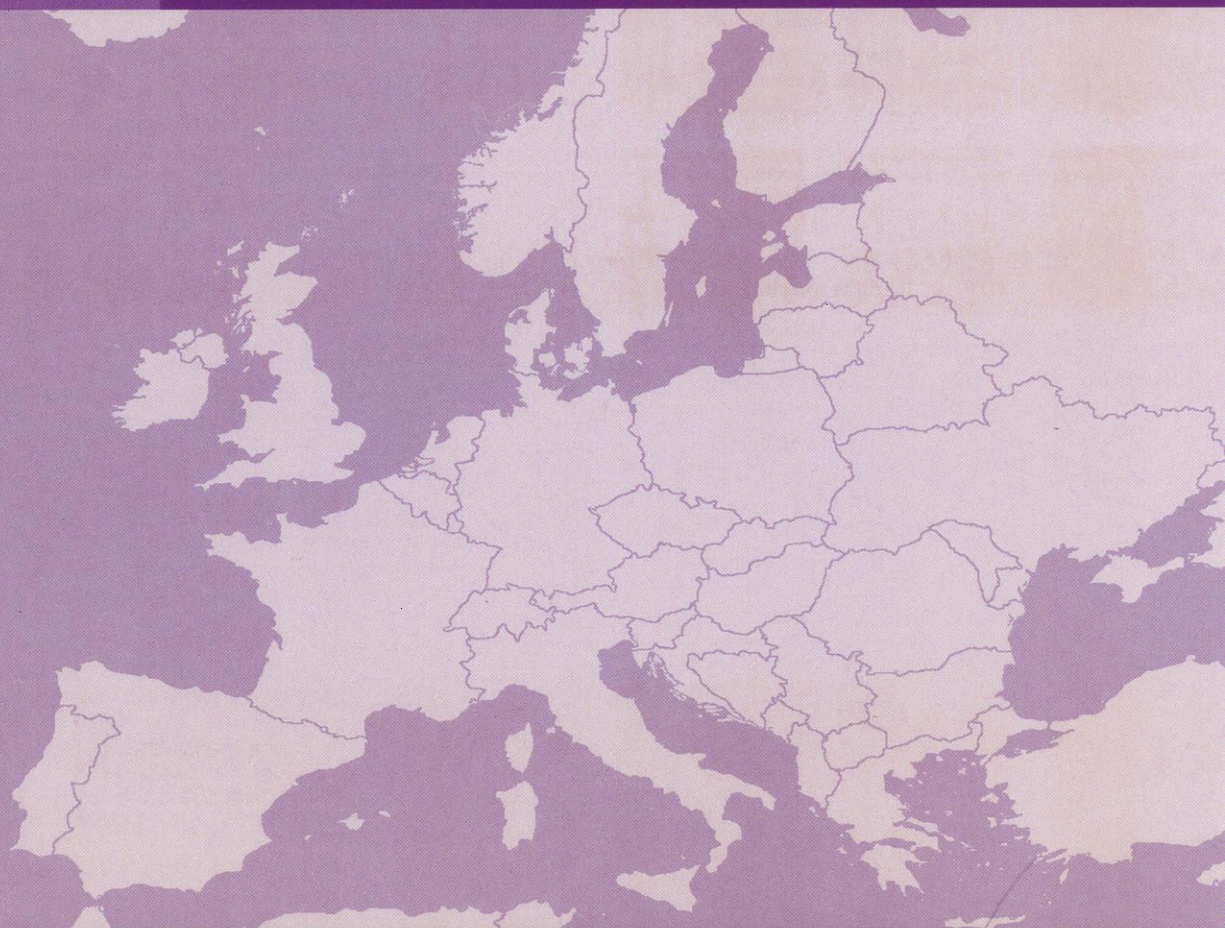


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Editorial

Pieter J. Lalleman

In this editorial I am reproducing most of the first editorial of our Journal, back in 1992. In that issue our founding editor, Nigel M. de S. Cameron, wrote things which are still relevant as they describe the vision behind this journal:

"The European Journal is... offered to the theological academies and churches of the many European nations to aid in the building of a community of European evangelical theology. The new political freedoms of central and eastern Europe, and growing economic and political integration in the west, offer Christians a special challenge as we rediscover and reassert our common identity as the legatees of Christian Europe. Many of us work from within the mainstream churches, many others from outside; together we seek to discover afresh our common heritage, and bridge the gaps of language and culture which have left us so curiously ignorant of each other. If we are to offer the right hand of fellowship across cultural and national barriers we must learn enough of one another to begin to feel that we belong within one community (...).

Of course, there are other initiatives; many others. There are existing international networks of Christians at many levels. In the aftermath of the first Lausanne Congress the Fellowship of European Evangelical Theologians (FEET) was established as a forum for theological discussion and mutual support. This *Journal* is pleased to acknowledge the work of FEET and to help build upon it. But this is not a society journal, a house journal, it is something more. Journals can serve communities but they can also help them to develop and to expand. Journals are read by many more people than will ever join societies. They sit in libraries, for all to see: they are public property, declaring and demanding that their originating communities are open to inspection and ready to give an answer before the eyes of the watching world.

(...) The *European Journal of Theology* is an evangelical journal; that is, its editorial stance is that of the faith once delivered to the saints, the Gospel. It is not Baptist or Brethren or Anglican or Lutheran

or Presbyterian or Pentecostal, or representative of any other particular tradition of the church, but rather concerned to articulate in a fresh and open manner the rudiments of the orthodoxy of the churches of the Reformation in which is set forth the faith of the ancient churches, founded in Holy Scripture.

The economic and political transformation of Europe poses a challenge to the churches above all because of the insidious tendency of all economic and political progress to bring in its train a politico-economic reduction of social life and all human affairs. If in past generations Christians sat too light to the incarnate character of human life and the ineradicably bodily nature of human being, the temptation to the church today is to falter in its duty to set the temporal in the light of eternity. For that, of course, is the special need of the hour, as we move further into the twilight of the European Christian centuries and a secular, post-Christian society emerges with increasing self-confidence and with less and less indebtedness to the Christian moral and social legacy which made first-generation secularism so attractive. The special role of theological conservatives within and among the denominations is constantly to remind those who name the name of Christ that only sub specie aeternitatis is there wisdom for the here and now; that the superstructure of humane Christian values is dependent on a substructure of doctrine; that the major premise of any Christian theological proposal must always be the canonical Scriptures of the New and Old Testaments; that any Gospel which has ceased to be the Gospel of the redeeming love of God focussed supremely in the cross of Jesus Christ can only be another Gospel. At the same time, those who are marked out as theologically 'conservative' will be prey to the temptation to conserve for its own sake, to elevate their very conservative tradition above the teaching of the Holy Scriptures which that tradition is designed to safeguard. Part of the value of a scholarly journal of this kind is to help those who seek to conserve orthodoxy to unlock its treasures anew to the

church while keeping them open to the criticism and self-criticism which alone will ensure the *semper reformanda* character of all evangelical theological and ecclesiastical endeavour.

So the *European Journal of Theology* is offered as an expression of the mind of evangelical Europe and as a contribution to the building of that mind. It is offered as a service to the evangelical theological community and yet also as a stimulus to the wider church, in its various Protestant, Anglican, Orthodox and Roman Catholic embodiments. It is offered in the confidence that despite the rise of secularism and the continuing disintegration of Christian theology the preaching of the Gospel and the supreme authority of the Bible remain the rallying-points of the church, for its theologians no less than its most unlearned believers. (...)"

Most of the articles in this issue originated as

papers which were presented at the 2008 conference of the Fellowship of European Evangelical Theologians (FEET) in Berlin and were edited for publication. We begin this issue with a conference report which also introduces the subject matter of the papers. Added to this collection was the paper by Kusch which is a useful complement.

The next conference of FEET will again be held in Berlin, on 20-24 August 2010. The theme is *Evangelical Theological Interpretation within Contemporary European Culture(s)*. Among the speakers will be professors Henri Blocher, Peter Kuzmic and Howard Marshall. Papers are expected on issues such as *Evangelicalism and the challenge of European cultural change*; *Revelation, truth, authority and worship in postmodern and pluralistic Europe*; *The changing face of ethics* and *Reaching Europe: evangelical challenges in contemporary missiology*. The conference brochure is included with this issue.

Salugenic Community

Journeying Together into Uncommon Wholeness

Susan B. Williams & Peter R. Holmes

What is a 'salugenic community'? 'Salugenic' means 'health-creating'. 'Salugenic relationships' are those relationships that successfully create more wholeness and more Christ-likeness. A 'salugenic moment' is a shared experience that triggers personal change, often accompanied by an awareness of the presence of Christ. A 'salugenic place' is the network built by a group of people who are consistently experiencing salugenic moments together – a network that is committed to encouraging ongoing transformative change.

The book describes six features of transformative change and five characteristics that are needed if we are to build healing relationships. The authors propose that God intends churches to be salugenic places, where anyone who steps in is consistently aware of the reality of the presence of Christ.

Susan B. Williams (PhD) is a business consultant and trainer. She is a member of the Chartered Institute of Personnel and Development. She is a founder member of Christ Church Deal in Kent; **Peter R. Holmes** (PhD) is co-founder of Christ Church Deal in Kent and of Rapha. He is a member of the Association of Therapeutic Communities and a management trainer.

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Fellowship of European Evangelical Theologians Biennial Conference: Evangelical Perspectives on Spirituality

A report by Stephen E. Olsen

edited by Pieter J. Lalleman

SUMMARY

This conference report also serves to introduce the articles in this issue. In 2008 FEET discussed the topic of

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RÉSUMÉ

Ce compte rendu de la conférence 2008 de l'AETE sert d'introduction aux articles contenus dans ce numéro. La

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ZUSAMMENFASSUNG

Dieser Konferenzbericht dient auch als Einleitung für die Artikel dieser Ausgabe. 2008 diskutierte die FEET das Thema Spiritualität aus biblischen, historischen, systematischen und praktischen Perspektiven.

Unter der Schirmherrschaft der Fellowship of European Evangelical Theologians trafen sich Theologen aus West-, Zentral- und Osteuropa fünf Tage lang im August 2008 in der Nähe von Berlin, um Klarheit in das zuneh-

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Under the auspices of the Fellowship of European Evangelical Theologians, theologians from Western, Central and Eastern Europe gathered outside Berlin, Germany, for five days in August 2008 in order to bring clarity to the increasingly popular issue of spirituality. The conference theme was 'Evangelical Perspectives on Spirituality'.

The main papers delivered in plenary sessions and the seminars sought to identify critical issues for evangelicals in contemporary spirituality and then to provide biblical and historical characteristics of evangelical spirituality in order to address these critical issues.

spirituality from biblical, historical, systematic and practical angles.

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conférence avait pour thème : « Perspectives évangéliques sur la spiritualité ». Les orateurs l'ont abordé de divers points de vue : biblique, historique, systématique et pratique.

* * * *

Die Konferenz brachte das populäre Thema der Spiritualität zu bringen. Das Konferenzthema lautete: „Evangelikale Perspektiven zur Spiritualität“. Die Hauptreferate der Plenarsitzungen und die Seminare versuchten, die für Evangelikale entscheidenden Aspekte im Hinblick auf die gegenwärtige Spiritualität zu identifizieren und dann biblische und historische Charakteristika einer evangelikalen Spiritualität aufzuzeigen, anhand derer man diese entscheidenden Aspekte angehen kann.

* * * *

Critical issues

There is an undeniable resurgence of spirituality, largely heart-based, occurring in our world today. It is a needed corrective to the past. But as in all historical shifts, the pendulum swings too far with many distortions and unintended consequences. Evangelicals need to identify where they have failed and to identify the good parts of this current movement as well as its abuses and dangers. The call of this conference, therefore, was largely boundary setting: what are the parameters of biblical and historically rooted evangelical spirituality?

As a general operational definition of spirituality, the conference used Sandra M. Schneider's definition: "*Spirituality as lived experience can be defined as conscious involvement in the project of life integration through self-transcendence toward the ultimate value one perceives.*"

Biblical and historical characteristics of evangelical spirituality

Two categories of characteristics emerged from the papers and discussions: theological non-negotiables and experiential characteristics. Theologically, evangelical spirituality is biblically rooted, Christocentric, Spirit inspired and historically practiced. It is biblically rooted in three ways: it is the evangelical's primary source for teachings and examples of spirituality; these teachings and examples are authoritative; and it plays a central role in actually shaping and maturing the evangelical individual and community. Evangelical spirituality is thoroughly Christocentric. The infinite and personal God (YHWH) is the object of evangelical spirituality. Communion with him through Christ and the cross defines evangelical spirituality. Evangelical spirituality is also pervasively Spirit inspired. It is the Holy Spirit who initiates, guides and transforms. Finally, evangelical spirituality has a vast array of practices with historical precedence from such groups as the Reformers, Moravians and Pietists.

Experientially, evangelical spirituality is concerned with a wholistic approach, yieldedness, honesty, community and mission. It is wholistic in that it encompasses every aspect of a person rather than just some "spiritual" part. It is a "head, heart

and hands" spirituality that impacts every aspect of personal and communal life. Evangelical spirituality vigorously stresses a posture of yieldedness, submission, receptivity and responsiveness to and before God (*Coram Deo*). It is both a proper attitude of approach to God as well as the result of a true encounter with him. Honesty and vulnerability go hand-in-hand with yieldedness. Evangelicals present themselves unmasked, without pretence to God. Evangelical spirituality is a spirituality not just of the individual but also of the community. Deeper spirituality is pursued with others in the home and church as well as individually. Finally, evangelical spirituality is missional in its scope and application. The transformed individual and the transformed community overflow in missional and transformational ways within the home, church and city as well as in relation to the earth itself.

Evaluation

This conference was largely *descriptive* in nature. There seemed to be the assumption that once evangelical spirituality is clearly defined then of course one can live it. But this conflates the goal and the means. It confuses knowing with doing. A clear description may point the way but it doesn't necessarily help one to get there. More work needs to be done on *how* evangelical spirituality is actually lived out in practice. Orthodoxy and orthopraxy must go together. What was lacking in academic rigour was compensated by the warm personal contacts. The special group to stimulate students, especially those working on doctoral dissertations, was very useful.

Main Issues in Spirituality

Torleiv Austad

SUMMARY

The exploding interest in spirituality during the last generation can be seen as a direct result of the critical attitudes towards long-established institutions, ideological and religious systems and traditional models for faith and lifestyle. One of the great challenges to Christian spirituality today is the widespread subjectivity in philosophy and culture. It is not in accordance with a Christian understanding to claim that all truth is fragmentary and cultural conditioned. Christian spirituality is living faith in the triune God who became incarnate in Jesus Christ and

* * * *

RÉSUMÉ

La dernière génération a manifesté un intérêt décuplé pour la spiritualité. On peut considérer ce phénomène comme la conséquence directe de l'attitude critique adoptée à l'égard des institutions anciennes, des systèmes idéologiques et religieux et des modèles traditionnels pour la foi et le style de vie. L'un des plus grands dangers pour la spiritualité chrétienne aujourd'hui vient de la subjectivité qui imprègne la philosophie et la culture. Il n'est pas conforme à la pensée chrétienne de prétendre que toute vérité est fragmentaire et conditionnée par la culture. La spiritualité chrétienne consiste en

* * * *

ZUSAMMENFASSUNG

Das während der letzten Generation explodierende Interesse an Spiritualität kann als direktes Ergebnis der kritischen Einstellungen gegenüber lange etablierten Institutionen, ideologischen und religiösen Systemen und traditionellen Modellen für den Glauben und den Lebensstil angesehen werden. Eine der großen Herausforderungen für die heutige christliche Spiritualität ist die in Philosophie und Kultur weit verbreitete Subjektivität. Die Behauptung, alle Wahrheit sei fragmentiert und kulturell bedingt, ist nicht im Einklang mit einer christlichen Auffassung. Christliche Spiritualität ist der lebendige Glaube an den dreieinigen Gott, der sich in Jesus Chris-

* * * *

communicates through the Holy Spirit. To be a Christian means: to live in daily conversion, turning away from oneself to Christ through repentance and forgiveness. The life together with Christ also includes responsibility for others, for the social community and for the environment. Like a gushing and powerful river, living spirituality breaks its own riverbed. Although spirituality is a personal commitment and expected to be genuine and real, it may not be broken away from the classical sources of spiritual renewal in Holy Scripture and in the confessing Church through the ages.

* * * *

une foi vivante dans le Dieu trine qui s'est incarné en la personne de Jésus-Christ et qui nous offre sa communion par le Saint-Esprit. Être chrétien, c'est vivre quotidiennement la conversion, en se détournant de soi pour se tourner vers Christ dans la repentance en vue du pardon. La vie avec Christ implique aussi des responsabilités envers autrui, envers la communauté sociale et l'environnement. La spiritualité vivante jaillit tel un torrent puissant qui déborde sur ses rives. La spiritualité est un engagement personnel authentique et profond, mais elle ne peut se passer des sources classiques de renouvellement spirituel que constituent l'Écriture sainte et l'Église confessante au fil des siècles.

* * * *

tus inkarnierte und durch den Heiligen Geist kommuniziert. Ein Christ zu sein bedeutet: in täglicher Bekehrung zu leben und sich durch Umkehr und Vergebung von sich selbst ab- und Christus zuzuwenden. Das Leben mit Christus beinhaltet auch Verantwortung für andere, für die Gemeinschaft und für die Umwelt. Lebendige Spiritualität schafft sich wie ein überschwänglicher und kraftvoller Strom sein eigenes Flussbett. Obwohl Spiritualität eine persönliche Verpflichtung ist, von der erwartet wird, dass sie authentisch und real ist, sollte sie doch nicht von den klassischen Quellen einer geistlichen Erneuerung abgelöst werden, die in der Heiligen Schrift und in der bekennenden Kirche durch die Jahrhunderte zu finden sind.

* * * *

Spirituality – a popular word

Over the last couple of decades, spirituality has undergone an explosive development in Western culture, and it is discussed in many fields of study, such as transpersonal psychology, self-development and leadership training. Many of the phenomena, trends and movements on the religious supermarket today deal with some kind of spirituality. The interest in spirituality is very important in healing and shamanism. There is no doubt that spirituality is embedded in our culture today and seems to attract people eager to transcend themselves. But what does it mean? Sandra M. Schneiders has formulated the following definition:

Spirituality as lived experience can be defined as conscious involvement in the project of life integration through self-transcendence toward the ultimate value one perceives.¹

This is a broad definition, which embraces spirituality as a universal phenomenon, common to all mankind. It includes both religious and secular spiritualities, and therefore also Christian and non-Christian spiritualities.

Why are so many people today in different areas of our society swarming around spirituality? Is it a reaction against something? Can it be seen as a sign of protest against modernity? If so, spirituality is to be interpreted in the light of postmodernity, which is critical to the dominance of progressive rationality in our culture since the Enlightenment. People today are asking nervous questions about the high expectations of the technological development and are also sceptical about the optimism of progress which was attractive at the end of the nineteenth century and at the beginning of the twentieth century. The two World Wars dealt deep blows to confidence in the progress of humankind. In many ways Auschwitz symbolizes the breakdown of modernity. The same could be said about the nuclear bombs on Hiroshima and Nagasaki. In postmodernity we recognise not only a certain amount of scepticism about science, but above all mistrust regarding received truths.

My thesis is that the exploding interest in spirituality is a direct result of the critical attitudes towards long-established institutions, ideological and religious systems and traditional models for faith and lifestyle. Traditional structures of meaning have been brought down. In western culture today it is often said that all truths are fragmentary and cultural conditioned. That is in accordance with Philip Sheldrake's definition of post modernity:

Postmodernism recognises that all interpretations of "truth" are culturally-conditioned, contingent and morally flawed as intellectually partial.²

If we see spirituality as an impulse to personal renewal, it corresponds to the strong individualistic tendency in interpreting human life in our time. In religious practice we can observe a shift of emphasis from the public space to the private sphere, although there also are some tendencies pointing in the opposite direction. However, it is scarcely possible for churches any longer to maintain a uniform faith and lifestyle for their members and to discipline any who have diverging opinions, because culture has changed and is continually changing. The great diversity in the use and understanding of spirituality can be seen as a sign of the central position of subjectivity in a pluralistic society. Many people today long for spiritual help, but without any clear and fixed idea of what they are longing for. We can recognise a spiritual longing for a god, for love, for a better and more peaceful life. From a missionary Christian perspective it seems appropriate to ask how this spiritual longing can be turned into a real longing for the triune God.

Christian spirituality – a gift of the Holy Spirit

First of all we need to underline that Christian spirituality is a gift of the Holy Spirit. It is the effect of the work of *Spiritus Sanctus* in our hearts. At Pentecost the apostle Peter said to the thousands of people who were touched by his preaching: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38). Participation in the paschal mystery of Christ's death and resurrection is inextricably linked to the reception of the Spirit.³ It is the Spirit who nurtures the life of faith and the life-long growth into Christ. To a certain extent an honest Christian can perceive and experience a living Christian faith in his and her life. This is an essential point in the reflections about spirituality by Manfred Seitz, a German theologian. He defines Christian spirituality in three points:

1. Spirituality is faith which is created by the Holy Spirit and can be experienced.
2. Spirituality includes faith, piety and lifestyle.
3. Spirituality is recognisable faith which takes

place in individuals and in community under changing conditions of life.⁴

At the core of this definition is the belief that Christian spirituality is a manifestation of the Holy Spirit in the life of the believers. Spirituality is not only an activity in the life of individuals, but also a power in the fellowship in families, in congregations and in society. The life of faith expresses itself in a way which can be experienced. It is possible to observe the spiritual vitality of living faith. That is the outside of the faith. The inside, however, is hidden from our eyes and can neither be analyzed nor evaluated.

When Sandra M. Schneiders applies her definition of spirituality to the Christian faith, she emphasizes that "the horizon of ultimate value is the triune God revealed in Jesus Christ and communicated through his Holy Spirit". In Christian understanding the project of self-transcendence is "the living of the paschal mystery within the context of the church community". Christian spirituality involves personal faith in Christ and a life together with him and in responsibility for others and for the realities of the surroundings.⁵

From these two definitions we can deduce three main points in our understanding of Christian spirituality:

1. Spirituality is based upon belief in the triune God and created by the Holy Spirit.
2. Spirituality embraces the faith and life of individuals and fellowships.
3. Spirituality is lived experience of the Christian faith and can be observed.

These three points are placed at the basis of my analysis of some of the main issues in Christian spirituality today.

Different types of spirituality

Since there are numerous forms of lived experience of Christian faith, spirituality in practice is varied. It is impossible to articulate or define in general terms the most common ways of living out the faith. Like a gushing and powerful river, living spirituality breaks its own riverbed. The variety of expressions depends upon the different church traditions, different spiritual cultures and different Christian personalities. Does that mean that we cannot single out some of the most typical forms of Christian spirituality? The answer is yes and no. We cannot identify all the forms of spirituality in the world but in our part of Christianity we can

at least observe a few widespread visible types. In public discussions, in church life and in encounters with people I have found that there are basically five mainstreams within Christian spirituality:

1. verbal rational witnesses of a living faith
2. worship service spirituality (by participating in listening, confessing, singing and sacramental events)
3. charismatic expressions of spiritual experiences
4. contemplative spirituality
5. aesthetic ritual commitment to God⁶

To this list of types of spirituality one could add many other ways of practising Christian faith. It is possible to describe types of spirituality formed according to prominent theological positions, ideological and political interpretation of Christian faith and specific new religious movements. But does it make sense to differentiate any more? The purpose of pointing out some of the main forms of spirituality is twofold. First, we need to be aware of the variety of spirituality in our historical and contemporary research. Second, it is important to see that the Christian life can be practised in different ways. It would not be wise to try to standardize every lived experience of Christian faith. There is more than one genuine Christian lifestyle in church and society today.

The boundaries between the five mainstreams of spirituality are fluid and therefore it is possible to combine different kinds of spirituality. We can also observe how spiritual devotion can change from one stage of life to another. Elderly people do not always live out their Christian faith with the same enthusiasm as youngsters do, especially after having experienced a personal conversion or a spiritual renewal. We need to be aware of the many forms of spirituality and we should avoid cultivating one while rejecting the others. We should also take into account that the centre of gravity in Christianity has shifted from the northern hemisphere to the southern, where many independent and indigenous churches are growing rapidly.⁷

Today individuals are seeking new forms of spirituality. Many of them participate in silent retreats and meditation groups. Among pastors and lay people in the church there is a new appreciation of classical spiritual texts, like Ignatius' well-known *Spiritual Exercises*.⁸ There is also a growing interest in pilgrimages. An increasing number of pilgrims walk the ancient routes to holy places such as Santiago de Compostella in Spain and the Nidaros

Cathedral in Trondheim, Norway, while ecumenical communities like Taizé and Iona have experienced a renaissance of interest, especially among young adults.⁹ But does that mean that all traditional types of spirituality have lost their strength and influence? In church life in Europe there are still many examples of lived Christian spirituality which are expressed through verbal witness and participation in ordinary worship services.

Commitment and prayer

In difficult times, people often seek comfort by turning to God. Jesus pays special attention to those in need and says: "Come to me, all who labour and are heavy laden, and I will give you rest" (Matthew 11:28). The Apostle Peter experienced the truth of this promissory invitation, and his appeal to pray is weighty: "Cast all your anxieties on him, for he cares about you" (1 Peter 5:7). There are people who know so little about God that they simply seek "an unknown God" (Acts 17:23). Others who suffer the same ailment turn around and pray to a God whom they knew previously. No doubt, prayer can be of help in finding peace and satisfaction in daily life, but this does not mean that prayer is an ordinary therapeutic device. Prayer is not a matter of mental health, although it can also produce mentally hygienic effects.¹⁰

What is Christian prayer? What does God desire through prayer? The point of departure for our understanding of prayer lies in our relationship to God. He wants to be our God. He wants fellowship with us. God is not God for himself and not only God for the impersonal part of creation. When God created man and woman in his image (Genesis 1:27), he established a vital connection with them which continued through the following generations. This is the same divine will for contact with us that is expressed in the First Commandment: "You shall have no other gods before me" (Exodus 20:3). The commandment presumes that human beings have the potential to live in a religious-ethical relation to God. In prayer we are invited to acknowledge him as Father. We respond to his love by praying to him. Prayer is our answer, our reaction to his action. It is the human "Yes" to his outstretched hand. God has given us prayer in order that we may abandon ourselves to him, surrender ourselves to him, acknowledge him as Lord and call on him in the hour of our need (cf. Psalm 50:15). Through prayer, and for that matter through confession and praise, we establish fel-

lowship with God. When we pray and express our thanks to God, we approach "the corner points of our doing" (*die Eckpunkte des eigenen Tuns*)¹¹ and find ourselves at the edges of our own power. Prayer means exceeding human frontiers. Those who pray will be able to act even in moments of extreme powerlessness. Therefore spirituality is an attitude of hope.

When we pray, the Holy Spirit is active and reassures us that we are children of God (Romans 8:15). The Spirit also intercedes for us just as the Son does. In Romans 8 both the Son and the Spirit are described as our intercessors (Romans 8:26-34, compare Hebrews 7:25). Still, there is something special about the Spirit's intercessory work because he helps us "in our weakness". Paul explains it as follows:

for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. (Romans 8:26-27)

There is comfort and encouragement in these lovely words. They offer new hope to those of us who know ourselves to be weak and who struggle to express ourselves to God. The Spirit himself takes the initiative and presents our case before the Father. We are not alone when we struggle with prayer. The promise of Jesus to his disciples that they would always have an advocate with them has been fulfilled (John 14:16, 26). Since the apostolic period the Spirit has purified, strengthened and supplemented the prayers of the faithful. He works not merely in us but for us.

Spiritual sources

When describing the Word of God as the main source to spiritual life, Jesus uses a metaphor. He talks about "living water" (John 4:10). That is the water Jesus gives us. Whoever drinks that water will never thirst. The water which Jesus gives each of us, will become in us "a spring of water welling up to eternal life" (v.14). This spring of water within us is a sign of having received the Gospel in faith. Faith comes from what is heard by the preaching of Jesus Christ (cf. Romans 10:17). It is the work of the Holy Spirit, who points to Christ and glorifies him to us.

In order to drink the "holy water" we are invited

to listen to the preaching of the Gospel and to study the Holy Scriptures. There are three ways of studying the Scripture: First, historical reading of the texts. We need to use adequate methods to comprehend the history of salvation in its context. Spirituality does not excuse us from hard and thorough scholarly work. Second, we can read the Scriptures from the perspective of the theological challenges of our time. That is what we mostly do in systematic theology. Faced with problems in conversation with people in need, in debates in the church and in struggling for life and justice in society, we are used to asking for biblical guidance. Third, there is a meditative reading of the Scriptures which is of great importance for my spiritual life as a Christian. I listen to what God says through these unique and inspired texts. As the Word of God they show me the way in daily life. My attitude is much like that of the hymnist in the Old Testament: "Thy word is a lamp to my feet and a light to my path." (Psalm 119:105).

It is not my intention to create a conflict between historical investigation, theological interpretation and spiritual commitment. Rather, I suggest that one might combine these three ways of reading the Bible, for they belong together and elucidate one another. But I must admit that in certain situations tensions between them may emerge, especially in the relation between the historical meaning of a text and the theological and spiritual understanding of the same text in our time. Because all theology is influenced by its context, we need to be aware of the gap between the culture which contributed to the shape of the old texts and our own cultural settings. Therefore we are obliged to focus earnestly on the hermeneutical question.

In addition to the preaching of the Gospel and the study of the Bible there are spiritual traditions and writings from the history of the Church which can still be influential and inspiring today. Therefore, we should not underestimate the significance of classical edifying texts, of which there are many. The challenge is to choose the good ones and to interpret them in for time.

I would like to draw attention to Martin Luther's *Magnificat* from 1520-1521.¹² In his introduction to the interpretation of this special hymn of praise, Luther reminds us that the most blessed Virgin Mary is speaking out of her own experience, in which she was enlightened and instructed by the Holy Spirit. Luther says:

When the Holy Virgin, then, experienced what

great things God wrought in her, notwithstanding she was so poor, meek, despised, and of low degree, the Holy Spirit taught her this precious knowledge and wisdom, that God is a Lord whose work consists but in this – to exalt them of low degree, to put down the mighty from their seats, in short, to break whatever is whole and make whole whatever is broken.

The main point in Luther's meditation is that God from the beginning, now and until the end of the world creates out of that which is nothing, worthless, despised, wretched and dead. God's eyes look to the depths, not to the heights. Luther refers to 1 Peter 5:5, which is a quotation from Proverbs 3:34: "God opposes the proud, but gives grace to the humble." In this perspective the reformer sees Mary, the tender mother of Christ. She was not the daughter of one of the chief rulers in her home town of Nazareth, but a poor and plain citizen's daughter whom no-one looked up to nor esteemed. To her neighbours she was but a simple girl, tending the cattle and doing house-work. God selected just her to be the mother of Christ despite of her low estate and nothingness. What was conceived in her, was of the Holy Spirit (cf. Matthew 1:20).

One of the most striking aspects of Luther's great introduction to the *Magnificat* is the extent to which he was influenced by Paul's first letter to the Corinthians. "God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God" (1:28-29). It is a mystery which we may never fully understand, that God revealed himself for our salvation in the crucified Christ. And Paul reasserts this belief when he says: "For I decided to know nothing among you except Jesus Christ and him crucified." (2:2).

Personal experience always plays a certain role in the life of faith and in theological thinking. What we have seen and heard since childhood has an impact upon our spiritual attitude and reflections. Both individual and collective experiences can be of great importance for the ability to appreciate the Christian faith. A living faith can be an important resource in our approach to the mystery of God. But personal experiences of faith and spiritual experiences do not provide any information about God additional to the revealed Word, nor does prayer. They do not open up any entirely new knowledge of God accessible only to those whose have had special religious experiences, for instance a radical conversion, a miracle of healing or an answer to

prayer. We cannot build our theology and spirituality on our own experiences of the life with God. But it is quite otherwise if religious experience can vivify the God of the Bible for us and put the human person in a right relation to him. Whoever struggles with God in their spiritual life and knows his promises and blessings is near to him in a way that a person without such an existential relation to him is not.

Crossing confessional borders

It is not unusual to classify spirituality on the basis of the characteristics of the different confessional families. In such an approach we organise our understanding of the spiritual life according to the main traditions in the theology of the Orthodox, Roman-Catholic, Lutheran, Methodist, Baptist, Pentecostal and other churches. Within each of these traditions there have been different types of spirituality in church life through the ages. Spirituality has changed in accordance with the shift of influential theological schools, strong awakenings and cultural settings. At the same time some religious streams are crossing the confessional borders, like the Evangelical Alliance, the ecumenical movement and the enthusiasm among Christian youth.

The question is whether we shall continue this classification of types of spirituality. To what extent can the new interest in Christian spirituality open doors between churches and church traditions? Are the widespread secularization in western culture and the growth of young churches in Africa and Asia a call to convergence and cooperation in a new way in order to reach more people with the Gospel? How can mission and evangelism be inspired by the work of the Holy Spirit to meet across confessional borders?

My intention is not to disregard the differences between the historic denominations and the deep-seated theological schools and trends. From an evangelical point of view there are wide gaps between some interpretations of Christian faith which cannot be ignored. These gaps are sometimes so deep and frustrating that it seems difficult to work together in proclaiming the Gospel and serving the Lord in daily life. In some situations it seems better to work separately than to try to ignore theological differences which tax each other's Christian energy. The main point is to be witnesses of the Gospel, without being bound by ideologically and culturally influenced theology

which does not see the necessity of living Christian spirituality.

That does not mean, however, that I refuse to see the potential of bearing witness to Christ across the differences of confessions and theological and pious traditions. For the credibility of the Gospel, especially among young people, it may be of great importance to proclaim Christ together with brothers and sisters from other Christian families and groups. After many years in ecumenical work I would say that the only common way to overcome the differences is reading the Bible together. The Bible – not the tradition – is the source and standard for Christian spirituality.

The ecumenical vision is not primarily an organisation, but a pilgrimage to Christ with different starting points in the church. Christians are on the way towards mutual recognition and confession of their unity in the Holy Spirit. According to the apostle Paul the goal is:

There is one body and one Spirit, just as you were called to the hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all in all. (Ephesians 4:4-6).

In this perspective it is a biblical obligation for all Christians to promote church unity in faith and truth. Through baptism we are brought into union not only with Christ but also with each other and with the Church of all times and places. Our common baptism, in which the Holy Spirit is at work, is the basis of unity and unites us to Christ in faith. The Faith and Order paper number 111 from 1982, *Baptism, Eucharist and Ministry* (also called the *Lima-Document*), says: "We are one people and called to confess and serve one Lord in each place and in all the world."¹³ In order to realize this goal we go different ways – by activating our eyes, hands, feet, voices, feelings and intellect. I would like to stress the significance of praying and the singing of hymns from different church traditions and of coming together for theological reflection. For the unity of the Church it is decisive that spirituality and theology go hand in hand. Confessing the one faith together presupposes a conscious and constructive combination of spiritual practice and theological thinking. We need both at the same time.

Spirituality and theology

In the theological studies at many universities

emphasis is often placed on distinguishing between religious practice and theological reflection. The purpose of this is to see the difference between worshipping God in faith and acknowledging God as academic activity. Worshipping God is often called a first order activity (*theologia prima*), acknowledging God is a second order activity (*theologia secunda*). Living Christian faith is nourished by listening to the Word of God and receiving his sacraments. This faith exposes itself in prayer to God and in service for others. On the other hand, when we study theology we reflect on the origin, the character, the content and the consequences of faith. Theology is not the same as prayer because its purpose – to analyze the nature and the impact of prayer – is different from prayer itself. Faith lives in a church setting, theology in an academic sphere. Faith is a primary, theology a secondary activity.

But is the distinction between worship and theology so plain and obvious? Do these two activities take place in different rooms? Is there no connection between them? At the end of his long service at the University of Basel, Karl Barth said: “The first and basic act of theological work is prayer.”¹⁴ Barth argued that prayer is especially significant for four aspects of theology. First, theological work takes place in a place that not only has open windows towards the life of church and society, but above all is dependent on having a skylight. This is a realm “open toward the object of theology, its source and goal.”¹⁵ The theologian who prays sets his or her own activity to one side and comes before God to seek new clarity about what it means when we say that God is he who governs.

Second, the theological task is to make known God’s words to humankind. The “Word is God’s address to men”, says Barth. We can only truly speak about God when we respond to his speech to us. We do this by speaking to him, therefore, in the second person. Profoundly theological work takes place as “a liturgical act”, that is, as an invocation of God and as prayer to God.¹⁶

Third, theology has the character of an offering to God. One must be willing to offer up one’s theological methods and at any time place them in a crucible to be tested. To make progress in theology is “to begin anew at the beginning”.¹⁷ Through prayer one will again and again be able to make this voluntary sacrifice.

Fourth, it is a part of theological work to pray that God himself may open our blind eyes and stopped ears to his word and his actions. This is a part of the prayer *veni, creator spiritus* (“Creator

Spirit by whose aid”). Entering in, the Holy Spirit “achieves the opening of God for man and the opening for man for God”.¹⁸

In sum, we can say that Karl Barth makes prayer into an attitude that is basic to theological effort. Prayer is not a specific method on a par with other methods, but an aid to the basic disposition toward what theology is and how a theologian is to work. This attitude does not excuse us from scholarly study of the biblical texts and the events of salvation history, but it shows us how we are to bear ourselves before God in order to hear his voice unto salvation and new life. Thus prayer is a model of the theologian’s approach to God who is the source of faith. Praying to God in our theological work is a desire to enter into a relation with the biblical texts which allow us insight into who God is and how he has made himself known. Prayer is a reflection of God’s great overture, his revelation in Jesus Christ. It is therefore important that prayer become the recurring melody of theology.

Theological discernment – crossroads in spirituality

Nowadays we often say that all theology is contextual. Our theological reflections are influenced by the contexts in which we live. There are personal and cultural, ecclesiastical and social elements in our way of theological thinking. Nobody can explore theology in a vacuum. The same can be said about spirituality. We try to understand spirituality and to practice spiritual life in the context of our time. Situations are shifting and can be very challenging.

In our society there is a noticeable market for different spirits. There are big fairs for alternative religions and spiritual masses which introduce a variety of spiritual experience and healing. As Christians we ask how to discern all these spirits. Are there theological criteria which can help us in separating the work of the Holy Spirit from all other spirits? The Apostle John warns young Christians against the many spirits and says to them:

Don’t believe every spirit! Test the spirits to see whether they are of God! There is one criterion by which you know the Spirit of God: Every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God. (1 John 4:2-3).

Face to face with spirits of today we have to find

out whether they are anchored in the incarnation. If a spirit does not confess the incarnate Jesus Christ, we should be suspicious and draw the conclusion that it is a spirit of error. The spirit of truth (v.6) is based upon the love of God which was made manifest among us, "that God sent his only Son into the world, so that we might live through him" (v.9).

In the spiritual landscape of today we are sometimes challenged by an army of mixed spirits consisting of spirits of truth and spirits of error. Conflicting spirits can march hand in hand. In such cases it is necessary to distinguish between right and wrong. Yet this is not a new situation. The Apostle Paul was obviously aware of the problem when he talked about spiritual gifts. Among the gifts he mentioned was "the ability to distinguish between spirits" (1 Corinthians 12:10). This gift is granted by the Holy Spirit, "who apportions to each one individually as he wills" (v.11).

Conclusions

We have defined Christian spirituality as living faith in the triune God, who became incarnate in Jesus Christ and communicates through the Holy Spirit. Christians are baptized into the Kingdom of God and incorporated in the Church through the forgiveness of sin and by receiving the gift of the Holy Spirit (Acts 2:38; 1 Corinthians 12:13). Christian spirituality embraces conviction, commitment and lifestyle and is nurtured by the Word of God and the holy sacraments in the community of the Church. The spiritual life is also shaped by the inspiration of classic devotional texts from the history of the Church and through conversations with brothers and sisters in Christ. Christian spirituality is recognisable faith and can be observed and analysed.

The history of spirituality is enormously varied. Since the 1970s and 1980s there has been a new interest in spirituality outside the church and the Christian community. Christian spirituality today is only one of the thousands of spiritual movements. As the world becomes smaller and more closely connected through new technologies and telecommunication, Christian spirituality is growing ecumenically and worldwide. That does not mean that all denominational differences are overcome. Spirituality is still contextual and partly shaped by local traditions. But there is undoubtedly a new opening for spiritual fellowship across the traditional church boundaries.

In this article I have not given any broad survey

of contemporary spirituality. I have only touched on some major issues. They are seen as elements within a theological programme, a programme that is not limited to a discipline within practical theology. Christian spirituality is not only seen as a study of Christian experience within church history or historical theology, but as an attitude to different kinds of theology. I am not drawing a line between academic theology and lived theology, but I am arguing for an interaction between them. The main reason for that is the ultimate value of theology, the mystery of God. We cannot face God only by rational arguments; but we grasp him at least through doxology.

I would conclude this article by pointing out four main issues in the understanding of spirituality today. First, to be a Christian means to live in daily conversion turning away from oneself to Christ through repentance and forgiveness. The challenge is to let our way of life "be worthy of the Gospel of Christ" by standing firm in the Holy Spirit (Philippians 1:27). Followers of Christ carry his cross in the world and are not frightening the opponents of the Gospel. Nobody can live such a life without being renewed by the Holy Spirit. The spiritual strengthening takes place in the Christian fellowship by Word and sacraments, by spiritual conversations and by studying classical devotional texts, which are sources of wisdom.

Second, spirituality needs to be integrated into theological thinking. As far as theology is about the triune God, it is necessary to reflect on the Almighty Father, Jesus Christ the Saviour and Redeemer and the Holy Spirit the Giver of life. Christian faith cannot be understood without taking into account the work of the Holy Spirit. In this perspective it does not make sense to isolate spirituality as a specific theological discipline. It has aspects related to all parts of the theological reflection.

Third, one of the difficulties in the discussion about spirituality today is the widespread subjectivity in culture and philosophy. In this wave of thinking, which also influences the study of theology, there is a tendency to put emphasis on the individualistic approach to truth. Many people in our time, especially younger generations, are critical towards authorities and systems which represent truths from earlier generations. The important task is to root our contemporary theology in the Holy Scripture and to make use of the history of Christian spirituality. Although spirituality is a personal commitment and expected to be genuine and real, it may not be broken away from the classi-

cal sources of spiritual renewal in the confessing Church through the ages.

Fourth, in the mixture of different cultures today and in the numerous religious movements in our part of the world it is an important task to try to discern spirits. What is true Christian spirituality in our pluralistic situation in which the religious market is filled with all sorts of competing spirits? How can I be sure that I have experienced the work of the Holy Spirit in my life? Am I on the right track? Theology and Church need to develop the apostolic gift of grace to distinguish between spirits and to help us to experience the Holy Spirit at work in the life of the Christian community and in our personal life.

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Dr. Theol. Torleiv Austad, born 1937, is professor emeritus of Systematic Theology at MF Norwegian School of Theology, Oslo, and an ordained pastor in the Church of Norway (Lutheran).

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Models of Spirituality in the Bible: Abraham, David, Job and Peter

Gert Kwakkel

RÉSUMÉ

La spiritualité évangélique se doit d'être fondée sur la Bible. Pour stimuler la spiritualité aujourd'hui, l'auteur considère plusieurs personnages bibliques. Abraham n'était de loin pas irréprochable, mais il a exprimé à Dieu ce qu'il avait sur le cœur et Dieu a accueilli sa franchise. Le roi David a lui aussi fait preuve de bien des défaillances, mais il a su attendre patiemment la réalisation des plans de Dieu. Contrairement à Saül, il a obéi aux ordres explicites de Dieu et a écouté ses prophètes. Il a su s'humilier lorsque cela était nécessaire, au même titre que n'importe qui d'autre. Parce que Job avait su reconnaître

sa prospérité comme un don de Dieu et l'avait loué pour cela, il a pu encore louer Dieu lorsqu'il a tout perdu. Dieu a accueilli ses questions difficiles, sans toutefois accepter d'être accusé par lui d'injustice. L'attitude de Job, protestant avec véhémence, a néanmoins été plus agréable à Dieu que celle de ses amis qui défendaient un système théologique étroit. On peut glaner des enseignements sur la spiritualité de Pierre à partir des évangiles, des Actes et de ses épîtres. Il a reçu l'approbation de Jésus pour son caractère passionné, mais a dû aussi apprendre la patience. Dans le cas de ces quatre personnages, la prière a joué un rôle très important et l'humilité apparaît comme une vertu essentielle.

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SUMMARY

Evangelical spirituality should be Bible-based. To inspire contemporary spirituality, several biblical characters are studied. Abraham was far from blameless but he spoke his heart out to God and God accepted that frankness. King David likewise was a man with shortcomings, but he patiently waited for God's plans to be fulfilled. Unlike Saul, he obeyed explicit orders of God and listened to his prophets. He knew when to humiliate himself and to be like everybody else. Because Job had attributed

his prosperity to God and praised God for it, he could even praise him when he lost everything. God accepted Job's sharp questions but not his accusation that God was unjust. Yet Job's strident attitude pleased God more than that of his friends who upheld a fixed theological system. For Peter's spirituality we can draw on the gospels, Acts and his own letters. The apostle stands out for his fiery passion, which Jesus approved of, but had also to learn patience. In all four model characters, prayer plays a large role and humility is praised as an important virtue.

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ZUSAMMENFASSUNG

Evangelikale Spiritualität sollte auf der Bibel basieren. Um eine gegenwärtige Spiritualität zu inspirieren, werden hier mehrere biblische Charaktere untersucht. Abraham war alles andere als unbescholten, aber er schüttete Gott sein Herz aus und Gott akzeptierte diese Offenheit. Auch König David war ein Mann mit Defiziten, aber er wartete geduldig auf die Erfüllung der Pläne Gottes. Im Gegensatz zu Saul gehorchte er ausdrücklichen Anweisungen Gottes und hörte auf seine Propheten. Er wusste, wann er sich demütigen und wie jeder andere sein musste. Weil

Hiob seinen Reichtum Gott zugeschrieben und ihn dafür gepriesen hatte, konnte er ihn selbst dann noch preisen, als er alles verlor. Gott akzeptierte Hiobs glasklare Fragen, aber nicht seine Anschuldigung, dass Gott ungerecht sei. Doch Hiobs vehemente Haltung gefiel Gott mehr als die Haltung seiner Freunde, die ein festgefügtes theologisches System aufrecht hielten. Aus den Evangelien erfahren wir etwas über die Spiritualität von Petrus. Der Apostel tat sich mit seiner feurigen Leidenschaft hervor, die Jesus guthieß, aber er hatte auch Geduld zu lernen. Bei allen vier Charakteren spielt das Gebet eine große Rolle und die Demut wird als eine wichtige Tugend gepriesen.

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1. Introduction

Spirituality can be worthy of the name “evangelical” only if it takes the lessons of the Holy Spirit in the written Word of God to heart. Therefore, if one wants to develop evangelical perspectives on spirituality, it is absolutely necessary to explore what the Bible teaches about these matters. In this article, a number of elements from the Bible that relate to spirituality will be analysed. In order to find the biblical data that are relevant to the subject, a working definition of spirituality is needed. As a Christian biblical scholar working within the context of reformed theology, I define “spirituality” as *what a believer does so as to practise their relationship with God*. More particularly, for me spirituality relates to “exercises” such as Bible reading, meditation and prayer.¹

The focus on practising the relationship with God by means of such exercises distinguishes spirituality from ethics, which concentrates on other aspects of daily life. Moreover, spirituality differs from liturgy in that it focuses on the individual believer and their personal experiences and inner feelings instead of public worship. These characteristics of spirituality have guided me in studying the biblical data presented in this article. However, given the nature of the biblical data, some overlap with ethics and liturgy was unavoidable. If all aspects related to ethics and liturgy were excluded, a proper presentation of the biblical models of spirituality discussed in this article would have been impossible.

The term “models” in the title of this article refers to persons in the Bible who may inspire us in shaping our own spirituality. Of course, other elements in the Bible, such as the psalms or the Lord’s Prayer, might also be considered models for the spiritual life of Christians, but these will not be discussed here. Three models selected for discussion are from the Old Testament, namely Abraham, David and Job. Peter is taken as a model from the New Testament. It goes without saying that several other models could have been chosen. The main reason why I have chosen the three Old Testament characters just mentioned is that I have studied several texts relating to them in the last years. The choice of Peter will be accounted for at the beginning of section 5.

2. Abraham

In the New Testament, Abraham² is mentioned

more than once as an example for those who believe in Jesus Christ. In Romans 4:11-12, 16, the apostle Paul presents Abraham as the father of all Christians. In this context, he emphasises that Abraham’s faith did not get weaker when he saw that he and his wife Sarah were too old to have a son, as God had promised them (4:19). “He did not waver through unbelief regarding the promise of God” (4:20).³ Similarly, Hebrews 11 refers to Abraham as one of the witnesses who may inspire believers from New Testament times to live by faith. He could even be considered the most prominent among them, as the chapter devotes more verses to him than to any other “witness” from the Old Testament. It seems fully justified, then, to study Abraham’s story as set forth in Genesis in order to get a clear picture of the way in which he may serve as a biblical model of spirituality.

How did Abraham practise his relationship with God? Right at the beginning of Abraham’s story in Genesis, the reader is struck by the patriarch’s prompt obedience to God’s order to leave his country and his people and to move to Canaan (Gen 12:4). Abraham likewise obeyed God’s orders when he circumcised every male in his household (17:23) and when he sent Hagar and Ishmael away (21:12-14). The climax of his obedience was reached when he listened to God’s order to sacrifice Isaac as a burnt offering (see esp. Gen 22:16, 18).

When Abraham had arrived in Canaan and travelled through the land as far as Shechem, the LORD appeared to him and promised him to give the land to his descendants. Abraham reacted by building an altar to the LORD (12:7). Apart from the altar in the story of Isaac’s sacrifice (22:9), Abraham also built altars between Bethel and Ai (12:8) and in Hebron (13:18). Furthermore, Genesis tells that at the altar between Bethel and Ai Abraham called on the name of the LORD (12:8; 13:4). He did the same in Beersheba, where he did not build an altar but planted a tamarisk (21:33; cf. 26:25).

Genesis does not specify what Abraham meant to do by building altars and calling on the name of the LORD. Yet some aspects of his spirituality can safely be inferred from the record of these acts. Building an altar is a visible act and calling on the LORD’s name is audible. By performing these acts, Abraham made a public confession that the LORD was his God, that he wanted to serve him and that he expected help from him. He may have expressed a similar public confession by giving a tenth of all the goods he had recovered from Kedorlaomer and

his allies to Melchizedek, who had just blessed him in the name of God Most High (14:18-20).

Apart from the texts referring to Abraham calling on the name of the LORD, Genesis mentions only two prayers of the patriarch, namely in Genesis 18:23-32 and 20:17. Both prayers are intercessions on behalf of others. The latter, on behalf of Abimelech king of Gerar and his wife and slave girls, is linked by God himself to Abraham's status as a prophet (20:7). The former, on behalf of the righteous in Sodom, stands out by the frankness displayed by Abraham in his intercession. He reminds the LORD that for him as the Judge of all the earth it would be unjust to sweep the righteous away with the wicked (18:25). Although Abraham realises that he is "but dust and ashes" (18:27), he dares to pursue his intervention until the LORD had promised him not to destroy the city if only ten righteous persons could be found in it (18:32).

Abraham, then, followed the orders of his God and knew the power of prayer. Yet Genesis never says that he consulted the LORD in prayer or otherwise when taking decisions. Of course, he may well have called on the name of the LORD before he went in pursuit of Kedorlaomer (Gen 14), before he made a treaty with Abimelech king of Gerar (21:22-31), before he went out to buy the cave of Machpelah (Gen 23) or before he married Keturah (25:1), but Genesis does not tell so. Instead, it leaves us with the impression that in all these cases he acted by his own initiative.

Apparently, Abraham also acted by his own initiative when he went to Egypt because of a famine in Canaan (12:10). In spite of the LORD's promise to protect him (12:3), he took his own measures when he instructed Sarah to say that she was his sister. He did so, not only because he feared for his life, but also because he hoped to be treated well (יָבֵן *Qal*) for Sarah's sake (12:13). Genesis 12:16 points out that this hope was fulfilled, as Pharaoh treated him well (יָבֵן *Hiphil*) for Sarah's sake by giving him sheep and cattle, donkeys, servants and camels. He even got so much that back in Canaan, he and Lot could no longer live together.

When reading this story, it strikes us that the LORD did not call Abraham to account for sacrificing his wife's honour for the sake of his own protection and welfare. The story clearly suggests Abraham's moral inferiority vis-à-vis Pharaoh, as he apparently could not say anything to Pharaoh's reproaches (12:18-19). The LORD, however, inflicted serious diseases on Pharaoh and his household only (12:17). Genesis does not inform

us about any corrective action of God towards Abraham at that time.

Maybe this outcome of Abraham's behaviour in Egypt can account for the puzzling fact that several years later he resorted to the same policy, when he moved to the territory of Abimelech king of Gerar (Gen 20). Incidentally, if this assumption is correct, it is unnecessary to take Genesis 20 as a mere doublet of 12:10-20, as is usually done in historical-critical research. In Gerar Abraham was as successful as in Egypt, for Abimelech also gave him sheep, cattle and slaves (20:14). And just as in Genesis 12, God did not call Abraham to account. He addressed and threatened Abimelech only (20:3-7). Furthermore, Genesis 20 also suggests that Abraham was morally inferior vis-à-vis the king. In this case, Abraham gave an answer to the king's critical questions, but his reply was poor and weak. Contrary to what Abraham asserted, Abimelech clearly showed that he feared God, so that Abraham had nothing to worry about (20:9-13).

Both stories (Gen 12:10-20 and 20) highlight how God favoured and protected Abraham (cf. also Ps 105:12-15). As for the father of all believers himself, they clearly show that when he acted by his own initiative, he did not behave in the way that the average Christian would expect from a "saint".

Yet, in spite of his shortcomings Abraham may have been a strong believer. Was he indeed a man who never doubted God's promises? To be honest, that is not the way in which he is depicted in Genesis 15 and 17. In Genesis 15:1 the LORD promises Abraham a very great reward. Abraham replies by pointing out that this does not make sense, since the LORD has given him no children, so that he must leave everything to his servant Eliezer (15:2-3). Apparently, he does not expect any more that the LORD will fulfil his promise by giving him a son. The LORD reacts by pointing out that yet a son coming from Abraham's own body shall be his heir and that his offspring shall be as numerous as the stars (15:4-5). In this way the LORD overcomes Abraham's scepticism, for the text continues with: "Abram believed the LORD, and he credited it to him as righteousness" (15:6).⁴ Nevertheless, when in the next verse the LORD reminds Abraham of his promise that he will possess the land of Canaan, Abraham's faith does not restrain him from asking: "How can I know that I shall gain possession of it?" (15:7-8).

In Genesis 17:16 God tells Abraham that he

will give him a son by Sarah and that she will be the mother of nations. Abraham reacts by falling face down, laughing and asking some questions (17:17-18). By falling face down, just as in 17:3, Abraham evidently humbles himself before God and surrenders to him.⁵ As for his laughter, this cannot be separated from what Genesis 18 tells about Sarah. When she hears God's promise that she will have a son in the next year (18:10), she laughs and wonders whether the words of the LORD can really be fulfilled (18:12), just like Abraham in 17:17. In Genesis 18 the LORD calls Sarah to account and reminds her of the fact that nothing is too hard for him. Sarah then unsuccessfully tries to make amends by denying that she had laughed, thus clearly demonstrating that her laughter was wrong (18:13-15).

This parallel suggests that Abraham's laughter and his questions in Genesis 17:17 also testify to doubts with respect to God's promise. This impression is further confirmed by 17:18, where Abraham recommends an alternative solution to the LORD, namely, that he might bless Ishmael. This proposal shows that Abraham did not reckon with a positive answer to his questions in verse 17: "Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?" In his reaction, the LORD affirms that he will certainly bless Ishmael, but he rejects Abraham's proposal that he might do so instead of giving a son by Sarah. As for Abraham's doubts, God counters them by repeating that Sarah herself will bear a son, to which he adds that this son must be called Isaac (17:19-21).

After that, God leaves Abraham and the story concludes by relating how Abraham obeyed God's orders by circumcising every male in his household (17:22-27). It does not explicitly affirm that Abraham accepted God's promises in faith, but in view of Abraham's ready obedience there is no reason to call this into question.⁶

After Genesis 17, the theme of Abraham's trust in the LORD recurs only in Genesis 22:8 and 24:7. In the former text, Abraham replies to Isaac's question "where is the lamb for the burnt offering?" (22:7) by saying that the LORD himself will provide the lamb. This answer may contain an evasive element. However, it may also show Abraham's confidence that God would somehow offer a way out of the deadlock created by his order to sacrifice Isaac (cf. Heb 11:19). In Genesis 24:7, Abraham expresses his conviction that God will send an angel before his servant, so as to help him in find-

ing a wife for Isaac in Aram Naharaim. Both texts are about the later phases of Abraham's life, which could suggest that by that time he had grown in faith and trust. The fulfilment of God's promise in the birth of Isaac in Genesis 21:1-7 may well have contributed to that growth.

The results of the above discussion can be summarised as follows:

1. When Abraham got orders from his God, he always readily obeyed.
2. If he had doubts about what God was about to do or about what God had said, he expressed them frankly.
3. His God did not blame him for expressing his doubts, but allowed him time to grow in faith and trust.
4. Apparently, for Paul and the author of Hebrews this sufficed to justify their assertions that Abraham believed and trusted without wavering – unless one would prefer to assume that these New Testament writers misread the Book of Genesis, which would be strange for an evangelical.

3. David

In his address to the Jews in the synagogue of Antioch in Pisidia, the apostle Paul summarises God's testimony about David found in a number of texts in the Old Testament as follows: "I have found David son of Jesse a man after my own heart; he will do everything I want him to do" (Acts 13:22; cf. 1 Sam 13:14; Ps 89:21 [EV 89:20]). In Hebrews 11:32-34 David is mentioned next to Gideon, Barak, Samson, Jephthah, Samuel and the prophets as one of the witnesses from the Old Testament who lived, acted and triumphed by faith. Unlike Abraham, however, whose faith is described at length in 11:8-18, David is mentioned only in passing in this chapter. In the rest of the New Testament, David is mainly referred to as a prophet in the service of the Spirit of God, who spoke through his mouth in the psalms.⁷

The above outline shows that the New Testament does not present David as a model of spirituality to the same degree as Abraham. He certainly figures as such a model in the Book of Psalms. The words *לְדָוִד* ("of David") in the titles of many psalms should most probably be interpreted as suggesting Davidic authorship. But even if another view is preferred, these words evidently invite those who use the psalms to read them from

a Davidic perspective. In this way, David functions as an example worth of imitation for everybody who wants to pray to God and praise him.

Those parts of 1 Chronicles that have no parallels in the Books of Samuel and Kings describe David as the man who made preparations for the building of the temple (1 Chron 22; 28) and organised cultic worship (1 Chron 23-26). He made considerable donations for the temple's construction and urged the leaders of the people to follow his example. He confessed that in doing so, he and his people only gave to God what had come from God's own hand (29:1-19). Furthermore, he instructed his son Solomon to serve the LORD wholeheartedly and to keep his commandments (22:12-13; 28:8-9).

Admittedly, the definition of spirituality used in this article does not cover all these elements. Yet they clearly reveal what was in David's heart and how he practised his relationship with God. However, the rest of this section will not focus on Psalms and Chronicles, but on what the Books of Samuel tell about David's spiritual life. The motive behind this choice is that the Books of Samuel report much more about David's shortcomings and sins.⁸ Therefore, these books are more challenging to a discussion of David as a model of spirituality than the others.

In 1 Samuel 13:14 Samuel says to Saul: "the LORD has sought out a man after his own heart and appointed him leader of his people, because you have not kept the LORD's command." In 1 Samuel 15:28 Samuel tells Saul that the LORD has given his kingdom "to one of your neighbours – to one better than you." Evidently, these testimonies point to David. He was a man after God's own heart and better than Saul. Moreover, 1 Samuel 13:14 suggests that unlike Saul, David will keep the LORD's command.

Several elements in the description of David's actions and attitudes in the subsequent chapters of Samuel confirm this testimony. It troubles David that Goliath dares to defy the armies of the living God. He is sure that when he comes against Goliath in the name of the LORD, his God will hand over Goliath to him because of this rudeness (1 Sam 17:26, 36-37, 45-47). When he flees from Saul, David persistently refuses to take advantage from opportunities to kill his enemy because Saul is the anointed of the LORD. He leaves judgment and revenge to God, and patiently waits for the day when God will deliver him and make him king (1 Sam 24; 26:8-11, 23-24; 2 Sam 1; cf. also 2 Sam 3.39; 16:10-12).

The fact that people drive him from his share in the LORD's inheritance and incite him to serve other gods disgusts David so much that he curses them (1 Sam 26:19). When, after Ziklag has been sacked, his men are talking of stoning him, he finds strength in the LORD his God (1 Sam 30:6; cf. also 23:16). In line with this conviction as to the source of his strength, he praises the LORD for his saving acts and favours (2 Sam 4:9; 5:20; 7:22-29; 22; cf. also 8:11-12).

Several times David first enquires of the LORD before he proceeds to action. When he has received an answer from the LORD, he accepts God's counsels and orders and carries them out willingly.⁹ On several other occasions, however, the Books of Samuel do not mention that David enquires of the LORD before taking decisions.¹⁰ Of course, he still may have done so in some of these cases, but in others he most certainly did not. When Nabal refuses to give David and his men a share in the food of the banquet he has organised at sheep-shearing time, David obviously does not enquire of the LORD before he sets out to kill Nabal and all his men. He would surely have avenged himself on Nabal if Abigail had not intervened (1 Sam 25:12-13, 21-22, 32-34). Similarly, it seems very improbable that God had advised David to go to Achish king of Gath, as he did according to 1 Samuel 21:10 and 27:1-2.¹¹

When David acts in accordance with his own views, without consulting the LORD, he often employs lies, deception and tricks; cases in point can be found in 1 Samuel 20:5-7; 21:14 (EV 21:13); 28:2; and 2 Samuel 11:25. Two instances of this aspect of David's behaviour need some more comment, first the story of David's trip to Nob and his meeting with Ahimelech the priest in 1 Samuel 21:2-10 (EV 21:1-9), and second his policy of misleading Achish king of Gath when he lived as a servant of Achish in Ziklag as related in 1 Samuel 27:8-12.

Contrary to the truth, David made Ahimelech believe that King Saul had charged him with a secret mission (21:3 [EV 21:2]). Next, he could but continue his misrepresentation by making some vague remarks on abstinence from sex and the holiness of his men's "things" (כְּלִיִּם) and his mission (21:6 [EV 21:5]; see also 21:9 [EV 21:8]). However, it would be too simple to state that in this case David was just misleading the priest for his own purpose. It may also be that he wanted to protect Ahimelech by not revealing to him the truth about what he was doing, so that the priest could not be accused

of having consciously supported a rebel against the king. If this was David's intention, his policy failed dramatically, for when Doeg the Edomite betrayed to Saul how Ahimelech had helped David, Saul decided to kill him and his fellow priests, eighty-five men in total (1 Sam 23:9-19).

In the days in which David lived as Achish' subject in Ziklag, he and his men raided the Geshurites, the Girzites and the Amalekites, non-Israelite tribes living in the desert between Canaan and Egypt (27:8). However, he made Achish believe that he had raided Judaeans living in the Negev and tribes allied to them. In order to prevent his real victims from revealing the truth to Achish, he killed them all, men and women (27:9-11). David, then, deliberately sacrificed the lives of these people for the sake of his policy of misleading his lord. This is the plain message of the text (see esp. 27:11). Yet it must be added that in killing Amalekites David contributed to the implementation of God's command to blot out the remembrance of Amalek (Ex 17:14; Deut 25:19). This might also suggest a contrast with Saul, who had killed the Amalekites no less than David, but had gone against God's orders by sparing king Agag and the best of the sheep and cattle (1 Sam 15:1-3, 8-9). As for the Geshurites, they were among the peoples who would be driven out by the LORD before the Israelites as part of the conquest of Canaan (see Josh 13:2-6; cf. also Ex 23:31). This might likewise apply to the Girzites but these people do not occur in any other biblical text.

The discussion of these controversial aspects of David's behaviour need not be pursued here, since it suffices to conclude this overview by just referring to his adultery with Bathsheba and the way in which he brought about the death of her husband, Uriah (2 Sam 11).¹² How could David, who acted in this way, be a man "after God's heart"? What made him better than Saul, who had never done such terrible things before God rejected him?

A discussion of 2 Samuel 6 will be helpful to find answers to these questions. This chapter sets forth what happened when David transferred the ark of God to Jerusalem. The story opens by telling that David "again brought together out of Israel chosen men, thirty thousand in all". After 2 Samuel 5, which informs the reader about three successful military actions, this idiom suggests that David planned the transfer of the ark as if it were a military campaign or parade. Apparently, he did all this on his own initiative. The outcome was terrifying: when Uzzah took hold of the ark, God

struck him down and he died.

David reacted by also getting angry.¹³ He became afraid of the LORD and his ark and decided that the ark should not come to Jerusalem but remain in the house of Obed-Edom. When, however, it turned out that the LORD had blessed Obed-Edom because of the ark, David realised that the danger did not reside in the ark itself. He decided yet to have the ark transferred to Jerusalem. This time he organised things differently. The text does not mention anything suggestive of a military parade. Instead, it says that David treated the ark with as much respect as possible. It was no longer transported on a cart but was carried on the shoulders of men. David made sacrifices and he put aside all his royal insignia, for he wore a simple linen ephod and "danced before the LORD with all his might".

Obviously, he had taken to heart the lesson that God had taught him by the death of Uzzah. He had learned that he could have the ark as the symbol of the God "who is enthroned between the cherubim" (2 Sam 6:2) nearby, but only if he treated it with utter respect. In the presence of the ark, he had to humble himself as a human being who, in spite of his kingship, was not greater before God than anyone of his subjects.¹⁴

The end of the story, the confrontation between David and his wife Michal, brings the reader back to King Saul because the chapter refers to Michal as "the daughter of Saul" no less than three times (2 Sam 6:16, 20, 23). She despises David for his leaping and dancing before the LORD as any vulgar fellow would have done. David replies that he will continue to humiliate himself and that he prefers to be held in honour by slave girls rather than by Michal with her royal pretensions (6:21-22).

This suggests that humility versus a desire to be honoured in the eyes of men is one of the things that distinguished David from Saul. This impression is corroborated by what 1 Samuel tells about the rejection of Saul (cf. below, on 1 Sam 15:30). However, in both chapters that relate this sad story, the main emphasis is on something else, namely that Saul had twice been disobedient to the express commands of the LORD. The first time he disobeyed by not waiting for the prophet who would tell him what to do (1 Sam 13:13-14).¹⁵ The second time he ignored God's orders by sparing Agag king of the Amalekites and the best of the sheep and cattle (15:18-19, 22-23). In this way Saul committed the particular sin against which Samuel had warned the people in his farewell speech. Samuel had said that kingship could only be acceptable to

the LORD if the people and their king would obey God and not rebel against his commandments (1 Sam 12:14-15). In 1 Samuel 15:23 Samuel tells Saul that “rebellion is like the sin of divination, and arrogance like the evil of idolatry”. The truth of these words would be revealed at the end of Saul’s life. The ultimate consequence of his disobedience was that he resorted to divination by asking the witch of Endor to bring up the spirit of Samuel (1 Sam 28).

David never disobeyed specific orders of the LORD in the way Saul did. Yet he evidently transgressed God’s commandments when he committed adultery with Bathsheba and had Uriah killed. At that time Nathan the prophet charged him with having despised the word of the LORD (2 Sam 12:9). David replied by confessing: “I have sinned against the LORD” (12:13; cf. also 2 Sam 24:10, 17). When Samuel called Saul to account because he had spared Agag and the best of the sheep and cattle of the Amalekites, Saul likewise said: “I have sinned” (1 Sam 15:24). However, Saul reduced the value of his confession by adding an excuse: “I was afraid of the people and so I gave in to them” (cf. also 15:15, 21). And when he said once again: “I have sinned”, he went on to beg Samuel: “But please honour me before the elders of my people and before Israel” (15:30). The verb used here (כָּבֵד “to honour”) links these words with 2 Samuel 6:20: Michal used the same verb when reproaching David for behaving contrary to his status as the king of Israel. Whereas Saul tried to uphold his honour when he had to humble himself, David was willing to give it up.

The analysis of the portrayal of David in the Books of Samuel can be summarised as follows:

1. David was a man with many shortcomings, who even committed very serious sins. Yet he knew that God was the only source of his strength.
2. He was willing to wait for the moment when the LORD would deliver him from his enemies and avenge him. Nevertheless, he had to go through a long learning process in which God taught him what it meant to serve him faithfully as the king of his people.
3. He differed from king Saul in that he obeyed the orders of the LORD and listened to the prophets. When he nonetheless had been disobedient, he confessed his sin wholeheartedly.
4. Unlike Saul he did not hesitate to humble

himself and to give up his royal honour and insignia before the LORD.¹⁶

All this was characteristic for him as a man “after God’s heart” and made him a model of spirituality.

4. Job

Job is mentioned only once in the New Testament, namely in James 5:11. In this text James refers to Job’s perseverance and the fortunate change in his life, which the Lord brought about after a long period of affliction. James urges his readers to follow Job’s example and to trust in God’s compassion and mercy. Inasmuch as perseverance may be taken as an aspect of spirituality, James presents Job as a model of spirituality. For many Christians Job has become a model of spirituality particularly because of his words in Job 1:21: “The LORD gave and the LORD has taken away; may the name of the LORD be praised.”

According to Job 1:1, Job was blameless and upright. He feared God and shunned evil. These general terms are fleshed out in Job 1:5, which informs the reader of a concrete element of Job’s spirituality. Job was in the habit of sacrificing burnt offerings for each of his sons (and daughters?) after they had held a feast. He would do so because he was afraid that his children had sinned and cursed¹⁷ God in their hearts. According to some interpreters, this habit of Job displays over-anxiousness and perfectionism.¹⁸ It can be left undecided whether the author of the Book of Job shared this view or whether he, conversely, wanted to exhort the reader to copy this aspect of Job’s behaviour. Cursing God is the very sin Job would commit according to Satan, if he lost his possessions and health (1:11; 2:5). In 2:9, Job’s wife summons him to do this as the only reasonable option that is left. Moreover, her words show that cursing God is a very serious sin, since it will result in Job’s death (cf. also 1 Kgs 21:10, 13). In context, then, 1:5 obviously intends to point out how much Job abhorred the sin to which Satan and his wife attempted to entice him. Thus it provides evidence for Job’s uprightness and his fear of God mentioned in 1:1.

In Job 1:21, Job has lost his ten children and almost all his riches. In spite of all that, he still praises God: “The LORD gave and the LORD has taken away; may the name of the LORD be praised.” He motivates this by saying that he was naked at birth and will also be naked at his death. In this statement Job recognises that he had no claim to

anything he had possessed and that God had the right to take it all away.

Ellen van Wolde has suggested that in 1:21 Job makes use of a fixed formula for expressing faith, which might show that he had not yet come to grips with his sorrow.¹⁹ The rest of the story, from 3:1 onward, demonstrates that she is evidently right in pointing out that in 1:21 Job is still at the beginning of his struggles. Moreover, "may the name of the LORD be praised" may be a conventional liturgical formula, as can be inferred from the somewhat unexpected use of the name YHWH by a non-Israelite and from the parallel in Psalm 113:2.²⁰ Nevertheless, Job's reaction as a whole is not a commonplace or traditional reaction of a believer. It is unique in the Old Testament. The Book of Psalms shows that if there was a standard reaction to huge troubles, it was not praise but complaint. In such circumstances, it was typical for the psalmists not to say "praise the LORD" but to ask him *why* he had acted in such a confusing way.²¹

Job refers to God alone as the source of the disasters which have hit him. He does not mention the Sabeans or the Chaldeans (cf. 1:15, 17), nor does he allude to Satan. Admittedly, he does not know what had happened in heaven according to Job 1:6-12 and he will not be informed about it later on either. Yet it must be noted that the narrator comments that Job did not charge God with wrongdoing by speaking in this way (1:22). Given his situation and his knowledge, he was right in ascribing everything to God alone.

After the second round of disasters, Job's wife suggests that he should curse God and die (2:9). Job replies: "You are talking like a foolish woman. Shall we accept good from God, and not trouble?" One may be inclined to take these words as expressing a fatalistic attitude, but on closer examination it turns out that such a conclusion is mistaken.

The first part of the second sentence should not be taken as a question in itself. Instead, it is the presupposition on which the actual question is founded. The phrase can be paraphrased as follows: Given the fact that we have always been in the habit of accepting good from God, shall we not accept trouble from him? It must be noted that by using the first person plural "we", Job includes his wife in what he is saying. Thus he appeals to her heart, reminding her of what they had always done, that is, accepting all good things from God. Apparently, he wants to point out that because of all those favours from God, they now know how

he is. Since they have experienced God's attitude towards them during a long period, it is, Job argues, unreasonable to rebel now that he has done something they do not understand, however serious and terrible it may be.

In his reply to his wife, then, Job testifies to trustfulness rather than fatalism.²² However, this time Job does not praise God anymore, as he did in 1:21b. It seems as if he is no longer able to do so. Yet he is not blamed for that, for the narrator comments: "In all this, Job did not sin in what he said."²³

In the dialogues of Job and his friends (Job 3-37), the friends persistently relate Job's misery to his sins.²⁴ Job denies that God can justify the disasters that have hit him in terms of his sins and he holds on to his innocence.²⁵ He says that God has taken away (חָסַר) his right (מִשְׁפָּט) (27:2; cf. NRSV), which implies that he charges him of injustice.²⁶ Yet he appeals to this same God that he may intervene and vindicate him (19:23-27; 23:3-9). Job concludes his defence by pronouncing a conditional self-curse, in which he lists several kinds of injustice and sin, and denies having done any of them. He is so convinced of being in the right that he wants to put his defence on his shoulder and wear it as a crown and thus approach the Almighty as a prince (Job 31).

In his answers from the storm (Job 38-41), God calls Job to account for his words in a very critical way. Nevertheless, contrary to what many Calvinistic and maybe also other evangelical Christians might expect, God never says that Job's misery can be accounted for in terms of his sins or his sinful nature. That God is critical of Job does not imply that he agrees with the friends! Actually, this need not surprise a careful reader of the Book of Job, for if God had agreed with the friends, he would have contradicted his own positive testimonies about Job in 1:8 and 2:3.

If God does not agree with the friends, what is the focus of his criticism on Job? The answer to this question can be found at the beginning of Job 40, where God formulates his reproaches vis-à-vis Job more specifically than anywhere else. Obviously, the main point is that Job wanted to justify himself at the expense of God's justice:

Would you discredit my justice?

Would you condemn me to justify yourself?
(40:8; cf. also 40:2).

In other words, Job had the right to maintain his innocence, but he was wrong in concluding that

given his innocence, God could only be unjust.

Since this is the specific point on which God criticises Job, one may conclude that Job's expression of regret in 40:3-5 and 42:1-6 concentrates on this point. It need not be taken as a more general declaration, in which he concedes his friends that they had rightly ascribed his disasters to his sins. It is illogical to assume that Job wanted to make such a statement, for God had not urged him to do so at all.

In Job 42:7-8 God says to Eliphaz and his friends: "you have not spoken of me what is right, as my servant Job has." After God's criticism on Job in Job 38-41 this comes as a surprise. How can God say that Job has spoken right of him? If one does not want to submit to the view that the Book of Job is made up of conflicting sources, one must accept that there is something paradoxical in these words of God. Apparently, God wants to emphasise that in spite of all the shortcomings of Job's speeches, he definitely prefers his way of speaking to that of the friends.

Why does God prefer Job's way of speaking about God? Job's friends thought that they knew enough about God's policy in ruling the world. They thought that they could explain what had happened to Job in terms of their theological insights. They refused to admit that the reality of Job's life conflicted with their view, although they failed to demonstrate the opposite. They held onto their theological system at the expense of the facts.

Job refused to justify God by sacrificing the facts of his life to a theological conviction, however respected it might be. He frankly formulated his critical questions and addressed them to his friends as well as to God himself. In doing so, he went too far when he charged God with injustice. Nevertheless, in Job 42:7-8 God makes it clear that he prefers Job's open, inquiring and critical attitude to a justification of his divine behaviour by means of a theological system that can only be maintained by not doing justice to the facts; a justification, which had, moreover, the effect that Job had to suffer even more instead of being helped.

The most important elements of Job's spirituality can now be summarised as follows:

1. Job was able to praise God even after he had lost everything, because he had always related his prosperity to God. He had trained himself in praising God in the times when things were going well.²⁷
2. When Job was unable to praise God for a

while, God did not condemn him for that, but allowed him time to come to grips with what had happened.

3. Job should not have accused God of injustice. Nevertheless, he behaved better than his friends in that he expressed his critical questions frankly, instead of explaining God's actions in terms of a fixed theological system, which in spite of all its orthodoxy, failed to do justice to the reality of his life.

5. Peter

In the New Testament, Jesus Christ himself is evidently the most outstanding model of spirituality. He exhorted his disciples to follow his example in various aspects of life, such as denying oneself and taking up one's cross (Mat 16:24) and serving each other (Mat 20:26-28; John 13:14-15), but also in matters which relate more specifically to spirituality as defined in this article, such as prayer (e.g. Luke 6:12 and 18:1). Nevertheless, as he was without sin, he was unique. Accordingly, he cannot be put on a par with Abraham, David, Job and Peter. For that reason his spirituality will be left out of consideration in this article.

Next to Jesus, the apostle Paul may be looked at as a model of spirituality. However, the New Testament presents so many data with respect to his life and theology that it is impossible to analyse them properly within the scope of this article. Therefore, the apostle Peter has been chosen instead of Paul.

Peter received the honour to be the rock on which Jesus would build his church (Mat 16:18). As such he can rightly be expected to be a model of spirituality. He is a model indeed in his confession of Jesus as the Christ (Mat 16:16). Besides, in his letters he has provided all Christians with a model to be followed. He exhorts them to set their hope on the grace brought by Jesus Christ (1 Pet 1:13), to fear God (1 Pet 2:17), to be alert and on their guard (1 Pet 5:8; 2 Pet 3:17) and to pay attention to the words of the prophets (2 Pet 1:19).

The Book of Acts provides some information on the role of prayer in Peter's life. Acts 3:1 records that Peter and John went up to the temple at the time of prayer, at three o'clock in the afternoon. This was probably their habit when they were in Jerusalem (cf. 2:46).²⁸ Peter's going up to the roof of Simon's house in Joppa at noon in order to pray (10:9) may also reflect a habit, but this is uncertain because noon is not known for being a set time for prayer.²⁹

Instead of elaborating on these points, the rest of this section will be devoted to a number of data from the gospels, from John's in particular. These will further be connected with elements from 1 Peter.

After Peter's confession of Jesus as the Christ, the Son of the living God, Jesus began to teach his disciples that he would suffer and die in Jerusalem and rise again on the third day. Peter took him aside and rebuked him (Mat 16:22; Mark 8:32). When Jesus said that Peter could not follow him now but would follow later, Peter asked: "Lord, why can't I follow you now?" He was so eager to follow his master that he affirmed that he was willing to lay down his life for him (John 13:36-37). That same night, the soldiers sent by the chief priests and the Pharisees came to Gethsemane to arrest Jesus. Peter tried to defend his master by drawing a sword and cutting off the ear of a servant of the high priest (John 18:10). Obviously, Peter loved Jesus so much that he could not accept his suffering and death, even though Jesus had said that that would be his way to glorification, resurrection and eternal life (cf. John 12:23-25; 17:1). When Jesus was about to be arrested, he acted spontaneously, as his heart dictated him. However, he overestimated his own capacities and only a few hours later, Jesus' prediction that he would disown him three times came true (John 13:38; 18:17, 25-27).

After his resurrection, Jesus asked Peter three times: "do you love me?" (John 21:15-17). Thus he reminded him of the vital importance of love for his relationship with the Lord Jesus. He also repeated his instruction to the effect that Peter had to follow him (21:19). That order fully agreed with Peter's own wish according to John 13:37, but Jesus pointed out that its implications would be different from what Peter had in mind:

I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go (21:18).³⁰

As an explanation, John adds that Jesus said this to indicate the kind of death by which Peter would glorify God (21:19). For Peter following Jesus implied that he had to glorify God by his death. At that time other people would decide what Peter had to do. He would love his master no less than when he was young but he would be quite different from the zealous soldier of John 13:37. He would no longer be an independent man, who decided

for himself to dedicate his life to his Lord and how to do that. According to Jesus, Peter would have to learn a different attitude. At the end of his life he would be more patient and less optimistic about his own capacities.

Peter's first letter demonstrates that he has taken this lesson to heart. In it, the apostle mentions suffering several times, pointing out that suffering is an inescapable element of Christian life (1 Pet 4:12). He urges his readers to follow Christ's example by accepting their suffering patiently (2:19-23; also 3:14, 17; 4:13-19). Moreover, he emphasises that Christians have to suffer before they can get a share in the glory which Christ has acquired for them (1:6-7; 4:13-14; 5:10; cf. also 5:1). So, in contrast with the time before Jesus' crucifixion, when he rejected his Lord's attitude as regards his suffering and death, he has now understood that glory must be preceded by suffering (see also 1:11).

Furthermore, Peter puts himself on a par with the elders of the congregation, as he addresses them as his fellow-elders (5:1). He exhorts them to be eager to serve. They should not be lording over those entrusted to them, but lead them as examples to the flock (5:2-3). This shows that Peter had learned the value of modesty. In perfect agreement with this, he admonishes all to clothe themselves with humility towards one another (5:5).

Summing up:

1. as a model of spirituality, Peter shows that love and zeal for the Lord Jesus are important and indispensable elements of true discipleship;
2. in the course of his life he had to learn that suffering is also an inescapable aspect of Christian life;
3. he likewise learned that zeal can only be fruitful if combined with patience, modesty and humility.

6. Conclusion

Abraham, David, Job and Peter were divergent characters and lived in different times and circumstances. Accordingly, when studying their spirituality, one finds different elements and aspects, as the summaries at the end of the sections above demonstrate. Nevertheless, the analysis has also brought to light some elements that are characteristic of more than one of these persons and that connect them with each other.

First, prayer obviously is an essential element

of evangelical spirituality. It may be disappointing, then, to discover that with the exception of David, the Bible does not tell much about the prayers of the models of spirituality studied in this article. Yet a remarkable aspect can be noted, namely the frankness which some of them (especially Abraham and Job) displayed in their prayers. God's answer to Job shows that one is not free to say to God everything that comes up in one's heart. However, other texts make it crystal-clear that God allows his people much freedom when they express what they are worrying about. In other words, he is like a real father, who loves to hear his children talking to him.

Second, humility distinguished David from Saul. Similarly, Peter exhorted all Christians to be humble. Job had to admit that as a mere human being he was not able to judge the way in which God ruled over his life and over the whole world. Abraham confessed that he was "but dust and ashes." Evidently, humility must be an outstanding feature of every spirituality that sets great store by the name "evangelical."

Third, each of these models of spirituality had shortcomings and weaknesses. In most cases, God did not blame them for that. He allowed them much time to learn what is involved in living with him and to train their spiritual life. This applies especially to David and Peter, but also to Abraham and Job. They could become models of spirituality only thanks to a long process of stumbling, falling and rising up, on the basis of God's grace and forgiveness.

It goes without saying that if other models had been selected from the Bible, the outcome might have been different. Yet it can be claimed that the aspects and elements just mentioned, which can be found in two or more of the models studied above, should be integrated in any genuine evangelical spirituality.

Rev. Professor Gert Kwakkel PhD teaches Old Testament at the Theological University of the Gereformeerde Kerken in Nederland (Vrijgemaakt) in Kampen, The Netherlands.

Notes

- 1 Cf. A. L. Th. de Bruijne, "Ethiek en spiritualiteit", in *Gereformeerde theologie vandaag: Oriëntatie en verantwoording* (ed. A. L. Th. de Bruijne; TU-Bezziningsreeks 4; Barneveld: De Vuurbaak, 2004) 103-106.

- 2 Throughout this paper I have used the more familiar name Abraham and not Abram, the name he had before God changed his name according to Gen 17:5.
- 3 As a rule, quotations from Scripture in English translation have been taken from NIV.
- 4 On Gen 15:1-6, see G. Kwakkel, *De gerechtigheid van Abram: Exegese van Genesis 15:6* (Kamper Bijdragen 35; Barneveld: De Vuurbaak, 1996).
- 5 Cf. e.g. Lev 9:24; Num 16:22; Josh 7:6; Judg 13:20; 1 Sam 25:23; Ezek 1:28; 1 Chron 21:16.
- 6 As against Claus Westermann, *Genesis* (BKAT 1/1-3; Neukirchen-Vluyn: Neukirchener Verlag, 1974-1982) 2:323. Westermann rightly emphasises that obedience figures more prominently in Gen 17 than faith, but it seems doubtful whether this chapter (which Westermann, traditionally, attributes to P) should be contrasted with the description of Abraham as the father of faith in Gen 15:1-6, as Westermann does.
- 7 See Mat 22:43; Acts 1:16; 2:30; 4:25; Heb 4:7.
- 8 Note that the story of David's adultery with Bathsheba and the murder of Uriah does not recur in 1 Chronicles.
- 9 See 1 Sam 23:2-5, 9-13; 30:7-8; 2 Sam 2:1-2; 5:17-25; also 1 Sam 22:5-6.
- 10 See 1 Sam 23:24-29; 27; 2 Sam 1:15; 4:12; 6:1-2; 8:1-14; 10:7, 17; 11:1; 15:14; 20:1-6.
- 11 Contrast David's fear expressed in 1 Sam 27:1 with 24:20; 25:29; 26:24.
- 12 Overviews of David's life that are much more critical than the above can be found in recent biographies, such as Steven L. McKenzie, *King David: A Biography* (Oxford: Oxford University Press, 2000) and Baruch Halpern, *David's Secret Demons: Messiah, Murderer, Traitor, King* (Grand Rapids: Eerdmans, 2001). These biographies do not intend to represent the biblical view of David. Instead, they prefer to read the biblical account "against the grain" (McKenzie, 45) or to imagine the events "from a political and ideological position opposite that of the text" (Halpern, xv). Yet they may be helpful for those who want to study David's life from the perspective of the Books of Samuel in some respects. First, they oblige one to read the texts very carefully and to avoid the pitfall of overlooking negative aspects of David's behaviour or of interpreting his actions too positively. Second, they show how delicate David's position often was, as the appearances were against him at several occasions (see e.g. 1 Sam 22:2; 2 Sam 3:13-14; 16:8; 21:8-9).
- 13 Note that the same verb חרה is used for both God's reaction in 2 Sam 6:7 and David's reaction in 6:8 (although there is a minor difference in that חרף does not recur in 6:8).
- 14 David's decision not to take the ark with him when he fled from Absalom (2 Sam 15:25-26) also shows that he had learned the right attitude towards the

- ark.
- 15 Cf. also 1 Sam 10:8. On the relationship between 10:8 and 13:1-15, see V. Philips Long, *The Art of Biblical History* (Foundations of Contemporary Interpretation 5; Grand Rapids: Zondervan, 1994) 205-218.
 - 16 For David's humility, also see 2 Sam 7:18; 22:28.
 - 17 Hebrew בָּרַךְ Piel "to bless," here euphemistic for "to curse," as in 1 Kgs 21:10, 13; Ps 10:3; Job 1:11; 2:5, 9; cf. *HAL*, 153b.
 - 18 David J. A. Clines, *Job 1-20* (WBC 17; Dallas: Word Books, 1989) 15; Ellen van Wolde, "A Text-Semantic Study of the Hebrew Bible, Illustrated with Noah and Job", *JBL* 113 (1994) 31-32.
 - 19 Ellen van Wolde, Meneer en *Mevrouw Job: Job in gesprek met zijn vrouw, zijn vrienden en God* (Baarn: Ten Have, 1991) 24-26.
 - 20 Cf. Clines, *Job 1-20*, 39.
 - 21 See e.g. Pss 10:1; 22:2; 42:10; 44:24-25; 88:15.
 - 22 Cf. Clines, *Job 1-20*, 54: "It is rather some kind of trustfulness that God knows what he is doing."
 - 23 For a refutation of the view that the phrase "Job did not sin with his lips" implies that he did sin in his heart, see Clines, *Job 1-20*, 55.
 - 24 See e.g. Job 4:7-8; 11:6, 13-15; 22:5-11; 34:10-11; 36:6-7.
 - 25 See Job 7:20-21; 9:21-22; 10:7; 23:10-12; 27:5-6.
 - 26 Cf. also Job 9; 19:6-7; 30:20.
 - 27 The same idea can be found in Eccl 12:1.
 - 28 The imperfect ἀνεβαῖνον in 3:1 may be taken in this sense; thus e.g. Simon J. Kistemaker, *Exposition of the Acts of the Apostles* (New Testament Commentary; Grand Rapids: Baker, 1990) 120. However, it seems just as probable that it pictures the scene of Peter and John going up to the temple, which was interrupted by the action of the crippled man (v. 3).
 - 29 Kistemaker, *Exposition*, 376, infers from Ps 55:18 (EV 55:17) and Dan 6:11 (EV 6:10) that morning, noon and evening were the times of private prayer in Israel, but his argument is inconclusive; cf. also F. F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary* (3rd ed.; Grand Rapids: Eerdmans: 1990) 254.
 - 30 Perhaps Peter alludes to these words of Jesus in 2 Pet 1:14; cf. P. H. R. van Houwelingen, *2 Petrus en Judas: Testament in tweevoud* (Commentaar op het Nieuwe Testament; Kampen: Kok, 1993) 43-44.

The Unique and Universal Christ Jesus in a Plural World

Michael Nazir Ali

These days there are tremendous pressures on Christians to conform to a libertarian vision of a multi-faith society where no one makes truth-claims about their faith. In such a situation, Christians need to think afresh about the uniqueness and universality of Jesus Christ and what this might mean in today's plural world.

