in der Erweckungsbewegung bleibt, eine Aufgabe anzufassen, auch wenn sie noch nicht bis ins Letzte durchdacht ist. Der Abschluß des Buches wagt einen Ausblick auf die Folgen (Kap. V) und kann dabei als „direkte Auswirkungen“ nicht viel aufzählen, aber freilich auf spätere Missionsarbeit in Ägypten und auch die Aufnahme der „Kettenidee“ bei den Glaubensmissionen in Afrika verweisen.

Die Studie zeigt ein vielleicht nicht zentrales, dafür aber eindruckliches Beispiel für die den brennenden Eifer für die Ausbreitung des Evangeliums, für die Weite, mit der Menschen in der Erweckungsbewegung des 19. Jahrhunderts gedacht, geplant und gehandelt haben und nicht zuletzt ihre große Erwartung, dass Gott selbst wirksam ist, wie

einfach die Mittel auch gewesen sein mögen. Deshalb ist die Arbeit nicht nur ein Beitrag zur weiteren Kenntnis über die Erweckungsbewegung, sondern zudem ein Impulsbuch für Menschen, die – in anderer Zeit und anderer Umgebung, aber dennoch – sich für das Engagement zur Ehre Gottes und zum Heil der Menschen begeistern lassen wollen.

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Kampf der Geister: Die Publizistik der „Apologetischen Centrale“ (1921–1937)

Matthias Pöhlmann

Konfession und Gesellschaft, vol. 16
Stuttgart: Kohlhammer, 1998. 319 pp., DM 69,- ; EUR 35,27
ISBN 3-17-015461-3

SUMMARY

The ‚Apologetische Centrale‘ in Berlin was an important establishment in the first third of the Twentieth Century, one which was led by the influential conservative theologians such as Walter Künneth, who would become Professor at Erlangen, Carl Gunther Schweitzer and Helmuth Schreiner. The Institute collected information on churches, religions and groups with world-views of all sorts. Until the centre was closed by the Gestapo in 1937 its members tried to work against the growing neo-paganism not least in the arena of Christian educational work and publications. P. gives special attention to the various publicity materials which were put to use. The author is to this day a member of the organisation which succeeded the ‚Apologetische Centrale‘, namely the Evangelischen Zentralstelle für Weltanschauungsfragen (EZW) in Berlin. He has even weaved in hitherto unworked archive material which was housed in Moscow. In the last part of the work he addresses fundamental questions for today’s work of apologetics.

RÉSUMÉ

La « centrale apologetique » de Berlin était un établissement important dans le premier tiers du XXe siècle. Il a été dirigé par des théologiens conservateurs influents, comme Wal-

ter Künneth, Gunther Schweitzer et Helmuth Schreiner. Il recueillait des informations concernant les Églises, les religions et les groupes ayant des visions du monde de toutes sortes. Jusqu'à sa fermeture, qui fut le fait de la Gestapo en 1937, cette institution s'est donné pour tâche d'enrayer la montée du néo-paganisme par un programme d'éducation chrétienne et un travail de publication. L'auteur s'intéresse tout particulièrement aux moyens employés pour toucher le grand public. Il œuvre lui-même dans le cadre de l'organisation qui a pris la suite de la « centrale apologétique », la Evangelischen Zentralstelle für Weltanschauungsfragen à Berlin. Il a même eu accès à des archives qui se trouvent à Moscou et qui étaient demeurées inexplorées jusque-là. Dans sa dernière partie, il traite de questions fondamentales pour la tâche apologétique aujourd'hui.

Die Frage der praktischen Apologetik im Kontext der Zeitgeschichte der zwanziger und dreißiger Jahre zu behandeln, ist ein interessantes Unternehmen und das ist geradezu das Besondere und Lobenswerte dieses Buches, dass es diesen interdisziplinären Weg einschlägt. Es wird sozusagen exemplarisch kirchliche Apologetik im Vollzug gezeigt und diskutiert – und das im Rahmen einer für Kirche und Gesellschaft äußerst herausfordernden Zeitepoche. Als Nebeneffekt zeigt dieses Buch damit, wie wichtig es ist, ein Thema wie die Apologetik nicht einfach nur systematisch-theologisch zu untersuchen, sondern im konkreten gesellschaftlichen Zeitrahmen. Nur so wird man den Fragestellungen gerecht.