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A Plea for Pietism

Stanislav Pietak

SUMMARY

This article argues that Pietism is the best form of evangelical spirituality. The biblical and historical roots of Pie-

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tism are discussed and some well-known Pietists (Spener, Francke) are introduced as well as some Czech representatives.

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RÉSUMÉ

L'auteur soutient que le piétisme est la meilleure forme de spiritualité évangélique. Il traite des racines bibliques

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et historiques du piétisme, considère des figures bien connues du piétisme (Spener, Francke), ainsi que quelques représentants tchèques de ce mouvement.

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ZUSAMMENFASSUNG

Dieser Artikel argumentiert, dass der Pietismus die beste Form evangelikaler Spiritualität ist. Die biblischen und

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historischen Wurzeln des Pietismus werden diskutiert und einige bekannte Pietisten (Spener, Francke) sowie einige tschechischen Repräsentanten werden vorgestellt.

* * * *

Today's evangelical movement flows out of the Reformation and several later revival movements. We find the roots of evangelical spirituality in Scripture, and every age of the church has left us precious legacies. If we take Britain as an example, we can first of all learn from the Celtic mission and the current revival of its theology and spirituality.¹ Later, writes Patrick Johnstone,

Britain has had such century after century – through Wycliffe in the fifteenth century, the Reformation in the sixteenth, the Puritans in the seventeenth, the Wesley-Whitefield revival in the eighteenth and the Evangelical Revival of the mid-nineteenth.

And it is still going on:

The effects of the Welsh and Pentecostal Revivals at the beginning of the last century continue to reverberate around the world to this day.²

Similar movements can be observed in many other countries – Scandinavia, Germany, the USA. During the last hundred years there have been many significant revivals.

My thesis is that Pietism represents one of the most important roots of the evangelical movement. Pietism has many shapes and the present article can only provide a brief introduction. When we emphasize the suffix *-ism* in the word Pietism, we can see both the strengths and the weaknesses of this movement. However, when we stress its core interest, *pietas*, a Latin word meaning piety, devotion (to God), then we find that it has to be a key feature of all Christian life.

From the history of Pietism

Let us take notice of some points in the history of Pietism. The Reformation in the sixteenth century put special emphasis on the Holy Scripture and made *sola scriptura*, the Scriptures alone, a key principle. Yet the great spiritual movement initiated by the Reformation comprised both teaching based on the Bible and pious spirituality. Martin Luther reminded his students and pastors of the principle that a theologian only becomes a theologian by practicing *oratio* (prayer), *meditatio* (devotion

led by God's Word and Holy Spirit) and *tentatio* (temptation, examination on faith). Luther himself prayed three or more hours a day.³

Jan Amos Komenský (Comenius, 1592-1670), the last bishop of the old Brethren Church (Moravian Church or Unitas Fratrum) in Moravia (now the Czech Republik) wrote a wonderful book on the *praxis pietatis* in which he gives guidance on how to live with God. This was still before the beginning of Pietism proper. However, later in the seventeenth century the Reformation movement got stuck in doctrinal disputes while the life of faith of the believers was under attack for many reasons, one of which was the Thirty Years War 1618-1648 which nearly annihilated the Moravian Church.⁴

At that time Jakob Phillip Spener grew up.⁵ He was born in 1635 in Rappoltswiler (Elsas) and died in 1705. In his youth he was strongly influenced by Johann Arndt,⁶ the author of *Paradies-gärtlein aller christlichen Tugenden* (Garden of Paradise, 1612). Spener visited Johann Buxtorf the Younger (1599-1664)⁷ in Basel in 1659, to improve his knowledge of Hebrew and rabbinic literature. Buxtorf was convinced of the verbal inspiration of the Bible and Spener accepted this teaching too. In this way he and his followers, the Pietists, had great respect for the Bible as the Word of God.

Spener's ideas

Spener was a gifted theologian and pastor who became senior pastor in Frankfurt am Main (1666), then preacher at the royal court in Dresden (1686) and later propst (vice-bishop) in Berlin. Orthodox critics regarded as questionable his teaching about new birth, justification, holiness and eschatology.

As a young pastor in Frankfurt am Main, Spener encouraged people to deepen their spiritual lives. He set up small groups, the so-called *collegia pietatis*, in which believers prayed and studied the Bible together. His enemies used to say that these *collegia pietatis* were *ecclesiola in ecclesia*, unwanted factions within the Church, but these groups were in reality living cells of the growing church.

In the year 1675, Spener published *Pia Desideria* (Pious Wishes). This small book became a programme of the pietistic movement. It comprises six particular principles:

1. Use the Word of God in order to deepen your personal devotional life.
2. Encourage all believers to truly become the

common priesthood, the priesthood of all believers as mentioned in 1 Peter 2:5 and Revelation 1:6; 5:10.

3. Cultivate the love of the brethren, not only their intellectual knowledge of the Christian faith.
4. Lead religious disputes only in order that you might win the heart of somebody, but never hurt them with arguments.
5. Educate every pastor both in theological knowledge and in devotional life.
6. Make every effort in your preaching to instruct Christians on the subject of faith and its fruit.

Among his most important followers are August Hermann Francke (1663-1727), who established the training and mission centre in Halle,⁸ and Nicolaus Ludwig von Zinzendorf (1700-1760),⁹ who provided refuge for Moravian Brethren in Herrnhut. Francke particularly joined spirituality and practical activity. He prepared many projects for the royal court, for example the resurgence of business and the building of channels and harbours. He established orphanages, a pedagogical publishing house, a drugstore and other institutions. His Collegium Orientale (1702) and later Biblical Institute led to missionary contacts with North America, China, Russia and other countries. In the years 1704-1705, some 3000 students from all over Europe studied at the University of Halle thanks to Francke's attractiveness.

In the second part of this paper I will draw on the thinking of these great Pietists, Spener and Francke, for the church today.

Pietas in Scripture

The apostle Paul often uses the expressions *in Christ* and *in Christ Jesus* to describe the Christian life; for example:

Therefore, there is now no condemnation for those who are in Christ Jesus (ἐν Χριστῷ Ἰησοῦ), because through Christ Jesus (ἐν Χριστῷ Ἰησοῦ) the law of the Spirit of life set me free from the law of sin and death. (Romans 8:1-2, NIV)

But the life *in Christ* is not just a private affair, it includes both holiness and service and it lasts for ever, as we can see in other NT authors as well:

Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. (James 1:27)

And this is the testimony: God has given us eternal life, and this life is in his Son. (1 John 5:11)

This life is a gift of the God's grace which also produces the fruit of the Spirit (Galatians 5:22-23). The life in Christ is a continuous process which begins with the new birth (1 Peter 1:3-4). Jesus says that the most important aspect of the spiritual life are the fruits, not words:

Not everyone who calls me their Lord will get into the kingdom of heaven. Only the ones who obey my Father in heaven will get in. On the day of judgment many will call me their Lord. They will say, 'We preached in your name, and in your name we forced out demons and worked many miracles.' But I will tell them, 'I will have nothing to do with you! Get out of my sight, you evil people!' (Matthew 7:21-23, CEV)

And following parable about two builders is equally practical:

Anyone who hears and obeys these teachings of mine is like a wise person who built a house on solid rock. (Matthew 7:24)

Pietas in life of the Church

Francis Schaeffer argues that in order to maintain the power of orthodox evangelicalism it is necessary to keep three rules:

1. It is necessary clearly to maintain the teaching of the traditional Christianity.
2. Always have an honest answer on every honest question.
3. Every single person and the church as a whole must show that the Lord exists.¹⁰

At the same time it is necessary for the church to proclaim the truth plainly, to assume a definite attitude against untruth and to demonstrate love. These things cannot always be held together easily!

The key doctrine of traditional Christianity is its teaching about the crucified, resurrected and glorified Christ. The cross of Christ is the strongest motivation for all servants to be devoted in ministry. John Stott illustrates how a Christian community can be comprehensively stimulated by the cross and uses an example of the Moravian Brethren:

The Moravians' stress was on Christianity as a religion of the cross and of the heart... Fruits of their life under the cross of Christ were visible. First, they were certainly a community of celeb-

ration. They were great singers, and the focus of their worship at Herrnhut was Christ crucified... Their emphasis on the cross brought them to genuine humility and penitence.

The cross of Christ stimulates followers of Jesus in mission as well. Stott continues:

But the Moravians are best known as a missionary movement. While still a schoolboy, Zinzendorf founded "the Order of the Grain of Mustard Seed", and he never lost his missionary zeal. Again, it was the cross which stimulated him and his followers to this expression of self-giving love. Between 1732 and 1736 Moravian missions were founded in the Caribbean, Greenland, Kapland, North and South America, and South Africa, while later they brought missionary work in Labrador, among Australian aboriginals and on the Tibetan border.¹¹

Evangelical Churches and movements significantly stress mission and evangelisation as a direct consequence of their theology. The church is well-founded if it fulfils the Great Commission, for the Lord is God of mission. Writing about the imperative of mission, Pavel Černý summarizes his argument as follows:

Unfortunately, unclear theological understanding of Christology moved the ecumenical movement back and the demise of evangelism has deepened.... Christ's work of salvation is the real foundation and imperative of mission.¹²

An example from former Czechoslovakia

After the Second World War, pastor Vladislav Santarius (1915-1989) formulated principles of The Inner Mission in Czechoslovakia. In his booklet *Several simple essays on problems in the Church of Christ in the New Testament* (*Parę skromnych uwag do problematyki Kościoła Chrystusowego w Nowym Testamencie*)¹³ he develops twelve key principles:

Three general principles of the church:

1. We believe in the triune, eternal, personal Lord God: Father, Son and Holy Spirit.
2. We believe that the Lord God is Creator and Lord of humanity and of every creature; therefore honour and glory belong only to Him.
3. We believe that God created humankind from the dust. Because God breathed an immortal spirit into him, man is God's unique creation on the earth, responsible to God and called to

eternal life.

Three principles of the Reformation:

4. We believe that salvation does not depend on human merits. It is a gift of God's mercy in Jesus Christ through his blood sacrifice on Golgotha. Humanity receives the gift of justification and salvation by faith.
5. We believe that the Holy Spirit called Christ's church into life, not as a human organization but as the living organism of Christ's body. Therefore it is the Holy Spirit who makes decisions about her activities, not people.
6. We believe that the Scripture of Old and New Testament is fundamental and the only norm of activity in Christ's church. Every human decision must be in agreement with the Scripture.

Another six principles from the New Testament, which are nowadays often neglected in traditional churches:

7. We believe that Jesus Christ is 100% needed today as well as 100% sufficient for the salvation of every person. There is nothing to add.
8. We believe that Jesus Christ changes humans into a new creation of God through the Holy Spirit. This is the miracle of being born again. The primary mission of Christ's church is evangelization, to lead every person to Jesus Christ. This is the biblical way of salvation.
9. We believe that the lives of people who are born again in Christ are filled with love that is manifested by action, not by empty, pious words. Diaconal service to the needy is the second important mission of Christ's church. This is the biblical way of life.
10. We believe that Holy Spirit carries out the programme of Jesus Christ on earth. The Holy Spirit is not a toy. He leads humans toward Jesus, He changes them through new birth in Jesus and He equips them to serve and glorify Jesus. Christ's church was established by the Holy Spirit and lives by his power.
11. We believe that the priesthood of all believers is the only form for activity in Christ's church. This is connected to the practical activities of every regenerate person and all God's people. Division into laity and clergy causes great dysfunction...
12. We believe that the most beautiful perspective of Christ's church was and is the second

coming of Jesus Christ as the main point of biblical eschatology. This joyous hope must penetrate the life and work of Christ's church!

The teaching based on these principles called out a significant movement which influenced evangelical churches in former Czechoslovakia and Poland during the Communist rule. The emphasis on the common priesthood helped many congregations to survive the hard times of the communist oppression.

The contribution of Pietism

I sum up the contribution of Pietism to evangelical Christianity. It is its emphasis on a personal relationship with the Lord which begins with conversion (new birth) and is followed by discipleship of Jesus Christ and bearing the fruit of the Holy Spirit. Pietism accepts faith both as teaching and as a style of life. With the Reformation, it emphasizes God's initiative of grace, the tragedy of sin and the necessity of salvation in Christ. It endorses the mottos of the Reformation: *solus Christus, sola fide, sola gratia, sola redemptione Christi, and sola Scriptura*. Hence it follows that there is stress on the following things:

1. Following Jesus Christ in the daily life which begins with the new birth by the Holy Spirit and carries on with discipleship in Christ.
2. The Holy Scripture as the rule of faith and the norm of life, its regular study in private life and in small cells of spiritual growth, and an active life of prayer.
3. The common priesthood of believers, that means an active faith demonstrated in witness by words and deeds in family life, in the *koinonia* of the church, in society by charity (*diakonia*) and in mission.

Pietism is a strong call to build the personal relation to Jesus Christ. Thomas Wang, International Director of the Lausanne Committee for World Evangelization, wrote just before Lausanne II:

We are all busy preaching, speaking, teaching, researching, writing, publishing, broadcasting and telecasting. But are we listening? Has our frantic way of life made our relation to God a one-way street?... Perhaps we should all come before the Lord like young prophet Samuel did and say to God, 'Speak Lord, for thy servant is listening'.¹⁴

Dr. Stanislav Pietak (1946) studied in Bratislava and Warsaw and taught in Ostrava (Cz). From 2007 he is bishop of the Silesian Evangelical Church in the Czech Republic.

Notes

- 1 See e.g. Elizabeth Culling, *What is Celtic Christianity?* (Bramcote: Grove Books, 1993); Esther De Waal, *A world made whole: the rediscovery of the Celtic tradition* (London: Fount, 1991); Thomas O'Loughlin, *Journeys on the edges: the Celtic tradition* (Maryknoll, N.Y.: Orbis, 2000).
- 2 Patrick Johnstone, "The Church is bigger than you think", in Ralph D. Winter and Steven C. Hawthorne, *Perspectives on the World Christian Movement. A reader* (Third ed., Pasadena: William Carey Library / Carlisle: Paternoster, 1999) 215.
- 3 On Luther see Thomas Kaufmann, *Martin Luther* (München: Beck, 2006).
- 4 See further Vladimír J. Dvůrák & Jan B. Lášek (eds.), *Comenius als Theologe* (Prag: Nadace Comenius, 1998) and Klaus Gossmann (ed.), *Jan Amos Comenius 1592- 1992: theologische und pädagogische Deutungen* (Gütersloh: Mohn, 1992).
- 5 For a modern assessment see Martin Brecht & Friedrich de Boor (Hrsg.), Philipp Jakob Spener (Pietismus und Neuzeit Band 12; Göttingen: Vandenhoeck & Ruprecht, 1986); Wolfgang Bromme u. a., *Nicht nur fromme Wünsche. Philipp Jakob Spener neu entdeckt* (Frankfurt, Spener Verlag, 2000).
- 6 See Hans Schneider (Hrsg.), *Der fremde Arndt. Studien zu Leben, Werk und Wirkung Johann Arndts (1555-1621)* (Göttingen: Vandenhoeck & Ruprecht, 2006), reviewed by Klaus vom Orde in *Jahrbuch für evangelikale Theologie* 21 (2007) 400-404; Jürg Buchegger-Müller, "Johann Arndts 'Wahres Christentum' und die Erneuerung des Menschen", *Jahrbuch für evangelikale Theologie* 20 (2006) 59-81. [Ed.: See also the review of Arndt's *Vier Bücher vom wahren Christentum* later in this issue.]
- 7 Stephen G. Burnett, *From Christian Hebraism to Jewish studies: Johannes Buxtorf (1564-1629) and Hebrew learning in the seventeenth century* (Leiden: Brill, 1996).
- 8 Helmut Obst, August Hermann Francke und die Franckeschen Stiftungen in Halle (Göttingen: Vandenhoeck & Ruprecht, 2002).
- 9 Arthur J. Freeman, *An ecumenical theology of the heart: the theology of Count Nicholas Ludwig von Zinzendorf* (Bethlehem PA: Moravian Church in America, 1998).
- 10 Francis A. Schaeffer, *Těn, který je skutečností* [translation by A. Koželuhová of *The God Who Is There*, London: Hodder and Stoughton, 1968] (Praha: EELAC, 1994) 158.
- 11 John R.R. Stott, *The Cross of Christ* (Leicester: IVP, 1986) 294.
- 12 Pavel Cerný, *Kristovo dílo spasy jako základ a imperativ misie: Aktivita Svetové rady církvi [Christ's Work of Salvation as a Foundation and Imperative for Mission Activities of the World Council of Churches]* (Brno: L. Marek, 2006) 253, 254; this book has a summary in English.
- 13 Originally Polish: Vladislav Santarius, *Parę skromnych uwag do problematyki Kościoła Chrystusowego w Nowym Testamencie* (Samizdat, 1980). Summarised by Stanislav Pietak as, "Theological emphases in the booklet, 'Several simple essays on problems in the Church of Christ in The New Testament'" in Karel Říman, *Lord, You have called... Vladislav Santarius – God's Work Through His Life and Ministry* (transl. by Marek Říčan from the Czech orig. *Pane, Ty jsi povolal... Vladislav Santarius – Boží dílo skrze jeho život a službu*; Český Těšín: Slezská církev evangelická a. v., 2004) 126-127.
- 14 Thomas Wang, "By the year 2000: Is God trying to tell us something?" in *idem*, *Countdown to AD 2000. The official compendium of the global consultation on world evangelization by AD 2000 and beyond*, Singapore, January 5-8, 1989 (Pasadena: AD 2000 Movement, 1989) xx.

Recovering Evangelical Spirituality

Ian Randall

RÉSUMÉ

L'auteur offre ici quelques perspectives historiques sur la spiritualité évangélique et des réflexions sur ce que cela peut apporter à l'Église d'aujourd'hui. Lorsqu'on parle de retrouver une spiritualité évangélique, on présuppose qu'une perte est intervenue. Les études sur la spiritualité évangélique abondent ces dernières années. L'auteur soutient que, pour retrouver la spiritualité évangélique, il faut réaffirmer et se réapproprier les quatre caractéristiques mises en avant par David Bebbington. Il pense que le mouvement évangélique est un courant spécifique de la spiritualité chrétienne et que « l'expérience vécue » lui est essentielle. Le premier aspect est la conversion par laquelle, pour reprendre une expression des Frères moraves, Christ « touche le cœur avec puissance » : il s'agit de redécouvrir ce qu'est une vie affectée en profondeur par une rencontre avec Christ puis une relation continuelle avec lui. Vient ensuite le rapport à la Bible : « connaître Sa Parole » comme on disait dans l'Unité des Frères. La foi évangélique insiste sur la mise en pratique de l'enseignement biblique et sur l'obéissance. Il est besoin ici aussi d'y revenir. Troisièmement, la croix : « unis au Sauveur » comme disait Spurgeon. Pour bon nombre d'évangéliques, cela impliquait de s'attendre à

rencontrer Christ lors de la participation à la cène. Les frères Wesley ont publié des *Hymnes pour le repas du Seigneur*, comprenant des cantiques mettant en valeur la signification profonde de la cène et destinés à nourrir l'expérience spirituelle. Enfin, l'engagement missionnaire a aussi été un point crucial pour les évangéliques. Les Frères moraves ont exercé une grande influence sur William Carey et sur bien des chrétiens, avec pour résultat la création de la Société Missionnaire Baptiste en 1792. Par la suite, un responsable baptiste, John Rippon, parlait de la mission en termes « œcuméniques » réservant ses mots les plus enthousiastes pour son appréciation des Frères moraves, dont le ministère visait à « humaniser et christianiser le monde ». L'œuvre missionnaire demeure aujourd'hui indissociable du message de la croix et d'une vie, à la fois individuelle et communautaire, qui découle de la communion avec le Seigneur crucifié et ressuscité. En dernier lieu, l'auteur aborde la question du culte. Derek Tidball a montré que les chants des années 70 véhiculaient de manière excessive une théologie triomphaliste de la gloire et de la victoire, mais qu'on est ensuite revenu à « un meilleur équilibre tenant compte du thème néotestamentaire de la mort et de la résurrection avec Christ ». L'auteur plaide ici pour un retour à un culte bien plus riche.

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SUMMARY

This study offers some historical reflections on evangelical spirituality and how this relates to the situation of the contemporary Church. In speaking about a 'recovery' of evangelical spirituality, the implication is that something has been lost. Significant work on evangelical spirituality has been done in recent years. This study argues that the recovery of evangelical spirituality requires re-assessment and re-appropriation of the four distinctive set out by David Bebbington. The view taken here is that evangelicalism is a specific stream of Christian spirituality, to do with 'lived experience'. The first aspect examined is conversion, in which – to quote from the Moravians – Christ 'approaches the heart with his power'. The study suggests that there is a need in much of the Church for recovery of a deeper experience of Christ: the recovery of the concept of a life deeply impacted by the encounter

– and ongoing encounters – with Christ. The next section looks at the Bible – 'to know His word', as the Unity of the Brethren said. The evangelical faith has been marked by a stress on practical application of Bible teaching and on obedience. Here again, recovery is needed. The third aspect is the cross, 'united to the Saviour', as C.H. Spurgeon put it. This emphasis has meant that a number of evangelicals have had an expectation of encountering Christ in the Lord's Supper. The Wesleys published *Hymns on the Lord's Supper* which includes hymns that convey the depths of the eucharist and are intended to nourish spiritual experience. Active involvement in mission has also been crucial for evangelicals. The Moravians had a powerful influence on William Carey and on thinking that led to the formation in 1792 of the Baptist Missionary Society. Mission today cannot be separated from the message of the cross and a life – both individual and communal – marked by fellowship with the crucified

and risen Lord. Finally this study looks at the recovery of worship. Derek Tidball argues that the new hymnody of the 1970s saw an 'excessive preoccupation with a theology of glory, victory and triumphalism' but that this gave

way to 'a better balance that mirrors the dying-and-rising motifs of New Testament Christianity'. This study calls for the recovery of full-orbed worship.

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ZUSAMMENFASSUNG

Diese Untersuchung bietet einige historische Überlegungen zur evangelikalen Spiritualität und in welcher Beziehung diese zur Situation der zeitgenössischen Kirche steht. Mit der Rede von der „Wiedergewinnung“ der evangelikalen Spiritualität wird impliziert, dass etwas verloren gegangen ist. Die letzten Jahre haben zunehmend bedeutende Arbeiten zur evangelikalen Spiritualität gesehen. Die Untersuchung argumentiert, dass die Wiedergewinnung der evangelikalen Spiritualität eine Neubewertung und Neuaneignung der vier Charakteristika erfordert, die David Bebbington dargelegt hat. Die hier vertretene Sicht lautet, dass der Evangelikalismus ein spezifischer Strang christlicher Spiritualität ist, der mit „gelebter Erfahrung“ zu tun hat. Der erste untersuchte Aspekt ist die Bekehrung, in der – um die Herrnhuter zu zitieren – Christus „mit seiner Macht das Herz erreicht“. Die Untersuchung zeigt an, dass in einem Großteil der Kirche Bedarf für die Wiedergewinnung einer tieferen Erfahrung Christi besteht: die Wiedergewinnung des Konzeptes eines Lebens, das zutiefst von der Begegnung – und wiederholten Begegnungen – mit Christus beeinflusst ist. Der nächste Abschnitt widmet sich der Bibel – „um sein Wort zu kennen“, wie die Böhmisches Brüder sagten. Der evangelikale Glaube ist von einer Betonung auf die praktische Anwendung der biblischen Lehre und auf Gehorsam geprägt. Auch hier ist eine Wiedergewinnung vonnöten. Der dritte Aspekt ist das Kreuz,

„vereint mit dem Retter“, wie es C. H. Spurgeon ausdrückte. Diese Betonung hat bedeutet, dass ein Teil der Evangelikalen die Erwartung hatte, Christus im Abendmahl zu begegnen. Die Wesley-Brüder veröffentlichten *Hymns on the Lord's Supper* (Choräle zum Abendmahl), mit Chorälen, die die Tiefen der Eucharistie ausdrücken und dazu gedacht sind, spiritueller Erfahrung Nahrung zu geben. Aktive Teilnahme an der Mission war ebenfalls entscheidend wichtig für Evangelikale. Die Herrnhuter hatten großen Einfluss auf William Carey und auf das Denken, das zur Gründung der Baptist Missionary Society im Jahre 1792 führte. Später reservierte John Rippon, ein führender Baptist, der im „ökumenischen“ Sinne von Mission sprach, seine überschwänglichsten Worte für die Herrnhuter, deren Dienst konzipiert war, „die Welt zu humanisieren und zu christianisieren“. Mission kann heute nicht von der Botschaft vom Kreuz und von einem individuellen und gemeinschaftlichen Leben der Gemeinschaft mit dem gekreuzigten und auferstandenen Herrn getrennt werden. Abschließend widmet sich diese Untersuchung der Wiedergewinnung der Anbetung. Derek Tidball argumentiert, dass sich die neuen Lieder der 1970er Jahre „übermäßig mit einer Theologie der Herrlichkeit, des Sieges und des Triumphalismus befassen“, doch dass dies „einer größeren Ausgeglichenheit“ die Vorfahrt gewährte, „die die Motive des Sterbens und Auferstehens der neutestamentlichen Christenheit widerspiegeln“. Die Untersuchung fordert die Wiedergewinnung einer umfassenden Anbetung.

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In this study I want to offer some historical reflections on evangelical spirituality which I hope relate to the contemporary Church. The world-wide evangelical movement was shaped in the eighteenth century by European Continental Pietism, by the Evangelical Revival in Britain and by the Great Awakening in America. David Bebbington describes how the decade beginning in 1734 'witnessed in the English-speaking world a more important development than any other, before or after, in the history of Protestant Christianity: the emergence of the movement that became Evangelicalism'.¹ This movement had strong links with earlier English Puritanism. Bebbington argues, however, that the most Puritans tended to take the view that assurance of personal salvation was the

fruit of spiritual struggle, whereas the evangelicals, by contrast, 'believed it to be general, normally given at conversion and the result of simple acceptance of the gift of God'.²

The transnational nature of the evangelical movement from the eighteenth century onwards has been increasingly recognised. 'I look upon all the world', John Wesley famously stated, 'as my parish'.³ In this Wesley drew from the thinking of a gifted German nobleman, Nicholas Ludwig von Zinzendorf, who became the creative leader of the Renewed Unity of the Brethren (more commonly known later as the Moravians or the Moravian Church) and who wrote in 1738 about the task of going out 'to all the peoples of the world'.⁴ The writings of Jonathan Edwards, America's most notable

theologian,⁵ helped to spread carefully enunciated evangelical views in the eighteenth century and beyond.⁶ In the twentieth century the international growth of evangelicalism continued. There has also been a significant re-shaping of aspects of evangelical experience in the period since the early twentieth century, due to the massive influence of the Pentecostal and charismatic movements, with their emphasis on the power and gifts of the Holy Spirit. The international Pentecostal community, to a large extent a sub-set of evangelicalism, has seen phenomenal numerical growth since its beginnings about a century ago.⁷

Studies of evangelicalism over the past few years have generally aligned themselves with the argument advanced by Bebbington that evangelicalism can be seen as a movement comprising all those who stress conversion, the Bible, the cross, and activism.⁸ I will follow this approach, although I will also add an examination of worship. In my exploration of the recovery of this strand of spirituality I am also using an analytical framework in which spirituality is seen as concerned with the conjunction of theology, communion with God and practical Christianity.⁹ Another way of thinking about this is to speak of a holistic spirituality involving head, heart and hands.¹⁰ In speaking about 'recovery', the implication is that something has been lost. I am not going to analyse in detail what might have been lost but I will rather explore the evangelical tradition in a way that could indicate ways in which the contemporary Church can draw more fully from the best of the tradition.

Significant work on evangelical spirituality has been increasing in recent years. From North America the writings of Richard Foster, Dallas Willard and Eugene Peterson have been widely read, and Alister McGrath's contribution to this area, as a British evangelical, has been important.¹¹ By 2000, McGrath could write that although resistance still remained within sections of evangelicalism to the word 'spirituality', it had 'gained virtually universal acceptance as the best means of designating the group of spiritual disciplines that focus on deepening the believer's relationship with God and enhancing the life of the Spirit'.¹² McGrath has spoken in a very personal way of how his own faith became 'far too academic'. He has described painful lessons he learned.¹³ Timothy George, in *For all the Saints: Evangelical Theology and Christian Spirituality* (2003), talks about a 'deadly divorce' between theology and spirituality that has arisen in part because two realities, justification by faith

alone and union with Christ, have not been seen as indissolubly bound together. They are bound together, he insists, in the cross.¹⁴

I want to argue that the recovery of evangelical spirituality requires a re-assessment and re-appropriation of the four distinctives. My position is that evangelicalism is a specific stream of Christian spirituality, since Bebbington's four aspects are not doctrinal formulations but have to do with 'lived experience', and I consider that 'recovery' is not, therefore, primarily about achieving more orthodox expressions of theology within the life of the Church – although such convictions are crucially important. Bebbington emphasises the significance for evangelical spiritual identity of 'assurance' – which is clearly experiential.¹⁵ The heart of evangelical spirituality, I have argued, is a personal relationship with Christ.¹⁶ However, this is worked out within a theological framework and in concrete ways. Eugene Peterson suggests that the spirituality that Jesus offers is 'difficult, obedient and self-sacrificing'.¹⁷ If so, attempts at serious engagement are not going to be easy.

Conversion: Christ 'approaches the heart with his power'

The outworking of this kind of evangelical spirituality means, firstly, the experience of conversion to Christ. John Wesley, who shaped much early evangelical thinking in the English-speaking world, recorded in his diary for 24 May 1738 the following words, which were to become among the most famous in the story of Christian experience:

In the evening I went very unwillingly to a society in Aldersgate Street [in the city of London], where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death...I then testified openly to all there what I now first felt in my heart.¹⁸

This account, describing as it does how John Wesley came to a point of personal reliance on God's grace and Christ's work on the cross for salvation, later came to be seen as a description of a typical experience of evangelical conversion, although I see it rather as an expression of assurance of salvation.¹⁹

Wesley had previously, when challenged by a question from the Moravian Bishop, August Spangenberg (Professor at Jena University in Germany), 'Does the Spirit of God bear witness with your spirit that you are a child of God?', found himself unprepared to give a definite answer.²⁰ It is significant that following his experience Wesley 'testified' – and in evangelical spirituality the element of sharing experience has been an important practice.

There were a number of prior spiritual influences on John Wesley and on his brother Charles, both Anglican clergymen. The seventeenth-century English Puritan movement, mediated through the Wesley family, was one. Catholic devotion, which set out rigorous demands to be met by those taking up the spiritual life, was another. In 1726 John Wesley read the *Imitation of Christ* by Thomas à Kempis, which directed him to 'the religion of the heart'. He was also affected by the Anglican high churchman, William Law, *On Christian Perfection* (1726) and *A Serious Call to a Devout and Holy Life* (1728), which helped to create within him deeper spiritual longings. Wesley corresponded with Law. The Wesleys and Whitefield were part of the 'Holy Club' of serious Christians in Oxford before they had any contact with the Moravians. There was, too, the (somewhat ambiguous) influence on John Wesley of the more mystical streams of spirituality, notably that expressed by German mystics or in books like *The Life of God in the Soul of Man*, by Henry Scougal of Aberdeen, a Scottish Episcopalian.²¹ All these different influences contributed in some way to the Aldersgate Street experience. Evangelical spirituality has drawn from a variety of traditions.

The story of the English Evangelical Revival has strong links to Central Europe.²² The Moravians were highly influential in forging the evangelical concept of conversion. In 1722 Zinzendorf, a twenty-two year old Count who had been educated in a German Pietist environment at Halle, opened his estate in south-east Saxony to a group of Protestant refugees from Bohemia and Moravia.²³ Members of this group, who were escaping from persecution by the Roman Catholic Habsburgs, were part of the Unity of the Brethren (*Unitas Fratrum*), a movement that had its origins in the reformation in Bohemia under the remarkable leadership of Jan Hus.²⁴ The community that was established with Zinzendorf's help was called Herrnhut ('under the Lord's Protection'). In 1727, when it numbered at least 220 people, the community became the scene of a profound spiritual

renewal. Four girls came to a powerful spiritual assurance. The intensity of these experiences spread to the whole community. Zinzendorf taught a conscious conversion, suggesting that 'Our Saviour... will do all by His Spirit...when He comes and approaches the Heart with His Power'.²⁵ Christ 'coming to the heart' expressed the essence of the spiritual experience of this community, both theologically and practically.²⁶

In thinking about the recovery of evangelical spirituality, I want to suggest that there is a need in much of the Church for a recovery of a deeper experience of Christ. In a great deal of evangelicalism from the nineteenth century onwards the moment of conversion became a moment of decision – of signing a card or praying the 'sinner's prayer'. Instead I want to argue for a more profound concept of conversion. The early evangelicals also saw the whole of life as a process of change. John Wesley, although well known for his belief in 'instantaneous' experience, also believed in a 'gradual' work of God in the believer.²⁷ He spoke of what Christ did on the cross 'for us' and what God does 'in us'.²⁸ The recovery of conversion means the recovery of the concept of a life deeply impacted by the encounter – and the ongoing encounters – with Christ. It is not enough to know the facts of the gospel. These realities have to be expressed in a life both committed to and conformed to Jesus Christ.

The Bible: 'to know His word'

A second evangelical commitment is to Bible reading. For the early eighteenth-century evangelicals, personal experience of Christ was nourished by disciplined Bible reading, and so evangelical leaders constantly encouraged people to read the Scriptures.²⁹ John Wesley often referred to himself as a '*homo unius libri*', a man of one book. In the preface to his sermons, where he used this phrase, he spoke of the way of salvation as being 'written down in a book', and he continued: 'O give me that book! At any price give me the Book of God! I have it. Here is knowledge enough for me.'³⁰ This high view of biblical inspiration was not an unusual perspective among Protestants in that period, but Wesley and other evangelicals also believed in the power of the Bible's message to change lives. The Bible has been prominent in evangelicalism as the authority to which all other authorities must submit.³¹ The evangelical faith has been marked by a stress on the practical application of Bible teaching and on obe-

dience. The Unity of the Brethren, representing a radical tradition that fed into Pietism, had a catechism. 'What is faith in the Lord God?' was one question. The answer was: 'It is to know God, to know His word; above all to love Him, to do His commandments, and to submit to His will.' Particular emphasis was placed on the teaching of Christ in the Sermon on the Mount.³² Richard Lovelace has argued for a renewed emphasis among evangelicals on obedience, on faith worked out – on what he calls the ascetic model of spirituality.³³

As well as getting to know the Bible personally, the Moravians from the 1720s encouraged people to come together in small groups to study and apply the Bible. Lutheran Pietism, too, which shaped eighteenth-century Moravian life, saw 'earnest and thorough study of the Bible in private meetings' as crucial to the renewal of the church.³⁴ Although the slogan *sola scriptura* was widely used during the Reformation period, it was the radicals (largely the Anabaptists) who gave most attention to studying the Bible together. Balthasar Hubmaier, the leading Anabaptist theologian, asked people to 'Christianly instruct one another on the grounds of the written divine Word'.³⁵ Pietism developed Bible study groups which emphasised the right of the people to interpret Scripture.³⁶ Spirituality that took the Bible seriously was nurtured communally as well as individually. There has been a tendency to be too individualistic in some sections of evangelicalism. Part of the recovery of evangelical spirituality may involve a greater stress on reading the Bible together. Zinzendorf organized his small groups according to needs and circumstances.³⁷ Christian David, a carpenter who was one of the refugees from Moravia who became a leader in the Herrnhut community, spoke of the small 'bands' as contributing to making a community that was *proper Evangelio*, 'appropriate to the gospel'.³⁸

A third aspect of the use of the Bible which has been distinctive within evangelicalism has been the role of preaching. In the Bible hours at Herrnhut and elsewhere the Bible was read, and the official 'Preaching' part of the liturgy involved a sermon, to which can be added the 'quarter-hours' when brief, heart-felt homilies were given.³⁹ Manuscript copies of large numbers of sermons were circulated from Herrnhut to the widely-scattered Moravian groups.⁴⁰ What the Moravian community managed to avoid, at least in the early period, was the biblical teaching being restricted to one minister. In 1725 seven men and seven women who were seen to be appropriately gifted were appointed as

'Helpers' – a term which for the Moravians was equivalent to Pastor.⁴¹ There is a need, I suggest, for a recovery of preaching, but not in a way which restricts this only to the ordained clergy: there are ways in which more people in congregations can be involved. This reading and hearing of the Bible always has an orientation towards practice.

The cross – 'united to the Saviour'

Although the whole Bible has been important to evangelicals, there has been a particular focus on the person of Jesus Christ and on his sacrifice on the cross.⁴² Charles Wesley set this out in his classic hymn, 'O for a thousand tongues to sing' – the first hymn in the later Wesley hymnbooks and one intended 'for the anniversary day of one's conversion'. After the initial verses expressing general praise and prayer, there is a focus on Christ and his redemption.⁴³

O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace!
He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

A focus on Christ and his 'wounded heart' produced intense devotion among Moravian believers.⁴⁴ Bruce Hindmarsh shows how many testimonies by members of the Moravian movement contained vivid descriptions of an apprehension of the atonement.⁴⁵ There is a continuing challenge to find ways to engage with this kind of experience more fully today.

The emphasis on authentic experience is also found in Jonathan Edwards. He wrote that 'holy affections' constituted a great part of true religion. 'The Holy Scriptures', he asserted, 'do everywhere place religion very much in the affections; such as fear, hope, love, hatred, desire, joy, sorrow, gratitude, compassion, zeal.'⁴⁶ He also insisted that

there must be light in the understanding, as well as an *affected* fervent heart... on the other hand, where there is a kind of light without heat, a head stored with notions and speculations, with a cold and unaffected heart, there can be nothing divine in that light, that knowledge is no true spiritual knowledge of divine things.⁴⁷

It becomes clear what is central to 'spiritual knowl-

edge' – the cross. Edwards asked how anyone could

hear of the infinite height, and depth, and length, and breadth of the love of God in Christ Jesus, of His giving His infinitely dear Son, to be offered up a sacrifice for the sins of men, and of the unparalleled love of the innocent, and holy, and tender Lamb of God, manifested in His dying agonies, His bloody sweat, His loud and bitter cries, and bleeding heart, and all this for enemies, to redeem them from deserved, eternal burnings, and to bring to unspeakable and everlasting joy and glory – and yet be cold and heavy, insensible and regardless!

The cross is the focus. 'Where', enquired Edwards, 'are the exercises of our affections proper, if not here?'⁴⁸

Connection with the cross has been made through the concrete practice of celebrating Holy Communion. It is a common misconception that evangelicals took a low view of the eucharist. In 1745 the Wesleys published *Hymns on the Lord's Supper*, which contained 166 items. These are Communion hymns which convey the depths and mystery of the eucharist and which are intended to nourish spiritual experience.⁴⁹ This collection has a complete section entitled 'The Holy Eucharist as it implies a Sacrifice'. The theological significance is clear.⁵⁰ There are several major emphases: Christ in his passion standing with and for believers; Christ as source of forgiveness and freedom; the atonement for all; Christ and his cross exhibiting divine love; the atoning work continued in Christ's present intercession; the atonement completed as Christ's people live and die in him; the work of redemption culminating in a believer's life of purity; and Christ dying as the object of divine wrath and judgment.⁵¹ John Wesley advocated frequent ('constant') communion.⁵²

The Moravians of the eighteenth century felt that at Communion services they were – as they expressed it – gathered into the Passion of Christ, into the whole community of the faithful and into heavenly reality.⁵³ At the conclusion of a service the whole congregation might prostrate themselves in worship.⁵⁴ In much Moravian worship the most important service was the Lord's Supper. Zinzendorf's conviction was that there was 'no congregation without communion'. This no doubt reflected his Lutheran background. The services of Holy Communion might also include the laying on of hands and foot-washing. Those assisting at com-

munion wore a white alb tied with a red girdle, intended as a reminder that, like those 'robed in white' in the Book of Revelation, at Communion Moravians were in touch with heavenly reality.⁵⁵ There was a powerful solemnity in these celebrations. Several Roman Catholics, who watched the celebration of a Moravian Communion at Fetter Lane, London (a Moravian meeting), it seems, 'liked it very well'.⁵⁶

In the nineteenth century C.H. Spurgeon, the Victorian 'Prince of Preachers', spoke highly of Eucharistic celebration and advocated and practised weekly Communion. 'We believe', he said, in a sermon on the theology of Communion, 'that Jesus Christ spiritually comes to us and refreshes us, and in that sense we eat his flesh and drink his blood.'⁵⁷ In 1877, in one of his many Communion addresses, Spurgeon referred back to the movement in Bohemia that produced the Unity of the Brethren. He spoke in romantic vein of the 'breaking of bread and the pouring out of wine' being observed by persecuted believers, for example 'in the mountains of Bohemia'. His point was that Communion, pointing as it did to the cross, was a mark that there had always been (and would always be) a Church of Christ, united to the Saviour.⁵⁸ 'The Lord's Supper', he pronounced, 'is no funeral meal, but a festival...the 'Eucharist', or the giving of thanks: it is not a fast, but a feast. My happiest moments are spent with the King at his table, when his banner over me is love.'⁵⁹ He was willing to speak of the 'real presence' of Christ at the Table.⁶⁰ The experience is of both the crucified and risen Lord.⁶¹ I suggest that a greater emphasis on the Eucharist will help in recovering a more profound evangelical spirituality.

In *The Message of the Cross* (2001) the British evangelical Derek Tidball comments: 'At the heart of evangelical spirituality lies the atoning work of Christ. The Christian life is viewed primarily as a life that finds its origin in the cross and is lived in grateful response to it and humble imitation of it.'⁶² Tidball's major study of the cross is unique in that it begins with spirituality, rather than with the doctrine of the atonement. Yet this is true to the way in which evangelicals have understood the gospel. To embrace the saving gospel has not been seen primarily as an exercise in intellectual comprehension. At the same time, explanation is crucial. David Gillett places evangelical devotion to Jesus as the Lamb of God, coupled with the daily awareness of forgiveness, alongside Roman Catholic devotion to the Sacred Heart of Jesus.⁶³ Here we

can see similar channels of renewal in other strands of Christian spirituality.

Activism: 'to humanise and christianise the world'

Active involvement in mission has also been crucial for evangelicals. There had been some wider mission by Protestants before the Moravians became active. But it was the remarkable movement of intrepid Moravian missionaries out from Herrnhut from 1732 onwards that caught the Protestant imagination. Here a missional evangelical spirituality took shape.⁶⁴ In 1732 Moravians were sent out to work with slaves in the West Indies, and within ten years Moravian missionaries had gone to North America, Greenland, Surinam, South Africa, the Gold Coast, Algeria, Arctic Russia and Ceylon.⁶⁵ The mission was backed by constant prayer at Herrnhut. More than 200 Moravians had entered mission service by the end of 1760 and there were about 4000 converts, many of them being drawn together in Moravian congregations that used Herrnhut as an example of how to create transformational communities. Philip Doddridge, one of the leading English Congregational figures of the eighteenth century, had contact with the Moravians and in 1742 called for overseas mission to take place.⁶⁶

Although Anglican figures took an interest in Moravian initiatives,⁶⁷ in the later eighteenth century it was among some Methodists and Baptists that the greatest impact was felt. Thomas Coke, a Methodist who helped to place missionaries in the West Indies in 1786, had contact with the Moravians.⁶⁸ The Moravians also had a crucial influence on the young Baptist minister, William Carey, and on the thinking that led to the formation in October 1792 of the Baptist Missionary Society (BMS).⁶⁹ William Carey's spiritual vision was set out in a book published in 1792, *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens*. Carey argued that Roman Catholic missionaries had surmounted great obstacles in their missionary endeavours, and he then moved on to talk about the example of the Moravians. 'Have not the missionaries of the *Unitas Fratrum*, or Moravian Brethren', he asked, 'encountered the scorching heat of Abyssinia, and the frozen climes of Greenland and Labrador...?' He then spent some time looking at efforts in world mission over the centuries up to the time he was writing, and concluded: 'But none of the moderns have equalled

the Moravian Brethren in this good work.'⁷⁰ Here we have a clear instance of the impact of example on evangelical practice.

William Carey's interest in the Moravians continued. A crucial step in mission for the Moravians was planting a *Gemeinde* (Zinzendorf's usual word for a church community) where the life of Christ was expressed, and sometimes this meant people living together in communities that resembled the arrangements at Herrnhut. In 1796, writing from Mudnabati, India, to Andrew Fuller, the Secretary of the BMS, William Carey proposed just such an arrangement. He suggested seven or eight Christian families living together, 'similar to what the Moravians do'.⁷¹ Although it is sometimes thought that evangelical spirituality is fundamentally individualistic, the Moravian vision, which resonated with Baptist ecclesiology, was for a corporate expression of Christian living. In an address delivered in 1803, a leading Baptist minister, John Rippon spoke in 'ecumenical' terms of the progress of evangelical faith, noting advance in the Church of England and among the Dissenters and the Methodists, but he reserved his most effusive words for 'these eminent *Missionaries*, the MORAVIANS', whose ministry was designed 'to humanise and christianise the world'.⁷² This was truly transformational mission and among evangelicals this has been expressed as social action as well as verbal witness.

The way of transformation was promoted by Christian lives that were themselves transformed. This has been the theme of much evangelical writing. In his great study, *The Work of Christ*, produced in the early twentieth century, P.T. Forsyth, the outstanding Congregational theologian, deals with spiritual experience lived in the light of the cross. Having argued that 'Christ entered voluntarily into the pain and horror which is sin's penalty from God' he explored the realm of experience. Christ, he suggested, as he took the curse and judgment, 'felt sin and its horror as only the holy could, as God did' and believers, as they 'come under His Cross and near His heart' find that they are able to 'rise to holiness'.⁷³ This led Forsyth to a consideration of the on-going effect of the finished work of the cross. He writes:

It is not enough to have in the Cross a great demonstration of God's love, a forgiveness of the past which leaves us to fend for ourselves in the future. Is my moral power so great after all, then, that, supposing I believe past things

were settled in Christ's Cross, I may now feel I can run in my own strength?...Nay, we must depend daily upon the continued energy of the crucified and risen One.⁷⁴

The holy love of God in Christ is seen by Forsyth as transformative. This is true for the individual and the community. Surely Forsyth is right that if there is no cross there is no Christ.⁷⁵ Thus mission today cannot be separated from the message of the cross and a life – both individual and communal – marked by fellowship with the crucified and risen Lord.

Worship: 'come up to his gates with praise'

The recovery of worship is the final topic that I want to explore. Clearly the Bible and the message of Christ crucified and risen have shaped evangelical worship. I have already noted the place of preaching and of the Eucharist. However, there are other distinctive aspects of evangelical worship. Derek Tidball has been one of those drawing attention to the place of hymns in evangelical worship, and the relationship to spirituality.⁷⁶ In the eighteenth century there were debates, sometimes bitter debates, between Calvinist and Arminian evangelicals. But Calvinists nonetheless used Charles Wesley's hymns, 'O for a thousand tongues to sing' with its focus on Christ's redemption as that which can break the power of cancelled sin, set the prisoner free, and make the foulest clean.⁷⁷ Augustus Toplady's 'Rock of Ages' became one of the most popular hymns among evangelicals on both sides of the Atlantic. Toplady was virulently anti-Arminian, but Methodists soon incorporated his hymn in their hymnbook, happy to sing of Christ's sacrifice as that which was 'of sin the double Cure', with cleansing from 'guilt and power'.⁷⁸ The death of Christ, Spurgeon said, 'ought to inspire you till you sing'.⁷⁹ Mark Noll summarizes the message of evangelical hymns as 'Jesus Christ Saves Sinners'.⁸⁰ Noll states: 'For the early generations [of evangelicals], hymn-singing was almost sacramental'.⁸¹ Here again the Moravian influence was crucial. A visitor to a Moravian service in Fulneck, Yorkshire, confessed that the singing 'made a deeper impression upon his Heart than the Preaching'.⁸²

Moravian worship included a strong stress on the Holy Spirit, and – controversially – the Spirit in early Moravian liturgy was 'Mother'. The *Tē Matrem*, a prayer to the Holy Spirit, which was for

nearly thirty years (when Moravianism was at its most creative) a regular part of Moravian worship, says: 'O Mother! Whoever knows you and the Saviour glorifies you because you bring the gospel to all the world'. This aspect of Moravian theology has been played down by historians over the past two hundred years.⁸³ Having come to a convinced position, Zinzendorf developed his arguments, suggesting in 1746-7 that the Spirit was the Mother of all believers in that she brought them to new birth. He saw his teaching as grounded in Scripture, and drew together the idea of God the comforting Mother (Isaiah 66:14) and the Spirit as Comforter in the teaching of Jesus (John 14:26).⁸⁴ This was linked with the Cross, since the Spirit, according to Zinzendorf, came out of the 'side-wound' of Christ (the water and the blood), and in turn that was related to the energising of the community for mission, a mission that was fully trinitarian – shaped by God the Father, the Spirit as Mother, and Jesus as Son/Brother/Husband.⁸⁵

It is in the area of worship that the role of the Holy Spirit in evangelical worship is clearly seen. This is not a new discovery that has come with the charismatic movement, although that movement has made an important contribution.⁸⁶ Jonathan Edwards, in his work, opened up reflection on the gift of the Holy Spirit flowing from the atonement. Stephen Holmes suggests in *God of Grace and God of Glory* that Edwards' earlier discussions (as seen in his *Miscellanies*) of the benefits coming to believers focussed on the giving of the Spirit, whereas his later focus was on incorporation into Christ. In Edwards' vision, Holmes argues, both this gift and this incorporation are possible only because of 'the dynamism of God's life' – which is a 'Trinitarian overflow'.⁸⁷ It is this overflow which is known in worship. For Edwards, believers were being drawn into the life of the Triune God. Pneumatologically speaking, the Christian community was a community of the Spirit, but at its heart was the atonement. Robert Jenson makes Edwards' point in this way: 'the atonement worked by Jesus' life and death is achieved by such a community of him and us that if the Father loves the Son he must love us also'.⁸⁸ These are important conjunctions, I consider, for recovering evangelical spirituality – the cross and the Spirit in a worshipping community. Without this, active mission does not have a substantial centre.

The same note is found in C.H. Spurgeon. One of his early London sermons, preached in 1856 (when he was twenty-two years old and when he

was pioneering new ways of operating in church life), concludes in this way, as he appeals to Christians: 'And even you, Christians, when you think that your Saviour died, should afflict your souls: you should say,

Alas! and did my Saviour bleed?
And did my Sov'reign die?
Would he devote that sacred head
For such a worm as I?⁸⁹

Much of the sermon had an evangelistic note, as was common with Spurgeon, but at the end he is concerned – and this was typical of Spurgeon – to stimulate believers to enter with exuberance into the blessings of the atonement:

Beloved, let us go to our houses with joy; let us go into our gates with praise... let us clap our hands with joy, for he lives, he lives; the atonement is accepted, and we are accepted too; the scapegoat is gone, our sins are gone with it. Let us... come up to his gates with praise, for he has loved his people, he has blessed his children, and given us a day of atonement, and a day of acceptance... Praise the Lord!⁹⁰

The emphasis on spiritual joy in worship is securely based, for Spurgeon, because it is an authentic response to believers being accepted in Christ.

Derek Tidball argues that the burgeoning new hymnody of the 1970s within the charismatic movement, which affected many evangelical churches, saw an 'excessive preoccupation with a theology of glory, victory and triumphalism' but that by the end of the twentieth century this had given way to 'a better balance that mirrors the dying-and-rising motifs of New Testament Christianity' and he cites songs by Graham Kendrick and Matt Redman which stand in the classic evangelical tradition.⁹¹ Along with his call for the cultivation and outworking of a crucicentric evangelical spirituality, Tidball recognises the danger of 'leaving Christ on the cross', thus failing to appreciate the significance of the incarnation, the resurrection and the day of Pentecost.⁹² I want to argue for the recovery of full-orbed worship which engages with this drama.

Conclusion

Today there is much more willingness than in the past among evangelicals to explore other Christian spiritual traditions. David Gillett has spoken of 'a sea change' within evangelicalism, with evangelicals exhibiting a new openness to varieties of Christian

spirituality.⁹³ Derek Tidball has highlighted some of the dangers that we face at this point and also the new opportunities for evangelical spirituality:

It is easy in today's world to come up with a hybrid spirituality which is no longer evangelical or to transform the evangelical tradition so much that it ceases to be evangelical.

He calls for breathing life into the tradition so that it does, as it can, answer the deepest inner searches of the contemporary seeker.⁹⁴ The tradition is one that stresses conversion, the Bible, the cross, active service and also, I have suggested, focussed worship. For evangelicals, as J.I. Packer put it, theology must always be related to the activity of 'trusting, loving, worshipping, obeying, serving and glorifying God'.⁹⁵

C.H. Spurgeon focused on life transformed by conversion, by the Bible and the cross. The passage below highlights what can be said to be at the heart of evangelical spirituality: what God has done in Christ and how that becomes transformational:

Live much under the shadow of the cross... Feel that Christ's blood was shed for you, even for you. Never be satisfied till you have learned the mystery of the five wounds; never be content till you are 'able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passes knowledge'.⁹⁶

The challenge for the Church today, evangelicals and the wider Church, is to recover the sense of the radical transformation that is captured in these words and also the sense of awe and praise that is part of the response to God's love in Christ.

Rev. Dr Ian M. Randall taught Church History at Spurgeon's College, London, and the International Baptist Theological Seminary in Prague. He is currently Director of Research at Spurgeon's.

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Spirituality and Ethics

Helmut Burkhardt

SUMMARY

This article discusses the fact that in parts of the world the study of theology does not (yet) include spirituality, or only recognises spirituality as a separate add-on. The roots of this disjunction of theology and spirituality are found in the Kantian and liberal approaches to theology,

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ZUSAMMENFASSUNG

Dieser Artikel diskutiert die Tatsache, dass das Theologiestudium in einigen Teilen der Welt (noch) nicht die Spiritualität beinhaltet oder Spiritualität nur als gesonderte Beigabe anerkennt. Die Wurzeln dieser Trennung zwischen Theologie und Spiritualität sind in den kantianischen und liberalen theologischen Ansätzen zu finden,

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RÉSUMÉ

L'auteur remarque qu'en bien des endroits du monde, les études de théologie ne comportent pas (encore) de volet consacré à la spiritualité, ou bien celle-ci n'est considérée que comme une option périphérique. Cette dissociation de la théologie et de la spiritualité trouve ses racines dans les approches kantienues et libérales

* * * *

1. Definitions

Spirituality is religion put into practice. Christian Spirituality is "the whole Christian enterprise of pursuing, achieving and cultivating communion with God".¹ *Ethics* is the study of how humans have to act and to perform their lives. Next to dogmatics, Christian Ethics as the other part of systematic theology means "determining what types of actions and qualities of character please God".²

2. The situation: a gap between spirituality and ethics

For a long time our culture seemed to be domi-

nated by a process of secularisation; spirituality was not in demand. That has changed and spirituality has become popular, not only as a religious phenomenon, but also as a non-religious, cultural phenomenon.

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which limit the sphere of ethics to human relationships. God is excluded as lawgiver, the biblical commandments play no role and ethics become auto-nomous. Yet the German ethicist Klaus Bockmühl already developed an alternative approach. In it our spirituality (relationship with God) keeps its own place next to our relationship with others.

* * * *

de la théologie, qui limitent la portée de l'éthique aux relations entre les humains. Le Dieu législateur en est exclu, les commandements bibliques n'y jouent aucun rôle et l'éthique devient autonome. L'éthicien allemand Klaus Bockmühl a déjà enseigné une autre voie, dans laquelle la spiritualité (la relation avec Dieu) tient une place essentielle à côté de notre relation au prochain.

* * * *

nated by a process of secularisation; spirituality was not in demand. That has changed and spirituality has become popular, not only as a religious phenomenon, but also as a non-religious, cultural phenomenon.

Already 25 years ago, in 1984, the fifth conference of FEET, the Fellowship of European Evangelical Theologians, signalled such a change. In his opening plenary address D. Tidball said: "Even the most cautious observer would argue that the Western World has undergone a fundamental change in culture since the 1960s... 'I know' or 'I think' has been replaced by 'I feel'".³ In this change we find a characteristic element of what today is called the

turn from modernity to post-modernity.

Yet the scholarly study of theology on the whole seems to be reluctant with regard to this tendency. Spirituality is thought of as a matter of personal experience and emotion, and therefore it does not correspond to the more rational methodology of academic theology. Either theology totally neglects the call for spirituality or specialists on spirituality are granted permission to teach spirituality in addition to the traditional theological disciplines. Especially Roman Catholic institutes for theology have set up chairs on spirituality.⁴ The same is true of Regent College in Vancouver, and even the Humboldt University of Berlin recently established lectures on spirituality. Such initiatives are certainly to be welcomed but one may ask if they are sufficient to overcome efficiently the gap between theology and spirituality.⁵

But before we will find the right therapy, we first have to find out the causes for the disjunction of theology and spirituality.

3. The loss of God as object of ethics

For Luther the trias *oratio, meditatio* and *tentatio* was fundamental for the study of theology.⁶ But already the “father” of German Pietism, Ph.J. Spener in his famous *Pia desideria* (1675) had to lament the deficient spiritual life of the theologians of his time.⁷ In the time of Enlightenment, J.S. Semler allowed the element of existential experience in theology only within morality.⁸ The German philosopher I. Kant with his theory of knowledge definitely established the gap, because for him God is no possible object of human experience and therefore he is also no object for human action. Liberal theologians at the end of the nineteenth century followed the footsteps of Kant. For them loving God, the core of Christian spirituality, has no room for any action apart from loving our neighbour.⁹ W. Hermann, a pupil of Ritschl and a teacher of Barth and Bultmann, affirmed in his *Ethics* that only human beings are ever objects of moral acts.¹⁰ The object of ethics is therefore restricted to the inter-human sphere. This disjunction between ethics and spirituality has become normal at least in the study of theology in the German-speaking world. A significant symptom of this situation is the widespread distinction between ceremonial law and moral law or cult and ethos. Does it mean that *per definitionem* the cult has nothing to do with ethics?¹¹

Today the most recognised German textbooks of ethics are those of M. Honecker¹² and U. Kört-

ner.¹³ Neither of these leaves any room for the discussion of how humanity has to behave towards God. The terminology of the book titles is significantly reductionist: *Grundriss der Sozialethik* (Honecker) and *Evangelische Sozialethik* (Körtner). The word “Sozialethik” (Social ethics) only refers to inter-human relationships and within this limitation there is no place for God as an object of ethics.¹⁴

Surely, this does not mean that these ethics are atheistic. On the contrary, in a certain respect God is fundamentally important – but in fact only in the so-called “fundamental ethics”, not in the so-called “Materialethik”. Through the justification of the sinner God enables the believer to do what is good. Körtner entitles one chapter (7,5) as “Living through the power of reconciliation”.¹⁵ Already H. Thielicke taught that Christian ethics is “autonom” but not “auto-mobil”.¹⁶ In this maxim he expressly followed Herrmann who said: Everyone must find out for himself what he has to do. The natural inclination of man hinders the realisation of the good. Only by faith can we overcome this barrier, when personal love as the power above all, also above our sin, speaks to us through Christ.¹⁷

In this way spirituality as the Christians’ intercourse with God is reduced to God’s intercourse with us.¹⁸ Meanwhile, our intercourse with God¹⁹ is limited to faith and finds no concrete realisation beyond itself. Our intercourse with God consists of our receiving and enjoying what God is giving us through the gospel²⁰ and in our confident bowing under what is necessary.²¹ Spirituality becomes real only in the area of the moral experience of humanity,²² i.e. in inter-human relationships. In all that a person does he is taken up by moral law, which leads him to his fellow beings: “Faith has to do with God, love has to do with our neighbour.”²³ According to this approach, contemplative love for God and Christ, a personal relationship with a Christ who is personal present,²⁴ is to be rejected as Roman-Catholic mysticism.²⁵

4. The loss of God as Lawgiver

In modern thinking God is not only excluded as an object of ethics, but also as a lawgiver who lets us know what we have to do. This second step is a logical consequence of the first: where there is no knowledge of God, there also cannot be any real knowledge of the will of God. The biblical law may be a revered piece of religious tradition – but no more. So there *cannot* be such knowledge – and

there *may* not be such knowledge, because it would not be moral to act on the basis of alien commandments alone. True ethics is said to be neither heteronomous nor theonomous, but only autonomous.

In Körtner's discussion of the foundation of ethics, for instance, the biblical law has no place. His definition of the task of ethics is: "Normen und Werte, nach denen in einer Gesellschaft üblicherweise über Gut und Böse entschieden wird, einer beständigen Überprüfung zu unterziehen".²⁶ This means that there are certain moral norms and values in every society which, however, don't have any binding authority and no chance to become universally acknowledged. As a mere piece of tradition they have to be under permanent critical examination, if and to what extent they still are valid. Principally there can be no ultimate certainty in moral questions. Ethics lives by transmoral presuppositions (P. Tillich) and only these have ultimate certainty.²⁷ For Körtner the Gospel, i.e. the good news of justification of the sinner by faith, is such a presupposition. He can say that ethics does not live by obedience to a moral law, but by participation in a reality which transcends the sphere of moral commandments.²⁸ This relativism concerning the validity of the biblical law and the animosity against the idea of obedience towards it seems to be typical for modern ethics. Where there is no revelation of God's will und therefore also no obedience to God's will, there the spiritual dimension of ethics vanishes.

5. The loss of specific Christian ethics

General ethics can be defined as ethics which has everyone, all natural human beings, as its subject. Within this discipline God principally can be the object of ethics²⁹ but true Christian spirituality cannot really unfold in this context. This is possible only in specific Christian ethics, i.e. ethics which has the reborn Christian as its subject.³⁰

But normal ethics ("Materialethik") at least since W. Herrmann does not know such specific Christian ethics. According to Hermann, moral action is founded only in the knowledge of what is obligatory for everyone. Knowledge of the good which could not be proven to be generally human does not reach the idea of the moral good³¹ and therefore a specific theological or specific Christian ethics is impossible.³² This point of view nowadays seems to be generally accepted at least in theology in the German speaking world. There does not exist any concept of ethics which contains special

Christian topics, such as Christian prayer or missions, etc. Ethics is either conceived as situation ethics (with no norms at all) or it merely has norms for everyone.

6. Spirituality and biblical ethics

Biblical religion is ethical religion but this does not mean that religion should be reduced to inter-human relationships. On the contrary, inter-human relationships must be integrated into the perspectives of religion. The relationship of the human with God must be fundamental. The inter-human responsibility follows from the fact that humanity was created in God's image and therefore has unique dignity.

This coordination of religion and humanity is fundamental in Old Testament ethics as we can see in the two parts of the Decalogue. The first part contains the commandments concerning our relationship to God: the first to fourth commandments (Exodus 20:1-11; Deuteronomy 5:6-15). In the New Testament we likewise find the double commandment of love, beginning with the commandment to love God:

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment (Matthew 22:37-38); cf. the Shema, the main creed of Israel (Deuteronomy 6:5).³³

The same is true of the Lord's prayer. It begins with the three requests concerning God and his will: "Hallowed be your name, your kingdom come, your will be done on earth as it is in heaven"; only after these comes the first request concerning our own interests: "Give us our daily bread" (Matthew 6:9-11).

But the Bible tells us that the relationship between God and humankind has been disturbed by sin. Therefore religion ethics (i.e. "Religionsethik", not "religiöse Ethik") cannot be enfolded accurately within general ethics. Natural humans can in a certain way fear God, they can guess and even wish that God may be. But they are not really able to give honour to God, believe in him and love him with all their heart. That is only possible when they come to know God as their redeemer, who "in Christ was reconciling the world to himself" (2 Corinthians 5:19), i.e. it is possible only within specific Christian ethics. The decisive foundation of all Christian spirituality is the personal spiritual renewal of the individual human being in

conversion and regeneration so that as a result one may “walk by the Spirit” (Galatians 5:16).³⁴

Walking by the Spirit means: Living in the power of the Spirit of God and with the kingdom of God as the ultimate horizon of our life (Matthew 6:33). Living in the power of the Spirit means “Living by the Gospel”.³⁵ It also means daily communion with God in prayer and in daily “Listening to the God who speaks”,³⁶ and by this learning what God wants me to do (guidance through the Spirit) and than do what God says.

All this happens in our personal communion with God. But our spiritual renewal at the same time also leads us to communion with other Christians. Walking by the Spirit also means living in communion with our fellow-believers, i.e. in the Church. The worship in the services of the Church is a prominent place to experience and live spirituality.

Moreover, personal communion with God in Christ through the Spirit, and communion with other believing Christians are sources of an ongoing spirituality which leads us to selfless engagement in missions and in charity. In this context communities can develop which support the coming kingdom of God in a special way. Biblical indications in this direction we find especially in Matthew 19:12 (celibacy) and 19:21 (no personal property; cf. Acts 2:44-46; 4:32-35). In monasticism and in similar forms of life within Protestant churches these suggestions are taken seriously.³⁷

7. Overcoming the gap between spirituality and ethics: doctrine of spirituality as essential part of ethics

Spirituality and the sphere of inter-human responsibility may not be divided. The first has to prove itself in the realm of the second. This has been rightly stressed in liberal theology (see W. Herrmann and others) and has at all times been a characteristic of true Christian spirituality.³⁸

But both may not be identified either. Spirituality as direct communion with God has its own right in addition to the communion with our fellow men. The presence of the Spirit in the life of the believers also opens new horizons for ethical action to serve God and make evident his reality in this world. Therefore spirituality can and should be a vital dimension of all doing theology. Moreover, teaching on spirituality can and should also be an integral part of the canon of topics in the study of ethics: religion ethics within general ethics, and

spirituality of prayer, of community, of missions and of charity within special Christian ethics. That would be an essential contribution towards overcoming the gap between spirituality and ethics.

Dr. Helmut Burkhardt (1939) was lecturer in Systematic Theology at Theologisches Seminar St. Chrischona (Basel, Switzerland) from 1977 to 2008; he is living in Grenzach-Wyhlen, Germany. In 1988 he earned a PhD for the dissertation *Die Inspiration heiliger Schriften bei Philo von Alexandria*.

Notes

- 1 H. Rack, *Twentieth Century Spirituality*, London 1969; cited by J. I. Packer, ‘Evangelical Foundations for Spirituality’, in M. Bockmuehl & H. Burkhardt (eds.), *Gott lieben und seine Gebote halten (Loving God and Keeping His Commandments)*. In memoriam Klaus Bockmühl, Giessen 1991, 149-162, 149.
- 2 Packer, ‘Evangelical Foundations’, 149.
- 3 D. J. Tidball, ‘Christian Theology in a World crying for Experience’, in I. H. Marshall (ed.), *Christian Experience in Theology and Life*, Edinburgh 1988, 1-15, 1.
- 4 Cf. G. Ruhbach, *Theologie und Spiritualität*, Göttingen 1987, 19.
- 5 Ruhbach, *Theologie und Spiritualität*, 19.
- 6 See the preliminary notes to the first Wittenberg edition from 1539 = WA 50,658; cf. P. Zimmerling, ‘Plädoyer für eine neue Einheit von Theologie und Spiritualität’, in *Pastoraltheologie* 97 (2008) 130-143, 132.
- 7 Ph.J. Spener, *Pia Desideria*, deutsch /lateinische Studienausgabe, Giessen 2005, 28ff.
- 8 Cf. Zimmerling, ‘Plädoyer’, 133.
- 9 A. Ritschl, *Unterricht in der christlichen Religion*, 1875, reprint Gütersloh 1966, § 6a, 16: “Die Liebe zu Gott hat keinen Spielraum des Handelns außerhalb der Liebe gegen die Brüder”; on Ritschl see Ki-Seong Lee, *Die menschliche Liebe zu Gott als Thema der evangelischen Theologie*, Aachen 2002, 201-271; cf. also J. M. Houston, ‘Reflections on Mysticism’, in Bockmuehl & Burkhardt, *Gott lieben und seine Gebote halten*, 164.
- 10 W. Hermann, *Ethik*, Tübingen 1921, 232: “Das Objekt sittlichen Handelns sind ausschließlich immer die Menschen.”
- 11 Cf. the critical remarks on this distinction in H. Lalleman, *Celebrating the Law?*, Carlisle 2004, 45-46.
- 12 M. Honecker, *Grundriss der Sozialethik*, Berlin 1995.
- 13 U. H. J. Körtner, *Evangelische Sozialethik*, Göttingen 1999.
- 14 Körtner, *Evangelische Sozialethik*, 43 criticizes the affirmation of E. Herms from Tübingen, “dass

- Ethik in concreto immer Sozialethik ist" (that ethics is always social ethics). In fact, in the glossary at the end of his book he distinguishes between personal ethics, social ethics and environmental ethics (331) – but again there is no place for religious ethics.
- 15 Körtner, *Evangelische Sozialethik*, 131: "Leben aus der Kraft der Versöhnung".
 - 16 H. Thielicke, *Theologische Ethik I*, Tübingen 1956, 21.
 - 17 If "die persönliche Liebe als die Macht über alles, auch über unsere Sünde, durch Christus zu uns spricht", Herrmann, *Ethik*, 139.
 - 18 Cf. W. Herrmann, *Der Verkehr des Christen mit Gott*, Stuttgart 1892, chapter 2, "Der Verkehr Gottes mit uns".
 - 19 Herrmann, *Verkehr mit Gott*, chapter 3, "Unser Verkehr mit Gott".
 - 20 Herrmann, *Verkehr mit Gott*, 242.
 - 21 Herrmann, *Verkehr mit Gott*, 255.
 - 22 Herrmann, *Verkehr mit Gott*, 165.
 - 23 Herrmann, *Verkehr mit Gott*, 173: "Der Glaube allein geht auf Gott, die Liebe auf den Nächsten".
 - 24 Herrmann, *Verkehr mit Gott*, 231: "mit dem ihnen persönlich gegenwärtigen Christus ein persönliches Verhältnis haben".
 - 25 Cf. Herrmann, *Verkehr mit Gott*, chapter 1, "Der Gegensatz der christlichen Religion zur Mystik".
 - 26 "To subject norms and values, which normally decide about right and wrong in a society, to continuous scrutiny". Körtner, *Evangelische Sozialethik*, 33.
 - 27 Körtner, *Evangelische Sozialethik*, 100.
 - 28 Körtner, *Evangelische Sozialethik*, 99: Ethics lives "nicht aus Gehorsam gegenüber einem moralischen Gesetz... sondern auf Grund der Partizipation an einer Wirklichkeit, die den Bereich moralischer Gebote transzendiert".
 - 29 Cf. H. Burkhardt, *Das gute Handeln. Ethik II, I*, Giessen 2003, 84-91: "Die Geltung religions-ethischer Normen im Rahmen allgemeiner Ethik".
 - 30 Cf. K. Bockmühl, *Gesetz und Geist. Eine kritische Würdigung des Erbes protestantischer Ethik*, Giessen 1987, 85ff.
 - 31 Herrmann, *Ethik*, 2: "Eine vermeintliche Erkenntnis des Guten, die sich nicht als allgemein menschlich ausweisen könnte, würde den Gedanken des Guten noch gar nicht erreicht haben, mit dem es die Ethik zu tun hat."
 - 32 Herrmann, *Ethik*, 1.
 - 33 Cf. W. Lütgert, *Die Liebe im Neuen Testament*, Leipzig 1905, 41-71; K. Bockmühl, Das grösste Gebot, Giessen 1980 (= Bockmühl, 'Leben nach dem Willen Gottes. Schriften zur Materialethik', BWA II,3, Giessen 2006, 210-248).
 - 34 Packer, 'Evangelical Foundations', 152-153: "the motivational theocentricity of the heart set free... is the foundation... of true spirituality"; cf. H. Burkhardt, *The Biblical Doctrine of Regeneration*, Leicester 1978; *idem*, 'Regeneration', in *New Dictionary of Theology*, Leicester 1988, 574; *idem*, 'The Experience of Conversion', in Marshall, *Christian Experience*, 139-158.
 - 35 K. Bockmühl, *Living by the Gospel*, Colorado Springs 1986; *Deutsch Leben mit dem Gott, der redet*, BWA I,6, Giessen 1998, 1-75.
 - 36 K. Bockmühl, *Listening to the God who speaks*, Colorado Springs 1990; *Deutsch Leben mit dem Gott der redet*, 77-180.
 - 37 K. Bockmühl discusses the loss of the so-called *opera supererogationis* and of special Christian forms of community life since the time of the Reformation in his magisterial study: *Gesetz und Geist. Eine kritische Würdigung des Erbes protestantischer Ethik*, Giessen 1987, 140ff; 150ff; 171ff; 248ff; 340ff (2nd edition in: BWA I,5, Giessen 2008).
 - 38 Cf. Houston, 'Reflections on Mysticism', 174: "To experience God directly in one's Life... is to be transformed by God."

God, Order and Chaos René Girard and the Apocalypse

Stephen Finamore

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Stephen Finamore is Principal of Bristol Baptist College.

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Discerning Spirituality: Biblical and Reformed Perspectives

Pierre Berthoud

SUMMARY

This study deals with the question of the testing of the spirits and of the diverse forms of spiritualities encountered in the contemporary world. How is one to respond to the charismatic emphasis given to the Christian experience or to the claims to miracles in many circles today? What criteria can the believer use in order to exercise a mature form of discernment? The paper argues that Christian spirituality is determined essentially by its

* * * *

RÉSUMÉ

Cette étude aborde la question du discernement des esprits et de la diversité des spiritualités rencontrée au sein du monde contemporain. Comment considérer la forme charismatique de l'expérience chrétienne ou la pratique des miracles dans bien des milieux aujourd'hui ? Quels sont les critères qui permettent aux croyants d'exercer un discernement qui soit l'expression de la maturité de la foi ? Cet article argumente que c'est essentiellement l'objet, le Dieu infini et personnel, qui

* * * *

ZUSAMMENFASSUNG

Diese Untersuchung behandelt die Frage der Unterscheidung der Geister und der verschiedenen Arten von Spiritualitäten, denen man in der zeitgenössischen Welt begegnet. Wie soll man auf die charismatische Betonung reagieren, die auf die christliche Erfahrung gelegt wird, oder auf die Behauptung von Wundern in vielen heutigen Kreisen? Welche Kriterien kann ein Gläubiger benutzen, um zu reifen Urteilen zu gelangen? Der Artikel argumentiert, dass christliche Spiritualität wesentlich von

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My subject is the question of the testing of the spirits and of the diverse spiritualities we come across as Christians in our contemporary world. For example, how are we to respond to the charis-

matic dimensions of the Christian experience and the claims to miracles in many circles today? Is it possible to establish biblically based criteria which will enable believers to discern in a mature way?

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détermine la spiritualité chrétienne. Ensuite, il évoque quelques manifestations extraordinaires de l'Esprit rapportées dans les Ecritures en relevant les caractéristiques et la nature de ces expériences. Enfin, à la lumière de deux passages bibliques, Deutéronome 13.1-5 (18, 21, 22) et 1 Jean 4.1-6, il cherchera à établir des critères permettant d'exercer un discernement sain, qui soit à la fois une aide et une stimulation pour l'individu comme pour la communauté. Pour conclure cette étude, quelques aspects pertinents de la spiritualité issue de la Réforme seront brièvement présentés.

* * * *

ihrem Objekt bestimmt wird, dem unendlichen, doch persönlichen Gott. Er bedenkt einige außergewöhnliche Manifestationen des Geistes in der Bibel und versucht, die besondere Ausprägung solcher Erfahrungen herauszuarbeiten. Im Lichte von 5. Mose 13,1-5 (18,21-22) und 1. Johannes 4,1-6 versucht er abschließend, einige grundlegende Kriterien für ein gesundes Urteilsvermögen zu etablieren, das sowohl für den Einzelnen als auch für die Gemeinde hilfreich und herausfordernd ist. Im abschließenden Abschnitt werden kurz relevante Charakteristika der Spiritualität der Reformatoren betont.

* * * *

matic dimensions of the Christian experience and the claims to miracles in many circles today? Is it possible to establish biblically based criteria which will enable believers to discern in a mature way?

I will deal first of all with the nature of Christian experience, emphasising that Christian spirituality is determined by its object. I will then consider some extraordinary manifestations of the Spirit in Scripture, seeking to point out the specificity of such spiritual experiences; finally, on the basis of the first two points, I will seek to establish some fundamental criteria which can help us to practice a discernment that is both challenging and edifying to the individual and the community. Some relevant characteristics of the spirituality of the Reformation will be emphasised in the concluding section.

I. Fundamental aspects of spirituality within the historic Christian faith

A. The object of Christian spirituality

What is the nature of Christian spirituality? Is it essentially *subjective* in the way that modern humanist psychology presents it? Subjective in the sense that *it doesn't have an object*, that it is *the product* of the human spirit and effort, of the wakening of feelings or of imagination? In that case, spirituality is akin to a *psychological endeavour*, without precise content outside of itself. It is both relative and beyond verification.

If, however, spirituality is not merely subjective but rests upon an objective foundation and has a precise content, what is its nature, how can it be defined, how can it be identified? What type of relationship does it offer? The answer to these questions is essential because we live in a culture, and too often in churches, which have confused the issue. There is a supermarket of spiritualities which, for the most part, convey an immediate sensation of being. However, all too often such experiences, because of lack of depth, are short-lived; despair and anguish regain their rights in the face of such a cruel reality.

The *object* of spirituality is on the one hand the infinite and personal God who acts in the world and in the life of his creatures, the believers in particular; and on the other hand, the human being who seeks a reference point beyond himself that will bring purpose to life, happiness and a deep communion with his ultimate *Vis-à-vis*.

1. The importance of the object

In contemporary forms of spirituality, whether humanist, mystical and romanticist¹ – and that is what some forms of Christian spirituality are – the

problem lies either in the fact that they do not have any object, or in the confusion between 'contemplation' of an object and 'enjoyment' of the sight of the object. We cannot at the same time 'enjoy' our inner activities and 'contemplate' them. For instance, when you see a table you 'enjoy' the act of seeing and you 'contemplate' the table. Then, if you think about the sight, you contemplate the sight and you enjoy the thought. In *Surprised by Joy* C. S. Lewis makes this interesting comment:

It seemed to me self-evident that one essential property of love, hate, fear, hope, or desire was attention to their object. To cease thinking about or attending to the woman is, so far, to cease loving: to cease thinking about or attending to the dreaded thing is, so far, to cease being afraid. But to attend to your own love or fear is to cease attending to the loved or dreaded object.²

In the same way, what characterises Christian spirituality is its object: God. We cannot at the same time 'enjoy' our inner activities and 'contemplate' them. When we do so, we immediately interrupt our relation with God, our interaction with him; we cut ourselves off from the object on which our spiritual experience is founded. We are left with a man-made religious or psychological experience or spirituality.

2. The infinite and personal God

Therefore, the foundation of the specific character of biblical spirituality is its object, i.e. an infinite and personal being. One of the presuppositions underlying some major modern theological currents is that God is totally other, meaning that he is beyond reason, concept and language. Hinduism emphasises the impersonal nature of the divine, while the emphasis of Islam is essentially on a transcendent and thus distant God. The biblical perspective recognises that God as the Creator is indeed totally other and transcendent; he is distinct from his creation. It also affirms at the same time that he is immanent, a personal being who thinks and communicates, who loves while remaining just, who deliberates and acts.

The unity and the diversity of the Trinitarian God confirm the all sufficiency of the Lord of the universe as well as his infinite and personal character. Communication and love are at the very centre of the deity. It is this God who created man in his image. The creature, just like his ultimate *Vis-à-vis*, is a personal being who thinks and communicates, who loves while remaining just, who deliberates

and acts. His primary calling is precisely to live an interpersonal relationship, a reciprocal intimacy on the vertical as well as on the horizontal level.³

3. Truth and spirituality

A reciprocal relationship involves communication and therefore knowledge. But this knowledge is of a personal nature, both objective and subjective. It encompasses all faculties of man and therefore resists fragmentation. As a consequence, it challenges all forms of dichotomy between knowledge and faith, or truth and faith, or even head and heart. Faith and trust are based on what is trustworthy: truth communicated by God that humans can truly understand, even if they do not grasp it exhaustively. This truth of God is the foundation of biblical spirituality. It unfolds throughout the history of revelation and is fully manifested in Jesus the Christ. It does not only give meaning to the believer's life, but implies that communication is essential for all true communion.

4. Communion with God

To be in communion with the God of Jesus Christ, our ultimate *Vis-à-vis*, that is the nature of biblical spirituality. However, it can be defined in other ways using both biblical and non-biblical expressions:

- to walk with God (Genesis 5:24; 6:9)
- to be 'the friend of God' (James 2:23)
- to be 'one with the Father and the Son' (John 17:21)
- to glorify God and enjoy him forever.⁴

The reciprocal intimacy between Creator and creature is at the heart of Christian spirituality. It is the nature of the object, God, which determines both the form and the content, for the Father has not kept silent, he has really spoken, he has made himself known in the categories of human language and communication. Therefore, it is faith grounded in a personal and intelligible truth that enables me to know and to meet God. The *instrument* thereof is the Holy Spirit who illuminates and renews my intelligence, revives and gives a new impulse to my life. Finally, the *distinctive mark* of this spirituality is not the intensity of the experience, but the fruits produced in the Church as well as in the city. These fruits find their expression in the love of one's neighbour, which is nothing less than the practice of the second part of the Ten Words that God revealed to Moses (Exodus 20; Deuteronomy 5).

5. An incarnate spirituality

But alas, we live in the shadow of death, life is but a valley of tears, we are confronted by suffering and evil. We also know something about the solitude that has invaded our lives and about the frustration of our spiritual aspirations. It is precisely at this point that the motif 'creation – fall – redemption' intervenes. Biblical revelation gives us the key to the enigma of evil. It reminds us that evil is not ontological, related to being, but moral. It springs forth from the subsequent usage of freedom and is defined in terms of rebellion against God. The purpose of the story of revelation is to help us discover the redemption that God has brought in order to reconcile the creature to himself, to re-establish a broken relation, a relationship of communication and love. To say that *sin is moral* is of utmost importance. It enables us:

- to declare that God is good. There is no inkling of evil in God.
- to separate the origins of being and of evil and thus to emphasise the dignity, freedom and responsibility of the human creature.
- to offer a sure answer to the dilemma of humanity, an answer that is fully revealed to us in Jesus Christ. By dying on the cross, the Son of God takes upon himself the death that mankind deserved and he covers the believer with his justice (righteousness). His bodily resurrection testifies to the truth and authenticity of this extraordinary work including both propitiation and expiation.
- to fight against evil and injustice of all kinds, individual or collective, without fighting against God.

We are here at the heart of spirituality as it is described in the written and incarnate Word of God. It is not an escape from the world, nor is it evasion of a too painful reality. It is offered to us within the created world, in the midst of our fragile human condition and at the very centre of our misery. Our whole existence is renewed in the expectation of the transfiguration that is promised at the time of the glorious advent of Jesus Christ. In the meantime, God calls his children to accomplish their daily tasks with faithfulness, wisdom and in union with Christ who builds up, guides and nourishes their existence.

B. Extraordinary manifestations of the Spirit in Scripture

The historic Christian faith has tended to minimise

the extraordinary, ecstatic manifestations of the Spirit in order to put more emphasis on the objective character of the Christian faith and experience. The infinite personal God exists in truth. In the words of the Westminster Shorter Catechism: 'God is a spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.'⁵ This infinite personal being has not remained silent, he has revealed himself. The form of communication he uses reflects his nature and character. It is personal and varied, including the use of the categories of human language. The witness of Scripture to the objective and true – though not exhaustive – nature of God's revelation is overwhelming.⁶

Although Christian experience and spirituality involve both the mind and a conscious awareness, a significant number of passages in Scripture recall some extraordinary manifestations of the Spirit. This double dimension of the Spirit's wise and powerful activity as it communicates divine revelation is well illustrated in 1 Corinthians 14, where Paul deals with the gifts of prophecy and tongues.⁷ In the following paragraphs we deal with some unusual expressions of the Spirit, especially in the Old Testament, and seek to understand their nature.

1. *Emphasis on circumstances*⁸

a. Some passages mention the significance of music:

- 2 Kings 3:15: 'Elisha said... "now bring me a harpist." While the harpist was playing, the hand of the Lord came upon Elisha and he said, "This is what the Lord says..."'
- 1 Samuel 10:5-6: Speaking to Saul, Samuel says:

As you approach the town [Gibeah], you will meet a procession of prophets coming down from the high place with lyres, tambourines, flutes and harps being played before them, and they will be prophesying. The Spirit of the Lord will come upon you in power, and you will prophesy with them; and you will be changed into a different person.

In the context of this passage, prophesying includes a number of physical expressions that are related to the action of the Spirit: songs, cries, dances and corporal movements. Such unusual behaviour would have been recognised and evident to all who witnessed the events.⁹ But our present concern is with the relation between music and the activity

of the Spirit.

- 1 Chronicles 25:1: 'David, together with the commanders of the army, set apart some of the sons of Asaph, Heman and Jeduthun for the ministry of prophesying, accompanied by harps, lyres and cymbals.'

In the first passage, music is not the cause of spiritual ecstasy or the means to attain it; it is only an accompaniment which predisposes Elisha to receive the Spirit. Here music has a preparatory function but it is the divine Spirit that reveals to the prophet the content of the message he is to communicate to the rebellious people.

In the second passage, music and singing are more precisely manifestations that accompany the coming of the Spirit, his revelatory and transforming action (vs. 6).

In the third passage, the author of Chronicles recognises the prophetic value of sacred songs. Servants of King David were in charge of this specific ministry. It is also indicated that Heman was 'the king's seer' (vs. 5). Thus he also had, just like Gad, a prophetic ministry. Further, Asaph the seer is, with David, the author and composer of Psalms used in temple worship (2 Chronicles 29:30). These indications reveal a strong link between music and words. No doubt, instrumental and choral music gave a grandiose and esthetical dimension to the temple service and worship, but there was also to be a deep correspondence and harmony between the 'prophetic' words, the musical score and composition.¹⁰

b. Water

Water and especially rivers are associated with prophetic revelation (Ezekiel 1:3; Daniel 8:2; 10:4) and spiritual activities such as prayer (Acts 16:13, 16). In these examples withdrawn and quiet places by a riverside were sought for, as they were conducive to prayer as well as to divine communication. It is easier to be alert to the Spirit as it reveals to the believer's mind the word of truth and life.

c. Divine inspiration

Revelation by the means of visions and dreams (Genesis 15:1,12,17; Numbers 12:6; 22:6; 1 Samuel 3; 2 Samuel 7; Daniel 1:17; 7:1; 8:1; Joel 3:1; Zechariah 1:8), general revelation (Psalm 19:2) as well as meditation, pondering of the law of God, praying, singing and communicating with the Lord (Psalms 42:8; 77:6; 119:148) often take place during the silent hours of the night when believers are more receptive and their passive postures makes them conscious that they are totally

dependent on the initiative of the Lord.

2. *Unusual manifestations*

a. The activity of the Spirit can manifest itself in a dramatic way. Thus for example the influence of the Spirit¹¹ produces restlessness and even agitation on Ezekiel. Not only did the Spirit 'lift up' the prophet and 'took him away' but he 'went in bitterness and in the anger of his spirit' for 'the strong hand of the Lord was upon him' (Ezekiel 3:14).¹²

b. In some passages of the Old Testament the prophet's behaviour is qualified by the term *meshugá* which implies that the man under the influence of the spirit had a 'crazy' attitude, in other words that his behaviour could be compared to or caricatured as rambling and even raving. The false prophet Shemaiah, in exile, had sent a letter to Zephaniah, the priest who was in Jerusalem, reminding him his obligations:

The Lord has appointed you priest in place of Jehoiada to be in charge of the house of the Lord; you should put any madman who acts like a prophet into the stocks and neck-irons (Jeremiah 29:26).

Shemaiah was upset because Zephaniah hadn't silenced Jeremiah who on behalf of the Lord had announced a long exile!

In Hosea God proclaims his judgment on Israel because its sins and hostility led the people to despise the prophet. They 'consider the inspired man to be a fool (*'êwil*) and a maniac (*meshugá*)' (Hosea 9:7). As Jehu is on the verge of coming to power, his officers ask him concerning the prophet who had brought him a message and anointed him: 'Why did this madman come to you?' (2 Kings 9:11). These passages indicate that at times the activity of the Spirit led to some unusual, not to say extraordinary behaviour of the persons that came under its influence.¹³

c. The inner vision can be brought to bear on the subject.

A passage relating to the oracles of Balaam illustrates this point:

The oracles of Balaam son of Beor,
The oracle of the one whose eye sees clearly (or 'whose eye is closed'),¹⁴
The oracle of the one who hears the words of God,
Who sees the vision from the Almighty,
Who falls prostrate, and whose eyes are open.
(Numbers 24:3)

Though a pagan diviner, Balaam becomes the instrument of God's sovereign revelation and action. This passage describes a phenomenon with multiple aspects: Balaam is rushed off his feet (vs. 3e) and he has a vision; he sees physically (3b) but this is not enough to perceive the vision (3d, e). In fact, he contemplates the vision when his eyes are closed (3b) and he falls prostrate before God (3e). In other words, the inner perception of the vision is beyond physical seeing and hearing. This type of experience is identified in the Greek Bible as 'ecstasy'. Thus in Genesis 15:12, the LXX translates 'deep sleep' (*tardemâh*)¹⁵ by 'ecstasy' (*ekstasis*), a word also used to describe the spiritual states of Peter (Acts 10:10; 11:5) and Paul (Acts 22:17) as they contemplate visions they receive from the Lord.

3. *The nature of biblical ecstasy*

a. A comparison

In a detailed commentary on Genesis 15, in his discussion of ecstasy, Philo of Alexandria says that the prophets experienced its highest form and that it can be described as divine possession and frenzy.¹⁶ This is in fact what Abram experienced when the Lord made a covenant with him. Philo argues that Abram was the object of divine inspiration and possession (Genesis 15:12). But, according to the Neo-Platonist, 'when the divine Spirit comes, the mind is driven from its home, since mortal and immortal may not share the same home.'¹⁷ At this point, E. J. Young appropriately comments that Philo has taken 'the terminology of the Greeks which described frenzy' and applied 'this terminology as a description of the inspiration of Scriptural prophets'.¹⁸

A brief look at the Oracle of Delphi will help to reflect on the specific nature of divine inspiration and spiritual experience. Apollo is the central divine figure of the temple in Delphi. He has received the gift of divination from Zeus and communicates the will of Zeus to the Pithy. In the words of André Bonnard,

Apollo, god of the day, has such a piercing eye that he knows the future and reveals it. At the shrine of Delphi, in a valley on the slope of Mount Parnassus, one finds the famous Temple of Apollo. He is revered by the whole of the ancient world, by both the Greeks and the barbarians. There the god inspires the prophetess and the priests interpret into oracles the inarticulate language of the Pithy. Apollo knows what

is suitable, the best for the individual as well as the cities.¹⁹

This quotation reveals that the prophet (priest) is both dependent on the utterances of the god and independent, for he is called to interpret the signs as well as the obscure divine pronouncements. In fact, he is expected to formulate the oracles.

The biblical emphasis is quite different. First of all, the multiple mediations are absent and the divine Word comes directly to the human messenger. Secondly, the spokesman of God receives a divine word that he is expected to communicate to his audience. Though not absent, the interpretative role of the prophet²⁰ is significantly reduced compared to the prophet-priests of Delphi. The written word as it bears witness to itself as well as the Word incarnate (John 1:18) are the keys to a proper understanding of the divine message. Lastly, the divine communication is characterised by clarity. This is not surprising, as the infinite-personal God has made humanity in his own image. Though finite, humans are personal beings to whom God communicates an intelligent message in the categories of their language that can truly be understood by the messenger and the ultimate auditors. In this revelatory process, it is important to emphasise that the mediator loses none of his human attributes (cf. the prophet Jeremiah and his profound humanity).

It follows that we cannot accept Philo's apparent confusion of divination and prophecy; especially we cannot accept that 'the mortal and the immortal cannot share the same home.' Of course, what we have just said doesn't exclude the possible ecstatic aspect of divine revelation and of human spiritual experience. But this ecstasy must be qualified.

b. Some fundamental characteristics²¹

- Biblical ecstasy does not exclude objective divine activity and an intelligible communication of the divine mysteries and counsel; a communication that is true but not exhaustive. This specificity contrasts with pagan divination – prophecy which refers back to a seemingly obscure irrational or supra-rational domain; but it contrasts also with 'false prophecy' which is often described as springing from the human mind and experience. Referring to false prophets, the Lord says through Jeremiah: 'The prophets are prophesying lies in my name. I have not sent them or appointed them or spoken to them. They are prophesying to you false visions,

worthless divinations and the delusions of their minds' (14:14).²²

- Biblical ecstasy often requires a time of preparation. As we have seen music, a quiet place of prayer and the silence of the night can be conducive to divine communication and spiritual experience. This is not to be confused with artificial forms of provocation prevalent in paganism and false prophecy, such as drugs, alcohol, scourging and fasting (cf. Judges 9:27; 1 Kings 18; Isaiah 28:7; Micah 2:11; Amos 2:11-12).²³
- Biblical ecstasy implies a somewhat passive state of the receptive mind but its activities are not suspended. Divine inspiration and communication do not affect, weaken or suppress human consciousness and dignity. This is in stark contrast with the religious experiences of Antiquity.
- Finally, because biblical ecstasy is inseparable from divine communication and content, it is closely associated with the width and the breath of revelation as it unfolds in history and makes known the sovereign God of Jesus Christ who holds all things in his hands. Such an eschatological outlook is foreign to the surrounding religions, which are limited in scope to the present and the immediate future.

II. The discernment

A. The scriptural emphasis

1. *Determining factors*

It is now possible to understand better where Scripture places the emphasis. As we have just noted, divine intervention can have a strong effect on the recipient. Spiritual experience can be very intense in its manifestations, which are at times ecstatic. Such manifestations can even be accompanied by signs and wonders (Deuteronomy 13:1-2; Matthew 24:24). But these are no guarantee that the communication and the experience involved are genuinely divine. It may be so but they could also reflect a human or another divine (gods – demons) origin. The determining factors in our endeavour to exercise discernment and mature discrimination are the following:

- a. The objective existence of the infinite, personal and sovereign God who clearly and truly – but not exhaustively – communicated his wisdom

and law in the categories of human language. This is possible because, though radically different, both the Creator and the human creature are personal beings. This means that verbal communication is at the very heart of our communion with God. As a consequence, the mediation of the word is a fundamental aspect of our mystical union with the Lord. We should have no difficulty to understand this for it is characteristic of personal relationships. Imagine a couple, a friendship or a professional relation without verbal communication! Of course, our communion with God, just like the unity within a couple, far surpasses verbal communication, but it cannot do without it (Ephesians 3:17-19; Philipians 4:7).²⁴ Since the God of the Bible has not remained silent, the mediation of the word, both written and incarnate, is fundamental, especially in a fallen world. The creature is in need of a clear and true word, the basis for a genuine faith and trust in the living God who in fact has revealed it. This is why a proper understanding of God's wisdom is so important to true faith. This is where the analogy of faith enters into the picture as well as the Word incarnate as the ultimate exegete and revealer of the mind of God (John 1:14). Of course, this also implies the enlightenment of the believer by the Spirit (1 Corinthians 2:10-16).²⁵

b. True spirituality implies that the Lord takes the initiative for restoring relationship and fellowship. This leads to a passive – active posture (attitude) of the believer who is both receptive and involved in the renewed covenantal relationship, but who cannot provoke the relationship by psychological or artificial means. Neither can believers manipulate the living and holy God according to their desires, however noble these may be; but believers can undertake preparatory measures that can predispose to divine favour.

c. Both the glory of the Lord and the dignity of the human creature must be taken into account. Furthermore, such a gracious initiative of God not only appeals, but also renews the understanding and conscious awareness of humanity.

d. Finally, it is important to recognise the incarnate and concrete, down to earth aspects of the biblical spiritual experience. Right through the two Testaments, the leitmotiv is to fulfil the requirements of the law (cf. Deuteronomy 29 and the renewal of the covenant) and to bear the fruit of the Spirit (Galatians 5:16-26). Hearing the word and obeying it go hand in hand. It is in the midst of a corrupt and depraved reality, in the nitty-gritty of life lived in the shadow of death, that this spiritual-

ity brings meaning, substantial healing and lasting hope. Rather than seeking to escape the ugly brokenness of this world, it invites us to fulfil the culture mandate the Creator has given us as we glorify him and enjoy him. As we yield to the living God, it is his very character that moulds both the form and the content of our spiritual experience and life (Leviticus 19:2; 20:8).

2. *Two significant passages*

Two biblical passages can help us to understand better what is involved in spiritual discernment, discrimination: Deuteronomy 13 and 1 John 4. The first passage seeks to identify the false prophets, the second deals with the testing of the spirits but false prophecy is also in view.

Deuteronomy 13:1-5 (18, 21-22)

As D. L. Christensen summarizes:

The law raises the issue of true and false prophecy which becomes a significant theme in both the Former Prophets and the Latter Prophets within the canon of Sacred Scripture. When there is discrepancy between the written text of the Ten Commandments and the oral claims of false prophets, the written word is authoritative.²⁶

Actually, this chapter deals with three specific cases: idolatry instigated by a prophet or a dreamer of dreams (1-5); idolatry instigated by a relative or a friend (6-11); and idolatry instigated in a town by wicked men (12-18). The first case is the most significant for our purpose, although the description of the psychological and religious pressure brought about by a relative or friend bears on the subject at hand. Moses is dealing with the case of a messenger of God who spoke on his behalf;²⁷ a person who, having been appointed and recognised in his office, carried a particular authority in the community. We are told, to confirm this, that he was able to perform a miraculous sign, 'ob, and wonder, hammôpêt (cf. also Exodus 4:21; 7:11-12; Numbers 22).²⁸ Apparently, this officer was someone who was willing to 'abuse his position for his own evil end', to turn the people away from the Lord and thus to precipitate their ruin. Christensen translates 'apostasy against the Lord your God'. In encouraging defection from the Lord in order to follow other gods, the prophet was claiming falsely that God has said something. He proclaimed something new which was in opposition to the very essence of the law and in particular to the first commandment. The

people were to remain totally faithful to the Lord who had redeemed them from Egypt. The written stipulations of the covenant were normative, above the authority of the prophet, above the signs and wonders (cf. 2 Thessalonians 2:9; Galatians 1:8). These laws were even above his dreams (Jeremiah 23:28-29) and the wagging of his tongue²⁹ as he claimed to speak on behalf of the Lord (31).

In Deuteronomy 18:21-22, the emphasis is similar (20b). But how is discernment to be exercised when the prophet speaks his own words claiming to be speaking in the name of God? P. Craigie says that the phrase 'the word is not true' (vs. 22) can be rendered literally 'the word is not' implying 'that the word has no substance or what the prophet says simply is not so'.³⁰ The criterion is that of truth and specifically that this word is devoid of substance because it does not agree with the word of God.³¹ The other criterion mentioned in verse 22 is the fulfilment of a short-term prediction that had been attributed to God and established the credibility and reputation of a true prophet. The long-term fulfilment would confirm the already existing authority of the spokesman of God.

The conflict between the false prophet Hananiah and Jeremiah, related in Jeremiah 28, is a significant example. Both men pronounced short-term predictions in the name of the Lord; Jeremiah announced a long exile and in response Hananiah proclaimed that the yoke of Nebuchadnezzar would be broken within two years (vs. 2-4, 10, 11). Jeremiah would have liked to agree with the son of Azzur, but warned him that the criterion of fulfilment was to decide who spoke the truth: 'But the prophet who prophesies peace will be recognized as one truly sent by the Lord only if his prediction comes true' (vs. 9). Jeremiah was to restate his oracle concerning the lasting burden of the king of Babylon even more severely (12-14) and he added an oracle announcing the death of Hananiah who had seduced the people 'to trust in lies' and thus turned them away from the Lord. Jeremiah's word was fulfilled within seven months (17). The silence concerning the fulfilment of Hananiah's oracle is eloquent!

1 John 4:1-6³²

In reflecting on this passage I found John Calvin's commentary particularly helpful and in the following paragraph I summarise his reading.³³ In the first three verses he sees the Apostle making three points:

- The danger which threatens the believers and from which they must preserve themselves: the false prophets who under the influence of Satan seek from within the Church 'to corrupt and infect the purity of the Gospel by a diversity of errors';
- The means by which believers are to guard themselves from the danger: the testing of the spirits;
- The injunction not to listen to those who deny 'that Jesus Christ has come in the flesh' (vs. 2b).

Calvin begins by indicating that the word 'spirit' (vs. 1) is a metonymy which designates 'the person who boasts that he has the gift of the Holy Spirit in view of exercising the prophetic office'. 'Such persons are usurpers who pretend to be legitimate teachers and to have a right to such an honorific title, but in fact at best, they speak out of their own depths as they seek' to corrupt the word of God. They are in stark contrast with the 'spirits' who 'lend their tongues to the oracles of the Holy Spirit to serve him... who represent him... who don't bring something by the means of their own initiative nor present themselves in public in their own name'.³⁴

But, since the power of seduction is real, especially if the false teacher is subtle and cunning, it is important 'to examine and test' the spirits. This is true for the Church as well as for each individual believer. In order to practice discernment correctly, not only must one evaluate all doctrines in the light of the Word of God, but one must have a 'spirit of wisdom' (*un esprit de prudence*) which enables to interpret the Scriptures. In other words, in order 'to be competent judges, it is necessary that the Spirit of discernment be given to us and that we be governed by it'.³⁵

Calvin goes on to say that no believer will be deprived of the Spirit of wisdom (*prudence*), especially if they request it from the Lord. Then, the Reformer makes this most significant statement: 'And this is how the Spirit will give us a true discernment: when we subject all our senses to the Word.' Such an examination and testing of the doctrine takes place both on the individual and the public, community level. The particular testing happens when believers are confirmed in their faith, when 'they acquiesce to that doctrine which they know to proceed from God.' Where else can the consciences find peace except in God himself? As to the public level, it is bound 'to the common

consent and government of the Church' and takes place when 'the believers come together and seek the means of a pure and holy agreement and consent'.³⁶ Yet neither the individual nor the community is infallible and thus they cannot sidestep the test ordered by the Apostle.

John Calvin now proceeds to consider John's christocentric confession of faith (2-3) which contains a decisive criterion that can help one to better exercise discernment and, within this immediate context, to discriminate between true and false prophets. Indeed, Christ is both the finality of the faith and the rock which all heretics run up against. Regarding the Apostle's confession 'Every spirit that acknowledges that Jesus Christ has come in the flesh is from God' (2), the theologian from Geneva argues that it emphasises the three following aspects of the New Testament Christology:

- the eternal divinity of Christ ('Christ has come');
- the incarnation of Christ so that he might be our brother yet remain without sin ('Christ has come in the flesh');
- the cause or purpose of his advent which includes both 'the office and virtue' of Christ ('he has come').

Thus, in the words of Calvin, 'the knowledge of Christ includes in itself the sum of the totality of the doctrine of the true religion.' Heretics passed and present have in one way or another sought to weaken and even deny aspects of this doctrine. It is only as believers remain steadfast in the knowledge of Christ, who is 'the end/finality (*la fin*) of the Law and Prophets' and in whom both the divine 'virtue and grace' are manifested, that they can resist and overcome 'the spirit of the antichrist' (vs. 3).³⁷

Regarding the verses 4-6, in which the Apostle contrasts the children of this world and the children of God who listen to the doctrine of the Apostles and thus have victory over the spirit of the antichrist, the Reformer makes further interesting comments. It is possible to distinguish between false and true prophets insofar as the former boast to speak 'under the cover of the name of God so as to deceive' whilst the latter 'don't boast of their speech without demonstrating its reality'.³⁸ In other words, their concern is truth and not duplicity. Calvin says that the Apostle invites believers to examine and test all doctrines to see if they are from God or from the world. In order to find out, believers need to seek advice from the Word of God, but this will only be possible if they have the

right attitude towards it and the correct interpretation.

Calvin concludes this section of his commentary by emphasising the mutual interplay between Word and Spirit:

Therefore, each time the seductive spirits put forward the name of God we are to enquire from the Scriptures if such is the truth. If we go about this with a holy zeal, a pure desire (*affection*) combined with humility and modesty, the Spirit of discernment will survene, who will be as a faithful interpreter, so as to declare himself speaking in the Scriptures.³⁹

This basic appreciation of the question of discernment is still relevant insofar as it remains in agreement with Scripture. We may disagree with some of Calvin's exegetical choices, but his hermeneutical approach which seeks to combine the authority of Scripture, a rational – personal enquiry and the illumination of the Holy Spirit is most appropriate. It invites us to revisit the writings of the Reformers, who have more to contribute to our topic than we imagine. Hence in the final section of this paper I will summarise some specific characteristics of the spirituality emphasised by the Reformation.

B. The spirituality of the Reformation

Because of the attention justifiably given to the theological and cultural dimensions of the Reformation, its spiritual character has been somewhat forgotten. In fact, the Reformation was also, and perhaps even primarily, a time of revival and spiritual renewal. Has it not been said that Calvin's *Institutes of the Christian Religion* was a theology of the Spirit?! The following reflections endeavour to emphasise some important features of Reformed spirituality as a whole.

1. Righteous and sinner at the same time

a. A sober anthropology which implies two main aspects:

- It presupposes a well-defined anthropology. Humanity is unique since it is created in the image of God. Personal beings, clothed in dignity, their non-fragmented identity is one. Their relationship with God involves their whole being in all areas of existence. This also presupposes a united field of knowledge.
- Limited, human creatures are fragile. But this fragility is first and foremost related to their condition as sinners and not to their finiteness. The effects of sin, like a cancer, affect all

the facets of their person, including will and intelligence.⁴⁰

Consequently, humans are totally incapable of contributing to their salvation. The distance that sin introduces between God and man is insurmountable without outside intervention. Humans are thus entirely dependent upon grace and divine goodwill, upon revelation and redemption. In the area of knowledge, God, by means of revelation, enlightens their darkened intelligence while in the area of being he corrects the destructive consequences of sin by his redemptive work. Revelation and redemption meet fully in Jesus Christ, the unique and sufficient mediator. He is indeed the way, the truth and the life (John 14:6).

b. Justification by faith alone

Without ignoring the communal and social aspects of spirituality, the Reformation starts by emphasizing the individual responsibility of humans before God. Like Job (Job 40:3-5), humans can only recognize their indignity and misery, and it is precisely for this reason that the doctrine of justification by faith alone is at the centre of this piety. Whoever believes in Christ and in his redemptive work is declared just by God. As recipients of this justice, such persons are reconciled with God, their ultimate Vis-à-vis, who restores them in their dignity and humanity. But, as Calvin says so well, it is the Holy Spirit who impresses this salvation in the innermost being of the believers. There lies the foundation of their assurance that calls upon perseverance in communication and communion with God, the Father. Calvin even says that the Holy Spirit is the initiator of this 'mystical union' with Christ, source of vitality and fruits in the life of every believer.⁴¹

2. Six characteristics

This spirituality takes on certain characteristics, which, while not the exclusive prerogative of the Reformation, are nevertheless noteworthy. We will briefly mention six of them:

a. The spirituality of the Word

This spirituality has as its object the Word of God, written and incarnate.⁴² For the Protestant Churches, it is the means of grace par excellence. From the time of the Reformation, preaching has played an important role in the awakening of faith and the spiritual growth of the believers. Reformers such as Zwingli, Bucer, Calvin and Knox insisted on the *lectio continua*. The continued and systematic interpretation of the biblical books was

the central feature of the worship service. Emphasis is placed upon the expounding of the Word of God, which is the only infallible authority in matters of doctrine and of life. Catechism of children and adults plays an important part. Personal meditation of the Word and the reading of sermons are promoted, and discussion of the Scriptures is encouraged, mainly on Sunday after the service, during the family meal.

b. Spirituality of the Psalter

The Psalter has been the prayer book of the Church at all times (Acts 4:23-31). To pray the Psalms, to sing the Psalms, to meditate the Psalms is a specific characteristic of Reformed spirituality.⁴³ This threefold process takes place in the context of the ecclesiastical community. It also takes place in the family every day of the week. These edifying exercises seek to enhance the growth of the believers and to strengthen their faith. The Huguenot Psalter is a major contribution to Christian spirituality as well as to French literature.⁴⁴

c. The spirituality of the Lord's Day

The day of the Lord, first day of the new creation, was instituted by Jesus Christ (John 20:19, 26). It is a blessed day of peace, of rest and quietness, a day consecrated to prayer and charitable works (Luke 13:16; 1 Corinthians 16:2; Acts 6:1-6). The Sunday worship service gives a foretaste of the heavenly celebration (Hebrews 4:9; Revelation 1:10). Understood in the light of the resurrection, it should be a joyous and festive celebration, an event-celebration that announces the time of fulfillment, of accomplishment.

d. Spirituality and Holy Communion

Holy Communion is a sign and a seal of divine grace. It is an invitation to renew and to strengthen the covenantal relationship between God and the community of believers. It is a sign of belonging to the Christian community. As Holy Communion is not regularly observed in most Reformed churches, it is important to carefully prepare oneself. At the time of the Reformation, the cycle of sermons during the week, which preceded the celebration of Holy Communion, fulfilled this educational role. This practice still exists in some churches.

e. The spirituality of stewardship

Daily, family and professional activities are perceived as a divine calling. Ordinary life manifests a sacred dimension (Luke 12:42-48; Matthew 25:14-30). Dutch paintings of the 17th century stress this spiritual approach. In the same way, the Chronicles of the Schönberg-Cotta family witness

to the manner the gospel of Jesus Christ meets the believer at the very heart of his existence and of his daily occupations. That was an extraordinary liberation for many! The development of an ethics of work in the Protestant tradition is conceived as a protection against poverty. This approach prompts the reconsideration of the manner in which people manage their possessions and the gifts that God has entrusted to each believer. This goes far beyond the practice of a few good deeds (Mark 12:42; Luke 21:2).⁴⁵

f. The spirituality of divine providence

This concerns meditation on the mystery of divine providence in relation to the existence of the believer. People of faith consider what Providence has given rise to in their lives while listening to the Word of God so as to discern the will of the Lord.⁴⁶ Faithful persons are convinced that their life is meaningful, given by God, and that it is led by him. They are indwelt by the assurance of salvation, but they also know that they are called to perseverance in the faith. As Calvin has said it so well:

Faith tells us... that only the hand of God leads and governs our life in the good and the evil days. God does not act towards us in an arbitrary fashion, but dispenses good as well as evil according to a perfectly ordained justice.⁴⁷

In a concluding summary, one can define the spirituality stemming from the Reformation along the following three lines:

- a covenant spirituality that encompasses the individual, the couple, the family, the Church and even implicitly the city;
- an incarnate spirituality that allows believers to live the concreteness of life with its sorrows and its joys in the presence of the Trinitarian God and in communion with him;
- a spirituality of faith that binds knowledge, consent, confidence. To the question 'What does it mean to believe in God?', the catechism of Martin Luther answers:

The words 'I believe in God' mean:

I know what Scripture says about God (knowledge);

I acknowledge it as true (consent);

I place my entire trust in his Word (confidence).⁴⁸

Professor Pierre Berthoud teaches Old Testament at the Faculté Libre de Théologie Réformée in Aix

en Provence and is chair of the Fellowship of European Evangelical Theologians.

Notes

- 1 P. Berthoud & A. Schluchter, *Spiritualités et spiritualité biblique* (Aix-en-Provence: Kerygma, 1999) 12-24.
- 2 C.S. Lewis, *Surprised by Joy* (London: Collins, 1955) 174.
- 3 P. Berthoud, *En quête des origines. Les premières étapes de l'histoire de la révélation, Genèse 1-11* (Cléon d'Andran: Excelsis, Aix en Provence: Kerygma, 2008) 223-227.
- 4 *Westminster Shorter Catechism*, answer to the first question: 'What is the chief end of man?' *The Confession of Faith* (Edinburgh and London, 1963) 115.
- 5 *The Confession of Faith*, 115.
- 6 Some more significant passages: Ex 4:15, 16; 7:1, 2; Dt 18:18; 1Ki 17:24; Jer 1:5-9; 15:19; 25:4.
- 7 The contrast is between the edification of self and that of the community of believers.
- 8 This is already mentioned by E.W. Hengstenberg, *Christology of the Old Testament*, vol. 2 (MacDill AFB: MacDonald, n.d. [German original 1832]) 1363 ff.
- 9 For the ecstatic nature of the activity of the Spirit whether in judgement or in prophecy, cf. Nu 11:24-29; 1 Sam 10:5-15; 8:9, 10; 19:18-24; Jer 29:26. These manifestations are also related to false prophecy (1 Ki 22:20 and 2 Chr 18:9) as well as to pagan inspiration (1 Ki 18:29). Such an ambiguity implies and calls for discernment so as to avoid and resist seduction! The Nifal and the Hitpaël of the root *nāba'* are used to express the ecstatic form of prophecy.
- 10 Cf. J. Braun, *Music in Ancient Israel/Palestine* (Grand Rapids: Eerdmans, 2002), esp. 219 for the link between music and prophetic inspiration.
- 11 Cf. 2 Pet 1:21.
- 12 The expression 'the hand of the Lord was upon me' occurs also in Ez 1:3; 3:22; 8:1; 33:22; 37:1; 40:1. It indicates an overpowering action of the Spirit inciting Ezekiel to communicate the divine revelation he has received to the people in exile. In the above passage the adjective 'strong' (hard) is added to underline the powerful effect of the divine action. Some have suggested that the prophet identifies with the divine emotions that are the consequence of God's righteous indignation and anger. But this interpretation shouldn't play down the effects of the powerful divine action on the man of God.
- 13 This is also expressed by the fact that the prophet is transferred from one place to another (no doubt in a vision), by the presence and intervention of many actors and by the ongoing conversation with the angelic world (cf. Is 21:2-10, 11ff; 40:3; 52:8;

- 62:6; Ez 8:11; Dan 7; Zech 1, etc.). In some cases *meshugá'* may have a figurative meaning (cf. Hos 9:7).
- 14 The Hebrew reads *shátam*. This form has been analysed in two ways: either it is considered as the Kal passive of the verb *she*, meaning to obstruct, or it is a compound form made up of the short form of the relative *she* and the word *tóm*, meaning 'perfect'. These two explanations lead to the two very different translations mentioned above: '... whose eye is obstructed, closed', or '... whose eye is perfect, sees clearly'.
 - 15 The word *tardemáh* is also used in Gen 2:21 to speak of the deep sleep of Adam when Eve was created. In Is 29:10, it is used to describe the absolute spiritual blindness of Israel, unable to understand the vision revealed by God.
 - 16 Cf. Philon d'Alexandrie, *Quis rerum divinarum heres sit* (Quel est l'héritier des biens divins?; transl. M. Harl, *Œuvres Complètes Vol. 15*) esp. §11 (39ff), §249-266 (291 ff.). English version in *Philo IV*, transl. F. H. Colson & G. H. Whitaker (Loeb Classical Library, Cambridge: Harvard University Press, 1932).
 - 17 E. J. Young, *My servants the Prophets* (Grand Rapids: Eerdmans, 1952) 165.
 - 18 Young, *Prophets*, 165. In fact, Philo is influenced by Plato (cf. his understanding of prophecy in *Phaedrus*).
 - 19 A. Bonnard, *Civilisation grecque. De l'Illiade au Parthenon*, vol. 1 (Bruxelles: Ed. Complexe, 1991) 166; cf. J. Jaeymano, *Merveilles de l'Antiquité, Europe* (Paris/Bruxelles: Sequoia, 1960) 40 ff.; M. Andreonicos, M. Chatzidakis, V. Karagoerghis, *Les merveilles des musées grecs* (Athènes: Ekdotike Athennon, 1974) 149.
 - 20 E.g. Is 43:27-28: 'Your first father (Jacob) sinned: your interpreters (*mélits*) rebelled against me. So I will disgrace the dignitaries of your temple, and I will consign Jacob to destruction and Israel to scorn.' The word 'interpreter' is usually translated 'spokesmen' (NIV), French 'porte-parole' (NBS). The reference is either to the priests and Levites whose task was to teach the law and consult God on behalf of the people, or to the priests and prophets. The priests could also exercise a prophetic function so the distinctions between priest and prophet are not clear-cut.
 - 21 Cf. Hengstenberg, *Christology*, 1372 ff.
 - 22 2x lies, falsehood (*sheker*); 1x ineptitude, worthlessness (*elil*); 1x delusions, deception (*tarmit*).
 - 23 Cf. the dramatic effects of alcohol (Prov 31:4-7; 23:29-35).
 - 24 Ephesians reads: '... to know this love that surpasses knowledge...' (19). P. Bonnard says the believer will never come to the end of the knowledge of the love of Christ: 'Il s'agit de l'immensité de l'amour du Christ qui surpassera toujours la connaissance que les croyants en auront.' P. Bonnard, *L'Épître de St-Paul aux Ephésiens* (CNT IX; Neuchâtel: Delachaux et Niestlé, 1953) 182. Philippians reads: '... the peace of God which transcends (surpasses) all understanding...' (7). The same idea is expressed but perhaps also that this peace overcomes our anxieties in a way that our understanding cannot (Calvin). Cf. also Ph 3:8: 'the surpassing (excellence of) greatness of knowing Christ Jesus...' In Ephesians, the verb *hyperballō* is used; in Philippians we find *hyperechō* (to rise above, surpass, excel).
 - 25 Speaking of 'the peace that overcomes all understanding' Calvin brings together word and spirit beautifully when he says: 'Et tout cela en la seule grâce de Dieu, laquelle n'est connue sinon par la Parole et l'oeuvre intérieure du Saint-Esprit.' *Commentaires de J. Calvin sur le Nouveau Testament*, vol. IV (Toulouse: Société des Livres religieux, 1894) 42.
 - 26 D.L. Christensen, *Deuteronomy 1.1-21.9* (WBC 6a; Nashville: Nelson, 2001) 269. Chapter 12:32 is connected both with chapter 12 (an inclusion with verse 1) and 13 where it functions more as a transition and thus stresses the authoritative nature of the command of God (cf. also Dt 4:2). Within the immediate context these injunctions concern the stipulations of the treatise God concluded with Moses (cf. also Rev 22:18).
 - 27 The main means of divine communication were visions and dreams (cf. Nu 12:6 which adds riddles; 1 Sam 28:6, the negative example of Saul).
 - 28 Balaam was a diviner and performed signs and wonders. This is why Balak sought him out.
 - 29 Lit. 'taking his tongue'. The LXX has either 'forcing his tongue' or 'taking out his tongue' in order to proclaim an oracle.
 - 30 P.C. Craigie, *The Book of Deuteronomy* (London: Hodder & Stoughton, 1976) 263.
 - 31 For a violent and scathing diatribe against the lying of prophets of Judah, cf. Jeremiah's oracle in 23:9-40.
 - 32 Another passage on discernment is 1 Thes 5:21-22 where the apostle to the Gentiles proposes three steps: test everything; hold on to the good; avoid every kind of evil. In 1 John 4, the Apostle uses *dokimazō* to test, examine, interpret, discern, discover, approve, prove, demonstrate (cf. 1 Thes 5:21). In Acts 17:11 Luke uses the term *anakrinō*, to question, examine (study), judge, evaluate, set a judgment on, call to account.
 - 33 J. Calvin, *Commentaires sur le Nouveau Testament*, tome 8, vol. 2 (Aix en Provence/Marne la Vallée: Kerygma - Farel) 264-270.
 - 34 Calvin, *Commentaires*, 263.
 - 35 Calvin, *Commentaires*, 266.
 - 36 Calvin, *Commentaires*, 266.
 - 37 Calvin, *Commentaires*, 267.
 - 38 Calvin, *Commentaires*, 268.

39 Calvin, *Commentaires*, 270.

40 This anthropology is in stark contrast with that of humanism and especially Romanticism. In an unpublished lecture 'Romanticism and Christianity' (1989), the Spanish Reformed philosopher David Estrada (who taught at the University of Barcelona for many years) argues that there is a collusion and thus a confusion between Romanticism and Christianity. This had disastrous consequences for the understanding of man. The anthropology put forward had three characteristics:

- It affirms the natural goodness of man.
- It presents a fragmented vision of human identity. The Romantics accept and build upon the viewpoints of the Enlightenment. If reason must be limited to the area of phenomenon, of the real, then other faculties, such as feeling, imagination, will and faith must penetrate the area of the noumenon – things in themselves – to which belong metaphysical ideas such as God, the soul and the universe. The noumenal 'separation' is achieved, the field of knowledge is divided and the unity of the identity of humanity is broken. Such was the perspective of C.S. Lewis before his conversion.
- Finally, this anthropology offers a promethean vision of man capable, by the power of the imagination, to create on his own a universe in which it is possible for him to find refuge.

This anthropology leads to acceptance of the motif necessity-freedom in which liberty is confused with autonomy. Humanity's dilemma is not moral, but ontological. It is related to its finiteness, to its ignorance. As he exercises his freedom, man hopes to liberate himself from the weight of necessity by means of imagination or sensible experience, whether reli-

gious or not.

41 Cf. the re-publication of an abstract of Calvin's *Institute* on spirituality: J. Calvin, *Une spiritualité à visage humain* (Aix-en-Provence, Cléon d'Andran: Kerygma Excelsis, 1999); C.-A. Keller, *Calvin mystique, Au Coeur de la pensée du Réformateur* (Genève: Labor et Fides, 2001) gives an interesting analysis of Calvin's understanding of this topic, but his reading of the reformer's *union mystique* is somewhat influenced by the neo-platonistic tendencies of Dionysius the Areopagite.

42 This is the witness of the whole Bible, cf. the Wisdom literature; Jas 1:1-18; Acts 6:4. It is also true for Judaism (the teaching of rabbis especially in the synagogue) and for the Fathers of the Church (Origen, Jerome, Augustine, Chrysostomus, etc.).

43 [Ed.: On the importance of the Psalms, see also the previous issue of *EJT*.]

44 *Les Psaumes de David mis en rime française* par C. Marot et Th. De Bèze. Adaptation en français actuel par M.-F. Gonin (Nîmes: Vida, 1998).

45 E. R. Charles, *Our Neighbour: Martin Luther. Chronicles of the Schönberg-Cotta family* (Chicago: Moody Press, 1964); A. Bieler, E. Dommen, J.-P. Thévenaz, *La pensée économique et sociale de Calvin* (Georg Editor, 2008); cf. André Bieler, *Calvin's Economic and Social Thought* (Geneva, World Council of Churches, 2005).

46 Cf. Ecclesiastes 7:14.

47 Calvin, *Commentaires*, 62.

48 M. Luther, *Le Petit Cathéchisme*, édité par l'Eglise Evangélique Luthérienne, 98. For further reading, cf. H.L. Rice, *Reformed Spirituality* (Louisville: Westminster John Knox, 1991); H.J. Selderhuis, *Calvin's Theology of the Psalms* (Grand Rapids: Baker Academic, 2007).

Aspects of the Atonement

Cross and Resurrection in the Reconciling of God and Humanity

I. Howard Marshall

The Christian understanding of the meaning of the death of Jesus Christ and its relationship to the salvation of sinful humanity is currently the subject of intense debate and criticism. In the first two chapters Howard Marshall discusses the nature of the human plight in relation to the judgment of God and then offers a nuanced defence of the doctrine of the substitutionary death of Jesus Christ for sinners. The third chapter examines the place of the resurrection of Christ as an integral part of the process whereby sinners are put in the right with God. In the final chapter Marshall argues that in our communication of the gospel today the New Testament concept of reconciliation may be the most comprehensive and apt expression of the lasting significance of the death of Christ. The papers are expanded versions of the 2006 series of Chuen King Lectures given in the Chinese University of Hong Kong.

I. Howard Marshall is Emeritus Professor of New Testament Exegesis and Honorary Research Professor at the University of Aberdeen. He has authored many books on the New Testament.

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Gott redet – aber hört der Mensch?

Plädoyer für ein hörendes Beten und Bibellesen in einer lauten Zeit

Andreas Kusch

SUMMARY

After an introduction which sets out the difficulties of hearing God today, the article argues that humans are meant to do just that. The 'listening prayer' is introduced and its wide acceptance shown, but the question is

* * * *

ZUSAMMENFASSUNG

Nach einer Einleitung, in der die Schwierigkeiten dargestellt werden, Gott heute zu hören, argumentiert der Artikel, dass Menschen gerade für das Hören auf Gott geschaffen sind. Das „hörende Gebet“ wird vorgestellt und seine weite Verbreitung aufgezeigt, doch dann wird die Frage gestellt, ob es tatsächlich praktiziert wird oder

* * * *

RÉSUMÉ

Après une introduction qui expose les difficultés que l'on rencontre aujourd'hui dans l'écoute de Dieu, l'auteur soutient que les êtres humains sont justement appelés essentiellement à cela. Il présente la « prière à l'écoute de Dieu » et montre qu'elle est largement acceptée, mais pose la question de savoir si elle est réellement prati-

* * * *

Wir leben in einer Zeit, in der Hektik, Stress und das Gefühl, Getriebener der Verhältnisse zu sein, immer mehr zunehmen. Es gehört schon fast schon zum guten Ton, gestresst zu sein oder einen ausgedruckten Terminkalender vorweisen zu können. Die Informationsflut trägt ihren Teil dazu bei. Heute müssen wir an einem Tag soviel Informationen verarbeiten, wie der Bürger im Mittelalter in seinem ganzen Leben. Angetrieben durch die Werte einer Gesellschaft, die auf Leistung, Effizienzsteigerung, Mehr-Haben-Wollen und Konsum setzt, verliert der Mensch immer mehr seine Seele, er brennt innerlich aus.¹

raised whether it is indeed practised or whether prayer is still a human monologue. What we believe about the Holy Spirit and his work today is decisive in this respect. The Bible should not be read as source of information but as God's love letter. The Holy Spirit still speaks today, although obviously not in contradiction to the Bible.

* * * *

ob das Gebet nach wie vor ein menschlicher Monolog ist. An dieser Stelle ist von entscheidender Bedeutung, was wir im Hinblick auf den Heiligen Geist und sein heutiges Wirken glauben. Die Bibel sollte nicht als Informationsquelle, sondern als Gottes Liebesbrief gelesen werden. Der Heilige Geist redet immer noch zu uns, jedoch offensichtlich nicht im Widerspruch zur Bibel.

* * * *

quée ou si la prière demeure finalement un monologue humain. Ce que nous croyons à propos du Saint-Esprit et de son œuvre aujourd'hui a un caractère décisif à cet égard. La Bible ne doit pas être lue comme une simple source d'information mais comme la lettre d'amour de Dieu. Le Saint-Esprit parle toujours actuellement, même s'il ne le fait évidemment pas de manière contradictoire avec l'Écriture.

* * * *

Hören in einer lauten Zeit

Natürlich ist dieses Phänomen nicht neu. Schon Erich Schick beobachtete vor einem halben Jahrhundert die Rastlosigkeit der Menschen und ihre Unfähigkeit zur Stille.² Und kein geringerer als Bernhard von Clairvaux, der große Lehrer christlicher Spiritualität im Mittelalter, klagt als überlasteter Kirchenführer über die „verfluchten Beschäftigungen“, die dem Herzen die Gottesfurcht und die Aufgeschlossenheit für die Menschen rauben.³ Aber zweifelsohne hat dieses hektische Getriebensein in einer globalisierten Welt eine

neue Dimension erreicht, von der große Teile der Weltgesellschaft ergriffen sind.

Die Folge der inneren und äußeren Unruhe trifft den christlichen Glauben in seinem Kern. Bibellesen und Gebet verflachen langsam. Denn „ein Lebensstil, in dem die betäubenden Kräfte die Oberhand gewonnen haben, lässt dem Vernehmen eines Gotteswortes wenig Chancen“.⁴ Vielleicht liest man noch schnell die Losungen der Herrnhuter Brüdergemeine, stimmt schnell ihren Aussagen auf kognitiver Ebene zu und fängt noch schneller seine Arbeit an. Ähnlich beim Beten. Vielleicht sagen wir Gott noch gerade das, was uns aktuell auf der Seele brennt, aber auch hier gehen wir zügig zur Tagesordnung über und hören nicht einen Augenblick auf das, was Gott uns vielleicht auf unsere Gebete antworten möchte. Bernardin Schellenberger mahnt deshalb eine Rückkehr zum Hören an: „Ich bin der Überzeugung, dass man (...) ins spirituelle Leben in dem Maß geführt wird, in dem man zu *hören* bereit ist, sich als Ange-rufener versteht, und einem Ruf über sich selbst hinaus folgt“.⁵

Hörender Zugang zu Gott in der Bibel

Der Mensch ist theologisch gesehen fundamental Hörender.⁶ Deutlich wird das an der Selbstoffenbarung Gottes für sein Volk Israel am Berg Sinai, wo Israel aufgefordert wird, zu aller Zeit und in allen Generationen auf Gott zu hören: „Höre, Israel, der Herr ist unser Gott, der Herr und sonst keiner“ (5. Mose 6,4). Sofort im anschließenden Vers wird dann die hörende Beziehung auch als eine liebende Beziehung geschildert, wenn es heißt: „Darum liebt ihn von ganzem Herzen, mit ganzem Willen und mit aller Kraft“ (5. Mose 6,5). Daran schließt sich der Aufruf zum Gehorsam an: „Behaltet die Gebote im Gedächtnis“ (5. Mose 6,6). Diese enge Verknüpfung von Hören und Liebe weist darauf hin, dass das Hören nur in Liebe möglich ist. Denn nur für den Liebenden wird aus dem Hören ein Gehorchen, das aus der freiwilligen, durch den Heiligen Geist bewirkten Willenseinheit mit Gott kommt.

Ein modellhaftes biblisches Beispiel, wie Hören auf Gott, menschliche Aktivität und die Erfahrung von Gottes Weisungen zusammenlaufen, kann man dem Buch Nehemia entnehmen. Es berichtet über den Aufbau des zerstörten Jerusalems unter der Leitung Nehemias. Nehemia, einer der höchsten Beamten am Hofe des Artaxerxes, bekommt durch seine Verwandten Informationen, dass die

zurückgekehrten Juden in Jerusalem im Elend leben (Phase der Information: Nehemia 1,1-3). Nehemia antwortet auf diese Informationen mit Weinen, Fasten, Beten. Er investiert seine ganze Person, er leidet mit, er tut Fürbitte (Phase der Transformation: 1,5-11). Im Gebet sieht er die geistliche Dimension des Problems. Dieses Gebet transformiert die Informationen in eine geistliche Sicht der Dinge. Es wird eine Vision geboren (Phase der Vision: 1,11). Nehemia bekommt durch das Gebet eine Vorstellung, wie den im Elend lebenden Juden geholfen werden kann. Erst nach den drei Phasen wird Nehemia aktiv (Phase der Aktion: 2-13). Das, was ihm in der Gottesbeziehung klar geworden ist, wird realisiert.

Auch im Neuen Testament wird der Gedanke, dass der Mensch fundamental Hörender ist, fortgesetzt, wenn Gottes Stimme aus der Wolke die Menschen ermahnt, auf Jesu Reden zu hören: „Dies ist mein Sohn, ihm gilt meine Liebe; auf ihn sollt ihr hören (Markus 9,7). Unterstrichen wird diese Aussage durch die mehrfache Aufforderung: „Wer Ohren hat, der höre“. Innertrinitarisch hört Jesus auf seinen Vater. Jesus sagt: „Ich kann nichts von mir aus tun. Ich entscheide so, wie ich den Vater entscheiden höre“ (Johannes 5,30). Jesus wirkt nicht eigenmächtig, sondern aus der Willensgemeinschaft mit seinem Vater heraus, in der Jesus Hörender ist. Auch bei Jesus ist dieser hörende Gehorsam von einer wechselseitigen Beziehung der Liebe zu seinem Vater getragen.

Hörender Zugang zu Gott im hörenden Gebet und hörenden Bibellesen

Diese hörende Ausrichtung des Menschen auf Gott wird in den letzten fünfzehn Jahren verstärkt mit dem Begriff „Hörendes Gebet“ bezeichnet. Dallas Willard fasst das Anliegen des hörenden Gebets zusammen, wenn er sagt, „dass Menschen dazu bestimmt sind, in fortwährendem Gespräch mit Gott zu leben, in dem sie reden und angesprochen werden“.⁷ Dieses Verständnis von Hören macht deutlich, dass es um eine sich immer neu aktualisierende und wachsende Beziehung geht. Die zentrale Frage dabei ist: Wie gestalte ich als Christ mein Leben, damit Gott in dieses Leben hinein-sprechen kann? Es geht um eine ganzheitliche Lebensausrichtung, in der der Mensch Hörender ist.⁸ Dass Gott sich auf verschiedene Weisen wie durch die Bibel, geistliche Eindrücke, Träume, Visionen oder auch Prophetien offenbart, ist der zentralen Beziehungsfrage untergeordnet.⁹ Welche Dynamik

in dieser Art von Hören steckt, zeigt Frank Buchman auf: „Wenn der Mensch horcht, redet Gott. Wenn der Mensch gehorcht, handelt Gott“.¹⁰

Wenn auch der Begriff des „hörenden Gebets“ relativ jung ist, so ist doch das Anliegen ein urchristliches.¹¹ Wie in der vorreformatorischen Kirche Bibellesen und Beten verstanden wurde, lässt sich an der *Lectio divina* aufzeigen: „Die Mönche lasen die Heilige Schrift betend bzw. beteten, während sie die Bibel lasen. *Lectio divina* meint also dieses betende Lesen der Heiligen Schrift“.¹² Alles zielt darauf ab, das biblische Wort zu verinnerlichen. Man nimmt es sozusagen in sich auf, langsam, liebevoll und wiederholend. Bei diesem „Wiederkäuen“ des Textes lässt man diesen auf sich wirken, sodass man die Bibelworte gewissermaßen „schmecken“ kann:

Im Lesen der Schrift denkt der Beter nicht über sich und sein Leben nach, sondern stellt sich betend vor Gott und findet durch das Verkosten des Gotteswortes den Geschmack an Gott.¹³

Das hörende, meditative Bibellesen war auch für Luther¹⁴ und seine Zeit¹⁵ selbstverständlich. In seiner Auslegung zu Psalm 1,2 erklärt Luther grundlegend, was er unter biblischer Meditation versteht:

Meditation ist eine Eigentümlichkeit nur des Menschen. Zwar scheinen auch Tiere Vorstellungen zu haben und zu denken. Die Kraft der Meditation liegt also im Denken. Aber Meditation und Denken unterscheiden sich. Meditation ist an Herkömmlichem hangendes, tief gehendes und sorgfältiges Denken. Im Besonderen ist es ein Wiederkäuen im Herzen. Deshalb bedeutet Meditation gleichsam, sich in der Mitte aufhalten, oder durch die Mitte und das Innerste bewegt werden. Wer also im Innersten und sorgfältig denkt, forscht und überlegt, der meditiert.¹⁶

Martin Luther, Johann Arndt, Philipp Jakob Spener und August Hermann Francke lebten aus diesem meditativ-hörenden Zugang zur Bibel. Das meditierende Hören auf Gottes Geist schlug aber relativ schnell um:

In dem Augenblick, als die genannten Theologen (...) in den Bezirk ausgesprochener Streittheologie hineinkommen, tritt die Meditationsfrömmigkeit augenfällig zurück, oder verschwindet gänzlich. Das protestantische Defizit an Spiritualität beginnt schon im 17. Jahrhundert und gründet offensichtlich in einer

vielleicht typischen Auseinandersetzungs- und Diskussionsmentalität.¹⁷

Gegenwärtig wird das Anliegen des hörenden Gebets in nahezu allen Denominationen und geistlichen Bewegungen aufgegriffen. Die theologische Denkfigur ist unterschiedlich und wird auch dementsprechend in unterschiedlichen Kontexten thematisiert und sprachlich unterschiedlich gefasst. Gemeinsam ist aber allen theologischen Vertretern des hörenden Gebets die Betonung der Tatsache, dass Gott aktuell und direkt in das Leben des Christen hineinsprechen kann: Frank Buchman¹⁸ (reformiert), Reinhard Deichgräber¹⁹ (lutherisch), Klaus Bockmühl²⁰ (pietistisch), Dallas Willard²¹ (evangelikal), Bill Hybels²² (evangelikal), Heinrich Christian Rust²³ (freikirchlich-charismatisch), Arnd Kischkel²⁴ (freikirchlich-charismatisch), Ursula und Manfred Schmidt²⁵ (landeskirchlich-charismatisch), Jack Hayford²⁶ (charismatisch), Derek Prince²⁷ (pfingstlich), Henri Nouwen²⁸ (katholisch), Willi Lambert²⁹ (katholisch). Gegenwärtig vermischen sich die unterschiedlichsten Traditionslinien des hörenden Gebets.

Hörendes Gebet im christlichen Lebensvollzug

Wie steht es nun in der Alltagsfrömmigkeit um das Hören im Gebet? Gebet wird weithin als Bitte, Dank, Lob oder Fürbitte verstanden, die Gott gegenüber ausgesprochen werden. Dabei wird weithin gar nicht erwartet, dass Gott antwortet.

Unser Beten ist für gewöhnlich unser Reden und weiter nichts. Wir leisten uns im Umgang mit Gott etwas, was wir im Umgang mit Menschen für unmöglich halten: wir reden auf den anderen ein, und lassen ihn nicht zu Wort kommen. Ein Gebet, das Gott nicht zu Worte kommen lässt, ist ein Widerspruch in sich selbst. (...) Unser Beten bleibt stecken im Monolog.³⁰

Schon vor rund 20 Jahren mahnte Gerhard Ruhbach: „Wir werden uns daran gewöhnen und wahrscheinlich konzentriert einzuüben haben, dass Beten auf die Seite des Hörens gehört“.³¹

Ob Gebet ein lebendiges Gespräch oder ein Monolog ist, hängt maßgeblich davon ab, ob wir davon ausgehen, dass sich der Heilige Geist – natürlich immer in Übereinstimmung mit dem biblischen Wort – bis zum heutigen Tag direkt dem Christen offenbart und ihn leitet³², oder ob wir die direkte Geistesleitung ablehnen und damit „den

Heiligen Geist in einen stummen Götzen (...) verwandeln³³. Die Vernachlässigung des Heiligen Geistes im Glaubensleben führt zu Gebetslosigkeit und damit zur Richtungslosigkeit im Handeln:

Wir werden seit Jahrhunderten durch Theologien geprägt, die im Grunde nicht 'trinitarisch' denken, sondern die Offenbarung verkürzen, in den klassischen Entwürfen auf das Handeln Gottes in der Geschichte des Christus. Hinreichend biblisch dagegen ist erst eine Theologie, die auch darstellt, dass Gott der Heilige Geist auf der Basis dieser Heilsgeschichte heute in uns und durch uns Geschichte macht.³⁴

Eine hörende Haltung ist allerdings nur dann möglich, wenn die Beziehung durch eine wechselseitige Liebe gekennzeichnet ist.³⁵ Nur dort, wo Gott den Menschen liebt und der Mensch Gott liebt, kann sich der Mensch angstfrei Gott öffnen und Weisung von ihm erwarten³⁶. Nur der Gott Liebende wird sich danach ausstrecken, Gott zu hören.

Hörendes Bibellesen im christlichen Lebensvollzug

Wie steht es praktisch um das Hören beim Bibellesen? Zunächst einmal ist die Bibel kein Informationsbuch über Gott. Die Informationsflut und beschleunigte Lebensführung drängt aber den Bibelleser förmlich dazu, mit der Bibel genauso umzugehen, wie mit den anderen Printmedien auch: schnell und effizient den neuen Informationsgehalt erkennen, aufnehmen und abspeichern. Es besteht die Gefahr, dass das Wort Gottes auf Information reduziert wird. Diese Vorstellung, in der Begegnungszeit mit Gott möglichst viel und schnell zu lesen, kommentiert Dallas Willard wie folgt:

Es ist eine belegte Tatsache, dass Menschen, die auf diese Weise Bibel lesen, als ob sie eine Medizin einnehmen oder einen Fahrplan abarbeiten, geistlich nicht vorankommen.³⁷

Dieses Defizit wird in der gegenwärtigen Frömmigkeitspraxis offensichtlich, wenn typischerweise in Hauskreisen ein Bibeltext gelesen wird und dann ein Hauskreisverantwortlicher die Diskussion *über* den Bibeltext mit Fragen in Gang bringt. Jeder Teilnehmer äußert dann mehr oder weniger schnell, was er über den Text denkt. Körperlich ruhig werden, Stille vor Gott, Hören auf das Wort, Wahrnehmen der Weisung des Heiligen Geistes *durch* den Bibeltext kommen zu kurz.

Wenn wir die Oberflächlichkeit unserer heutigen Kultur überwinden wollen – einschließlich der im religiösen Bereich – müssen wir bereit sein, in die schöpferische Stille hineinzutauchen, in die Welt des tieferen Nachsinnens und Sich-versenkens.³⁸

Das rationalistische Erbe in der evangelikalen Theologie verstärkt diese Tendenz, Bibel als informative Bits und Bytes zu sehen. Donald Bloesch, Elder Statesman der evangelikalen Bewegung, drückt es drastisch aus: „Einer der Flüche des modernen Evangelikalismus ist der Rationalismus“.³⁹ Wohin dieser Rationalismus führt, zeigt Daniel Wallace, Professor für Neues Testament am Dallas Theological Seminary:

Die nachdrückliche Betonung von Wissen über Beziehung hat in uns eine Bibliolatrie hervorgerufen (...). Die Bibel ist kein Mitglied der Trinität.⁴⁰

Das Endresultat einer solchen Bibliolatrie ist die Entpersonalisierung Gottes. Schlussendlich haben wir keine Beziehung mehr zu ihm. Gott wird mehr das Objekt unserer Forschungen als dass wir Subjekt unserem Herrn gegenüber sind (...). Unsere Haltung ändert sich von 'ich vertraue auf' zu 'ich glaube, dass'.⁴¹

Gegen diese Gefahr einer rationalistischen Herrschaft über den Text ist zu sagen: Die Bibel ist ein Beziehungsbuch. Daher betont Bachmann auch zu Recht: „Bibellesen ist im Kern Gespräch mit dem lebendigen Gott. In jedem Gespräch spielt das Zuhören eine ganz wesentliche Rolle (...). Bibellesen geht weiter als bis zur Wissensaneignung. Beim hörenden Bibellesen geschieht unbestechliche Beziehungsklärung“.⁴² Kierkegaard geht noch weiter und charakterisiert die Beziehung zu Gottes Wort als eine Beziehung der Liebe. Die Bibel wird zu einem Liebesbrief: „Denke dir einen Liebenden, der einen Brief von seiner Geliebten erhalten hat; so teuer dieser Brief dem Liebenden ist, so teuer, nehme ich an, ist dir Gottes Wort; wie der Liebende seinen Brief liest, so (nehme ich an) liest du Gottes Wort (...)“.⁴³

Die zentrale theologische Frage: Wie redet Gott

Theologisch gesehen spitzt sich die Frage nach dem Hören im Gebet und Bibellesen darauf zu, wie Gott redet. Es ist eine Frage nach der Realität und dem Wirken des Heiligen Geistes. Hier gibt es eine theologische Weichenstellung: Offenbart sich

Gott heute noch durch den Heiligen Geist in konkrete Lebenssituationen hinein? Gibt es eine direkte Geistesleitung?

Hilfreich ist hier in Anlehnung an Burkhardt⁴⁴ und Afflerbach⁴⁵ eine Unterscheidung der Offenbarung Gottes in ein konstantes Element – den in der Schrift ausgesprochenen Willen Gottes – und ein variables Element – die individuelle Geistesleitung. Gott eröffnet dem Menschen durch sein Wort eine neue Lebensperspektive, die zeitliches und ewiges Heil bedeutet. Und in diesen Horizont, den Gott für den Menschen erschließt, will er in unterschiedlichem Maße direkt und konkret hineinsprechen. Dieses Hineinsprechen soll Hilfe und Orientierung sein, in der Christusnachfolge zu bleiben und darin zu wachsen.

Die Unterscheidung in zwei Offenbarungsweisen wehrt einer biblisch nicht haltbaren Reduktion des Heiligen Geistes. Gegen die Auffassung der großen Kirchen des Protestantismus, dass der Geist „nur *durch* das vorausgehende und verkündigte Wort“ wirkt⁴⁶, muss gesagt werden: „Es gibt eine tatsächliche und effektive Führung durch den Heiligen Geist“.⁴⁷ Umgekehrt kann deshalb auch gesagt werden: Wer die direkte Geistesleitung ablehnt, betreibt „eine Art praktischen Atheismus: Gott ist in die Vergangenheit gebannt, mit seinem gegenwärtigen, lebendigen Eingreifen rechnen wir nicht“.⁴⁸ Dabei ist klar, dass es in doppeltem Sinne ein Vorantreten der Schrift gibt: einmal zeitlich, d.h. die Schrift als Fundament und Voraussetzung der Weisung des Geistes und zum anderen in sachlichem Sinne – bei einem zeitlichen Nachher – die Schrift als Maßstab und Kriterium.⁴⁹ Die spezielle Weisung Gottes muss sich dabei immer an dem in Gottes Wort offenbarten Gotteswillen prüfen lassen und mit ihm in Einklang stehen.⁵⁰ Ziel dieser Weisung des Heiligen Geistes ist die konkrete Förderung der Liebe zu Gott und zum Nächsten.⁵¹

Was bedeutet nun diese Zuordnung von Geist und Wort für das Wahrnehmen von biblischen Texten? Die Bibel

ist Zeugnis von Gottes Reden, ja aus Erfahrung der Kirche der bevorzugte Ort von Gottes Reden. Sie ist das Maß, an dem unser Hören auf Gott immer wieder gemessen werden kann, ja gemessen werden muss. Und doch ist sie selbst – zwischen den beiden Buchdeckeln – noch nicht Reden Gottes, noch nicht Stimme Gottes. Dazu muss sie je neu und neu, den Menschen und auch der Kirche immer unverfügbar, werden. Zum Heiligen Geist, der uns dieses Wort anver-

traut hat, tritt derselbe Geist, der uns anhand dieses Wortes zu hörfähigen Menschen macht. Und nun brauchen wir ihn noch mehr, um je und je sein Reden zu vernehmen, uns vor seiner Stimme nicht zu verschließen.⁵²

Hören als Gabe und Geschenk

Wir leben in einer lauten Zeit. Wenn unser christlicher Glaube nicht im Zeitgeist untergehen will, muss er wieder stärker mit dem Reden des Heiligen Geistes in Gebet und Bibellesen rechnen. So sehr wie das wachsende Angebot an Praxishilfen für meditativ-hörende Zugänge zum christlichen Glauben zu begrüßen ist, so sehr muss aber auch betont werden, dass ein hörender Glaube nicht das Ergebnis von menschlichen Anstrengungen ist. Klaus Bockmühl betont in seinem letzten Buch, das dem „Hören auf den Gott der redet“ gewidmet ist: „Die Kunst des Hörens (...) ist in Wirklichkeit die göttliche Gabe des Hörens, welche uns im Gebet durch seinen Heiligen Geist geschenkt wird“.⁵³

Andreas Kusch, Industriekaufmann, Promotion in Agrarsoziologie, war Dozent in Indonesien, Visiting Scholar des Fuller Theological Seminary und Referent für Mission der Studentenmission in Deutschland. Ausbildung zum Spiritual (ASP). Dozent der Akademie für Weltmission (Korntal).

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Hymns, Music and Spirituality

Margaret Cording Petty

SUMMARY

Can hymns and music relate to true spirituality? Why does their use create such division? A look at an informal survey of 'the burning question' leads us to seek afresh the biblical mandate of the unique gift that God has given to his Church. Our differences can be used *constructively*,

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RÉSUMÉ

Quelle relation les hymnes et la musique entretiennent-ils avec une spiritualité vraie ? Pourquoi sont-ils l'objet de tant de divisions ? Un survol informel de cette « question brûlante » nous conduit à rechercher à nouveau quel est, selon la Bible, le mandat concernant ce don unique fait par Dieu à son Église. Nos différences peuvent être

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ZUSAMMENFASSUNG

Können Lieder und Musik in Beziehung zu wahrer Spiritualität stehen? Warum erzeugt ihr Gebrauch so starke Spaltungen? Ein Blick auf eine inoffizielle Erhebung zu dieser „brennenden Frage“ führt uns dazu, das biblische Mandat der einzigartigen Gabe zu suchen, die Gott seiner Kirche geschenkt hat. Unsere Unterschiede

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Introduction

When God became man, the angels sang *Gloria in excelsis Deo!* Their breath-taking worship filled the sky in perfect accord. So why didn't God simply delegate the music to angels? Why, among men of good will, does the God-given gift of music-making become so divisive, far from peaceful in the life of the Church? From a scriptural perspective, what are we to do about it?

Is music an end in itself; is it a 'vehicle'? Or is there a deeper reason that God mandates our musical expression? Are we all 'musical'? Just what is a 'new song'? Can Christ-like spirituality be attained

as theologians, church leaders and musicians learn from one another through a spiritual exercise, in the spirit of Ephesians 5:21 (ESV) '...submitting to one another out of reverence for Christ.' As his body, made whole through his victorious sacrifice, our true spiritual service and its ultimate goal remain God's glory, *Soli Deo Gloria*.

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utilisées de manières constructives : les théologiens, les responsables d'Église et les musiciens ont à apprendre les uns des autres en s'adonnant à un exercice spirituel dans l'esprit d'Éphésiens 5.21 : « en se soumettant les uns aux autres dans la crainte de Christ ». Puisque nous sommes son corps, purifié par son sacrifice victorieux, le but ultime de tout service spirituel véritable demeure la gloire divine. *Soli Deo Gloria* !

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können konstruktiv gebraucht werden, wenn Theologen, Kirchenführer und Musiker durch eine spirituelle Übung voneinander lernen, im Geiste von Epheser 5:12, „indem ihr euch gegenseitig aus Ehrfurcht vor Christus unterordnet“. Als sein Leib, der durch sein siegreiches Opfer vollständig ist, bleibt Gottes Ehre, das *Soli Deo Gloria*, unser wahrer spiritueller Dienst und dessen letztendliches Ziel.

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in our midst, when the music debates and battles continue to flare throughout his Church, just as they have for two millennia? If so, how?

God has given humankind the capacity to make music. The Bible is replete with examples; more than 575 references, from both Old and New Testaments, describe music from all instances of daily life, and especially, worship.

The description of the astonishing week before Christ's death on the cross in the gospel accounts does not offer linear theological formulas. Instead, it gives detailed descriptions of the sensory aspects of Jesus' life: smell, touch, taste, sight, and yes,

sound. Mary pours a pint of perfume on Jesus' feet and wipes them with her hair. In his triumphal entry, Jesus, riding on a donkey, is loudly acclaimed by the crowd, with waving of palm branches. In the upper room, Jesus washes his disciples' feet and shares a last supper with them. The last thing Jesus does with his disciples before going to the Mount of Olives is to sing a hymn.¹ Body, soul and spirit, Jesus is our model of spirituality.

1. Discord in the Church today

Recently a query was sent to a number of musicians and theologians across Europe, asking them, 'From your perspective, what is the "burning question" concerning hymns, music and spirituality?' Their answers demonstrate the diversity of cultural expressions – and resultant problems – in the 21st century. Here is a sample of their questions:

- Should hymnody be top down, dictating theology, or should it be bottom up and flow from the hearts of the people? Do we allow people from generations past to dictate our spirituality?
- How to keep the rich musical and theological wealth found in the old hymns and chorals alive in modern worship, at the hands of a video projector and screen?
- How much do we translate from English, German or French and how do we encourage new hymns to be written in national languages?
- Do we change the words in old hymns to reflect contemporary theological understanding? Do we remove gender references and references to traditional families to sympathise with those who are not from traditional families or know no 'men or brothers' whom they respect?
- Where are the hymn writers in the 21st century? There are very few good ones.
- Is music 'communication' or 'personal expression'? Should the musician express his innermost feelings, or what he thinks that others should hear, or want to hear? Should church music be directed to an audience, or to God, or...?
- Cultural perspectives: how much do we want to see a global village in hymnody and how much do we need to maintain cultural identity?
- Has the search for musical relevancy become

a god? Or is it true, as Dean Inge wrote, 'He who marries the spirit of the age soon becomes a widower'.²

- How does our music connect the natural and supernatural parts of the Kingdom of God and animate our living in it?
- Is there a place for professional musicians in the church? Should the congregation be made to participate or to listen?
- Should music appeal to mass consumption, the lowest common denominator, or rather to 'honest' creations that are perhaps considered as strange and weird?
- Should church music be MacDonald's fast food, Maxim's haute cuisine or Mother's home-made fare?
- What do we do about the gods of consumer worship which say, 'God you're great, you're wonderful, powerful, mighty. I fall down before you and worship you... now give me, give me!'... If God never did one more thing for me in my life, because of what Jesus completed on that cross, I owe and I want to give him glory and praise for the rest of my life. Worship is about giving back... not getting. But gracious God that he is, he still gives us and gives and gives us in our own worship.

We would all agree with the last person. Child educators tell us that from ages 2 to 3, the child enters the 'me' stage. Everything revolves around the 'me' and 'what I can get'. Currently the gods of consumerism control much of global thinking and acting – I, me, my. Hymns are no exception, as a disproportionate number of contemporary church songs centre on the self, on me and my relationship with God.

Everett Ferguson's description of four common misunderstandings of worship summarises these many questions.³ They apply to church music, as well:

1. an external or mechanical interpretation of worship
 2. an individualistic interpretation
 3. an emotional uplift interpretation
 4. a performance interpretation
- D. A. Carson adds two more:⁴
5. the restriction of worship to experiences of cultus
 6. a comprehensive [individual] worship that leaves no place for corporate worship

From observation, we could add a seventh:

7. a *laissez-faire* interpretation, 'any old thing, any old way', in abuse of God's patience and grace

Carson indicates that the basic problem is one of authenticity in relationship to the Word of God and to heart attitudes, on the part of both leaders and participants. Too often, the response to these problems has been a 'quick fix' based on one's experience, seeking to treat the symptoms.⁵ To arrive at the core of spiritual understanding, we need to seek biblical answers. From prison, Paul writes,

Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. (Colossians 3:16)

The verse is surrounded with calls to unity, peace, love and thanksgiving. How do we get there?

2. Definitions and guiding principles

What is art? C.S. Lewis contends that art should not come from and glorify human subjectivity but should be inspired by, and point to God, as revealed in his Word. Our God-given imaginations must lead us beyond ourselves to the very Creator of our beings.⁶

Leanne Payne defines the truly imaginative experience as an 'intuition of the real', an acknowledgement of objective realities in their unseen dimension, their essence.⁷ This takes it away from 'self-expression'. At the heart of Christian spirituality is 'incarnational intimacy'.⁸ We have the joy of communion with the true and living God. As we practice his presence in our lives, our artistic perception will reflect him. So, we return to the question, 'How does our music connect the natural and supernatural aspects of the Kingdom of God and animate our living in it?' Because of the incarnation (John 1:14; 1 John 1:1), our artistic expression should begin with knowing God, depending on his forgiveness for our sins as we forgive others, abiding in him, listening to him, carrying his cross, serving him, living in the freedom of his love which casts out fear and stimulates our imaginations.

What is good art? While acknowledging the complexity of the aesthetic question, Frank Gaebelien identifies four marks of truth in art:⁹

- Durability: God's truth doesn't wear out. It keeps on being true. It is why the Psalms, *Ein feste Burg ist unser Gott* and Handel's *Messiah* are all sung today in many places and many

languages throughout the world.

- Unity of form and structure; coherence: It holds together, even in complexity. There is order, an embodiment. The literary coherence of the Bible is the most striking example.
- Integrity or authenticity: A wholeness of intention, of the overall truthfulness. Integrity rules out that which is created for mere effect, for sentimentality, for manipulation or profit. Much of the lucrative contemporary Christian Music Industry lacks authenticity.¹⁰ Our music-making must neither be 'publicity' for the Gospel nor seeking to influence or manipulate. 'Not by might nor by power, but by my Spirit, says the Lord Almighty' (Zechariah 4:6).
- Inevitability: The quality of utter rightness or finality of expression. 'This is the way it should be.' Don't change a word or a note! God's creation is the ultimate model; Genesis 1 tells us that, looking at his creation, 'God saw that it was good'.

Good art, then, will reflect the character of God and of his creation. Among his attributes,

- God is Holy: 'Who may ascend the hill of the LORD? Who may stand in his holy place? He who has clean hands and a pure heart.' (Psalm 24:3-4). We must worship him in the beauty [splendour] of his holiness, Psalm 29:2.
- 'God is light, and in him there is no darkness at all. If we walk in the light, as he is in the light, we have fellowship with one another and the blood of Jesus, his Son, purifies us from all sin.' (1 John 1:5-7)
- God is not a God of disorder but of peace. Everything should be done in a fitting and orderly way, 1 Corinthians 14:33, 40.
- God is faithful: 'Sing to him a new song; play skilfully, and shout for joy, for the word of the LORD is right and true; he is faithful in all he does.' (Psalm 33:3-4)
- God is love: 'I will praise you, O Lord my God, with all my heart; I will glorify your name forever. For great is your love toward me; you have delivered me from the depths of the grave.' (Psalm 86:13) And like the minstrel song of the prophet Isaiah, 'Let me sing now for my well-beloved a song of my beloved concerning his vineyard...' (Isaiah 5:1)

Questions to ask are: Are our song texts faithful in reflecting the nature of our Triune God, in

accordance with Scripture? In a finite scope, do both music and poetry attain a degree of durability, unity, integrity and inevitability?

Why music? Why is it the privileged artistic expression? In a devotional entitled 'At the heart of all work', Eugene Peterson writes:

David's first job as king was making music, attempting to re-establish the divine order in Saul's disordered mind and emotions. Establishing order in the midst of chaos is basic to kingwork. Music is probably our most elemental experience of this essential work. Music, bringing rhythm and harmony and tunefulness into being, is at the heart of all work. Kingworkers, whatever their jobs, whistle while they work.¹¹

Music is the chosen expression for at least two reasons. First, the outstanding characteristic of music, its 'strength', is that it involves our entire being, both the visible and invisible parts, body, soul and spirit – our ears, vocal chords, tongue, lungs, muscles – but also our will, intuition, emotions and intellect. 'Bless the LORD, O my soul, and *all* that is within me, bless his holy name'. (Psalm 103:1)

To be spiritual is to be totally real, totally complete, in both the natural and the supernatural realm. When God became flesh, he did not become less spiritual. As Ellis Potter writes,

We are to become more and more like Jesus. We are to become more and more spiritual, which means rational, creative, moral, working, thinking... The resurrected Christ roasted a fish breakfast for hungry disciples on the shores of Galilee.¹²

Our musical expression must demonstrate the completeness mentioned by Paul: 'I will sing with my spirit, but I will also sing with my mind, with understanding.' (1 Corinthians 14:15)

Secondly, music in community is the one expression that allows all of us to join together with our entire beings – bodies, souls and spirits – to render service to God, to honour him, to sing his Word and to respond to it. When our longing for self-fulfilment and our Babels are put aside, when we come together with clean hands and a pure heart, in humility, giving grace to each other, united in one accord to sing God's truth, and led by his Spirit, *then* he will show us his glory.

2 Chronicles 5 describes one of the most amazing events in all of Scripture. At the dedication of the temple, when the Ark was brought to the Most Holy Place, all the priests, who were practiced and prepared, had first sanctified (cleansed,

consecrated) themselves; secondly, they were arranged regardless of their divisions; and finally, with brass and percussion and other instruments, with one accord they gave praise and thanks to the Lord. They raised their voices in praise to Him and sang:

He is good;
his love endures forever.

Then the temple of the LORD was filled with a cloud, and the priests could not perform their service because of the cloud, for the glory of the LORD filled the temple of God. (2 Chronicles 5:13-14)

If we follow his plan, singing in community to God is active, practical, uniting, spiritual, fruitful and glorious. But it is *his* party.

We tend to talk about the methods and styles of church music. Yet much of the confusion about the use of music in the life of the Church probably comes, not from lack of good will, but from misunderstanding the *functions* of its communication. Of great help is the model that David Pass sets forth in his book *Music and the Church*. It begins with the following premise:

The nature of *church music* is determined by the nature of the *church*, and the nature of the church is determined by its *mission*. The basis of its mission is the Trinity. The object of the Church's mission is the world. The purpose of the Church's mission is forgiveness.¹³

Basing his model on Acts 2:42, Pass enumerates three 'address situations' in the Church.¹⁴ The early church 'devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer'. From this Pass derives three interdependent modes or 'address situations' in the church's mission which represent the directions in which the communication flows:

- Kerygma ⇓ = the proclamation of the Word.
- Koinonia ⇔ = mutual edification, fellowship, affirmation.
- Leitourgia ⬆ = the 'service of worship' or prayer and praise to God.

As this is translated to music for the Church, our proclamation, our mutual 'koinonia' fellowship and our worship need to communicate as follows:

	What is to be communicated	Relationship between participants
Kerygmatic music ↓	<u>Proclaim</u> the Word and the forgiveness of God. <u>Focus</u> : on the message.	<u>Formal</u> . One person or specialized group, prepared in advance, confront with a message. Most tolerance for stylistic diversity and innovation. Disposition of the will: <i>Boldness</i> .
Koinonic music ⇔	<u>Affirm</u> that it is good to belong to the fellowship of those forgiven. <u>Focus</u> : on the needs of community. Support, comfort, edification, consolation.	<u>Informal</u> . Semi-specialized group. Songs can be learned between the groups. Disposition of the will: <i>Unity, togetherness</i> .
Leitourgic music ↑	<u>Express</u> our need for God and his forgiveness. <u>Praise</u> God for his presence and his forgiveness. <u>Focus</u> : on dialogue with God.	<u>Formal</u> . The congregation sings to God, who listens. Accessible songs, often well known. The community is most vulnerable. Resistance to change. Disposition of the will: <i>Desolation, jubilation</i> .

Regarding our proclaiming of Christ through music, we need to ask: Is the message truthful, complete, clear and well-presented? Are we preaching Christ, and Christ crucified (1 Corinthians 1:23)? Is it Christ's love that is heard and seen, or are our performances simply like clanging cymbals (1 Corinthians 13)? Europe is an incredible continent with people groups of all age, race and class, and they *all* respond to music; are we faithful to God and to his Word in musical proclamation?

As we serve one another in koinonia, are we really listening to each other? Are we singing the song of the other person, and with him, to comfort, edify and support? Or are we only interested in our own music?

As we collectively worship Christ, are we seeking God's pardon for our sins, seeking each others' pardon, coming together with clean hands and a humble spirit, and then, as cleansed and forgiven children of God, and with one accord, addressing our love and adoration to him? The worship belongs to him and his Spirit is our worship leader.

3. The use of hymns

The vast heritage of church music that we have received is like stones of remembrance. It represents where we have been and what God has done; it teaches us to keep our eyes on God and his Word; it reminds us that a great cloud of witnesses surrounds us. In addition, the passage of time often works as a filter, to offer us the best, leaving aside the mediocre. To forget this heritage of hymnody

would both impoverish us and underline our lack of humility.

Throughout church history, especially at critical turning points,¹⁵ theologians and spiritual leaders have written hymns in defence of the faith, for teaching and encouragement of believers in their Christian walk, and as testimony to God's faithfulness in their lives. The list of contributors to church music is long and comes from both oriental and occidental traditions, in languages such as Syriac, Greek, Latin and many European languages. To name but a few of the best-known:¹⁶

- Clement of Alexandria (c. A.D.200) *Shepherd of Tender Youth*
- John Chrysostom (c. 347-407) who in 398 organised evening hymn singing so that the faithful would not be influenced by loud Arian hymn processions
- Ambrose of Milan (c. 338-397), father of Latin hymnody, who fought against Arianism and for Trinitarian belief, and mentored Augustine; Martin Luther translated his hymn *Veni redemptor gentium* for the German Church as *Nun komm, der Heiden Heiland*.
- Augustine (354-430)
- Ephrem Syrus (died 373)
- Gregory Nazianzen (325-390)
- Clemens (348-413)
- Gregory the Great (589-604)
- Hrabanus Maurus (780-856)
- Pierre Abelard (1079-1142)
- Bernard of Cluny (Morlaix, 12th Century)

- Bernard of Clairvaux (1090-1153), *Salve caput cruentatum*, 1153 (*O Sacred Head, Now Wounded*)
- Francis of Assisi (c.1182-1226)
- Martin Luther (1483-1546)
- Jean Calvin (1509-1564), who sponsored the French psalms by Clément Marot (1496-1544) and Théodore de Bèze (1519-1605), and its English psalter versions by Sternhold and Hopkins (1549, 1562)
- Isaac Watts, the father of English hymnody (1674-1748)
- Three German Pietists: Paul Gerhardt (1607-1676), Gerhard Tersteegen (1697-1769) and Nikolaus Ludwig von Zinzendorf (1700-1760)
- The Methodist Charles Wesley (1707-1788)
- Calvinistic Methodists such as Toplady (1740-1778) and William Williams (1717-1791)
- Caesar Malan of Geneva (1787-1864)
- John Mason Neale (1818-1866), who translated early Latin, Greek, Russian and Syrian hymns.¹⁷

Did women create hymns? Certainly, yet many of them remain unnamed and unknown. Women hymn writers came into their own in the nineteenth century: Mrs. Alexander, Catherine Winkworth (who brought nearly 400 German hymns into English), Anna Laetitia Waring, Charlotte Elliott, Frances Ridley Havergal and Fanny Crosby (8,000 hymns).

At a time in history when the musical expression of the Church had reached a complexity which distanced it from the ordinary worshipper, Luther wrote chorals, strong German texts to simple melodies, maintaining that

preaching also occurs specifically through music, particularly when music is combined with a sacred text. A musical composition could thus become a 'sermon in sound'. Not only could music 'move the listener to a receptive state for the spoken word' but also it could 'engender a calm and willing heart, making it receptive for God's Word and Truth.... music could lend the associated text a greater measure of emphasis and potency.

He believed that, given a proper musical setting, 'the music will bring the text to life.'¹⁸

4. In defence of music

Still, looking at the many heated discussions about

hymns and church music, would it not be easier to simply dismiss music? Let us re-read two parallel texts:

Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. (Colossians 3:16)

Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. Submit to one another out of reverence for Christ. (Ephesians 5:19-21)

It becomes apparent that one of the chief purposes for music in the Church is pedagogical, an experience for learning. Music has heuristic value. Through the musical experience, we can discover not only more about ourselves, but also about God and each other. Thus, among other things, music may well be a testing ground for the Church. Just as an instrumentalist rehearses scales, so we may, in the safety of Christian community, practice Christ's love toward each other in the use of musical expression. It is a sort of laboratory experience for the Church, by mutual submission. As we love one another, so shall we be known as Christ's disciples (John 13:35).

A contrapuntal relationship exists: musicians and church communicators are in continual need of biblical knowledge and sound doctrinal teaching; theologians will profit from an understanding of poetic and musical expression and the body/soul/spirit-driven motivations of musicians and communicators. Today's theologians need to come forth and write good hymn texts; skilled composers need to put them to singable music.

Imagine that we are all brought together and told that the final concert is coming soon (cf. Revelation 22:7). We are instructed to start practicing and to 'work out our faith with fear and trembling' (cf. Philippians 2:12). Scripture gives us rehearsal material, practical spiritual exercises from Old and New Testaments, which offer us a reciprocal pedagogy, 'for it is God who works in you to will and to act according to his good purpose'. By God's Spirit and through this joint struggle for harmony, we come to know him more deeply.

5. A practical spiritual exercise

This exercise entails that the Ten Commandments

and their corollaries are applied to church music in four steps. Its greatest value will be in group interaction, not in the specific outcome. The steps are:

- Consider each commandment (Exodus 20 / Deuteronomy 5)
- Application: From your perspective, how might this commandment apply to church music?
- What is a 'new covenant' corollary to this commandment?
- Application: How might this corollary apply to church music?

As an example, we take the commandment 'You shall not murder (kill)'. Two of the many applications might be: 'Does my choice of songs for this service kill the believers' desire to participate?' And 'Is the sound volume so loud that it physically damages hearing or shatters nerves?' The New Testament corollary could be John 10:10, 'I am come that they may have life, and have it to the full.' The application of this corollary is: 'Which songs will encourage believers to an abundant life in Christ Jesus?' Another corollary is Matthew 25:22, '...anyone who is angry with his brother will be subject to judgment.' Here the application might be: 'Does our music-making create anger among "brothers"? How can we be reconciled?'

6. Conclusion

God teaches us that pedagogy is important. But as Oswald Chambers warns,¹⁹

Beware of placing our Lord as a Teacher first. If Jesus Christ is a Teacher only, then all he can do is to tantalize us by erecting a standard we cannot attain. What is the use of presenting me with an ideal I cannot possibly come near? I am happier without knowing it.... But when I am born again of the Spirit of God, I know that Jesus Christ did not come to *teach* only: He came to *make me what He teaches I should be*.

We come to him as paupers and he tells us, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven' (Matthew 5:3). This unique gift of music, his kingwork, he bestows upon us, as a means of corporate expression for proclamation, teaching, mutual encouragement and worship. As the Epistles exhort us, let us embrace it with a spirit of listening, humility and prayer, as we seek to communicate in our diversity and find balance in our expression. With thanksgiving to God in our hearts, may we submit to one another, in unity,

with one accord, remembering that his love covers a multitude of sins, and that his joy is ours as we abide in him.

He will give us a 'new song'. It is not about the date of copyright or about human cleverness. It is about God's faithfulness and love at work in us. In Christ, we are new creatures (2 Corinthians 5:17). His compassions are new every morning (Lamentations 3:22-23). As we sing a freshly composed song, a Psalm of David or a sixteenth-century choral, it is by God's Spirit that we experience newness of life. We are cleansed, complete, truly spiritual, in Christ Jesus. As his body, our true spiritual service and its ultimate goal is God's glory, *Soli Deo Gloria*.

7. For further reading

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Dr. Margaret Cording Petty teaches hymnology as adjunct professor at the Faculté Libre de Théologie Réformée, Aix-en-Provence. She is a choir director and cellist. Her doctoral thesis (Université de Paris IV-Sorbonne) examined French-language choral music based on Biblical texts in the 20th century.

Notes

- 1 Jn 12:5, Jn 12:12-19, Jn 13, Mt 26:17-29, Mt 26:30.
- 2 William Ralph Inge (1860-1954), Dean of St Paul's Cathedral, London.
- 3 Everett Ferguson, *The Church of Christ*, 227-229, cited by D. A. Carson, 'Worship by the Word', in *Worship by the Book* (Grand Rapids: Zondervan, 2002) 58.
- 4 Carson, 'Worship by the Word', 58.
- 5 Personal observation, based on 35 years in professional music teaching, orchestral playing and Church music.
- 6 Hugo Foxwood, 'Print the Myth: the Imagination of C. S. Lewis', <http://www.thirdwaymagazine.com/338>.
- 7 Leanne Payne, *The Healing Presence* (Wheaton: Good News Publishing, 1989) 139.
- 8 "7 Insights from Leanne Payne", http://danbrennan.typepad.com/my_weblog/2006/03/seeven_insights.html.
- 9 Frank Gaebelein, *The Christian, the Arts, and Truth: Regaining the Vision of Greatness*, ed. by D. Bruce Lockerbie (Portland: Multnomah Press, 1985).
- 10 See Steve Camp, 'A Call for Reformation in the Contemporary Christian Music Industry' and his '107 Theses', October 31, 1997.
- 11 Eugene Peterson, *Living the Message* (New York: HarperCollins, 1996) November 23.
- 12 Ellis Potter, Switzerland, 'Comprehensive Spirituality Transcript'.
- 13 David Pass, *Music and the Church: A Theology of Church Music* (Nashville: Broadman, 1989) 55. The table is a synthesis of Pass's model on pp. 95, 97.
- 14 Pass, *Music and the Church*, 77 figure 8, arrives at this structure through a comparison of ecclesiological models.
- 15 Cf. Donald McKim, *Major Issues in Christian Thought* (Atlanta: John Knox, 1988) enumerates eight major controversies in the history of the Church: Who is God? Who is Jesus Christ? What is the Church? What is humanity? How are we saved? Where is the authority? What are the Sacraments? What is the Kingdom?
- 16 Cf. John Julian, *Dictionary of Hymnology* (New York: Dover, 1907, reprint 1957).
- 17 See 'Hymns', Classical Encyclopedia, based on the 11th edition of the Encyclopaedia Britannica, at <http://www.1911encyclopedia.org/Hymns>.
- 18 Quoted by Dietrich Bartel, *Musica Poetica: Musical-Rhetorical Figures in German Baroque Music* (Lincoln: University of Nebraska Press, 1997) 7-8, citing Oskar Söhngen, *Theologie der Musik* (Kassel: Johannes Stauda, 1967) 95-97.
- 19 Oswald Chambers, *My utmost for his highest* (London: Marshall, Morgan & Scott, 1927) July 21.

Singing and the Imagination of Devotion Vocal Aesthetics in Early English Protestantism

Susan Tara Brown

Singing and the Imagination of Devotion examines a common activity – singing – which is often taken for granted. This study reveals a previously unexplored source of aesthetic theory for anyone interested in music, worship, and the interface of Christianity and the arts. Anglican and English Puritan divines who wrote prolifically on the subject of singing, and asked probing questions about its deeper significance upon the 'landscape of the soul' and Christian community.

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Susan Tara Brown is a musicologist and serves on the Music Faculty of Fullerton College, Southern California.

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Book Reviews – Recensions – Buchbesprechungen

* * * * *

Imperator Caesar Flavius Constantinus – Konstantin der Große [Constantinus Magnus] Alexander Demandt und Josef Engemann (Hrg.)

Mainz: Philipp von Zabern, 2007, 520 pp., € 35,-, hb;
ISBN 978-3-8053-3688-8

SUMMARY

This comprehensive collection was designed to accompany the extensive exhibition about Constantine in Trier in 2007. The volume with its excellent illustrations covers all the essential aspects of the époque and the life and work of Constantine: the dynasty of the Emperor, the army, aspects of administration and presentation of the Emperor, the relevance of religions (in particular the discussion of the Emperor's conversion and his attitude towards Christendom), the city of Trier as an imperial residence of the late Antiquity as well as the manifold history of effect of Constantine. The over sixty contributions depict with proficiency the multi-faceted person of the Emperor against the milieu of the late Antiquity. Many literary sources and the exhibits displayed in colour photographs are included.

ZUSAMMENFASSUNG

Dieser umfangreiche Sammelband ist als Begleitband zur großangelegten Konstantinausstellung konzipiert, die 2007 in Trier stattfand. Der hervorragend illustrierte Band deckt alle wesentlichen Aspekte der Zeit und des Lebens und Wirkens Konstantins ab: die Dynastie des Kaisers, das Heer, Aspekte der Verwaltung und der Kaiserdarstellungen, die Bedeutung der Religionen (hier Diskussion der Bekehrung des Kaisers und seiner Haltung gegenüber dem Christentum), Trier als spätantike Residenzstadt und die vielschichtige Wirkungsgeschichte Konstantins. Geschickt schildern die über sechzig Beiträge den Kaiser in allen Facetten auf dem Hintergrund der spätantiken Welt. Viele literarische Quellen und die in Farbbildern dargestellten Exponate der Ausstellung werden mit einbezogen.

RÉSUMÉ

Cet ouvrage collectif substantiel a été conçu pour accompagner l'exposition consacrée à l'empereur Constantin qui s'est tenue à Trier en 2007. Il contient de belles illustrations et couvre tous les aspects essentiels de l'époque, de la vie et de l'œuvre de Constantin. Il traite par exemple de la dynastie de l'empereur, de ses armées, des caractéristiques de son administration, de la place des religions (et en particulier de sa conversion au christianisme et de son attitude envers la chrétienté), de Trier en tant que résidence impériale de la fin de l'antiquité et considère la portée de ce règne aux conséquences diverses pour l'histoire. La soixantaine de contributions décrit bien la personnalité aux

multiples facettes de cet empereur en la situant par rapport au monde qui lui était contemporain. L'ouvrage contient de nombreuses références aux sources littéraires, ainsi que des photos en couleur de l'exposition.

* * * * *

Der großformatige, reich illustrierte Sammelband zeichnet ein umfassendes Bild von Kaiser Konstantin, dem wahrscheinlich wichtigsten römischen Kaiser für die Geschichte der christlichen Kirche. Das Buch entstand als Begleitband für die Konstantin-Ausstellung, die im Jahr 2007 in Trier, einer der Wirkungsstätten des Kaisers (Ankunft 307 n. Chr. in Trier, in der damals bedeutendsten Stadt im Westen des römischen Reiches), stattfand. Der Band behandelt alle wesentlichen Aspekte im Leben und Wirken des Kaisers. Der eigentliche Ausstellungskatalog (Farbabbildungen und Kurzbeschreibungen zu rund 1400 Exponaten, auch einige literarische Quellen) ist dem Band als CD beigelegt.

Zunächst werden „Die imperiale Idee“ (34-43) sowie die Reichskrise und die Tetrarchie als politischer Hintergrund des Lebens Konstantins behandelt: „Die Reichskrise des 3. Jh.“ (46f); „Das Gallische Sonderreich“ (48-50); „Tetrarchen und Residenzen“ (51-57) und „Bildnisse der Tetrarchenzeit“ (58-71).

In weiteren Teilen geht es um *Konstantin und seine Dynastie* (Nobilissima Domus Constantini, 74-136; unter anderen „Konstantin der Große in seiner Zeit“, 74-84; „Der Konstantinsbogen“, 85-89; „Die konstantinische Dynastie: 337-363 n. Chr.“, 90-95; Beiträge zu Darstellungen des Kaisers) und *Konstantin und das römische Heer* (140-159, drei Beiträge). Unter *Verwaltung und Repräsentation* geht es um „Provinzialverwaltung und Reformen“ (162f); „Konstantinopel“ (165-171); „Das kaiserliche Zeremoniell“ (173-180); „Der Senat“ (179-182); „Die Gesellschaftsstruktur der Spätantike“ (183-189), „Recht und Gesetzgebung“ (190-196; Konstantins Rechtsverständnis und Gesetzgebung); „Das Geldwesen“ (197-207) und „Ikonographie und Aussage von Münzbildern“ (200-207).

Anschließend wird ausführlich die religiöse Landschaft zur Zeit Konstantins und sein Weg mit dem Christentum geschildert: „Die alten Kulte“ (210-219); „Das Weiterleben der alten Kulte in Trier und Umgebung“ (220-227); „Die Stellung der Juden in der konstantinischen Gesellschaft“ (228-231; „objektiv reiht [Konstantin] in die Reihe verbaler christlicher Judenhasser ein“, 230); „Konstantin – Wegbereiter des Christentums als Weltreligion“ (232-243); „Die Kirchenbauten konstantinischer Zeit“ (244-257) und „Konstantin im Urteil der Kirchenväter“ (258-262). In den Augen der

zeitgenössischen und späteren Christen hatte der Kaiser gleichermaßen Licht- und Schattenseiten:

Visionär und zugleich Realpolitiker; als „Zweiter Augustus“ Wegbereiter des Christentums, doch vielleicht auch ungewollt Förderer seiner Verweltlichung; „Neuer Mose“, gleichzeitig auch ein wenig verkappter Pharao; Knecht Gottes, aber Gebieter über dessen Diener; Mäzen der Kirche und Präzeptor ihrer Bischöfe; Dreizehnter Apostel, doch theologisch unerfahren... (262).

Es folgen „Christliche Bestattungen und Grabinschriften“ (263-275); „Das frühchristliche Gräberfeld von St. Maximin in Trier“ (277-280); „Nichtchristliche und christliche Ikonographie“ (281-294) sowie „Magie“ (295-301). Weitere Abschnitte gelten *Trier als kaiserlicher Residenzstadt in der Spätantike* (304-341; Münzprägung, Bischofssitz, pagane Tempelbezirke und Kultbauten) sowie *Alltag und Luxus in der Spätantike* (343-417).