Das Buch zeichnet ein sehr genaues Bild der weltanschaulichen und politischen Situation zur Zeit der Weimarer Republik und des beginnenden Dritten Reichs und zeigt die Gründung, Entwicklung und das gewaltsame Ende der Apologetischen Centrale (künftig AC) im Jahr 1937. Dabei liegt der Schwerpunkt der Darstellung auf der Publizistik der AC. Dieser Schwerpunkt ist berechtigt, zeigt die Entwicklung der AC doch sehr deutlich, dass die publizistischen Aktivitäten eine vorher noch nie so dagewesene entscheidende Rolle in der kirchlichen Öffentlichkeitsarbeit zu spielen begann, wie sie die AC hervorbrachte. Hier hat die Kirche zum ersten Mal ein neues Feld betreten, das fast bis an die Grenze der Propaganda ausgeschöpft wurde. Diese Betonung der Publizistik kommt aus einem weiteren Grund nicht von ungefähr: Liegt doch die Ausweitung der publizistisch-

öffentlichen Arbeit der AC in der Natur und in dem Verständnis von Apologetik begründet, wie sie die AC formulierte: Apologetik nicht nur im Sinne von abwehrender „Beweisapologetik“ zu verstehen, sondern als bewusste Einflußnahme auf die plurale Gesellschaft, als Angriff des Glaubens auf eine immer unchristlicher werdende Welt, die „Antwort des Evangeliums auf Fragen der Zeit“ (18–19). Die apologetische Arbeit der AC verstand sich immer als Teil der Volksmission. So war sie auch rechtlich organisiert unter dem Dach der Inneren Mission. Die AC war publizistisch ungemein aktiv. Sie wollte nie nur eine „Materialsammel- und Auskunftsstelle“ für Weltanschauungsfragen sein, sondern sie entwickelte starke Aktivitäten im Bereich von originärer Publizistik (Vortrags- und Schulungsarbeit), medialer Publizistik (Fachzeitschrift, Literaturbriefe, umfangreiche Kleinpblizistik bis hin zum Rundfunk) und einer starken Zusammenarbeit mit anderen Presseverbänden, der Tagespresse und der evangelischen Kirchenpresse. Zum ersten Mal wurde, was Parteien und weltanschauliche Gruppen selbstverständlich taten, die Massenmedien entdeckt und für die volksmissionarische Arbeit genutzt.

Mit einer Fülle von Originalquellen von kirchlichem, staatlichen und weltanschaulichem Material wird die Geschichte dieser Zeit und der AC lebendig. Eine Besonderheit stellt dabei die erstmalige Verwendung von Archivmaterial der AC dar, das erst 1991 in den Besitz des Berliner Archivs des Diakonischen Werkes kam, sowie einer Reihe von Akten, die immer noch in Moskau in einem Sonderarchiv liegen. (25ff)

Die wesentlichen Teile des Buches machen die Darstellung der AC in der Weimarer Republik (34–192) sowie in der Zeit des Nationalsozialismus bis zur Schließung 1937 (193–247) aus. Die „Weimarer Zeit“ der AC ist geprägt vom weltanschaulichen Pluralismus der zwanziger Jahre. Bedingt durch die Weimarer Verfassung von 1919 (Glaubens- und Gewissensfreiheit, Trennung von Kirche und Staat) und immer stärkerer Entkirchlichung der Massen kam es zu einer wahren „religiösen Welle“ (36) in der sich viele Sekten, aber vor allem Okkultismus und Spiritismus, Freidenkertum und neugermanisches Heidentum etablieren konnte. Eine besondere Auseinandersetzung führte die AC mit der in dieser Zeit aufkommenden Anthroposophie und der von Rittelmeyer gegründeten anthroposophischen Kultusgemeinde der „Christengemeinschaft“.

Die Wirkungszeit der AC in der Zeit des Nationalsozialismus war geprägt von großen Verunsicherungen. Stand die AC anfangs teilweise sogar noch im Dienst des Staates (schon in der Weimarer Zeit holten sich staatlich Organe immer wieder Informationen über Sondergruppen etc., so auch der frühe NS-Staat) entwickelte sie sich mehr und mehr zu einer Organisation, die dem Staat ein Dorn im Auge war. Anfangs erhofften die Kirchen und besonders die AC vom „nationalen Aufbruch“ einen Weg aus dem Weimarer Weltanschauungspluralismus, man erhoffte vom Staat Rückendeckung gegen die Religionsvielfalt und Sektentum in Deutschland. Das sollte sich jedoch schnell ändern. Die Gremien der Kirchen und Verbände wurden immer mehr mit Vertretern der Deutschen Christen besetzt, die AC hatte plötzlich Deutsche Christen als Vorgesetzte. Die AC versuchte sich deren Einfluß zu entziehen durch die Zusammenarbeit mit der Bekennenden Kirche und dem Rat der Evangelisch-Lutherischen Kirche. Seit 1934 wurden immer mehr Publikationen und Veranstaltungen verboten. Schließlich wurde die AC am 10. Dezember 1937 von der Gestapo geschlossen. Die großangelegte Publizistik war in den dreißiger Jahren vorbei. Keine Massenblätter und Flugschriften waren mehr möglich, die AC konnte nur noch einem vertrauten Bekanntenkreis ihre Informationen bedenkenlos zustellen. Die Publizistik wurde illegal, die Schulungsarbeit wurde zur Widerstandsarbeit.

Die letzten dreißig Seiten des Buches wollen resümierend Perspektiven für eine publizistische Apologetik bieten. Hier wird in einem kurzen Überblick die weitere Geschichte nach 1945 gezeichnet und auf die aktuelle Diskussion eingegangen. Dieser Teil enthält einige wertvolle Andeutungen und Anregungen zur Diskussion der Frage, wie denn heutige apologetisch-volksmissionarische Publizistik auszusehen habe. Diese Fragen konnten im Rahmen dieser Arbeit natürlich nur angerissen werden, es wäre lohnend darüber weiter nachzudenken.

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0960–2720

Ungodly Fear: Fundamentalist Christianity and the Abuse of Power
Stephen Parsons

Oxford: Lion Publishing, 2000, 320 pp., £18, hb., ISBN 0-7459-4288-1

ZUSAMMENFASSUNG

Dieses Buch beschreibt verschiedene Formen von Missbrauch in charismatischen und fundamentalistischen Gemeinden und versucht eine Analyse der Phänomene. Es beginnt mit einer Reihe persönlicher Geschichten, die als Sprungbrett zu Überlegungen über verschiedene Arten von Schäden benutzt werden, die einzelne Gemeindeglieder erlitten haben. Es geht um totale Kontrolle durch Leiter, manipulative Seelsorge, die auf Bildern, Worten der Erkenntnis und aufgedeckten Erinnerungen basiert, weiter um Dämonisierung und unerlaubten sexuellen Kontakt. Parsons betrachtet auch Irrungen im Zusammenhang mit der Jahrtausendwende, endzeitliche Erweckungserwartungen, sowie Homophobie. Es gibt ein hilfreiches Kapitel über das Wesen des Fundamentalismus und die Probleme eines fundamentalistischen Bibelverständnisses. Parsons schließt mit einem guten Kapitel über Jesus und Macht, in dem er zeigt, dass Jesus mehr über Machtmissbrauch als über irgendein anderes Fehlverhalten verärgert war. Der Autor braucht allerdings viel mehr statistisches Material, um mit seiner These zu überzeugen. Dennoch ist dies ein gutes Buch und von Interesse für Menschen, deren Herz für die Gemeinde schlägt.

RÉSUMÉ

Ce livre décrit et tente d'analyser divers abus que l'on rencontre dans les Églises charismatiques ou fondamentalistes. Partant de plusieurs histoires personnelles, l'auteur considère divers types de torts ou de blessures que l'on peut infliger à des membres d'Église. L'exercice d'un contrôle total sur la vie des gens par les dirigeants, la manipulation basée sur des images dans la cure d'âme, sur des paroles de connaissance et sur la recherche de souvenirs enfouis, la démonisation et des attouchements sexuels déplacés figurent parmi ces abus. L'auteur prend aussi en considération la folie liée à la fin du millénaire, le revivalisme lié au sentiment d'être parvenu à la fin des temps, et l'homophobie. Le livre contient un chapitre utile sur la nature du fon-

damentalisme, qui soutient que ses partisans se méprennent à divers titres sur la nature de l'Écriture. L'auteur conclut par une réflexion consacrée à l'enseignement de Jésus sur le pouvoir; par laquelle il montre que les abus de pouvoir semblent avoir suscité la colère de Jésus plus que tout autre chose. Pour que la thèse soit convaincante, il faudrait faire valoir davantage de preuves statistiques. Cependant, on a là un ouvrage intéressant pour tous ceux qui ont un cœur de pasteur.

This is a disturbing, yet lucid account of the damage and abuse, which fundamentalist Christianity has inflicted on some of its adherents. The book arose partly out of the author's attempts to help individuals who have been involved with charismatic Christianity.