Der letzte Teil, *Tradition und Mythos*, gilt der vielfältigen Wirkungsgeschichte Konstantins und beinhaltet „Konstantin als Heiliger der Ostkirche“ (420-423); „Die Kreuzeslegende“ (425-429); „Zeitgenössisches Brauchtum in Griechenland“ (431); „Zeitgenössisches Brauchtum auf Sardinien“ (432f); „Silvesterlegende und Konstantinische Schenkung“ (434-443); „Konstantin als Bauherr und Stifter“ (445f); „Konstantin als Konzilsbegründer in der Kunst“ (447f); „Konstantin als Vorbild weltlicher Herrschaft in Byzanz“ (451f); „Konstantin als Vorbild weltlicher Herrschaft im Westen“ (455-465); „Konstantin in der Tradition der Hohenzollern“ (467-469); „Die Kreuzesvision Konstantins und ihre künstlerische Umsetzung seit Raffael“ (470-73); „Die Schlacht an der milvischen Brücke – der *Miles Christianus* als Ideal konfessionellen Selbstverständnisses“ (474-485) und weitere Beiträge. Abschließend gibt es „Konstantin in der Literatur des Mittelalters“ (501-508) und „Forschung zu Konstantin seit dem 18. Jahrhundert“ (509-511). Es gibt ein Glossar und eine Literaturauswahl, aber keine Fußnoten und keine Literaturangaben bei den einzelnen Beiträgen. Auf der beigegebenen CD findet sich eine ausführliche Literaturliste, die alle im Begleitband zitierten Schriften enthält.

Die Artikel sind gründlich recherchiert und allgemeinverständlich geschrieben. Sie nehmen an vielen Stellen auf die Exponate der Ausstellung Bezug (über die CD einsehbar), sind aber auch ohne die Ausstellung zu nutzen. Der Band informiert umfassend über die Zeit, die facettenreiche Biographie des Konstantin mit allen ihren offenen und nach wie vor umstrittenen Fragen und die bunte und vielschichtige Wirkungsgeschichte. In diesem Gesamtzusammenhang sind die christlichen Elemente und die christliche Überlieferung zu Konstantin zu sehen. Für Leser, deren Augen sonst in den Bleiwüsten akademischer Fachliteratur wandern, ist der großzügig illustrierte Band eine willkommene Abwechslung, die zum Lesen einlädt.

Christoph Stenschke, Bergneustadt, Germany

To the Jew First: The Case for Jewish Evangelism in Scripture and History

Darrell L. Bock and Mitch Glaser (eds.)

Grand Rapids: Kregel, 2008, 347 pp., \$ 17 / £ 11, pb;
ISBN 978-0-8254-3658-1

SUMMARY

The present collection of essays by North American evangelical scholars argues a strong case for spreading the gospel to Jews. It addresses a number of biblical issues, offers perspectives from systematic theology and covers some missiological questions. Most essays are good in what they cover, though many would have benefitted from more interaction with recent developments in the non-evangelical sector of international Christianity. Several important aspects are not addressed.

ZUSAMMENFASSUNG

Diese Artikelsammlung von nordamerikanischen evangelikalen Gelehrten bringt starke Argumente für die Verbreitung des Evangeliums unter Juden. Eine Reihe von biblischen Fragen wird angesprochen (Paulus, Apostelgeschichte, Matthäus 23 und alttestamentliche Prophetie), systematisch-theologische Perspektiven werden angeboten (die Zukunft Israels, Israels Erwählung und Evangelisierung von Juden, eine reformierte und eine dispensationalistische Perspektive) und einige missiologische Fragen werden abgedeckt. Die meisten Artikel sind gut im Hinblick auf das, was sie abdecken, aber viele hätten von stärkerer Interaktion mit neueren Entwicklungen im nicht-evangelikalen Sektor der internationalen Christenheit profitiert. Mehrere wichtige Aspekte werden gar nicht angesprochen.

RÉSUMÉ

Cet ouvrage collectif rassemblant les contributions de théologiens évangéliques nord américains argumente de façon très persuasive en faveur de l'annonce de l'Évangile aux Juifs. Y sont abordées un certain nombre de sujets bibliques (Paul, les Actes, Matthieu 23 et la prophétie vétéro-testamentaire), des points de théologie systématique (l'avenir d'Israël, son élection et l'évangélisation des Juifs, les points de vue réformé et dispensationaliste), ainsi que des questions missiologiques. La plupart des contributions sont bonnes, même si plusieurs auraient gagné à entrer en dialogue avec les développements récents dans les milieux non évangéliques du christianisme international. Divers aspects importants sont aussi omis.

* * * *

The essays of this collection go back to conferences held in 2000. In the rather passionate "Introduction" (11-19) Jewish Christian M. Glaser notes that "Jewish evangelism is as much a 'theological football' as any other issue deemed 'politically incorrect' by some within the Christian and Jewish community" (12). He expresses hope that "the church will love the Jewish people, affirm the Jewish identity of Jewish people who become followers

of Jesus, pray for the Jewish people, and do all it can to support them – especially by bringing the gospel to God's chosen people" (13). He suggests that proper discipleship should encourage Messianic Jews to maintain their Jewish identity as part of the visible expression of the remnant of Israel as well as part of the church and as a testimony to God's faithfulness (15).

Part one examines biblical issues. M.A. Seifrid writes on "For the Jew First: Paul's *Nota Bene* for His Gentile Readers"; the ongoing witness to the Jewish people is an essential component of the hope of the gospel, the good news to the Jews testifies to the truth of God's gospel. W.C. Kaiser examines "Jewish Evangelism in the New Millennium in Light of Israel's Future (Romans 9-11)", making a case for the continuing importance of Jewish evangelism; God's salvific purposes for humanity include a positive relationship between the Jewish people and the nations). D.L. Bock studies "The Book of Acts and Jewish Evangelism: Three Approaches and One Common Thread". The three approaches are the missionary speeches of Acts 2, 3 and 13 which address Jewish audiences and present Jesus as the one through whom the God of Israel has worked decisively. Bock emphasises the Jewish nature of these speeches and suggests how the gospel can be communicated to Jews today. D.L. Turner comments on "Jesus' Denunciation of the Jewish Leaders in Matthew 23, and Witness to Religious Jews Today". He argues that Jesus' scathing criticism needs to be understood as part of an inner-Jewish debate, i.e. as a critique of a segment of the Jewish leadership arising from within Jewish life itself, and "The content and style of this often heated *intrafamily* discussion within Israel was typical of the time" (23). This also applies to the alleged anti-Judaism of the New Testament, which would have deserved an article on its own in view of its problematic history. R.E. Averbeck devotes himself to "The Message of the Prophets and Jewish Evangelism"; there is a close relationship between the Holy Spirit and the institution of prophecy in the Old Testament, and evangelism should be seen as a prophetic activity for the church today.

An article on Paul the Jew and the thoroughly (early) Jewish nature of his theology would have been helpful. This has rightly been emphasized in recent New Testament scholarship. Though it sounds odd, the same case can and should be argued for Jesus in view of older and more recent attempts to drive a wedge between him and the Judaism of this day. An article on the nature and consequences of the temporary hardening of Israel by God and its relationship to the prospects of evangelism is also absent.

Part two discusses theological issues. C.A. Blaising writes on "The Future of Israel as a Theological Question", arguing against supercessionism / replacement theology, which "dangerously undermines a holistic Christology by de-emphasizing the Jewishness of Jesus". B.R. Leventhal examines "The Holocaust and the Sacred Romance: A Return to the Divine Reality (Implications

for Jewish Evangelism)". J. Lanier Burns discusses the concept of "The Chosen People and Jewish Evangelism", addressing Jewish identity and urging those who bring the gospel to the Jewish people to become knowledgeable about Jewish thinking and better equipped to reach Jews; several historical examples for this attitude could be cited! R.L. Pratt offers "To the Jew First: A Reformed Perspective" and A.G. Fruchtenbaum, "To the Jew First in the New Millennium: A Dispensational Perspective".

Part three is directly devoted to various issues involved in mission to Jews. M. Glaser draws "Lessons in Jewish Evangelism from the past Century", looking at Jewish mission in its social and political framework. Glaser issues a call to learn from the creative strategies of the past. There are also many interesting instances of Jewish mission before 1900, e.g. the missionary efforts of German Pietists.

Further essays treat the missiological dimensions and importance of Jewish evangelism, as well as the ramifications of the gospel for Jews and Gentiles: A.E. Glasser, "Jewish Evangelism in the New Millennium: The Missiological Dimension", examining Jesus' ministry of proclamation, stress on the uniqueness of Jewish missions and application of Jesus' ministry to evangelism today; M. Rydelnik, "The Ongoing Importance of Messianic Prophecy for Jewish Evangelism in the New Millennium", according to whom Messianic prophecy has always been crucial in Jewish evangelism. The author suggests how it can be used today. The hermeneutics of these prophecies should be treated in more detail and more up-to-date research on these prophecies is urgently needed. K. Kjaer-Hansen contributes "One Way for Jews and Gentiles in the New Millennium", arguing that if the gospel is not for the Jewish people, then it is also invalid for Gentiles. The discussion includes a historical overview and critique of two covenant theology. The volume ends with detailed notes for the essays.

This volume offers several interesting perspectives on the question whether and how the Christian gospel should be proclaimed by Jews. That these essays are written by North American scholars who live in a country with a significant and influential Jewish minority and without the burden of the European history since the middle ages adds to the discussion, though the absence of this burden occasionally adds a touch of naïveté to their statements – at least for European ears! The only non North American is Kjaer-Hansen from Denmark, who serves as the international coordinator of the Lausanne Consultation on Jewish Evangelism, and some of the helpful documents by the Lausanne Consultation should have been included in this volume.

Crucial theological questions raised in the European, particularly the German post-Holocaust debate on these issues and against Jewish evangelism are neither presented nor addressed. The articles are of different quality and do not offer a balanced and nuanced treatment throughout. Some would have benefited from

more awareness of the Jewish-Christian dialogue of the past five decades. Some passages in these essays seem to merely restate for the new millennium what most evangelicals always knew and believed without taking due recognition of the changed issues and the wider discussion of today. One misses a survey of the *various* mission agencies devoted to Jewish evangelism and also an article on the situation of the Messianic churches and their situation and ministry in the land of Israel, perhaps even elsewhere.

Christoph Stenschke
Pretoria, South Africa

Partakers of the Divine Nature: The History and Development of Deification in the Christian Traditions

Michael J. Christensen and Jeffery A. Wittung

Grand Rapids: Baker, 2007, 325 pp., \$29.99, pb;

ISBN 978-0-8010-3440-4

SUMMARY

As a collection of essays about deification / *theosis*, this work exhibits strong representation from Orthodox, Roman Catholic and Protestant traditions. While the essays are generally not ground-breaking, having them in one place will help readers engage a variety of conversations. This collection serves as an excellent introduction to discussions about *theosis* but also provides requisite depth and breadth for those already initiated.

ZUSAMMENFASSUNG

Als Artikelsammlung über Vergöttlichung oder *theosis* legt dieses Werk eine starke Repräsentation aus orthodoxen, römisch-katholischen und protestantischen Traditionen vor. Obwohl die Artikel im Allgemeinen nicht bahnbrechend sind, wird die Sammlung an einem Ort dem Leser doch helfen, an einer Vielfalt von Gesprächen Anteil zu nehmen. Diese Sammlung dient als exzellente Einführung in die neueren Diskussionen um *theosis*, stellt aber auch die notwendige Tiefe und Breite für die bereits Initiierten bereit.

RÉSUMÉ

Cet ouvrage collectif contient un ensemble de contributions sur le sujet de la déification ou *theosis*. Les traditions orthodoxe, catholique romaine et protestante y sont bien représentées. L'ouvrage n'apporte pas grand chose de nouveau, mais l'ensemble permet au lecteur d'aborder une bonne variété de thèmes. Il constitue une excellente introduction pour les lecteurs qui découvrent le sujet, mais il intéressera aussi le lecteur informé par la profondeur de la réflexion et le large champ couvert.

* * * *

This work is a compilation of essays spawning from a

conference on the history of *theosis* / deification at Drew University in 2004. The collection is an ecumenical exercise with strong representation from Orthodox, Roman Catholic and Protestant traditions. While the essays are generally not ground breaking, their collection in one place will help readers to engage a variety of conversations. This variety, with respect to authors and time periods covered, makes the book an excellent contribution as it helps the reader see the forest (e.g., Louth and Hallonsten) and the trees (e.g., Behr, Billings, Finch).

The book is divided into five parts. Part I provides a general introduction to the topic (Michael J. Christensen) and also an essay by Andrew Louth on the place of *theosis* in Orthodox Theology. Part II discusses *theosis* in antiquity, with essays on classical Greece (John R. Lenz), the apostle Paul (Stephen Finlan) and 2 Peter 1.4 (James Starr). Essays on the Cappadocians (J. A. McGuckin), patristic rhetoric with an emphasis on Athanasius (Vladimir Kharlamov), Maximus the Confessor (Elena Vishnevskaya) and Ephrem the Syrian (Thomas Buchan) form Part III as a discussion on patristic thought. Part IV offers essays on medieval and reformation thought: Bülü al-Būshī (Stephen J. Davis), Anselm (Nathan R. Kerr), Martin Luther (Jonathan Linman), John Calvin (J. Todd Billings) and John Wesley (Michael J. Christensen). The book concludes with essays on *theosis* in modern thought: Neo-Palamism (Jeffrey D. Finch), Sergius Bulgakov (Boris Jakim), Karl Rahner (Francis J. Caponi) and recent research (Gösta Hallonsten).

As one can see, this collection covers quite a broad range of authors and traditions. Other works have traced ideas of deification in history, though most focus specifically on patristic writers in the Greek tradition. Although none of the articles directly addresses the important developments from the first century to the fourth century, John Behr's essay provides a short but helpful discussion of that period before discussing the Cappadocians. Another refreshing addition to this work is the discussion of Syrian and Copto-Arabic writers. The essays are interesting but the use of endnotes is unfortunate.

While many of the essays have much to commend them, Gösta Hallonsten's concluding essay presents a strong and cogent critique of some recent studies which seem to blur the boundaries between different theological writers and systems. He argues that the *doctrine* of deification must be distinguished from *themes* of deification. Theologians may have shared various themes which are central to deification (e.g. union with God, image restoration), but this should not be confused with sharing a doctrine of deification. A doctrine of deification is one that holds deification as central to one's theological system. For instance, Augustine employs deification terminology and themes but not when he develops areas central to his theology such as nature and grace. Thus, he does not have a *doctrine* of deification but just makes use of the *themes* of deification. Hallonsten concludes by

stating: 'Promoting mutual Christian understanding is a good thing. We do not reach that goal, however, simply though interpreting similarities as identities' (287). His challenge is one that should be heeded.

The topic of deification should provide Protestants much material for discussion, not only with ecumenical partners but also as they continue to reinvestigate the Bible and their theological forefathers. This book helps further that discussion. Accordingly, it serves as an excellent introduction to those who are new to discussions about *theosis* but also provides requisite depth and breadth for those already initiated.

Ben C. Blackwell
Durham, England

Christian Prophecy: The Post-Biblical Tradition Niels Christian Hvidt

Oxford: Oxford University Press, 2007, xviii + 418 pp., £21.99, hb; ISBN 978-0-19-531447-2

SUMMARY

Contrary to the scholarly consensus that the charisma of prophecy has ceased, Hvidt argues that prophetic revelations have been a continuous feature of the Christian church, though they have undergone transformation in order to meet new challenges under different historical conditions. These prophetic revelations are not predictions of the future but revelations aimed at the present circumstances of the church, designed to bring restructuring where needed and to provide edification to its people.

ZUSAMMENFASSUNG

Entgegen einem verbreiteten gelehrten Konsens, dass das Charisma der Prophetie eingestellt wurde, argumentiert Hvidt, dass prophetische Offenbarungen ein fortlaufendes Merkmal der christlichen Kirche waren, auch wenn sie Veränderungen durchgemacht haben um neuen Herausforderungen unter neuen historischen Bedingungen zu begegnen. Diese prophetischen Offenbarungen sind keine Vorhersagen der Zukunft, sondern sind Offenbarungen, die auf die gegenwärtigen Verhältnisse der Kirche abzielen und dazu gedacht sind, dort Neustrukturierungen zu bringen, wo sie gebraucht werden um das Kirchenvolk zu erbauen.

RÉSUMÉ

Prenant le contre-pied d'un large consensus académique selon lequel le charisme de prophétie aurait cessé, Hvidt s'efforce de montrer que les révélations prophétiques ont été un facteur continu dans l'Église chrétienne, même si elles ont pris des formes différentes pour répondre à des besoins différents en diverses circonstances historiques. Ces révélations prophétiques ne sont pas des prédictions du futur, mais des révélations concernant les circonstances présentes de l'Église. Elles visent la restructuration là où c'est nécessaire et l'édification du peuple de Dieu.

* * * *

This book is a slightly re-worked version of Niels Christian Hvidt's doctoral dissertation presented to the Pontifical Gregorian University in Rome. Written from a Catholic perspective, it is an important volume for Protestant traditions to engage, especially those within charismatic segments. It represents an in-depth study of an often neglected topic, the gift of prophecy in the modern church.

In the first two chapters, Hvidt draws attention to the prevailing view among systematic theologians that the charisma of prophecy ceased after the rise of Monism at the latest. Through a very thorough survey of secondary literature he discusses the different categories of 'revelation', private, particular, special, dependent and prophetic, and critically analyses how systematic branches in the Catholic tradition treat the issue very differently. Thus, Hvidt moves toward a synthetic approach and seeks to demonstrate the fallacy of the present understanding of prophecy.

The third chapter is especially illuminating in that Hvidt examines the historical development of prophecy from Ancient Israel into the 21st century, providing the modern day example of Vassula Rydén, while still encompassing the Second Temple period, the earliest church and the Middle Ages. The author argues that prophecy has never ceased in being an active feature of the church though it has undergone a transformation from what we see in the Hebrew Bible and Second Temple traditions in order to meet the challenges of new historical conditions. While some understand that the organization of the church and development of the canon were detrimental to the charisma of prophecy, Hvidt notes that prophecy and the need to control it were in fact formative in the development of both.

Interestingly, he includes personal visions, Marian apparitions and private locutions within the context of 'prophetic revelations', though he uses these phenomena primarily to argue for a continuous link in the prophetic gift within the church. Though Protestants are not likely to be persuaded of the importance of these mystical accounts, they are nonetheless an important addition to the lacuna in scholarly treatments of the prophetic gift and reflect the detail with which the writer has approached the subject.

Over the next three chapters Hvidt carefully reviews the subject of 'revelation', its relationship to prophecy and the role it plays within the church. Rather than viewing Christ as the 'end' of revelation, he argues that this was the highpoint, or the ultimate fulfilment of revelation, though God continues to reveal himself in ways that draw attention to previous revelation for the edification of the church. Like the OT prophets that pointed to Christ, the post-biblical revelation points back to the Christ event and God's revelation in him. Thus, the author argues that previous revelation in the Scriptures and in Christ has not yet been fully realized by the church in history and that God continues to reveal them

in ways that correspond to new historical situations and conditions. Interestingly, Hvidt notes that while prophetic revelations in the Catholic tradition have not been received directly as dogmatic traditions, they have served as catalysts for and confirmations of dogmatic truths and have also been instrumental in leading to new pious traditions. Again, while Protestants may not agree with these ideas, the author has provided a compelling case for how these prophetic revelations to individuals have played an important though seemingly indirect role in the church.

The final chapters include discussions within the realm of the sociology of religion and its relationship to prophecy. Prophecy, according to Hvidt, represents the liminal within the structure of the church. Though at times it is content to be separate from the structure to which it belongs, the goal is the restructuring and strengthening of the community as a whole. In this paradigm, the prophetic revelations are designed to highlight the original revelation of the Word and Christ, and to lead the church into a deeper understanding of the mystery of its life as the community of the body of Christ.

Hvidt concludes by emphasizing the fact that prophecy is not to be confused with predictions of the future but always points to the present. Thus, those who receive prophetic revelations are pointing to the present needs and concerns of the church and do so in relation to the testimony of previous revelation in the Scriptures and in Christ. Whether this study is compelling to those who hold a cessationist view or not remains to be seen. However, the importance of this contribution to scholarship, and to the church itself, makes this a worthwhile read for both to scholar and layperson alike. An intriguing look at the gift of prophecy in the church.

*Mark D. Mathews
Durham, England*

***The Divine Spiration of Scripture: Challenging
Evangelical Perspectives***

A.T.B. McGowan

Nottingham: Apollos, 2007, 229 pp., £14.99, pb;
ISBN 978-1-84474-220-2

SUMMARY

By challenging evangelical perspectives on Scripture, Andrew McGowan has stirred up criticism from those who equate the Reformed view of Scripture with the importance put on the concept of 'inerrancy' by the Hodge-Warfield school. McGowan's view is that the view of Scripture as 'infallible', the more European view of James Orr and the Dutch Calvinists, is equally orthodox and that it is a better way of defending the full authority of Scripture. The book argues that we should understand the 'spiration' of Scripture not as apologetic prolegomena, but in the context of the doctrine of God, and particularly, of the Holy Spirit.

ZUSAMMENFASSUNG

Indem er evangelikale Perspektiven zur Schrift herausfordert, hat Andrew McGowan Kritik von denjenigen heraufbeschworen, die die reformierte Ansicht über die Schrift mit der Wichtigkeit gleichsetzen, die das Konzept der „Irrtumslosigkeit“ für die Hodge-Warfield-Schule hat. Doch McGowans Sicht lautet, dass die Sicht der Schrift als „unfehlbar“, also die eher europäische Sicht von James Orr und den holländischen Calvinisten, ebenso orthodox und ein vorzuziehender Weg ist, die volle Autorität der Schrift zu verteidigen. Das Buch argumentiert, dass wir die „Spiration“ der Schrift nicht als apologetische Prolegomena verstehen sollten, sondern im Zusammenhang der Lehre von Gott und insbesondere vom Heiligen Geist.

RÉSUMÉ

McGowan critique certaines perspectives évangéliques sur l'Écriture et s'est attiré des critiques en retour de la part de ceux qui identifient la doctrine réformée de l'Écriture avec la notion d'inerrance telle que l'ont défendue l'école de Hodge et de Warfield. McGowan considère que la position européenne de James Orr et des calvinistes hollandais, qui affirment simplement l'infaillibilité de l'Écriture, est tout autant orthodoxe et constitue une meilleure façon de défendre l'entière autorité de l'Écriture. Il argue que l'on ne doit pas considérer la « spiration » de l'Écriture comme une prémisse apologetique, mais qu'il faut la replacer dans le contexte de la doctrine de Dieu et du Saint-Esprit.

* * * *

The sub-title of Andrew McGowan's book seems to foresee that its publication might be somewhat controversial, and judging by the reviews which have already appeared, this expectation has not been disappointed! But to assess this controversy, we first need to see the scope of the contents of the book.

After the introductory chapter, the author openly affirms in chapter 2 that his intention is a 'reconstructing' of the doctrine of Scripture, and any reconstruction is bound to be controversial. But the matter is put in broad historical perspective and it is evident that the intention is to draw on resources within the Reformed tradition. It is made clear that historically, Scripture has sometimes been seen as the logical starting point in some of the Reformed confessions, but not in others, and the view is taken that while the former makes sense logically, the latter is more appropriate theologically. Theology begins with God, and therefore Scripture should be seen within that context, specifically within the doctrine of the Holy Spirit. Where one of the historic confessions begins with Scripture, this seems to have been the result of the epistemological issues raised during the period of modernity and formulated most sharply by the Enlightenment. This approach, shaping one's theology in order to speak to epistemological questions, is related to the 'evidentialism' of one school of apologetics. After an overview of the Enlightenment and Liberal Theology in the third

chapter together with the responses to Liberalism from Barth and Torrance, and from conservative evangelicalism, the fourth chapter looks at the development of the doctrine of 'inerrancy' in the United States and the connected development of Fundamentalism. This entire development was a reaction to the pressure from modern thought. Post-war American Evangelicalism moved on from Fundamentalism, but there were serious divisions over the issue of 'inerrancy'.

In the fifth chapter, Professor McGowan begins the positive task of outlining the evangelical alternative. While many American Reformed Evangelicals (with the notable exception of Cornelius Van Til) generally take the Warfield evidentialist approach, including the defence of the 'inerrancy' of Scripture, the alternative is the more European tradition. The leading figures here are the Scottish theologian, James Orr, and the Dutch school of Kuyper, Bavinck and Berkouwer. The key word here is not 'inerrant' but 'infallible'. Americans might quickly jump to the conclusion that this is the position of Rogers and McKim, but that is a mistake. The Europeans are not concerned to argue for 'limited inerrancy': they simply reject the category of 'inerrancy' as useless for the task. Its deficiency (one might add) is that it focuses attention on *degree* of detailed accuracy, and therefore cannot bear the weight of the absolutist all-or-nothing thinking which it is supposed to support. The assertion that Scripture is 'infallible' focuses attention instead on what Scripture *teaches*, and asserts that its authority therefore is paramount over tradition (particularly confessions) and human reason. That is the great fault-line which really matters in contemporary theology, and these European Reformed theologians put the dividing line exactly where it should be.

It must be granted that reviewers only have limited space and so cannot develop the wide perspective possible in a book. Nonetheless, some of the reviews of this book have shown a sad myopia. Some rehearse the tired old arguments for 'inerrancy', evidencing the fondness for Aristotelian logic (God is perfect: God is the author of scripture: therefore...) that characterizes the narrow scholastic mind. Along with that goes the fortress mentality which sees any alternative to that whole approach as a dangerous betrayal of orthodoxy. The lack of perspective is breath-taking. It is this kind of thinking which characterizes the Reformed tradition at its most fissiparous and this reviewer is reminded of John Frame's essay on 'Machen's Warrior Children' [in Sung Wook Chung (ed.), *Alister E. McGrath and Evangelical Theology* (Grand Rapids: Baker, 2003)]. Historically, it is evident that, although McGowan does not subscribe to the epistemology of Old Princeton, he stands firmly within Reformed orthodoxy. He has done all Evangelicals a service by challenging the idea that that school alone represents Reformed orthodoxy, and his proposals on Scripture deserve wide consideration.

One friendly reviewer who is a parish minister sees the issue as irrelevant in the pulpit. But there he is quite

wrong. This may not be an issue to be debated in detail in the pulpit, but, as the final chapter of the book makes clear, the authority of Scripture has immense and serious implications for preaching. Andrew McGowan has done us a service by reminding us that, without being bound to one particular kind of scholastic epistemology, we can fully recognize its authority.

Thomas A. Noble, Manchester

The Blackwell Companion to the Bible and Culture

John F. A. Sawyer

Oxford: Blackwell, 2006, xii + 533 pp., \$ 150, cloth and dust jacket; ISBN 1-4051-0136-9

SUMMARY

This collection of essays examines the many ways in which the Bible has been understood and has shaped various aspects of culture. Thirty contributions by an international team of authors are devoted to the mutual interdependence of Bible and culture in history, in Judaism and Islam as well as in different parts of the world, in different expressions of culture as well as in a number of current concerns. The volume offers inspiring insights and raises hermeneutical issues that evangelical scholars need to address.

ZUSAMMENFASSUNG

Diese Artikelsammlung untersucht die vielen Wege, auf denen die Bibel verstanden wurde und auf denen sie verschiedene kulturelle Aspekte geformt hat. Dreißig Beiträge eines internationalen Autorenteams widmen sich der gegenseitigen Abhängigkeit von Bibel und Kultur in der Geschichte, im Judentum und Islam wie auch in unterschiedlichen Teilen der Welt, in unterschiedlichen kulturellen Ausdrucksformen wie auch in einer Anzahl gegenwärtiger Anliegen. Der Band bietet inspirierende Einsichten und wirft hermeneutische Fragen auf, die evangelikale Gelehrte ansprechen müssen.

RÉSUMÉ

Cet ouvrage collectif traite des diverses manières dont la Bible a été interprétée et de l'influence qu'elle a exercée sur divers aspects de la culture. Trente auteurs de divers horizons internationaux y ont contribué pour traiter de l'interdépendance de la Bible et de la culture pour ce qui concerne l'histoire, le judaïsme, l'islam, différentes expressions culturelles dans le monde entier et un certain nombre de préoccupations contemporaines. L'ouvrage offre des perspectives stimulantes et soulève des questions herméneutiques que les spécialistes évangéliques ne doivent pas éluder.

* * * *

The present volume addresses the fascinating relationship between the Bible and culture. "The aim is to pro-

vide a series of assessments of the ways in which the various 'practices' of cultures – aesthetic, political, religious – inform and are informed by scripture (2).” The thirty essays, mainly by British authors, seek to explore the impact of the Bible or particular biblical texts on various periods of history (e.g. the Reformation), politics in general, ecology and other topics or on specific communities in different parts of the world. The articles close with bibliographies.

Part one is concerned with ‘Revealing the past’, considering the Bible’s journey through time from the Ancient World to the modern world. P.R. Davies surveys ‘The Ancient World’, K. Cooper ‘The Patristic Period’, M. Dove ‘The Middle Ages’ (emphasis on Wycliffe and the translation of the Bible into English); I.N. Rashkow ‘The Renaissance’ (translation into the vernacular), P. Matheson ‘The Reformation’, E. Cameron ‘The Counter-Reformation’ and J.W. Rogerson ‘The Modern World’ (post-enlightenment history of biblical scholarship).

Part two describes how Bible and culture relate to each other in different religions and parts of the world (Christianity and Europe are sufficiently covered in part one, so they do not need entries of their own): E. Kessler, ‘Judaism’ (including the Bible in Jewish art); S.N. Lambden, ‘Islam’ (including the resemblances between Bible and the Quran, accusations of scriptural falsification); C.-S. Song, Asian forms of Christianity; J.A. Draper, ‘Africa’; S.M. Langston, ‘North America’; E.S. Gerstenberger, ‘Latin America’ and R. Boer and I. Abraham, ‘Australasia’.

Part three, ‘the Bible and the senses’, focuses on aesthetic and performative renderings of the Bible: J. Carruthers, ‘Literature’ (sketching a history of re-writing, supplementation and defamiliarization); A. Bach, ‘Film’; J.W. Rogerson, ‘Music’; H.J. Hornik and M.C. Parsons, ‘Art’; A. Ballantyne, ‘Architecture’; M. Twycross, ‘The Theatre’ (medieval dramatizations, liturgical drama); B.O. Long, ‘The Circus’ (a dramatization of *The Fall of Nineveh* performed in Philadelphia in 1892) and G. Loughlin, ‘The Body’.

Part four describes ‘Reading in practice’. There is G. West on ‘Contextuality’; T. Gorringer on ‘Politics’; A. Primavesi on ‘Ecology’; I.N. Rashkow on psycho-analytical approaches; D.F. Sawyer on ‘Gender’ (addressing feminist hermeneutics); J. Carruthers on ‘Nationalism’; S.A. Bong on ‘Post-colonialism’ (Asia is used as example); and A. Tate on ‘Postmodernism’. The volume closes with indexes.

This volume provides a refreshing survey of the complex relationship between Bible and culture(s). It raises several hermeneutical issues which are aptly summarised by Sawyer’s introduction and to which scholars from different backgrounds and other readers of the Bible need to find appropriate responses. In many ways the book is post-modern and also politically correct in its approach. Diversity is appreciated and celebrated. Though the question of validity in interpretation is not its focus

(and rightly so!), the volume draws attention to this neglected question as the interaction between Bible and culture has not always been a happy one. Far too many (thoughts and) acts have been justified and called for by deliberate or ignorant false readings of biblical texts. What are the instruments to deal with them? It would be worthwhile to also describe how the Bible itself, responsibly interpreted, has in many cases provided the necessary correctives – though it at times took far too long to bring about change. In addition to considering the consequences of false readings, one also needs to respect the integrity of the biblical authors who first and foremost deserve to be understood on their own terms.

Christoph Stenschke
Pretoria, South Africa

The Oxford Handbook of Systematic Theology

John Webster, Kathryn Tanner,
Iain Torrance (eds.)

Oxford: Oxford University Press, 2007, xii + 708pp,
£ 80.75, cloth; ISBN 978-0-19-924576-5

SUMMARY

This book aims to provide an overall account of the field of systematic theology as it is understood by contemporary practitioners, to ‘take stock of where the discipline lies’. The book unfolds in four parts encompassing a total of thirty-seven entries. Part I considers doctrinal *loci*; Part II explores the ‘Sources’ of theology; Part III focuses on a selection of interactions that systematic theology takes up in giving a conceptual reconstruction of Christian teaching; and in Part IV, entries examine the ‘Prospects’ of systematic theology. It is difficult to imagine another volume that rivals the quality, scope and diversity of the contributions found here. University professors will find the essays here useful as brief introductions to the doctrinal *loci* of Christian theology, the settings in which it is conducted and sources from which it has traditionally made use.

ZUSAMMENFASSUNG

Die Herausgeber des *Oxford Handbook of Systematic Theology* beschreiben seinen beabsichtigten Zweck damit, dass es eine übergreifende Darstellung des Gebietes der systematischen Theologie bietet, wie diese von ihren gegenwärtigen Fachleuten verstanden wird, mit ihren Worten: „eine Bestandsaufnahme zu bieten, wo die Disziplin steht“. Um dieses Ziel zu erreichen, entfaltet sich das Buch nach einem einleitenden Artikel von John Webster in vier Teile, die insgesamt 37 Einträge umfassen. Teil I betrachtet lehrmäßige *loci*; im zweiten Teil untersuchen die Artikel die „Quellen“ der Theologie; der dritte Teil, „Gespräche“, konzentriert sich auf eine Auswahl von Interaktionen, die die systematische Theologie aufgreift, um eine konzeptionelle Rekonstruktion der christlichen Lehre zu bieten; und im vierten Teil untersuchen die Einträge die „Aussichten“ der systematischen Theologie. Man kann sich schwer-

lich einen anderen Band vorstellen, der der Qualität, der Bandbreite und der Vielfalt der hier gesammelten Beiträge gleich kommt. Professoren werden diese Artikel als kurze Einführungen in die lehrmäßigen loci der christlichen Theologie, in die Situationen, in der diese Theologie betrieben wird und in die Quellen, die sie traditionell benutzt hat, hilfreich finden.

RÉSUMÉ

Les éditeurs de ce manuel de théologie systématique indiquent qu'il veut apporter une présentation générale du champ de la théologie systématique telle qu'elle se pratique de nos jours et dresser un état des lieux de la discipline. Après un article d'introduction par John Webster, trente sept articles se répartissent en quatre parties. La première aborde des thèmes doctrinaux, la deuxième traite des sources de la théologie, la troisième présente une sélection de débats auxquels la théologie systématique donne lieu dans son entreprise de reconstruction conceptuelle de l'enseignement chrétien et la quatrième offre des éléments de prospective pour la discipline. Il est difficile d'imaginer un autre ouvrage qui égalerait la qualité de celui-ci, l'étendue du champ couvert et la diversité des contributions. Il offre des introductions brèves mais utiles aux différents sujets de la théologie chrétienne, les milieux dans lesquels elle s'élabore et les sources auxquelles elle a traditionnellement puisé.

* * * *

The editors of the *Oxford Handbook of Systematic Theology* describe its purpose as providing an overall account of the field of systematic theology as it is understood by contemporary practitioners, in their words to 'take stock of where the discipline lies'. Toward this end, following an introductory essay by John Webster the book unfolds in four parts encompassing a total of thirty seven entries.

Part I considers doctrinal *loci* and is populated by pieces on the Trinity, creation, the human creature, election, salvation, church and eschatology, to name a few. In Part II, essays by contributors such as A.N. Williams, Stephen Fowl and Ellen Charry explore what are considered the 'Sources' of theology (including revelation, tradition, worship, reason, and experience). The third part of the volume, 'Conversations', focuses on a selection of interactions that systematic theology takes up in giving a conceptual reconstruction of Christian teaching. There, for example, Duane Stephen Long, Oliver Davies and Kathryn Tanner give their attention to moral theology, hermeneutics and cultural theory respectively; other chapters cover biblical studies, history, philosophy, natural science and the arts. Part IV examines the 'Prospects' of systematic theology. Welcome additions include John Webster's piece, 'Theologies of Retrieval', Christopher Rowland's on liberation theology and Joy Ann McDougall's on feminist theology.

It is difficult to imagine another volume that rivals

the quality, scope and diversity of the contributions found here. While the steep price makes it hardly reasonable for someone to purchase for their personal library, this *Oxford Handbook* will be a welcome addition to any university or seminary library. For researchers and interested readers, the footnotes, bibliographies and suggested reading lists provide useful launching points for continued study. Professors in upper level university courses and graduate classrooms would find these essays useful as brief introductions to the doctrinal loci of Christian theology, the settings in which it is conducted and sources from which it has traditionally made use. (I know of at least one prominent Scottish University who uses this text for that purpose.)

From the standpoint of its pedagogical usefulness, there is a further angle for evaluating a text like this: The way in which material is presented and what that offers instructors by way of exposing students to various theological methodologies. Authors were asked to (1) offer an analysis of the state of the question in their assigned topic; (2) indicate important issues of contention, whether formal or material, and how they are variously resolved; (3) to make judgments about the ways in which constructive developments into a particular issue might be pursued. However, decidedly few contributions successfully fulfil each aim in equal measure and this provides the reader with an instructive window through which to view various 'modes' in which the craft of systematic theology is practiced. The essays most often fall into one of three modes: (1) surfacing and then addressing a particular *problem* in the theological tradition; (2) surveying the tradition and putting forth the various options for contemporary theology; (3) developing a constructive proposal that far outweighs any analysis of the state of the question. For example, David Kelsey's essay on the human creature operates primarily in the first mode: he brings out what appears to be 'problems' for theology by surveying the state of the question in Christian theological anthropology (and more specifically in modern theology), but never shifts gears into the constructive mode. In not doing so, one finds Kelsey interacting very little with the sources and norms of Christian theology, particularly scripture, and what options theology might find in the tradition. Kelsey's essay provides a useful window onto the operation of a particular mode of theology and would, therefore, offer an instructor easy access to discussing its gains and losses.

Several essays do in fact fulfil the editorial team's intended aims and stand out in their balanced treatment of each. Ben Quash's essay on revelation efficiently gets to the heart of the matter and provides the reader a purview of major interpretive options before elegantly offering its own proposal. The same could be said for the contributions by Fred Sanders (the Trinity), Reinhard Hüter (the Christian Life) and John Webster (Theologies of Retrieval).

Kent Eilers, Muskegon, Michigan

The Theology of John Calvin

Charles Partee

Louisville: Westminster John Knox, 2008, xi + 345pp,
£22.99, hb; ISBN 978-0-664-23119-4

SUMMARY

Partee's *Theology of John Calvin* is a survey of Calvin's *Institutes* that engages with all the main areas of controversy that exist within Calvin studies. After a useful introduction that includes an overview of the work, three introductory conclusions and information on the structure of the *Institutes*, the book is divided in two. Part one is called *God for us* and deals with the first two books of the *Institutes*; part two is entitled *God with us*, where books three and four are explored. The breadth of topics covered, coupled with the range and depth of interaction with other Calvin scholars is impressive. Although sympathetic to Calvin, Partee is not afraid to challenge his theology. He presents Calvin's *Institutes* as a work that confesses the love of God made known in Christ.

ZUSAMMENFASSUNG

Partee's *Theology of John Calvin* bietet einen Überblick über Calvins *Institutio* und setzt sich mit allen kontroversen Hauptgebieten auseinander, die in der Calvinforschung bestehen. Nach einer hilfreichen Einführung, die einen Überblick über das Werk, drei einleitende Schlussfolgerungen sowie Informationen zur Struktur der *Institutio* beinhaltet, wird das Buch in zwei Teile unterteilt. Der erste Teil heißt *Gott für uns* und behandelt die ersten zwei Bücher der *Institutio*. Der zweite Teil heißt *Gott mit uns*; hier werden die Bücher 3 und 4 untersucht. Die Breite der abgedeckten Themen, verbunden mit der Bandbreite und Tiefe der Interaktion mit anderen Calvinforschern, ist beeindruckend. Obwohl er Calvin sympathisch gegenübersteht, hat Partee keine Angst, dessen Theologie herauszufordern. Er präsentiert Calvins *Institutio* als ein Werk, das sich zur Liebe Gottes bekennt, die in Christus bekannt gemacht wurde.

RÉSUMÉ

Cette théologie de Jean Calvin est en fait un survol de *L'Institution chrétienne* qui fait état de tous les débats importants auxquels les études sur Calvin ont donné lieu. L'ouvrage commence par une introduction qui contient un survol de *L'Institution chrétienne*, une présentation de sa structure et trois conclusions préliminaires. Il se compose ensuite de deux parties. La première, intitulée « Dieu pour nous », traite des deux premiers livres de *L'Institution*, la seconde, intitulée « Dieu avec nous », des livres III et IV. L'auteur aborde un large éventail de sujets, et entre en dialogue de manière approfondie avec de nombreux spécialistes de Calvin. Bien qu'il aborde la théologie du réformateur avec un regard positif, Partee n'hésite pas à émettre des critiques à son encontre. Il présente *L'Institution* comme une œuvre qui confesse l'amour de Dieu manifesté en Jésus-Christ.

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Any author wishing to write a book on Calvin in light of the mass of literature already devoted to him needs to evidence good reasons for their contribution. Partee does just that. The Preface clearly illuminates the reader as to what the book is, and is not, about. Partee sets out to engage with the *thought* of Calvin, not his life or influence. He sums up his objective by stating, 'Our purpose is twofold: (1) to survey the full sweep of Calvin's theology and (2) to collect the benefits that accrue' (xi). Convinced of the importance of Calvin, his ability to teach us, the way he has been misrepresented, and the need for him to be understood, Partee aims to study him carefully, sympathetically, correctly and clearly (xii). Even where the reader may disagree with Partee on some issues, he is clear, and his is a book that is enjoyable to interact with because he is not pushing a particular agenda, central dogma theory or system of thought.

Partee's three introductory conclusions provide a brief but well crafted overview of Calvin's opponents, his proponents and what he terms 'misponents' (27), those who misunderstand Calvin. This is a helpful approach, easing the reader into the extent of the divergent opinions that exist within Calvin studies. From the beginning and then throughout, Partee interacts with the major contributors to the study of Calvin's theology and the extent of his wealth of knowledge on the subject is clearly revealed. Following on from this, he highlights some of the themes that have shaped the study of Calvin such as the twofold knowledge of God, the Trinity and union with Christ, as he gives guidance on the structure of the *Institutes* (35-43).

The real meat of the book starts at part one. Partee literally goes through the *Institutes* subject by subject, discussing Calvin's thought at each step of the way. For example, in book one, themes such as Scripture, the Trinity, creation (visible and invisible), providence, and common and special grace are all surveyed over 70 pages. In a positive sense, the whole book acts like an extended dictionary, highlighting the main controversies, contributors and works that have made a significant impact on Calvinistic studies.

The remaining three books of the *Institutes* are treated in a similar fashion to the first, and although every topic retains a level of depth, the flow of the work is maintained by Partee's ability to write in a lucid fashion, with footnotes which not only serve as a bank of information but can also add interest of their own. In footnote 11, page 127, he cites a quote on how prone to hair-splitting the Dutch Calvinists were, 'One Dutchman, a Christian; two Dutchmen, a congregation; three Dutchmen, heresy'!

Given Partee's background, it is no surprise to find him dealing with the many philosophical issues raised within Calvin's theology. In his excursus (299-330) he looks at Calvin's method in theology, and because he believes that Calvin was a theologian, not a philosopher, he also takes into account Calvin's appeals at times

to 'Scripture, reason, history, experience and common sense' (299), none of which should be isolated.

Throughout the book, Partee argues that Calvin does not primarily present a system of doctrine, or principles of logic, or a central dogma; rather, Calvin is a theologian who presents a *confession* of faith. Calvin, unlike those who study him, was content to let logical and philosophical tensions exist while he confessed to the God of Scripture and unearthed the treasures of God's grace he found revealed in them. Partee views the Institutes as a 'systematic confession' (297), a confession of Christ's Lordship where 'in God' and 'union with Christ' (298) are wonderful expressions of God's grace. The only negative comment on this edition of the book is the smallness of the print, but that aside, it is both a useful and enjoyable tool to work with, even when one might be in disagreement with the author.

J. P. Mackenzie
Culloden, Scotland

Bonhoeffer's Intellectual Formation

Peter Frick (ed.)

Tübingen: Mohr Siebeck, 2008, xiii + 342 pp.,
€ 59,00; ISBN 978-3161495359

SUMMARY

This volume collects more than a dozen essays that explore Bonhoeffer's intellectual debts to a range of figures in the Western theological and philosophical tradition. Several essays conveniently summarize previous larger-scale studies into the influence of figures such as Barth, Dilthey and the German Idealists; others usefully consider obviously important influences such as Luther, Harnack and Kierkegaard. A final group explore Bonhoeffer's relation to less evidently influential sources, ranging from Augustine to Thomas à Kempis, Niebuhr to Heidegger. Overall, the volume makes a valuable contribution to contemporary efforts to hold Bonhoeffer in his intellectual context.

ZUSAMMENFASSUNG

Dieser Band ist eine Sammlung von über einem Dutzend Artikeln, die Bonhoeffers intellektuelle Anleihen bei einer Reihe von Personen aus der westlichen theologischen und philosophischen Tradition untersuchen. Mehrere Artikel fassen frühere größere Studien über den Einfluss von Personen wie Barth, Dilthey und die deutschen Idealisten bequem zusammen; andere Artikel bedenken offensichtlich wichtige Einflüsse wie Luther, Harnack und Kierkegaard. Eine letzte Gruppe untersucht Bonhoeffers Beziehung zu weniger einflussreichen Quellen, die von Augustinus bis Thomas von Kempen, von Niebuhr bis Heidegger reicht. Alles in allem stellt der Band einen wertvollen Beitrag zu gegenwärtigen Anstrengungen dar, Bonhoeffer in seinem intellektuellen Kontext zu halten.

RÉSUMÉ

Les douze contributions de cet ouvrage sont consacrées à l'étude de la dette intellectuelle de Dietrich Bonhoeffer à l'égard de diverses figures de la tradition théologique et philosophique occidentale. Plusieurs articles résument de manière appropriée des études antérieures plus développées sur l'influence exercée sur Bonhoeffer par Barth, Dilthey et les idéalistes allemand. D'autres considèrent les influences importantes de Luther, Harnack et Kierkegaard. D'autres encore examinent d'autres sources d'influence moins évidentes, comme celles qui vont de St Augustin à Thomas à Kempis, ou de Niebuhr à Heidegger. L'ouvrage est utile pour replacer la pensée de Bonhoeffer dans son contexte intellectuel.

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It is curious that a book of this sort has not been published before now. The volume collects thirteen original essays, each of which explores the influence of a particular theological or philosophical figure or figures on Bonhoeffer's own theology. The editor himself contributes the studies of Thomas à Kempis, Nietzsche, as well as Bultmann and Tillich. Several contributions digest quite helpfully the insights of previous and more expansive studies (so, e.g., Ralf Wüstenberg's essay on Dilthey, Andreas Pangritz on Barth and Wayne Floyd on Kant and Hegel; all offer compressed restatements of views worked out at length in earlier monographs). While many of the figures considered in the remaining essays are obviously to be counted amongst Bonhoeffer's influences – Luther (Wolf Krötke), Kierkegaard (Geoffrey Kelly), Harnack and Seeberg (Martin Rumscheidt), and perhaps also Niebuhr (Josiah Young) – others are more surprising, like Augustine and Aquinas (treated together by Barry Harvey), Schleiermacher (Christiane Tietz) and Heidegger (Stephen Plant). Across this range of *personae* the nature, extent and significance of 'influence' upon Bonhoeffer vary widely, and this is reflected in the equally wide variety of approaches pursued by the essayists. Readers interested in exploring the connections between the *Leitmotifs* of Bonhoeffer's theology and the wider theological and philosophical tradition will find much of interest and importance to ponder here. I highlight only a few examples here.

It is unsurprising that of all the pre-modern figures treated, Luther should loom largest, and Krötke's very fine essay demonstrates that and how 'Luther is present more than anyone else at every stage of his path and in every dimension of [Bonhoeffer's] thought' (53). That à Kempis' *Imitatio Christi* was another signal influence upon Bonhoeffer's theology throughout the 1930s is also convincingly maintained by Frick. It is the merit of Harvey's essay to indicate how Bonhoeffer grows in appreciation for Augustine's account of original sin as a result of the exegetical work of *Creation and Fall*, and how his late explorations of the idea of 'the natural' and 'penultimate' are like, and unlike Thomistic accounts of

these and related themes.

Bonhoeffer's philosophical debts and engagements are the subject of several contributions: Floyd's instructive discussion of Bonhoeffer's interactions with the philosophy of Kant and Hegel likely overplays its hand in claiming that despite rarely engaging these figures outside Bonhoeffer's dissertations, they 'become part of the very structure ordering all topics of conversation that do get discussed' (113). So too, I suspect does Würstenberg's strong conclusion that a notion of 'life' drawn from Dilthey provides the 'basic cognitive-theoretical concept' of Bonhoeffer's late work (172). Frick carefully demonstrates the real influence of, and Bonhoeffer's no less real break with, Nietzsche's thought by an impressively close reading; while Plant's study of Bonhoeffer's relation to Heidegger – culminating in the thought that Bonhoeffer's 1933 lectures offer a 'phenomenological christology' (326) – wins assent precisely by virtue of its properly hesitant and suggestive mode.

Tietz's essay on Schleiermacher, Frick's on Bultmann and Tillich, and Pangritz's reflections on Barth's central influence, conspire happily together to illumine Bonhoeffer's commitment to pursuing the distinctive themes thrown up by *modernity* and modern philosophy – e.g., sociality, anthropology, the problem of knowledge, human religion – in a thoroughly *theological* manner marked by a cardinal concern for revelation and a relentless christological concentration; his critical demurrals from other theological positions, it becomes clear, reflect Bonhoeffer's dissatisfaction at a loss of theological nerve at just this point. Young's essay on Niebuhr also confirms this.

Rumscheidt winsomely indicates how even as Bonhoeffer grew away from the vision of theology as university *Wissenschaft* advanced by his own Berlin teachers, he nonetheless remained deeply impressed by the seriousness and fundamental decency of Harnack's humanistic posture in particular throughout his life. And Geoffrey Kelly's account of the profound and direct influence of Kierkegaard's ideas upon *Discipleship* and *Life Together* deserves the attention of all students of these works for the light it casts upon their inspiration and goals, as well as upon the conflicted place of Kierkegaard in the struggles of German theology in the 1930s.

I note with interest the absence of any particular consideration of biblical scholars and exegetical scholarship in this volume. This is no particular criticism, as the collection focuses sensibly upon theological and philosophical figures (for reasons set forth in the introduction, 3-9), and makes no claim to exhaustiveness. Yet, perhaps present sensibilities concerning the distance between biblical and theological scholarship unhelpfully incline contemporary students of Bonhoeffer's theology away from attending to the place of biblical and exegetical matters in his formation and towards privileging the philosophical. That such matters cannot finally be disregarded is already made patent within this volume itself by the fact that the theologians who most profoundly and consistently shaped Bonhoeffer – Barth, Luther, Kierkegaard

– were all, like Bonhoeffer himself, devoted students of Scripture and expert practitioners of the arch-theological art of attending to the Word.

Philip G. Ziegler
Aberdeen

The Family in Christian Social and Political Thought

Brent Waters

Oxford: Oxford University Press, 2007, xvi + 313 pp.,
£55.00, hb; ISBN 978-0-19-927196-2

SUMMARY

Brent Waters sets out to recover the notion of family as related to and grounded in natural affinities for a Christian political ethic. His treatment develops a teleological account of the doctrine of creation in order to emphasise the marital good of procreation in defining marriage, and suggests a range of ways in which this strong linkage of family with biological children can circumvent nonsensical accounts of family in contemporary political philosophy and theology.

ZUSAMMENFASSUNG

Brent Waters nimmt sich vor, die Vorstellung von der Familie in ihrem Bezug zu und in ihrer Verwurzelung in natürlichen Affinitäten für eine christliche politische Ethik zurückzugewinnen. Seine Behandlung des Themas entwickelt eine teleologische Darstellung der Schöpfungslehre, um das eheliche Gut der Fortpflanzung für die Definition der Ehe zu betonen. Er schlägt eine Reihe von Wegen vor, auf denen diese starke Verbindung zwischen Familie und biologischen Kindern widersinnige Darstellungen der Familie in der gegenwärtigen politischen Philosophie und Theologie unterlaufen kann.

RÉSUMÉ

Waters tente d'élaborer une notion de la famille fondée sur les affinités naturelles en vue d'une éthique politique chrétienne. Il a une approche téléologique de la doctrine de la création pour souligner le bien de la procréation dans la définition du mariage et montre de diverses manières comment une notion de la famille fondée sur le lien biologique avec les enfants peut renverser les conceptions absurdes de la famille dans les théologies et les philosophies politiques contemporaines.

* * * *

In this work of political theology Brent Waters strides boldly into the contentious conceptual landscape between the terms 'family' and 'politics', asking: 'how should the family be ordered in respect of civil society, political community, and the church? And how in turn should the church, political community and civil society be ordered in respect of the family?' (140). His answer

is worked out as a counter to what he calls the 'fundamental deception and contradiction of late liberal social and political theory'. Modern liberal theorists are so committed to the denial of family as a natural entity and promoting the political concept of autonomy that they are blinded to how their own theories commit them to extensive political constraint and political regulation of parenthood precisely in order to maintain a society committed to the sanctity of individual autonomy. 'Late liberal regimes, then, face a perplexing dilemma: they must simultaneously promote individual liberty, as exemplified in libertine attitudes toward marriage and family formation, while reproducing liberal values in each generation, a vital task that cannot be entrusted to parents' (273).

Waters aims to rehabilitate the idea of the family, proposing as its conceptually definitive form a community of *natural* affinity. He weaves together his case by developing themes found in the work of Oliver O'Donovan, Herman Dooyeweerd and Albert Borgmann. O'Donovan is by far the most influential interlocutor, providing two framing conceptions. The first is that God's work of redemption, most visible in the resurrection of Christ, is not the contradiction, but the vindication of creation. The resurrection teaches us to see creation as it really is, revealing its teleology in the redeemed kingdom. O'Donovan's other main contribution is to provide the basic conceptual scaffolding for Waters' political ethic. Waters regularly and unapologetically draws on O'Donovan's definitions of government, society, community, authority, freedom and law.

He does, however, tie these themes together in ways O'Donovan does not by developing some central ideas of Dooyeweerd, who is used to establish the basic importance for Christian political ethics of the concepts of correlation and differentiation. If our basic definition of the family is not sufficiently *linked* to our political conceptions, then the concept of family evaporates into yet another voluntary association within the liberal conception of society. If on the other hand it is not sufficiently *differentiated* from other communities, it is likewise evacuated of content. Here the main target is those theologians for whom the church *is* a family (E.D. Maurice and Rodney Clapp being offered as examples of this mistake).

Waters' preference is to draw out the ways that societies are made up of affinities that bring social groups into being and sustain them. Given the very materiality of social groups, certain virtues are demanded to sustain them, virtues intrinsically linked to their essence. Here the influence of Borgmann is pervasive if rarely explicit. The way we define a family must be cognizant of certain basic material structures in order to protect the conditions for human beings to be fed, sheltered, and have their emotional needs met. Family is the specific form of life congruent with these structures whose main material characteristic is the presence and need of children. Here the raising of children, and in the conceptually basic instance, biological children, becomes the central

purpose of a household.

This yields the conclusion that in a Christian political ethic family is defined as a locus of witness to God's providential ordering of creation in which biological and social affinities are configured to provide a place of mutual and timely belonging for its members. Conceptually, family is defined as a married couple with children, who are in turn related by blood, marriage and lineage to an extended range of kin that point outward toward its duty to be open and hospitable beyond itself. The aim of the book is to persuade us that family is not a social order that is created by a *project of the will*, but is rather a social ordering that is a *gift* to be cared for, and which protects and stewards the natural (if not immediately visible) substrate of human sociality.

This book sets out a near encyclopaedic account of the fortunes of the concept of family in political philosophy and theology from ancient Rome to the present day. In this densely woven and provocative book Waters is taking a fresh if risky line through these questions by organizing his treatment of family around the marital good of proles, against the current theological fashion in which *fides* or *sacramentum* are emphasized. He takes a tactical risk in choosing to shore up the Christian family by validating the hegemonic language of a 'responsibility to protect and steward' the family in order to extend its benefits to others in society. The tactical risk is tied up with the theological decision to counter strong and revisionist eschatologies with a concept of created teleology based on the resurrection in which the judgment of the cross on the family seems curiously muted. The boldness with which Waters has attacked the sacred cow that 'family is what we make it' is sure to generate debate and the rigour of his treatment promises to raise the standard of the debate.

Brian Brock
Aberdeen, Scotland

**Ethik Band 2/2 Das gute Handeln (Allgemeine
Materialethik): Sexualethik, Wirtschaftsethik,
Umweltethik, Kulturethik**

**[Ethics Volume 2/2 The Good Behaviour (General
Material Ethics): Sexual Ethics, Ethics of
Economy, Environment and Culture]**

Helmut Burkhardt

TVG, Giessen: Brunnen, 2008, 276 pp., pb., € 24,95;
ISBN 978-3-7655-9478-6

SUMMARY

Helmut Burkhardt taught ethics at the Theological Seminary of St. Chrischona. The third volume of his series which comprises four volumes appears five years after the preceding one. Its subject matter carries on with general material ethics including the domains of religious ethics and human ethics, the latter having now been completed by sexual

ethics. This is followed by natural ethics with the topics economy, environment and culture. The fourth volume – still to appear – will deal with a distinctively Christian ethics. Burkhardt's clear compendium with its detailed structure will become a standard manual at theological seminars and bible schools in the German speaking world. It presents a compact composition, balanced judgments and hardly misses out any of the common subcategories.

ZUSAMMENFASSUNG

Der dritte Burkhardts auf vier Bände angelegten evangelikalischen Ethik setzt inhaltlich die Allgemeine Materialethik mit den Bereichen Religionsethik und Humanethik fort. Aus dem Bereich der Humanethik enthält er die noch fehlende Sexualethik. Dieser schließt sich die Naturethik mit den Themen Wirtschaft, Umwelt und Kultur an. Im noch ausstehenden vierten Band soll die spezifisch christliche Ethik folgen. Burkhardts übersichtliches und detailliert gegliedertes Kompendium wird zum Standardwerk an Theologischen Seminaren und Bibelschulen in deutschsprachigen Ländern werden. Es ist konzentriert geschrieben, urteilt ausgewogen und lässt fast keines der üblicherweise behandelten Teilthemen missen.

RÉSUMÉ

Helmut Burkhardt a enseigné l'éthique à la faculté de théologie de St Chrischona à Bâle. Ce troisième volume d'une série de quatre paraît cinq ans après le deuxième. Il poursuit sur des sujets d'éthique d'ordre général comme les domaines de l'éthique religieuse et de l'éthique humaine avec notamment des considérations sur l'éthique sexuelle. Il traite ensuite de l'éthique naturelle, avec des sujets comme l'économie, l'environnement et la culture. Le quatrième volume, à paraître, traitera de l'éthique spécifiquement chrétienne. Ce précis d'éthique est destiné à devenir un manuel de référence pour les facultés de théologie et les instituts bibliques de langue allemande. Il est rédigé avec concision, apporte des points de vue équilibrés, et ne fait l'impasse sur aucun des thèmes habituellement traités.

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Mit dem dritten Band (Bd. II/2 in der Zählung des Verlags) setzt Helmut Burkhardt, Ethik-Dozent im Ruhestand des Theologischen Seminars St. Chrischona bei Basel, nach fünf Jahren sein bewährtes Kompendium fort. Im ersten Band war 1996 die Fundamenteethik unter dem Titel „Einführung in die Ethik / Grund und Norm sittlichen Handelns“ erschienen (2. Aufl. 2005). Der erste Teil der Materialethik (Religionsethik und Humanethik: Lebensethik, Sozialethik) erschien 2003. Im zweiten Teil der Materialethik wird nun die Humanethik mit der Sexualethik komplettiert (13-134); es folgt der neue Teil der Naturethik mit den Themen Wirtschaft, Umwelt und Kultur (135-260). Allen Themen sind ausgewählte Literaturangaben beigegeben. Der Band wird durch detaillierte Register erschlossen. Sein Inhalt wirkt wie bei seinen beiden Vorgängern gediegen, bis ins Detail durchdacht und komprimiert;

nichts scheint überflüssig oder weitschweifig erörtert zu sein. Burkhardts Ausführungen haben ihre Grundlagen immer in der Darstellung des biblischen Zeugnisses, bevor er die jeweiligen geschichtlichen Entwicklungen und die gegenwärtige Diskussion beschreibt.

Die Sexualethik nimmt im neuen Teilband des Werkes breiten Raum ein – nicht umsonst, denn in diesem Bereich findet man viele der sogenannten „aktuellen“ Themen, die manche Christen – weil es sie selbst in elementarer Weise berührt – für die Hauptaufgabe theologischer Arbeit halten. Ausführlich werden die Themen Scheidung und Wiederheirat sowie Homosexualität besprochen. Der Verfasser plädiert für einen sorgsam Umgang mit der Wiederheirat bei Christen (107f), der nicht dem Missbrauch Tür und Tor öffnet. In der Frage der Homosexualität unterliegt die gängige öffentliche Meinung dem Trugschluss, dass alles Angeborene – wenn man H. überhaupt als solches Phänomen verstehen kann – gut sei (126). Der doppelte Zweck der ehe-lichen Gemeinschaft besteht in liebenden Zuwendung zum Partner und in der Zeugung von Nachwuchs (62). Auch zu den Themen Feminismus und Gender, Ehelosigkeit, Alterskonkubinat, Masturbation und (in einem Exkurs) zum gemeindeleitenden Dienst von Frauen hat Burkhardt Hilfreiches zu sagen. Der heute weit verbreitete Pornographiekonsum wird zu kurz besprochen (19f).

Im Themenbereich Naturethik / Wirtschaftsethik werden ausführlich die Hauptthemen Arbeit (u.a.: Arbeitslosigkeit), Wirtschaft (u.a.: Wettbewerb, Globalisierung) und Eigentum (u.a.: Schuldzinsen, Reichtum und Armut, Eigentumsverzicht) behandelt. Leider kommt zu wenig die ethische Problematik des kontinuierlichen notwendigen Wirtschaftswachstums in den Blick, das durch Rationalisierung des Arbeitsprozesses nicht nur eine der Wurzeln der Arbeitslosigkeit ist (181), sondern strukturell auch die Umwelt (202ff) und die Lebensgrundlagen der Menschheit bedroht.

Die Erörterung der Umweltethik (197-222) ist bis hin zu KyotoPlus (2006, vgl. www.kyotoplus.org) auf dem neusten Stand. Die Kulturethik (223-260) wird im Überblick (u.a.: Technik, Wissenschaft, Kommunikation, Medien, Kunst, Schönheit) und mit bemerkbarem eigenem Engagement des Verfassers dargestellt. Das Buch schließt mit einem Plädoyer für die Mitwirkung von Christen im Kunstbetrieb (259f). – Jeder Leser des neusten Teilbandes von Burkhardts Ethik wird wünschen, dass Band 3, der die spezifisch christliche Ethik enthält (Gebet, Gemeinschaft, Zeugnis, Dienst), zügig folgen wird.

Jochen Eber
Schriesheim bei Heidelberg, Germany

*Grund und Gegenstand des Glaubens nach
römisch-katholischer und evangelisch-lutherischer
Lehre. Theologische Studien*

Eilert Herms, Lubomir Zak (eds.)

Tübingen: Mohr Siebeck, 2008, 610 pp., pb., € 49,- ;
ISBN 978-3-16-149603-5

ZUSAMMENFASSUNG

Dieser Band versammelt Dokumente einer Dialogkommission zwischen Katholiken und Lutheranern über Grund und Gegenstand des christlichen Glaubens. Die qualitativ höchst gelehrt ausgearbeiteten Beiträge wurden auch auf Italienisch veröffentlicht. Sie befassen sich mit Offenbarung und Glaube, „Gnade und Wahrheit“ Gottes, mit dem Zustandekommen des Glaubens (Anthropologie) und der Ekklesiologie. Der Verfasser der Rezension empfiehlt, in ähnlicher Weise den Dialog zwischen universitären theologischen Fakultäten und evangelikalen theologischen Seminaren und Hochschulen zu suchen.

SUMMARY

This volume of essays collects documents by a commission on Catholic – Lutheran dialogue about the foundations and subjects of Christian faith. This commission had been convened by the then cardinal Joseph Ratzinger and sat between 2001 and 2006. The results present top scholarly quality and have also been published in Italian. They deal with revelation and faith, God's "grace and truth", with the genesis of faith (from an anthropological perspective) and with ecclesiology. The author of this review suggests pursuing in a similar way the dialogue between theology departments in universities and evangelical theological seminaries and colleges.

RESUME

Cet ouvrage reprend les contributions de la commission pour le dialogue entre catholiques et luthériens sur les fondements et les doctrines de la foi chrétienne. Les travaux de cette commission demandés par le cardinal Joseph Ratzinger ont été menés de 2001 à 2006. Les textes sont d'une grande qualité académique et ont aussi été publiés en italien. Y sont abordées les questions de la révélation et de la foi, de la grâce et de la vérité de Dieu, de l'émergence de la foi (d'un point de vue anthropologique) et l'écclésiologie. L'auteur de cette recension suggère la poursuite du dialogue d'une manière semblable entre les départements de théologie des universités et les facultés de théologie évangéliques.

* * * *

Im Jahre 2001 begann eine internationale Forschergruppe von sechs katholischen und lutherischen Theologen mit der Arbeit unter der Aufgabe, „Themen der Fundamentaltheologie in ökumenischer Perspektive“ zu erörtern (XI). Durch Anregung und Vermittlung von Joseph Kardinal Ratzinger (heute Papst Benedikt XVI.) wurde die Arbeitsgruppe ins Leben gerufen, an

der Giuseppe Lorzio, Lubomir Zak, Massimo Serretti (katholisch), Eilert Herms, Wilfried Härle und Christoph Schwöbel (evangelisch) mitarbeiteten. Unter dem Prinzip des Dialogs traf sich die Forschergruppe zweimal im Jahre von 2001 bis 2006 und legte anschließend diesen Forschungsband als Ergebnis der ersten Arbeitsphase vor.

Ziel war es, die eigenen Prinzipien der beiden Lehrtraditionen vertieft zu erfassen. Die Begründungen der eigenen und der anderen Lehrtraditionen sollten dadurch von Innen und von Außen rekonstruiert werden, d. h. dass man sich bemüht hat, dass Evangelische katholisch zu verstehen bereit waren und Katholiken desgleichen bemüht waren, evangelisch zu denken. Voraussetzung für die Zusammenarbeit sollte sein, dass beide Seiten den jeweils anderen unterstellen, von der „Offenbarung der Wahrheit des Evangeliums“ auszugehen (XV). Diese Vorgehensweise überzeugt, weil bewusst versucht wird, die andere Seite „aus ihren eigenen Intentionen heraus zu verstehen und stark zu machen“ (3; vgl. 433-434). Ein mutiges Unterfangen!

Der vorliegende Band beschreibt die erarbeiteten Ergebnisse, die zugleich in italienischer Sprache bei der Lateran University Press veröffentlicht werden. Die Untersuchung ist in vier Teile aufgeteilt, die im Folgenden verkürzt mit paraphrasierenden Worten stichwortartig zusammengefasst werden: 1. Offenbarung und Glaube (3-182), 2. „Gnade und Wahrheit“ Gottes (183-304), 3. Das Zustandekommen des Glaubens (Anthropologie, 305-445) und 4. Das Zustandekommen des Glaubens (Ekklesiologie, 447-605). Jeder Teil wird durch vier substantielle theologische Beiträge zur Thematik im oben angedeuteten Sinn durch Vertreter beider Positionen gefüllt und durch Protokolle der jeweiligen Sitzungen ergänzt. Ein sehr kurzes Sachregister schließt den Band ab (607-610).

Alle Beiträge sind außerordentlich gründlich an den Originalquellen recherchiert und sachgerecht abgefasst worden. Die Erörterungen selbst brillieren durch höchste Gelehrsamkeit und Sachkenntnis. Den Ausführungen ist in der Regel gut zu folgen, wenn auch gelegentlich die sprachliche Darstellung ziemlich komplexe und nicht immer leicht nachvollziehbare Formen annehmen kann. Ob diese Wahrnehmung nun denn von Gelehrsamkeit zeugt oder lediglich eine rhetorische Spielart ist, klare, eindeutige, sich positionierende Äußerungen zu vermeiden, muss offen bleiben.

Einige Besonderheiten sollen aufgezeigt werden. So kommentiert beispielsweise Herms die unter Katholiken inakzeptable Redeweise vom sog. „Kanon im Kanon“, die unter Evangelischen mitunter zu einem Kriterium der (markionitisch gefärbten) Relativierung von Schriftaussagen „missbraucht“ werden kann: „Unbedingt festzuhalten ist, dass diese Redeweise [vom Kanon im Kanon] auch innerhalb des Luthertums nicht dazu dient, im biblischen Schrifttum einen inspirierten von einem Komplex nicht inspirierter Texte zu unterscheiden“ (175-176). Dass überhaupt noch ernsthaft vom

„Inspiriertsein *aller* biblischen Texte“ (177) unter evangelischen Gelehrten deutscher theologischer Fakultäten die Rede sein kann, ist schon eine bemerkenswerte, dann auch eine erfreuliche Sache.

Interessant ist, dass Härle ganz grundsätzlich und gewissermaßen vereinnahmend vom „Lehrbestand der reformatorischen Kirchen“ sprechen kann (185), damit aber keineswegs reformatorische Kirchen und Konfessionen neben der lutherischen, vielleicht noch inklusive der reformierten Tradition, meint. Baptisten, Puritaner, Pietisten, Methodisten usw., die alle auch reformatorisch-theologisch geprägte (Frei-)Kirchen verkörpern können, sind gewiss nicht bei Härle im Blick, so dass sein jeweils vorgebrachtes Postulat letztlich nicht wirklich den „Lehrbestand der reformatorischen Kirchen“ repräsentieren kann, sondern eben nur den begrenzten Ausschnitt, den er meint ‚reformatorisch‘ nennen zu sollen (vgl. auch Härles Bemerkungen auf 187-188).

Die Protokolle zur Diskussion auf den Seiten 433-445 sowie auf den Seiten 577-605 sind besonders aufschlussreich, weil in Anlehnung an die dargelegten Referate zur Anthropologie bzw. zur Ekklesiologie usw. wesentliche Aspekte der Diskussion erörtert und vertieft werden: Im Blick auf die Anthropologie Gesichtspunkte zur methodischen Basis, zum Realismus, zur Offenbarung, zur Interioritas, zur Menschlichkeit Jesu, zur Rechtfertigung und zur Menschheit und Kirche, hinsichtlich der Ekklesiologie und der Ämterfrage die zentrale Rolle der Christologie sowie des Wortes (CA VII) in lutherischer Ekklesiologie, wie die entsprechenden Pendants in römisch-katholischer Diktion des *Lumen Gentium*.

Nützlich wäre gewesen, am Ende des Buches die vier Hauptteile in Zusammenfassungen thetisch gegenüberzustellen, Gemeinsamkeiten und bleibende Unterschiede in der Darstellung der eigenen sowie der fremde Position zu erläutern. Die angehängten Protokolle der Diskussionen liefern diesen Einblick nur bis zu einem gewissen Grad, so dass ein erster Überblick über die Ergebnisse und die noch offenen Fragen ansatzweise möglich wird.

Was noch zu wünschen wäre? Nun, wenn sich bedeutende Vertreter der deutschsprachigen universitären Theologie, wie es Herms, Härle und Schwöbel ohne Zweifel sind, ernsthaft mit dem „Grund und Gegenstand des Glaubens nach römisch-katholischer und evangelisch-lutherischer Lehre“ beschäftigen, wäre es sicherlich längst angebracht, dass ein ähnlicher Austausch über den „Grund und Gegenstand des Glaubens“ zwischen der deutschsprachigen universitären Theologie lutherischer, reformierter oder liberaler Dependence und der numerisch und qualitativ nicht unbedeutenden evangelikalen, wissenschaftlich-akademischen Theologie auf gleicher Augenhöhe ernsthaft gesucht und angestrebt wird. Immerhin repräsentiert das konfessionell und ekklesiologisch breit gefächerte Lager der Evangelikalen Allianz weltweit zwischen 420 und 600 Millionen Gläubige, die wiederum lutherisch, reformiert oder durch ein anderes Bekenntnis ausgezeichnet sein können. Wann wird es solch eine Forschergruppe zwischen universitären

Gelehrten lutherischer oder reformierter Prägung und evangelikalen Gelehrten geben können, auf der Grundlage der „Offenbarung der Wahrheit des Evangeliums“?

Berthold Schwarz, Gießen, Germany

Schriften zur Kölner Reformation / Religionsgespräche (1541-1542)

Martin Bucer

Martin Bucers Deutsche Schriften, vol. 11,3 bearb. von Thomas Wilhelmi und vol. 9,2 bearb. von Cornelis Augustijn. Gütersloh: Gütersloher Verlagshaus, 2006, 728 pp., Ln., Euro 178,- ISBN 978-3-579-04311-1 und 2007, 464 pp., Ln., € 128,- ISBN 978-3-579-04891-8

SUMMARY

Martin Bucer is the Reformer well known for championing the unity of the church and biblical purity in doctrinal matters. The two volumes of his *German Treatises* comprise both German and Latin texts. Volume 9.2 consists of documents on the Regensburg religious discussion between Catholics and Protestants in 1541. Volume 11.3 contains the most detailed of Bucer's works on reform attempts in the city of Cologne (1545). On 600 pages, the Reformer unfolds every controversial doctrinal question one could think of between Catholics and Protestants; one third of the book is given to issues dealing with the Holy Communion and Mass. Although Bucer's work was not crowned by success, even today it can be read almost like a Protestant Dogmatics dating from the Reformation period which does not miss out subject matters of the present doctrinal debate.

ZUSAMMENFASSUNG

Martin Bucer ist der bekannte Sachwalter kirchlicher Einheit und biblischer Reinheit in Lehrfragen in der Reformationszeit. Die beiden Bände seiner „Deutschen Schriften“ enthalten deutsche und lateinische Texte. Band 9,2 enthält Dokumente zum Regensburger Religionsgespräch zwischen Katholiken und Protestanten im Jahr 1541. Band 11,3 enthält das ausführlichste von Bucers Werken zum Reformationsversuch in der Stadt Köln, die „Beständige Verantwortung“ von 1545. Auf 600 Seiten entfaltet der Reformator alle erdenklichen Lehrfragen, die zwischen Katholiken und Evangelischen umstritten sind, in einem Drittel des Buchs allein die Fragen rund um Abendmahl und Messe. Leider war Bucers Werk nicht erfolgreich, es liest sich aber noch heute fast wie eine evangelische Dogmatik der Reformationszeit, die auch Fragen der gegenwärtigen dogmatischen Diskussion nicht auslässt.

RÉSUMÉ

Le réformateur Martin Bucer est bien connu pour avoir œuvré en faveur de l'unité de l'Église et de la pureté de la doctrine en accord avec la Bible. Les deux volumes de ses *Traitées allemands* comportent des textes en allemand et en latin. Le volume 9.2 se compose de documents

concernant la controverse religieuse entre catholiques et protestants qui a eu lieu à Regensburg en 1541. Le volume 11.3 reprend les écrits détaillés de Bucer concernant les tentatives de réforme à Cologne en 1545. En 600 pages, le réformateur traite de tous les points doctrinaux faisant l'objet de controverses entre catholiques et protestants et auxquels on pourrait penser. Un tiers est consacré aux questions relatives à la cène et à la messe. Ce traité avait pour but de répondre à un écrit de Johannes Gropper destiné à réfuter les arguments protestants de l'archevêque Hermann von Wied. Malheureusement, le travail de Bucer n'a pas rencontré le succès, mais il peut aujourd'hui être lu quasiment comme une dogmatique protestante de l'époque de la réforme qui ne manque pas de pertinence pour les débats doctrinaux actuels.

* * * *

Der Reformator aus dem elsässischen Schlettstatt (Selestat) Martin Bucer wird als *der* Theologe gerühmt, der sich in der Reformationszeit am intensivsten für Gespräche zwischen den Konfessionen eingesetzt hat. Insofern sind ökumenische Bemühungen keine neuzeitliche Erfindung und schon gar keine Erfindung des Teufels, wie manche anti-ökumenisch orientierten evangelikalen Kreise meinen. Gespräche, die sich die Wiedererlangung kirchlicher Einheit zum Ziel setzen, sind vielmehr von Anfang an ein Teil evangelischer Kirchenpolitik, aus Überzeugung heraus!

Die kritische wissenschaftliche Edition der Schriften von Bucer ist ein europäisches Unternehmen. In Band 9,2 der *Deutschen Schriften* Bucers (BDS) hat Prof. Cornelis Augustijn aus Amsterdam zuerst zwei Dokumente vom Frühjahr 1541 ediert, die die theologische Arbeit im Übergang von den Wormser Verhandlungen zum Regensburger Reichstag illustrieren (11-30). Weitere fünf Publikationen sind im Zusammenhang des wichtigen Regensburger Religionsgesprächs vom Frühsommer 1541 entstanden. Nicht alle Texte sind auf Deutsch verfasst worden, wie man nach dem Reihentitel vermuten könnte. Auch lateinische Texte zum Thema wurden eingefügt.

Bucers *Abusuuum... indicatio* vom Juni/Juli 1541 (31-56) zeigt, in welchem Sinne die Evangelischen die altgläubige Kirche reformieren wollten, damit sie dem Ideal der alten Kirche wieder entspräche. Bucer zählt Missstände auf, von denen die Kirche gereinigt werden muss. Handlungsbedarf kirchlicher Erneuerung sieht er von der Auswahl der Kandidaten über deren Ausbildung und Berufung bis hin zum Leben und zu Problemen in der Amtsführung von Klerikern. Seine Ansichten belegt er reichlich mit Hinweisen auf Kirchenväter und altkirchliche Konzilien.

Das *Responsuum... de reformandis abusibus* (lat./dt.) vom Juli 1541 (59-99) beschäftigt sich mit der Frage, was weltliche und geistliche Stände dazu beitragen können, damit die kirchliche Organisation in den deutschsprachigen Ländern neu geordnet werden kann. In dieser

Schrift werden auch Katechismusunterricht und Konfirmation, für die Bucer bekannt geworden ist, als Mittel der Reformation empfohlen (84/85). Die *Admonitio ad legatum pontificium* (lat./dt.) von Ende Juli 1541 erörtert das Problem eines General- bzw. Nationalkonzils der Kirche, auf dem die Glaubensfragen erörtert und entschieden werden sollten (101-113). Hierbei wird auch das Problem des Papstamtes, das vermeintlich über Kirchen und Konzilien steht, angesprochen (110/111).

Nach dem Ende des Reichstages gab Bucer zeitnah eine lateinische und eine deutschsprachige Auswahl von offiziellen Dokumenten der Versammlung heraus. Während die lateinische Fassung *Acta colloquii* (115-227) knapper gehalten ist, ist die deutschsprachige Version *Alle Handlungen und Schriften* ausführlicher kommentiert (229-428, Inhaltsverz. 423-428). Bucer wollte in einigen Dokumenten, aber auch in Kommentaren („Erinnerungen“), Vorreden und Randbemerkungen seine Sicht der Regensburger Verhandlungen und des Regensburger Buches (vgl. *Acta Reformationis Catholicae* [ARC] 6) veröffentlichen, um die Position der evangelischen Stände darzustellen – auch wenn nicht alle Evangelischen seiner Theologie zustimmen. Währenddessen forderte die katholische Seite unter Führung des päpstlichen Legaten Contarini vom Kaiser, er solle dem Papst die Lösung der deutschen Religionsprobleme überlassen (115).

Der letzte Teilband über die Kölner Reformation zwischen 1543 und 1545 (BDS 11,3) schließt die Quellensammlung zum Reformationsversuch des Kölner Erzbischofs Hermann von Wied ab. Das Buch enthält die 600 Druckseiten starke *Beständige Verantwortung* (1545), die Bucer für Erzbischof von Wied anfertigte. Es ist überhaupt die umfangreichste Schrift von Bucer in deutscher Sprache. Ihr Inhalt erklärt sich daraus, dass sie eine Antwort auf Johannes Groppers „Christliche und Catholische Gegenberichtung eyns Erwirdigen Dhomcapittels zu Cöllen wider das Buch der gnanter Reformation“ (BDS Erg.bd.) darstellt. Gropper verteidigte als Priesterherr und Angehöriger des sich überwindend aus hohen Adelskreisen rekrutierenden Domkapitels die altgläubige Theologie gegen die evangelischen „Neuerer“, die eine Reformation des Christentums im großen Einflussbereich des Erzbistums Köln forderten. Auf eine lange Vorrede des Erzbischofs (24-61) folgt in Bucers *Beständiger Verantwortung* ein Inhaltsregister, das dem Aufbau von Groppers Werk folgt (62-72). Es spricht alle wichtigen Themen an, die zwischen Evangelischen und Katholiken strittig waren (72-672): Rechtfertigung, gute Werke, Kirche, Sakramente, Gebet, Heiligenverehrung, Fasten, Taufzeremonien, Buße und Beichte, Bann, Ordination Ehe, letzte Ölung, Feiertage, Regeln von Mönchen und Klöstern und am ausführlichsten das Abendmahl (299-502) mit seinen zahlreichen Aspekten: Kommunion unter beider Gestalt, Elevation, Messopfertheorie, Heiligenanrufung in der Messfeier usw.

Die am Anfang des Werkes stehenden Abschnitte über Heilige Schrift und (apostolische) Tradition sowie das Schriftverständnis sind mit zahlreichen Hinweisen auf

Kirchenväterschriften belegt und gerade deshalb auch für das heutige Gespräch über die Klarheit der Schrift als Lehrgrundlage der Kirche noch interessant (72-114). Auch die Frage, wem eigentlich „Buße“ (Bekehrung) zu predigen sei: den Ungläubigen oder auch den Gläubigen, ist heute noch von Belang (137ff). Viele andere Themen des Werkes sind auch heute noch wichtig und werden – wie etwa die Rechtfertigungslehre – noch heute diskutiert. Daher könnte man über den Band mit Horaz sagen: *Tua res agitur* – es ist in deinem Interesse, dass du dich mit dieser kleinen Dogmatik der Reformationszeit beschäftigst, denn es spiegeln sich im Medium der damaligen Auseinandersetzung Fragen unserer Zeit.

Jochen Eher
Schriesheim bei Heidelberg, Deutschland

Vier Bücher Von wahren Christenthumb/ Die erste Gesamtausgaben (1610) in 3 Bänden

Johann Arndt, hrsg. von Anselm Steiger

Ph. J. Spener Schriften Sonderreihe V.1-3, Johann Arndt-Archiv II.1-3

Hildesheim: Olms, 2007, 1841 pp., € 354,-, Hb., ISBN 978-3-487-12790-3

RÉSUMÉ

Les quatre volumes d'édification sur le christianisme authentique de Johann Arndt (1552-1621) ont contribué à façonner la piété des chrétiens protestants au cours de plusieurs siècles, en Allemagne, dans toute l'Europe et même au-delà. Malheureusement, aucune édition fiable de ses plus anciennes publications n'était jusqu'ici disponible. Johannes Anselm Steiger, professeur d'histoire de l'Église à Hambourg, possédait l'édition originale du premier livre intitulé *Du Christianisme authentique*, datant de 1605 et nouvellement publié en 2005. En 2007, il a fait réimprimer la première édition des quatre livres de 1610. Ces nouvelles éditions sont indispensables pour la recherche sur l'histoire de la spiritualité protestante en Europe.

SUMMARY

By his *Four Books of Authentic Christianity*, the German author of edification literature Johann Arndt (1555-1621) has coined and shaped the piety of Protestant Christians for centuries, not only in Germany but also in Europe and beyond. Unfortunately, no reliable editions of the most ancient publications of Arndt's works were available up to now. The Hamburg Professor of Church History Johann Anselm Steiger had the original edition of the first book *About Authentic Christianity* (1605) newly printed in 2005. In 2007, he provided a reprint of the first publication of the Four Books of 1610. These new editions are indispensable for research of the history of Protestant spirituality in Europe.

ZUSAMMENFASSUNG

Der deutsche Erbauungsschriftsteller Johann Arnd(t) hat durch seine „Vier Bücher vom wahren Christentum“ nicht

nur in Deutschland, sondern auch in Europa und darüber hinaus die Frömmigkeit evangelischer Kreise über Jahrhunderte geprägt. Leider gab es bisher keine zuverlässige Neuausgaben der ältesten Auflagen von Arndts Werken. Professor Steiger hat 2005 den Neudruck der Urausgabe des ersten Buchs „Vom wahren Christentum“ (1605) und 2007 einen Reprint der Erstauflage der „Vier Bücher“ von 1610 veranlasst. Diese Neuausgaben sind für die Erforschung der evangelischen Frömmigkeitsgeschichte in Europa unabdingbar.

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Das „Wahre Christentum“ des deutschen Erbauungsschriftstellers Johann Arnd(t) (1555-1621) ist einer der Klassiker protestantischer Andachtsliteratur, der immer wieder neu aufgelegt wurde. Seine Wirkung ist nicht auf Deutschland beschränkt, sondern reicht sogar über Europa hinaus! In Skandinavien, im Baltikum, Russland, Ungarn und in Nordamerika sind Übersetzungen und Nachdrucke nachweisbar. So ist der Pfarrer und kirchliche Funktionär in Quedlinburg und Celle auch über sein Heimatland hinaus bis heute ein bekannter Theologe geblieben.

In neuerer Zeit gibt es nur einen deutschsprachigen Nachdruck von Arndts später erweiterten „Sechs Büchern vom wahren Christentum“. Er ist in der letzten Auflage neu, also nicht mehr in Frakturschrift gesetzt, enthält aber noch die neogotisch verzierten Abbildungen der Ausgabe des 19. Jahrhunderts, die als Vorlage gedient hat. Diese Ausgabe ist zwar gut zu lesen und mit 22 Euro bei 1080 Seiten Umfang sehr günstig, für die wissenschaftliche Arbeit kann sie aber leider nicht gebraucht werden (Johann Arndt's *Sechs Bücher vom wahren Christentum nebst dessen Paradies-Gärtlein*, Bielefeld: Missionsverlag, Lahr: Johannis, 1991, ND 1996, ISBN 978-3-501-01293-2). Der Vergleich der modernen mit der ursprünglichen Ausgabe zeigt, dass gegenüber den ältesten Auflagen des Werkes unter anderem Zwischenüberschriften eingefügt, Marginalnoten weggelassen, lateinische Passagen übersetzt, Aufzählungen geändert sowie Arndts Gebetstexte durch andere ersetzt wurden. Im gesamten Werk, aber nicht an allen Stellen, wurde der Stil modernisiert, so dass manche Redewendungen noch altertümlich klingen. – Diese populäre Ausgabe scheint vor allem noch in Kreisen von ostdeutschen Vertriebenen und von Russlanddeutschen gelesen zu werden. Dagegen kursieren noch zahlreiche Exemplare der älteren Frakturschrift-Ausgaben in christlichen Kreisen – ob sie noch als Andachtsbücher verwendet werden, ist fraglich.

Der Hamburger Professor für Kirchengeschichte Johann Anselm Steiger genießt durch seine Johann-Gerhard-Neuausgabe und durch weitere Projekte als Kenner des 17. Jahrhunderts hohes Ansehen in wissenschaftlichen Kreisen. Mit der Faksimile-Ausgabe von Arndts Hauptwerk schließt er eine Forschungslücke, und dafür werden ihm viele Kollegen dankbar sein. Zuerst hat

er 2005 die Urausgabe des ersten Buchs *Von wahrem Christenthumb* aus dem Jahr 1605 neu setzen lassen und mit Anmerkungen kritisch herausgegeben (Ph. J. Spener Schriften Sonderreihe IV, Hildesheim: Olms, 414 S., € 98,-, vgl. die Besprechung in *JETb* 20, 2006, 285-287). Jetzt liegt die erste Auflage der verbändigen Ausgabe von 1610 als Reprint eines Exemplars aus der Bibliothek der Katharinengemeinde Salzwedel vor. Die editorische Arbeit beschränkt sich in diesem größeren Werk jedoch auf einen Anhang zum letzten Band (341*-348*). Darin gibt der Herausgeber Rechenschaft über die zugrundegelegten Drucke und druckt einen Beszeitertrag des 1. Buchs von 1605 ab. Dieser ist für Fachleute vielleicht deshalb von Interesse, weil Margaret(h)a Widinge das Buch von Arndt selbst erhielt (347*).

Wer mehr über die Geschichte der ältesten Auflagen des *Wahren Christentums* erfahren will, muss zur Neuausgabe des 1. Buches von 1605 greifen. Dort führt Steiger in die Druck- und Entstehungsgeschichte des Buches ein, resümiert den Stand der Arndt-Forschungen und skizziert die breite Wirkung der *Vier Bücher* (351-410). Arndts Rechtgläubigkeit war in seiner Zeit durchaus nicht unumstritten; er zitierte aus den Werken katholischer Mystiker, und das galt im Zeitalter des Konfessionalismus – ungeachtet ihres erbaulichen Wertes – politisch als inkorrekt. So verteidigt er seine Theologie schon im Vorwort zum 4. Buch von 1610. Er will seine Werke und die darin zitierten Quellen nur in lutherisch-konfessionellem Verständnis gelten lassen: „Denn ich diese meine Schrifften nach dem [!] *Libris Symbolicis*, der Kirchen der Augspurgischen *Confession* und nicht anders wil verstanden haben,” Vorrede zum 4. Buch, p. [12]. Die verstandesmäßige Erfassung des Glaubens durch Lesen und wissenschaftliche Diskussion allein genügt nicht, auch wenn diese Elemente das Theologiestudium seiner Zeit beherrschen. Arndt will dagegen die liebende Erkenntnis Christi fördern; sie mündet in die Vollkommenheit der Selbstverleugnung und in das Tun von Gottes Willen (Buch 3, p. [6]-[18]). Das christliche Leben zeigt sich an der Liebe und an täglicher Besserung des Lebens, wie der Baum an seinen Früchten erkennbar ist (Buch 1, p. 226-233). Wenigstens einmal am Tag soll der Christ stille Einkehr halten, weil es seine Seele, die zwischen Zeit und Ewigkeit gesetzt ist, braucht (Buch 3, p. 89-93).

Von Arndt gehen auch heute noch vielfältige Impulse für die Frömmigkeit aus, wenn man sich nur mit ihm beschäftigt! In einer Zeit, in der sich pietistische und freikirchliche Spiritualität mehr denn je nicht mehr aus den klassischen Quellen evangelischer Erbauungsliteratur speist, wäre das Arndt-Studium eine hilfreiche Korrektur enthusiastisch-antinomistischer Trends, die man allenthalben beobachten kann. Arndts Werke müssen in jeder theologischen Seminarbibliothek stehen, damit der Theologennachwuchs von morgen wieder seine Qualitäten kennen lernt!

Jochen Eber
Schriesheim/Heidelberg, Deutschland

Jerusalem: Ein Handbuch und Studienreiseführer zur Heiligen Stadt

Max Küchler

Göttingen: Vandenhoeck & Ruprecht, 2007, ix + 1266 pp., € 99,-, cloth; ISBN 3-525-50170-6

RÉSUMÉ

Cet ouvrage apporte une présentation détaillée de l'histoire de la ville de Jérusalem, de son architecture et des fouilles qui y ont été menées. Il se fonde sur l'état actuel des connaissances en considérant toutes les sources disponibles. Tout en fournissant une mine d'informations sur les sciences bibliques, l'histoire de l'Église, l'architecture religieuse, l'archéologie et bien d'autres disciplines, il stimule la réflexion du lecteur. Il fait donc office d'ouvrage de référence. Seules les cartes demeurent décevantes.

SUMMARY

The present comprehensive volume gives a detailed overview of the history, architecture and exploration of the city of Jerusalem. It is based upon the current state of affairs and considers all available sources. The book offers thought-provoking reading and, at the same time, presents a wealth of information in the areas of biblical scholarship, church history, religious architecture, archaeology and other disciplines. One may well use it as a reference book. Only the maps are rather ineffective.

ZUSAMMENFASSUNG

Der vorliegende umfangreiche Band gibt einen gründlichen Überblick über die Geschichte, Architektur und Erforschung der Stadt Jerusalem. Dabei wird vom heutigen Bestand ausgegangen und sämtliche Quellen herangezogen. Der Band ist anspruchsvolle Lektüre, bietet aber eine Fülle an Informationen für Bibelwissenschaften, Kirchengeschichte, Sakralarchitektur, Archäologie und andere Disziplinen. Die Verwendung als Nachschlagewerk ist möglich. Lediglich die Übersichtskarten sind schwach.

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Nach Küchlers früheren hervorragenden landeskundlichen Arbeiten ist nun als *magnum opus* ein umfangreiches und enorm gelehrtes Handbuch zu Jerusalem entstanden, das die facettenreiche Geschichte der Stadt umfassend aufarbeitet. Die Beiträge stammen neben Küchler von K. Bieberstein, D. Lazarek, S. Ostermann, R. Reich und C. Uehlinger. Zu seinem Vorgehen schreibt Küchler:

Dieses Buch ist aus Begeisterung für diese einzigartige Stadt entstanden und will Begeisterung für sie wecken. Es ist aber eine aufgeklärte Begeisterung, die aus dem Studium der schriftlichen und archäologischen Primärquellen kommt, die ich – ob profan oder heilig – mit einem vorsichtigen Einsatz des historisch-kritischen Instrumentariums ausgewertet habe. Dabei ging es nie darum, eine Tradition oder einen Ort (wie unbedeutend er auch sei) lächerlich

zu machen, sondern stets um den auf Quellen beruhenden, transparenten Aufweis, wann und wo eine Tradition entstanden ist und welches ihr geschichtlich bedingter Sinn ist (ix).

Nach Vorwort, Hinweisen zur Benutzung und einem Überblick über die historischen Epochen Jerusalems von der vorurbanen Zeit ca. 2000 v. Chr. bis nach 1967 geht es in fünfzehn Kapiteln um einzelne Teile bzw. Komplexe der Stadt: „Der Südosthügel – Wo Jerusalem begann und zur ‚Davidsstadt‘ wurde“ (1-91), „Mauern und Tore der Stadt – Abwehr und Einlass“ (92-124); „Der Nordosthügel – Der heilige Berg Jerusalems und seine Heiligtümer“ (125-277); „Der archäologische Park – Im Schatten der Heiligtümer“ (278-310); „Der Ost-West – Weg: Vom Löwentor zum Jaffator – Der christl. Querweg“ (311-517); „Die Nord-Süd-Wege – Auf den Prachtstraßen der Antike“ (518-37); „Das armenische Viertel – ein christl. Städtchen innerhalb der Stadt“ (538-51); „Das jüd. Viertel – Der vierte Versuch“ (552-601; Spuren der israelitischen und hasmonäischen Oberstadt – Macht und Untergang, Spuren der herodianischen Oberstadt – Glanz und Zerstörung, die Synagogen der mamelukischen und osmanischen Epoche als versteckte Gebetsorte in feindlicher Zeit, jüd. und byzantinischer Wohnbereich außerhalb der Stadt); „Der Südwesthügel – der christl. Sion“ (602-669; auf der Anhöhe befinden Vermächtnisse für Christen, Juden und Moslems, auf den Abhängen Hinweise auf Essener, Hohepriester und gescheiterte Propheten); „Das Kedrontal – Die Schlucht Jerusalems“ (670-752, u.a. die hell.-röm. Felsengräber als Ausdruck priesterl. Grabpracht); „Das Hinnom-Tal – Tod, Grab, Gericht und Hölle“ (753-89); „Der Ölberg – die jüd.-christl. ‚Höhe‘ von Jerusalem“ (790-942); „Im Norden der Altstadt – Höhlen und Gräber, Mauern und Straßen, Kirchen und Klöster im Vorfeld der Stadt“ (943-1012); „Im Westen der Altstadt – Teiche, Gräber, Klöster und Mauern“ (1013-56) und „Die großen Museen – die biblisch-archäol. Schatzhäuser Jerusalems“ (1057-95; das Israel Museum, das *Bible Lands Museum* und das Rockefellermuseum). Dabei folgt die Darstellung der einzelnen Orte jeweils dem Schema Lage, Name, Geschichte, Besichtigung, teilweise auch Geschichte ihrer Erforschung.

Im abschließenden Teil „Ereignisse, Regenten, Bauten, Besucher“ bietet Küchler einen instruktiven Überblick über die Geschichte Jerusalems bis 2005 (1096-1139; mit Plänen Jerusalems in den unterschiedlichen Epochen).

Die Anhänge bestehen aus einem Verzeichnis von Texten („fünf bezeichnende Texte von jüd., christl. und islam. Autoren in freier deutscher Übers.“, 1140-56) und vier Plänen aus der Kreuzfahrerzeit (1157-60) sowie einem Verzeichnis späterer Quellentexte und Bilder zu Jerusalem in chronologischer Reihenfolge (1161-70; von Cyrill von Jerusalem bis ins 16. Jh.), Literaturverzeichnis, einem Glossar der Fachbegriffe, Register der Orte und Traditionen und einem ausführlichen Inhaltsverzeichnis, das zusammen mit den Registern zur Benutzung

des Bandes als Nachschlagewerk einlädt.

Neben Jerusalem in biblischer Zeit wird auch die bewegte nachbiblische Geschichte Jerusalems bis in die Gegenwart hinein berücksichtigt. Ausgangspunkt ist dabei die gegenwärtige Gestalt der Stadt. Der Band ist reichhaltig mit vielen schwarzweißen Skizzen, Grundrissen, Abbildungen von Inschriften, Lageplänen etc. illustriert. Die Karten auf den Einbandinnenseiten (vorne: „Mauern, Tore und Wege der Altstadt“, hinten das Madaba-Mosaik) sind nur bedingt hilfreich.

Die meisten Jerusalemreisenden dürften einen kürzeren, farbig bebilderten, handlicheren und billigeren Reiseführer vorziehen. Wer sich allerdings im Detail mit der Stadt, ihrer bewegten Geschichte, ihren Gebäuden, archäologischen Funden und der Geschichte ihrer Erforschung beschäftigen will und dabei weder Zeit noch Kosten scheut, wird von Küchler und seinen Mitautoren reich belohnt.

Christoph Stenschke, Bergneustadt, Germany

Studien zum Urchristentum: Kleine Schriften VI

Martin Hengel

WUNT 234

Tübingen: Mohr Siebeck, 2008. 652 pp. € 179,-, cloth; ISBN 978-3-16-149509-0

ZUSAMMENFASSUNG

Band sechs von Hengels Aufsatzsammlung umfasst sieben Studien, die in den Jahren 1971 bis 2007 geschrieben wurden. Einige davon wurden für den vorliegenden Band auf den neuesten Stand gebracht. Sie befassen sich mit unterschiedlichen Themen zur Forschung im Bereich des frühen Christentums. Der Band enthält Nachdrucke von drei kürzeren Monographien Hengels. Einige der Beiträge sind auch auf Englisch erschienen.

RESUME

Ce sixième volume des travaux de Hengel comporte dix-sept études rédigées entre 1971 et 2007. Certaines d'entre elles ont fait l'objet d'une mise à jour pour la présente publication. Diverses questions relatives à l'histoire du christianisme primitif y sont abordées. Trois courtes monographies de Hengel y sont reprises. Certaines des contributions ont aussi été publiées en anglais.

SUMMARY

Volume six of Hengel's collected essays includes seventeen studies written between 1971 and 2007. Some of them have been updated for the present volume. They address various issues in the study of early Christianity. The volume includes reprints of three shorter monographs by Hengel. Some of the contributions to this volume have also appeared in English (noted below).

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The present substantial collection is volume six of Hengel's *Kleine Schriften*. Previous volumes were *Judaica et Hellenistica* (1996), *Judaica, Hellenistica et Christiana* (1999), *Paulus und Jakobus* (2002), *Studien zur Christologie* (2006) and *Jesus und die Evangelien* (2007; all in the WUNT series, Tübingen: Mohr Siebeck). The present volume not only contains reprints of essays but also of three of Hengel's "shorter" monographs. In view of the size of some of Hengel's books, one could consider a monograph of moderate length indeed as a *Kleine Schrift*! *Kleine Schriften VI* contains seventeen texts written between 1971 and 2007. The essays have been checked by the author, some of them have been supplemented (mainly with more recent bibliography).

Several contributions address aspects of Luke-Acts as historiography as the foundation for an understanding of early Christianity. Others focus on the origins of Gnosticism, early Christian mission, other aspects of early Christian history, including social history, as well as on crucifixion. The reprinted monographs and some of the essays have also appeared in English. In some cases I have noted this below.

The volume starts with *Zur urchristlichen Geschichtsschreibung* (1-104; Stuttgart: Calwer, 1979; 2nd ed. 1984; cf. Hengel's *Acts and the History of Early Christianity*; London: SCM, 1979), followed by "Die Ursprünge der christlichen Mission" (105-35; 1971/72); "Die Anfänge der urchristlichen Mission" (136-39; a review from *ThLZ* 96, 1971, 913-15); "Der Historiker Lukas und die Geographie Palästinas in der Apostelgeschichte (140-90; 1983; English: "The Geography of Palestine in Acts", in R. Bauckham [ed.], *The Book of Acts in Its Palestinian Setting*, AFCS IV; Grand Rapids: Eerdmans; Carlisle: Paternoster, 1995, 27-78); "Joudaia in der geographischen Liste Apg 2,9-11 und Syrien als 'Großjudäa'" (191-211; 2000); "Der Jude Paulus und sein Volk: Zu einem neuen Acta-Kommentar" (212-41; a review from *ThR* 66, 2001, 338-368) and "Der Lukasprolog und seine Augenzeugen: Die Apostel, Petrus und die Frauen" (242-97; 2007).

Other essays concern early Christianity more generally: "Problems of a History of Earliest Christianity" (298-312; 1997); "Überlegungen zu einer Geschichte des frühesten Christentums im 1. und 2. Jahrhundert" (313-52; 2002); followed by a reprint of *Eigentum und Reichtum in der frühen Kirche: Aspekte einer frühchristlichen Sozialgeschichte* (353-423; originally Stuttgart: Calwer, 1973; English translation: *Property and Riches in the Early Church: Aspects of a Social History of Early Christianity*; London: SCM, 1974); "Die Arbeit im frühen Christentum" (424-66; 1986); "Königsherrschaft Gottes und himmlischer Kult" (467-87; together with A. M. Schwemer; the text is the preface to *Königsherrschaft Gottes und himmlischer Kult im Judentum, Urchristentum und in der hellenistischen Welt*, edited by Hengel and Schwemer, WUNT 55; Tübingen: Mohr Siebeck, 1991, 1-19); "Qumran und das frühe Christentum" (488-96; originally published in French as "Les

manuscrits de Qumran et les origines chrétiennes" in *Hommage rendu à André Dupont-Sommer*, CRAI 4/2003, 41-51) and "Die Heiden" (497-507; preface from *Die Heiden: Juden, Christen und das Problem des Fremden*, eds. R. Feldmeier, U. Heckel, WUNT 70; Tübingen: Mohr Siebeck, 1994).

Further essays are "Die 'ausgewählte Herrin', die 'Braut', die 'Mutter' und die 'Gottesstadt'" (508-48; 2000); "Die Ursprünge der Gnosis und das Urchristentum" (549-93; 1997) and "*Mors turpissima crucis*: Die Kreuzigung in der antiken Welt und die 'Torheit' des 'Wortes vom Kreuz'" (594-652; 1976). The last essay appeared in expanded form as *Crucifixion in the Ancient World and the Folly of the Message of the Cross* (London: SCM, 1977; Minneapolis: Fortress, 1978).

While some of the essays are dated and deserved major revision (e.g. the two contributions on early Christian mission from the early seventies), all of them are characterised by Hengel's mastery of the field, admirable knowledge of the sources and careful philological and historically sober approach that does not lose sight of the larger theological issues. They also witness to Hengel's readiness to state and argue his case and critically to engage scholars who have not done their homework properly.

Christoph Stenschke

Der mündliche Faktor und seine Bedeutung für die synoptische Frage: Analogien aus der antiken Literatur, der Experimentalpsychologie, der Oral Poetry-Forschung und dem rabbinischen Traditionswesen
Armin D. Baum

Texte und Arbeiten zum neutestamentlichen Zeitalter
49

Tübingen: Francke 2008, XVII + 526 pp., € 78, -, hb,
ISBN 978-3-7720-8266-5

SUMMARY

Baum defends a tradition hypothesis according to which the Synoptic Gospels represent 'the result of an oral tradition based on human memory'. The early Christians memorised the sequence of the pericopes in Mark which are considered the fundamental framework of all three Synoptic Gospels, learning the wording more or less by heart. This was not too difficult because the words of Jesus in the Synoptics only amount to about two hours of discourse time; the remaining synoptic material covers a similar extent. Baum relates the discrepancies among the Synoptics to verified characteristics of oral tradition processes; these characteristics also offer a valid explanation for those phenomena which may represent "anomalies" from the perspective of the Two Source Theory.

ZUSAMMENFASSUNG

Baum vertritt eine Traditionshypothese: Die Synoptiker sind „das Resultat einer vom menschlichen Gedächtnis getragenen mündlichen Überlieferung.“ Die Christen prägten sich damals die – das Grundgerüst aller drei Synoptiker bildende – Reihenfolge der Mk-Perikopen ein, und lernten den ungefähren Wortlaut auswendig. Das war nicht schwer, denn die Aussagen Jesu in den Synoptikern umfassen insgesamt nur etwa zwei Stunden Redezeit; der übrige synoptische Stoff ist ähnlich umfangreich. Baum argumentiert folgendermaßen: Er setzt die Unterschiede zwischen den Synoptikern mit nachgewiesenen Eigenheiten mündlichen Überlieferens in Bezug, und diese Eigenheiten bieten gute Erklärungen auch für jene Erscheinungen, die aus der Sicht der Zwei-Quellen-Theorie „Anomalien“ darstellen.

RÉSUMÉ

Baum se penche sur les Évangiles synoptiques avec l'hypothèse qu'ils sont « le produit d'une tradition orale fondée sur le souvenir des hommes ». Les chrétiens de l'époque mémorisaient selon lui les séquences des péripécopes de l'Évangile de Marc, qu'il considère comme formant la colonne vertébrale des trois synoptiques, et ils en apprenaient le contenu par cœur mot pour mot. Ce n'était pas très difficile dans la mesure où la somme des paroles de Jésus contenues dans les synoptiques forme un discours de deux heures. Le reste de la matière des synoptiques est de longueur similaire. Son argumentation est la suivante : il lie les différences entre les synoptiques aux particularités reconnues de la tradition orale. Ces particularités permettent de rendre compte des données qui apparaissent comme des anomalies du point de vue de la théorie des deux sources.

* * * *

According to Baum's tradition hypothesis, the Synoptic Gospels are 'the result of an oral tradition process based upon human memory' (361, 390) and not of literary dependence. In terms of the so-called Two Source Theory, he argues that the original Mark was oral and not written. The early Christians memorised the sequence of the pericopes in Mark which form the fundamental framework of all three Synoptic Gospels, learning the actual wording by heart in a fairly accurate way. Baum assumes that the oral transmission of the synoptic material lasted for several decades (401).

The direct speech of Jesus in the Synoptics consists of about 15,000 words (208), that is approximately two hours of continuous discourse. When we include John's Gospel, there are 'three hours of Jesus speeches' (the title of a chapter in my book *Jesus und seine Schüler*, 1991, 28). 120 words correspond to about one minute of discourse (which equals on average one pericope of Mark). The remaining Synoptic material takes another two hours to recite; repetitions are counted only once (178).

In some materials the Synoptic Gospels have almost

exactly the same wording; this applies in particular to quotations from the Old Testament, but also to words of Jesus which are in a poetic form, e.g. in the shape of *parallelismus membrorum*. This observation alone makes literary dependence very unlikely since the memory of the evangelists at least plays a part. In practice, many New Testament scholars prefer a mixed model instead of the alternative 'oral' or 'written'; they combine written and oral aspects.

It is absolutely plausible that members of a largely oral and memorising culture would be able to learn by heart the four hours of synoptic material which were mentioned above, partly literally and partly at least the broad outlines. The vivid imagery of the parables of Jesus – which make up 30% of his speeches (242) – and of the narratives helps easy memorisation of the contents. Nevertheless, not only the wording matters but also the sequence of the material. According to Baum, the sequence of the pericopes as they appear in Mark's Gospel was also committed to memory. For the events at Jerusalem starting with Jesus' entry (Mk 11:1) and, in particular, for the passion and resurrection narratives, the order is given with the plot. Therefore, the order of these approximately 40 pericopes can be memorised fairly easily. The nearly 60 pericopes of Mark's first ten chapters are less easy to organise. Yet in his book *The Mark Experiment* (2004), Andrew Page established that the sequence of all Mark's pericopes can be memorised within a few hours also by people of today. So a predominance of the 'oral factor' in the development of the Synoptic Gospels seems possible. But is it also probable?

Baum approaches the synoptic problem by comparing "similarity profiles": he records the specific profile of agreements and discrepancies among the Synoptics quantitatively and compares it with the similarities between other parallel texts of Antiquity. Baum observes a rather close proximity to parallel texts which had developed orally, mainly to rabbinic traditions. This becomes especially evident when comparing both versions of *Avot de Rabbi Natan*. This similarity in profile supports Baum's argument. On the other hand, he uses evidence against literary dependence. With only 43% identical words between the Synoptics, copying seems unlikely (52). In parallel texts from the Old Testament we see double the percentage of identical words, roughly 80% (109). The combination of extensive similarity in content and limited similarity in wording is the natural result of human mental activity. We tend to remember content (especially that of vivid imagery) rather quickly whereas exact wordings require frequent repetition (244).

Of course, Baum also refers to the more than 600 *minor agreements* of Mt and Lk against Mk, which are a thorn in the flesh of the Two Source Theory. Baum puts these agreements down to oral versions of Mark's material (382). Mnemonic psychology teaches us about our particularities when we come to memorising narratives: we tend to limit ourselves to the main plot and omit some details and names (250). As a result, the

Markan material in the Gospel of Mark appears to be more natural; in this respect, Baum supports 'Markan priority' (252). The differences among the three Synoptic Gospels go well with Baum's idea that the Synoptics partly included the same materials handed down orally. Mark preserved more names; these were not eliminated by Mt and Lk during the process of copying but simply forgotten either by Mt and Lk themselves or by their traditors.

Sometimes, Luke's prologue is wrongly used as an argument to prove that Lk is based on written sources; it is true that Luke mentions predecessors, but as his sources he specifies the tradition of eye witnesses (83f.).

The tradition hypothesis becomes plausible because Baum takes into consideration all relevant analogies (387), i.e. he includes our knowledge of memorising information and of oral traditions such as oral poetry and analogies from Antiquity. He relates the differences between the Synoptics to the verified characteristics of oral tradition; and these characteristics even offer valid explanations for phenomena which represent 'anomalies' from the perspective of the Two Source Theory.

At the end of each chapter Baum summarises the results, which helps the reader to get the broad picture. He carefully weighs his arguments examining to which extent a certain fact can also be reconciled with a theory of literary dependence (e.g. 209). Therefore, one is able to follow in detail Baum's presentation of data and his conclusions.

In particular because of his comments on quantity, Baum's interdisciplinary approach is a very labour-intensive enterprise. The effort was worthwhile because, thanks to his bringing together separate domains of scholarship, the oral tradition hypothesis becomes very convincing.

Franz Graf-Stublhöfer, Vienna, Austria

The Unique and Universal Christ. Jesus in a plural world

Michael Nazir-Ali

Milton Keynes/Colorado Springs/Hyderabad: Paternoster, 2008;

xii + 158 pp; p/b, £9.99, ISBN: 978-1-84227-551-1

SUMMARY

The former Bishop of Rochester argues forcefully that the fundamental values and virtues that are needed today for human flourishing arise from a Christian vision that is centred on the person and work of Jesus Christ. Accordingly, he deals with the doctrine of Christ, points out the need for a new start with God and ourselves if there is to be any personal and social transformation, lays out different ways of relating Christ to culture, e.g. affirming God-given aspects as well as refusing those that have to do with our fallenness, discusses the relationship of the gospel to people of other

faiths as well as these faiths themselves, and explores the consequences for mission and Church arising from such a Jesus-focused vision.

ZUSAMMENFASSUNG

Der frühere Bischof von Rochester, Dr. Michael Nazir-Ali, hielt 2007 die Chavasse Lectures in Wycliffe Hall, Oxford. Dieses Buch ist die gedruckte Version, in der der Bischof nachdrücklich argumentiert, dass die grundlegenden Werte und Tugenden, die heute für das Aufblühen des Menschen benötigt werden, von einer christlichen Vision herrühren, die auf die Person und das Werk Jesu Christi zentriert ist. Von daher behandelt er die Lehre von Christus, betont die Notwendigkeit eines Neubeginns mit Gott und mit uns selbst für jegliche echte persönliche und soziale Veränderung, skizziert verschiedene Wege, Christus mit der Kultur in Beziehung zu bringen, z. B. das Bestätigen gottgegebener Aspekte und das Zurückweisen von Aspekten, die mit unserem gefallenem Zustand zutun haben, diskutiert die Beziehung des Evangeliums zu Menschen anderer Glaubensrichtungen ebenso wie diese Glaubensrichtungen als solche und untersucht die Konsequenzen für die Mission und die Kirche, die so eine auf Jesus zentrierte Vision hervorruft.

RÉSUMÉ

L'ancien évêque de Rochester, Michael Nazir-Ali, a été invité comme orateur en 2007 pour les conférences Chavasse du Wycliffe Hall à Oxford. Ses exposés sont repris ici. L'évêque affirme avec force que les valeurs et les vertus fondamentales qui sont aujourd'hui nécessaires à l'épanouissement humain sont celles qui découlent d'une pensée chrétienne centrée sur la personne et l'œuvre de Jésus-Christ. Il traite donc de la doctrine de Christ, souligne la nécessité d'un nouveau départ avec Dieu et soi-même pour toute transformation personnelle et sociale, et indique différentes manières de mettre Christ en rapport avec la culture. Il s'agit par exemple d'affirmer ce qui provient de Dieu et de rejeter ce qui résulte du péché. L'auteur traite encore de la relation entre l'Évangile et les adeptes d'autres religions, entre l'Évangile et ces autres religions elles-mêmes. Il explore les conséquences de cette vision christocentrique pour la mission et l'Église.

* * * *

In this book of six chapters Bishop Michael Nazir-Ali sets off by suggesting that dignity, liberty, equality and safety are recognized values all over the world. These values, however, can hardly be understood or sustained unless we recognize that they are rooted in the Judaeo-Christian view, moral vision and virtues. This does not rule out freedom, space and recognition for others in an increasingly pluralist society. In acknowledging differences lies the key to understanding and defining areas of mutual cooperation.

Nazir-Ali next examines who this Jesus is – the unique and universal Christ. The basic source remains the New Testament, but he draws on contributions from Muslim,

Jewish and even Hindu scholars, suggesting that e.g. 'Divine Wisdom', 'the Son of Man' and 'Servant of God' are key terms. What can be seen from these titles taken together with other NT material accumulates to a fuller picture, 'rules of faith' and finally the creeds as we know them. The various Gnostic 'gospels' seem far removed from the biblical world view, thought forms and *Sitz im Leben* of the canonical Gospels.

Now to 'the unique and universal work of Christ'. Alienation and disruption is widely observed, and various religious traditions aim to restore universal harmony. Worship and sacrifice in Israel, however, was markedly different. In OT it becomes clear that the sacrificial victim is a human whose obedience leads to communal deliverance. Jesus' teaching and work is focused on his suffering, death and resurrection. Jesus dying on the cross is the most significant event ever, the culmination and climax of 'at-one-ing'. He healed the disruption and opened the way to God the Father. Christ's work was substitutionary, representational and victorious – and truly universal, bringing in reconciliation, healing and justice.

The relation between Christ, culture and context was addressed by Paul, as did Clement of Alexandria and Justin Martyr. The latter's idea of *logos spermatikos* meant that philosophers were able to criticise and refute popular religious notions, not to establish positive truth. Niebuhr's well-known five-point schema of Christ against / in harmony with / above / in paradoxical tension with / transforming culture is used with numerous examples. Christ transforms personal lives, cultures and even impacts Islamic Sufism. The homogenous-unit-principle is also visited positively, appreciating the role of house churches in the New Testament. As an Anglican bishop the author has seen various aspects of both ethnic and national churches.

Nazir-Ali is at pains to point out that the world religions of today have a responsibility for upholding world order, promotion of fundamental freedoms and enlightened citizenship, and, in particular, world peace. If so, they must have the spiritual, intellectual and moral

capacity to do so. Christian faith does have these capacities in general, and salvation history relates to God's universal purposes. The Bible has both a *centripetal* as well as a *centrifugal* model, held together in tension. Nazir-Ali claims that receiving all that God has revealed and done in Christ is the adequate response to the challenges presented – but he stops short of evaluating possible merits of other religions.

The final chapter deals with the Church, whose object is to establish effective Christian witness and service in each city, town or village. This 'incarnational' model of e.g. national churches must be evaluated as people are increasingly relying on professional, social and recreational networks. Secondly, in dealing with leaders who depart from the teaching of Scripture the Church cannot capitulate to culture. It must remain prophetic, challenging – and, if necessary, suffer. In 'transformational mission', in 'life dialogue', without coercion, we gently witness to all that Christ means, has done and what he longs to do. In evangelism the Church evangelizes herself as well, reaching individuals, groups and traditions. Is it possible to live as a Christian within the old cultural and religious framework? This is an ongoing discussion, but believers will have to live with integrity and loyalty and cannot deny their experience nor forsake their Lord.

Nazir-Ali's series of lectures paints a broad picture. The bishop comes across as a church leader with an integrated global vision, argued ably and forcefully. His Oriental origins and varied experience allows him to bring together East and West, North and South, and Early as well as the Emerging Church. It is somewhat disappointing, however, that Nazir-Ali does not speak more directly to the claims that Christ is *not* unique, i.e. the issues raised in modern theology of religion. The book title could suggest that to be the issue being addressed. Even so, the book is a very helpful and encouraging read – highly recommended. It has a bibliography and helpful index.

Erling Lundeby
Oslo, Norway

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Editorial

Pieter J. Lalleman

After our two thematic issues on ethics and on spirituality, the present issue is a mixed one. There are two biblical articles, two on missions and two which interact with giants of the past whom we as Evangelicals cannot ignore. However, one of them is commended and one is not.

After a short stint as review editor, Dr Pekka Pitkanen has moved on. In his place we welcome James Eglinton who is by no means the first Scot to be attached to this journal. He is hoping to complete his doctorate at the University of Edinburgh this summer. From this autumn he will be working and living in Kampen, Netherlands, for a year. His email address is jpeglinton@gmail.com; as postal address, please use:

J.P. Eglinton
p.a. P.O. Box 5026
NL – 8260 GA Kampen
Netherlands

The present issue is the last for which Dr Jochen Eber has edited the book reviews in German. Jochen is handing over to Dr Berthold Schwarz in Giessen, whose email address is schwarz@fthgiessen.de. We are very grateful to Jochen for many years of service to our journal.

Our readers will have noticed that we have survived the demise of our publisher Paternoster (STL UK). As can be seen on the opposite page, all business of the journal is now handled by Alpha Graphics of Nottingham. The company tells me that it would be good to have more subscribers to our journal and we would be glad if current readers could help us towards this goal.

Good articles on any area of theology, written by evangelical theologians, are also welcome. We have a preference for European authors working in Europe and we particularly encourage scholars in the north, east and south of Europe to share their work with us.

The Relationship between Theology and Missiology: The Missiological Hermeneutics

Pavel Cerny

ZUSAMMENFASSUNG

Die Bibel ist ein missionarisches Dokument, das über Jahrhunderte hinweg eine Botschaft und ein Zeugnis von der *Missio Dei* entwickelte. Gott war mit einer Mission an die Menschheit befasst, die ein Mandat empfangt, sich um die Schöpfung zu kümmern (ein ökologisches, ökonomisches und kulturelles Mandat). Gottes Erwählung Israels ist ein missionarischer Akt, der zum Segen für alle Nationen führt. Jesus war von Gott gesandt, um seine Mission zu erfüllen und die Kirche ist dazu da, die Mission des Gottesknechts fortzusetzen. Die ethische Dimension des Lebens des Gottesvolks – ein Licht für die Nationen zu sein – ist ebenfalls Teil der missionarischen Aufgabe.

* * * *

RÉSUMÉ

La Bible est un document missionnaire élaboré au fil des siècles avec un message sur la *Missio Dei* et un témoignage rendu à celle-ci. Dieu s'est investi dans une mission en faveur de l'humanité qui avait reçu pour mandat de prendre soin de la création (un mandat écologique, économique et culturel). L'élection d'Israël par Dieu était un acte missionnaire ayant pour objectif la bénédiction de tous les peuples. Jésus a été envoyé par Dieu pour accomplir sa mission et l'Eglise est là pour poursuivre cette mission du Serviteur du Seigneur. La dimension éthique de la vie du peuple de Dieu, appelé à être la lumière des peuples, fait aussi partie de sa vocation missionnaire.

* * * *

SUMMARY

The Bible is a missionary document which developed over centuries as a message and a testimony about the *Missio Dei*. God has been engaged in a mission towards humanity, which received a mandate to care for the creation (an environmental, economical and cultural mandate). God's election of Israel is a missionary act leading to a blessing for all nations. Jesus was sent by God to fulfil

Weil das Programm der Welt kein glaubwürdiger hermeneutischer Schlüssel zum Text der Bibel ist, argumentiert dieser Artikel für eine missionarische Hermeneutik. Wie Leslie Newbigin und Stanley Hauerwas betonen, ist die Kirche die hermeneutische Gemeinschaft, die mit der Interpretation des Evangeliums mit Worten und im Leben beauftragt ist. Wie ich andernorts argumentiert habe, erhalten viele Wörter im Evangelium ihre Bedeutung vor dem Hintergrund des Kampfes um Glauben und soziale Tätigkeit sowie im Kontext der kirchlichen Gemeinschaft. In *The Mission of God* hat Chris Wright gezeigt, dass hermeneutische Kohärenz eng mit der messianischen (christozentrischen) Leseweise des Bibeltextes verbunden ist, in Verbindung mit der *Missio Dei*.

Les préoccupations du monde ne constituent pas une clé herméneutique crédible pour interpréter le texte de la Bible. Une herméneutique missionnaire est bien plutôt requise. Comme l'ont souligné Leslie Newbigin et Stanley Hauerwas, l'Eglise est la communauté herméneutique à qui a été confiée la responsabilité d'interpréter l'Evangile à la fois par ses paroles et par sa vie. Comme l'auteur l'a exprimé par ailleurs, de nombreuses paroles des évangiles trouvent leur sens en fonction du combat pour la foi et l'œuvre sociale qui leur sert d'arrière-plan et dans le contexte de la communion de l'Eglise. Dans son ouvrage sur la mission divine, Chris Wright a montré que la cohérence herméneutique dépend étroitement d'une interprétation messianique (christocentrique) du texte biblique en lien avec la *Missio Dei*.

his mission and the Church is here to continue the mission of God's servant. The ethical dimension of the life of God's people – to be the light to the nations – is also part of the missionary task.

Because the agenda of the world is not a credible hermeneutical key to the text of the Bible, this paper argues for a missionary hermeneutic. As Leslie Newbigin and Stanley Hauerwas emphasize, the church is the hermeneutical community charged with the interpre-

tation of the gospel both by words and life. As I have argued elsewhere, many gospel words get their meaning against the background of the struggle for faith and social work and in the context of the church fellowship. In *The*

* * * *

Before we start discussing the relationship between theology and missiology we must briefly look at their content and the development of their mutual understanding.¹

1. Theology

The understanding of what theology is has gone through a long historical development; individual definitions oscillate from an everyday thinking about one's faith to highly academic expressions and terms. Wolfgang Trillhaas, for example, sees theology as a "reflective self-understanding of faith."² Theology implies the wish to think about the reality of faith as deeply as possible and about its relationship to other sources of knowledge about life.³ Other authors look at theology from a more intellectual perspective and emphasize rational thinking or speech about God or an intellectual discourse on God. According to this concept, theology is a discipline helping the trained mind come to a more comprehensive and justified judgment about the claims of faith.⁴

The Enlightenment forced the Christians of the Western world to defend their understanding of theology and its position within the university. It was the beginning of attempts to defend theology as a legitimate science. The Reformed theologian Charles Hodge calls theology "a science about the facts of God's revelation", while E. H. Bancroft claims that theology is "a science about God and the relationship between God and the universe".⁵ The situation changed in the 1960s with the development of a number of liberation theologies. The emphasis is more often put on the practical character of theology; theology becomes a reflection on practice. Theology is no longer just the field of study of narrow intellectual groups but becomes a theme of a dialogue. Gustavo Gutiérrez understands theology "as a critical reflection on historical praxis in the light of the Word" and this definition became quite well known and accepted.⁶

2. Missiology

We should remember that until the 16th century the word *mission* was used for describing the

Mission of God Chris Wright has shown that hermeneutical coherence is closely connected with the messianic (Christocentric) reading of the Bible text in relation with the *Missio Dei*.

* * * *

doctrine of the Trinity. The verb *mitto* (to send) referred to the task of Jesus Christ who was sent to Earth by God the Father to complete the work of salvation. It was the true and real *Missio Dei* – God's mission in this world.

When in the 16th century the word mission starts to appear in the terminology of the Jesuits, it denotes the spreading of the Christian faith among people who are not members of the Roman Catholic Church – therefore among the Protestants as well. The word was soon adopted by the Protestants as well as a description of their journeys to overseas countries. In Western thinking the word then got quite closely connected with the colonial expansion of the European countries.

Until 1950 the word *mission* described the sending of missionaries into a given territory and also their activities. The word was also used for the mission agencies that sent them, the mission field or centre from which the missionaries went to other places, or for a mission station (a church without a regular pastor, therefore dependent on its "mother church"). By extension, the word mission describes a series of meetings focusing on deepening or amplification of the Christian faith among nominal Christians. This overview clearly shows how much of the meaning of the expression *Missio Dei* was lost over time.

If history tells us that the ecumenical movement was born out of missionary work, then it is also true that the mission movement supported the renewal of the theology of mission. A number of factors and events certainly played a role here: the developments in science and technology and also the effects of secularisation which attempts to present faith in God as irrelevant. In more recent times we have started to hear the shocking message that Europe itself has become a mission field again. Churches in Europe and North America are sending missionaries who have to identify the mission fields in their own countries. At the same time, the missionary activities and methods of other religions are rather aggressive on occasion.

A large number of indigenous churches has sprung up in the so called Third World countries (now the 2/3 or majority world) which represents another turning point in the overall situation. In

the previous centuries, missionaries from the West set the norm of theological development and the form of the church life. This situation has changed and the young churches reject the dictate of the Western denominations. Much Western theology is now being viewed as speculative and irrelevant. New theologies have emerged: African, Asian, black, contextual, liberation, Korean minjung and others. All of that had a significant influence on the further development of our understanding of mission.

3. The relationship of theology and missiology

The first pioneers who understood the importance of missiology in the framework of theology were the Protestant Gustav Warneck (1834-1910) and the Roman Catholic Josef Schmidlin (1876-1944). Their writings made it possible for missiology to really start meeting theology. The first departments of missiology were established in European and American schools of theology. It is no accident that the mission conference which was held in Edinburgh in 1910 has been linked with the subsequent development of ecumenism and theological dialogue. Consecutively, more biblical and theological studies were written proving that

In the beginning mission was more than just an activity. It was the foundation of the church life. The beginnings of the theology of mission are therefore the beginnings of the Christian theology as such.⁷

The New Testament scholar Martin Hengel summarizes his survey of Paul's concept of mission and the origins of the missionary orientation of the early church by stating that the history and theology of Early Christianity are in the first place "the history of mission" and "the theology of mission".⁸ Hengel also says:

A church and a theology that forgets or denies the missionary calling of the believers as the messengers of salvation in the world threatened by a disaster gives up on its foundations and effectively surrenders.⁹

No wonder that some authors, like for example Martin Kähler, are quite emphatic about this issue and argue that "the oldest mission was the mother of theology".¹⁰ Kähler adds that theology started to develop as "a supporting manifestation of the Christian mission", not as a "luxury of a church that ruled the world."¹¹

In spite of those important observations and statements we are still often faced with the serious issue that the separation of theology and missiology in history had a devastating influence on the understanding of the missionary calling of the Church and on its later theological developments. This fact now leads some theologians to stipulate that "theology cannot exist without mission", or in other words, "there is no theology which would not be missionary at the same time".¹² It was Karl Barth who said in a provocative manner that the theological work must be done with the Bible in one hand and a newspaper in the other.¹³ He wanted to suggest that theology cannot be developed only for its own sake but that it carries the serious task of reflection on the faith and the life of the church. Theology is a continuous process of understanding the relationship between God's revelation and the reality of the world.¹⁴

As theology developed, missiology was usually seen as a part of practical theology and viewed as a way of self-realisation of the church in a mission situation. On the other hand, there are good examples of the establishment of departments of missiology on some universities in Europe and America. Nevertheless, as David Bosch said, missiology was pushed to the side and turned into "a secretariat of foreign affairs" that concentrated on other countries, not the home country.¹⁵ Even today some theologians do not understand why they should think about their work in connection with missiology. In reality I am convinced that all theological disciplines need to incorporate the missionary dimension in their fields. Every theological specialist ought to be challenged to look at his or her discipline from the point of view of mission.¹⁶ The main reason is the fact that God makes himself known as the God of mission. The Bible grew over time as a book about God's mission. It was written by missionaries and the reason of its creation was the continuing mission of God's people and the church.

The study of every theological question and topic is put in a new light when we look at how it relates to God's purposes. Christology gives us a normative understanding of God's historical project – establishing his rule over the created world in justice, reconciliation, peace and compassion. The theology of missionary acts can be used for evaluating, correcting and setting up better foundations for the motives and actions of those who want to participate in responding to the request "Your will be done on earth as it is in heaven". Mis-

siology helps to check both theory and practice in relation to the gospel and to comprehend history from an eschatological point of view.¹⁷ The church cannot consider itself to be apostolic and catholic (universal) in the sense of “church for everyone” without mission. Mission is not just an activity of the church. It is the very expression of the existence of the church. This was gradually recognised for example by the mission conference in Willingen (1952) and then at the assembly of the WCC in New Delhi (1961), where the International Mission Council was incorporated in the organisation. The church realized it cannot exist “above” the world or “against” the world but it must exist for the world.

4. Missiological hermeneutics

Recent biblical studies from a mission point of view suggest some serious facts. Mission is not just an emphasis on the so called Great Commission at the end of the Gospel of Matthew. Mission is far more than just a task to be performed by the followers of Jesus. That would be a serious narrowing down of what we call *Missio Dei*. Missiological hermeneutics is founded on the very existence of the Bible. The whole canon of the Scripture is a missiological phenomenon, especially for those Christians who admit an existence of a relationship between the Bible texts and self-revelation of our God and Creator.¹⁸ The Scripture suggests that God himself acts in a self-giving way to his creation including us, human beings, who were created in his own image and yet were self-willed and rebellious. The writings that constitute our Bible are products and testimonies of God’s mission. The different processes that led to the writing of the biblical texts were deeply missionary in their essence. Many biblical texts came out of the struggles, crises and conflicts in which the people of God tried to live on the basis of their understanding of God’s revelation and his redemptive act. Sometimes they were internal battles, at other times highly polemic struggles face to face with offers and demands of other religions and world-views.

A missiological reading of such texts is certainly not a matter of looking for the true meaning through an objective exegesis. Yet their missionary meaning is not just a homiletic *post scriptum*. The text itself often stems from a problem, a need, a controversy or a threat that the people of God had to deal with in the context of their mission. The biblical text itself is a product of mission in action.

The most systematic answer to the question of missiological hermeneutics was provided by Christopher Wright in his comprehensive book *The Mission of God*. As an Old Testament scholar and a mission theologian he presents persuasive evidence that the individual parts of the Old and New Testament clearly reflect a missionary context. Even biblical ethics derives its meaning from the context of the mission of Israel and the Church of Christ. The dynamics of the hermeneutical process is provided by the great story of the Bible (the meta-narrative) itself. Mission is about what the Bible is about.¹⁹ Wright considers the story about the disciples on the road to Emmaus to be a very apt example of the missionary hermeneutics.

Then he opened their minds so they could understand the Scriptures. He told them, “This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.” (Luke 24:45-47)

The introductory sentence of Jesus, “This is what is written”, is not based on one text in particular. The whole Scripture gives a testimony to the command that the mission of preaching repentance and forgiveness of sins must go to all nations in the name of Jesus. It shows that for Jesus the whole Old Testament concentrated on the life and death and resurrection of the Messiah of Israel and on a mission to all nations. Luke suggests that Jesus opened the minds of the disciples by these words so that they were able to understand the Scriptures. In contemporary theological language, we can say that the Messiah himself showed his disciples what hermeneutics they should apply. The disciples of the crucified and resurrected Jesus were to read the Scriptures *messianically* and *missionally*.²⁰

The hermeneutics of the apostle Paul expresses a similar dual emphasis. When speaking with Festus Paul claims:

I am saying nothing beyond what the prophets and Moses said would happen – that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles. (Acts 26:22b-23)

This hermeneutical approach shaped Paul’s ministry as apostle of the Messiah Jesus to the Gentiles.

Wright could not keep from remarking that during most of history Christians have been good at their messianic reading of the Old Testament but inadequate (and sometimes utterly blind) at their

missional reading.²¹ The promised Messiah was incarnated in the identity and missionary calling of Israel as its representative – King, Leader and Saviour. Under the Abrahamic Covenant Israel was to be a light to the nations and a means of the redemptive blessing of God to them. Christ gives us a hermeneutical matrix for our reading and interpretation of the Bible. Besides the Christological matrix there is also the missionary matrix. This approach shows the meaning and reason for the existence of the Bible: God who is presented by the Bible, and the people in whose identity and mission we are to join. The narrative of the Bible talks about God, people, the world and the future.

5. Multicultural hermeneutical perspective

The Western academic world is very slow in accepting theologies from other parts of the world and does not seem to be too keen to do it. Nevertheless, the influence of missiology presented the theological community of the West with a wide range of theological and hermeneutical perspectives which (at least in some cases) are a product of the missionary success of the past. Mission changed the map of global Christianity. In the beginning of the twentieth century, 90% of all Christians lived in Europe and North America. In the beginning of the twenty-first century, at least 75% of the world's Christians live in Latin America, Africa, Asia and the Pacific region. The centre of gravity of Christianity moved south. We hear about the phenomenon of "the next Christendom". We live in an age of a multinational church and multidirectional mission.

Multicultural hermeneutics are developing on top of these developments. People will insist on reading the Bible for themselves. Wright thinks it is a great irony that the Western Protestant theological academy, which has its roots in the hermeneutical revolution of the Reformation (separation and independence from the authoritative scholastic theology), has been slow to give ear to those of other cultures who choose to read the Scriptures with their own eyes. The phenomenon of hermeneutical variety goes back to the Bible itself, though. The New Testament was born out of a hermeneutical revolution in reading the Old Testament. It can be demonstrated that even the early church interpreted the same passages from the Scriptures in various ways. For example, the Jewish and the Greek interpretations of the Christian identity were different according to the missionary situations. The apostle Paul deals with such differences

in Romans 14-15. He identifies himself theologically with those who call themselves "strong" but in general encourages the readers to accept others without condemnation and contempt. The unifying elements for him are Christ and the gospel.

Missional hermeneutics must include the multiplicity of perspectives and contexts in which people read the biblical texts. It is possible to speak about the hermeneutical richness of the global church. In this context Wright quotes a statement of James Brownson about the diversity of contexts and perspectives:

I call the model I am developing a missional hermeneutics because it springs from a basic observation about the New Testament: namely, the early Christian movement that produced and canonized the New Testament was a movement with specifically missionary character.²²

This approach is in many ways similar to the well-known hermeneutical spiral emphasizing the necessity of reading Bible passages not only in the context of other passages but also in light of the relations between the author, the original readers and contemporary readers. It is also necessary to consider the world of a given topic and the problem of speech as the medium of communication.²³

Since we are placing heavy emphasis on the space for diversity in contextual readings of missional hermeneutics, we must also point out that it does not equal relativism. Both Brownson and Wright argue strongly for a hermeneutics of coherence.²⁴ Beyond the plurality of certain interpretative emphases, the Bible itself contains a point of orientation: Jesus Christ himself provides the hermeneutical coherence. All his disciples must read these texts in the light of the story that leads up to Christ (messianic reading) and of the story that leads on from Christ to ministry and service and the fulfilment of the missionary calling (missional reading). This is the story of the gospel that flows from the mind and purpose of God into all the Scriptures for all nations. It is the missional hermeneutics of the whole Bible. This hermeneutics has certain sympathy for the post-modern emphases on diversity but it includes safeguards against exegetical license and disregard for the context of the great meta-narrative of the whole Bible.

When we put the elements of missional hermeneutics together, we can summarize that we need to read all parts of the Bible:

- "in the light of God's purpose for all of creation, including the redemption of people and

- the creation of a new heaven and a new earth;
- in the light of God's purpose for human life on this planet in general and in the light of what the whole Bible teaches about human culture, ethics, relationships and behaviour;
- in the light of God's historical election of Israel, its identity and role in relation to the nations and in the light of the requirements on their worship, social ethics and the overall system of values;
- in the light of the central position of Jesus of Nazareth, his messianic identity and mission in relation to Israel and the nations, his cross and resurrection;
- and in the light of God's calling of the Church as a fellowship of believing Jews and Gentiles who make up an extended people of the Abrahamic covenant to be a means of God's blessing for the nations in the name of the Lord Jesus Christ and for his glory.²⁵

To summarise, missionary (missional) hermeneutics flows out of a right relationship between theology and missiology. It provides us with an interpretative key which respects the divine inspiration of the biblical text and gives us a freedom and variety of authors at the same time. It also enables us to take into consideration the different contexts of the readers. Missionary hermeneutics makes plurality possible but does not allow for relativism. Missionary hermeneutics provides enough space for the diversity of human cultures and interpretative approaches wherever possible, on the basis of two matrices: messianic (Christocentric) and missionary.

Dr Pavel Cerny is a pastor of Church of the Brethren in Prague and tutor at the Evangelical Theological Seminary of Prague, chairing the department of Practical Theology and Mission. His major book was *Christ's Work of Salvation as a Foundation and Imperative of Mission* (2006).

Notes

- 1 This article is based on a paper delivered at the International Conference of the Central European Centre for Mission Studies, Prague, Czech Republic, in 2007.
- 2 Quotation based on J.A. Kirk, *What is Mission? Theological Explorations* (London: Darton, Longman and Todd, 1999, repr. 2002) 8.
- 3 Cf. P. Helm, *Faith and Understanding* (Edinburgh: University Press, 1997) 3-76.
- 4 Kirk, *What is Mission?*, 8.
- 5 Cf. D. Wells, "The Theologian's Craft" in J. Woodbridge and T. McComiskey (eds.), *Doing Theology in Today's World* (Grand Rapids: Zondervan, 1991) 182.
- 6 Cf. J.A. Kirk, *The Mission of Theology and Theology as Mission* (Valley Forge: Trinity Press, 1997) 14-18.
- 7 H. Kasting, *Die Anfänge der urchristlichen Mission* (München: Kaiser, 1969) 127.
- 8 Cf. P. Cerny, *Kristovo dílo spásy jako základ a imperativ misie* [5] (Brno: Marek, 2006) 15.
- 9 M. Hengel, *Between Jesus and Paul: Studies in the Earliest Christianity* (Philadelphia: Fortress Press, 1983) 64.
- 10 M. Kähler, *Schriften zu Christologie und Mission* (München: Kaiser, 1971) 190.
- 11 Kähler, *Schriften zu Christologie und Mission*, 189.
- 12 Kirk, *What is Mission?*, 11.
- 13 K. Barth, Interview with Fredy Klopffentein in *La Vie Protestante* (May 6, 1966).
- 14 Barth, Interview, 14.
- 15 D.J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis, 1991, 9th ed. 1995) 492.
- 16 An example in the area of New Testament studies is E.J. Schnabel, *Early Christian mission. Volume 1: Jesus and the Twelve; Volume 2: Paul and the early Church* (Leicester: Apollos, 2004).
- 17 Bosch, *Transforming Mission*, 21.
- 18 Cf. C. J. H. Wright, *Truth with a Mission: Reading Scripture Missiologically* (Cambridge: Grove 2005) 5-7.
- 19 Cf. C.J.H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Nottingham: IVP, 2006) 29.
- 20 Cf. Wright, *The Mission of God*, 29-30. (Missional reading or missional hermeneutics are Wright's terms.)
- 21 Cf. Wright, *The Mission of God*, 30. For a christological interpretation of the Old Testament, see also J. Heller, *Bůh sestupující: Pokus o christologii Starého zákona* [God Descending: A Tentative Christology of the Old Testament] (Praha: Kalich, 1994).
- 22 J.V. Brownson, "Speaking the Truth in Love: Elements of a Missional Hermeneutic" in G.R. Hunsberger and C. Van Gelder (eds.), *The Church Between Gospel and Culture* (Grand Rapids: Eerdmans, 1996) 232-233.
- 23 Cf. e.g. M. Oeming, *Úvod do biblické hermeneutiky: Cesty k pochopení textu* [Introduction to Biblical Hermeneutics: Way to Understanding of Text] (Praha: Vyšehrad, 2001) 17-18, or G.R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove: IVP, 1991) 321-326.
- 24 Brownson, "Speaking the Truth in Love", 257-258; Wright, *The Mission of God*, 40-41.
- 25 Wright, *Truth with a Mission*, 15.

Behind Nietzsche's Anti-Christianity: Wagner, Tragedy and the Greeks

Stephen N. Williams

SUMMARY

In this article, the author discusses the background to Nietzsche's anti-Christianity before he published his first outspokenly anti-Christian work, *Human, All Too Human*. Attention is drawn to three features of his thought and formation. The first was the attraction of Greek civilization, which he came to see as far superior to anything offered by Christianity. The second was the influence of Wagner, who found much in Christianity

distasteful. The third was his hope for the renewal of German cultural life in connection with the 'birth of tragedy'. The aim of the article is descriptive, but it also notes how Nietzsche's dislike of Christianity is representative of much in our contemporary culture. The author points out that Christianity is much more than a scheme of sin and redemption; it allows full enjoyment in a world pronounced 'good' by its creator, and believes in and affirms life both before and after death.

* * * *

RÉSUMÉ

L'auteur présente ici l'arrière-plan de l'opposition de Nietzsche au christianisme avant la publication de son premier ouvrage explicitement anti-chrétien, *Humain, bien trop humain*. Trois facteurs dans sa pensée et sa formation retiennent l'attention. Premièrement, son attirance pour la civilisation grecque, qu'il en est venu à considérer comme étant de loin supérieure à ce que le christianisme peut offrir. Deuxièmement, l'influence de Wagner qui avait en aversion bien des aspects du chris-

tianisme. Troisièmement, son espoir d'un renouveau de la vie culturelle germanique avec la « naissance de la tragédie ». L'article se veut descriptif, mais l'auteur montre comment le rejet du christianisme chez Nietzsche est en grande partie typique de notre culture contemporaine. Il souligne que le christianisme comporte bien plus que le schème péché – rédemption : il encourage à jouir du monde que son créateur a déclaré « bon » et il croit en la vie, à la fois avant et après la mort, et en affirme l'importance.

* * * *

ZUSAMMENFASSUNG

In diesem Artikel diskutiert der Autor den Hintergrund von Nietzsches Antichristentum, bevor jener sein erstes, unverblümt antichristliches Werk „Menschliches, allzu Menschliches“ veröffentlichte. Drei Charakteristika seines Denkens und Schaffens ziehen dabei die Aufmerksamkeit auf sich: Das erste geht um die Anziehungskraft griechischer Zivilisation, die Nietzsche allem, was das Christentum zu bieten vermochte, als weit überlegen ansah. Das zweite bezieht sich auf den Einfluss Wagners, der vieles an der Christenheit widerwärtig

fand. Das dritte stellt Nietzsches Hoffnung dar auf die Erneuerung deutschen kulturellen Lebens im Zusammenhang mit der „Geburt der Tragödie“.

Der Artikel ist beschreibend in seiner Zielrichtung, stellt jedoch gleichfalls fest, wie Nietzsches Verachtung des Christentums stellvertretend für viele Züge unserer zeitgenössischen Kultur steht. Der Autor erläutert, dass der christliche Glaube weitaus mehr als ein Schema von Sünde und Vergebung ausmacht; er gestattet vielmehr volle Genüge in einer Welt, die von ihrem Schöpfer als für „gut“ befunden wurde, und bestätigt ein Leben vor und nach dem Tod.

* * * *

An extraordinary amount has been written on the German philosopher Friedrich Nietzsche (1844–1900) and the production rolls on. Nietzsche scholarship probes every aspect of his work, but

those who are not well acquainted either with the subject or the scholarship probably associate Nietzsche particularly with language, the death of God and postmodernity. His ruminations on

metaphor, truth and perspective in a post-theistic world are widely regarded as heralding postmodernity and his anti-Christianity apparently owes something to an anti-realist view of truth and of language. We might wonder to what extent being anti-realist entails being anti-Christian, and which might be the cause, which the consequence, of the other. Whatever we conclude, it seems that in Nietzsche's thought the death of God is logically allied to the breakdown of a view that holds together language, meaning and truth in some sort of schematic correspondence. Many who are unfamiliar with his work probably assume that part of Nietzsche's reason for rejecting Christianity lies in his rejection of a belief in objective truth and that this rejection, in turn, is accounted for by his view of language.

I have no wish to contest this account at such a level of generality; in fact, I shall not be addressing it at all. But there is a background to Nietzsche's anti-Christianity that we need to bring to the foreground if we want to understand it correctly. Nietzsche was born in 1844 into a fairly conventionally pious Lutheran family, as far as we can tell. He lost his father, a Lutheran pastor, of whom he was very fond, before he was five years old and other deaths followed in the household. He seems to have been an extraordinarily sensitive soul. During his teenage years he began to drift away from his inherited faith. Why this happened is a matter for some debate, although there is nothing mysterious about it, given the intellectual climate in Nietzsche's day. We can not be sure at what point we should begin to talk of him as an atheist but such a description is applicable, if not during his school and teen years, at least very early in his university years. After completing his academic studies, he was appointed very young, and without having attained statutory professional qualifications, to a chair in Classical philology in Basle, but he was pensioned off in 1879, after ten years, on grounds of ill-health. The next ten years were spent wandering from place to place in Europe. Early in 1889, he suffered a mental collapse from which he never recovered and he died in 1900. It was during that last decade that, unknown to him, his fame began to spread dramatically.¹

In one of his last published works, Nietzsche proclaimed himself *The Antichrist*, a designation preferable, I think, to 'the anti-Christian', although this too is a possible translation of the German *Der Antichrist*. Linguistically, this is an adversarial and apparently negative self-description. But it would

be wrong to understand Nietzsche's anti-Christianity as negative, at least in its earliest roots. He was immensely attracted by the Classical, especially Greek, world to which he was exposed as a school-boy. In this connection, I want to survey briefly the constellation of elements mentioned in the title of this article: Wagner, tragedy and the Greeks. I hope to indicate how and why they drew Nietzsche away from Christianity to the point of antipathy or virtual antipathy *before* his explicit and celebrated anti-Christian writings were written, starting with *Human, All Too Human* in 1878. In conclusion, I will make some brief remarks on the significance of this account.²

The Greeks

This is how the philosopher Hegel (1770-1831) spoke when he was a head teacher in Nuremberg in the days before he rose to philosophical fame:

The foundation of higher study must be and remain Greek literature in the first place, Roman in the second. The perfection and glory of those masterpieces must be the spiritual bath, the secular baptism that first and indelibly attunes and tinctures the soul in respect of taste and knowledge... A general, perfunctory acquaintance with the ancients is not sufficient; we must take up our lodging with them so that we can breathe their air, absorb their ideas, their manners...and become at home in this world – the fairest that ever has been...where the human spirit emerges like a bride from her chamber, endowed with a fairer naturalness, with freedom, depth and serenity... The works of the ancients contain the most noble food in the most noble form: golden apples in silver bowls. They are incomparably richer than all the works of any other nation and of any other time.³

Greece so fascinated intellectual Germany in the latter part of the eighteenth and in the nineteenth centuries that Eliza Marian Butler was inspired to write a superb characterization of this phenomenon under the title of *The Tyranny of Greece over Germany* (1935).⁴ Eighteenth century Germans, in the century before Bismarck forged the nation as a unified political entity, were often in search of an identity or a statement of identity. England had political freedoms and France a superior cultural style; but what did Germans have? Well, perhaps they had an affinity with a people and a culture that was historically peerless: the Greeks. Let the

Romans make their mark on the rest of Europe, which they have, but let Germany intellectually excavate Greece.⁵ So folk began to think. And they began to research. And they began to dream.

Nietzsche was initiated into this Graeco-German world in his schooldays in the celebrated school of Pforta in Prussian Saxony. What a world and what a loss! Of course, he read the poet Friedrich Schiller (1759-1805) though I am not sure if he read at that time Schiller's lament in 'The Gods of Greece':

Art thou, fair world, no more?
Return, thou virgin-bloom on Nature's face.
Ah, only on the Minstrel's magic shore,
Can we the footstep of sweet Fable trace!
The meadows mourn for the old hallowing life;
Vainly we search the earth of gods bereft
And where the image with such warmth was
rife,
A shade alone is left!⁶

Overall, Schiller's position on Christianity is not one of straightforward antagonism, but listen to how he goes on:

Cold from the North, has gone
Over the flowers the blast that kill'd their May;
And, to enrich the worship of the One,
A universe of gods must pass away!
Mourning, I search on yonder starry steeps,
But thee no more, Selene,⁷ there I see!
And through the woods I call, and o'er the
deeps,
No voice replies to me!

The poem contains a multitude of other equally poignant and insistent stanzas. But the person and the piece that most illuminate the attraction of Greece for Nietzsche in these early years is Friedrich Hölderlin (1770-1843), author of *Hyperion*. 'Nowhere has the longing for Greece been revealed in purer tones', Nietzsche wrote at the age of 17, referring to Hölderlin's *Hyperion*, written just before the close of the eighteenth century.⁸ In 1885, aged 40, less than four years before his mental collapse, Nietzsche wrote: 'One is no longer at home anywhere; at last one longs back for that place in which alone one can be at home, because it is the only place in which one would want to be at home: the *Greek* world'.⁹ Those who know Hölderlin's poetry (as I do not) testify to its extraordinary power. A work like *Hyperion*, which is broadly poetic even if its genre is more technically something like a 'lyrical novella', exhibits a haunting power even in English translation.¹⁰ It is

bathed in the atmosphere of nostalgia. The character, Hyperion, forms a friendship with Alabanda, with apparent overtones of a platonic homosexual relationship. Christians are supposed to love one another in Christ; Hyperion and Alabanda love one another in Greece, i.e., within the embrace of Greece and in the bond of longing for Greece. They read Plato arm in arm.

Plato's *Symposium* is an important source for interpreting *Hyperion*. While the question of Nietzsche's own homosexuality naturally arises at this point, I am not pursuing it, significant as it may be in terms of his rejection of Christianity.¹¹ Diotima is the figure who forges the interesting connection between Plato's *Symposium* and Hölderlin's *Hyperion*. In the *Symposium*, Diotima is the wise teacher of Socrates who instructs him on the nature of love and the supremacy of beauty. In Hölderlin's work, the eponymous Hyperion, after a painful break with his friend Alabanda, wanders over to Greece, the thought taking shape in his mind that he might fight for its liberation. Perhaps victory might lead to the birth of a new civilization, one that bathes in the light of ancient Greece, even though the ancient culture itself can never be reproduced. Anyway, Hyperion wanders into the arms of Diotima. She is a lovely woman, to put it mildly, at the very least an ideal of womanhood and of love. They love. But within Hyperion there is a force that will not allow her to detain him. He must go to fight for Greece. So they part in sorrow. After disillusionment following an unsuccessful war and a period of convalescence from his wounds (there is a happy reunion with Alabanda in the course of all this) Hyperion tries to return to Diotima. But she is gone. In mystical sorrow, she has etherealized and merged into that deeper unity, into the One, which Hyperion himself is basically seeking.

So what has he got left? Answer: the Germans. This is the bottom of the barrel. The mood of *Hyperion* changes as it reaches this conclusion. Hyperion has longed for Greece with the deepest spiritual longing that anyone can feel. Now he looks around at contemporary German culture. What does he find?

Barbarians from the remotest past, whom industry and science and even religion have made yet more barbarous, profoundly incapable of any divine emotion...offensive to every well-conditioned soul through the whole range from pretence to pettiness, hollow and tune-

less, like the shards of a discarded pot...It is a hard saying, and yet I speak it because it is the truth: I can think of no people more at odds with themselves than the Germans. You see artists, but no men, thinkers, but no men, priests, but no men, masters and servants, but no men, minors and adults, but no men – is this not like a battlefield on which hacked-off hands and arms and every other member are scattered about, while the life-blood flows from them to vanish in the sand?¹²

Nietzsche read this in school and began to feel the same. Later in his life, now an author himself, if there was any subject that adduced his hatred as much as Christianity, it was contemporary German-ness. Hölderlin's *Hyperion* is extremely tame in its indictment compared to Nietzsche. For Nietzsche, it is Christianity that has ruined Germany. As he builds up to a furious crescendo in *The Antichrist*, many years later, Nietzsche pounds away:

The Germans have robbed Europe of the last great cultural harvest Europe had to bring home – the harvest of Renaissance...Oh these Germans, what they have already cost us!¹³

The Renaissance is not the same as Greece, to be sure, and is doubtless closer to Rome, but it could have turned Germans in the right direction. What attraction does Greece hold for Nietzsche? Prosaically speaking, it is the ideal of free, sensuous, autonomous humanity realized in a culture. Greece is loved and interpreted from a male and an aristocratic point of view. Greek art and Greek religion, its beauty and its gods, nourish and shelter that ideal. Nietzsche soon comes to regard Christianity as their logical and historical antipodes.

But why should the Greek simply be an ideal? Can we do nothing about it today, in Nietzsche's day? Chipping away at Christianity is both futile and negative; an explosion is needed and a reconstruction. What is possible, not only for an individual such as Nietzsche, but for the culture of his day? Enter the Saviour. Name: Richard Wagner.

Wagner

The year is 1876 and 1876 might swing history just as much as the year of Christ's alleged birth or resurrection. At least, so one individual (the composer Richard Wagner, 1813-1883) probably thought to himself and a few others probably felt much the same. Not Nietzsche, however. Before 1876 he had decided that 1876 was not going to

be such a good thing, but he waited for the year to arrive before making a public move. What are we talking about? 1876 was the year of the opening of the *Festspielhaus*, Wagner's opera-house in Bayreuth. This was Wagner's big year and the big year for Wagnerians. Nietzsche, who had previously affirmed the Wagnerian enterprise, decided instead that the age of decadence, which had dawned long ago, was prolonging itself.

I am not mocking Wagner. His impact has been far too great and serious to be mocked. I am adopting his point of view. Wagner is a colossal modern phenomenon. Has anyone in the arts so succeeded in transforming fantasy into reality? Wagner dreamt of a new world, a new culture rooted in his own work. And he began to create it. Fresh thinking about music and drama; fresh writing of opera – we are in the throes of cultural regeneration. So Wagner thought, wrote and composed. The 'holy German art' is burgeoning.¹⁴ Plunging back into the past, more into medieval Germany than into classical Greece, Wagner came up with figures and stories that featured love and death, adultery and sacrifice – the whole romantic bundle. Poring over the music and the scores, more than one major composer wondered just how good this stuff was. You couldn't tell. But something immense was going on when the operas got on stage: Tchaikovsky, unsure how to estimate Wagner from a strictly musical point of view, had no doubt that something has got off the ground at Bayreuth that future generations would talk about.¹⁵ The story of the Bayreuth project rumbles on into our own day.¹⁶ Wagner lives.¹⁷

Wagner designed his project as *Gesamtkunstwerk*, the plaiting together of the arts, especially musical and dramatic, in a project to renew German cultural life. What has this to do with Nietzsche? At one stage, he was captivated by Wagner's ambition. When he first heard Wagner's music, Nietzsche was not especially drawn by it. Then it hit him, including the famous Prelude to *Tristan and Isolde* of 1865. One of Wagner's biographers observes that

...its contemporary impact, its influence on the development of music, the powerful spell it exerted on literature and the visual arts, even its effects upon human thought and behaviour, were of an order achieved by few other single works in the history of art.¹⁸

What does it portend? Let us be prosaic again: longing, yearning, *Sehnen* is the spirit's aspira-

tion. In the course of elucidating the novelty of this work, Ronald Taylor remarked that 'Wagner's *Tristan* split the musical world on the day of its first performance, and has done to ever since'.¹⁹ After conducting a performance of *Tristan and Isolde* one night, a famous conductor turned to his companion, walking home with him, and said: 'That is just not music any more'.²⁰ The companion was none other than Thomas Mann, a man who pondered at length both the Wagner and the Nietzsche phenomena.

How does this illuminate Nietzsche's anti-Christianity? In musical and operatic terms, *Tristan and Isolde* is a searching Romantic exploration of the great themes of human life, those that ravage and beautify the soul, those in which religion was expert – until Wagner came along. He did not entirely displace religion, but he effectively displaced Christianity. Wagner was more or less an opponent of Christianity, at least in his earlier years. Christianity, said Wagner in *Art and Revolution*

...adjusts the ills of an honourless, useless and sorrowful existence of mankind on earth, by the miraculous love of God; who had not – as the noble Greek supposed – created man for a happy and self-conscious life upon this earth, but had imprisoned him in a loathsome dungeon; so as, in reward for the self-contempt that poisoned him therein, to prepare him for a posthumous state of endless comfort and inactive ecstasy. Man was therefore bound to remain in his deepest and unmanliest degradation...this accursed life was...the world of the devil, i.e., of the senses...²¹

What Nietzsche later wrote was greatly in accord with this. By the time Nietzsche met Wagner, Wagner had moved on intellectually from his earlier writings, but Nietzsche appreciated them. He appreciated something else even more: Wagner was determined to renew the cultural life of Germany and his works were to be the instruments of renewal.

Nietzsche came under Wagner's spell as he entered upon his academic career in Basle. No period in his life was happier than the days when he visited Wagner's home, not too far away, where he lived with Cosima, daughter of Franz Liszt, whom he had relieved of her husband, the conductor Hans von Bülow. Nietzsche was a frequent visitor; he and Wagner became very close. (Wagner was born in the same year as Nietzsche's father.)

Nietzsche came to be so wholeheartedly in favour of the Wagnerian project that he appears to have seriously considered abandoning his professorship in Basle in order to devote his time to developing it. Wagner's fantasy of cultural renewal looked set for realisation when he came under the patronage of King Ludwig II of Bavaria. In 1872, the cornerstone of the *Festspielhaus* was laid in Bayreuth (Nietzsche was there) and it was opened in 1876, the year that Nietzsche broke away. In his very fine study, James Treadwell describes the building Wagner erected and its operatic logic, the place where you went not just to watch Wagner's operas but to participate in the redemption enacted on stage in word and music. It is an eucharistic experience, particularly in the case of *Parsifal*, the last opera.²²

Parsifal! It sickened Nietzsche, but the music haunted him. It sickened him because he saw that Wagner had more than gestured in the direction of the Cross, that 'worst of all trees'.²³ But all this was later. For now, in the early 1870s, Wagner's enterprise promised deliverance. So said Nietzsche, in his first major work, *The Birth of Tragedy from the Spirit of Music*.²⁴ To this we now turn.

The Birth of Tragedy

When Nietzsche produced *BT* early in 1872, he appeared to seal his fate as a Classical scholar. Those contemporaries who took notice of it were usually critical. It departed from standard ways of approaching the subject. The merits of this work are not my concern.²⁵ In this context, 'tragedy' refers particularly to the tragic drama associated with the great Greek tragedians (Aeschylus, Sophocles and Euripides) and the tragic impulses that lie behind their work and constitute them as 'tragedy'. Nietzsche proposed a scholarly revision of existing notions of the birth of Greek tragedy. He argued that the key to getting the picture right is the identification of two drives that have a physiological basis. One is a drive towards illusion, exemplified by the dream; the other drive is exemplified by the state of intoxication, which produces ecstasy. This is symbolised by the god Dionysus. Apollonian art veils a world whose reality is, in fact, tragic. The Greeks knew all about the horror of existence and treated it as tragedy. Suffering marks existence. What Greek tragedy accomplished was a union of Apollonian and Dionysiac elements. The state of intoxication is rooted in tragic awareness; that is what constitutes the Dionysian instinct. Diony-

sus embraces suffering in the mode of tragic joy, affirming it and being reconciled to the reality of suffering existence which binds together man and nature, man and woman, man and beast. Reality has pain at its heart, but you can behold reality in the transfiguring mirror of art. Tragic drama, the product of Apollonian craftsmanship, is such a mirror.

What I have given here is a broad account of one of the strands in Nietzsche's argument, which he elaborates in a specific thesis about the tragic musical chorus. The entire argument is wrapped up fairly quickly in *BT* because Nietzsche wants to move on to develop two theses.

One is about the historical demise of tragedy. A major part of the fault here lies with Socrates. Socrates enfoldes existence in the cloak of rationality. According to Socrates, the exercise of reason leads to virtue and the exercise of virtue to happiness. Thus Socrates subjects existence to rational and moral measure. Tragic life is consequently not appropriated and suffered as our lot. An idealised world, to which humans should aspire, is woven and this is now overlaid on the tapestry of that reality to which tragedy bears authentic witness. Eventually, through the European centuries, a post-tragic scientific culture set in, optimistically masking the stark reality of tragic existence.

The other thesis is about contemporary culture and this is where Wagner comes in. Although contemporary culture is the product of misguided Socratism, there is hope of rejuvenation. Nietzsche gets lyrical at this prospect. The Dionysian spirit is again awakening in and with Wagner. The German spirit is revealed as Dionysian in its depths. Wagner's aesthetic achievement exposes tragic existence in its true light.

My friends, believe as I do in Dionysiac life and in the rebirth of tragedy. The time of Socratic man is past. Put on wreaths of ivy, take up the *thyrsus* and do not be surprised if tigers and panthers lie down, purring and curling around your legs. Now you must only dare to be tragic human beings, for you will be released and redeemed. You will accompany the festive procession of Dionysos from India to Greece! Put on your armour for a hard fight, but believe in the miracles of your god! (*BT* section 20)

To put it prosaically, we might reduce Nietzsche's thesis here, as he does, to the claim that the 'Dionysiac, with the primal pleasure it perceives even in pain, is the common womb from which both

music and the tragic myth are born' (*BT* 24). If we do not want to put it prosaically, we shall summon to mind his picture of the German knight dreaming his Dionysiac dreams, now awakening and stirring as if towards resuscitation or resurrection.

Nietzsche's hopes were high. His life and hope were largely invested in the Wagnerian prospect and project at this stage of his life. What will happen if the hopes come crashing down? They did. Nietzsche came to see Wagner's world and project as maya, illusion, although he does not formulate it that way in any major published writing. There was more than one reason for the break with Wagner and personalities had a lot to do with it, as was almost bound to be the case where the colourful and domineering Wagner was concerned. But, fundamentally, Nietzsche came to believe that Wagner's work was a flight from life, a denial of life, a grubbing around in the search for some kind of redemption. That means making the Christian mistake all over again. The music itself testifies to this: it is a decadent 'sheer persuasion of the nerves'.²⁶ It is music made sick. In *Nietzsche contra Wagner*, Nietzsche looks back on his Wagnerian period:

I interpreted Wagner's music as an expression of a Dionysian power of the soul; I believed I heard in it the earthquake with which a primordial force of life, damned up from time immemorial, finally vents itself, indifferent to the possibility that everything that calls itself culture today might start tottering.²⁷

He had misunderstood.

And so he turned away from Wagner. He took a more hard-headed line and plunged back into the chilling waters of eighteenth century rationalism and scientism, particularly into their more anti-Christian currents. He began to attack Christianity (and Wagner) bitterly. Christianity is not only intellectual nonsense. Spiritually, it makes you vomit. It teaches you to regard yourself as a worm that needs a sick Jehovah to redeem you, leaving you as a submissive wimp grovelling in tear-stained gratitude for deliverance from your miserable little sins.²⁸ And what is sin? Well, when you think of it, what Christians call sin are the sheer impulses of life. When life just flows along in its own course, in its sexual nature, in its aggressions and in sheer natural expression of the will-to-power, what does Christianity do? It condemns it. Accordingly, Nietzsche condemns Christianity:

Wherever there are walls I shall inscribe this

eternal accusation against Christianity upon them – I can write in letters which make even the blind see... I call Christianity the *one* great curse, the *one* great intrinsic depravity, the one great instinct for revenge for which no expedient is sufficiently poisonous, secret, subterranean, *petty* – I call it the one immortal blemish of mankind.²⁹

In *BT*, Dionysus is opposed to Apollo. At the end of his life, Dionysus is opposed to the Crucified. Dionysus is the principle of Anti-christ. Dionysus is Nietzsche.

In the streets of Turin, on the morning of January 3, in the Piazza Carlo Alberto, Nietzsche witnessed a horse being beaten by its driver. It broke him. Sobbing, he collapsed, arms around the neck of the horse – Nietzsche, the man who despised the virtue of compassion (*Mitleid*) and denied it positive moral status. It was an amazing real-life imitation of a scene from Dostoevsky's *Crime and Punishment*, which Nietzsche knew (he greatly admired Dostoevsky), where a dream is recorded in which a little boy does much the same with a horse thrashed to death in the public place.³⁰ Nietzsche never recovered sane consciousness. But he still wrote the occasional letter. And sometimes he signed himself: 'the Crucified'.

Conclusion

Is all this simply of historical interest? It is certainly of some enduring psychological interest. For Nietzsche, Wagner, the Greeks and the tragic view of life had replaced the Christianity of his childhood. He had, as it were, exchanged his loves. When a second love is disappointed, it can heighten revulsion towards the first love, that for which it was the substitute. You are certainly not going to go back; you cannot go home again. Nietzsche's view of Christianity in *BT* is not entirely straightforward. Surveying his own work at what turned out to be the end of his days, he referred to the 'profound hostile silence' towards Christianity everywhere evident in that work, although he does say other things too and his retrospective interpretation of *BT* may be called into question.³¹ Certainly he has positive things to say in *BT* about Luther's chorale and its relation to the German Reformation, and we might speculate that nothing said in this work would have disabled Nietzsche from ending up where Wagner ended up, with some sort of positive appreciation of Christian symbols. But

this is to multiply speculation uselessly; the nature of Wagner's own development is, in any case, a matter of controversy.

However, our account should be more than historically and psychologically instructive. Nietzsche glosses his own position, that of his culture and, to a large extent, that of ours, in a telling sentence in *The Gay Science*. 'It is no longer our reasons that are decisive against Christianity; it is our taste'.³² For Nietzsche, Christianity was distasteful and not just mistaken. It is the enemy of life and of the senses. His reaction to Christianity was in part generated and in part heightened when he found a practical alternative to it. When that alternative fails, it is spiritually devastating. You have glimpsed greatness, that is, the possibility of a cultural renewal based on the uninhibited and, in a way, sanctified elevation of the senses. We are our senses. We are body. We are the biological life and constellation of bodily drives that we manifest. That is selfhood. So Nietzsche believed. Christianity destroys it by denying it. It is twice hateful, for it is philosophically bad and culturally corrupting.

The elements that I have picked out here motor a great deal of Western opposition to Christianity today. Christianity is more than an intellectual failure; it is the profoundest existential assault. Think of how it spoils a good night out. You turn up to watch a piece of Wagnerian or non-Wagnerian opera in a state of theatrical excitement. You watch and judge the aesthetic wonder of the production, sucked into its music and drama, exiting afterwards with your companion for a good meal and discussion of redemption, love and death, with some good sex to follow. What can beat that? But Christianity frowns upon it. So who on earth wants Christianity after that? To put it less crudely and with rather more profound dignity: from a psychological point of view, how can you regress from the free, rational, autonomous, beautiful, aristocratic, male Greek back toward God and Christianity? I have indicated that behind Nietzsche's anti-Christianity lies his engagement with Wagner, tragedy and the Greeks and it should not be forgotten if we are to take the proper measure of his opposition to it. Does it not sound quite contemporaneous, in the case of the cultured?

Yet Christianity is a funny business, is it not? According to Christianity, sensual enjoyment at its highest is only possible because God has set up a world in which you can get that enjoyment; indeed, he did not only set up the world, he pronounced it good. Nietzsche regarded Christianity

as a scheme of sin and redemption, as did Schopenhauer and Wagner, generally speaking. But Christianity speaks of creation before it speaks of sin. And if it teaches you not to spend your life at a Wagnerian opera, one reason is because you have a neighbour down your street or in the next country who is barely going to make it and perhaps will not make it until tomorrow. If it exhorts you to beware of exaggerating reason and make space for faith, it is on account of an empirical foundation to its testimony – a story about some crude and hysterical females babbling about bodies not being in the tomb where dead bodies really ought to stay, once they are safely dead. Christian arithmetic puts together an affirmation of the created order plus an affirmation of the suffering neighbour plus an affirmation of a vacant tomb into the proposition that it might be good to get your soul right with God. The eyes that we train on ancient Greece and the ears that we train to appreciate the strings in the prelude of *Tristan and Isolde* are lodged in a body and bodily existence created by God, and that body and bodily existence must take on board that whole set of affirmations.

Of course, I have omitted something central in Christianity. So I leave virtually the last word to Jorge Luis Borges (1899-1986). His haunting story, 'The Gospel according to Mark', includes this line: 'It also occurred to him that throughout history, humankind has told two stories: the story of a lost ship sailing the Mediterranean seas in quest of a beloved isle, and the story of a god who allows himself to be crucified on Golgotha.'³³ A glance at what lay behind Nietzsche's anti-Christianity renews our sense of how these stories have collided more than colluded in the formation of modern European culture.

Professor Stephen Williams (PhD, Yale) teaches at Union Theological College and the Institute of Theology, Queen's University, Belfast.

Notes

- 1 There are several biographies of Nietzsche. Reginald J. Hollingdale, *Nietzsche: the Man and His Philosophy* (Cambridge: Cambridge University Press, 1999) is good.
- 2 Greater detail in Stephen N. Williams, *The Shadow of the Antichrist: Nietzsche's Critique of Christianity* (Grand Rapids: Baker, 2006).
- 3 G.W.F. Hegel, 'On Classical Studies' in his *Early Theological Writings* (Chicago: University of Chicago Press, 1948) 325-336.

- 4 E.M. Butler, *The Tyranny of Greece over Germany: a Study of the Influence Exercised by Greek Art and Poetry over the Great German Writers of the Eighteenth, Nineteenth and Twentieth Centuries* (Cambridge: Cambridge University Press, 1935).
- 5 Dietrich Bonhoeffer comments on the significance of this in *Ethics* (Minneapolis: Fortress, 2005) 105-108.
- 6 This is from E.B. Lytton's translated edition of F. von Schiller, *Poems and Ballads* (Edinburgh and London: Blackwood, 1852).
- 7 Selene was the goddess of the moon.
- 8 *Selected Letters of Friedrich Nietzsche* (Chicago and London: University of Chicago Press, 1969), October 9, 1861.
- 9 Although I have quoted here from Walter Kaufmann's edition of Friedrich Nietzsche, *The Will to Power* (New York: Vintage, 1968) section 419, note the 'Introduction' to Rudiger Bittner's edition of Nietzsche's *Writings from the Late Notebooks* (Cambridge: Cambridge University Press, 2003) for the use of this material.
- 10 F. Hölderlin, *Hyperion and Selected Poems*, ed. E.L. Santner (New York: Continuum, 1994).
- 11 See Joachim Köhler, *Nietzsche's Secret: the interior life of Friedrich Nietzsche* (New Haven and London: Yale University Press, 2002). In connection with Greece, one question that arises here is about Nietzsche's attraction toward the culture of the beautiful naked male.
- 12 *Hyperion*, 128.
- 13 Nietzsche, *The Antichrist in The Twilight of the Idols and The Antichrist* (New York and London: Penguin, 1990) section 61.
- 14 This phrase appears, for instance, in what I understand is the first German comic opera, *Die Meistersinger von Nürnberg*.
- 15 'One thing is certain, that something has happened at Bayreuth...which our children and great-grandchildren will remember': quoted in B. Millington, ed., *The Wagner Compendium: A Guide to Wagner's Life and Music* (London: Thames & Hudson, 1992) 381.
- 16 See Nike Wagner – Richard's great-granddaughter – *The Wagners: the Dramas of a Musical Dynasty* (London: Phoenix, 2001).
- 17 Whether readers of the *European Journal of Theology* will live to attend the annual Bayreuth Festival, unless they have tickets, is another matter. Book now, and you may have to wait as much as ten years to attend.
- 18 Derek Watson, *Richard Wagner: a Biography* (London: Dent, 1979) 235.
- 19 Ronald Taylor, *Richard Wagner: His Life, Art and Thought* (London: Elek, 1979) 173.
- 20 Taylor, *Richard Wagner*, 140.
- 21 Wagner, 'Art and Revolution': see Williams, *The Shadow of the Antichrist*, 54-55.

- 22 James Treadwell, *Interpreting Wagner* (New Haven/London: Yale University Press, 2003). You are meant to have such an experience only in Bayreuth; when the New York Metropolitan hosted a performance in 1903, many European Wagnerians were outraged: Treadwell, *Interpreting Wagner*, 234.
- 23 Nietzsche, 'Of Old And New Law Tables', section 12 in *Thus Spoke Zarathustra* (London: Penguin, 1969).
- 24 Nietzsche, *The Birth of Tragedy And Other Writings* (Cambridge: Cambridge University Press, 1999). From now on this is abbreviated as BT.
- 25 Nor do I have the competence to make an assessment. M. Silk and J.P. Stern leave hardly any stone unturned in their detailed study *Nietzsche on Tragedy* (Cambridge: Cambridge University Press, 1981).
- 26 Nietzsche, *The Case of Wagner in The Birth of Tragedy and The Case of Wagner* (New York: Random House, 1996) section 7.
- 27 'We Antipodes' in *Nietzsche Contra Wagner* in W. Kaufmann ed., *The Portable Nietzsche* (New York: Viking, 1954).
- 28 This line is first opened out by Nietzsche in *Human, All Too Human: a Book for Free Spirits* (Cambridge: Cambridge University Press, 1996), e.g., section 114.
- 29 *The Antichrist*, section 62.
- 30 I follow here a standard biographical account (although the connection with Dostoevsky is usually not made), but perhaps one can not be confident about it: see Curtis Cate, *Friedrich Nietzsche* (London: Hutchinson, 2002) chapter 38.
- 31 Nietzsche, 'The Birth of Tragedy' section 1 in *Ecce Homo* (London: Penguin, 1979). See too the 1886 'Attempt at Self-Criticism' in BT.
- 32 *The Gay Science* (Cambridge: Cambridge University Press, 2002) section 132.
- 33 J.L. Borges, *Collected Fictions* (New York and London: Penguin, 1998) 400.

The Authenticity of 2 Peter: Problems and Possible Solutions

P. H. R. van Houwelingen

RÉSUMÉ

Les spécialistes non évangéliques considèrent aujourd'hui la seconde épître de Pierre comme pseudonyme. Cet article considère les sept points problématiques que l'on allègue à l'appui de cette opinion et tente de montrer qu'ils ne sont pas décisifs. 1) Les destinataires sont les mêmes que ceux de la première épître de Pierre : il s'agit de chrétiens d'Asie Mineure. 2) La lettre se présente comme un testament spirituel de l'apôtre. 3) L'auteur indique comme son nom personnel *symeôn*. 4) En 2 Pierre, les lettres de Paul sont assimilées aux Écritures,

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SUMMARY

In contemporary scholarship, 2 Peter is considered a pseudonymous epistle. However, by evaluating the seven main problematic points that are usually put forward, this article aims to show that none of them is insurmountable. (1) The addressees are the same as in 1 Peter, namely Christians in Asia Minor. (2) The document wants to be read as a spiritual testament of Peter. (3) The writer uses the personal name *Συμεών* as his signature. (4) Paul's letters are compared in 2 Peter with 'the other Scriptures'

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ZUSAMMENFASSUNG

Die gegenwärtige Lehrmeinung hält den zweiten Petrusbrief für ein Pseudonym. Dieser Artikel bewertet die sieben hauptsächlichen, strittigen Punkte, die für gewöhnlich angeführt werden, und will dadurch beweisen, dass keiner von ihnen unüberwindlich ist. (1) Die Adressaten sind dieselben wie im ersten Petrusbrief, nämlich die Christen in Kleinasien. (2) Das Dokument will als geistliches Vermächtnis von Petrus gelesen werden. (3) Der Schreiber benutzt den Eigennamen *Συμεών* als Unterschrift. (4) Die Briefe von Paulus werden im zweiten Petrusbrief mit „den anderen Schriften“ ver-

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comme Paul le ferait lui-même. 5) 2 Pierre et Jude tirent leur origine d'une tradition orale de prédication apostolique. 6) Le style digne de l'épître correspond au caractère d'un testament, tandis que les différences stylistiques par rapport à 1 Pierre peuvent s'expliquer par la différence de situation dans laquelle chacune de ces lettres a vu le jour. 7) Les moqueurs ne doutaient pas spécifiquement d'un retour de Christ imminent, mais plus largement de l'intervention divine dans l'histoire humaine. L'auteur conclut que l'épître est une authentique lettre de l'apôtre Pierre.

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like Paul himself would do. (5) Both 2 Peter and Jude originate from an oral tradition of apostolic preaching. (6) The dignified style of 2 Peter corresponds with the testamentary character, while the stylistic difference with 1 Peter can be explained by the different situations in which these letters originated. (7) The scoffers were not specifically questioning the immediate Second Coming of Christ but more broadly the intervention of God in the history of mankind. In conclusion: 2 Peter is an authentic letter of which the apostle Peter is the author.

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glichen, wie Paulus selbst das getan haben würde. (5) Sowohl der zweite Petrusbrief als auch der Judasbrief entstammen einer mündlichen Tradition apostolischer Verkündigung. (6) Der distinktierte Stil von 2. Petrus entspricht seinem Charakter als geistliches Vermächtnis, wobei die stilistischen Unterschiede zu 1. Petrus durch die unterschiedlichen Situationen zu erklären sind, in denen diese Briefe entstanden. (7) Die Spötter stellten nicht speziell die Parousie des Christus in Frage, sondern eher allgemein das Eingreifen Gottes in die Geschichte der Menschheit. Fazit: Der zweite Petrusbrief ist ein authentisches Schreiben, dessen Autor der Apostel Petrus selbst ist.

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The authenticity of 2 Peter is widely disputed. In fact, the vast majority of contemporary scholars are convinced that this epistle cannot have been written by the apostle Peter himself. 2 Peter is regarded as a document in which people wanted to formulate and to preserve certain authoritative traditions in the Christian church under the pseudonym of 'Peter.' Differences of opinion remain only about the question of how far these traditions actually go back to the apostle Peter himself.

When, in a sermon about the fall of Jericho, the Alexandrian church father Origen compared the city walls to human reasoning, he let the apostles blow the trumpets. Among them, Origen says, 'Peter also blew the two trumpets of his epistles.' From this statement I borrowed the title for my dissertation, written in Dutch: *De tweede trompet* [The Second Trumpet], published in 1988.¹ In my dissertation, I seek to answer these questions: Is the sound of the second trumpet different from the first? Is the second trumpet a period instrument? In regard to the authorship of 2 Peter, I offered an integrated discussion of the general problems pertaining to the letter's authenticity along with an exegesis of the full text. Two decades later this article presents a condensed and updated English version of the main results of my research.²

Various handbooks and commentaries provide an overview of the debate concerning the authenticity of 2 Peter.³ The new Dutch Bible translation of 2004 [*De Nieuwe Bijbelvertaling*] contains a popularized version of the debate. The translation presents itself as a standard Bible for all Dutch-speaking people and is widely distributed. The introductions to the various Bible books can be taken as expressing today's consensus among biblical scholars. The introduction to 2 Peter lists seven problematic points regarding its authorship. Following these seven points, I would like to consider the problems 2 Peter poses and the possible solutions we can find.