It begins with five stories of people who have suffered different forms of abuse, including total control and manipulation by leaders, damaging counselling based on 'pictures' or 'words of knowledge' and recovered memories, demonisation and inappropriate sexual contact. Parsons uses these stories as a springboard to examine the obvious dysfunctional aspects of fundamentalism and charismatic Christianity. These include millennial madness, end-time revivalism, demonic paranoia, heavy shepherding and homophobia. Parsons thinks that homosexual relations will become a much more accepted part of church life (see pages 133-134).

One of Parsons' strong points is that he doesn't duck the hard questions. Commenting on Peter Horrobin's 'enormous battles with resident demonic powers' in people at Ellel Grange, Parsons raises the question whether this really is a battle against a demon, or possibly 'an act of power against an individual who needs time and space to come to terms with a particularly vicious crime against the integrity of their beings'. Referring to Horrobin's list of 'observable symptoms of possible demonisation', Parsons says, 'it is hard to imagine anyone who isn't demonised'.

There is a well-expressed chapter on the nature of fundamentalism and the way in which fundamentalists fail to understand the nature of scripture and so misuse it. Essentially fundamentalists are those who proclaim the Bible as infallible and interpret it with excessive literalness. For this reason, their preachers become dominant authority figures to whom people often are strongly emotionally tied. Control is then only a step away.

Parson concludes with a good a chapter on Jesus and Power in which he shows that

Jesus seems to have been more disturbed by power abuse than any other failing. In particular, Jesus objected to the religious leaders of his day because they oppressed people with laws. Parsons' plea is for servant churches, which do not seek to control.

In his discussion of the parables and his attempts to reconstruct the historicity of Jesus, Parsons trails his liberal theological coat tails in varying degrees. The book, which attempts to draw general conclusions from a handful of stories, needs to be strengthened by more substantial and statistical evidence of fundamentalist abuse in order to make it a solid academic study. Parson's discussions of charismatics are largely confined to the loony and extremist end of the spectrum and he fails to point out that there are many Anglo and Roman Catholic charismatics, a substantial number of whom share his own approach to scripture. In a brief passing reference towards the end of the book Parsons does acknowledge that other sections of the church are also abusive. This leaves one wondering whether fundamentalist charismatics are really any more abusive than Anglo-Catholic father confessors, domineering bishops, controlling monastic communities or gung ho crusading liberals, who black bishops at the last Lambeth conference declared were oppressing them with the libertine morality. Nevertheless this is a good, thoughtful book, which will be of particular interest to anyone with a pastor's heart.

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Jenseits von Pragmatismus und Resignation. Perspektiven christlicher Verantwortung für Umwelt, Frieden und soziale Gerechtigkeit

Josef Römelt, unter Mitarbeit von Michael Schramm

Handbuch der Moraltheologie, vol. 3
Regensburg: Pustet, 1999, 368 S., DM 48,-;
EUR 24,54
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SUMMARY

In the third and final volume of the handbook of moral theology J. Römelt (Sections A-D) and M. Schramm (Sections E-F) concern

themselves with Social Ethics. Their main concern is to offer in the concept of personal responsibility an alternative to the present-day tendency towards ethical pragmatism or indifferentism. This means that in view of complex experiences of reality it is necessary to demand structural responsibility, yet this rebounds on to the personal responsibility of human beings.

With this concept of personal responsibility to the fore, solutions are suggested which make right the present-day complex of such areas as ecology, peace-making and business. Social-ethically relevant controversial issues such as unemployment, social injustice, political conflict, genetic engineering, poverty, political disengagement and many others are separated out, described and possibilities for dealing with them are offered. The volume distinguishes itself as a compact collection of material on up-to-the-minute themes in the area of social ethics including the present state of research. On the one hand it stimulates one to become (once again) conscious of God-given responsibility for humanity and nature, and on the other hand it gives 'strength for ethical engagement' (p. 313), mediating hope that humanity can fashion life in a meaningful way.