1. Second Peter lacks the marks of a personal letter. The addressees, for instance, are not specifically mentioned.

2 Peter does not at any point identify the addressees. One could take this as an indicator of fiction. Nevertheless, the letter does start with personal greetings and a blessing for its readers: 'To those who through the righteousness of our God and Saviour Jesus Christ have received a faith as precious as ours: Grace and peace may be yours in

abundance through the knowledge of God and of Jesus our Lord' (2 Pet 1:1b-2).

Are these opening words part of the usual *captatio benevolentiae*?⁴ That does not seem to be the case. The author seems rather to identify himself with the apostles.⁵ Their authority gets pre-eminence. The first personal pronoun plural 'we' is an apostolic plural. The Greek word ἰσοτιμος is a New Testament *hapax*. It wants to express: 'of equal significance or value' according to Louw/Nida.⁶ Therefore, by no means would Peter's faith be more valuable than that of his readers. They are all privileged by having received the same precious faith due to the righteousness of our God and Saviour Jesus Christ. Peter gives all believers the same status. In regard to this equality in the Kingdom, the readers are subsequently addressed as brothers and sisters (1:10: ἀδελφοί).

In 3:1 a reference is made to a previous letter addressed to the same people: 'Dear friends, this is now my second letter to you. I have written both of them as reminders to stimulate you to wholesome thinking.' Following the majority of exegetes, this is to be understood as a reference to the first letter of Peter.⁷ Though it must be admitted that the subject of remembrance is dealt with explicitly in 2 Peter only, yet it is also true that 1 Peter is so steeped in the teachings of apostles and prophets that in each chapter such teaching actually forms the basis for the call to be sound in doctrine and life.⁸ This observation also shows us that the addressees are actually identified indirectly. Via the heading of 1 Peter, we are directed to a bond of churches in Asia Minor.

2 Peter 1:16-18 shows that the readers in Asia Minor were familiar with the apostolic preaching of Peter and his fellow apostles. The speaker in this passage witnessed Jesus' transfiguration on the mountain. With a few catchwords, he can remind his readers of the fundamentals of the faith they have in common. He says: 'We were eyewitnesses of his majesty.' This passage is no literary construction, for we have sufficient evidence to consider this brief eyewitness report as authentic.⁹ The proclamation of 'the power and coming of our Lord Jesus Christ' is a trustworthy witness. Somehow this apostolic preaching of Peter and his fellow apostles had reached the believers in Asia Minor, either by means of a visit of Peter himself or through Silas, whose visit was announced in 1 Peter 5:12 (see point 6).

2. The letter belongs to the genre of 'testament'. In Jewish and Christian circles this genre was popular during the Greek-Roman era.

As parallel fictional testaments from Jewish circles, one usually cites: *The Testaments of the Twelve Patriarchs*, *The Testament of Moses*, *The Testament of Job* as well as parts of other writings, such as *1 Enoch*, *Tobit*, *2 Baruch*, *Jubilees*. They often include the announcement of impending death, the prediction of coming events and an exhortation to a right walk of life. It is very rare, though, that such a fictional testament is put in the form of a letter. However, we can refer to canonical examples such as Deuteronomy 32 being the spiritual testament of Moses and Acts 20 being the farewell sermon of Paul to the elders of Ephesus, the city where he had worked the most.

The question of genre is related to the question of authenticity, but in itself the genre of testament does not make a text fictional. Ellis rightly remarks that the reasoning usually followed is an invalid syllogism such as this: 'Some Jewish letter-form testaments are fictional; II Peter is a Jewish letter-form testament; *ergo*, II Peter is fictional.' It is fallacious, he adds, to draw conclusions about a particular letter from general or typical characteristics of a genre with which it may have some affinity.¹⁰ After all, the overarching genre category to which 2 Peter belongs is the letter (3:1: ἐπιστολή), but this particular text was written in the form of a farewell letter.

Especially in 1:12-15, Peter is focussing on his 'departure' (ἔξοδος) from life. The tent pegs of his earthly life will soon be pulled, as Jesus had already made clear to him (cf. John 21:18-19 where in a concealed way Peter was made ready for martyrdom). He writes: For that reason, I will make every effort to see that after my 'departure' you will always be able to remember the apostolic witness. So, the second letter of Peter indeed carries a testamentary character. It obviously wants to be read as the apostle's spiritual testament.¹¹

3. Peter is said to be the writer of 2 Peter; yet many interpreters believe that he is not the author.

There is a great contrast between the claim in the text regarding its author on the one hand and the prevailing opinion about that claim on the other hand. No one has expressed himself more bluntly

about this contrast than Kümmel. In his classic *Introduction* he says: The letter clearly claims to have been written by the apostle Peter, yet 'Peter cannot have written this epistle'.¹² This view is widely held today. Most scholars believe that in 2 Peter we have to do with the literary form of pseudepigraphy.¹³ According to them, an unknown author wrote the letter under a pseudonym, the name of the apostle Peter. However, the question why that happened does not receive a unanimous answer. Let me give three examples of different answers, those of Meade, Riedl and Smith.

Meade points to a continuation of the normative tradition. In a new era that tradition met new challenges. A new time required the actualization of the thoughts and convictions of leading persons from the past (*Vergegenwärtigung*). 'Attribution in the pseudonymous Pauline and Petrine epistles must be regarded primarily as an assertion of authoritative tradition, not of literary origin.'¹⁴ However, from sources available to us, one cannot prove that readers perceived the fiction of such writings or that they accepted that a contemporary author in fact wrote such writings.¹⁵

Riedl agrees with Meade in connecting pseudepigraphy with the term of 'anamnesis'. As in the Jewish tradition one existentially felt connected with the forefathers by remembrance, so an unknown author assumed the role of the apostle Peter by remembrance. He imagined that with the authority of Peter he could contradict rising heresy in the Christian church. However, even Riedl himself indicates that there is an essential difference between this kind of anamnesis and 2 Peter: never before was such remembrance imagined under the disguise of another person.¹⁶

Smith takes a different approach. He believes that 2 Peter has been written in response to a Petrine controversy in early Christianity. According to Smith, the adoption of the Peter-pseudonym by the actual author was a result of the opponents' attitude towards the apostle. Hence the ascription of the letter to Peter formed a part of the author's polemic against his adversaries. Because the author shared some of their Gnostic ideas, 2 Peter is not quite the orthodox document that it is often believed to be.¹⁷ However, this rather bold assumption of Smith requires a very late dating of 2 Peter, in the second half of the second century.

More and more the question is asked whether pseudepigraphy is in conflict with canonicity.¹⁸ On the basis of a series of declarations from church authorities, Baum shows that pseudepigraphy was

not tolerated in early Christianity where that kind of writing was perceived as a form of deception. Such writings were rejected out of hand as falsifications, even if the content was orthodox.¹⁹ As a matter of fact, copies of falsified apostolic letters hardly exist.²⁰ Wilder shows that in the ancient world, the concept of literary property regarded it to be illegitimate to fictitiously ascribe literary works to a person other than their actual author. Furthermore, in the early Christian church, orthodox theologians would not knowingly have accepted such works into the canon. Wilder thinks that if the author had the aim to mislead, he succeeded in doing so.²¹ However, in that case it would have been consistent to remove 2 Peter from the New Testament canon just as it had happened to other pseudepigrapha.²²

Therefore, the very fact that 2 Peter was eventually accepted as a canonical book presumes that the early Christians were sure that the apostle Peter wrote it.²³ And one obvious reason why they took so long to accept this letter can be found in the abundance of pseudo-Petrine literature circulating at that time: the *Gospel of Peter*, the *Preaching of Peter*, the *Acts of Peter*, the *Apocalypse of Peter*, the *Letter of Peter to Philip*.

I am of the opinion that the 'signature' in the heading of 2 Peter, Συμεών Πέτρος, bears the stamp of genuineness. Some manuscripts, particularly the old Papyrus 72 and Codex Vaticanus, have changed Συμεών into Σίμων, the common personal name. But the more difficult and therefore probably correct reading must be the Greek transcription of the Hebrew name. So far, falsification of this signature has appeared impossible for two main reasons. First, it is not a copy or variation of the signature above 1 Peter (which would require Πέτρος or Συμεών Πέτρος). Second, the form Συμεών is not an archaism, because the famous Bar Kochba and two of his officers also carried that name.²⁴ On the other hand, verification of the signature is not impossible since the apostles and the Jerusalem elders presumably used to call each other by their original names (see Acts 15:14: Συμεών from the mouth of James!). The form Συμεών is also an indication that a Palestinian is speaking. Another person could not have allowed himself such freedom in spelling this name; only the author himself could, and perhaps his trusted secretary.²⁵ In his spiritual testament, the apostle Peter could have spelled his own personal name this way.

4. In 3:15-16 reference is made to a collection of Paul's letters, which indicates that at that time those letters carried some authority in the church.

The idea that already in the time of the apostles the epistles of Paul would have been collected and placed on the same level as the other books of Scripture is usually considered anachronistic. This assumption would betray the pseudonymous author. In opposition to this thinking it can be pointed out that the writer of 2 Peter does not hold an elaborate concept of inspiration. He merely refers his readers to the wisdom given to Paul. Moreover, the author also admits that the contents of Paul's epistles can actually give rise to a wrong interpretation.²⁶

In 3:16 the letters of Paul are compared with 'the other Scriptures'. Some scholars think that here we are not concerned with writings that have ecclesiastical authority. At that time the word γραφή would not have been a technical term since the expression also could be used in quotations from apocryphal books and unknown sources. According to this line of thought, the term γραφή only points to a compilation of religious writings.²⁷ However, in 2 Peter the plural αἱ γραφαί is used, the technical term for the collection of Israel's Holy Scriptures. The wisdom of Paul is comparable with that of the prophets who through the Holy Spirit 'were carried along' (1:20-21). Therefore Paul's letters are on a level with the authoritative books of the Tanakh. These apostolic letters apparently carried so much authority in the church that certain people took pains to twist their meaning.

This argument does not mean to say that Peter and his readers had a complete edition of Paul's collected works at their disposal. The text limits its focus to what Paul wrote to the readers of 2 Peter (ἔγραψεν ὑμῖν), who lived in Asia Minor. As far as his aim with his reference to Paul is concerned, Peter probably did not link Paul's writings to just the last words of 3:15a about God's patience but to all of what Peter wrote in 3:14-15a. That passage deals with a holy life in view of the expectation of God's kingdom. These considerations make us think especially of Paul's letter to the Galatians. It is also possible to think of the letters to the Ephesians and Colossians – the latter is indeed difficult to interpret.²⁸ Nonetheless, all of Paul's letters have an eschatological aspect. Giving due respect to Paul, Peter can refer to his brother, reinforcing his wisdom.

During the process of collecting Paul's letters, especially two internal factors would have played a role. Firstly, the apostolic writings were not private property. Submitting oneself to the ambassadors of Christ generally implied acceptance of the prevailing authority of their letters (2 Cor 13:3). Secondly, the apostolic letters were not written just for certain occasions. Believers immediately observed and acknowledged the divine wisdom of Paul's words (1 Thess 2:13). At an early stage, they likely would already have kept, collected and bundled his epistles. That process would have started with the individual congregations. In some cases, the apostle even gave instructions on how they had to (publicly) read his letter in the congregation and to share it with other congregations (Col 4:16; 1 Thess 5:27). Ellis infers, 'The reference to "all Paul's letters" as "Scripture" in II Peter 3:16 is no sign of a post-apostolic date since Paul himself regards them as the "commandment of the Lord" and as on par with canonical Scripture, i.e. the Old Testament.'²⁹

5. The affinity between 2 Peter and Jude is so close, that many often assume the writer of 2 Peter knew and used the letter of Jude.

In his report on the CBL (= Colloquium Biblicum Lovaniense) 2003 Conference Seminar, Thurén gives the impression that the classic problem of the relation between 2 Peter and Jude is almost solved. These specialists on the Catholic Epistles more or less unequivocally assessed Jude as the prior document. Though some members of the seminar group wanted to leave the door open to the hypothesis of a common source, they did not do so with much enthusiasm.³⁰ Because of the modern consensus about the priority of Jude, some commentaries deal with Jude before 2 Peter, deviating from the canonical order.³¹

Kahmann enumerates the most salient arguments in favour of the priority of Jude. First of all he observes that the resemblances form a close unity in Jude while in 2 Peter they are scattered over three chapters. In the second place Jude does not speak about Christ's return while Peter does. This difference points to a later stage in the development of early Christianity. In the third place, 2 Peter 2 lists the examples from history in chronological order but it does not have the examples from the apocryphal books.³²

A closer look at this reasoning proves it to be

faulty. If one, for instance, tries to reverse the order, this can be done in the following manner. In the first place, Jude may have compiled the scattered material from 2 Peter, making it into a compact unity. In the second place, Jude may have ignored the eschatological elements from 2 Peter, since at a later time the delay of Christ's return was felt less as a problem than was the case at the beginning of early Christianity. In the third place, Jude can have added all sorts of examples from the Jewish tradition to what Peter had written, since that would have been appealing to Jude's particular addressees.³³ Therefore the priority of 2 Peter also finds supporters.³⁴

A clear link between 2 Peter and Jude is the apostolic warning against the coming of 'scoffers' (2 Pet 3:2-4; Jude 17-18; the Greek word ἐμπαῖκται only occurs in these two places in the New Testament). When Jude reminds his readers of the words of the apostles (a circle of leaders within which he apparently does not include himself), he merely gives a literal quote in the wording of the second letter of the apostle Peter. 'In the last times there will be scoffers who will follow their ungodly desires' (Jude 18). Besides, he adds his own explanation to this quote. While the apostles had warned against people who would follow their *own* desires, Jude's judgment is that those desires are *ungodly* desires. Ungodliness evidently is an important theme in the letter of Jude.³⁵ Jude's epistle, then, might be the earliest witness for the authenticity of 2 Peter.

All the same, it remains remarkable that there is no literal resemblance whatsoever between 2 Peter and Jude except on the point of that apostolic warning. Both have chosen several examples from history. Similar examples are developed independently and the accents are placed on different matters. Consequently, Jude can neither be a copy nor a summary of 2 Peter. Therefore, the most satisfactory explanation is that both letters have a common source and at the same time it can be stated that Jude gives a quote from 2 Peter.

The possibility that this source would have been a prophetic treatise or an apostolic polemic against heretics is highly unlikely since no such material has been preserved.³⁶ It is more acceptable to think of an oral source, as Reicke has demonstrated.³⁷ 2 Peter and Jude both originate from a common tradition of the apostolic proclamation with fixed elements. Those fixed elements functioned as reminders and warnings, with a series of examples from history at hand for illustration.³⁸

6. The book is written in a polished style, using many words not found elsewhere in the New Testament.

When reading 2 Peter in Greek, one will soon encounter its complexity. Unusual style, syntax and vocabulary are used.³⁹ Kraus, for instance, counted 56 *hapaxes* in this letter. Half of them do not occur in the Septuagint either. Half of the remainder of these words are unknown in Jewish literature. Three words are not found in any other Greek text at all.⁴⁰ Because of the method of stylistic refinement, 2 Peter has been classified as an example of Asian rhetoric (in contrast to Attic rhetoric). This style has also been characterized as grand Asian. It is a style that is comparable to the literature of the Baroque period in Europe. Indeed, it would have been possible to write in this style anywhere, even in Rome, by imitating writers like Demosthenes and Cicero.⁴¹

So, the style of 2 Peter does not need to be labelled as bombastic. It does not need to be denigrated at all. Writing in a refined and dignified way, the author consciously shows that he is making his spiritual testament. He writes in this distinguished style with the aim of stimulating his readers to strive for growth in doing good, so that they will be ready for the new heavens and the new earth to come (3:13-14).

2 Peter's stylistic discrepancy with 1 Peter is usually taken as an insurmountable objection against the authenticity of 2 Peter. However, Kenny clearly shows how difficult it is to determine a difference in style with absolute standards.⁴² Furthermore, the question can be asked, Are the differences really so significant as to exclude common authorship?

A popular solution used to be the secretary hypothesis, according to which Silas or Silvanus influenced the style of 1 Peter. Peter mentions his name at the end of the letter: 'With the help of Silas, whom I regard as a faithful brother, I have written to you briefly' (1 Pet 5:12). However, Richards has convincingly demonstrated that this solution is not tenable. The Greek expression 'by means of Silas I have written' (διὰ Σιλουανοῦ ... ἔγραψα) means that Silas was the carrier of this circular letter to the regions mentioned in the heading.⁴³ He had done the same with the letter from the Jerusalem council: Silas delivered this circular letter and explained its contents with regard to the concrete situation of the congregations (Acts 15:22-35). He may have done the same with Peter's epistle. It is striking that Peter stresses the trustworthiness of Silas, not

in regard to Peter himself but in regard to his readers: 'for you the trustworthy brother', as the beginning of verse 12 should be translated (ὁμῖν τοῦ πιστοῦ ἀδελφοῦ).

Let me suggest a better way of explaining the differences in style between 1 and 2 Peter. They can be linked to a difference in time and place between 1 and 2 Peter. In my opinion, the first epistle was not written from Rome. Hunzinger has convincingly demonstrated that Rome was not characterized as 'Babylon' (1 Pet 5:13) before the destruction of the temple in Jerusalem. True, Hunzinger concluded that Peter could not be the author of 1 Peter,⁴⁴ yet it is rather the other way round: 1 Peter was not written from Rome. Three arguments will make this clear:

1. Unlike the apocalyptic Book of Revelation, 1 Peter does not work with veiled allusions to the destructive power of the Roman Empire. On the contrary, the magistrates deserve all respect from Christians (1 Pet 2:11-17).
2. At the end of his epistle, the writer mentions a place of origin in an inconspicuous way, sending greetings from where he lives (just like Paul does in 1 Cor 16:19: 'The churches in Asia send you greetings'). Why would he have chosen a cipher right at that moment?
3. The use of the name Babylon has the side effect of evoking associations with the Babylonian exile of Israel. The readers of 1 Peter would relate to the exile motif, since they were addressed in the opening of the letter as elect exiles in the Diaspora.

I suggest that the apostle Peter wrote his first letter from the geographical Babylon, in Mesopotamia, the territory around the old city on the Euphrates, where the Jews formed a politically and numerically important group. Peter can have spent some time in Babylon as an exile.⁴⁵ At the end of his life, perhaps ten years after his first letter, he wrote his second letter from within the Hellenistic culture of Rome.⁴⁶ There, Peter would have had the opportunity to improve his Greek, as Flavius Josephus did. Both men were already Greek speakers (as their second language), but they probably had not read any classical Greek authors before moving to Rome.⁴⁷ Josephus tells us that after having gained knowledge of Greek grammar, he laboured strenuously to get a good command of Greek prose and poetry. His own Jewish people, he adds, did not favour those persons who refined their style with smoothness of diction.⁴⁸ This information reminds us of the refined and elegant style of 2 Peter. It

is well possible that Peter, just like Josephus, had made such a way of writing his own while he stayed in Rome.

7. In chapter 3 the author reminds his readers of the gravity of Jesus' promise that he will soon come. He wants to remove any doubt they might have about his coming.

Fornberg describes the hypothetical situation of 2 Peter 3 as follows:

The adversaries lived in the church. The belief in a more or less imminent Second Coming was part of the Christian tradition. In a world that was to a great extent characterized by a deterministic view of the universe, it was often difficult to persevere in expectation of the Parousia. The death of the first generation of Christians was for many a reason to re-interpret, or possibly reject, Christian eschatology.⁴⁹

Most commentators hold this view. They usually understand the question posed by scoffers, 'Where is this "coming" he promised?' (3:4), as an expression of disappointment concerning the Second Coming. Jesus announced that he would return soon but he had not come yet. As the scoffers grew increasingly impatient, they were taken as people who critically questioned the promise of Jesus' return. This would indicate a relatively late stage in the development of the early church.

However, it is striking that the scoffers speak biblical language, using words like promise, coming, falling asleep, creation. These words bring me to the observation that the scoffers called the old promise of the coming of YHWH into question. So, here we are concerned with the promise made by the Old Testament prophets and not with Christ's promise to come again. The only promise expressly mentioned in the context of 2 Peter 3 is the one by Isaiah about the new heavens and a new earth (verse 13, referring to Isa 65:17; 66:22). The fathers are thus the people who received the promise. In first century literature, the expression 'the fathers' refers almost without exception to the Old Testament forefathers.⁵⁰ The scoffers lived according to their own lusts, not as a result of some sort of Christian generation gap but because they assumed that God would never intervene in the history of mankind. However, such thinking contradicted God's announced judgment over sinners.

Peter wanted to warn his readers of this misconception. Just as the first world had been wiped away by the Flood, bringing God's judgment over ungodly men, so the present heavens and earth are reserved for fire. That is the 'day of judgment and destruction of ungodly men', as 2 Peter puts it (3:7). This warning is no evidence for a late date of the letter. This warning is applicable for readers of all times. However, God's final judgment does not mean the definite end of his creation work. Through his judgment, God will bring about a new world according to his old promise: 'But in keeping with his promise we look forward to a new heaven and a new earth, the home of righteousness' (3:13).

Conclusion

The result of my research as presented in my dissertation can be formulated as follows: *2 Peter is an authentic epistle of which the apostle Peter is the author.* As I have attempted to show, the objections that have been raised against the authenticity of the epistle are understandable but not insurmountable. The claim of the text itself, to be written by Συμεὼν Πέτρος (1:1), can be accepted without objection. At several points the epistle shows that the writer is an apostle. He presents himself as an eye and ear witness (1:16-19). He stands on a level with the prophets. He is in the service of Christ (3:2). He defends the Scripture against private interpretations and against twisting its words (1:20-21; 3:16). And more than once he warns against error (2:1-22; 3:3-7).

As far as its content is concerned, this Petrine epistle forms a unity. It reveals a triangular relationship between Christology (Chapter 1), ethics (Chapter 2) and eschatology (Chapter 3). The knowledge of Jesus Christ is of prime significance. Anybody who knows him wants to live as a faithful Christian in the expectation of God's promises. Thus Christology sets the tone in Peter's second epistle. Peter blows his second trumpet especially in praise to Christ's majesty!

Dr P.H.R. van Houwelingen is professor of NT at the Theological University of the Reformed Churches, Kampen, the Netherlands

Notes

- 1 P.H.R. van Houwelingen, *De tweede trompet. De authenticiteit van de tweede brief van Petrus* (Kampen:

- Kok, 1988). The supervisor of this Kampen dissertation was Jakob van Bruggen. The statement of Origen can be found in *Homiliae in Librum Jesu Nave* VII 1 (PL 12,857): 'Petrus etiam duabus Epistolarum suarum personat tubis.' Although we have only the Latin translation of the homily, both the order of the biblical writers (with Peter immediately after the four evangelists) and the typical allegorical explanation indicate that this passage originated with Origen himself. His opinion about 2 Peter can be traced back to Clement of Alexandria, if Eusebius was correct in remarking that Clement gave explanations of all canonical Scriptures including the Epistle of Jude and the remaining Catholic Epistles (*Hist. Eccl.* VI 14,1). Anyway, the canonical reception of 2 Peter has to be considered as an integral part of the collection of the seven Catholic Epistles. Thought-provoking in this respect is the canonical approach to the Catholic Epistles by Jacques Schlosser, 'Le corpus des Épîtres catholiques,' in J. Schlosser (ed.), *The Catholic Epistles and the Tradition* (Leuven: University Press/Peeters, 2004) 3-41. See also footnote 18 below.
- 2 Originally, this material was presented as a paper at the Tyndale Fellowship Conference 'Perspectives on Peter' (Cambridge, July 7-9, 2008).
 - 3 See also Michael J. Kruger, 'The Authenticity of 2 Peter,' *Journal of the Evangelical Theological Society* 42.4 (1999) 645-671; Michael J. Gilmour, 'Reflections on the Authorship of 2 Peter,' *Evangelical Quarterly* 73.4 (2001) 291-309.
 - 4 Jerome H. Neyrey, *2 Peter, Jude* (Anchor Bible; New York: Doubleday, 1993) 147.
 - 5 Eric Fuchs/Pierre Reymond, *La deuxième Épître de Saint Pierre; L'Épître de Saint Jude* (Commentaire du Nouveau Testament; Neuchâtel: Delachaux & Niestlé, 1980) 44. This interpretation has a long-standing tradition. See Gerald Bray (ed.), *Ancient Christian Commentary on Scripture. New Testament XI: James, 1-2 Peter, 1-3 John, Jude* (Downers Grove: IVP, 2000) 130.
 - 6 Johannes P. Louw and Eugene A. Nida (eds.), *Greek-English Lexicon of the New Testament based on Semantic Domains. Volume 1* (Cape Town: Bible Society of South Africa, 1989) 589.
 - 7 Thomas R. Schreiner, *1, 2 Peter, Jude* (New American Commentary; Nashville: Broadman & Holman, 2003) 368-370.
 - 8 P.H.R. van Houwelingen, *2 Petrus en Judas. Testament in tweevoud* (Commentaar op het Nieuwe Testament; Kampen: Kok, 1993) 77.
 - 9 This eyewitness report of the transfiguration differs in three points from the synoptic Gospels. As to the literary form, many details are left out from the *body* of the report. This shows that the people knew about the event of the transfiguration. The *location* 'on the holy mountain' does not refer to a later time, when the mountain of glorification was supposed to have received a sacred character, but it points to the company Jesus kept with his apostles, by which he had chosen a special mountain as their meeting place. The *words from heaven* are retrospectively reproduced without the call 'Listen to him!' (Mark 9:7), because this order was already put into practice by the apostles. The statement 'with him I am well pleased' only occurs in Matthew (17:5: ἐν ᾧ εὐδόκησα); 2 Peter has a different formulation (εἰς ὃν ἐγὼ εὐδόκησα). These three points together plead in favour of the authenticity of the eyewitness report in the verses 16-18.
 - 10 E. Earle Ellis, *The Making of the New Testament Documents* (Leiden: Brill, 1999) 298.
 - 11 In the ecclesiastical tradition the theme of 'calling to remembrance' plays a prominent role in connection with Mark's gospel, in which Peter's memories are said to be contained. According to the tradition, Mark was the interpreter of Peter. That the apostle himself took care of this record could perhaps be concluded from 2 Peter 1:15, which was already understood as referring to the Gospel of Mark by Irenaeus (*Haer.* III 1,1). See for the Petrinic perspective in the Gospel of Mark P.H.R. van Houwelingen, 'Het ontstaan van het evangelie naar Marcus,' in A.G. Knevel et al. (eds.), *Verkenningen in de evangeliën* (Kampen: Kok Voorhoeve, 1990) 60-68; Richard Bauckham, *Jesus and the Eyewitnesses. The Gospels as Eyewitness Testimony* (Grand Rapids: Eerdmans, 2006) chapter 7.
 - 12 Werner Georg Kümmel, *Einleitung in das Neue Testament* (17. Auflage; Heidelberg: Quelle & Meyer, 1973) 379: 'Aber diesen Brief kann Petrus nicht geschrieben haben.' [English translation: *Introduction to the New Testament* (rev. ed.; Nashville: Abingdon, 1975) 302].
 - 13 Wolfgang Speyer, *Die literarische Fälschung im heidnischen und christlichen Altertum. Ein Versuch ihrer Deutung* (München: Beck, 1971). According to Speyer, in antiquity it was a legitimate literary form when a student published under the name of his teacher. Nonetheless, something like copyright existed too. A literary work was considered as the author's property and also as the product of his mind.
 - 14 David G. Meade, *Pseudonymity and Canon* (Tübingen: Mohr Siebeck, 1986) 193.
 - 15 Armin Daniel Baum, *Pseudepigraphie und literarische Fälschung im frühen Christentum* (Tübingen: Mohr Siebeck, 2004) 76-79.
 - 16 Hermann Josef Riedl, *Anamnese und Apostolizität. Der zweite Petrusbrief und das theologische Problem neutestamentlicher Pseudepigraphie* (Frankfurt: Lang, 2005) 229. Cf. Martin G. Ruf, *Die heiligen Propheten, eure Apostel und ich. Metatextuelle Studien zum zweiten Petrusbrief* (diss. Utrecht 2010).
 - 17 Terence V. Smith, *Petrine Controversies in Early Christianity* (Tübingen: Mohr (Siebeck), 1985) 100-101.

- 18 In the ecclesiastical tradition there was some uncertainty whether the apostle Peter himself was the author of 2 Peter. This uncertainty increased when more pseudepigraphic literature was attached to Peter's name. Therefore the question of who wrote 2 Peter was approached with great caution. Absolute value was attached to the originality and the apostolic character of the epistles from the New Testament. Both Origen and Eusebius, who themselves had no difficulty with Peter's authorship of 2 Peter, nevertheless mentioned doubts that existed about this issue. However, familiarity with this epistle can be ascertained from the second century, especially in Egypt and Asia Minor. Clement of Alexandria, Irenaeus and Justin Martyr not only give evidence of having read and used 2 Peter themselves, but their starting point was that others also knew the epistle. The uncertainty particularly concerned the authorship but the certainty that 2 Peter is among 'the Scriptures' pervades the ecclesiastical testimony during the first four centuries. Moreover, in the early literature about Peter, 2 Peter was an authoritative part of the apostolic legacy; the epistle was used as a model to first portray and then to expose false teachers (*Apocalypse of Peter*, *Acts of Peter*). Hence, Lapham thinks that he has discovered a Petrine tradition: F. Lapham, *Peter: The Myth, the Man and the Writings. A Study of Early Petrine Text and Tradition* (Sheffield: Academic Press, 2003). See for a full discussion of the relevant data Van Houwelingen, *De tweede trompet*, 21-35 and 45-48; Kruger, 'Authenticity', 649-656.
- 19 Baum, *Pseudepigraphie*, 99-112. Kruger also lists the most important examples ('Authenticity' 646-649). These examples are taken from *The Acts of Paul*, *The Gospel of Peter* and from a censure of forged letters of Paul in the Muratorian Fragment.
- 20 D.A. Carson & Douglas J. Moo, *Introduction in the New Testament* (Second ed.; Leicester: Apollos, 2005) 342. As a matter of fact, despite his detailed research, Schmidt was able to present no decisive but only tentative evidence for a transparent fictional reading of both 1 and 2 Peter (Karl Matthias Schmidt, *Mahnung und Erinnerung im Maskenspiel. Epistolographie, Rhetorik und Narrativik der pseudepigraphen Petrusbriefe* (Freiburg: Herder, 2003)).
- 21 Terry L. Wilder, *Pseudonimity, the New Testament, and Deception. An Inquiry into Intention and Reception* (Lanham: University Press of America, 2004). See also E. Earle Ellis, *History and Interpretation in New Testament Perspective* (Leiden: Brill, 2001) 17-29 [=Chapter II: Pseudonimity and Canonicity of New Testament Documents].
- 22 Stanley E. Porter has suggested to delete the Pastoral Letters from the New Testament canon ('Pauline Authorship and the Pastoral Epistles: a Response to R.W. Wall's Response', *Bulletin for Biblical Research* 6 (1996) 133-138). Ellis finds the reason to consider 2 Peter as a later fiction or forgery so impressive that, at first glance, he 'was prepared, if need be, to live with a 26-book New Testament canon' (*New Testament Documents* 293-294 with footnote 306).
- 23 Carson & Moo, *Introduction*, 663. See for a canonical approach Ruth Anne Reese, *2 Peter & Jude* (Two Horizons New Testament Commentary; Grand Rapids: Eerdmans, 2007).
- 24 J.A. Fitzmyer, 'The name Simon', in his *Essays on the Semitic Background of the New Testament* (London: Chapman, 1971) 105-112. Cf. Tal Ilan, *Lexicon of Jewish Names in Late Antiquity. Part I: Palestine 330 BCE-200 CE* (Tübingen: Mohr Siebeck, 2002) 218-235.
- 25 G. de Ru, "De authenticiteit van II Petrus," *Nederlands Theologisch Tijdschrift* 24 (1969) 2-12.
- 26 The text simply speaks about 'our dear brother Paul'. This way of referring to him could make one think of the time after the apostolic period when Paul had died. As Neyrey puts it: 'It is best, then, to read 3:15-16 in terms of a harmonizing tendency which is calculated to present the impression of a fixed tradition of early Christian theology' (2 Peter, Jude 250). However, these words are more an indication of how the apostles actually worked as colleagues in the preaching of the Gospel (the first person plural is used; 'our brother' points to the circle of apostles). The disagreement between the two colleagues in Antioch was not a definitive split, only an incident which did not essentially affect the relationship between them as brothers (Gal 2:6-10). With a view to the readers in Asia Minor, Peter can appeal to the joint authority of both apostles in the church.
- 27 Tord Fornberg, *An Early Church in a Pluralistic Society. A Study of 2 Peter* (Lund: CWK Gleerup, 1977) 22-23; Anton Vögtle, 'Petrus und Paulus nach dem zweiten Petrusbrief', in *Offenbarungsgeschehen und Wirkungsgeschichte* (Freiburg: Herder, 1985) 280-296; Richard J. Bauckham, *Jude, 2 Peter* (Word Biblical Commentary; Waco: Word, 1983) 333.
- 28 Van Houwelingen, *De tweede trompet*, 268-270; idem, *2 Petrus en Judas*, 99-100. At the end of his letter to the Galatians, Paul emphatically warns against the abuse of Christian freedom, for whoever lives according to his sinful nature will not enter the kingdom of God. But he who in Christ is a new creation will experience the growth of the manifold fruit of the Spirit and will receive the peace of the kingdom that is coming (Gal 5:13-6:16; see also Eph 1:4; 5:27; Col 1:22).
- 29 Ellis, *New Testament Documents* 296-297. Because Paul's directions laid claim to being received as authoritative in the congregations, his letters were of more than local or regional importance. That is why Ignatius later wrote to the Ephesians that Paul had them in view in every letter (Ign. Eph. 12,2).
- 30 Lauri Thurén, 'The Relationship between 2 Peter

- and Jude – A Classical problem Resolved?', in Schlosser, *Catholic Epistles*, 451-460. See also Duane Frederick Watson, *Invention, Arrangement, and Style: Rhetorical Criticism of Jude and 2 Peter* (Atlanta: Scholars Press, 1988); Michael J. Gilmour, *The Significance of Parallels between 2 Peter and Other Early Christian Literature* (Atlanta: Society of Biblical Literature, 2002).
- 31 So, for instance, Walter Grundmann, *Der Brief des Judas und der zweite Brief des Petrus* (Theologischer Handkommentar zum Neuen Testament; third edn; Berlin: Evangelische Verlagsanstalt, 1986); Anton Vögtle, *Der Judasbrief/ Der zweite Petrusbrief* (Evangelisch-Katholischer Kommentar zum Neuen Testament; Neukirchen-Vluyn: Neukirchener Verlag, 1994); Bauckham, *Jude, 2 Peter*. The order of the actual discussion is sometimes contrary to the title of the commentary: Henning Paulsen, *Der Zweite Petrusbrief und der Judasbrief* (Meyers Kritisch-Exegetischer Kommentar über das Neue Testament; Göttingen: Vandenhoeck & Ruprecht, 1992); Neyrey, *2 Peter, Jude*; Peter H. Davids, *The Letters of 2 Peter and Jude* (The Pillar New Testament Commentary; Grand Rapids: Eerdmans, 2006). This is even the case with Reese, *2 Peter & Jude*, despite her canonical approach.
 - 32 J.J.A. Kahmann, 'The Second Letter of Peter and the Letter of Jude: Their Mutual Relationship', in J.-M. Sevrin (ed.), *The New Testament in Early Christianity* (Leuven: Peeters, 1989) 105-212.
 - 33 Van Houwelingen, *2 Petrus en Judas*, 17-22; Carson & Moo, *Introduction*, 655-657. Scholars generally believe that the readers of Jude are Christian Jews (in contrast to those of 2 Peter; see J. Daryl Charles, *Virtue amidst Vice* (Sheffield: Academic Press, 1997)), since the author assumes familiarity with the Old Testament as well as with Jewish traditions and he presents himself as the brother of James. Contra Anders Gerdmar, *Rethinking the Judaism-Hellenism Dichotomy. A Historiographical Case Study of Second Peter and Jude* (Stockholm: Almqvist & Wiksell, 2001).
 - 34 So, for instance, Charles Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude* (International Critical Commentary; Edinburgh: T & T Clark, 1902) 216-224; G. Wohlenberg, *Der erste und zweite Petrusbrief und der Judasbrief* (Kommentar zum Neuen Testament; third edn; Leipzig/Erlangen: Deichert, 1923) xli-xliv; Schreiner, *1, 2 Peter, Jude*, 415-419.
 - 35 Although for reasons understandable yet to be rejected, the words in Jude 18 τῶν ἁσέβειων are sometimes taken as a gloss. Such a gloss, however, would have fitted much better at the end of verse 16. Contra J. de Zwaan, *II Petrus en Judas* (Leiden: Van Doesburgh, 1909) 145.
 - 36 Contra E.I. Robson, *Studies in the Second Epistle of St. Peter* (Cambridge: University Press, 1915) 52; C. Spicq, *Les Épitres de Saint Pierre* (Sources Bibliques; Paris: Gabalda, 1966) 197; Michael Green, *The Second Epistle General of Peter and the General Epistle of Jude. Revised Edition* (Tyndale NTC; Leicester: IVP, 1987) 58-64.
 - 37 'The best assumption is that both epistles derive from a common tradition which may have been oral rather than written. Very possibly there was a sermon pattern formulated to resist the seducers of the church; this would explain both the similarities and the differences in a satisfactory fashion'. Bo Reicke, *The Epistles of James, Peter, and Jude* (Anchor Bible; New York, Doubleday, 1964) 190. According to Reicke, a similar tradition forms the basis of the synoptic gospels: Bo Reicke, *The Roots of the Synoptic Gospels* (Philadelphia: Fortress Press, 1968).
 - 38 Van Houwelingen, *De tweede trompet*, 43-45. Peter represents this tradition as the disciple and apostle of Jesus Christ, and Jude as the brother of James, the brother of the Lord. The apostolic warnings against false teachers can be traced back to the teachings of Jesus Christ (Mat 7:15-23; 24:23-28). Dependent on the circumstances these warnings were specifically applied to the concrete situation (Acts 20:29-30; 1 Tim 4:1-3; 2 Tim 3:1-9; 1 John 2:18).
 - 39 Lauri Thurén, 'Style Never Goes out of Fashion: 2 Peter Re-Evaluated', in S.E. Porter and T.H. Olbricht (eds.), *Rhetoric, Scripture and Theology. Essays from the 1994 Pretoria Conference* (Sheffield: Academic Press, 1996) 329-347; Thomas J. Kraus, *Sprache, Stil und historischer Ort des zweiten Petrusbriefes* (Tübingen: Mohr Siebeck, 2001); Terrance Callan, 'The Style of the Second Letter of Peter', *Biblica* 84 (2003) 202-224.
 - 40 The three unique words that 2 Peter provides are ἐμπαιγμονή, μυωπάζειν, παραφρονία (Kraus, *Sprache, Stil und historischer Ort*, 318-360).
 - 41 Callan, 'Style', 223-224. He notes the similarities between 2 Peter and the Nemrud-Dagh inscription from Commagene in Northern Syria, which is considered to be typical of the grand Asian style. According to Callan, this may imply that 2 Peter was not written in Rome, but rather somewhere like Commagene.
 - 42 Anthony Kenny, *A Stylometric Study of the New Testament* (Oxford: Clarendon Press, 1986).
 - 43 E. Randolph Richards, 'Silvanus was not Peter's secretary: Theological bias in interpreting διὰ Σιλοvanou ... ἔγραψα in 1 Peter 5:12', *Journal of the Evangelical Theological Society* 43.3 (2000) 417-432.
 - 44 Claus-Hunno Hunzinger, 'Babylon als Deckname für Rom und die Datierung des 1. Petrusbriefes', in H. Graf Reventlov (ed.), *Gottes Wort und Gottes Land*. FS H.-W. Hertzberg (Göttingen: Vandenhoeck & Ruprecht, 1965) 67-77.
 - 45 Van Houwelingen, *De tweede trompet*, 57-62. According to Strabo (*Geography* XVI 1,5) and Pliny (*Natural History* VI 121-123) the city itself was

- largely deserted, but Babylon can indicate both the city and the land of Babel. The reference to Babel is also intended to connect the writer and the readers in their situation of exile (Paul J. Achtemeier, *1 Peter* (Hermeneia; Minneapolis: Fortress Press, 1996) 354; Karen H. Jobes, *1 Peter* (Baker Exegetical Commentary; Grand Rapids: Baker Academic, 2005) 323). See also P.H.R. van Houwelingen, *1 Petrus. Rondzendbrief uit Babylon* (Commentaar op het Nieuwe Testament; Kampen: Kok, 1991) 26-27 and 190. Calvin and Bengel had the same opinion. From the Babylonian Talmud we know that for ages after the Babylonian exile, an influential Jewish community existed in Mesopotamia. In Acts 2:9, Jews from Mesopotamia are mentioned among the audience of Peter at Pentecost in Jerusalem. According to Acts 12:17, after his wonderful release from prison, Peter 'left for another place', which is not to be identified as Rome, because Herod Agrippa (who had good contacts with the Roman authorities) could arrest him there as well as in Jerusalem. If the other place was Babylon in Mesopotamia, then Peter found himself outside of the Roman Empire. He lived on the other side of the border, in a territory belonging to the kingdom of the Parthians.
- 46 This could provide an explanation for a remarkable stylistic paradox in 2 Peter: the existence of Hellenisms and Semitisms alongside each other, which Kahmann pointedly typified as a symbiosis of two cultures: J.J.A. Kahmann / B. Dehandschutter, *De tweede brief van Petrus; de brief van Judas* (Het Nieuwe Testament vertaald en toegelicht; Boxtel: Katholieke Bijbelstichting, 1983) 12. According to Kahmann, the letter would have been written by a Christian author of Jewish-Hellenistic descent.
- 47 *Ant.* 20,263-264 (comp. 1,7 and *Against Apion* 1,50). See for the Greek language of Josephus Tessa Rajak, *Josephus. The Historian and His Society* (Philadelphia: Fortress, 1984) 46-64.
- 48 Rajak makes clear that Josephus did write his own works with the help of friends or acquaintances, to whom he sent or showed parts of his work during the different stages in its composition. Therefore, she refutes Thackeray's stylistic assistant theory (Rajak, *Josephus*, 63 and 233-236 = Appendix 2).
- 49 Fornberg, *Early Church*, 61-65.
- 50 John 6:31; 7:22; Acts 3:13; 13:32; Rom 9:5; Heb 1:1. For a more detailed discussion see Van Houwelingen, *De tweede trompet*, 223-228. With respect to the common interpretation, Bigg remarked: 'But no forger would have fallen into so obvious and fatal a blunder' (*Commentary* 291). See E.M.B. Green, 'Der 2. Petrusbrief neu betrachtet', in C.P. Thiede (ed.), *Das Petrusbild in den neueren Forschung* (Wuppertal: Brockhaus, 1987) 1-50, esp. 32; Simon J. Kistemaker, *Peter and Jude* (New Testament Commentary; Grand Rapids: Baker, 1987) 326; Ellis, *New Testament Documents* 295-296; Schreiner, *1,2 Peter, Jude*, 373-374.

From Basle into the world: The significance of the German Christian Society in Basle and her daughter societies for the rise of interest in protestant missions between 1785 and 1835

Jochen Eber

ZUSAMMENFASSUNG

Die Mitglieder der Deutschen Christentumsgesellschaft im schweizerischen Basel und ihrer Partikulargesellschaften waren nicht die einzigen Christen, die die Impulse der aufbrechenden englischen Missionsbewegung am Ende des 18. Jahrhunderts auf dem europäischen Festland aufnahmen. Aber mit Sicherheit befand sich die Mehrzahl der Missionsförderer im Umkreis dieser Christentumsgesellschaft. Erst ab 1796 wird das Thema „Mission“ in Basel prominent, als der Gesellschaftssekretär C.F.A. Steinkopf Kontakte nach England aufnahm. Missionsinteressierte junge Männer rekrutierten sich aus Süddeutschland und aus dem Basler Jünglingsverein. Sie

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SUMMARY

At the end of the eighteenth century, the members of the German Christian Society in Basle (Switzerland) and members of its affiliate societies on the European continent welcomed the ideas of the beginning British missionary movement. However, the majority of supporters of mission were certainly found in the circle of the Basle Society. From 1796, „mission“ became prominent in Basle due to the initiative of the Society's secretary C.F.A. Steinkopf in contacting British Christian Societies. Young men interested in becoming missionaries came from Southern Germany and from the Basle Young

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RÉSUMÉ

À la fin du XVIII^e siècle, les membres de la société chrétienne germanique de Bâle et ceux des sociétés affiliées n'ont pas été les seuls sur le continent européen à accueillir favorablement les idées nouvelles du mouvement missionnaire britannique. La majorité des soutiens de l'entreprise missionnaire gravitait néanmoins dans la sphère de la société de Bâle. La mission y était deve-

lue d'abord par la Mission Jaenicke à Berlin et par la Société Missionnaire Néerlandaise, plus tard par la Mission de Bâle. – La fondation de sociétés missionnaires allemandes dans la première moitié du XIX^e siècle montre clairement la position clé de la Société Missionnaire de Bâle dans ce processus et de la société locale chrétienne qui la soutenait. Les membres des sociétés chrétiennes formaient un lien entre le vieux piétisme du XVIII^e siècle et le mouvement de réveil dans la première moitié du XIX^e siècle. La promotion de la mission, à côté de l'édification chrétienne et de la publication d'ouvrages édifiants, est devenue un nouveau domaine principal de travail des sociétés chrétiennes.

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Men's Association. Initially they were sent abroad by the Jaenicke Mission in Berlin or by the Dutch Missionary Society, later by the recently founded Basle Missionary Society. – The foundation of German missionary societies in the first half of the nineteenth century demonstrates the key position of the Basle Mission Society and that of local Christian societies supporting it in this process. The members of the Christian societies form a link between the older Pietism of the eighteenth century and the Revival Movement in the first half of the nineteenth. Next to Christian edification and the publication of pious tracts and books, the promotion of mission became a new main area of work for the Societies.

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nue importante à partir de 1796, grâce à l'initiative de C.F.A. Steinkopf, alors secrétaire général de la société de Bâle, qui avait pris contact avec les sociétés chrétiennes britanniques. Des jeunes gens motivés pour la mission vinrent du sud de l'Allemagne et de l'Association des Jeunes Hommes de Bâle. Au début, ils furent envoyés à l'étranger par la Mission Jaenicke de Berlin ou par la Société Missionnaire Hollandaise, puis, par la suite, par la Société Missionnaire de Bâle récemment fondée. Dans la

création de sociétés missionnaires germaniques au cours de la première moitié du XIX^e siècle se manifeste clairement la position clé de la Société Missionnaire de Bâle et celle des sociétés chrétiennes locales qui la soutenaient. Les membres de ces sociétés chrétiennes constituent un

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What is the contribution of the activities of the German Christian Society (*Deutsche Christentumsgesellschaft*) in Basle (Switzerland) and of its sister societies in Germany and abroad to the new interest in protestant missions at the turn of the nineteenth century? To clarify this, we need to have a look at the prehistory of missionary enterprises that started within Germany.

In the eighteenth century, only the Missionary Society Halle-Denmark and the Brethren Mission (Herrnhut) were engaged in intercultural missionary activities. Statistics show the limited size of these movements compared to the nineteenth century. In the eighteenth century, *Halle* sent about 60 missionaries to one location only, the Danish colonies in Tranquebar (India). Missionary efforts seem to have decreased as early as the last quarter of the century.¹ The contribution of *Herrnhut* was larger: 226 missionaries were sent abroad before 1760, the year of Zinzendorf's death.² This means that in mission history until 1800 Halle was rather insignificant; Herrnhut demonstrated more strength but only Brethren congregations knew about the activities of the Brethren missions. For example, around 1800 the Basle Brethren Society relates the following about its "reading sessions":³

Written sermons from the Brethren Church [Herrnhut] and also written accounts from the mission field and from congregations were read in these congregations. Since they were confidential, they were destined only for the members of the [Brethren] Society. Whereas later other organisations tried to get ever more publicity for reports from the mission field, the Brethren Church at that time was very restrictive. Count Zinzendorf had warned against bringing these accounts out in the open. To be convinced, the world would ask for something brilliant, for large successes, and the Church would be urged to leave her original intention.

In the province Basel-Land the Herrnhut readings sessions disappeared after about 1840, due to the fact that Christian weekly papers and mission brochures became available

in all houses,... so there was plenty of reading

lien entre le piétisme du XVIII^e siècle et les mouvements de réveil du XIX^e. Avec l'édification des chrétiens et la publication de traités et de livres encourageant la piété, la promotion de l'œuvre missionnaire était devenue l'une des activités principales de ces sociétés.

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material, which in former times had almost exclusively been passed on by written church communications. Apart from these, people could get only little or no information about missions and the Kingdom of God. Interested persons had to participate in the reading sessions.⁴

This means that at the end of the eighteenth century, Halle and Herrnhut had little or no influence on promoting missions in orthodox, pietistic or rationalist groups in the German state churches.

Statistics for the nineteenth century show significantly better numbers. The small Missions Training Institute of Johannes Jaenicke in Berlin trained 80 missionaries in 28 years.⁵ Between 14 and 25 applicants got a place every year at the Basle Missions Institute; in 1882 statistics show a total of 1112 students until then.⁶ In its first fifty years (1840-1890), the Pilgrims' Mission St. Chrischona near Basle trained 517 students to serve in missions abroad, at home and among settlers in the United States; their wives are not included in these statistics. Numbers for other mission societies, for example the Leipzig Society and the Rhenish Mission Society, have to be added. Thus a substantially larger number of Protestants was engaged in missions than in the eighteenth century.

1. Mission in the context of pietistic Basle before the foundation of the German Christian Society

Mission among non-Christians does not play an important part in the life of Revd Hieronymus Annoni (1697-1770), the most important Basle Pietist of the eighteenth century. In July 1736, Annoni visited Francke's Institutions in Halle and got to know Johann Heinrich Callenberg and his *Institutum Judaicum et Muhammedanicum*, opened in 1728.⁷ However, on returning to his parish in Switzerland his interest was limited primarily to mission among the Jews. He passed on tracts and printed news from Halle to colleagues and lay people in the parish. Occasional visits from representatives of Callenberg's Institute strength-

ened Basle's relationship to this mission. The Basle researcher Hildegard Gantner-Schlee assumes that Annoni's specific interest in mission to the Jews was stimulated by his travels in 1736.⁸ Touring continental Europe, he visited Jewish quarters and synagogues in larger towns of Germany and the Netherlands. Despite his stay in Halle, he never mentions the Halle mission to Tranquebar.

Nevertheless, in his will Annoni remembered not only the Institutum Judaicum but also the Malabar Institutions of Gotthilf August Francke. His library of books on mission to the Jews he gave to the Christian Society of good Friends to serve as a lending library in 1756.⁹ The stated aims of this pietistic society included the distribution of good books and tracts, as well as aid to persons in need and missions. Annoni and his friends had decided "to help also others who are engaged in spreading the Kingdom of Jesus Christ far away, among heathens, Jews, Turks and sectarian Christians".¹⁰ Sette Spittler relates that Annoni was commissioned by the Society of Friends to correspond with Halle and Augsburg so that he could pass on "news from the Kingdom of God" to be used for intercessory prayer. In addition to news from Salzburg migrants to North America and from Christian orphanages, the *Institutum Judaicum* and Franckes *News from East India* are mentioned.¹¹ Thus before the foundation of the German Christian Society, Basle Pietism already shows an interest in missions and in intercession for missionary work in Tranquebar and among Jews, but we know nothing about more far-reaching engagement in missions.

2. Promoting missions after the foundation of the German Christian Society

Originally a commitment to mission was not among the objectives of the Basle Christian Society which was established in 1780. Over the years its aims were interpreted differently by its successive directors ("secretaries") and it was only Carl Friedrich Adolf Steinkopf and Christian Gottlieb Blumhardt who actively promoted missions.

When in 1779-1780 Johann August Urlsperger, the initiator of the Society, made his 16-months promotional tour through Europe he concentrated his concern for the new Society on two objectives: promoting "pure doctrine" over against modernism and strengthening true piety through exchange of information about events in the Kingdom of God. Urlsperger's 1779 keynote text mentions

among the main objectives of the Society that was to be formed "everything... which promotes the Kingdom of God and which is especially necessary for the days we live in". By this he meant orthodox doctrine, efforts to investigate and distribute the word of God, and paying attention to "what persons, doctrines and institutions might be either useful or detrimental to the Kingdom of God in all countries and nations..."¹² This information should be distributed by appropriate publications, especially by means of the Society's own newspaper.¹³

From the outset the objectives of the Society were formulated in an interdenominational and worldwide perspective on the Kingdom of God, so with mission clearly in view.¹⁴ Yet exchange with Christians of all denominations was more prominent than mission. In particular, the aim was to support institutions that maintained and defended orthodox Christianity. Pure doctrine and godly life, Christian theory and praxis should be mutually stimulating.¹⁵ Examples for this intention were found in the British Society for Promoting Christian Knowledge (SPCK, founded 1698) and in the Swedish *Societas Svecana pro Fide et Christianismo* (founded 1771).¹⁶ Urlsperger is more interested in getting to know true Christians in different countries than in missions:

... true Christians in every place should find more opportunities to love one another, to serve the awakening of each other, to pray for one another, to counsel one another and to contribute with joint efforts to a coherent building of the Kingdom of God in all countries (but completely without trouble or coercion).¹⁷

The modification of the objectives of the Society in October 1785 brought about the abandonment of the illusory idea of fighting modernism by appropriate means such as statements of conservative theologians,¹⁸ but even after this date mission is not promoted more vigorously. The focus is on spiritual and devotional issues, on support of the piety of the members in the local groups related with the Basle Society by means of correspondence and exchange of news concerning the Kingdom of God.¹⁹

Steinkopf and the London Missionary Society

The situation changed after 1796, when Carl Friedrich Adolf Steinkopf was director of the Basle Christian Society.²⁰ In 1795, the London Missionary Society (LMS) was set up and this news spread

to the continent. Steinkopf contacted England and the British founders of the LMS were looking for friends in Europe.²¹ In this way, a missionary society, the Nederlandsche Zending Genootschap (NZG) was formed in the Netherlands in 1797. Because of his interest in mission, August Carl Friedrich von Schirnding in Dobrilugk / Doberlug (Brandenburg) became one of the (corresponding) directors of LMS, like the Basle professor of theology Johann Wernhard Herzog before him and Steinkopf after him. Schirnding entrusted the Berlin pastor Johannes Jaenicke with the task of training young men interested in mission, subsidising the small institution and raising funds for it as well as for the Basle Christian Society.

The awakening of interest in mission in Basle is reflected in the circular letters of the Society and in the small monthly devotional journal *Collections for lovers of Christian truth and piety* (*Sammlungen für Liebhaber christlicher Wahrheit und Gottseligkeit*). These printed publications communicate the issue to related societies in other locations, mostly in Germany and Switzerland. The first three years (1783-1785)²² report "news about the progress of Christianity in many regions". However, the areas mentioned are mainly German national states and occasionally Austria. Very rarely news appears from the Netherlands, from German colonies on the Wolga River, from Sweden, Finland and the USA.²³ The issues of the *Collections* from 1786 relate little more about "events from the Kingdom of God". Two Halle missionaries among Jews in Prague were imprisoned and set free, and some letters from the USA are printed.²⁴ Amsterdam and the Lutheran Church in that town receive attention; Johann Tobias Kießling, a merchant from Nuremberg and friend of the Basle Society, gives accounts of his business trips to Austrian markets.²⁵ Yet trans-cultural missions beyond Europe and countries of emigration are no point of concern.

In 1797, issue 4 of the *Collections* reports the foundation of the LMS in 1795 under the heading "Important news from the Kingdom of God". The following issues regularly contain news from British and Dutch missions. In 1800, regular contributions begin under the heading "News from missions".²⁶ After Steinkopf was elected pastor of the German Lutheran Savoy Church in London in 1801, news about missions multiplied under the supervision of his successor Christian Gottlieb Blumhardt, who would later become the first director of Basle Mission.²⁷

In the four volumes of the *Collections* that came from his pen between 1803 and 1807 "news from the Kingdom of God", interpreted primarily as news from the mission field, made up about a third of the journal. No region, no important event in mission, was omitted from his thorough reports.²⁸

After 1815, Blumhardt continued his journalistic efforts as director of the Basle Mission in the *Evangelisches Missionsmagazin* and in the *Jahresberichte*.

From Berlin to Basle

During the economic blockade of Napoleon's continental system between 1806 and 1814, connections between the LMS and its friends on the continent were almost completely broken off. Instead, the Basle Christian Society increasingly supported the Mission Training Institute of Jaenicke in Berlin and, to a lesser extent, also the Herrnhut mission and the NZG with funds and young men interested in becoming missionaries.²⁹ Previously Schirnding in Doberlug had tried to find supporters for founding and subsidising a German Missionary Institute. Johann Heinrich Jung-Stilling from Marburg and a member of the Christian Society in Frankfurt, Johann Jakob Wiertz, wrote letters to the Committee of the Basle Society to win them for the Berlin Institute.³⁰ Wiertz forwarded a letter of Schirnding to Basle in which the latter had laid down "private thoughts about mission" and a "Missionary Instruction according to which the Gospel of JESUS CHRIST has to be communicated amongst the heathen".³¹ In 1801, Jaenicke for the first time expressed his thanks for the donations collected in a letter, taking the opportunity to introduce himself and his work to those in Basle and all Switzerland.³² In the period between the establishment of the Basle Mission in 1815 and Jaenicke's death in 1827, the Basle Christian Society subsidised the Mission Society in Berlin.³³

Württemberg Pietists in Swiss Basle

Blumhardt whole-heartedly promoted missions and he was the mediator between interested persons from Switzerland and Southern Germany on the one hand and Berlin on the other.³⁴ Sending a number of young men from the friends of the Society established personal links between Basle and Jaenicke's Mission Institute. The Society's archives and the Spittler Archive contain letters from a number of such early nineteenth century

persons, and I want to introduce two of them who are representative, Leopold Butscher and Johann Christoph Supper.³⁵

Johann Christoph Supper was born in the small town of Göppingen (Württemberg) and arrived at the Berlin Mission Institute on November 12, 1807. In an undated letter from Berlin, he and his seven colleagues pour their hearts out to Spittler about their training by Jaenicke. They complain about the “alarming situation” of the education: “We have had no theological instruction so far.”³⁶ It seems that most of Jaenicke’s classes were exercises in preaching.³⁷ After 1808, we find Supper in the Netherlands; from 1814, he serves with the NZG as a missionary in Indonesia.³⁸

Leopold Butscher from Überlingen, South Germany, came to Basle as an apprentice in tailoring in 1801. Here he was a member of the Assembly of Unmarried Brethren. In 1803, he sent his CV from Berlin to C.G. Blumhardt in Basle, asking for it and subsequent letters to be circulated during the meetings of the Unmarried Brethren to update their knowledge about the missionary’s career and for prayer.³⁹ From 1806 until his death in 1817, Butscher served with the Church Missionary Society in Sierra Leone. In 1819, as a fruit of their common efforts, his colleague Johnson reported to England that the large number of 226 persons had become or were Christians.⁴⁰

Local Christian societies engaging in missions

Interest in mission worldwide was not only kindled in the Basle Assembly of Unmarried Brethren. It is characteristic for this stage of early mission publicity starting from Basle that it met with enthusiastic responses in local Christian societies that were in touch with the Basle Committee. Not after but before the foundation of the Basle Mission Institute, offertory boxes were ordered, groups for support and intercession were formed, and regular collections organised.

In a letter to its friends in the Netherlands, the LMS had suggested holding prayer meetings for the promotion of missions on the first Monday of every month between 8.00 and 9.00 p.m., synchronised with English Christians. These meetings should not only be used to pass on news about mission, but also to raise interest of Christians in prayer *and* giving for the missionary cause.⁴¹ These “Mission Mondays” with collection, news and prayer became a regular institution of the Basle Christian Society and other local Christian societies.⁴²

Christians in the local groups understood themselves as a network of “corresponding Pietists”.⁴³ This system functioned not only for questions of pious edification but also in support of mission. In 1799, Christian Gottlob Pregizer of Haiterbach, a leading Württemberg Pietist, reported to Steinkopf in Basle a strong positive response to English missionary news that had reached the province of Württemberg via Basle. The Haiterbach Pietists collected more than 40 guilders “to contribute our mite to the blessed Mission Institute”.⁴⁴ In 1809, Alexander Beck from the Schaffhausen Christian Society in Switzerland wrote that they had begun a box for donations to missionary purposes.⁴⁵ In December 1801, Steinkopf presented the LMS in London with 450 guilders, in 1812 even with 550 guilders.⁴⁶

3. Mission after the foundation of the Basle Mission Institute in 1815

The foundation of a missionary society was suggested as early as 1783. The idea occurs, next to that of a committee and the publication of devotional periodical and books, in the correspondence between the Basle group and some Tübingen friends of the Society, conservative professors of theology and members of the Württemberg church board but they did not follow up this idea.⁴⁷ The Basle Mission historian Ostertag dates the first time C.F. Spittler thought about opening a Basle Mission School to 1806 or 1807. There were many positive arguments in favour of Basle as location and Spittler’s six arguments are important for the promotion of European missionary interest in later years:

- Basle is a better location than German towns, “especially in the contemporary political situation”⁴⁸
- the Basle office of the Society is already the focal point of a network of Christian fellowship and of actions “in all countries”
- the periodical *Collections* are widespread, they can raise and promote interest in mission
- the numerous donations for mission which arrive frequently can also be used locally
- in Basle missionaries can be trained even better than in Berlin – the poor quality of Jaenicke’s missionary training was mentioned above⁴⁹
- having a larger number of mission societies does not mean that they will compete with each other. The need for missionaries is much

larger than the number trained and sent out at the moment.

Publishing on behalf of missions

Once the Missionary Society (1815) and the Basle Missions Training Institute (1816) were established, publications about missions multiplied. Annual reports appeared in the *Collections* as well as separately. In 1816, the scholarly *Magazine for the most recent history of protestant Mission and Bible Societies* (*Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften*) began, in 1828 *The Evangelical Messenger to the Heathen* (*Der Evangelische Heidenbote*).⁵⁰ The *Missionary Magazine* was published so that "friends of Christianity may get complete and continuous news about the causes of mission and Bible".⁵¹ The title of the magazine, "for Mission Societies and Bible Societies", demonstrates how at that time the distribution of Bibles, for example in Russia, Austria, Hungary and Roman Catholic Belgium, was interpreted as missionary activity. Distribution of the Scriptures by Bible Societies was the means to provoke awakening of spiritually dead regions of "Christian" Western Europe and beyond. The *Missionary Magazine* enjoyed great popularity. In a letter, Ignaz Lindl asks to forward him the fourth issue (1819) of the magazine to St. Petersburg: "The earlier issues I possess. I can't do without this material."⁵²

Groups, associations, societies: subsidising missions

Soon the young Basle Mission Institute was subsidised locally and nationwide by different groups: women's groups, associations of young men and other Christian societies. The Basle Association of Young Men, the predecessor of the local Young Men's Christian Association (YMCA), is an example of mission-centred evangelical work among young adults influenced by the Basle Mission Institute. The previous group of young men, attended for example by the later missionary Leonhard Butscher, seems to have died around 1810. In 1825, the Basle Association was set up anew under the influence of the Basle Mission student Carl Wilhelm Isenberg; it was reorganised in 1828 by Christoph Heinrich Bonwetsch, father of the professor of theology Nathanael Bonwetsch. In 1825, the objectives were "To meet every four weeks, to edify ourselves through prayer, singing and reading missionary news, and to contribute something to mission."⁵³ They subscribed to missionary jour-

nals and corresponded with eleven associations in Germany and Switzerland. In 1832 they started a handwritten correspondence letter with news from 1830 and later, to be circulated and read in the associations.⁵⁴ To prevent spiritual tiredness, in 1828 Bonwetsch suggested meeting every fortnight. In the regulations he drew up, he stressed not only support for missions but also self-observation followed by sharing among the brethren. The missionary thrust of the Association continued so that after 50 years Jakob Ludwig Jaeger could report that a tenth of the members had entered the "direct service of the Kingdom of God": 38 foreign missionaries, 50 workers in national evangelism and Christian social welfare work, and 20 teachers.⁵⁵ Donations were forwarded to mission societies on a regular basis.⁵⁶

In quick succession, a number of subsidiary associations for the Basle Mission Institute commenced. In this way, the funding of the new missionary society had a solid basis. The first subsidiaries were formed in Leonberg and Stuttgart in November and December 1816, at the same time one in Krefeld, another one in 1817 in Frankfurt am Main. In 1818, local groups began in Barmen, Basle and Bern. The year 1819 brought significant progress with new groups in Tübingen, Lauffen, Besigheim, Erlangen, Dresden, Leipzig, Bremen, Zürich and Schaffhausen, early in 1820 St. Gallen, and so on. Together they guaranteed the complete cost of training 28 students. Back in 1815, Steinkopf had suggested a weekly "Half Penny Offering" to strengthen continuous subsidising of missionary work, which was only realised much later.⁵⁷ This wave of helpfulness would not have been so huge without the previous twenty years in which the Basle Christian Society had promoted missionary interest through its publications.

Nourishing young mission societies

It is fascinating to see how some of these subsidiary associations of the Basle Mission Institute developed quite rapidly into independent new missionary societies. The German missionary movement of the nineteenth century is an offspring of the Basle Christian Society and its affiliate societies. The Barmen Subsidiary Association planned a preparatory school for the Basle Mission in 1825. The plan could not be realised, but in 1828, the Rhenanian Missionary Society Barmen was formed by merging several local subsidiary organizations.⁵⁸ In 1824 the "Berlin Society for Promoting Evangelical Mission among the Heathen" was

founded⁵⁹ which started a mission seminary in 1828. The Saxony subsidiary societies in Dresden and Leipzig called to mind their confessional heritage and established the Lutheran Leipzig Mission in 1836.⁶⁰ One can observe the same trend abroad. The friends of the Basle Christian Society and Mission Institute in Paris founded the Mission Society Paris after 1822, whose first students came from French speaking Switzerland.⁶¹ The existence of strong subsidiary associations was one reason why local Christian societies vanished one after the other. The circular from the Basle Committee in 1831 states that in part members have died, "... in part they have departed by joining missionary and other charitable institutions". In 1839, the particular societies outside Basle had ceased to exist.⁶²

University-trained, ordained clergy or skilled workers?

The Missionary Society Halle-Denmark had sent ordained theologians with a completed university education to Tranquebar; Herrnhut on the other hand sent skilled workers without higher education into missionary work. Jaenicke was the first who tried to meet the specific requirements of the job profile "missionary" with adequate training. The Basle Mission Institute tried to improve on what he did, not least because the first feedback was bad: The Church Missionary Society criticised the poor level of education of the Basle missionaries who entered into English service.⁶³ Yet the academic improvement of education at the Basle Mission School did not please its principal co-founder, C. F. Spittler who several times tried to realise his ideal of a "Pilgrims' Mission". After a short period of biblical training, skilled workers should work abroad in their own professions, pilgrims like Jesus himself, without luggage, spreading the gospel by distributing tracts, brochures and Bibles and gathering Christians in Bible classes. The first Pilgrim Missionaries came from the background of the Basle Association of young men and were sent out from 1829 onwards.⁶⁴ This type of "working missionary" or "tent making missionary" reflected the Herrnhut missionaries and was institutionalised in 1840 in the Pilgrims' Mission St. Chrischona. That is the reason why within 25 years two missions were established in the Basle area.

The "inner mission" movement

In this context we may not forget the institutions of the so-called "inner mission" (home mission), which at that time were seen as missionary work

just as much as the mission among non-Christians. The Pilgrims' Mission St. Chrischona shows how unclear the delineation was between foreign and inner mission, especially in the traditionally Christian regions of Middle and Eastern Europe and in Ethiopia. The opening of a Christian teachers' seminary and orphanage in Beuggen near Basle in 1820 resulted from a long-standing awareness of suffering at home which was similar to the situation of non-Christians abroad. There can be no trans-cultural mission without Christian social service at home.⁶⁵ The specialist in Southern German Pietism, Gustav Adolf Benrath, uses the example of Baden province to demonstrate how troubled Christians in the subsidiary societies of the Basle Mission took responsibility for the inner mission and *subsequently* became the bearers of the Revival Movement in the nineteenth century; usually church historians describe this process the other way round.⁶⁶ Groups of "renewed" Christians formed the new pietistic fellowships of the nineteenth century, most of which exist to this day.

4. Seventeenth and early eighteenth century Pietism, the German Christian Society and mission

We have shown that there was no strong thematic link between the older Pietism (*Altpietismus*) of the seventeenth and early eighteenth centuries and the German Christian Society. Unlike nineteenth century Pietism, in older Pietism mission was not a core issue. Nevertheless, there is a demonstrable personal continuity⁶⁷ in the persons of the Basle pastors Hieronymus Annoni (1697-1770, pastor in Muttentz) and his younger friends and colleagues Friedrich Meyenrock (1733-1799, pastor at St. Alban's Church) and Johann Rudolf Burckhardt (1738-1820, pastor at downtown Peter's Church). On the one hand Meyenrock and Burckhardt are firmly rooted in the pietistic life of eighteenth century Basle, on the other hand they cooperated with the Basle professor of theology Johann Wernhard Herzog (1726-1815) as co-founders and oldest committee members of the German Christian Society until their death; they also supported its trans-cultural missionary work. These founding fathers of the Basle Society guarantee the continuity of pietistic life in Basle up to the early days of nineteenth century awakening.⁶⁸

Another link between eighteenth and nineteenth century Pietism is the local Brethren Church. In 1740, the Basle congregation counted 400 mem-

bers, in 1782 there were 600 in the town itself and the surrounding villages. In the 1820s, statistics show almost 1000 members.⁶⁹ When some devotional classes were opened to Christians who were not members of the Brethren Church in 1815, C.F. Spittler, mission director C.G. Blumhardt and some students of the Mission School took part in them.⁷⁰

Strongly rooted in pietistic heritage

Publications of the Basle Christian Society give evidence for the strength of the older pietistic tradition in which the Society stood. Benrath asserts that "The orientation of the German Christian Society in its spiritual intention was retrospective; it lived from relying on the older pietistic heritage." He finds evidence for his claim in the library of Annoni, which after his death became a public lending library of the Basle Society.⁷¹ Lutheran theologians, especially those from Württemberg, are quoted just as well as Reformed ones. An anonymous brochure from a friend of the Society in Basle, *Encouragement to continue in protestant doctrine (Aufmunterung zur Beständigkeit im protestantischen Lehrglauben*, Basel 1783) recommends reading Luther and Spener to strengthen personal "doctrinal faith".⁷²

Opponents of the German Christian Society who are influenced by the Enlightenment accuse the Society of "Herrenhuterianism and devotionalism" after reading her first publications: "The whole thing is Pietism mixed up with spiritual decoration from Herrnhut; Pietism – but not the gentle version of Spener and Francke."⁷³ The language and contents of the early issues of the *Collections* are evaluated critically: Its opponents argue that the "torrent of older pietistic vocabulary" and "lots of empty sanctimonious nonsense" as well as belief in miraculous and sudden conversions are not the best means to spread the Christian faith; thus these opponents confirm its theological roots in older Pietism.⁷⁴

The 1787 issue of the *Collections* published an essay about "two main errors which destroy the true doctrine of justification, according to Spener". The essay has in mind the errors of justification by works and false assurance in faith.⁷⁵ Some members of the Society read Johann Arndt's *True Christianity* at evening devotion.⁷⁶ Johann Jakob Rambach is quoted, the *Schatzkästlein* of Hiller is presented as farewell gift.⁷⁷ Sermons, letters and events in the lives of M. Luther, J.A. Bengel, I.G. Brastberger, H. Annoni, Samuel Luzius, J.F. Meyenrock, G.

Arnold, E.G. Woltersdorf and G. Tersteegen are quoted in publications, are read or reprinted – to quote just some examples of how members of the German Christian Society absorbed the older pietistic theology and practice.⁷⁸ Reprints of classical devotional literature by J. Arndt, J.F. Starck, J. Meyer and others prove the continuity of pietistic godliness in changing times.⁷⁹

5. Results

At the end of the eighteenth century, the members of the German Christian Society in Basle and the members of its affiliate societies were not the only persons to welcome the ideas of the beginning British missionary movement on the European continent. However, the majority of supporters of mission can certainly be found in the surroundings of the Christian Societies and they were encouraged to pursue missionary support. The foundation of German missionary societies in the first half of the nineteenth century clearly demonstrates the key position of the Basle Mission Society in this process and the local Christian societies supporting it. The members of the Christian societies form a link between the older Pietism and nineteenth century Pietism. The promotion of mission becomes a new main area of work for the Societies.

Notes

- 1 W. Schlatter, *Geschichte der Basler Mission 1815-1915, vol. 1: Die Heimatgeschichte der Basler Mission* (Basel: Verlag der Missionsbuchhandlung, 1916) 12, mentions "the weak, almost perishing" Halle mission activities.
- 2 Herrnhut statistics include 1628 names of missionaries between 1732 and 1852, 948 men and 680 women (Dr. Rüdiger Kröger, Brethren Archives Herrnhut, letter from August 20, 2007).
- 3 H. Steinberg, *Hundert Jahre im Ringgässlein 1811-1911: Zwanglose Bilder aus der Geschichte und dem Leben der Brüder-Sozietät in Basel* (Basel: Verlag der Brüder-Sozietät, 1911) 19-20.
- 4 Steinberg, *Hundert Jahre*, 70.
- 5 *Realenzyklopädie*, 3rd ed., 13, 139; *Die Religion in Geschichte und Gegenwart*, 2nd ed., 3, 7; *ibidem*, 3rd ed., 3, 513.
- 6 Schlatter, *Geschichte* 1, 346; P. Eppler, *Geschichte der Basler Mission 1815-1899* (Basel: Verlag der Missionsbuchhandlung, 1900) 235.
- 7 H. Gantner-Schlee, *Hieronymus Annoni 1697-1770: Ein Wegbereiter des Basler Pietismus* (Liestal: Verlag des Kantons Basel-Land, 2001) 125-128; C. Rymatzki, *Hallischer Pietismus und Judenmission:*

- Johann Heinrich Callenbergs *Institutum Judaicum und dessen Freundeskreis* (1728-1736) (Tübingen: Verlag der Franckeschen Stiftungen Halle im Niemeyer-Verlag, 2004); K. Blaser, "Mission und Erweckung" in *Pietismus und Neuzeit* 7 (1982) 128-146, see 129.
- 8 Gantner-Schlee, *Hieronymus Annoni*, 127; H. Annoni, *Dem rechten Glauben auf der Spur: Eine Bildungsreise... 1736* (Zürich: TVZ, 2006).
 - 9 Gantner-Schlee, *Hieronymus Annoni*, 232 and 127 fn. 250.
 - 10 Gantner-Schlee, *Hieronymus Annoni*, 207.
 - 11 S. Spittler, *Christ. Friedr. Spittler im Rahmen seiner Zeit* (Basel: Spittler-Verlag, 1876) 374-375.
 - 12 E. Stachelin (ed.), *Die Christentumsgesellschaft in der Zeit der Aufklärung und der beginnenden Erweckung* (= *Christentumsgesellschaft 1*, Basel: Reinhardt, 1970) 98.
 - 13 Stachelin, *Christentumsgesellschaft 1*, 98.
 - 14 Urlsperger wants to build relationships with churches, see Stachelin, *Christentumsgesellschaft 1*, 100.
 - 15 Stachelin, *Christentumsgesellschaft 1*, 101.
 - 16 Stachelin, *Christentumsgesellschaft 1*, 161, doc. no. 68.
 - 17 Urlsperger in Stachelin, *Christentumsgesellschaft 1*, 161, doc. no. 68.
 - 18 See for example Wilhelm Jacob Eisenlohr from Stuttgart, quoted in Stachelin, *Christentumsgesellschaft 1*, 288, doc. no. 211 and 323, doc. no. 256, who regrets lack of qualified conservative theologians.
 - 19 See the Circular dated October 5, 1785, in Stachelin, *Christentumsgesellschaft 1*, 270-272, doc. no. 193.
 - 20 On his life and work W. Eisenblätter, *Carl Friedrich Adolph Steinkopf* (1773-1859): *Vom englischen Einfluss auf kontinentales Christentum zur Zeit der Erweckungsbewegung* (Unpublished dissertation Zürich 1967).
 - 21 Eisenblätter, *Steinkopf*, 82-88.
 - 22 They are entitled *Auszüge aus dem Briefwechsel der Deutschen Gesellschaft thätiger Beförderer reiner Lehre und wahrer Gottseligkeit*.
 - 23 *Auszüge aus dem Briefwechsel der Deutschen Gesellschaft thätiger Beförderer reiner Lehre und wahrer Gottseligkeit* 1783, 23-26; 1784, 210-218 and 362; 1785, 213 and 220-223.
 - 24 *Sammlungen für Liebhaber christlicher Wahrheit und Gottseligkeit* 1786, 318-320; 1787, 345-347; 1794, 288-295; 1795, 357-363; 1796, 307.
 - 25 *Sammlungen für Liebhaber* 1792, 52; 1793, 51-60; 1794, 225-239; 1795, 225-240; 1797, 220, 289.
 - 26 *Sammlungen für Liebhaber* 1800, 195.
 - 27 Nevertheless, Steinkopf is relevant for relations between England and the continent. During his 50 years' of service, he was the most important link between German circles interested in missions and British Missionary Societies; see Eisenblätter, *Steinkopf*, § 10 "The pastor's home and his guests" and § 11 "Steinkopf and Christian societies in London", 117-162.
 - 28 Schlatter, *Geschichte* 1, 12 and more extensive A. Ostertag, *Entstehungsgeschichte der evangelischen Missionsgesellschaft zu Basel* (Basel: Verlag des Missionshauses, 1865) 113-116.
 - 29 E. Stachelin (ed.), *Die Christentumsgesellschaft in der Zeit von der Erweckung bis zur Gegenwart* (= *Christentumsgesellschaft 2*; Basel: Reinhardt, 1974) 213, doc. no. 43; Ostertag, *Entstehungsgeschichte*, 117 and 120.
 - 30 Stachelin, *Christentumsgesellschaft 1*, 438, doc. no. 416 (Jung-Stilling) and in the Archives of the German Society (Archiv der Christentumsgesellschaft, Universitätsbibliothek Basel, Handschriftenabteilung) = ACG D IV 6, Nr. 1 (Wiertz, appendix: Schirnding).
 - 31 ACG D IV 6, Nr. 1b (= Appendix by Schirnding). Hans Walter Huppenbauer published the text of the Missionary Instruction for the first time in *ZMiss* 33 (2007) 148-164, entitled "A Theology of Missions dating from 1799?"
 - 32 Stachelin, *Christentumsgesellschaft 1*, 448-449, doc. no. 433, Jaenicke to Basle Mission Committee, Berlin, 16.2.1801.
 - 33 Stachelin, *Christentumsgesellschaft 1*, 496, doc. no. 503; Stachelin, *Christentumsgesellschaft 2*, 263, doc. no. 83 and 329, doc. no. 167; 332, doc. no. 171. The "Berlin Mission" of Johannes Gossner followed Jaenicke's Berlin Institute after a short interim of Jaenicke's son-in-law Rückert; see J. Althausen, *Kirchliche Gesellschaften in Berlin 1810-1830* (Unpublished dissertation Halle 1965) 26-30.
 - 34 Ostertag, *Entstehungsgeschichte*, 118.
 - 35 See M. Jakubowski-Tiessen, "Uns selbst untereinander zu ermahnen...: Die Christentumsgesellschaft in Ostfriesland", in *JGNKG* 82 (1984) 195-227, especially 223f. On another missionary candidate from Bavaria see F.W. Kantzenbach, "Ein verhinderte Missionar aus Bayern: Johann Friedrich Wiesinger im Jänicke-Institut in Berlin, in England und auf Malta", in *ZBKG* 40 (1971) 201-205. On relations with the *Church Missionary Society* (CMS) see L. Rott, *Die englischen Beziehungen der Erweckungsbewegung und die Anfänge des wesleyanischen Methodismus in Deutschland* (Beiträge zur Geschichte des Methodismus Beiheft 1, Frankfurt 1968) 29-31, 40-41 and W.A. Detzler, *British and American Contributions to the "Erweckung" in Germany, 1815-1848* (Unpublished dissertation Manchester 1974) 323-327.
 - 36 Staatsarchiv des Kantons Basel Stadt, Spittler-Archiv (= StABS PA 653, V) Supper, Berlin, letter without date [November 17, 1807] 2.
 - 37 ACG D V, 21 (1801) no. 149, Jaenicke to Schäuflin, 2.
 - 38 StABS PA 653, V, Supper; see P.N. Hol-

- trop, *Tussen Piëtisme en Réveil: Het "Deutsche Christentumsgesellschaft" in Nederland, 1784-1833* (Amsterdam: Rodopi, 1975) 171, 175, 181-183.
- 39 StABS PA 653, V, Butscher, Lebenslauf: Berlin, Aug. 12, 1803, "greeting the elder brethren" Berlin, June 27, 1805. The prayer request "conquering sin" hints at the problem of masturbation.
 - 40 Staehelin, *Christentumsgesellschaft* 1, 24; 474-475, doc. no. 472; 501, doc. no. 513. More letters and diaries can be found in the CMS Archives: CMS/B/OMS/C A1 E6/62 (day of death), see CMS/B/OMS/C A1 C E1, especially CMS/B/OMS/C A1 C E1/18 [24]. Johnson: CMS/B/OMS/C A1 E7A/37 from April 5, 1819.
 - 41 *Sammlungen für Liebhaber* 1798, 247-253, Rotterdam, January 7, 1798.
 - 42 Referring to Basle in 1804 see Staehelin *Christentumsgesellschaft* 1, 494, doc. no. 499; for 1812 see Staehelin, *Christentumsgesellschaft* 2, 233, doc. no. 68 and 238, doc. no. 73.
 - 43 Wilhelm Jacob Eisenlohr in Staehelin, *Christentumsgesellschaft* 1, 323, doc. no. 256.
 - 44 Staehelin, *Christentumsgesellschaft* 1, 420, doc. no. 399.
 - 45 Staehelin, *Christentumsgesellschaft* 2, 204, doc. no. 30.
 - 46 Staehelin, *Christentumsgesellschaft* 1, 459, doc. no. 447; Staehelin, *Christentumsgesellschaft* 2, 235, doc. no. 71.
 - 47 Staehelin, *Christentumsgesellschaft* 1, 196, doc. no. 110, fn. 365. The Tübingen correspondents of the Basle Society, members of the Württemberg Church governing board and professors of the protestant Lutheran Theological Faculty, are Magnus Friedrich Roos, Gottlob Christian Storr, Johann Friedrich Märklin, Joseph Friedrich Schelling and Ernst Bengel.
 - 48 Sources make mention of freedom of speech in Swiss Basle, but distrust of new established associations was also normal in German States: "The freedom ruling London and Basle can't be found in every place": Staehelin, *Christentumsgesellschaft* 1, 174, doc. no. 77, letter from the Tübingen correspondents mentioned above, dated January 3, 1782.
 - 49 The founding fathers of the Basle Training Institute promise "theological training equal to the Berlin Institute or even better than the classes provided by the busy Jaenicke", see Ostertag, *Entstehungsgeschichte*, 120.
 - 50 The older title until 1856: *Magazin für die neueste Geschichte der evangelischen* [1. and 2. vol. 1816-1817: *protestantischen*] *Missions- und Bibelgesellschaften*, ab 1857 *Evangelisches Missions-Magazin*.
 - 51 Staehelin, *Christentumsgesellschaft* 2, 325, doc. no. 161.
 - 52 Staehelin, *Christentumsgesellschaft* 2, 372, doc. no. 212.
 - 53 The oldest archival sources in Basle see YMCA Basle Archive, *Correspondenzblatt* no. 1, June 1st (1832) 6.
 - 54 Within the first nine years, twelve groups exchanged information. The names of ten locations have been published: Ober-Hallau, Schaffhausen, Bern, Mühlhausen, Tuttlingen, Calw, Frankfurt am Main, Barmen, Elberfeld and Berlin.
 - 55 J.L. Jaeger, *Bruchstücke von der Jubiläums-Feier* (Basel: Spittler, 1875) 25.
 - 56 See YMCA Archive Basle, *Correspondenzblatt* no. 1, June 1 (1832) 12; *Correspondenzblatt* no. 2, September 1 (1832), 20. Between 1825 and 1832, roughly 250 Swiss Franken were collected.
 - 57 Neither C.E. Spittler nor J.L. Krapf, but Steinkopf invented the "Halbatzenkollekte", see Schlatter, *Geschichte* 1, 26, 223-224 (1855); J. Eber, *Johann Ludwig Krapf: Ein schwäbischer Pionier in Ostafrika* (Riehen/Basel: ArteMedia / Lahr: Johannis, 2007) 198-191.
 - 58 Schlatter, *Geschichte* 1, 51-52, see also Rott, *Die englischen Beziehungen*, 38-41, Detzler, *Contributions*, 345-350.
 - 59 Schlatter, *Geschichte* 1, 54-55.
 - 60 Schlatter, *Geschichte* 1, 55-57.
 - 61 Schlatter, *Geschichte* 1, 57-58.
 - 62 Staehelin, *Christentumsgesellschaft* 2, 465, doc. no. 333; see also 19, doc. no. 66.
 - 63 Schlatter, *Geschichte* 1, 73. After first experiences with Basle missionaries in Sierra Leone in 1824, Steinkopf communicated to Basle harsh British criticism: Basle has to stop sending those missionaries to Africa!
 - 64 Johannes Mühlhäuser, Christian Ankele, Jakob Friedrich Haller, Jakob Weitbrecht and Jakob Vogel, see J. Eber, "Spittlers Versuche, im Raum Basel eine Pilgermission zu gründen" in T.K. Kuhn & M. Sallmann (eds.), *Das "fromme Basel": Religion in einer Stadt des 19. Jahrhunderts* (Basel: Schwabe, 2002) 37-50; Staehelin, *Christentumsgesellschaft* 2, 477, doc. no. 343; sources in archives: see Spittler-Archiv, StABS, PA 653; on Ankele in the YMCA Archive Basle, *Correspondenzblatt* Nr. 7, Sept. 1 (1834) 133-142; Blaser calls these missionaries "skilled workers mission", in "Mission und Erweckungsbewegung" in *Pietismus und Neuzeit* 7 (1981) 134.
 - 65 Christian Heinrich Zeller remembers Spittler and him standing on the platform of Basle Münster church above the Rhine enjoying the recent dedication for foreign missions and grieving the lack of similar institutions in the poor regions of Germany. They wished to establish institutions similar to those abroad also at home for the education of teachers serving poor children and congregations. At this moment, the educational institute in Beuggen Casle near Rheinfelden was born; see Staehelin *Christentumsgesellschaft* 2, 377, doc. no. 219, letter from Zeller in Zofingen, November 27, 1819.

- 66 G.A. Benrath, "Die Verbreitung und Entfaltung der Erweckungsbewegung in Baden 1840-1860" in *Mission und Diakonie, Kultur und Politik: Vereinswesen und Gemeinschaften in der evangelischen Kirche in Baden im 19. Jahrhundert* (VVKGB 59; Karlsruhe: EPV, 2004) 1-71, esp. 66-68.
- 67 M. Brecht, "Pietismus und Erweckungsbewegung" in *Pietismus und Neuzeit* 30 (2004) 36, 40.
- 68 See for example the letter from 1810 to the London Missionary Society, which was signed by three leading Basle Christians, Herzog, Burkhardt and Spittler: Staehelin, *Christentumsgesellschaft* 2, 214, doc. no. 43 and 2, 240, doc. no. 74; 2, 265, doc. no. 87.
- 69 L. Enequist, *Kurzer Abriss der Geschichte der Brüder-Societät zu Basel zur 150-jährigen Jubelfeier am 19. Januar 1890* (Basel: Geering, 1890) 10, 21, 33.
- 70 Enequist, *Kurzer Abriss*, 32; Steinberg, *Hundert Jahre*, 23.
- 71 M. Brecht, "Vorwort" in *Pietismus und Neuzeit* 7 (1981) 5; G.A. Benrath, "Die Basler Christentumsgesellschaft in ihrem Gegensatz gegen Aufklärung und Neologie" in *Pietismus und Neuzeit* 7 (1981) 93.
- 72 *Aufmunterung zur Beständigkeit im protestantischen Lehrglauben: für gemeine Christen von Freunden reiner Lehre und wahrer Gottseligkeit um der Bedürfnis der Zeit willen zum Druck befördert* (Basel: Decker, 1783) 16 pp.
- 73 Staehelin, *Christentumsgesellschaft* 1, 293, doc. no. 217 and 1, 294, doc. no. 219.
- 74 Staehelin, *Christentumsgesellschaft* 1, 299, doc. no. 226.
- 75 *Sammlungen* (1787) 44-50.
- 76 Staehelin, *Christentumsgesellschaft* 1, 157, doc. no. 63 (from 1780).
- 77 Staehelin, *Christentumsgesellschaft* 1, 297, doc. no. 224 (1786) and 1, 414, doc. no. 389 (1798).
- 78 Luther, *Sammlungen* (1799) 41; Bengel, *Sammlungen* (1796) 50 (and more often); Brastberger, *Sammlungen* (1802) 110; Annoni, *Sammlungen* (1796) 33; Luzius, *Hoffnung Zions* (1756), *Sammlungen* (1799) 142; Meyenrock, *Sammlungen* (1799) 177; Arnold in Staehelin *Christentumsgesellschaft* 2, 196; Woltersdorf in Staehelin *Christentumsgesellschaft* 2, 212; Tersteegen, *Sammlungen* (1799) 277.
- 79 Benrath, "Die Basler Christentumsgesellschaft", 94.

The Reliability of the Resurrection Narratives

Jake H. O'Connell

ZUSAMMENFASSUNG

Es herrscht eine weitreichende Übereinstimmung unter Theologen, dass die Aufzählung der Auferstehungserscheinungen, welche Paulus im 1. Korintherbrief 15:3-8 angibt, als historisch zuverlässig anzunehmen ist. Allerdings neigen nicht alle Wissenschaftler dazu, auch die Auferstehungserzählungen der Evangelien als verbürgt anzuerkennen. Der vorliegende Aufsatz vertritt die Zuverlässigkeit dieser Erzählungen und konzentriert sich dabei auf die Betonung, welche die Kirche auf Überlieferungen von Auferstehungserscheinungen aus der

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RÉSUMÉ

Un large consensus parmi les spécialistes reconnaît comme historiquement fiable la liste des personnes à qui Jésus est apparu après sa résurrection (1 Co 15.3-8). La plupart des spécialistes n'est cependant pas encline à considérer comme fiables les récits évangéliques de la résurrection. L'auteur défend leur fiabilité en se concentrant sur l'importance accordée par les Églises aux traditions concernant les apparitions du Ressuscité dans la

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SUMMARY

There is widespread agreement among scholars that the list of resurrection appearances provided by Paul in 1 Corinthians 15:3-8 should be accepted as historically reliable. However, most scholars are not inclined to accept the reliability of the Gospels' resurrection narratives. This essay argues for the reliability of these narratives by focusing on the emphasis the church placed on traditions of the resurrection appearances during the

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Introduction

The last two decades have witnessed an increased amount of literature on the question of whether there is convincing evidence that Jesus Christ rose from the dead. The list of Christians who have recently authored books arguing for the historicity

Zeit zwischen dem Dienst von Jesus und der Abfassung der Evangelien legt. Da jene Berichte innerhalb dieses Zeitraums als ungemein bedeutend erachtet wurden, ist es nahe liegend, dass sie exakt überliefert wurden, und somit ist es wahrscheinlich, dass die Auferstehungserzählungen zuverlässig sind. Dabei werden mögliche Einwände gegen dieses Argument berücksichtigt, die auf dem Markusschluss und offensichtlichen Widersprüchlichkeiten in den Evangelien beruhen. Nach der eigentlichen These des Aufsatzes geht es zur Bedeutung, die Irenäus für die Zuverlässigkeit der Auferstehungserzählungen hat.

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période intermédiaire entre le ministère de Jésus et la rédaction des Évangiles. On accordait à ces récits une telle importance qu'il est vraisemblable qu'ils ont été transmis avec fidélité. Il est donc probable que les récits évangéliques de la résurrection sont fiables. L'auteur considère les objections qu'on peut opposer à cette thèse sur la base de la finale de Marc et de la présence de contradictions apparentes dans les Évangiles. Puis il montre l'apport significatif d'Irénée pour confirmer la fiabilité des récits de la résurrection.

* * * *

period between Jesus' ministry and the writing of the Gospels. Since these stories were regarded as tremendously important during this time period, it is likely that they were passed on accurately. Hence it is likely that the resurrection narratives of the Gospels are reliable. Possible objections to this argument based on the ending of Mark and the presence of apparent contradictions in the Gospels are considered. In an appendix I consider the significance of Irenaeus for the reliability of the resurrection narratives.

* * * *

of the resurrection of Jesus is headed by William Lane Craig, Richard Swinburne, Stephen Davis, Gary Habermas and Michael Licona, and N.T. Wright.¹ Wright's book made such a splash in the world of biblical scholarship that the *Journal for the Study of the Historical Jesus* devoted an entire issue to it. The apologists for the resurrection have been

countered by the publication of *The Empty Tomb: Jesus Beyond the Grave*,² which contains fifteen essays from various contributors arguing against the resurrection. And Dale Allison has made a valuable contribution to the discussion with his essay "Resurrecting Jesus" which discusses the possible relationship between the resurrection appearances and contemporary reports of encounters with the deceased.³

The verdict of scholarship: 1 Corinthians 15:3-8 is reliable

When we inquire as to what material from the New Testament may be accepted as historical,⁴ we find that there is essentially unanimous agreement that the list of resurrection appearances related by Paul in 1 Corinthians 15:3-8 stands very close to the actual events.⁵ The primary reason for this judgment is Paul's close proximity to the events. It is clear from various places in Paul's epistles that he knew a number of people who participated in these appearances, including the leaders of the Jerusalem church, where this information was first formulated and controlled. For example, in Galatians 1:18 Paul tells us that after his conversion he spent two weeks in Jerusalem with Peter, during which time he also saw Jesus' brother James. Thus when Paul relates this list, he does so having had first hand contact with a number of people who took part in these appearances. Paul is therefore simply too close to the events for these appearances to be considered legendary.⁶

Several other factors can also be cited in support of the historicity of this material: First, Paul says that he received the material (15:3) and thereby indicates that the material originated prior to his conversion (no more than about five years after the crucifixion). Second, Paul here uses words which are uncharacteristic of his vocabulary, a fact which supports the notion of a pre-Pauline origin for the material.⁷ Third, some of the Corinthians apparently knew Peter (1:12) and they thus could have asked him for confirmation for the appearances he related. Fourth, Jews living outside Palestine (such as in Corinth) routinely went up to Jerusalem for the Jewish feasts, at which time they could verify the accuracy of Paul's statements with the Jerusalem church. Fifth, some of these appearances are related in the Gospels, a fact which indicates that the stories circulated widely and were not merely limited to Paul and his co-workers.⁸

Thus it seems quite clear that the appearances

listed in 1 Corinthians 15:3-8 are historical.⁹ Hence, even non-Christian scholar Pinchas Lapide states that this list "may be considered as a statement of eyewitnesses",¹⁰ and Gary Habermas in his survey of over 2,200 publications on the resurrection, reports that the data Paul relates in these verses is "frequently taken almost at face value" by scholars.¹¹

Since Paul's close proximity to the events prevents us from dismissing the material of 1 Corinthians 15:3-8 as legendary, and since virtually no one is willing to propose that the disciples just made the whole thing up,¹² we have to acknowledge that the people mentioned in this list really did believe that Jesus had appeared to them. Thus, these appearances "happened", however we explain their happening.¹³

The resurrection narratives: are they reliable?

However, while affirming the historicity of 1 Corinthians 15:3-8 provides us with valuable information about the appearances (in particular, we are told who were involved, that some appearances occurred to groups and that there were multiple appearances), it still leaves the historian with something to be desired, because 1 Corinthians 15:3-8 provides no description of just what the appearances were like.

In order to find such descriptions we have to turn to the resurrection narratives of the Gospels. But here the historian's quest encounters some difficulty. In contrast to the consensus on the historicity of 1 Corinthians 15:3-8, many scholars are sceptical of the historical reliability of the resurrection narratives. This scepticism is largely a result of the fact that there are serious doubts about who wrote the Gospels and how close the authors were to the events. Dale Allison probably speaks for most scholars when he comments on the task of demonstrating the essential historicity of these narratives: "But how could it be done? I have been reading the secondary literature for a long time, and I do not know. To my knowledge, no one has pulled off the trick yet."¹⁴ In fact, even among those who argue for the historicity of the resurrection, it is uncommon to find a defence of the general reliability of the resurrection narratives; the usual procedure seems to be to argue for the historicity of the resurrection by relying primarily, if not solely, on the material of 1 Corinthians 15:3-8.¹⁵ Even Wolfhart Pannenberg, a staunch defender

of the historicity of the resurrection, declared that the resurrection narratives “have such a strongly legendary character that one can scarcely find a historical kernel of their own in them”.¹⁶

How can we show that the resurrection narratives are reliable?

There is good reason to reject the prevailing scepticism. Once a couple of factors are taken into account, the historical reliability of these narratives will seem much stronger. Thus, I propose the following two-step argument for the reliability of the resurrection narratives:

1) It seems to be widely accepted among scholars that the Gospels are, at the very least, fairly reliable sources. By “fairly reliable” I simply mean that the Gospels contain quite a lot of accurate information. In contrast to, for example, the *Infancy Gospel of Thomas*, the canonical Gospels are not so overridden with legend that they constitute merely a collection of fables. Craig Evans, a prominent historical Jesus scholar, tells us that there is a “remarkable amount of consensus in recent scholarship” that the Gospels yield “significant historical data”.¹⁷ Likewise, Evans states that “the Gospels are now viewed as useful, if not essentially reliable, historical sources”.¹⁸

Indeed, the fact that most scholars consider the Gospels to be fairly reliable is evident from the wide acceptance of the criterion of multiple attestation.¹⁹ Since a claim is not more likely to be historical if it is multiply attested by largely unreliable documents, this criterion only makes sense if the Gospels are fairly reliable. For example, no one thinks that the historicity of Jesus’ descent into hell is rendered more historically likely because it is multiply attested by the Apostle’s creed and the Gospel of Nicodemus. These documents are not good historical sources and consequently the fact that they both attest to a given event does not make that event any more likely to be historical. By contrast, if we argue (as most scholars do) that the odds that Jesus used the term “The Son of Man” are raised if we find it attested by all four Gospels, we make the implicit assumption that the Gospels are at least fairly reliable.

2) Further, I propose that during the period between Jesus’ ministry and the writing of the Gospels (c. AD 30-70),²⁰ the stories of the resurrection appearances were regarded as at least equally significant to, if not more significant than, any other Jesus tradition (“Jesus traditions” being stories

about or sayings of Jesus). This fact becomes an argument for the reliability of the resurrection narratives when it is combined with the fact that the Gospels are fairly reliable. If the Gospels are fairly reliable, this means that many traditions about Jesus were reliably transmitted up to the time of the writing of the Gospels. Now, if the early church regarded the stories of Jesus’ resurrection as among its most important Jesus traditions, and the early church was able to accurately preserve many Jesus traditions (as evidenced by the fact that the Gospels are fairly reliable), then it is likely that the resurrection traditions were accurately preserved. This is because it would make little sense for the church to transmit its most significant traditions inaccurately while it transmitted its less significant traditions accurately. My argument so far may be outlined in syllogistic form as follows:

1. The Gospels are fairly reliable.
2. Therefore, the early church was able to accurately transmit many Jesus traditions.
3. The early church would likely transmit the Jesus traditions it valued the most at least as accurately as the ones it valued less.
4. The early church valued traditions of the resurrection appearances the most.
5. Therefore, the traditions of the resurrection appearances were transmitted accurately.
6. Therefore the resurrection narratives of the Gospels are essentially accurate.

Were traditions of the resurrection appearances considered significant?

There are four reasons for thinking that traditions of the resurrection appearances were regarded as tremendously significant during the period AD 30-70:

1. The resurrection as the climax of Jesus’ life and Israel’s history

The early church believed that Jesus’ resurrection served as the climax of Jesus’ life and that Jesus’ life itself served as the climax of Israel’s history.²¹

a) That the resurrection was considered the climax of Jesus’ life during the period AD 30-70 is clear from the fact that Paul, our primary source for this period, focuses far more on the resurrection than he does on any other historical event associated with Jesus. Excluding the resurrection, Paul’s references to the events of Jesus’ life are relatively sparse, the main exception being his account of the Last Supper in 1 Corinthians 11. By contrast, ref-

erences to Jesus' resurrection are numerous in Paul, e.g. Romans 1:3; 4:24; 6:4; 7:4; 8:11; 1 Corinthians 6:14; 2 Corinthians 4:14; 5:15; Galatians 1:1; Philippians 3:20; 1 Thessalonians 4:14; and most prominently 1 Corinthians 15, to which we shall return.²² In addition to the sheer quantity of references, a number of passages make it clear that Jesus' resurrection was considered foundational to the faith. Jesus' resurrection makes possible our justification (Romans 4:25), belief in his resurrection constitutes the grounds of our salvation (Romans 10:9), and his resurrection serves to guarantee our own resurrection (1 Corinthians 15; 1 Thessalonians 4:14). Hence, Reginald Fuller is correct that: "The resurrection of Jesus from the dead was the central claim of the church's proclamation. There was no period when this was not so."²³

b) The notion that Jesus' life was the apex of Israel's history is prevalent throughout the New Testament (e.g. Matthew 26:54; Luke 24:27; Acts 2:16; 13:32; 1 Corinthians 15:3),²⁴ and Israel's history was certainly regarded as a narrative story of God's intervention in the affairs of humankind.²⁵ God creates human beings, destroys the world with a flood, frees the Hebrews from Egypt by performing miracles, punishes Israel by allowing the Babylonians to destroy them and raises up Cyrus to facilitate the Jews' return to the Promised Land. The early church was sure that this story had finally been brought to a climax by the coming of Jesus, Israel's Messiah.

Thus, since Israel's history was a narrative story and Jesus' life was the climax of that story, we should expect that from its beginning the early church placed emphasis on narrating the events of Jesus' life. Since the resurrection was the climax of Jesus' life, we should expect an emphasis on the narration of the resurrection appearances during the first decades of Christianity.

2. The apostle Paul

We have just argued that Jesus' life was considered the climax of Israel's history and thus that the earliest Christians likely emphasized the events of Jesus' life. Further, since the early Christians considered the resurrection to be the climax of Jesus' life, this means that they would also have emphasized the resurrection appearances. Hence, even if we had no explicit statements from our pre-70 sources affirming the importance of the resurrection appearances, we would still be justified in positing that the appearances were regarded as very significant. But in fact we do have explicit statements. 1 Cor-

inthians 15 provides compelling evidence that the early church considered the resurrection appearances to be extremely important.

We may begin by explaining Paul's general aim in the passage. Paul tries to set straight those in Corinth who are denying the future resurrection. To make his argument, Paul first appeals to that which he describes as of "first importance" (v.3), and what constitutes the essence of the Gospel (vv.1-2):

³For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ⁴and that He was buried, and that He was raised on the third day according to the Scriptures, ⁵and that He appeared to Cephas, then to the twelve. ⁶After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; ⁷then He appeared to James, then to all the apostles; ⁸and last of all, as to one untimely born, He appeared to me also (NASB)

After enumerating the list of witnesses to the resurrection appearances, Paul argues from the fact of Jesus' resurrection to the absurdity of the Corinthians' denial of the general resurrection. Here he goes into detail concerning the point he makes elsewhere (Romans 8:11; Philippians 3:20; 2 Corinthians 4:12; 1 Thessalonians 4:14): Jesus has been raised as the first fruits of the general resurrection; he has been raised so that the rest of humanity will eventually be raised as well. Paul argues that if there is no general resurrection, then the purpose of Jesus' resurrection would be defeated, and so a denial of the former is essentially a denial of the latter. But Jesus' resurrection is the very foundation of the faith, and since the Corinthians affirm Jesus' resurrection, it is absurd for them to deny the general resurrection.

Paul's argument makes it clear that he considers the resurrection of Jesus to be tremendously important. He states that if Jesus' resurrection did not occur then the Christian's faith is in vain (15:14) and he assumes that the Corinthians agree with him on this. (It is the general resurrection which they deny.) This reinforces the point we made above: Paul's epistles evince the fact that Jesus' resurrection was the central focus of the earliest Christians. But it is in this passage that we find tremendous importance ascribed not only to Jesus' resurrection itself (the fact that Jesus was raised from the dead) but also to the resurrection

appearances (the fact that after Jesus was raised he appeared to numerous people). That tremendous importance was ascribed to the resurrection appearances is clear from the following:

1) Paul declares in verse 3 that the information which he is reminding the Corinthians of is “of first importance” (i.e. of primary importance) and that this information is the essence of the Gospel – the essence of what the Corinthians believe for salvation (15:1-2). This information is the death, burial and resurrection of Jesus, the fact that these events occurred in fulfilment of the Scriptures, and the list of resurrection appearances. The fact that Paul labels these appearances as of “first importance” and that he includes them as an essential part of the Gospel in verses 1-2 certainly indicates that he considered the appearances highly significant. Further, Paul writes that he had “passed on” this information to the Corinthians when he had first founded the church in Corinth. Thus, the resurrection appearances were part of the foundational material which Paul delivered to the churches which he established. Therefore, all churches which Paul founded would have been instructed that the resurrection appearances were part of the foundation of the faith.²⁶ In addition, since Paul considers the appearances to be a matter of primary importance, we can assume that he not only presented the appearances to the churches which he founded, but that he also presented them to the many other churches which he visited. Thus, because Paul’s missionary travels were quite extensive, a very large number of the first century churches must have known of Paul’s high regard for the resurrection appearances. But in fact, it was not only Paul and his co-workers who ascribed great importance to the appearances:

2) Paul indicates that this list of appearances did not originate with him nor did the practice of passing it along to new converts. He plainly states that he “received” this information.²⁷ It is almost certain that this material was discussed between Paul, Peter and James during the two weeks which Paul spent with Peter in Jerusalem during the 30s AD (Galatians 1:18-19). At this time, Paul had just joined a movement founded on the belief in Jesus’ resurrection and he himself had recently experienced a resurrection appearance. It would thus be incredible if the resurrection appearances were never a subject of discussion during those weeks: C.H. Dodd rightly remarks that “we may presume they did not spend all the time talking about the weather.”²⁸ Thus these appearances were certainly

known to the Jerusalem church.²⁹ Further, Paul clearly implies that the Jerusalem church, like Paul himself, regarded the appearances as a matter of primary importance.

3) We come now to the most significant point. Paul explicitly states (15:11) that the apostles agreed with the summary of the Gospel which he gives in verses 3-8. He declares: “whether it was I or they [the other apostles], so we preached and so you believed” (15:11). The referent of “they” here is the apostles, the group mentioned in verses 7 and 9. When Paul refers to what he and the other apostles preached, he surely means the information summarized in 15:3-8: the death, burial and resurrection of Jesus, the fact that these events fulfilled the Scriptures, and the resurrection appearances. Thus the apostles agree with Paul on the primary importance of this information.

With regard to the identity of the apostles, there is some uncertainty as to precisely what Paul means by this term.³⁰ However, it is clear from 1 Corinthians 12:28 that the apostles functioned as prominent leaders in the Christian movement. In this verse, Paul affirms that the apostles are of first rank, ranking ahead of prophets, teachers and other prominent individuals in the early church. This fact is confirmed by Galatians 1:19 where Peter and James, each prominent Christian leaders and heads of the Jerusalem Church, are identified as apostles.³¹ Thus when Paul states in 1 Corinthians 15:11 that all of the apostles agree with his preaching, this is a statement that numerous Christian leaders, including the leaders of the Jerusalem church (the “mother church” of the Christian movement),³² agree with him on the importance of the resurrection appearances.³³

1 Corinthians 15:3-11 is an extremely important passage for the present argument. From this passage we learn that Paul considered the resurrection appearances to be part of the foundation of the faith, and that all other apostles (including Peter and James) agreed with him on this. The conclusion follows that during the period AD 30-70 the leaders of the Christian church were agreed in ascribing tremendous significance to the resurrection appearances. Indeed, even if my other three arguments fail, the fact that the early church considered the resurrection appearances tremendously significant is established from this passage alone.

3. Jewish theological disputes

The proclamation of Jesus’ resurrection would have thrust the Christian movement into the midst

of a controversial Jewish theological dispute: Whether the resurrection of the dead would occur. In contrast to the Pharisees, there were at least two groups in first century Judaism who rejected the notion of bodily resurrection. The Essenes believed in the immortality of the soul (Josephus, *Jewish War* 2.153-58) and the Sadducees rejected the afterlife altogether. The Christian claim that not only would the general resurrection occur, but that its occurrence was now vouchsafed because God had raised Jesus from the dead,³⁴ could hardly have gone unchallenged by those Jews who doubted the resurrection for if the claim was true it would require a revision to their belief system.

The contentiousness of the notion of resurrection is plain from Acts 23:6-7, where Paul's mention of Jesus' resurrection causes an argument to break out, and from the synoptic Gospels (Matthew 22:23 and par.) where some Sadducees approach Jesus and ask him a question intended to demonstrate the absurdity of the resurrection. Likewise, the rabbinic writings testify to disputes on the resurrection between the Sadducees and their opponents.³⁵ The Christian claim that Jesus had been raised from the dead was in effect a claim to have a stunning new sort of evidence for the reality of the resurrection: eyewitness reports of an actually resurrected person. This evidence would certainly be questioned by those sceptical of the general resurrection, and thus debates on the appearances would have taken place in Jewish-Christian circles.

If the appearances did become the subject of Jewish-Christian theological disputes, it is likely that the appearances would come to occupy a prominent place in the tradition. This is because Jewish-Christian theological disputes clearly did occupy a prominent place in the tradition, as the preservation of so many of them in the Gospels indicates. The Gospels have preserved a debate on whether healing on the Sabbath constitutes work (Mark 2:1-12), a debate on whether picking grain was unlawful on the Sabbath (Mark 2:23-28), a qorban dispute (Mark 7:1-23), the Sadducees' question on marriage in the resurrection (Matthew 22:23) and the question of whether the disciples should pay the Temple tax (Matthew 17:24-27). These are all disputes that could not have arisen in Gentile churches, but rather clearly reflect Jewish interests and thus originated in Jewish-Christian circles. They must have arisen prior to AD 70 when Jerusalem was destroyed and Jewish-Christianity was quickly divorced from the rest of the church, ceasing to have much influence on the church's

preservation of Jesus traditions. However, these issues were preserved in documents written after 70, despite their decreased relevance for that time period. This is only explainable if Jewish-Christian theological disputes occupied an important place in the tradition prior to 70. Since the resurrection appearances, by virtue of their relationship to the general resurrection, would have entered the category of Jewish-Christian theological disputes, we should expect that they occupied an important place during the period 30-70.

4. The crucifixion

Paul speaks of the "foolishness" of the message of the cross in 1 Corinthians 1:23. This remark occurs in the context of his discussion of Jewish and Gentile rejection of Christianity: Jesus' crucifixion is a "stumbling-block" to Jews and "foolishness" to Gentiles. Because of the Christian heritage of contemporary society, the proclamation that the saviour of the world was crucified does not strike most modern ears as particularly strange. But this was not so in the ancient world, where crucifixion was regarded as a gruesome, shameful punishment to be inflicted on the worst members of society. The ancient sources on crucifixion have been thoroughly examined by Martin Hengel,³⁶ whose observations include the following:

Hebrews 12:2 speaks of Jesus suffering the shame of the cross and this is echoed by Celsus who writes that Jesus was "bound in the most ignominious fashion" and "executed in a shameful way" (Hengel, 7). In response to Maecenas' comparison of the sufferings of old age with the slow death of crucifixion, Seneca responds that such a life is not worth living and that one should commit suicide before suffering a death that can be compared to being fastened to "the accursed tree" (pp. 30-31). Isidore of Seville calls hanging better than the cross (29). Crucifixion was a punishment given to those who had committed awful crimes such as treason, murder and sorcery (34) and it was especially applied to slaves (51-63). Juvenal thought it an abomination that an actor from the upper class had portrayed a crucified victim in a play, and thereby lowered himself to the level of the lower classes (35). The Gospels provide the most thorough descriptions of crucifixion in ancient literature, as Greco-Roman writers avoided the subject (25). "Crux" was used as a vulgar insult (9). Hengel writes that "the Roman world was largely unanimous that crucifixion was a horrific, disgusting business" (37). In Greek romances, heroes

who were bound up to be crucified were always rescued from the cross before actually dying (81).

Since Jesus' death by crucifixion was considered such a shameful, degrading affair, it is likely that potential converts would have been reluctant to adopt the new faith, and Paul tells us as much in 1 Corinthians 1:18-31. The notion that someone who was sinless (2 Corinthians 5:21) and divine (Philippians 2:6-11) had suffered this sort of punishment would draw great suspicion. Because of the initial scepticism which the Christian message would encounter, it is probable that whatever reasons the early Christians provided for accepting Christianity would be subjected to close scrutiny. From 1 Corinthians 15:3-8 it is apparent that the early Christians presented the resurrection appearances as evidence for the truth of Christianity. If this is the case, then the resurrection appearances would have been subjected to close scrutiny by potential converts and thus we have one more reason to believe that there was a significant emphasis on the resurrection appearances during the mid first century.

There are two indications from 1 Corinthians 15:3-8 that when the early church enumerated resurrection appearances, as Paul does here, it did so for an apologetic purpose, presenting the resurrection appearances as evidence for the resurrection and hence, given the centrality of the resurrection for the faith (see above), the truth of Christianity. First, the structure of Paul's argument indicates that this was the case. His argument against the Corinthians' denial of the general resurrection is based on the contention that Jesus' resurrection guarantees the fact of the general resurrection. It seems then that Paul's purpose in citing the list of appearances is to argue that just as Jesus' resurrection guarantees the fact of the general resurrection, so the appearances guarantee the fact of Jesus' resurrection.³⁷ On this interpretation, the list of appearances serves a discernible function: Paul's argument moves from using the fact of the appearances to demonstrate the fact of Jesus' resurrection, to then using the fact of Jesus' resurrection to demonstrate the fact of the general resurrection. If this is not what Paul is trying to do, it is hard to see why he produces the list of appearances.

The second indication is the mention of the 500 persons in the list. Two facts suggest that this appearance has been included in the list because the large number of witnesses strongly supports the factuality of the appearance. First, the nature of the appearance to the 500 differs from that of

the other appearances. The other appearances all occurred to individuals who were well-known in the early church and their inclusion in the list can be explained on that basis.³⁸ Yet the 500 do not fit this category; they are not well-known individuals and their inclusion in the list demands another explanation. The evidential value of such a large appearance furnishes just such an explanation.

Second, that the appearance was used evidentially is strongly suggested by the fact that Paul comments "most [of the 500] are still living, though some have fallen asleep". The purpose of such a passing remark is likely to say, in effect, that most of the witnesses are still there for anyone who wishes to question them. As N.T. Wright comments: "The entire paragraph is about evidence, about witnesses being called, about something that actually happened for which eyewitnesses could and would vouch."³⁹

Hence, Pannenberg is likely right that: "The intention of this enumeration is clearly to give proof by means of witnesses to the facticity of Jesus' resurrection."⁴⁰ Thus the resurrection appearances served an evidentialist function for the early church and were therefore a reason presented by the Christians in favour of the truth of Christianity.

First objection: Mark's ending

One point which can be raised against the argument that the resurrection appearances were ascribed tremendous significance in the early days of the church is that Mark, generally regarded as the first Gospel and usually dated to c.65-70, ends his Gospel without any resurrection appearances. The last twelve verses of Mark's Gospel, which do narrate appearances, are regarded by virtually all scholars as a later addition to the Gospel.⁴¹ This would mean that it originally ended with the discovery of the empty tomb in 16:8. However, this is not the case if, as some scholars maintain, Mark did not actually end his Gospel at 16:8, but rather the original ending of Mark has been lost.⁴² But even on the assumption that Mark did originally end at 16:8, the absence of resurrection appearances in his Gospel should not be taken to imply that he did not consider the appearances significant. Five times in his Gospel Mark anticipates the resurrection of Jesus (8:31; 9:9, 31; 10:32-34; 14:28) and he mentions in particular an appearance in Galilee in 14:28 and again at the end of his Gospel in 16:7. Hence, the fact that Mark ends his Gospel with a prediction of a resurrection appear-

ance means that a plausible case can be made that he did regard the appearances as significant, and no strong case can be made to the contrary. Thus, at worst, the absence of a resurrection narrative in Mark leaves ambiguous the question of how significant he regarded the resurrection appearances. This cannot be used to overturn the clear evidence examined above (particularly that of Paul) which indicates that the resurrection appearances were ascribed great significance during the period 30-70.

Second objection: contradictions?

Another retort to this argument might be that the resurrection narratives cannot be reliable because they contradict each other. According to Fuller, "the stories themselves appear incredible on the grounds of their palpable inconsistencies".⁴³ One can certainly compile a long list of seeming discrepancies among the narratives, yet one can propose plausible harmonisations as well.⁴⁴ But if we are arguing only for the general accuracy of the narratives and not for their inerrancy, we need to recognize that some contradictions, even if unharmonisable, are not significant enough to raise doubts about the general accuracy of the narratives.

An illustration from the USA: Basketball player Wilt Chamberlain's is credited with scoring 100 points in one game. However, this game was not caught on videotape and there are thus a number of discrepancies in the details: Chamberlain claims he had ten assists that game,⁴⁵ while the official score reveals he had only two.⁴⁶ Some accounts have Chamberlain scoring his 100th point on a lay up,⁴⁷ while others say it was a dunk.⁴⁸ When Chamberlain scored his 100th point, the crowd rushed onto the court, but some accounts say the game was called at this point,⁴⁹ while others claim that the crowd was cleared and the game resumed.⁵⁰ Minor contradictions such as these do not cast doubt on the essential accuracy of the story.

The large majority of apparent contradictions among the resurrection narratives are of a minor kind: For example, there are apparent contradictions over how many women visited the tomb and whether it was daylight or still dark when they arrived. These are surely not significant enough to impinge upon the general reliability of the story. However, it is possible to have apparent contradictions which are not trivial and which, if incapable of being harmonised, would be grounds for ques-

tioning the basic historicity of the narratives. (It is necessarily a subjective judgment as to when a contradiction should be considered major and when minor.) In the case of Wilt Chamberlain's game, if we had conflicting testimony over where the game was located or what century it occurred in, these would be sufficient to cast doubt on the basic story. With regard to the resurrection narratives, there are only two apparent contradictions of such a magnitude: 1) Luke seems to limit the appearances to Jerusalem, Mark and Matthew seem to limit them to Galilee, and John says that they took place in both Jerusalem and Galilee; 2) John seems to contradict the Synoptics as to whether or not Mary Magdalene found out that Jesus was resurrected when she went to the tomb. The short answers to these problems are as follows: I have dealt with 2) in detail in a forthcoming article,⁵¹ and John is correct that Mary Magdalene did not learn of Jesus' resurrection when she visited the tomb, but the Synoptics do not actually affirm otherwise. Regarding 1), John is correct that the appearances took place in both Galilee and Jerusalem, but Luke does not exclude Galilean appearances as he superficially seems to, nor do Matthew and Mark exclude Jerusalem appearances as they superficially seem to.⁵²

Before proposed harmonisations are dismissed as strained and far-fetched, the following case ought to be considered. In their book on methodology for conducting local historical research, Barbara Allen and William Montell investigated two different accounts of the 1881 lynching of two young men – Frank and Jack McDonald ("the McDonald boys") – in Menominee, Michigan. One account claimed they were hung from a railroad crossing, while the other claimed they were strung up on a pine tree. The accounts seemed hopelessly contradictory until Allen and Montell discovered old photographs that showed the bodies hanging *at different times from both places*. As macabre as it is, the McDonald boys apparently had first been hung from a railroad crossing, then taken down, dragged to a pine tree, and *hoisted up again*.⁵³

Conclusion

We have seen that there are four strong reasons to believe that the resurrection appearances were considered extremely significant during the period between Jesus' ministry and the writing of the Gospels. From this we can conclude that if many Jesus traditions were transmitted accurately, the

stories of the resurrection appearances were likely among them. Thus, on the assumption that the Gospels are at least fairly reliable sources, we have good reason to think that the resurrection narratives are reliable.

Appendix

One point which is not related to the specific argument given above but which does affect the general question of whether the resurrection narratives are reliable ought to be considered. In *Against Heresies* 3.3.4 Irenaeus recalls how, during his youth, he met Polycarp:

But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true.

Further, in Irenaeus's *Letter to Florinus* (quoted in Eusebius's *Church History*, 5.20.5-7) he writes:

For when I was a boy, I saw you in lower Asia with Polycarp, moving in splendour in the royal court, and endeavouring to gain his approbation. I remember the events of that time more clearly than those of recent years. For what boys learn, growing with their mind, becomes joined with it; so that I am able to describe the very place in which the blessed Polycarp sat as he discoursed, and his goings out and his comings in, and the manner of his life, and his physical appearance, and his discourses to the people, and the accounts which he gave of his intercourse with John and with the others who had seen the Lord. And as he remembered their words, and what he heard from them concerning the Lord, and concerning his miracles and his teaching, having received them from eyewitnesses of the "Word of life". Polycarp related all things in harmony with the Scriptures.

Note that in these passages Irenaeus refers to John and the others who had "seen Christ" and had "seen the Lord". These are the witnesses to the resurrection appearances (John 20:18, 24; 1 Corinthians 9:1). The fact that Irenaeus emphasizes Polycarp's personal familiarity with the wit-

nesses of the appearances implies that Irenaeus had heard Polycarp relate accounts of the resurrection appearances. Otherwise, it is difficult to understand how in the first place, Irenaeus would know that Polycarp had conversed with those who had seen the Lord, and in the second place why Irenaeus would make mention of it. Further, at the end of the second passage, Irenaeus explicitly states that Polycarp heard stories of Jesus' miracles and teaching from those who had seen the Lord, and that Irenaeus heard the same stories from Polycarp. But if these witnesses to the appearances related stories of Jesus' miracles and teachings, surely they also related stories of his appearances. If this is so, then Irenaeus has heard stories of the resurrection appearances as recounted by someone who spoke with the eyewitnesses. It is well-known that elsewhere in his writings Irenaeus affirms that he regards the four Gospels as authoritative. Since Irenaeus also regards Polycarp as a reliable source, it is highly likely that the descriptions of the resurrection appearances which Irenaeus read in the four Gospels are substantially the same as the accounts of those appearances which Irenaeus had heard from Polycarp.⁵⁴

Jake H. O'Connell is a PhD candidate in Theology at the University of Chester (UK).

Notes

- 1 William Lane Craig, *Assessing the New Testament Evidence for the Historicity of the Resurrection of Jesus* (rev. ed; Lewiston: Edwin Mellen, 2002 [1989]); Richard Swinburne, *The Resurrection of God Incarnate* (Oxford: Oxford University Press, 2003); see also the transcripts of Craig's debates on the resurrection (with further commentary) versus Gerd Lüdemann and John Dominic Crossan: Paul Copan (ed.), *Will the Real Jesus Please Stand Up? A Debate Between William Lane Craig and John Dominic Crossan* (Grand Rapids: Baker, 1998); Paul Copan (ed.), *Jesus' Resurrection Fact or Figment: A Debate Between William Lane Craig and Gerd Lüdemann* (Downers Grove: IVP, 2000); Stephen T. Davis, *Risen Indeed: Making Sense of the Resurrection* (Grand Rapids: Eerdmans, 1993); Gary R. Habermas and Michael R. Licona, *The Case for the Resurrection of Jesus* (Grand Rapids: Kregel, 2004); N.T. Wright, *The Resurrection of the Son of God* (Minneapolis: Fortress, 2003).
- 2 Robert M. Price and Jeffrey J. Lowder (eds.), *The Empty Tomb: Jesus Beyond the Grave* (Amherst, NY: Prometheus, 2005).
- 3 Dale C. Allison Jr., "Resurrecting Jesus" in *Resurrecting Jesus: The Earliest Christian Tradition and its*

- Interpreters* (New York: T&T Clark, 2005) 198-375.
- 4 With regard to attempts to dismiss a historical argument for the resurrection, a priori: There have long been adequate rebuttals to the standard philosophical arguments (such as those of Hume and Troeltsch) against the possibility of affirming the historicity of a miraculous event (see e.g. John Earman, *Hume's Abject Failure: The Argument Against Miracles* (Oxford: Oxford University Press, 2000); Paul Rhodes Eddy and Gregory A. Boyd, *The Jesus Legend: A Case for the Historical Reliability of the Synoptic Jesus Tradition* (Grand Rapids: Baker Academic, 2007), 39-90). William Lane Craig convincingly refutes recent arguments by John P. Meier and Gerald O'Collins that the theological nature of the resurrection makes the event impossible to investigate historically in *Reasonable Faith: Christian Truth and Apologetics* (3rd ed; Wheaton: Crossway, 2008) 53-57. On the illegitimacy of creating a bifurcation between faith and history in general, see Wolfhart Pannenberg (ed.), *Revelation as History* (New York: Macmillan, 1968), particularly Pannenberg's essay "Dogmatic Theses on the Doctrine of Revelation", 124-158.
 - 5 After surveying over 2200 publications on Jesus' resurrection from 1975-2005, Gary Habermas concludes that "the vast majority of critical scholars who answer the question [of when Paul received the material of 1 Cor 15:3-8] place Paul's reception of this material in the mid-30s CE" ("Resurrection Research from 1975 to the Present: What Are Critical Scholars Saying?" in *Journal for the Study of the Historical Jesus* 3 [2005] 135-153, 142).
 - 6 To say that these appearances are not legendary, or to say that they are historical, is not to say that they were actual appearances of Jesus raised from the dead. Rather, the virtually unanimous opinion of scholarship is only that the people in this list had experiences which they believed were experiences of Jesus raised from the dead. Many scholars who affirm that these appearances "happened" (that is, some sort of experience occurred, the report is not based on nothing) nonetheless are either unsure whether the experiences were real, bodily appearances or positively endorse a non-supernatural explanation for the appearances. For an overview of the many different kinds of alternative explanations see Gary R. Habermas, "The Late Twentieth Century Resurgence of Naturalistic Responses to Jesus' Resurrection" in *Trinity Journal* 22 (2001) 179-196.
 - 7 See Gary R. Habermas and J.P. Moreland, *Beyond Death: Exploring the Evidence for Immortality* (Eugene: Wipf & Stock, 1998) 129.
 - 8 The appearances to Peter (Lk 24:34), the Twelve (Lk 24:36-44; Jn 20:19-23), possibly the 500 (see Craig, *Assessing*, 45-48, for the argument that Matthew's Galilean appearance is the same as the 500) and Paul (Acts 9:1-9) are all recounted elsewhere in the New Testament.
 - 9 For further discussion of 1 Corinthians 15:3-8 see Craig, *Assessing*, 3-62; Habermas and Moreland, *Beyond Death* 128-133, 141-147.
 - 10 Pinchas Lapide, *The Resurrection of Jesus: A Jewish Perspective* (Minneapolis: Augsburg, 1983) 99.
 - 11 Habermas, "Resurrection Research", 136.
 - 12 After surveying over 2200 publication on Jesus' resurrection from 1975-2005, Gary R. Habermas writes that "The substantially unanimous verdict of contemporary critical scholars is that Jesus' disciples at least believed that he was alive, resurrected from the dead" ("Experiences of the Risen Jesus: The Foundational Historical Issue in the Early Proclamation of the Resurrection," *Dialog* 45 [2006] 288-297, 289).
 - 13 But see note 6 on possible naturalistic explanations for the appearances.
 - 14 Dale C. Allison Jr., "The Resurrection of Jesus and Rational Apologetics" in *Philosophia Christi*, forthcoming. Allison's question does assume that none of the Gospels were written by the traditional authors. For if the Gospels really do come from the traditional authors, then the authors were very close to the events and thus the resurrection narratives as well as the Gospels as a whole can be accepted as reliable. Although in this article I grant this assumption for the sake of argument, I believe a very strong case can be made for the traditional authorship of Luke; see Colin J. Hemer, *The Book of Acts in the Setting of Hellenistic History* (Winona Lake: Eisenbrauns, 1990) 308-364. While I think the case for the eyewitness authorship of John is also strong, I am not so sure on the traditional authorship of Matthew and Mark.
 - 15 It may not be the case that a given scholar who argues in such a manner necessarily agrees with the majority position that the narratives are unreliable, for he may argue in this fashion on purely pragmatic grounds. That is, if the argument can be made only by appeal to those materials which most scholars accept, then the argument will probably win more adherents. This certainly seems to be the approach of Habermas and Licona (*Case*, 44-46) who state that they base their argument for the resurrection only on the "minimal facts" (i.e. those facts which are accepted by the large majority of scholars). Likewise, although Craig argues for the reliability of the narratives in *Assessing*, when engaging in public debates on the resurrection (such as those referred to in note 1 above) he typically states that he is arguing only from facts which are accepted by the large majority of scholars.
 - 16 Wolfhart Pannenberg, *Jesus: God and Man* (Philadelphia: Westminster, 1982) 89.
 - 17 Craig Evans, "Life-Of-Jesus Research and the

- Eclipse of Mythology" in *Theological Studies* 54 (1993) 3-37, 34.
- 18 Evans, "Life-Of-Jesus Research" 14.
- 19 For an introduction to the criteria for authenticity including the criterion of multiple attestation see e.g. Craig A. Evans, "Authenticity Criteria in Life of Jesus Research" in *Christian Scholar's Review* 19 (1989) 6-31; John P. Meier, *A Marginal Jew: Rethinking the Historical Jesus* (vol. 1; New York: Doubleday, 1991) 167-195.
- 20 Just as I am conceding for the sake of argument the majority position that the Gospels were not written by the traditional authors, I am also conceding the majority position that the Gospels were written after AD 70. If the Gospels were in fact written before 70, then they must be reckoned generally reliable given that so many eyewitnesses would still have been around while they were written, and given the controlling presence of the Jerusalem church. On the role of eyewitnesses see Richard Bauckham, *Jesus and the Eyewitnesses: the Gospels as Eyewitness Testimony* (Grand Rapids: Eerdmans, 2006). On the controlled nature of the Jesus tradition see Birger Gerhardsson, *Memory and Manuscript* (Grand Rapids: Eerdmans, 1998); *idem*, *The Reliability of the Gospel Tradition* (Peabody: Hendrickson, 2001). I am not at all sure on the question of the dates of the Gospels, but J.A.T. Robinson's *Redating the New Testament* (Philadelphia: Westminster, 1976) is probably the best-known attempt to argue for a pre-70 date.
- 21 This is the general tenor of Ulrich Wilckens, "The Understanding of Revelation within the History of Primitive Christianity" in Pannenberg, *Revelation as History*, 57-121; cf. N.T. Wright, *The New Testament and the People of God* (Minneapolis: Fortress, 1992) 147-166.
- 22 Outside of Paul's epistles, the other New Testament documents which have the most scholarly support for a pre-70 date are probably 1 Peter, Hebrews and James, though I think a number of others also date pre-70. The resurrection is clearly ascribed great significance in 1 Peter (1:3, 3:21) as well as Hebrews, see Gareth L. Cockerill, "The Better Resurrection (Heb 11:35): A Key to the Structure and Rhetorical Purpose of Hebrews 11" in *Tyndale Bulletin* 51 (2000) 215-234. The resurrection is not mentioned in James but this is clearly a pastorally oriented letter which has little theological focus, so the absence of resurrection from it cannot be taken as indicative of a lack of interest in it by the author. The various speeches on the resurrection in Acts which are purportedly from the mouths of Peter and Paul also need to be taken into consideration here, since many scholars argue that these speeches, even if not the exact words of the apostles, embody pre-70 apostolic preaching. If this is so, they certainly testify to great interest in Jesus' resurrection and even the resurrection appearances specifically since the appearances are mentioned in these speeches (e.g. 3:15; 13:31) prior to 70; for a list of scholars who believe that the speeches embody early apostolic preaching see Habermas, "Resurrection Research", 143 n. 52. But this question is a matter of considerable debate, see Craig, *Assessing*, 28-29.
- 23 Reginald H. Fuller, *The Formation of the Resurrection Narratives* (New York: MacMillan, 1971) 48.
- 24 On this idea in Luke-Acts in particular see I. Howard Marshall, *Luke: Historian and Theologian* (3rd edition; Grand Rapids: Zondervan, 1998).
- 25 On this point, see R. Rendtorff, "The Concept of Revelation in Ancient Israel" in Pannenberg, *Revelation as History*, 25-53.
- 26 Some scholars have proposed the quite unlikely suggestion that during Paul's time the appearances listed in 1 Cor 15:3-8 really were only listed, without actually being narrated; see e.g. Ulrich Wilckens, *Resurrection: Biblical Testimony to the Resurrection: An Historical Examination and Explanation* (Atlanta: John Knox, 1978) 63. But we can hardly expect that any potential convert to Christianity would have been persuaded simply by hearing, for example, "Jesus appeared to Peter". Rather anyone hearing such a statement for the first time would immediately wonder what it meant at which point Paul, or whoever was relating the appearances, would need to elaborate.
- 27 It is often noted that the terms "received" and "passed on" can be used as technical terms for passing on sacred tradition (e.g. Habermas and Moreland, *Beyond Death*, 129).
- 28 C.H. Dodd, *The Apostolic Preaching and Its Development* (London: Hodder, 1944) 16.
- 29 Not all scholars agree that the list of resurrection appearances always existed in the precise form in which we find it in 1 Cor 15:3-8. A number believe that prior to Paul, the creed ended with the appearances to Peter and the Twelve at 15:5 (see Jerome Murphy-O'Connor, "Tradition and Redaction in 1 Cor 15:3-7" in *Catholic Biblical Quarterly* 43 [1981] 582-589), although such scholars acknowledge that the remaining appearances still represent pre-Pauline material even if they were not put into list form until Paul. Even if only the appearances to Peter and the Twelve are the referent of what is of first importance in 15:3, this still indicates that those before Paul held the appearances to be of first importance (since they proclaimed the appearances to Peter and the Twelve) even if they did not provide as extensive a list of appearances as Paul would come to provide. However, it does not seem likely that the list was not put into its final form until Paul; that the whole list was given to Paul as is (except for the addition of his own appearance in 15:8) seems much more likely (see Kirk R. MacGregor, "1 Corinthians 15:3b-6a,7 and the Bodily Resurrection of

- Jesus" in *Journal of the Evangelical Theological Society* 49 [2006] 225-234 [227-229]; Craig, *Assessing*, 22-34).
- 30 On the identity of the apostles see the entries for "apostolos" in *TDNT* and *ABD*; Kevin Giles, "Apostles Before and After Paul" in *Churchman* 99 (1985) 241-256; Ben Witherington, *Women in the Earliest Churches* (Cambridge: Cambridge University Press, 1988) 115-116.
- 31 On the fact that Galatians 1:19 indicates James was reckoned as an apostle see Richard N. Longenecker, *Galatians* (Dallas: Word, 1990) 38; John Painter, *Just James: The Brother of Jesus in History and Tradition* (Columbia: University of South Carolina Press, 2004) 60; Frank J. Matera and Daniel J. Harrington, *Galatians* (Collegeville: Liturgical Press, 2007) 66.
- 32 The centrality of the Jerusalem church is evident from the fact that this is where the early Christians gathered together to resolve the Gentile controversy (Acts 15). And see R. Bauckham, "James and the Jerusalem Church" in *idem* (ed.), *The Book of Acts in its Palestinian Setting* (Grand Rapids: Eerdmans, 1995) 415-480.
- 33 The Acts speeches need to be noted here. If they are to be dated pre-70 (see above note) then, with their emphasis on the resurrection appearances, they provide independent attestation to Paul's statement in 1 Cor 15:11.
- 34 As we saw, the connection between Jesus' resurrection and the general resurrection was missed by some of the Gentile converts in Corinth, but the connection would have been obvious to most Jews.
- 35 See the texts cited in Abraham Cohen, *Everyman's Talmud* (New York: E.P. Dutton, 1949) 357-364.
- 36 Martin Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross* (Philadelphia: Fortress, 1977).
- 37 This is well explained in Craig, *Assessing*, 16-22.
- 38 This point is made by Allison, *Resurrecting Jesus*, 237.
- 39 Wright, *Resurrection*, 325.
- 40 Pannenberg, *Jesus: God and Man*, 89.
- 41 The primary reason for regarding these verses as inauthentic is that they are missing from the earliest manuscripts of Mark.
- 42 On this possibility see N. Clayton Croy, *The Mutilation of Mark's Gospel* (Nashville: Abingdon, 2003); Robert H. Stein, "The Ending of Mark" in *Bulletin for Biblical Research* 18 (2008) 79-98.
- 43 Fuller, *Formation*, 2.
- 44 Many of the apparent contradictions are dealt with at various points in Craig, *Assessing*. One can also consult John Wenham, *Easter Enigma* (Exeter: Paternoster, 1984) but with the caveat that Craig is right to criticise Wenham on the grounds that "he tends to take his often unnecessarily elaborate speculations, not as mere possibilities, but as actual facts" (*Assessing*, 225). See also Jakob van Bruggen, *Christ on Earth: The Gospel Narratives as History* (Grand Rapids: Baker, 1998); Jakob van Bruggen, *Jesus the Son of God: The Gospel Narratives as Message* (Grand Rapids: Baker, 1999).
- 45 Wilt Chamberlain, *A View From Above* (New York: Villard, 1991) 190-191.
- 46 See a copy of the box score in Bryan Burwell, *At The Buzzer! Halibek steals, Erving soars, Magic deals, Michael scores: The Greatest Moments in NBA History* (New York: Doubleday, 2001) 127.
- 47 Burwell, *Buzzer*, 126.
- 48 Burwell, *Buzzer*, 126.
- 49 Burwell, *Buzzer*, 126.
- 50 Burwell, *Buzzer*, 126.
- 51 "John Versus the Synoptics on Mary Magdalene's Visit to the Tomb" in *Conspectus*, forthcoming.
- 52 See C.F.D. Moule, "The Post-Resurrection Appearances in Light of Festival Pilgrimages" in *New Testament Studies* 4 (1957) 58-61; Craig, *Assessing*, 223-25.
- 53 Eddy and Boyd, *Jesus Legend*, 424.
- 54 It might be asked how Irenaeus can be so close to the events given that he wrote in c. 180 and the resurrection appearances occurred in c. 30. However, the time gap is not as significant as it first appears. According to *Martyrdom of Polycarp* 9.3, Polycarp was 86 when he died in 155, and thus was born in the year 69. If the witnesses to the appearances were about the same age as Jesus or a little younger, they would have been about 80-90 years old in c.85 CE when Polycarp was 16. If Irenaeus was 60 years old when he wrote (Josephus wrote three of his four works while he was between the ages of 57 and 62) he would have been about 20 when Polycarp was 71. Thus there is nothing implausible about Irenaeus being only one link removed from the witnesses to the appearances. Incidentally, it would be profitable to search Irenaeus' writings to see if he relates any information on the resurrection appearances which is not found in the New Testament; any such information may well derive from his conversations with Polycarp.

Face-to-face with Levinas: (Ev)angelical hospitality *and* (de)constructive ethics?

Ronald T. Michener

ZUSAMMENFASSUNG

Der jüdische Philosoph Emmanuel Levinas muss auf dem Hintergrund des furchtbaren Elends des Holocausts und Zweiten Weltkriegs verstanden werden. Levinas erklärt sich gegen die Vorherrschaft der Ontologie in der westlichen Philosophie, welche die moderne Ethik geprägt hat. Ethik und nicht Ontologie macht zuallererst Philosophie aus. Levinas spricht sich für eine Verpflichtung gegenüber dem „Antlitz des anderen“ aus angesichts einer postmodernen Auflösung von Wertesystemen.

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RÉSUMÉ

La pensée du philosophe juif Emmanuel Levinas doit être considérée sur l'arrière-fond de la seconde guerre mondiale et de la Shoah. Levinas s'oppose à la primauté de l'ontologie dans la philosophie occidentale, qui a orienté l'éthique moderne. L'éthique, et non l'ontologie, doit former la base de la philosophie. Levinas affirme une obligation envers autrui, au regard de la déconstruction postmoderne des systèmes moraux. On ne peut réduire autrui à notre compréhension ou à notre savoir.

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SUMMARY

The Jewish philosopher Emmanuel Levinas must be understood against the backdrop of the horrific despair of the Holocaust and the Second World War. Levinas speaks out against the primacy of ontology in Western philosophy that characterized modern ethics. Ethics, not ontology, is first philosophy. Levinas affirms an obligation to the “face of other” in view of the postmodern deconstruction of moral systems. The face of the other cannot

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Introduction

The Jewish religious philosopher Emmanuel Levinas is perhaps the most important Continental ethical thinker of the last century. Unfortunately, he is seldom considered by Evangelicals. This paper will suggest that an Evangelical engagement with Levi-

nas offers resources pertinent to the development of personal and social ethics in our postmodern climate. It will first consider Levinas's post-foundational call to the obligation to the “face of other” in view of the postmodern deconstruction of moral systems. Secondly, it will reflect on his proposal of

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Als Botschafter in Wort und Tat, die das Evangelium der Erlösung und Gerechtigkeit zu „einem dieser Geringsten“ tragen, gibt es viel, was Evangelikale von Levinas lernen können. Genau in „einem dieser Geringsten“ lässt sich Gottes Spur verfolgen. Der andere (seine Person) ist von transzendenter Art, nichtsdestoweniger veranlasst er mich zu einer Beziehung. Darüber hinaus wirbt Levinas' Werk für eine asymmetrische Agapeliebe zum anderen durch verbale Äusserungen und Werke der Gastfreundschaft, und dies innerhalb und ausserhalb bestimmter Glaubensgemeinschaften.

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be contained in or reduced to our comprehension or knowledge. As message-bearers in word and deed, of the gospel of redemption and justice to the “least of these”, there is much that Evangelicals can learn from Levinas. It is in the “least of these” that the trace of God is revealed. The other (person) is transcendent, yet compels me to relationship. Moreover, Levinas's work promotes an asymmetrical, agapeic love for the other in proclamation and hospitable action within and beyond particular faith communities.

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nas offers resources pertinent to the development of personal and social ethics in our postmodern climate. It will first consider Levinas's post-foundational call to the obligation to the “face of other” in view of the postmodern deconstruction of moral systems. Secondly, it will reflect on his proposal of

ethics as “first philosophy” in view of an Evangelical commitment to be message bearers of God’s redemption and justice in both proclamation and hospitable action within and beyond particular faith communities.

1. Brief biography

Biographical details are often brushed aside when considering the ideas of various philosophers and theologians. However, it would be unthinkable to do this with Emmanuel Levinas (1906-1995). Levinas must be understood against the backdrop of the horrific despair of the Holocaust and the historic scars it left on Europe after the Second World War. These traumatic events deeply touched this man’s life and perspectives.

Levinas was born to Jewish parents in Lithuania in 1906, educated in both the Bible and the Talmud, and experienced the rich legacy of Russian culture and literature. His first reading language was Hebrew but his mother tongue was Russian. During the First World War, Levinas’s family moved as refugees to the Ukraine. As a young teen, Levinas witnessed the Bolshevik Revolution in February and October of 1917. Several years later, he moved to France and studied at the University of Strasbourg, where he was introduced to the phenomenological method of Husserl and Heidegger. Levinas then studied under both Husserl and Heidegger in Freiburg before finally settling in Paris, his home for the remainder of his life. He became a French citizen in 1930. He began working on a book on Heidegger, but stopped with it when Heidegger joined the Nazi party.¹ This was obviously devastating for Levinas, as Heidegger had deeply impacted his philosophical formation. As he would write later (in 1963): “One can forgive many Germans, but there are some Germans it is difficult to forgive. It is difficult to forgive Heidegger.”²

The wounds of World War Two ran deep with Levinas, who was haunted by the atrocities done to his people, his family and himself. As a French citizen, he was drafted into the French army in 1939, but shortly afterwards he was taken prisoner of war and put into a work camp in Northern Germany. During this period, many of Levinas’s extended family members were apparently murdered by the Nazis in Lithuania. Levinas’s life, however, was protected as a French prisoner of war. In 1945, after five years in the work camp, he was finally able to return to his wife and daughter in Paris,

where they had remained safe and under protection in a monastery.³ Levinas vowed never to set foot in Germany again – an oath he kept for the remainder of his life.⁴ In spite of this promise, he would, ironically, forever be intellectually indebted to these Germans under whom he studied in terms of his philosophical phenomenological method.

Phenomenologists such as Levinas attempt to awaken us to the shared features that are part of our everyday experience, but that are nevertheless commonly ignored in our everyday life.⁵ Phenomenology concerns itself with our descriptions and experiences of appearances in our consciousness, by observing the reality before us, rather than with predetermined rational theories that we project on reality. Of course, how one constitutes phenomena is always relative to one’s horizon and various conditions of perception.⁶

Although Levinas became an important spokesman for Husserl’s philosophy in France, he was most notably impacted by Martin Heidegger’s fundamental ontology in the groundbreaking work, *Being and time*.⁷ However, he switched the priority of Heidegger’s ontology to that of ethics – a move which is paramount for understanding Levinas.

2. Ethics as first philosophy

Deconstructing modern ethics

Before I go further, allow me to offer a couple of introductory comments about “deconstruction”, due to its importance for understanding Levinas’s position. Deconstructionism is often unfortunately seen as the monster of postmodernity – the nihilism of Jacques Derrida. But deconstruction is not ultimately about destruction or annihilation of meaning. Rather, it is primarily about what happens to texts, ideas and intellectual systems when they are examined with detailed scrutiny, uncovering that which has been lost, neglected or forgotten in ordinary discourse or social practice. It is not about the negation of reality but about reconstituting the reality in which we live and speaking in the name of justice. Stated positively, James K.A. Smith puts it this way:

Deconstruction is a deeply affirmative mode of critique attentive to the way in which texts, structures and institutions marginalize and exclude ‘the other’, with a view to reconstructing and reconstituting institutions and practices to be more just (i.e., to respond to the call of the other).⁸

It is this sense of deconstruction with which we should seek to understand Levinas.

In the wake of the deconstruction of modernist ethics, Levinas declared the “essential problem” in the form of a question: “Can we speak of an absolute command after Auschwitz? Can we speak of morality after the failure of morality?”⁹ It is as if to say, “reason had its heyday, so what now?” This was the century, according to Levinas, when “suffering and evil are deliberately imposed, yet no reason sets limits to the exasperation of a reason become political and detached from all ethics.” Modernist systems of totality resulted in war and genocide. The Holocaust was the “paradigm of gratuitous human suffering, where evil appears in its diabolical horror”.¹⁰ This haunting memory is what motivated the intensity of Levinas’s writings. What is it, after Auschwitz, that will transcend the mess made of modernity’s idolatry of reason and the totalizing schemes of Western thought?¹¹ At first it would seem that the massacres of yesterday would provide a fail safe protection against such atrocities today, but unfortunately historical memories are like cards, according to Zygmunt Bauman, “reshuffled to suit new hands”.¹² For example, Bauman points out, people can now be killed from afar by using electronic surveillance equipment and smart missiles. The killer remains distant and the victims remain faceless. Now, the victims themselves may not be morally superior; they simply did not have the opportunity to be first to push the button. Bauman claims that the superior morality is the “morality of the superior” – the guardians of morality.¹³

The rational foundations of morality conveniently entered the scene on the Enlightenment coattails of Kant. Justified moral actions must be expressed through the universal quality of human reason – a moral imperative – not through the whimsical nature of emotions. Kant’s rule-guided deontological ethic and its mistrust of feelings developed into a morality that became a detached “proceduralism”. It was assumed that rational modern ethics, if rigorously applied and freed from the impulses of subjective desires, should be able to settle the moral dilemmas we face in the world.¹⁴ Again, Bauman aptly states:

De-substantiation of the moral argument in favor of proceduralism does a lot for the subordination of the moral agent to the external legislating agency, yet little or nothing at all for the increase of the sum total of good; in the final

account it disarms the forces of moral resistance to immoral commands – very nearly the only protection the moral self might have against being a part to inhumanity.¹⁵

The abstract totalizing and rational universality of Enlightenment ethics tended to remove the rules of morality from the persons to whom they should be attached.

Levinas spoke out against this primacy of ontology in Western philosophy that characterized modern ethics. Ontology forces pre-determined categories, it attempts to unify at the expense of difference. Reality must be seen as one rather than multifarious. Everything is understood as an entire comprehensible reality, “reducing the other by the same”.¹⁶ In fact, Levinas saw this pernicious influence of Hellenistic ontology as laying the foundation for the entire Nazi agenda and the Holocaust. Since Jewish people were “outside” the classifications of the determined identity markers of the powerful, they would not be included. In Levinas’ view, ontology assigns a place for everything, making everything equal, leaving no room for the Other. That which is different must be assimilated and comprehended. There must be control. This type of absolutist thinking is devastating to ethics. Western philosophy’s preoccupation with the understanding and classification of being and reality, then organising that reality by means of technology and economy, is fundamentally *egological* (think “ego”) – suppressing the uniqueness of the other, and hence excluding the voice of God bidding us to love our neighbour.¹⁷

So the starting point for philosophy for Levinas is not found in ontology (i.e. the question of Being, *pace* Heidegger) or in epistemology (the question of knowledge) but in ethics. Ethics is first philosophy. Although the autonomous self had assumed the centre stage with Descartes; with Heidegger, the self, *Dasein* became subsumed under the grand umbrella of *Das Man*: the One, the “They” collective, an ontology which ultimately leads to tyranny.¹⁸ Levinas expels this full-fledged centred self of the Enlightenment and moves beyond the impersonal collective mass of Heidegger by placing the “Other” at the centre, not as some impersonal, anomalous horde, but as a personal face with whom I must converse. So he reverses the direction of philosophical thinking from the “metaphysical to the commonplace”, from the opaque question of Being, to the question of human being.¹⁹

Levinas’s move is not simply some theoretical

philosophical ideal. For him it was first and foremost experiential. As he writes: "My critique of the totality has come in fact after a political experience that we have not yet forgotten."²⁰ The epigraph to his book, *Otherwise Than Being*, expresses this clearly:

To the memory of those who were closest among the six million assassinated by the National Socialists, and of the millions on millions of all confessions and all nations, victims of the same hatred of the other man, the same anti-semitism.²¹

Levinas scholar Simon Critchley wisely points out that Levinas was not some shallow, liberal pacifist. He had experienced first-hand the horrors of war, suffered its consequences and understood the ethical demand from the other in the struggle of life and death. The conflict of war placed him before others where the brutality of death was all around him, where the Biblical injunction of "thou shalt not murder" was agonizingly put to the test.²² This is a theme to which Levinas consistently returns. As Levinas puts it:

To approach the Other is to put into question my freedom, my spontaneity as a living being, my emprise over the things, this freedom of a "moving force", this impetuosity of the current to which everything is permitted, even murder. The "You shall not commit murder" which delineates the face in which the Other is produced submits my freedom to judgment.²³

It is exactly this confrontation with the face of the other, looking the other in the eyes in the engagement of conversation, that confronts us with an exteriority beyond our pre-determined concepts of being and knowledge. It is a confrontation of the radical exteriority of the other that completely ruptures our knowledge paradigm. It cannot be mastered or controlled.²⁴

The face of the other cannot be reduced to knowledge

The "big idea" of Levinas is that the other before us cannot be contained or reduced to our comprehension or knowledge. Simon Critchley elucidates Levinas's point through a memorable illustration by the American philosopher, Stanley Cavell, with reference to the philosophical problem of other minds. The question framed by Cavell is: "How can I know if someone is truly in pain?" Let us say that I was an incompetent dentist drilling away on someone's tooth and my patient suddenly

screams in what seems to me to be obvious torment. I immediately apologise (and perhaps offer more novocaine?). The patient, however, instantly changes composure and replies: "Oh no, I am not in pain at all, I was simply calling my hamsters!"²⁵ How ridiculous! But how can I know if the patient is telling the truth? The point is that we really cannot *know* for sure whether this person was in pain or calling his hamsters, unless we see his hamsters start scurrying into the dentist's examination room.

The gist of what Critchley is pointing out in this somewhat silly example, via Cavell, is that for Levinas there is an interiority of the other, an infinite separateness (what Levinas calls "alterity") or distinctness, that always escapes my comprehension and cannot be reduced to mere knowledge.²⁶ Our engagement with another person is a unique experience, involving a certain level of engagement that extends beyond our knowledge of objects. Levinas describes it this way:

Our relation with the other (*autrui*) certainly consists in wanting to comprehend him, but this relation overflows comprehension. Not only because knowledge of the other (*autrui*) requires, outside of all curiosity, also sympathy or love, ways of being distinct from impassible contemplation, but because in our relation with the other (*autrui*), he does not affect us in terms of a concept. He is a being (*étant*) and counts as such.²⁷

An encounter with the other cannot be reduced to my own analysis, nor assimilated into my understanding or reasoning. The other with whom I am standing face to face beckons me to moral obligation. The call of the other precedes my own will and initiative. It ruptures my own ordered life of *being* (ontology) and morally obliges me to radical "corporeal" responsibility with sensitivity to embodied persons who become weary, experience pain and have physical and emotional needs.²⁸ Levinas puts it this way with phenomenological clarity: "Only a subject that eats can be-for-the-other, or can signify. Signification, the-one-for-the-other, has meaning only among beings of flesh and blood."²⁹

The face of the other is transcendent

This acknowledgement of and respect for the other whom we cannot conceptually subsume is what Levinas calls transcendence. He submits that it is only our relation with the Other that provides a

“dimension of transcendence” which is a relation completely different than our relative egoism typical of the sensible.³⁰ It is a *this-worldly* transcendence, not one lying beyond us in the heavens or akin to the noumenal realm of Kant. Rather it is the *other person* who exceeds myself and obligates me in an ethical relation. It is the distinctness, the “beyondness”, of the other that is transcendent and confronts me with infinite responsibility. The face of the Other who lays claim on me through his transcendence “is thus the stranger, the widow, and the orphan, to whom I am obligated”.³¹

Although transcendent, the face of the other also displays the personal; it is where the realm of humanity is revealed, and it is through the face of humanity that we see the trace of the invisible God.³² In the face of the other I become aware of the idea of the Infinite. Levinas contends that the “dimension of the divine opens forth from the human face” and, he continues, there “can be no ‘knowledge’ of God separated from the relationship with men. The Other is the very locus of metaphysical truth, and is indispensable for my relation with God.”³³

But how does Levinas avoid an idolatry of the human person? How does he (or we) avoid confusion of the infinite Other with *the* Infinite Other of God?³⁴ Levinas does make a distinction. He claims that the Other “is not the incarnation of God, but precisely by his face, in which he is disincarnate, is the manifestation of the height in which God is revealed.”³⁵ Noted Levinas scholar Roger Burggraeve points out that God and the other are not identical. It is not that the face of the other who is the Infinite ONE, but through the face I “hear the Word of God” who calls me to ethical responsibility and points the way to God.³⁶ The ethical call is rooted in the Divine. It does not deny the self but drives the self from the “myself” to neighbour centred responsibility.³⁷ God is always beyond me, but the trace of God is manifested through the face and the voice of another human being who calls me to ethical responsibility.³⁸ My understanding of the other will consequently always remain inadequate and incomplete in an asymmetrical relationship.³⁹

The face of the other is asymmetrical

Levinas’s ethic is a radical call to the other in responsibility that does not assume reciprocity or symmetry in any form. As Levinas submits: “I am responsible for the other without waiting for reciprocity, were I to die for it. Reciprocity is his affair.... The I always has one responsibility more

than all the others.”⁴⁰ Unlike the horizontal symmetry of the I-Thou dialogical exchange of Martin Buber, Levinas calls for a *disinterested*, unconditional, asymmetrical relationship without mutuality or the expectation of equal exchange.⁴¹

Certainly, Christians are summoned to follow Christ’s example in nurturing an agapeic love for the other without the expectation of reciprocity (see Luke 6:35). One may ask if Levinas is too extreme in this regard. James Olthuis is concerned that such radical insistence on the ethical obligation may end up causing more damage than good due to its excessive moralism. If one’s personal needs are forfeited, they may reappear in a passive aggressive manner that may be emotionally destructive.⁴² Typically, of course, neglecting one’s personal needs is not a problem. As I have suggested elsewhere in this regard, it is better to read Levinas as a postmodern ethical prophet who summons us away from the selfish complacency that generally typifies our everyday lives and challenges us to authentic neighbour love.⁴³ Indeed, this seems impossible, but such impossibility must remain the focus of our moral efforts as Christians. Stephen Webb aptly states that in our world of “calculative exchange based on self-interest and self-promotion” our “language of ethics, then, must be couched in the rhetoric of hyperbole”.⁴⁴ Levinas’ use of hyperbole in this regard is not simply a rhetorical device used for emphasis, but it is a pointer to the depth of Levinas’ call to a radical self-less obligation that will deface my self love to respectfully face the other.⁴⁵

Philip Rolnick makes some perceptive comments in this regard in his recent *Person, Grace and God*. Rolnick suggests, and I agree, that if we read Levinas in a charitable fashion, his hyperbole is “a performance to protect against the sinfully strong tendency to curve back upon the self, not unlike Martin Luther’s *incurvatus in se*.”⁴⁶ Rolnick points out that Luther also made use of hyperbole, illustrating this with a quote from Luther’s *Lectures on Romans*:

Therefore I believe that with this commandment ‘as yourself’ man is not commanded to love himself but rather is shown the sinful love with which he does in fact love himself, as if to say: ‘You are completely curved in upon yourself and pointed toward love of yourself, a condition from which you will not be delivered unless you altogether cease loving yourself and, forgetting yourself, love your neighbour.’⁴⁷

In a similar vein, Rolnick submits, Levinas is attempting a reversal of this curvature by focusing exclusively on non-reciprocity in our relation with the other. Transcendence is always exterior, infinite, beyond my possession and tendency to totalise and control.⁴⁸

I do not wish to disparage Olthuis' uneasiness. Certainly one should not think and act in an excessive agapeic manner that would ignore personal needs altogether and create an abnormal focus on guilt rather than the embrace of God's forgiveness. We are to recognise the other unconditionally in appreciation for God's radically gracious forgiveness and love for us through the atonement of Christ. Hence, our call to the other is to be a natural response of gratitude rather than psychologically induced guilt-laden obligation.⁴⁹ But for Levinas, a radical forfeiting of the self was ironically a liberation of the self from it-self by which it was imprisoned. For this is where the "for-the-other" is free from the oppression of ontology and is now open to the transcendence of the other.⁵⁰

Rolnick points out, ironically, that giving of ourselves for the other is not to be seen as a burden in life, but as a blessing. Our times of greatest enjoyment and love are not manifested in moments of self-conscious reflection, but in those times where we have poured ourselves out into the activity at hand. Those who attempt to save their own life will lose it, but those who give their life for the gospel, Jesus, and for the Other, will experience a renewed life.⁵¹

The face of the other and (Ev)angelical hospitality

I highly commend Levinas's postmodern criticism of the imperious ontological structures characteristic of Western thought. His ethic rightly retreats "from the blind alleys into which radically pursued ambitions of modernity have led" and "readmits the Other as a neighbor, as the close-to-hand-and-mind, into the hard core of the moral self..."⁵² To truly act as followers of Christ, we must gaze into the face of the downtrodden, the poor and the widows among us, seeking justice and righting wrongs. This is the true religion to which the Epistle of James speaks (1:26). For whatever is done for the "least of these" is also done to the Lord (Matthew 25:40).⁵³

A key idea here from Levinas is expressed in French as "*Après vous, Monsieur.*" "After you, sir." (By implication of course: "*After you my dear lady or sir.*") "Please, you go first, before me." God is

not found in the ontological and theoretical sky of abstract Greek metaphysics but he is found in the concreteness of the person right before us in flesh, through "everyday and quite banal acts of civility, hospitality, kindness and politeness that have perhaps received too little attention from philosophers".⁵⁴ This is the wisdom expressed in Jesus' radical call to discipleship, representing the qualities manifested as the "fruit of the Spirit" (Galatians 5:22). How easy it is to forget or simply neglect to live our theology by consistently manifesting hospitality in the everydayness of life.

Our (Ev)angelical message in word

As angels are message bearers of God, so this is our call, our purpose and our identity as Ev-angelicals. We are "*angelical*" message-bearers of the *euangelion*: God's gospel of redemption and justice found in Jesus, in word and deed. We speak in conversation before the face of others and we act according to their needs impressed upon us. As the Samaritan was confronted with the wounds and bruises of the robbed Jewish traveller, so the orphan and the widow beckon us, obligate us to engage them as they manifest the traces of the face of the divine, a face that cannot be seen, yet is made visible, an impossible possibility afforded us only by the imago Dei manifested in the Other. This is an obligation, indeed a responsibility, but ultimately it is a magnificent privilege to witness the unveiling of God before us and to participate in divine action towards others in Christian hospitality.

Our (Ev)angelical hospitality in deed

This hospitality must be expressed among the poor, the downtrodden, the outcast and all who are strangers, in prison and mistreated. By such hospitality, the writer of Hebrews (13:2-3) instructs us, we may have tended to "angels unaware":

Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it. Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.

Our practice of hospitality in the margins, to the "least of these", is where the strongest trace of the divine may be found. As angels display a trace of the divine, yet must not be worshipped as divine or equated with God (Revelation 19:10; 22:9), so we serve the other, where the trace of God is manifest

– angels we serve unaware, unknowing, completely eluding our comprehension or knowledge.⁵⁵

‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.’ (Matthew 25:37-40)

Yet these common, “banal acts” as Critchley calls them, cannot be totalized into some simple moral system according to Levinas’s way of thinking. Rather, the moral conscience must remain alive, in-fleshed and fully aware of the unpredictability of life and its many complexities. By no means does Levinas’s deconstruction of the moral structures of modernity lead to some kind of moral paralysis or ethical anarchism. Instead, we learn from Levinas to re-personalise our ethics in the context of authentic relationships.⁵⁶ His call to us, if I may put it this way, is a call to radical ethical responsibility – looking not to some overarching system, but to look into the eyes of the other standing before us. We do not abandon the Law, as John Caputo notes, for the Law must stand strong against injustice. But the Law is blind, universal and unable to see the particular flesh of the withered hand on the Sabbath.⁵⁷ This is not some wild antinomian protest against rules and commands but a plea to infuse them with personality before the face of others – as Jesus did in the Sermon on the Mount. As Evangelicals, as bearers of Jesus’ gospel, this is our mission as well.

James Olthuis notes that we ought to thank Levinas for keeping the face of the widow, orphan and stranger before us “in a world where compassion is too often in exile”.⁵⁸ This is the familiar call to incarnate an (Ev)angelical theology of the everyday. Many confessing Evangelicals have actively applied these essential aspects of our faith through strategic organisations.⁵⁹ Indeed, we are called to actively seek justice for the poor and oppressed in our midst, using whatever resources the Lord has provided. But we must remember this is not about simply throwing money at systems and organisations that can take care of this for us, so we can check off the box. Ultimately, Levinas is calling us away from structures and back to the face of the person.⁶⁰ We must stop, pause and look into the face of the one before us, realising we are seeing a

trace of the face of the God who calls us to himself. This may and certainly should be expressed by helping in homeless shelters, speaking out against racial prejudice and by intentionally developing cross-cultural friendships.

Hospitality in the academy?

As Evangelical thinkers, *sola scriptura* has often morphed into *sola* text (to put it in the words of Stanley Hauerwas).⁶¹ We can be so text centred and defensively postured that we forgot that there are real persons behind our internal and external disputes. Do I pause to look with compassion into the face of the other looking into mine with whom I disagree? Or is the person now seen as an inconvenient interruption standing in the way of my progress and rightness, reduced to a “position” to be overcome? This embodied person has strong feelings and emotions. She or he is one who has particular reasons and fears for thinking the way he or she does about life, God and whatever theological issue upon which we happen to disagree. Behind the arguments are people with hurts and cares and desires for a deep relationship with God just as I.⁶²

How can we show theological hospitality and academic charity to the other in view of this? We often argue for grand schemes of social justice and mercy, but in our posturing and dialogue in academics the lion’s share of pride often reigns. David Buschart has provided some helpful insights in this regard in his *Exploring Protestant traditions*. He submits, drawing from Augustine, that those “moved by the love of God that issues in hospitality recognize that they themselves are strangers”.⁶³ Hence, those brothers and sisters with whom I disagree, or those from other traditions, are not my opponents but fellow strangers and pilgrims from whom I have much to learn.⁶⁴ Levinas proposes the following that appears to be in sympathy with this notion:

It may even be that a less naive conception of the inspired Word than the one expiring beneath critical pens allows the true message to come through widely scattered human witnesses, but all miraculously confluent in the Book.⁶⁵

I submit that Buschart’s work has broader implications than only those pertaining to cross-denominational dialogue. Such insights should also filter down into character traits in our academic dialogue and posturing. How do we treat our students and colleagues? Are we trying to prove ourselves and

subsume others under our categories of exclusion or acceptance? Or do we genuinely recognise the other as other, understanding, as Buschart notes, that the historical and incarnational character of Christianity entails that it will be marked by particularity, reflecting a “particular people’s encounter with Christ and their particular understanding of how one is to live as a Christian”?⁶⁶

Conclusion

Levinas’s deconstructive ethics does not lead us to the destruction of meaning and of ethics. It rather challenges us to deconstruct ourselves, to re-prioritise our ethics and (as Bauman puts it) to “re-personalise” our ethics both within and outside our communities. As (Ev)angelical message bearers, we indeed have a particular message to proclaim with doctrinal purity. Yet with equal passion we are called to show charity, compassion and humility, and to engage in seemingly banal acts of simple kindness in the midst of the complexities of ethical decision-making. But this only comes as we take the time and make the concerted effort to look into the face of the other before us: the widow, the orphan, the stranger – whether in the soup kitchen or the academy, and to say with Levinas: “*Après vous, monsieur.*”

Dr Ronald T. Michener is Associate Professor and Chair of the Department of Systematic Theology at the Evangelische Theologische Faculteit in Heverlee, Leuven, Belgium

Notes

- 1 Simon Critchley, “Introduction” in Simon Critchley and Robert Bernasconi (eds.), *The Cambridge Companion to Levinas* (Cambridge: Cambridge University Press, 2002) xv-xviii.
- 2 Critchley, “Introduction”, xviii.
- 3 Critchley submits that this may have been why Levinas was never hostile toward Catholicism. Simon Critchley, *Can the philosophy of Emmanuel Levinas change your life?* (New York: New York society for ethical culture and Levinas ethical legacy foundation), audio lecture. This is not to say that Levinas overtly advocated Christianity or broke away from his traditional Jewish perspectives. For an explanation on the difference between the Christian Messiah, Jesus and Levinas’ notion of Jewish messianism, see Robert Bernasconi and Simon Critchley (eds.), *Re-reading Levinas* (London: Athlone Press, 1991) 99. Nevertheless, as Howard Caygill astutely observes, National Socialism’s “murderous

rigour” brought an end to modernism’s “project of assimilation” and “made possible a rethinking of the significance of the diaspora and a regeneration between Judaism and Christianity”; Howard Caygill, *Levinas and the political: thinking the political* (Routledge: London and New York, 2002) 47. Caygill also references (p. 48) Levinas’ article prior to the Second World War, “The Spiritual Essence of Anti-Semitism (according to Jacques Maritain)” in *Paix et droit* 5 (1938), where Levinas emphasizes shared qualities of Judaism and Christianity.

- 4 Critchley, “Introduction”, xix-xx. Cf. Critchley, *The philosophy of Emmanuel Levinas*, audio lecture.
- 5 Simon Critchley, *The ethics of deconstruction: Derrida and Levinas* (2nd ed., Edinburgh: Edinburgh University Press, 1999) 283. Critchley provides a lucid description of the phenomenological method, especially as it relates to Levinas.
- 6 Yair Sheleg, *Significant Other: who would have believed that Emmanuel Levinas would become an Israeli cultural hero?* at The Department for Jewish Zionist Education, accessed May 19, 2003, available from <http://www.jajz-ed.org.il/culture/levinas.html>; Kelly James Clark, Richard Lints and James K.A. Smith, *101 key terms in philosophy and their importance for theology* (Louisville: Westminster John Knox, 2004) 66; Edward Moore, “Phenomenology”, in Victor E. Taylor and Charles E. Winquist (eds.), *Encyclopedia of postmodernism* (London: Routledge, 2001).
- 7 Critchley, “Introduction”, 10-13.
- 8 James K.A. Smith, *Jacques Derrida: live theory* (London and New York: Continuum, 2005) 12, see also 8-11.
- 9 Tamara Wright, Peter Hughes and Alison Ainsley, “The paradox of morality: an interview with Emmanuel Levinas” in R. Bernasconi and D. Wood (eds.), *The provocation of Levinas: rethinking the other* (London: Routledge, 1988) 176 as cited in James H. Olthuis, “Face-to-face: ethical asymmetry or the symmetry of mutuality” in James K.A. Smith and Henry I. Venema (eds.), *The hermeneutics of charity: interpretation, selfhood, and postmodern faith* (Grand Rapids: Brazos, 2004) 135.
- 10 Emmanuel Levinas, “Useless suffering”, trans. Richard Cohen, in Bernasconi and Wood, *The provocation of Levinas*, 162.
- 11 Gary A. Philips, “Levinas” in A.K.M. Adam (ed.), *Handbook of postmodern biblical interpretation* (St. Louis: Chalice Press, 2000) 154.
- 12 Zygmunt Bauman, *Postmodern ethics* (Oxford, U.K. and Cambridge, Mass.: Blackwell, 1993) 227.
- 13 Bauman, *Postmodern ethics*, 227-229.
- 14 Although this may not have been Kant’s intention, it is my contention that his thinking greatly influenced this type of detachment to which I am referring. Bauman, *Postmodern ethics*, 67, 68; and Olthuis, “Face-to-face”, 137-138.

- 15 Bauman, *Postmodern ethics*, 69.
- 16 Emmanuel Levinas, *Totality and infinity*, trans. Alphonso Lingis (Pittsburgh: Duquesne University Press, 1969) 42, see also 43, 77-78.
- 17 For Levinas "egology" is seeking to dominate the other through understanding and comprehension. Ontology is an advanced form of egology, as all being is reduced to a totalising system with no room for difference. Emmanuel Levinas, *Totality and infinity*, 44. See also Merold Westphal, *Overcoming onto-theology: toward a postmodern Christian faith* (New York: Fordham University Press, 2001) 265-266.
- 18 Levinas, *Totality and infinity*, 46-47.
- 19 Critchley, *The philosophy of Emmanuel Levinas*, audio lecture; Critchley, *Ethics of deconstruction*, 284-285.
- 20 Emmanuel Levinas, *Ethics and infinity: conversations with Philippe Nemo*, trans. Richard A. Cohen (Pittsburgh: Duquesne, 1982) 78-79.
- 21 Emmanuel Levinas, *Otherwise than being or beyond essence*, trans. Alphonso Lingis (Pittsburgh: Duquesne, 1998) epigraph.
- 22 Critchley, *The philosophy of Emmanuel Levinas*, audio lecture.
- 23 Levinas, *Totality and infinity*, 303.
- 24 Philips, "Levinas", 157.
- 25 Critchley, "Introduction", 25-26. He refers to Stanley Cavell, *The claim of reason* (New York and Oxford: Oxford University Press, 1979) 89; cf. also Critchley, *The philosophy of Emmanuel Levinas*, audio lecture.
- 26 Critchley, "Introduction", 26.
- 27 Emmanuel Levinas, "Is ontology fundamental?" in Adriaan T. Peperzak, Simon Critchley, and Robert Bernasconi (eds.), *Emmanuel Levinas: basic philosophical writings* (Bloomington and Indianapolis: Indiana University Press, 1996) 6.
- 28 Olthuis, "Face-to-Face", 142.
- 29 Levinas, *Otherwise than being*, 74. Levinas continues these insights on this same page as he discusses "the immediacy of the sensibility" toward the proximate other. It is the giving of bread from one's own mouth to the hungry, opening up one's home to the "wretched other" (he refers to Isaiah 58). See also Olthuis, "Face-to-Face", 141.
- 30 Levinas, *Totality and Infinity*, 193; see also Critchley, *The Ethics of Deconstruction*, 286; Levinas, *Totality and Infinity*, 193, 194.
- 31 Levinas, *Totality and Infinity*, 215.
- 32 Jens Zimmerman, *Recovering theological hermeneutics: an incarnational-trinitarian theory of interpretation* (Grand Rapids: Baker Academic, 2004) 232.
- 33 Levinas, *Totality and Infinity*, 78-79.
- 34 Bruce Ellis Benson, *Graven ideologies: Nietzsche, Derrida and Marion on modern idolatry* (Downers Grove: IVP, 2002) 120.
- 35 Levinas, *Totality and infinity*, 79.
- 36 Roger Burggraeve, "No one can save oneself without others: an ethic of liberation in the footsteps of Emmanuel Levinas" in Roger Burggraeve (ed.), *The awakening of the Other: a provocative dialogue with Emmanuel Levinas* (Leuven: Peeters, 2008).
- 37 Burggraeve, "No one can save oneself", 63-65.
- 38 Zimmerman, *Recovering theological hermeneutics*, 221.
- 39 Benson, *Graven Ideologies*, 116.
- 40 Levinas, *Ethics and infinity*, 98-99; cf. Olthuis, "Face-to-face", 144.
- 41 Bauman, *Postmodern ethics*, 49, 48, 74.
- 42 Olthuis, "Face-to-face", 143 and 143 n.31.
- 43 See Patrick Nullens and Ronald T. Michener, *The matrix of Christian ethics* (Carlisle: Paternoster, 2010 forthcoming) chapter 6.
- 44 Stephen H. Webb, "The rhetoric of ethics as excess: a Christian theological response to Emmanuel Levinas", *Modern theology* 15.1 (1999) 1.
- 45 I express my thanks to an anonymous referee for this insight. See John D. Caputo, *Against ethics: contributions to a poetics of obligation with constant reference to deconstruction* (Bloomington and Indianapolis: Indiana University Press, 1993) 82; cf. Webb, "The rhetoric of ethics", 9; see also Olthuis' reference to Caputo in Olthuis, "Face-to-Face", 142, 143; see also James K.A. Smith's insights on Olthuis' critique of Levinas in "The call as gift: the subject's donation in Marion and Levinas" in Smith and Venema, *Hermeneutics of charity*, 226-227; and see also Nullens and Michener, *The matrix*, chapter 6.
- 46 Philip A. Rolnick, *Person, grace, and God* (Grand Rapids: Eerdmans, 2007) 178.
- 47 Martin Luther, *Lectures on Romans, glosses and scholia in Luther's works*, vol. 25, ed. Hilton C. Oswald (St. Louis: Concordia, 1972) 513 as quoted in Rolnick, *Person, grace, and God*, 178.
- 48 Rolnick, *Person, grace, and God*, 178.
- 49 Cf. Nullens and Michener, *The matrix*, chapter 6.
- 50 Abigail Doukhan, email message to author, 14 January 2010. See Levinas, *Totality and infinity*, 282. I am grateful to Abigail Doukhan for reading a previous draft of this paper and providing specific insights in this regard.
- 51 Rolnick, *Person, grace, and God*, 180.
- 52 Bauman, *Postmodern ethics*, 84.
- 53 Cf. Nullens and Michener, *The matrix*, chapter 6.
- 54 Critchley, "Introduction", 27.
- 55 David Buschart also points out, referring to Heb. 13:2, that those who extend theological hospitality realise that, as one stranger serving another, they may be serving a messenger of God. W. David Buschart, *Exploring Protestant traditions: an invitation to theological hospitality* (Downers Grove: IVP Academic, 2006) 270. Although I fully agree, my point, via Levinas, is that we can never know, nor should we know about "angelic visitors". Rather,

- the face of the other is already and always where we anticipate the trace of the divine. We do not simply serve the other because he or she may be an angel, but because the other is where the trace of the divine is already made manifest in the privilege of ethical obligation.
- 56 Frank M. Yamada, "Ethics" in Adam, *Handbook of postmodern biblical interpretation*, 82, 84. See also Bauman, *Postmodern ethics*, 34.
 - 57 Caputo, *Against Ethics*, 149; see also Olthuis, "Face-to-face", 142.
 - 58 Olthuis, "Face-to-Face", 156.
 - 59 For example, we have Evangelicals for Social Action, Compassion International, World Vision, Barnabas Fund and Samaritan's Purse, just to name a few.
 - 60 "Peace must be my peace, in a relation that starts from an I and goes to the other, in desire and goodness, where the I both maintains itself and exists without egoism." Levinas, *Totality and infinity*, 306, cited in George Drazenovich, "Towards a Levinasian understanding of Christian ethics: Emmanuel Levinas and the phenomenology of the other" in *Cross currents* (Winter 2005) 52.
 - 61 Stanley Hauerwas, "Pharoah's hardened heart: some Christian readings" in *The journal of scriptural reasoning* 2.2 (2002) at <http://etext.virginia.edu/journals/ssr/issues/volume2/number2/ssr02-02-e02.html>
 - 62 This is not to say that disagreement will be absent from our discussions or that duplicitous motives should not be uncovered in the course of academic dialogue. However, this should be done without de-personalising the face of the other.
 - 63 Buschart, *Exploring Protestant traditions*, 268.
 - 64 This is not to say that all boundaries or particular identifications with communities are eradicated. In response to this Buschart draws upon the resources of Miroslav Volf, *Exclusion and embrace: a theological exploration of identity, otherness, and reconciliation* (Nashville: Abingdon, 1996). Differentiation seeks boundaries, but exclusion removes the other from hospitality through separation or binding. See Buschart, *Exploring Protestant traditions*, 265. Buschart claims that boundaries and expressions of particularity, however, help sustain and even make the conditions of hospitality possible. Yet one's particular faith community or tradition should not be a "fortress" but a place from which others may be served. Buschart, 265-269.
 - 65 Emmanuel Levinas, *Outside the subject* (Stanford: Stanford University Press, 1987) 126. This is from his chapter titled "The strings and the wood: on the Jewish reading of the Bible." Levinas likens Scripture to a text that is "stretched over a tradition like the strings on the wood of a violin!" (p. 127) I am once again grateful to Abigail Doukhan for pointing this out to me and suggesting the reference.
 - 66 Buschart, *Exploring Protestant traditions*, 259.

Book Reviews – Recensions – Buchbesprechungen

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Jesus and the Origins of the Gentile Mission

Michael F. Bird

Library of New Testament Studies 331

London & New York: T. & T. Clark/Continuum, 2006,
212 pp., £ 80.00, hb; ISBN 978 0567 044730

SUMMARY

Bird convincingly argues that for Jesus a mission to the Gentiles was closely linked to the restoration of Israel. Jesus advocated a particular brand of Jewish restoration eschatology which held that the Gentiles would be saved as a sequel to the restoration of Israel. This explains Jesus' concentration on Israel. Without passing by Israel, salvation goes to the ends of the earth. Bird concludes that 'The propulsion and momentum for the origin of the various Gentile missions in the early church ultimately derive from the effective history of the historical Jesus' (177).

ZUSAMMENFASSUNG

Bird argumentiert überzeugend, dass eine Heidenmission für Jesus eng mit der Wiederherstellung Israels verbunden war. Jesus verteidigte eine bestimmte Art von jüdischer Wiederherstellungseschatologie, die besagte, dass die Heiden als Konsequenz der Wiederherstellung Israel gerettet würden. Dies erklärt sehr gut Jesu Konzentration auf Israel. Die Erlösung geht zu den Enden der Erde, ohne Israel zu übergehen. Bird schließt, dass „der Antrieb und das Momentum für den Ursprung der verschiedenen Heidenmissionen letztendlich von der wirksamen Geschichte des historischen Jesus abgeleitet sind.“ (177).