RÉSUMÉ

Dans ce troisième et dernier volume du Manuel de théologie morale sont abordées des questions d'éthique sociale. Le souci principal des auteurs est de souligner le principe de responsabilité personnelle, par opposition à la tendance actuelle au pragmatisme éthique ou à l'indifférence. Au vu de la complexité de la réalité telle que nous l'expérimentons, il est nécessaire d'appeler à la responsabilité structurelle, ce qui renvoie à la responsabilité personnelle des humains. Dans cette optique, des solutions sont suggérées pour promouvoir la droiture dans des domaines complexes comme l'écologie, la recherche de la paix et les affaires. Des problèmes socio-éthiques sujet à débat, comme ceux du chômage, des injustices sociales, des conflits politiques, du génie génétique, de la pauvreté, de la désaffection pour la politique et bien d'autres sont traités à part : les auteurs les analysent et avancent des propositions de solutions. L'ouvrage se présente comme une collection compacte sur les thèmes d'actualité en indiquant l'état actuel de la recherche. Il aide le lecteur à prendre (à nouveau) conscience de la responsabilité que Dieu lui confie envers l'humanité et la nature et encourage l'engagement éthique (p. 313) fondé

sur l'espérance que l'humanité peut façonner la vie d'une manière qui lui donne sens.

Nachdem der katholische Moralthologe Josef Römelt sich in einem ersten Band seiner Moralthologie der Grundlegung der Ethik (1996), in einem zweiten der Individualethik (1997) gewidmet hat, beschäftigt er sich in dem dritten und letzten Band mit der Sozialethik. Dabei zieht sich das Stichwort Verantwortung wie ein roter Faden durch alle drei Bände hindurch. Im ersten Teil des dritten Bandes bemüht sich R. zunächst, das Verhältnis zwischen persönlicher und sozialer Verantwortung aufzuzeigen (21–43). Anstatt lediglich einer Gesinnungsethik "in der sich der Mensch seiner guten Absicht vergewissert", plädiert R. zusätzlich für eine Verantwortungsethik, die "zur mühsamen Suche nach dem Guten, nach der Humanisierung der Wirklichkeit in vielfach komplizierten Zwängen, zum ungewissen Prozeß" (29) wird. Der Verantwortungsethiker übernimmt damit auch die Verantwortung für negative Folgen seines Tuns und schiebt diese nicht der Welt zu. Zu solch einer Verantwortungsethik fordert R. seine Leser auf, weil er davon überzeugt ist, dass der Mensch trotz einer komplexen und oftmals verwirrenden Wirklichkeit moralische Verantwortung übernehmen kann und sinnvolles Leben möglich ist. An dieser Überzeugung hält R. vehement fest trotz Tendenzen zum Pragmatismus oder zur ethischen Resignation in der heutigen Gesellschaft und begründet die eschatologische Hoffnung auf ein sinnvolles Leben mit dem unauflösbaren Ja Gottes zur Schöpfung (vgl. 36, 43).

In Teil B, in dem es um politische Ethik geht, behandelt R. "Demokratie als Kultur der Freiheit" (45–74). Er ist davon überzeugt, dass Demokratie heute die adäquateste politische Ordnungsform ist, da sie neben der Würde des Menschen auch dessen Freiheit am angemessensten gewährleistet sowie Eigeninitiative, Kreativität und individuelle Interessen fördert. Jedoch weist R. auch auf die Ergänzungsbedürftigkeit und auf bestimmte Grenzen der demokratischen Idee hin. Nach Meinung von R. kann "[d]emokratische Kultur als politische und gesellschaftliche Lebensform. . . nur gelingen, wenn die unabhängigen Sinnquellen der Freiheit an der gesellschaftlichen Basis in ihrer Autonomie beachtet werden". Von einem christlichen Standpunkt aus ist die hauptsächlichste Sinnquelle "die unverfügbar freie, heilsgeschichtliche Selbsterschließung Gottes" (63). Andere Sinnquellen können philosophischer, künstlerischer und religiöser Natur sein.

In Teil C, überschrieben "Die ökologische Herausforderung" (75–154), befasst sich R. mit christlicher Schöpfungstheologie, wobei er hervorhebt, welche moralische Verantwortung der Mensch über die Natur übertragen bekommen hat durch den Herrschaftsauftrag. Letzteren versteht R. im Sinne von einer "Übergabe eines königlichen Lehens" (88) und nicht als Recht zur Ausbeutung. Außerdem versucht er auch "Konturen konkreter ökologischer Ethik" (98–154) darzustellen. Dabei geht er nicht nur auf das Verhältnis des Menschen zu Pflanze und Tier ein, sondern berücksichtigt auch die planetarische Ebene, indem er sich mit der Bodenqualität, dem Erdklima und dem Ressourcenvorkommen beschäftigt. Ein ausführlicher Exkurs über Bevölkerungswachstum schließt diesen Teil ab.

Um "Hoffnung auf Frieden" (155–215) geht es in Teil D, wobei R. zunächst der Frage der Friedenssuche nachgeht und solche Themen behandelt wie gerechter Krieg, Abschreckung, Pazifismus, bevor er sich dem Thema Gerechtigkeit und Friede widmet. Anstatt eines gerechten Krieges plädiert R. für einen gerechten Frieden, der größten Einsatz für Frieden und Gewaltlosigkeit beinhaltet jedoch auch die Bereitschaft, sich mit Unschuldigen zu solidarisieren und ihnen, wenn eine gewaltfreie Friedenssicherung durch Diplomatie etc. ohne Erfolg bleibt, auch militärisch zu Hilfe zu kommen. R. schätzt vor allem die "Demokratisierung verbunden mit der Entwicklung wirtschaftlicher Beziehung und Prosperität" als Friedensprävention ein und spricht in diesem Zusammenhang von "Frieden als sozialem Prozeß" (187).

In Teil E behandelt Michael Schramm, Professor für Christl. Sozialwissenschaft, das Thema "Wirtschaftsethik als Kritische Moralpragmatik" (217–277). Dabei sieht er es als Aufgabe der Kirchen "[d]ie (sich langfristige auszahlende) Sensibilität für die Würde und die Inklusionsnotwendigkeit aller Menschen wachzuhalten. . . Insofern die theologische Wirtschaftsethik diese moralischen Desintegrationsprobleme in einer ökonomisch anschlussfähigen Weise rekonstruiert, kann sie sich als *Theologie* wirtschaftsethisch nützlich machen." (239) Weiterhin hat die Theologie die Aufgabe "Anwältin der Transzendenz" (240) zu sein, indem sie nach neuen Möglichkeiten sucht. Dies hat nach S. zur Folge, dass die Theologie der Gesellschaft, geprägt von einer "no future" Mentalität, Hoffnung vermitteln kann und sich die Suche nach einer immer gerechteren Ökonomie lohnt. Darauf weisen die konkreten Vor-

schläge von S. hinsichtlich brennender sozialer Probleme hin. Beispielsweise bietet er einen "Fünf-Punkte-Programm zur Bekämpfung der Arbeitslosigkeit" (255) an, indem er nicht nur zur Arbeitsteilung, sondern auch zur Reformierung der Tarifpolitik und zur Reduzierung der bürokratischen Auflagen aufruft.

Der letzte Teil ist dem Thema "Globale Kooperation und Weltwirtschaftsordnung" (279–316) gewidmet. Angesichts der vielen Menschen, die an Hunger und Elend in vielen Ländern dieser Erde sterben, bietet S. sozialetische Konkretionen hinsichtlich einer Reform der Weltwirtschaftsordnung an, die nicht nur Solidarität mit den Armen ausdrücken, sondern auch im Interesse der Ersten Welt liegt, da nur durch die Reform eine stabile Weltgesellschaft ermöglicht wird. Inhaltlich laufen diese Reformen auf eine weltweite soziale Marktwirtschaft hinaus.

Das Buch besticht, wie bereits die ersten zwei Bände, durch seine aktuellen Problemanalysen einschließlich Überblicken über traditionelle Lösungsmodelle, die umfassende Sachkompetenz und sorgfältige Recherche des gegenwärtigen Forschungsstandes erkennen lassen. Bezüglich eigener Lösungsvorschläge sind die Autoren bemüht, so differenziert wie möglich vorzugehen und die Komplexität der gegenwärtigen Lebenswirklichkeit mit einzubeziehen. Fernerhin wird deutlich, dass die Autoren sich ihrer personalen Verantwortung vor Gott und vor Menschen bewußt sind und ihre Antworten auf diesem Hintergrund anbieten. Ungewiss bleibt m.M.n. die inhaltliche Füllung einiger theologischen Begriffe wie beispielsweise "Transzendenzverwiesenheit des Menschen", "eschatologische Hoffnung", "heilsgeschichtliche Gotteserfahrung". Eine Definition der Begriffe auf biblischer Basis wäre m.E. für die theologischen Reflexionen erhellend gewesen. Hilfreich sind die leider nur sehr vereinzelt exegetischen Ausführungen wie z.B. zu dem Thema Gottebenbildlichkeit (85–93) und in dem Exkurs zu "Friede als *shalom*" (177–182).

Jedem, der sich ernsthaft Gedanken darüber macht, wie er seiner sozialetischen Verantwortung als mündiger Bürger (und als Christ) nachkommen kann, sei dieses Buch empfohlen. Dem recht anspruchsvollen Stil nach ist es hauptsächlich für fachlich interessierte und kompetente Leser geschrieben.

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