RÉSUMÉ

Bird montre de manière convaincante que, dans la pensée de Jésus, la mission envers les non Juifs était étroitement liée à la restauration d'Israël. Jésus se rattachait à l'un des courants particuliers de l'eschatologie juive selon lequel les non Juifs seraient sauvés en conséquence de cette restauration. C'est ce qui explique qu'il a consacré son ministère à Israël. Sans délaisser Israël, le salut doit s'étendre aux extrémités de la terre. Bird conclut que l'élan donné aux diverses entreprises missionnaires auprès des non Juifs dans l'Église primitive avait pour moteur l'histoire réelle du Jésus historique (177).

* * * * *

tian Mission I: Jesus and the Twelve (Downers Grove: IVP, 2004) 177-386.

In this discussion the Australian Michael Bird, who taught in Scotland, follows a fresh approach in linking the salvation of the Gentiles to the restoration of Israel. He begins with a fine introduction to the problems at hand and a survey of research on Jesus and the Gentiles. Chapter two examines early Jewish restoration eschatology and the Gentiles, Jesus as a prophet of Jewish restoration eschatology and the character of this restoration. Bird argues that Jesus advocated a particular brand of Jewish restoration eschatology which held that the Gentiles would be saved as a sequel to the restoration of Israel.

Next come Jesus' negative remarks about Gentiles and the restriction of Jesus' own mission to Israel, neither of which negates Jesus' interest in the Gentiles via the link of restoration eschatology. Chapter four surveys various sayings of Jesus about Gentiles (the positive example of Gentiles from the Scriptures, parables and the many who will come from the East and the West). In the chapter "I have not found such faith in Israel", Bird examines narrative material about Gentiles in the Gospels (Gentiles in Galilee, Jesus' journeys to Gentile areas and his table fellowship with them as well as other encounters). The sayings and narratives suggest that Jesus advocated a view of restoration as partially realised and as pointing to the inclusion of the Gentiles in God's salvific design.

Chapter six addresses the rationale for the salvation of the Gentiles in the mission of Jesus: the election of Israel and the Gentiles, the temple and the Gentiles, the pre-Easter antecedents to the post-Easter Gentile mission. The basis of the future Gentile mission rests on the mission of the disciples in approximating and appropriating the role of Israel and the temple as a 'light to the nations'. Bird summarises the results and concludes that

Jesus' intention was to renew and to restore Israel, so that a restored Israel would extent God's salvation to the world. Since this restoration was already being realized in Jesus' ministry, it was becoming possible for Gentiles to share in the benefits of Israel's restoration. Furthermore, Jesus understood himself and his followers as the beginning of the new temple and the vanguard of restored Israel who would appropriate for themselves the mission of Israel and the temple in being a light to the nations. Hence, a Gentile mission is implied in the aims and intentions of Jesus and was pursued in a transformed context by members of the early Christian movement (3).

For many decades, exegetes and missiologists have examined the complex relationship between Jesus, Gentiles and the later Gentile mission. How is the pre-Easter life and ministry of Jesus to be related to his commissions of the disciples for mission and to the mission of the early church? Some studies of early Christian mission start with sections on Jesus, e.g. E. J. Schnabel, *Early Chris-*

Bird persuasively argues that the emergence of the Gentile mission in the early church was the logical outcome of the hope for the final admission of Gentiles in

Jewish restoration eschatology and in Jesus' own expression of a partially realised restoration eschatology. A bibliography and indexes round off the volume.

I am not fully convinced by Bird's thesis concerning the temple. As Jews, the disciples did not have to appropriate the mission of Israel: it was theirs. The fact that the Gentiles would benefit *as Gentiles* from the Christian mission without following the OT pattern of becoming proselytes is not sufficiently discussed.

Bird's study is one of several that rightly emphasise the close link between Jesus, the restoration of Israel and the nations. His presentation fits well with the picture of early Christian mission in Acts. This is an important contribution to the historical Jesus, mission in the early church, NT eschatology and our understanding of early Judaism. Bird has shown once more that this is the backdrop against which as well as the stage on which Jesus should be understood. Several of the issues raised invite further theological reflection.

Christoph Stenschke

Deliver Us from Evil: Interpreting the Redemption from the Power of Satan in New Testament Theology

Richard H. Bell

WUNT 216. Tübingen: Mohr Siebeck, 2007, xxiii + 439 pp., € 99.00, hb, ISBN 978-3-16-149452-9

SUMMARY

Bell's book is an interpretation of how the NT presents salvation as deliverance from the power of Satan. He uses the distinction between the phenomenal and noumenal realms to argue that Jesus' exorcisms were fundamentally noumenal realities with corresponding actions in the phenomenal world, and that in redemption a human being's 'soul' participates in the death and resurrection of Christ. These two points, Jesus' exorcisms and Satan's defeat, comprise the 'Satan myth' of the NT which is reversed by the Christ event. This work is a welcome reminder of an often forgotten aspect of NT soteriology.

ZUSAMMENFASSUNG

Bells Buch ist eine Interpretation, die zeigt, wie das NT Erlösung als Befreiung von der Macht Satans präsentiert. Er benutzt die Unterscheidung zwischen der phänomenalen und der noumenalen Welt (von Kant und Schopenhauer), um zu argumentieren, dass Jesu Exorzismen grundlegend noumenale Realitäten waren, mit entsprechenden Handlungen in der phänomenalen Welt, und dass die „Seele“ eines Menschen in der Erlösung am Tod und an der Auferstehung Christi Anteil hat. Diese zwei Punkte, Jesu Exorzismen und Satans Niederlage, bilden den „Satanmythos“ des NT, der durch das Christusergebnis umgekehrt wird. Das Werk ist eine willkommene Erinnerung an einen oft vergessenen Aspekt der NT-Soteriologie.

RÉSUMÉ

Cet ouvrage vise à interpréter la présentation du salut comme délivrance du pouvoir de Satan dans le Nouveau Testament. L'auteur fait appel à la distinction entre le phénoménal et le nouménal que l'on trouve chez Kant et Schopenhauer, pour soutenir que les exorcismes de Jésus étaient fondamentalement des réalités nouménales auxquelles correspondaient des actes dans le monde du phénoménal. Il considère que la rédemption consiste en une participation de l'âme humaine à la mort et à la résurrection de Christ. À ces deux thèmes des exorcismes effectués par Jésus et de la défaite de Satan se rattache le « mythe de Satan » auquel le Nouveau Testament oppose l'événement Jésus-Christ. Ce livre peut nous rappeler un aspect souvent négligé de la sotériologie néotestamentaire.

* * * *

The fundamental question addressed in *Deliver Us from Evil* is 'how the redemption of the human being from Satan in New Testament Theology is to be interpreted' (341). To address this issue Bell develops a philosophical framework in which he interprets Jesus' exorcisms and the death and resurrection of Christ as deliverance from Satan's power.

In the opening chapter, Bell discusses the roles of the devil and demons in the Old and New Testaments as well as in ancient Judaism more broadly. He then develops at length his thesis that myth, properly understood, is fundamental to interpreting how the NT presents redemption from the power of Satan. After an overview of the basics of myth, Bell adds further elements to his working definition of myth: time, eschatology, history and ritual. This multifaceted definition of myth, he argues, with its unique 'subject-object relationship' that allows it to transcend all other narrative types, is key to interpreting the Satan myth 'because the work of Christ can be... seen as a reversal of the work of the devil' (64). This reversal is apparent in two ways in the NT: the exorcisms in the Synoptics and Acts (chapter two) and the death and resurrection of Christ (chapter five).

According to Bell, Jesus' exorcisms were understood as a form of healing and, given that in the NT period illness was believed to be a result of satanic attack, as deliverance from Satan. The further significance of exorcisms in the NT is discussed in the following chapter in which Bell introduces, somewhat unexpectedly since the previous chapter already discussed the content of the exorcism passages, his 'philosophical framework' for interpreting exorcisms. Drawing on the distinction between the phenomenal and noumenal worlds (from Kant and Schopenhauer), including how myth relates to the noumenal, Bell suggests that Jesus' exorcisms should be understood along this distinction: when Satan is cast out or a demon is bound in the noumenal realm, a physical healing or exorcism takes place in the phenomenal world.

Before discussing the second way in which redemption is viewed as deliverance from Satan (chapter five), Bell develops a theology of participation and anthropol-

ogy in chapter four. For Bell, the human 'soul', which belongs to the noumenal world – while the body, a manifestation of the soul, belongs to the phenomenal – is what 'participates' in the death and resurrection of Christ for believers. This participatory anthropology, for which 2 Corinthians 4:16 is highly important, is key to Bell's analysis of NT texts. In Paul's theology, Bell suggests, the believer (or at least his soul) 'participates' in Adam's sin and therefore has fallen into 'the grip of Satan' (241); but the believer also 'participates' in the death and resurrection of Christ and, as a result, has been delivered from Satan's power. Baptism and the eucharist are thus understood as rituals through which believers participate in Christ's once-for-all death and atonement. In Hebrews redemption is once again viewed as deliverance from the devil, but without the notions of participation and existential displacement.

The penultimate chapter discusses the truth of the myth of redemption from Satan. Bell makes two points: the myth is a manifestation of God's word, and 'the truth of the myth of Satan simply depends on his being incorporated into the myth of Christ' (339). That is, insofar as Satan's 'grip' on human beings is part of the redemption myth, the 'myth' of Satan is as true as Christ's death and resurrection (339, 351). In the final chapter Bell offers several conclusions, including questions on the actual existence of the devil, whether demons are personal, and even some pastoral insights.

A couple of points of criticism. First, one questions whether this 'myth' is as pervasive in the NT as Bell suggests (only the gospels, Paul and Hebrews are treated). For example, Bell argues that the Satan myth is implied in Romans 5:12-21 and then uses it to demonstrate the myth's importance for Pauline soteriology. However, Satan is not mentioned or alluded to in the text which clearly emphasizes *Adam's* culpability. In the end, the extent of this aspect of soteriology is probably not as prominent as Bell suggests. Second, whether the phenomenal/noumenal distinction – as well as Bell's language of the 'soul', participation and 'existential displacement' – represents an accurate way of interpreting how the NT depicts redemption remains questionable.

Overall, Bell's work is to be commended for its astute engagement with very difficult matters. Bell's introduction of the Kantian-Schopenhauerian distinction between the phenomenal and noumenal is an intriguing idea, even if not all will be persuaded in terms of its applicability to NT texts and theology. Most importantly, Bell's work rightfully highlights a theme of the NT that is far too often muted by scholars and theologians alike: salvation as redemption from the powers of evil, including Satan. Bell's pastoral postscript offers a number of positive insights along this line.

Derek R. Brown
Edinburgh, Scotland

Dictionary of Mission Theology: Evangelical Foundations

John Corrie et al. (eds.)

IVP Reference Collection. Nottingham: IVP, 2007;
xvii + 461 pp. hb, £25, ISBN 978-1-84474-213-4

ZUSAMMENFASSUNG

Das vorliegende Lexikon der Missionstheologie aus evangelikaler Sicht geht daran, Theologie und Mission als Einheit zu behandeln, da ja alle Theologie ursprünglich missionarisch ist. Es hat auch zum Ziel, die Kontextualisierung von Theologie und Mission zu erläutern. Das Lexikon behandelt etliche traditionelle Themen der Missionstheologie aus herkömmlicher und aus neuer Perspektive, doch es befasst sich auch mit vielen neuen Anliegen, die gegenwärtig relevant sind und der Behandlung bedürfen. Ein internationales Verfasserteam sorgt für Meinungsvielfalt. Ein ausgezeichnetes Nachschlagewerk, aber auch für den Unterricht geeignet, wenn es um die vielfältigen Themen in Mission und Theologie in der Gegenwart geht.

RÉSUMÉ

Ce dictionnaire de la théologie de la mission élaboré dans une perspective évangélique vise à intégrer la théologie et la mission en considérant que toute théologie est intrinsèquement missionnaire. Il vise aussi à rendre compte de la contextualisation de la théologie et de la mission. Il aborde certains des sujets traditionnels de la missiologie, à la fois en reprenant les acquis du passé et en apportant des réflexions nouvelles, et traite aussi de nombreuses questions nouvelles qui viennent juste de surgir à l'horizon et appellent des réponses. Le caractère international de l'équipe des auteurs explique la diversité des perspectives. Excellent ouvrage de référence, il pourra servir de base à l'enseignement missiologique et théologique contemporain.

SUMMARY

This dictionary of mission theology from an evangelical perspective sets out to integrate theology and mission because all theology is intrinsically missional. It also aims to account for the contextualisation of theology and mission. The dictionary addresses some of the traditional themes of mission theology from proven and from fresh perspectives, but it also addresses many new issues that need attention. The international team of contributors account for a variety of perspectives. Excellent for reference, but also for teaching on the various issues in contemporary mission and theology.

* * * *

This dictionary aims to help novices to the field, but also the specialist themselves, to stay abreast of the field. It focuses on mission theology as 'descriptive material' of famous people, missionaries, theologians or missiologists, other faiths, philosophies and world-views, and the historical dimensions of mission is readily available elsewhere' (xvii). It argues that 'Evangelicals need a mis-

sion theology with a sufficiently broad agenda... while also holding on to foundational truths and scriptural boundaries' (xv).

The volume is characterised by three aims. Firstly, integration of theology and mission, as 'all theology is intrinsically missiologically since it concerns the God of mission and the mission of God' (xv). Thus the volume aims 'to highlight and explore the missiological implications of a wide range of Christian doctrines and theologies' (xv).

Secondly, the volume aims to account for the contextualisation of theology and mission. The growth of 'majority world' – Christianity has not only emphasised the priority of mission, but also lifted contextualisation up the theological agenda. The majority of the contributors to this dictionary come from different world contexts. In this way the book aims 'towards a faithful reflection of the paradigm shift that has occurred in mission in recent years' (xvi). Traditionally, evangelicals were suspicious of contextualisation and preferred to think solely in terms of the universal truths of a supra-cultural gospel. However, 'if each context is seen as enriching rather than undermining those universal truths, we may be more willing to welcome and affirm perspectives not our own' (xvi).

Thirdly, as indicated by the subtitle, the volume wants to hold on to evangelical foundations of theology and mission, rooting them 'in cherished and recognized evangelical categories' whilst seeking 'to move evangelical mission thinking on beyond these categories' (xvi). As such it wants to set out some of the parameters for evangelical mission thinking in the many relatively new areas of mission that are included in this survey.

To give an indication of the scope and emphasis of this dictionary, I have listed the entries for two letters of the alphabet:

Accommodation / adaptation, African Christology, African initiated churches, African theology, African traditional religion, Aims of mission, Ancestors, Anthropology, Apologetics, Art, Asian theology, Authority.

Magic, Managerial missiology, Marketplace theology, Martyrdom, Messianic Judaism, Migration, Ministry, Minjung theology, Miracles, *Missio Dei*, Mission societies, Mission theology in the twentieth century, Money, Moratorium, Motives for mission, Music, Muslim relations.

This volume covers all the traditional themes and topics of mission theology. That it also attempts to address the recent shifts and challenges pertaining to theology can be seen in entries such as the following:

Charismatic movements, Colonialism / postcolonialism, Contextualization, Creation / nature, Democracy, Drama / theatre, Ecology / environment, Ethnicity / ethnocentrism, Gender issues, Globalization, Inculturation, Indian theology, Indigenous peoples, Partnership, Persecution, Politics / state, Poor / pov-

erty, Power evangelism, Prosperity theology, Short-term mission, Spiritual warfare / territorial spirits / demons, Racism, Refugees, Revival / renewal, Spirituality, Tentmaking, Terrorism, Tribalism, Two-Thirds World missionary movement, Ubuntu, Unreached peoples, Urban mission, Women in mission, Youth culture.

There are comprehensive entries on 'Theology of mission' and 'Theology of religion'. Survey entries cover Old Testament and New Testament perspectives on mission. While there is an entry on Paul, there is none on Jesus but the Synoptic Gospels are covered and there are entries on the Kingdom of God and on Samaritan mission. Demons, possession, the devil, Satan, exorcism etc all appear in the short entry 'Spiritual warfare'. Many entries include discussion of biblical evidence. Would the issue of dependency in mission relations have deserved an entry (there are a mere 15 lines on it in the entry 'Money')? What of secularism? The volume closes with a selective index of names, of subjects and of the entries.

This is a fine survey of recent developments in mission and theology and of open-minded evangelical international reflection on them. It combines accurate surveys, summaries of the various debates, fresh approaches and insights. This dictionary will prove valuable to missiologists, scholars from other disciplines, students, missionaries and ministers as well as other Christians. Evangelicals will find fresh perspectives and challenges arising from the three aims outlined by the editor, which most of the entries fulfil. Other readers will appreciate the opportunity to listen in to an exciting debate. An inexpensive paperback for the many readers in this majority world group would be much appreciated.

For a companion volume see W.A. Dyrness, Veli-Matti Kärkkäinen (eds.), *Global Dictionary of Theology: A Resource for the Worldwide Church* (Grand Rapids: IVP Academic; Nottingham: IVP, 2008). At the same time as the present volume Jonathan Bonk's (ed.), *Encyclopedia of Mission and Missionaries* (New York, London: Routledge, 2007) appeared.

Christoph Stenschke
Bergneustadt, Germany

***The Gospel of Judas: Rewriting Early Christianity* Simon Gathercole**

Oxford: Oxford University Press, 2007, 208pp. £20,
hb; ISBN 978-0199225842

SUMMARY

The publication and popularisation of the *Gospel of Judas* led to some extravagant claims (even in some quarters of scholarship) about the 'true' origins of Christianity and the mystery surrounding the figure of Judas Iscariot in particular. Gathercole presents a short, sober and sensible treatment of the *Gospel of Judas* including an introduc-

tion, translation and commentary enabling readers to see beyond the hype and better understand the proper place that the *Gospel of Judas* should have in our understanding of Christian origins.

ZUSAMMENFASSUNG

Die Veröffentlichung und Verbreitung des *Judasevangeliums* führte in der Weltpresse (und selbst in einigen gelehrten Zirkeln) zu einigen extravaganten Behauptungen über die „wahren“ Ursprünge des Christentums und insbesondere über das Geheimnis, das die Figur des Judas Ischariot umgibt. Gathercole präsentiert eine kurze, nüchterne und sinnvolle Behandlung des *Judasevangeliums*, die eine Einleitung, Übersetzung und einen Kommentar umfasst. Damit befähigt er die Leser, über den Hype hinauszublicken und den angemessenen Ort besser zu verstehen, den das *Judasevangelium* in unserem Verständnis der Ursprünge des Christentums einnehmen sollte.

RÉSUMÉ

La publication et la large diffusion de *L'Évangile de Judas* a donné lieu à des allégations extravagantes dans la presse (et même dans certains cercles académiques) à propos de la « véritable » origine du christianisme et du mystère entourant le personnage de Judas Iscariote en particulier. Gathercole livre ici une présentation brève, sobre et pleine de bon sens de *L'Évangile de Judas* avec une introduction, une traduction et un commentaire permettant aux lecteurs de voir plus loin que les exagérations médiatiques et de mieux comprendre quelle place on peut accorder à *L'Évangile de Judas* pour l'appréhension des origines du christianisme.

* * * *

The publication of the Tchacos Codex containing the *Gospel of Judas* by National Geographic in 2006 led to extravagant and sensational claims in the media, and even in some bastions of biblical scholarship, about uncovering the real story of Judas Iscariot and the real history of early Christianity. There has been an explosion of interest in this ancient document and the relevance it has for study of the historical Jesus and the early church. There is no shortage of publications on this topic. (Oxford University Press both published Bart Ehrman's book on the *Gospel of Judas* and Simon Gathercole's!) But amidst all the excitement and exuberant claims of uncovering the hidden history of the church, Gathercole has published an accessible and yet judicious introduction to the *Gospel of Judas* and its discovery.

In chapter one, Gathercole narrates the story of the Tchacos Codex including the accounts of its discovery in Egypt, its change of hands between several dubious antiquities dealers, the poor attempts at preserving the document, the deals and struggles towards publication, and he describes popular and scholarly reactions to its release.

He provides a brief description of the figure of Judas in the New Testament in chapter two. He denies a linear progression towards a blackening of Judas' character in

the canonical Gospels, further denies that the biblical authors present Judas as the epitome of Judean rejection of Jesus and advocates that in contrast with the *Gospel of Judas* Jesus did not ask Judas to betray him. In my opinion this chapter would have been more complete with some brief mention of how the figure of Judas in the canonical Gospels is perhaps influenced by traditions relating to king David's betrayer Ahithophel (2 Samuel 16-17, 1 Chronicles 27:33-34).

Chapter three offers a discussion of the representation of Judas by Christian authors in the next 100 years of church history. Gathercole discusses portraits of Judas as the archetypal traitor and Gnostic portraits of Judas related to the *Sophia* myth. Then, in chapter four, he provides a translation and short commentary on the *Gospel of Judas* which aptly expositis the often strange and foreign imagery for the non-specialist reader.

Gathercole in chapter five discusses the possible relationship of the *Gospel of Judas* to a sect called the Cainites. He thinks it reasonable ('a sporting chance') that there is a connection between the text of the *Gospel of Judas* in the Tchacos Codex and the *Gospel of Judas* referred to by Irenaeus. Gathercole also suggests that the *Gospel of Judas* seems to square with what is known about the Cainites from Philastrius, Pseudo-Tertullian and Theodoret.

Chapter six argues that the *Gospel of Judas* does not require us to revise our conception of Christian origins. Gathercole holds that the *Gospel of Judas* is dependent upon canonical Matthew, that it has clear Gnostic features and presupposes a developed orthodox church. Hence a date of mid to late second century is 'probably a safe bet' and it does not give us new access to the historical Jesus.

The highlight of the book is chapter seven, where Gathercole sketches the worldview of *Gospel of Judas* and provides a theological critique of its contents. According to Gathercole, the *Gospel of Judas* is divorced from the Old Testament and the biblical God is regarded as the malevolent 'Saklas'. The *Gospel of Judas* deepens the divide between Jews and Christians, it prefers individual esoteric revelations to corporate apostolic traditions and it teaches a non-human Jesus who is a divine spirit carried around in a body. The character of Jesus is scornful and loveless, he is detached from human suffering. Unlike with the redemption and victory of Jesus in his death as found in Revelation, Gathercole says: 'I wonder whether the *Gospel of Judas* can really give us anything to sing about.'

In the final chapter, Gathercole talks about what will become of the *Gospel of Judas* in future discussion. No doubt, for some it will become another instrument to show that canonisation of the New Testament Gospels was merely the result of a political victory of the orthodox over their rivals, a position which involves several leaps of faith according to Gathercole, whereas it is best understood as evidence of the shifts that took place in the second century as several 'Christian' groups moved away from the shared apostolic tradition.

Out of the several books on the *Gospel of Judas*, this is one that is sensible, sane and sober in terms of discerning the place of the Gospel in early Christianity and also in presenting a fairly robust critique of the kind of Christianity that Gnosticism propounds.

*Michael F. Bird
formerly at Highland Theological College, Scotland*

***Aspects of the Atonement: Cross and Resurrection
in the Reconciling of God and Humanity***

I. Howard Marshall

Carlisle: Paternoster, 2007, 137 pp., £9.99, pb.; ISBN
978-1-842-27549-8

SUMMARY

In this carefully argued book, Marshall brings together a few earlier papers and lectures to build a firm response to the heated debate on whether one should interpret Christ's redemptive work as penal substitution, according to the traditional evangelical view, or understand it through a Christ Victor paradigm, according to a new and politically correct approach advocated by a number of contemporary theologians such as Mark Baker and Joel Green, Stephen Travis, Steve Chalke and Alan Mann. According to Marshall, while language that relates to the traditional understanding is in need of some rephrasing and new exploration of contemporary understanding of ethics, the traditional view still represents a trustworthy doctrine, essential to evangelical identity and theology.

ZUSAMMENFASSUNG

In diesem sorgfältig argumentierten Buch stellt Marshall einige früheren Artikel und Vorträge zusammen und gibt eine solide Antwort auf die aktuelle britische Debatte, ob man Christi Heilswerk als strafrechtliche Stellvertretung ansehen soll, so die traditionelle evangelikale Sicht, oder ob man es durch ein Christus Victor Paradigma verstehen soll, im Sinne eines neuen und politisch korrekten Ansatzes, der von einer Reihe zeitgenössischer Theologen verteidigt wird, wie Mark Baker, Joel Green, Stephen Travis, Steve Chalke und Alan Mann. Laut Marshall kann die Sprache des traditionellen Verständnisses einige Neuformulierungen und neue Untersuchungen zum zeitgenössischen Verständnis der Ethik vertragen, doch die traditionelle Sichtweise repräsentiert immer noch eine vertrauenswürdige Lehre, die wesentlich zur evangelikalischen Identität und Theologie gehört.

RÉSUMÉ

Dans cet ouvrage soigneusement argumenté, Marshall reprend les textes de divers articles et conférences antérieures et apporte une réponse ferme dans le débat actuellement brûlant sur la portée de la mort de Christ. La question est de savoir s'il faut comprendre l'œuvre rédemptrice de Christ en terme de substitution pénale, en accord avec la doctrine évangélique traditionnelle,

ou bien si l'approche nouvelle et politiquement correcte du *Christus Victor* suffit à en rendre compte, comme le pensent un bon nombre de théologiens contemporains tels que Mark Blaker, Joel Green, Stephen Travis, Steve Chalke et Alan Mann. Marshall soutient que, même si le langage utilisé dans le cadre de l'approche traditionnelle mérite probablement des reformulations et une prise en compte de la pensée éthique contemporaine, la doctrine traditionnelle est cependant fiable et demeure essentielle à l'identité et à la théologie évangéliques.

* * * *

Marshall's contribution to the debate on whether one should interpret Christ's redemptive work as penal substitution according to the traditional evangelical view or understand it through a *Christus Victor* paradigm according to a new and politically correct approach advocated by a number of contemporary theologians takes the shape of an in-depth exegesis of the relevant New Testament texts. Due to this the book does not make for easy reading. It argues in favour of the view that while traditional language that relates to penal substitution is very probably in need of some rephrasing and could benefit from some new exploration of contemporary understanding of ethics, the concept of penal substitution nevertheless represents a trustworthy doctrine essential to evangelical identity and theology.

Chapter 1 introduces the issue and, after a short presentation of the views of S. Chalke and A. Mann ('cosmic child abuse' language, the supposed contradictions between new ethics and the traditional gospel language, etc.), Marshall undertakes to demonstrate the biblical and moral validity of the traditional portrait of God, seen as a God who can be holy and benevolent while still able to manifest anger against sin and to envisage the idea of punishing sinners (and of saving them; against J. Green and M. Baker). Marshall then looks at the meaning of various biblical terms such as punishment, vengeance, revenge, wrath and anger, judgement, destruction and death, and quite creatively builds an alternative list of more contemporary terms that might convey their meaning to the modern reader: restraint and deterrence, guilt, restitution and retribution, exclusion, reformation, disapproval and rejection, and exclusion from community.

With God's portrait as previously established in view, chapter 2 focuses on the nature of the atonement. Here, instead of terms using 'penal', Marshall suggests, along with P.T. Forsyth, that 'judgement' related terms might be more appropriate. In particular, he favours the concept of reconciliation, and this is central for his argument, as can be seen in chapter 4. The author further considers other NT metaphors related to the idea of atonement, among which is the concept of sacrifice (cf. the discussion on *hilasterion* understood as expiation [for humans] and as propitiation [for God]), curse, redemption, ransom and forgiveness. He concludes that 'The principle of one person [Jesus] bearing the pain-

ful consequences of sin is the *modus operandi* of [all] the different understandings of the cross [in the NT]' (51). Marshall then refines his argument by adopting a trinitarian approach, emphasizing the divine initiative in redemption as well as the unity of action of the triune God in incarnation: 'The death of Jesus is not a human sacrifice to enable God to forgive, but the action of God himself who, in his mercy, provides the remedy for sin.' (61)

Chapter 3 includes a thorough analysis of the role played by Jesus' resurrection in humankind's redemption, a subtle way of dealing with issues related to the *Christus Victor* approach. Marshall systematically groups the relevant redemption texts in three categories (resurrection not mentioned, resurrection mentioned in connection to Jesus' death, mentioned on its own). An even more important argument for the traditional view, however, arises from a comprehensive exegesis of Romans 4:25 in the context of Pauline thinking and beyond (cf. the alternative views of Hebrews, Luke-Acts and 1 Peter). According to the internal parallelism of Romans 4:25, both Jesus' death and his resurrection are essential to humankind's salvation.

Chapter 4 is by and large devoted to conclusions. It deals with the centrality and relevance of reconciliation as a comprehensive concept that includes many of the connotations of atonement, redemption, covenant, divine initiative, peace, forgiveness (and, of course, penal substitution). Marshall emphasizes that reconciliation is central to the New Testament, and that it is coherent, complex and nuanced: 'reconciliation is a model that expresses clearly the basic pattern of human need, God's action, and the resultant new situation' (137).

Except for certain surprising lines in favour of annihilationist views (cf. 30) and the fact that the challenge of communicating the Gospel in a new cultural context could have been discussed in more detail and could have been more firmly centred on the philosophical roots of the issue, this solid exegetical study represents a valuable contribution to the present debate. It is a piece of well aimed, researched, helpful and engaged New Testament scholarship.

Octavian Baban
Bucharest, Romania

Handbuch Theologische Ausbildung: Grundlagen – Programmentwicklung – Leitungsfragen

Bernhard Ott

Wuppertal: R. Brockhaus, 2007, 432 pp., Pb., ISBN
978-3-417-29547-4, € 20,-

RÉSUMÉ

Bernhard Ott est un théologien suisse et un conseiller en matière d'enseignement théologique en Europe. Ce manuel apporte une excellente présentation des sujets fondamentaux relatifs à l'enseignement théologique en

ce début de XXI^e siècle. L'auteur prend en compte tout le spectre de la recherche récente dans le domaine de la pédagogie. En outre, il propose des perspectives particulières pour le contexte évangélique européen (dont la pertinence dépasse les limites de ce champ). L'auteur nous fait aussi profiter de son expérience de plusieurs années au service de l'Association Évangélique Européenne d'Accréditation. Il présente les tendances, considère leurs fondements bibliques et apporte de nombreux conseils pratiques pour l'élaboration d'un programme, l'évaluation de la qualité de l'enseignement, en vue d'une formation théologique allant de pair avec le développement de qualités de direction, sans perdre de vue la réflexion théologique. Un indispensable pour tous ceux qui sont engagés dans l'éducation théologique.

ZUSAMMENFASSUNG

Dieses Handbuch des Schweizer Theologen und europaweiten Beraters in Sachen theologischer Ausbildung gibt einen hervorragenden Überblick über alle Grundfragen theologischer Ausbildung zu Beginn des 21. Jh. Ott ist durchgängig mit der neueren internationalen pädagogischen und didaktischen Forschung im Gespräch, entwirft aber deutlich Perspektiven für den europäischen, evangelikalen Kontext (die freilich weit darüber hinaus von Bedeutung sind). Dabei kommt Ott seine jahrelange Mitarbeit bei der *European Evangelical Accrediting Association* zugute. Das Buch zeigt Entwicklungen auf, zeichnet die biblischen Grundlagen nach, gibt viele praktische Hinweise zur Curriculumsgestaltung und -entwicklung, zur Qualitätskontrolle sowie zu den mit theologischer Ausbildung verbundenen Führungsqualitäten ohne bei alledem die theologische Reflektion aus den Augen zu verlieren. Ein „Muss“ für alle, die sich mit theologischer Ausbildung befassen.

SUMMARY

The present manual by the Swiss theologian and Europe-wide consultant in matters of theological education is an excellent overview over all basic questions regarding theological education at the beginning of the 21st century. Ott is in constant dialogue with recent international research in pedagogy and didactics. He develops distinct perspectives for the European evangelical context (which are, however, important far beyond this domain). The author obviously benefits from his many years of serving the *European Evangelical Accrediting Association*. The present book shows trends, follows their biblical foundations and offers much practical advice as to creating and developing a curriculum. It addresses quality management and leadership skills in connection with theological education. In all this, however, Ott never forgets to reflect theologically. A 'must have' for all who deal with theological education.

* * * *

Das vorliegende Handbuch wendet sich nicht an Studierende, sondern möchte ein Handbuch für *Dozenten* der Theologie sein. In diesem Handbuch, das aus Jahrzehnte langer Praxis, internationalen Kontakten und breit angelegter interdisziplinärer wissenschaftlicher Erarbeitung

entstanden ist, gibt Ott einen hervorragenden Überblick über alle wesentlichen Fragen theologischer Ausbildung am Anfang des 21. Jahrhunderts. Ott hat in diesem Bereich promoviert (*Beyond Fragmentation: Integrating Mission and Theological Education*; Oxford: Regnum Books, 2001) und war über 20 Jahre Seminarleiter am *Theologischen Seminar Bienenberg* in der Schweiz.

Die Einführung gilt den gegenwärtigen Umbruch in der theologischen Ausbildung. Kapitel zwei beschreibt die Impulse zur Erneuerung der theologischen Ausbildung durch Missionsbewegungen und Ökumene sowie im Rahmen der internationalen evangelikalen Bewegung, verschiedene Stimmen aus der Zwei-Drittel-Welt und Ansätze zur Reform des Theologiestudiums in Nordamerika sowie Bestrebungen zur Reform der theologischen Ausbildung im deutschsprachigen Raum.

Kapitel drei gilt den bildungstheoretischen Grundlagen. Dazu gehören grundlegende bildungstheoretische Kategorien, ein Überblick über säkulare (Aus-) Bildungsmodelle und über die Traditionen und Modelle theologischer Ausbildung (Bibelschulbewegung, akademisches Studium, amerikanische *Seminaries* und alternative Modelle).

Nach dieser Grundlegung wendet sich Ott den biblisch-theologischen Grundlagen zu. Elemente einer Theologie der theologischen Ausbildung sind die Reflexion des Weges von der Bibel zu den gegenwärtigen Herausforderungen, Gott selbst, sein Wort, seine Sendung und seine Kraft sowie die Gemeinde als primärer Lernort der Kirche. Die Darstellung endet mit einer anregenden Zusammenstellung wesentlicher Inhalte. Ott schreibt:

Aus theologischen Gründen

- befasst sich theologische Ausbildung mit Gott, und zwar sowohl in sachlicher, wie auch existentieller Weise, d.h. durch gründliche Reflexion *über* Gott und im persönlichen Gespräch *mit* Gott, als reflektierende *Theologie*, wie auch als anbetende *Doxologie*.
- befasst sich theologische Ausbildung mit der Bibel als der aller anderen vorgeordneten Überlieferung des Handelns und Redens Gottes.
- wird theologische Ausbildung im Horizont von Gottes Projekt (*missio Dei*) wahrgenommen. Theologische Ausbildung dient der Gemeinde in ihrer Mission.
- wird theologische Ausbildung nicht einseitig als „Machen“ und „Können“ verstanden, sie wird vielmehr auch zur Ohnmacht und zur Abhängigkeit von Gottes Geisteswirken ausbilden.
- ist die Gemeinde die geistliche Heimat theologischer Ausbildung. Auch wenn es gute Gründe gibt, theologische Ausbildung in Institutionen wahrzunehmen, bleibt die Gemeinde der primäre Ort des Bezuges und der Verantwortung.
- ist theologische Ausbildung ohne Beziehungen und Gemeinschaft undenkbar. Gemeinsames Leben, Beziehungen zwischen Unterrichtenden

und Studierenden, Vorbild und Mentoring sind unabdingbare Elemente theologischer Bildung (181f).

In Kapitel fünf schildert Ott, wie Theorie und Praxis in der theologischen Ausbildung integriert werden sollen. Zur *Praxis* gehören Spiritualität und Persönlichkeitsentwicklung, zur *Theoria* Denken, Erkenntnis und Wissenschaft. Kapitel sechs leitet zur Entwicklung von Programmen in theologischer Ausbildung an; es geht um Curriculumentwicklung und Partnerschaft sowie verschiedene Ausgangspunkte (formale Eintrittsqualifikationen oder offene Zugangsmöglichkeiten, Ausbildungsziele, Studienverlauf, Fächer und Fachbeschreibungen).

Kapitel sieben schildert, wie Qualität in theologischer Ausbildung gefördert und geprüft werden kann. Dazu gehören Qualitätsmanagement, Evaluation und Akkreditierung. Ott stellt unterschiedliche Qualitätsmanagementmodelle vor und gibt hilfreiche Kriterien zu deren Auswahl. Abschließend zeigt er deren Durchführung durch die Evaluationsinstrumente des internen Qualitätsmanagement sowie des externen Controllings. Im abschließenden Kapitel bespricht Ott „Educational Leadership – was Führungskräfte in theologischer Ausbildung leisten müssen“ und beschreibt die Führungsaufgaben unter den Stichworten Kopf, Herz und Hand. Zum „Kopf“ gehören Strategie und Orientierung, zur „Hand“ gehören Strukturen und Koordination und zum „Herz“ institutionelle Kultur und Motivation.

Ott deckt alle wichtigen Fragen gekonnt und allgemeinverständlich ab. Eine Stärke des Bandes ist, dass er neben der universitären Ausbildung auch verschiedene Formen nicht-universitärer und dezidiert kirchlicher theologischer Ausbildung im Blick hat. Während die Perspektive vom evangelikalen Kontext des Autors bestimmt ist, ist sein Band weit darüberhinaus von Nutzen. Allerdings kommen katholische Ausbildungsmodelle mit teilweise starker kirchlicher Anbindung kaum vor. Zudem bietet Ott nur wenige Perspektiven für Ausbildung in einem multikulturellen Kontext; ferner hätte man sich einen knappen Abschnitt über die Chancen und Grenzen von e-learning in theologische Ausbildung gewünscht.

Rundum ein „Muss“ für Leiter von Ausbildungsstätten und andere Funktionsträger, für die Ausbildungsreferenten von Kirchen, Kirchenleitungen und etwa für Vorstandsmitglieder oder Kuratorien theologischer Ausbildungsstätten. Der detaillierte Abschnitt zur Curriculumentwicklung kann in unterschiedlichem Kontext von Kollegien für die eigene Entwicklung verwendet werden. Ein inspirierender Band mit vielen Anregungen, die freilich mit Anstrengung und dem Mut zu neuen Wegen verbunden sind.

Christoph Stenschke,
Bergneustadt, Germany

*Salvation is More Complicated Than You Think:
A Study on the Teachings of Jesus*

Alan P. Stanley

London: Paternoster, 2007, 211 pp., £8.99, pb, ISBN
978-1934068021

SUMMARY

Alan P. Stanley has written a challenging book, with a number of obvious pastoral concerns as its starting point. Almost all of these concerns have their origin in what could be termed as the destructive influence of an 'easy-going' Christianity, a trend that makes use of formulas such as 'once saved – always saved' and 'God wants us to be healthy and rich'. In response to such a danger, the author attempts to convince the reader that salvation is really more complicated than one might think. Calvinistic theology is not openly criticised, but rather some of its popular perceptions. Arminianism is not openly advocated, but some of the book's arguments come quite close to it. The author's strong points do not rely on heavy theological argument, but rather on issues related to pastoral counselling. All in all this is refreshing reading for anyone who wants a more balanced Christian life.

ZUSAMMENFASSUNG

Alan P. Stanley hat ein herausforderndes Buch geschrieben, mit einer Reihe von offensichtlichen pastoralen Anliegen als Startpunkt. Fast alle dieser Anliegen haben ihren Ursprung in dem, was man als den zerstörerischen Einfluss eines „locker-flockigen“ Christentums bezeichnen könnte: ein Trend, der Formeln benutzt wie „Einmal gerettet – immer gerettet“ und „Gott möchte, dass wir gesund und reich sind.“ In Reaktion auf diese Gefahr versucht der Autor, den Leser zu überzeugen, dass Erlösung in Wirklichkeit komplizierter ist als man meinen könnte. Offen kritisiert wird nicht die calvinistische Theologie als solche, aber einige ihrer populären Wahrnehmungen. Arminianismus wird nicht offen verteidigt, aber einige Argumente des Buches kommen dem ziemlich nah. Die starken Punkte des Autors basieren nicht auf schwerwiegenden theologischen Argumenten, sondern eher auf Fragen, die mit der pastoralen Seelsorge verbunden sind. Insgesamt ist das Buch für all jene eine erfrischende Lektüre, die ein ausgeglicheneres christliches Leben wollen.

RÉSUMÉ

Alan P. Stanley a produit un ouvrage très stimulant, prenant pour point de départ un certain nombre de préoccupations pastorales, notamment celles que suscite l'influence destructrice d'un christianisme à bon marché, qui s'exprime dans des formules telles que : « une fois sauvé, sauvé à jamais », ou « Dieu veut que nous soyons riches et en bonne santé », etc. Pour combattre ces tendances dangereuses, il tente de convaincre le lecteur que le salut est une affaire plus compliquée qu'il n'y paraît. Il ne critique pas ouvertement la théologie calviniste, mais certaines de ses présentations populaires. Il ne défend pas explicitement une position arminienne, mais certains de ses arguments

s'en rapprochent beaucoup. Les forces de l'ouvrage ne résident pas dans une argumentation théologique rigoureuse, mais bien plutôt dans son approche de problèmes pastoraux. Il y a là un exposé rafraîchissant pour quiconque aspire à une vie chrétienne plus équilibrée.

* * * *

This is the book to read if you want your presumptions challenged, and your faith and daily life revitalised. Written by Alan Stanley, a dedicated pastor who also teaches Old and New Testament at Mueller College of Ministries in Queensland, Australia, this book is taking its readers to an alert and entertaining review of their faith and on to a firm invitation to live as real a Christian life as possible, keeping close to Jesus's words in the NT. In fact, this is the crux of the book: to realise that salvation is somewhat more complicated, or rather, more complex and demanding, and more dynamic and more worth living out, than commonly thought.

The book starts by raising the question of how much those who are professing to be saved are actually saved, when for various reasons they lack either the spark of genuine Christian joy or any sustained interest in spiritual life or service for others and for Christ. In order to address this, Alan Stanley asks further questions and raises further important issues in this book which is divided into the following chapters: 1. Just who will be saved? 2. Grace and works: Are they opposed? 3. Faith and salvation: Do they always go together? 4. Apart from me you can do nothing... 5. I chose you to bear fruit... 6. Can I be saved and not love others? 7. Can I be saved and be wealthy? 8. Can I be saved and not persevere? 9. Will God's judgment affect my salvation? 10. Some pastoral reflections.

The first chapter emphasises that the formula 'once saved, always saved' cannot possibly function as a license for sin or for indifferent and careless living. Although this message seems unpopular, as the author acknowledges, there should be more to Christian life than lip service and the repetition of religious slogans. On the whole, the chapter is refreshing, drawing numerous examples from daily life in a remarkable pastoral ministry.

The second and third chapters challenge two of the most common protestant (evangelical) convictions concerning salvation: that grace and works are opposing concepts and that faith by itself is a sufficient reason for one to enjoy assurance of salvation. The biblical conclusion is that true grace always leads to good works, and that real faith, as opposed to false faith, is very much like a captivating journey through life. No-one can safely avoid the tension of understanding that only if one is 'really saved, then he is once for all saved'. These two chapters are replenished with references to Luther, Calvin and Zwingli. (Cf. also Joel Green on Christian life and salvation seen as a journey or as a 'way', a stance that balances the common emphasis on 'the hour of decision', 55). The theological arguments are generally well built, although at times the exegetical work on the

Greek NT appears to be in need of more accuracy (cf. grace as power, 29).

Chapters 4 and 5 present Jesus' special provision for a fruitful Christian life, that is, his presence and his solutions (resources), and his commandments. Living out his commands is impossible without his presence, reminds Stanley, for Jesus transforms our paradigms (cf. the ten beatitudes in Matthew 5, 64-75) and invites his followers to a veritable tour de force of an invitation to repentance, which is a true and beneficial change of mind and direction. It is interesting to read here a number of references to social surveys run by George Barna (87, 99).

Chapters 6 to 8 have similarly formulated titles and lay before the reader three major tests of one's salvation. A genuine Christian should experience love (not anger) towards other people, should verify one's views and practice on wealth and properties (it is wonderful to think of John Wesley's diary and monthly expenditures here, 135), and should be able to demonstrate perseverance in the Christian life (i.e. continuity in the daily struggles for a holy life, etc.). Following in this sense, chapter 9 emphasises that God's judgement counts, and that every Christian will be accountable for their living before God, to be praised, rewarded or rebuked, although, on all counts, always received with love.

The book ends with the author's clear opinion that the qualities of repentance, assurance, continuity and progress should not be lacking in any Christian who indeed lives out their salvation. The book is very commendable for pastors and teachers, and makes for delightful reading for anyone willing to face tough questions about Christian living.

Octavian Baban, Bucharest, Romania

What We Have Heard From The Beginning: The Past, Present, and Future of Johannine Studies

Tom Thatcher (ed.)

Waco, TX: Baylor University Press, 2007, xiii + 423 pp., £26.99, pb, ISBN 978-1-60258-010-7

SUMMARY

This is a compilation of essays by senior Johannine scholars who describe their thoughts on the state of Johannine Studies. A response from a younger scholar follows each contribution. The essays track the trends in Johannine Studies over the last half century as scholars moved from the historical critical method to narrative criticism, and in a few cases to postmodern and postcolonial approaches. This is an excellent book for a description of the past, present and future of Johannine Studies.

ZUSAMMENFASSUNG

Dies ist eine Artikelsammlung aus der Feder von erfahrenen Autoren zu den johanneischen Schriften, die ihre Gedanken zum Stand der johanneischen Forschung darlegen. Jedem Beitrag folgt eine Antwort von einem jüngeren

Gelehrten. Die Artikel verfolgen die Trends der johanneischen Forschung der letzten fünfzig Jahre, in denen sich die Gelehrten von der historisch-kritischen Methode zu narrativen Ansätzen und in wenigen Fällen zu postmodernen und postkolonialen Ansätzen bewegten. Es ist ein exzellentes Buch für eine Beschreibung der Vergangenheit, Gegenwart und Zukunft der johanneischen Forschung.

RÉSUMÉ

Cet ouvrage rassemble des contributions d'éminents spécialistes des études johanniques qui donnent leur sentiment sur l'état de ces études. Chaque contribution est suivie d'une réponse par un spécialiste de la jeune génération. Les exposés présentent les tendances qui sont apparues dans la seconde moitié du XX^e siècle, alors que les spécialistes passaient de l'approche historico-critique à celle de la critique narrative, et parfois aussi à des approches post-modernes et post-coloniales. C'est une présentation excellente du passé, du présent et du futur des études johanniques.

* * * *

The title *What we have heard from the beginning* should not be confused with the message received by the audience of 1 John. Rather this book is a collection of essays on the state of Johannine Studies. In a sort of Johannine pun, *What we have heard* refers to what has been written and taught about the Johannine Literature, and the Gospel more specifically, over the last half century or more. Tom Thatcher asked senior Johannine scholars 'to discuss, briefly and in a conversational tone, his or her journey with John. This discussion could include an evaluation of the state of the field, programmatic remarks on questions that merit further attention, a personal history of research, a summary of current work – anything that one might share with an interested student over coffee after class' (xvii). Each contribution of these senior scholars is followed by a response by a younger Johannine scholar. Thatcher describes this second group as those 'who will carry the study of the Fourth Gospel into the next several decades' (xviii).

What we have heard from the beginning has at certain levels already accomplished Thatcher's goal that the book 'be a sort of time capsule, a virtual conversation between future students of the Johannine Literature and some of the living legends of a golden era of scholarship' (xvii). Because of the number of contributors, the book does so in a diverse way. Some of the senior contributors focus primarily on their personal history of research (Beutler, Brodie, Schneiders), others reiterate their positions on Johannine topics (Borgen, O'Grady). Yet others seek to blend their personal history with the direction their research has taken and where they think Johannine studies should go in the future (De Jonge, Fortna, Kysar, Moloney).

Reading the contributions together, some similar themes can be noted. Most of them began their studies in a field that was dominated by historical criticism

and especially the work of Rudolf Bultmann. J. Louis Martyn's *History and Theology in the Fourth Gospel* (1968, 1979, 2003) was a watershed for a number of scholars, as his two-level approach to the Gospel offered glimpses of the situation behind the text. Another defining moment was Alan Culpepper's *The Anatomy of the Fourth Gospel* (1983). His narrative approach to John's Gospel was an inspiration for numerous narrative studies in the following decades.

Although many of these seasoned Johannine scholars moved from the historical-critical to the narrative approaches, they do not want to see historical inquiry abandoned. Francis Moloney, who wrote a three volume narrative study of the Gospel, sums up this sentiment well: 'I do have difficulty with a future that loses touch with the world behind the text, the world of the text, and the two thousand years of tradition that have given us the Fourth Gospel as a major book within the Christian Scriptures' (210; see also Ashton, Fortna, Van Belle, von Wahlde).

But not all of the contributors had journeys that ended with narrative criticism. Some have travelled on to postmodern or postcolonial approaches. Robert Kysar now promotes a postmodern, almost deconstructionist, approach to the Gospel. Fernando Segovia challenges readers to think geopolitically about the Johannine Literature, by which he means moving beyond 'the assumptions of modern Western ideology' that he sees as being the main academic approach to the interpretation of John (283).

Whether postmodernism, postcolonialism etc. will be or already are the next pivotal movements in Johannine Studies is unclear, but the testimony of the 'Johannine Community' writing in this book is to not to abandon the historical questions. They call for a blending of approaches, especially since after all of these years of study, there is no consensus on the authorship, date, provenance or unity of the Gospel. Alan Culpepper states, 'In the quest to understand the Gospel of John, there is no room for methodological exclusivism' (114).

Intentionally or not, this book charts another trend in Johannine Studies. Of the eighteen senior contributors, only one is a woman (Schneiders). Among the younger scholars there are six women (Sproston-North, Williams, Reinhartz, Coloe, Lee and Conway). The geographical representation of senior contributors is decent, although a bit heavy on the North American contribution. Thatcher does stress that only 'some of the living legends' participated (xvii). Still, contributions from Jörg Frey, Martin Hengel, Andrew Lincoln, Udo Schnelle and Hartwig Thyen, among others, are missed.

For any Johannine scholar, *What we have heard from the beginning* is an extremely interesting and insightful read. For anyone interested in a primer on the thought and research of some of the major players in Johannine studies during the last half of the twentieth century, this is the book.

Benjamin E. Reynolds, Toronto, Canada

Re-inventing English Evangelicalism 1966-2001. A Theological and Sociological Study

Rob Warner

Bletchley: Paternoster, 2007, £19.99; 284 pp., h/b,
ISBN 978-1842275702

SUMMARY

In this book Rob Warner, one of the key Baptist players in British evangelicalism during the 1990s, analyses the movement in which he played a significant part. In doing so he brings his considerable knowledge of contemporary evangelical history and evangelical leaders into conversation with both theology and sociology. The insights that emerge are both helpful and fascinating – especially for those of us for whom all of this is also living history.

ZUSAMMENFASSUNG

In diesem Buch analysiert Rob Warner, einer der baptistischen Schlüsselfiguren im britischen Evangelikalismus der 1990er Jahre, die Bewegung, in der er eine wichtige Rolle spielte. Dabei bringt er sein beachtliches Wissen der zeitgenössischen evangelikalen Geschichte und von evangelikalen Leitern sowohl mit der Theologie als auch mit der Soziologie ins Gespräch. Die Einsichten, die dabei zutage treten, sind sowohl hilfreich als auch faszinierend – besonders für diejenigen von uns, für die all dies auch lebendige Geschichte ist.

RÉSUMÉ

Rob Warner est l'un des baptistes qui ont joué un rôle influent au sein du mouvement évangélique britannique dans les années 1990. Il propose ici son analyse de ce mouvement, en s'appuyant sur son immense connaissance de l'histoire contemporaine du mouvement évangélique et de ses responsables, en portant attention aux considérations théologiques et sociologiques. Ses réflexions sont à la fois utiles et fascinantes, en particulier pour ceux qui ont été les acteurs ou les témoins de cette histoire.

* * * *

In the first part of his book, Warner explores what he terms the conversionist-activist axis of evangelicalism. The expansion of the Evangelical Alliance in the UK under the dynamic leadership of Clive Calver, the exciting growth of Spring Harvest, the 'blip' of the Toronto blessing, the decline in the sale of Christian magazines and indicators of the decline in practice of daily Bible reading and the Quiet Time are all considered. Very helpfully too, in chapter four, Warner takes a hindsight look at the lasting impact of some of the evangelistic programmes that peppered the Decade of Evangelism: Jesus in Me, Minus to Plus, On Fire and – perhaps saddest of all – DAWN with its vision to plant 20000 new churches in the UK in time for the new millennium. Warner's overall conclusions – as both a participant observer and activist – are disturbing ones: 'a zealous stoking of vision inflation' coupled with 'evidence of delusional tendencies' (113-114) led to boom and bust.

There was, he argues, a cognitive dissonance between what was actually happening in Britain during the 1990s and the hype and rhetoric of some leading evangelicals. This may, he also suggests, have contributed to the overall trend of evangelical decline in post-modern Britain.

The overall trends Warner discerns do not make encouraging reading: '...the massive levels of indifference to organised religion among young adults suggests that evangelicals may have enjoyed a brief flurry of prominence in the residual remains of the churches in England before the entire edifice of organised and institutional Christianity sinks into an accelerating or even terminal decline.' (4) More positively the expansion of the Alpha courses across the UK and world is also analysed; Warner concludes that its '... all-round strengths vindicate its position as the market leader among evangelistic programmes.' (122) Here, too, however, a salutary note is struck as indications of Alpha's (later) lower take-up are considered alongside the perennial problem of how institutionalisation weakens impact. The exciting growth of TEAR Fund is also traced in this section – as an example of what can happen when the best of evangelicalism's social ethic learns to engage constructively with the values of a post-modern society.

In the second part Warner examines what he suggests is the second main axis of evangelicalism during these four decades: the biblicist-crucicentric axis. This is not an easy read as the strap-line for this section demonstrates: 'From pre-critical inclusivity to the self-attenuated Calvinistic hegemony, and the subsequent emergence of post- and neo-conservatism, with bifurcatory prospects.' This book is not for deck-chair reading! Warner examines, with his characteristic evangelical-theological accuracy, many of the key doctrinal statements of faith which emerged over the period in question. These include Keele 1967, Lausanne 1974, Nottingham 1977, LBC 1998 and IVCF 2000. His conclusions are that the tensions in the 1960s between Martyn Lloyd Jones and John Stott over the future direction of evangelicalism have, in fact, been replayed over much of the period. Issues such as revelation, soteriology, social justice and the role of women in leadership, alongside continuing tensions about what exactly biblical inerrancy may or may not mean, threaten to bring about a divorce within pan-evangelicalism. There is, Warner concludes, 'a deepening polarisation' in evidence over the period.

Warner ends his study by outlining two possible scenarios for British evangelicalism in the 21st century: 'If European secularization should prove terminal... evangelicals can now be expected to face late-onset decline, followed by full participation in the death of Christian Europe. However, if European secularization proves to be self-limiting... the futures of evangelicalism depend on which sectors of the evangelical tradition survive and prosper through the internecine battles of reconstruction currently in ferment.' (242-243)

Warner's stated aim is that his work will build on the classic study by David Bebbington, *Evangelicalism*

in Modern Britain: A History from the 1730s to the 1980s. The style of this book is far from Bebbingtonian. But he succeeds.

Michael I Bochenski, Rugby, England

Barth's Theology of Interpretation

Donald Wood

Barth Studies Series. Aldershot: Ashgate, 2007, xiv + 189 pp., £55, hb, ISBN 978-0-7546-5457-5

SUMMARY

In this fine book Donald Wood argues that for Barth the interpretation of Scripture depends on a *doctrinal* account of the reader's location (the church) and of the reader's own relationship to both the Lord of the church and to the biblical text. In this way, hermeneutics comes to be understood in soteriological terms rather than in epistemological or technical terms. For Barth, the decisive interpretative issues are the forgiveness of sins and the obedience of faith.

RÉSUMÉ

Dans cet ouvrage bien fait, Donald Wood montre que, pour Barth, l'interprétation de l'Écriture dépend à la fois de la manière dont le lecteur se situe doctrinalement (de la tradition de son Église) et de sa propre relation au Seigneur de l'Église et au texte biblique. De la sorte, il comprend l'herméneutique en termes sotériologiques plutôt qu'en termes épistémologiques ou techniques. À ses yeux, les interprétations décisives sont celles qui sont relatives au pardon des péchés et à l'obéissance de la foi.

ZUSAMMENFASSUNG

In diesem ausgezeichneten Buch vertritt Donald Wood folgendes Argument: Für Barth hängt die Auslegung der Schrift von dem *lehrmäßigen* Kontext des „Sitzes im Leben“ des Lesers ab (in Kirche und Gemeinde) sowie von der ureigenen Beziehung des Lesers sowohl zum Herrn der Gemeinde als auch zum biblischen Text. Auf diese Weise wird Hermeneutik eher in sotériologischem Zusammenhang verstanden als in epistemologischer oder technischer Hinsicht. Für Barth liegt der entscheidende Punkt für die Auslegung bei Sündenvergebung und Glaubensgehorsam.

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This book is a slightly revised version of Donald Wood's doctoral thesis (Oxford, 2004), carried out under the supervision of John Webster. It is a self-effacing work, more modest than it needs to be about its central contentions and its method of mining what Barth thinks is happening when the church opens the pages of Holy Scripture.

Elegantly written throughout, the greatest strengths of this work are located precisely in the simplicity of its claims because Wood has written in the genre of commentary. This kind of writing is all too rare in much academic discourse which presumes to tell us what a great thinker thought (often in conceptually abstract

terms) without tying us to close attention to their words or mandating patient listening to their way of putting things. If Wood's treatment simply opens up 'lines of enquiry that require far more extensive and nuanced treatment' (175), then further workers in the field of Barth's theology of interpretation will now know where – and more importantly, how – to dig. Wood need not be as apologetic as he often is that he has not done more than this here.

The driving argument of the book can be easily stated. For Barth, 'the primary thing to be said about the interpretation of scripture is that it is dependent wholly upon a logically and indeed materially prior hearing that, being coincident with the forgiveness of sins, is to be explicated in soteriological rather than abstractly hermeneutical terms' (173). With care and attention to detail, over four tightly argued chapters, Wood pieces together the moves which are constituent in Barth's soteriological explication of interpretation.

In Chapter 1 (Discoveries and Developments), Wood explores some representative texts from 1917-1924, namely Barth's 'Die neue Welt' lecture, the first two editions of the *Römerbrief* (with special attention to Barth's reading of Romans 4) and some of Barth's Göttingen lectures. Here we see Barth developing a christologically construed understanding of the unity of history, and so Wood is able to shed significant light on the theological presuppositions of Barth's approach to historical-critical exegesis. We learn how Barth begins to describe the relationship between text and reader 'in terms drawn from the Bible itself' (xii) so that interpretation is actually consequent upon the reader not trying to exempt themselves from 'the humanity bound together in sin by the judgment of God in Christ' (17). Chapter 2 (History and the Politics of Interpretation) treats Barth's lectures on modern Protestant theology to illuminate his claim that his scriptural hermeneutics are actually generally applicable, and this reading is then brought into contact with some contrasting approaches in modern hermeneutics.

In many ways these first two chapters are prolegomena: the real focus is the doctrinal account of scriptural reading in *Church Dogmatics* 1/1 and 1/2. Chapter 3 (Revelation and the Grounds of Interpretation) focuses on the theological necessity of scriptural interpretation; Chapter 4 (Hearing and Obeying the Word of God) on the character and limits of interpretation as an act of obedience by the reading church. Here, the explication of how the first volume of the *CD* actually works as a text is as fine as I have read: the attention to flow of argument as Barth explains the dogmatic function of prolegomena; the understanding of Barth as constantly working in light of and against the two main alternative systems of Roman Catholicism and modern Protestantism; the way in which Wood shows how Barth is locating his Reformed scripture principle within a trinitarian doctrine of revelation – each of these are lessons in how to read Barth. Throughout Chapters 3 and 4,

the treatment of Barth's architectonic 'witness' motif for Scripture is deft and insightful, understood in both ontological as well as hermeneutical terms, and Chapter 4 is a compelling theological account of obedience as Barth's fundamental norm for reading the Bible. The overall effect is 'a shift in the anthropological component of a theological hermeneutics' (151): the self-positing reader is searched and shattered and owned by the free Lord of the church, and therefore comes instead to read in the obedience of faith.

There are some gaps: the treatment of inspiration is surprisingly thin, resulting in no real explanation of how the humanity of the biblical writings (crystal clear in Wood's treatment) is held alongside Barth's claim that, in the miraculous event of revelation, 'God himself now says what the text says'. For this reviewer at least, Barth's approach is problematic and Wood's largely one-sided treatment of scripture's creaturely status in Barth did not alleviate my perplexity. The treatment of 'the Time of Revelation' in Chapter 3 remained opaque despite several readings; doubtless the problem lies with Barth here, or most likely with the reviewer, rather than with Wood's treatment.

In all this, Wood has produced a fine study. He provides us with a theology of scriptural reading which opens up to contemporary approaches such as John Webster's *Holy Scripture: A Dogmatic Sketch* (Cambridge, 2003). It is to be hoped that what Barth gives us, and what Wood gives us from Barth, will lead to more of the same in years to come and, on the evidence of this work, hopefully from Wood himself.

David Gibson, Aberdeen, Scotland

Deuteronomy and Exhortation in Hebrews. A Study in Narrative Re-presentation

David M. Allen

WUNT II 238, Tübingen: Mohr Siebeck, 2008, Pb., ix + 277 pp., € 54,-, ISBN 978-3-16-149566-3

ZUSAMMENFASSUNG

David Allen bringt in seiner Dissertation (Edinburgh) einen Neuansatz für Hintergrund und Verständnis der paränetischen Abschnitte des Hebräerbriefes. Von deuteronomistischer Perspektive zeigt er auf, welchen Einfluss das Deuteronomium, insbesondere das Lied des Mose auf die Paränese des Hebräerbriefes hat. Dabei werden die verschiedenen textlichen, thematischen und rhetorischen Verbindungen zwischen beiden Büchern aufgezeigt und untersucht. So finden sich neben 21 Zitaten und Anspielungen auch die gemeinsamen thematischen Motive Bund, Segen und Fluch sowie Land und der homiletische Charakter von paränetischer Dringlichkeit. In Anlehnung an das Deuteronomium werde den Empfängern des Hebräerbriefes die Situation des Gottesvolkes an der Schwelle des verheißenen Landes bzw. Heils vor Augen gestellt, welche sie vor die Wahl zwischen Segen und Fluch stellt.

SUMMARY

In his dissertation David Allen presents a new approach to background and interpretation of the paraenetic sections of the Epistle to the Hebrews. By means of a "Deuteronomistic reading" of the epistle he shows the influence of Deuteronomy, especially of the Song of Moses (Deut 32), on the paraenesis of Hebrews. He discusses the various textual, thematic and rhetorical links between the two books. There are 21 Deuteronomistic quotations and echoes, as well as common motives like covenant, blessing/curse and land, with homiletic character and paraenetic urgency. Like Deuteronomy, Hebrews positions its audience at the threshold of the promised land / salvation, offering the readers the choice between blessing and curse.

RÉSUMÉ

Dans sa thèse de doctorat, David M. Allen propose une approche nouvelle de l'arrière-plan et de l'interprétation des sections parénétiqes de l'épître aux Hébreux. Il montre l'influence du Deutéronome, et en particulier du cantique de Moïse (Dt 32), sur la parénèse de l'épître. Il explore les divers liens textuels, thématiques et rhétoriques entre les deux textes. L'épître contient vingt et une citations et réminiscences du Deutéronome, et a en commun avec ce livre des thèmes comme celui de l'alliance, de la bénédiction et de la malédiction, de la terre, ainsi que le caractère de sermon et les accents pressants de ses exhortations. En imitation du Deutéronome, l'épître situe ses destinataires au seuil de l'entrée dans leur terre promise, c'est-à-dire du salut, et les place devant le choix entre la bénédiction et la malédiction.

* * * *

In dieser überarbeiteten Dissertation, mit der David Mark Allen im Jahre 2007 an der Universität Edinburgh unter der Betreuung von Professor Timothy Lim promoviert wurde, wird der Einfluss des Deuteronomiums auf die Paränese des Hebräerbriefes untersucht. Während es bereits zahlreiche Untersuchungen unter verschiedenen Fragestellungen und methodischen Ansätzen zur Funktion des Alten Testaments im Hebräerbrief gibt, widmet sich Allen einem in der Forschung bislang kaum beachteten Ansatz: „a deuteronomistic reading of Hebrews“. Insbesondere Motive, Formulierungen und Gedanken des „Liedes des Mose“ (Dtn 32), nach der Fassung der Septuaginta, werden in den ermahnenen Abschnitten des Hebräerbriefes aufgegriffen und verarbeitet. So finden sich neben drei Zitaten (Dtn 32:43 in Hebr 1:6; Dtn 32:35 in 10:30a; Dtn 32:36 in 10:30b) auch sieben Anspielungen von LXX Dtn 32 im Hebräerbrief (Vers 46 in 2:1; V. 8-9 in 2:5; V. 15.20.32 in 3:12-19; V. 46-47 in 4:12; V. 2 in 6:7; V. 4 in 10:23; V. 35 in 10:25). Bei der Untersuchung der Interrelation der beiden Texte entfaltet Allen die These, dass LXX Deuteronomium 28-34 die maßgebliche Quelle für die paränetischen Abschnitte des Hebräerbriefes ist.

Methodisch folgt Allen der text-linguistischen Analyse von George H. Guthrie, der den Hebräerbrief in

lehrmäßige (doctrinal) und paränetische (hortatory) Abschnitte unterteilt, wobei er ausgehend von der Annahme, dass die Theologie des Hebräerbriefes maßgeblich von der Paränese bestimmt sei, sich ausschließlich mit den ermahnenen Abschnitten beschäftigt. Die deuteronomistische Betrachtung dieser Texte ist zudem dadurch begründet, dass auch Dtn 1-11 und 27-34 paränetischer Natur ist und sich der Hebräerbrief kaum auf die gesetzlichen Teile Deuteronomiums (12-26) bezieht. Die Beziehungen der behandelten Texte untersucht Allen methodisch auf der Grundlage der Echo-Intertextualität und der dialogischen Intertextualität, die darüber reflektiert, wie sich der semantische Sinn von alttestamentlichen Worten durch die Aufnahme in den neutestamentlichen Text verändert.

Das zweite Kapitel: „The text and function of the song of Moses“ untersucht exegetisch den Kontext des Textes von Dtn 32 und dessen Botschaft und seinen Gebrauch in der Zeit des zweiten Tempels. Allen sieht im Lied des Mose „a catechetical song that seeks to bring the past to remembrance in order to shape the present and future for a new generation“ (38). Das Lied des Mose stellt Israel vor die Alternative zwischen Rechtfertigung und Gericht.

Im Folgenden werden die verschiedenen textlichen, thematischen und rhetorischen Verbindungen zwischen beiden Büchern aufgezeigt und untersucht. Dabei widmet sich das dritte Kapitel „Deuteronomistic Citation in the text of Hebrews“ den textlichen Bezügen, die in 6 Zitaten, 6 starken Anspielungen, 5 (möglicherweise 6) Echos und 3 narrativen Aufnahmen des Textes von Deuteronomium 28-34 im Hebräerbrief bestehen. Diese bieten neben textlich-lexikalischer Parallele die Grundlage für das Treue-/Untreue-Paradigma der Paränese des Hebräerbriefes.

Das vierte Kapitel: „Thematic parallels between Hebrews and Deuteronomy“ weist anhand der entscheidenden gemeinsamen thematischen Motive Bund, Segen/Fluch und die Bedeutung des verheißenen Landes nach, dass der alttestamentliche und der neutestamentliche Text inhaltlich miteinander verbunden sind.

Kapitel 5: „Homiletical Affinities between Hebrews and Deuteronomy“ widmet sich den rhetorischen bzw. homiletischen Bezügen zwischen Dtn 28-34 und den paränetischen Abschnitten des Hebräerbriefes, die in der damals/jetzt-Rhetorik, welche die gegenwärtige Zeit zur Zeit der Entscheidung und des Handelns werden lässt, und im Motiv der Reise an die Schwelle des gelobten Landes besteht.

Im letzten Kapitel: „Hebrews and Deuteronomistic Re-presentation“ zieht Allen Schlussfolgerungen, indem er nachweist, wie gerade der deuteronomistische Rahmen dazu dient, die Geschichte Israels einer neuen Zuhörerschaft bewusst zu machen. Den Empfängern des Hebräerbriefes werde die deuteronomistische Situation des Gottesvolkes an der Schwelle des verheißenen Landes, das für die neutestamentlichen Leser das verheißene Heil symbolisiert, vor Augen gestellt. Allen zeigt

auf, wie diese Re-Präsentation von Deuteronomium im Hebräerbrief unter Berücksichtigung seines Milieus geschieht. Dabei wird Deuteronomium nicht nur rezipiert als Motivgeber für die Ausführungen des Hebräerbriefes, sondern der neutestamentliche Brief wird nun selber zu einem neuen Deuteronomium, indem er seine Zuhörerschaft vor die deuteronomistische Wahl zwischen Leben und Tod, Treue und Abfall, Segen und Fluch stellt.

Die umfangreiche Bibliographie und ein ausführliches Quellenverzeichnis sind ein Ausdruck der gründlichen Arbeit. Insgesamt bringt Allen in seiner Studie einen beachtenswerten Neuanatz in der Frage des alttestamentlichen Hintergrundes der Paränese des Hebräerbriefes. Überzeugend hat er deuteronomistische Motive aufgedeckt, doch kann dies im Rahmen der wechselnden Metaphorik und der variierenden Textbezüge des Hebräerbriefes nur ein Hintergrund unter anderen sein. Einige der genannten Anspielungen sind sehr schwach, während Zitate und Anspielungen anderer Pentateuch-Texte deutlicher im Vordergrund stehen, zum Beispiel Exodus 19 und Numeri 14.

Klaus Bense, Overath, Deutschland

Der christliche Glaube

Friedrich Beißer

Neuendettelsau: Freimund, 2008, 5 vols., pb., 1163 pp., € 39,80; ISBN 978-3-86540-048-2

ZUSAMMENFASSUNG

Der Professor für Systematische Theologie hat im Ruhestand den Ertrag seiner Dogmatik-Vorlesungen zusammengefasst. Mit diesem Lehrbuch hat er den neuen Weg einer allgemeinverständlichen Taschenbuch-Ausgabe in fünf Bänden beschritten. So können auch Nichttheologen nach und nach einen Überblick über die Theologie gewinnen. Schon seit vielen Jahren ist keine konservativ-lutherische Dogmatik mehr im deutschsprachigen Raum erschienen. Auch Evangelikale können davon profitieren.

RÉSUMÉ

Le systématique a profité de sa retraite pour mettre par écrit ses cours de dogmatique. Avec ce manuel, il ouvre la voie nouvelle d'une série de cinq volumes très accessibles. Elle permettra à un public non théologien d'acquérir une idée générale de la théologie. Il y avait de nombreuses années qu'aucun manuel de dogmatique luthérien de tendance conservatrice n'avait été publié dans le monde germanophone. Les évangéliques pourront eux aussi en tirer profit.

SUMMARY

Beisser, a retired professor of systematic theology, compiled the results of his lectures on Dogmatics. With the present textbook he created the novelty of a generally readable paperback book in five volumes. In this way, non-

theologians will also be able to get a general idea about theology. For many years no conservative Lutheran manual on Dogmatics had been published in the German speaking realm. Evangelicals will be able to benefit from it as well.

* * * *

Der seit 1999 emeritierte Mainzer Professor für Systematische Theologie Friedrich Beißer hat im lutherischen Kleinverlag Freimund in Neuendettelsau 2008 eine Zusammenfassung der christlichen Lehre herausgebracht. Beißer steht für eine lutherisch-konservative Dogmatik in der Nachfolge des Heidelberger Systematikers Peter Brunner. Theologisch könnte man sein Werk als eine Fortsetzung der Theologie ansehen, die in der ersten Hälfte des 20. Jahrhunderts „Positive Theologie“ genannt wurde. Inhaltlich urteilt Beißer nicht so scharf wie der altlutherische Erlanger Werner Elert, dessen Standardwerk (1. Aufl. 1940, Nachdr. der 5. Aufl. 1988, € 25,-) in einem Nachdruck von 1988 im Martin-Luther-Verlag noch immer lieferbar ist. In der Wortzahl kommen sich das klassische lutherische Theologen-Handbuch und das fünfbandige einfach geschriebene neue Werk dennoch sehr nahe. Man unterschätzt sehr leicht den Umfang der Taschenbücher, und der Leser braucht einige Zeit, bis er sie ganz gelesen hat!

Beißer folgt dem Aufbau heilsgeschichtlich orientierter Dogmatik (1,208), weicht aber davon ab, indem er die Eschatologie (wie im Apostolischen Glaubensbekenntnis) nach der Christologie einordnet. Als Schlussteil folgt den „üblichen“ dogmatischen Themen in Band 5 des Gesamtwerks daher eine Besinnung über die Grundlagen des Christseins in Erwählung, Glaube (mit Gesetz und Evangelium), Hoffnung, Liebe und Gebet.

Oft grenzt sich Beißer von den dogmatischen Entwürfen K. Barths, A. Ritschls und Schleiermachers ab. In sorgfältig erwägendem Vorlesungsstil setzt sich Beißer oft, auch ohne Namen zu nennen, mit Argumenten der neueren Theologiegeschichte auseinander. Bei den einzelnen Themen wird die praktisch-pastorale Seite nicht immer gleich stark berücksichtigt: So wird zum Beispiel der Taufrückgang problematisiert, der viel stärkere Rückgang von Trauungen dagegen nicht.

Beißer spricht sich zwar gleich am Anfang für die historische Bibelkritik aus, will sich aber nicht von deren ideologischen Vorurteilen beeinflussen lassen (vgl. 1,62; 1,151f). So kommt er dem evangelikalen Schriftverständnis in den Einzelheiten dann doch immer wieder sehr nahe. Hilfreiches kann man zu Naherwartung und Parusieverzögerung lesen (1,56), zu Apologetik und Vernunft (1,77.85), zur Trinitätslehre und ihrer Kritik (Anfang von Band 2), zur altkirchlichen Zwei-Naturen-Lehre ebenso wie zu modernen Themen der Leibfeindlichkeit (4,55), der Segnung homosexueller „Paare“ und der Weiblichkeit Gottes bzw. des Heiligen Geistes. Seine Deutung des Sündenfalls und der Urgeschichte der Keniter vermag dagegen nicht auf Anheb zu überzeugen (2,140ff). Die Heilswirksamkeit der Sakramente ist dem Lutheraner Beißer kein Problem, das wörtlich

verstandene Tausendjährige Reich dagegen schon eher (3,197), und die Wendung gegen die Allversöhnungslehre bleibt nach Meinung des Rezensenten doch eher unklar (3,239). Auffallend für seine Position ist, dass er die Frauenordination befürwortet (4, 199f).

So kann der Leser von Beißers Dogmatik in vielem von seinen Argumenten profitieren, wenn sich das verdienstvolle Werk auch aufgrund seiner theologischen Position und seines Umfangs nicht als Standardlektüre evangelikaler theologischer Ausbildungsstätten durchsetzen dürfte.

Jochen Eber, Mannheim, Deutschland

Briefwechsel: Briefe 1707-1722

Johann Albrecht Bengel, Dieter Ising (Hrsg)

Texte zur Geschichte des Pietismus, Abt. VI, vol. 1,
Göttingen: V&R 2008, geb., 874 S., € 154,-, ISBN
978-3-525-55852-2

SUMMARY

The publication of the texts about the history of Pietism is gradually progressing. Now, the first volume of the correspondence of Johann Albrecht Bengel is published by the well-known scholar in the area of Pietism, Dieter Ising of the Württemberg church archives. The present volume covers Bengel's early years including his studies, academic journeys and the first years of his professional life at Denkendorf. Friends and researchers of Württemberg Pietism will be pleased by a swift progress of this excellent edition.

ZUSAMMENFASSUNG

Die Herausgabe der Texte zur Geschichte des Pietismus schreitet langsam voran und jetzt ist der erste Band von Johann Albrecht Bengels Briefwechsel herausgebracht worden, herausgegeben vom bekannten Pietismusforscher Dieter Ising des württembergischen Landeskirchlichen Archivs. Der Band umfasst die frühen Lebensjahre Bengels mit Studium, wissenschaftlicher Reise und seine ersten Lebens- und Arbeitsjahre in Denkendorf. Freunde und Erforscher des württembergischen Pietismus werden sich über ein zügiges Voranschreiten dieser vorzüglichen Edition freuen.

RÉSUMÉ

La publication des textes en rapport avec l'histoire du piétisme suit son cours. Le premier tome de la correspondance de Johann Albrecht Bengel vient d'être publié par un spécialiste bien connu du piétisme, Dieter Ising, responsable des archives de l'Église du Wurtemberg. Ce volume couvre la période de la jeunesse de Bengel, de ses études, de ses voyages d'étude ainsi que de ses premières années de carrière à Denkendorf. Les sympathisants du piétisme wurtembourgeois et les chercheurs se réjouiront de l'avancement rapide de cette excellente édition.

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Die seit den 1960er Jahren konzipierte und begonnene Reihe „Texte zur Geschichte des Pietismus“ gedeiht nur recht langsam. Jetzt liegt der erste Band einer neuen Abteilung (VI) vor, nämlich derjenige mit Briefen Johann Albrecht Bengels. Herausgeber und Bearbeiter ist Dieter Ising, der schon bei der sechsbändigen Edition der Briefe Johann Christoph Blumhardts große Erfahrung gesammelt hat.

Der vorliegende Band, der die Briefe an und von Bengel aus den Jahren 1707-1722 enthält, kann hier im Wesentlichen nur in Bezug auf seine Form dargestellt werden. Freilich schlüsselt die Einführung den Inhalt des Bandes schon in Grundzügen auf. Insgesamt werden 426 Briefe (138 von Bengel, 288 an Bengel) veröffentlicht. Von einigen wird nur ein Regest geboten, zu dem der Herausgeber mitteilt, dass sie dem Kriterium, etwas für Bengels Biographie, Theologie, Pädagogik oder Seelsorge auszutragen, nicht entsprechen (50); wie relativ die Anwendung dieser Kriterien ist, gesteht er aber selbst sofort. Der jeweilige Briefkopf informiert exakt über Briefpartner, Datum, Art und Provenienz der Vorlage und bietet ein knappes Regest.

Alle vom Herausgeber ermittelten Angaben werden mit runden Klammern gekennzeichnet. Zudem wird auf Drucke (soweit es sich nicht um die einzigen Überlieferungsträger handelt) „bei überlieferungsgeschichtlicher Relevanz“ (51) verwiesen. Damit erhält die Ausgabe eine mehrdimensionale Bedeutung. Nicht nur über Bengel selbst, sondern auch über seine Rezeption lässt sich Wichtiges erfahren. Für manche lateinischen Briefe, die in der Überlieferungsgeschichte eine deutsche Übersetzung erfahren haben, wird damit diese – und damit ggf. die Deutung des jeweiligen Übersetzers – mitgeliefert. Für alle fremdsprachlichen Briefe (meist lateinische, aber etwa auch ein italienischer [Nr. 9]) wird auch dann eine Übersetzung geboten, wenn noch keine deutsche Übersetzung in der Geschichte überliefert wurde (ggf. wird diese auch korrigiert oder Passagen, die noch keine Übersetzung erfahren hatten, werden mit einer eigenen Übersetzung ergänzt); sogar die lateinischen Fremdworte in deutschen Briefen werden übersetzt und die griechischen und hebräischen Begriffe werden im kommentierenden Apparat mit Umschrift und Übersetzung erläutert. Der erste Apparat dient der Textkritik, die Entstehungs- und Überlieferungsvarianten (einschließlich fehlender Teile in alten Übersetzungen) bietet, der zweite der historischen Kommentierung.

Weil nicht nur der Text als solcher (es werden leichte Modernisierungen vorgenommen) dargeboten wird, sondern mit Einzug und in kleinerem Schriftsatz auch die entsprechende Übersetzung, wird das Seitenbild bei lateinischen Briefen allerdings etwas unruhig. Wenn man sich daran gewöhnt hat, ist es jedoch leicht, die jeweiligen deutschen und lateinischen Absätze einander zuzuordnen. Es wird jeweils gekennzeichnet, welche Übersetzungen der Briefpassagen vom Herausgeber stammen und welche der Überlieferung entnommen sind. Wenn mehrere überlieferte Übersetzungen vorlie-

gen, wird jeweils erklärt, wieso der Herausgeber sich für welche als Leitübersetzung entscheidet.

Einige wenige Hinweise zu Inhalt: Drei Lebensphasen werden in diesen Briefen dokumentiert: Studienzeit, wissenschaftliche Reise, die Bengel vor allem nach Bayern, Thüringen, Sachsen und Hessen führte, und die ersten Jahre in Denkendorf. Aus der Fülle der angesprochenen seien hier nur einige genannt: Der Austausch des Studenten Bengel mit seinem Kommilitonen Andreas Bardili über den (verderbten) Zustand der Kirche und den Separatismus (Briefe Nr. 1, 3-5, 7), wobei hier leider nur die Briefe Bardilis vorliegen; die Korrespondenz der wissenschaftlichen Reise Bengels, die ihn mit Männern zusammenbrachte, deren Namen aus den Anfängen der pietistischen Bewegung in Leipzig bekannt sind; ein Brief (vermutlich) von Gottfried Arnold (Nr. 75), der sich mit dem Separatisten Johann Tennhardt beschäftigt; die – nicht zustande gekommene – Berufung Bengels an die Gießener Fakultät; die Württembergreise A.H. Franckes spiegelt sich in den Briefen Nr. 136-149. Dabei ist Nr. 136 eigentlich kein Brief, sondern ein Bericht Bengels über Franckes Aufenthalt in Stuttgart und Denkendorf, der damit Franckes Reisebericht ergänzt.

Die Aufbereitung des Textbestandes der einzelnen Briefe kann vom Rezensenten nicht überprüft werden. Aber hier wird man alles nötige Vertrauen in den erfahrenen Herausgeber setzen dürfen. Exakt erläutert wird auch die Art, wie Kürzel bzw. Abkürzungen der Quellen in der Edition dokumentiert werden (54). Über die Entscheidung, sog. „Kürzel“ (nicht Abkürzungen, sondern Abschwünge, Bogen usw. am Ende eines Wortes) in eckigen Klammern aufzulösen, wird man streiten können; sie sind wohl nicht Zeichen einer „eiligen Entstehung des Briefes“, sondern ein damals übliches Verfahren beim Schreiben. Ein sparsamer Gebrauch von Klammern hätte den Lesefluss erleichtert. Druckfehler und anderen Versehen ist der Rezensent nicht im einzelnen nachgegangen. Notiert ist nur ein falscher Querverweis im Regest von S. 632; dort muss es statt „Brief Nr. 219 Anm. 13“ heißen: „Brief Nr. 219 Anm. 14“. Im Brief Nr. 286 sind im Briefcorpus bei den hebräischen Textteilen teilweise Konsonantenzeichen, teilweise nicht. Dies ist irritierend, aber vermutlich der Vorlage geschuldet. All dies ist keine wirkliche Kritik an einem hervorragend gearbeiteten Band!

Aus der Lektüre ergibt sich freilich eine darüber hinausgehende Frage, die bei Briefeditionen immer wieder einmal diskutiert wird: Ist es besser, den Briefwechsel einer Person (wie im vorliegenden Fall) zu edieren oder nur deren eigene Briefe (mit Zusammenfassungen der Gegenbriefe im kommentierenden Apparat)? Der hier zu besprechende Band ist ein Briefwechsel. Dadurch dass 2/3 der dargebotenen Briefe von Briefpartnern Bengels stammen, treten die wirklichen Bengeltexte rein quantitativ zurück. Für den Briefwechsel spricht, dass damit – soweit überliefert – das schriftliche Gespräch der Briefpartner besser dokumentiert wird.

Grundsätzlich gilt festzuhalten: Für den Bengel-

Briefwechsel ist ein starker Anfang gemacht und man darf sich auf die weiteren Bände freuen.

Klaus vom Orde, Berlin

Denk-Weg zu Christus. C. S. Lewis als kritischer Denker der Moderne

Norbert Feinendegen

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RÉSUMÉ

La thèse de doctorat de Feinendegen analyse l'approche philosophique de C.S. Lewis à partir des nombreuses œuvres de cet auteur. La manière de penser de Lewis est replacée dans son contexte, en lien avec les idées de son temps. On a là une contribution significative à une étude académique de l'œuvre de C.S. Lewis dont bénéficieront tous ceux qui s'intéressent à l'apologétique.

ZUSAMMENFASSUNG

Feinendegens Dissertation geht dem denkerischen Ansatz von C. S. Lewis nach und arbeitet diesen aus dessen zahlreichen Werken heraus. Lewis' Denken wird in seinen Kontext gestellt und mit heutigen Ansätzen in Kontakt gebracht. Dieses Buch ist ein großer Beitrag zur wissenschaftlichen Beschäftigung mit Lewis und ein Gewinn für jeden, der sich mit apologetischen Argumenten beschäftigen will.

SUMMARY

The dissertation of Feinendegen traces the philosophical approach of C.S. Lewis, demonstrating it from Lewis' many works. His way of thinking is placed in context and connected with contemporary ideas. This book represents a significant contribution to the scholarly study of Lewis and will benefit anybody who deals with apologetic arguments.

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Unzählige Leser haben die Schriften von C. S. Lewis kennen und schätzen gelernt. Norbert Feinendegen setzt sich in seiner theologischen Dissertation mit Lewis' Gesamtansatz auseinander. Er legt zunächst dar, dass für Lewis die Vernünftigkeit des Menschen die Grundlage jeglichen Denkens ist. Hierbei zeigt sich der stark philosophisch geprägte Ansatz von Lewis. Diese Schwerpunktsetzung mag ihre Schwächen haben, ist aber für den Apologeten bedeutsam, da sich dieser ja an den Nicht-Gläubigen wendet. Diese Vernunft ist für Lewis die Grundlage der Ethik. Er vertritt ein objektiv existierendes moralisches Gesetz, das universal gültig ist. Hier stützt sich Feinendegen insbesondere auf *The Abolition of Man*. Vielleicht hätte er anmerken können, dass die dortige massiv philosophische Prägung und der Verzicht auf eine stärkere biblische Schwerpunktsetzung schon allein im ursprünglichen Genre als philosophischer Vorlesung gegeben ist. Mit dem Hinweis, dass die Vernunft nicht

ohne Selbstwiderspruch abgelehnt werden kann, wird die Grundlage für die weitere Diskussion gelegt.

Im zweiten Teil wird Lewis' Philosophie der Erfahrung vorgestellt. Schwerpunkte sind die Unersetzbarkeit der Imagination und die Unmöglichkeit eines Programms der Objektivierung der Welt. Damit wird sowohl das Programm des logischen Positivismus abgelehnt wie auch die These, die Welt könnte vollständig durch die Naturwissenschaft erklärt werden. In diesem Kontext wird die grundsätzliche und nicht aufhebbare Metaphorik der Sprache behandelt. Diese Thematiken sind heute eher noch aktueller als in der Zeit von Lewis. Feinendegen bringt die Ansätze von Lewis immer wieder mit heutigen Denkern in Berührung. Anschließend wird Lewis' Philosophie der Erfahrung zur Theologie der Erfahrung weiterentwickelt. Es werden sowohl Argumente für die Existenz Gottes diskutiert, als auch Lewis' Sicht der Welt von Gott her, von dem her allein sie verständlich ist.

Im dritten Teil folgt Lewis' Hauptargument für die Existenz Gottes, das „Argument of Desire“, die im Menschen angelegte Sehnsucht, die sich nur durch Gott stillen lässt. Darüber hinaus wird Lewis' Verständnis von Einheit untersucht und in ihren philosophischen Kontext gestellt. Unter dem Stichwort Transposition wird Lewis' Sicht vom Verhältnis Schöpfer-Geschöpf aufgezeigt. Die Schöpfung lässt sich nur vom Höheren her, also von Gott her verstehen, nicht umgekehrt. Schon gar nicht lässt sich der Mensch von der unbelebten Natur her verstehen. Die geistige Welt ist nicht nur ebenso real wie die natürliche, sondern sogar noch realer. Besonders interessant ist seine Sicht von der Schöpfung als Selbstmitteilung des Schöpfers.

Im vierten Teil folgen das grundlegende Verständnis der Geschichte sowie in diesem Kontext die Zuverlässigkeit der Bibel. Ein Sinn der Geschichte ist nur dann möglich, wenn es einen Urheber dieser Geschichte gibt. Auf die Anfragen an die biblischen Schriften von Seiten der historisch-kritischen Exegese seiner Zeit antwortet Lewis sowohl auf philosophischer als auf literaturwissenschaftlicher Ebene, als auch als Schriftsteller, der sich über manche Interpretationen seines eigenen Werkes selbst sehr wunderte. Diese Zusammenstellung von Lewis Überlegungen und Argumenten ist gerade heute lesenswert. Insgesamt vertritt er nach Feinendegen die Auffassung, dass eine Auslegung unmöglich ist, die dem ganzen bisherigen Verständnis der biblischen Schriften widerspricht. Besonders bedeutsam ist Lewis' philosophische Verteidigung der Möglichkeit von Wundern.

Im fünften Kapitel beschäftigt sich der Verfasser mit dem Herzstück des christlichen Glaubens, nämlich mit der Inkarnation, welche die zentrale Selbstoffenbarung Gottes in der Geschichte ist. Zunächst wird aufgezeigt, wie für Lewis die religiösen Hoffnungen verschiedener Zeiten in Christus zusammenlaufen. In ihm findet sich sowohl eine vollendete Ethik wie auch die unübertreffliche Präsenz des Göttlichen, die in anderen Religionen parallel nebeneinander stehen. Jesus Christus lässt sich

für Lewis nur als der Sohn Gottes, also als der menschgewordene Gott verstehen. Eine Interpretation als bloßer aber guter Mensch ist mit der Überlieferung nicht in Einklang zu bringen. Gleichzeitig widerspricht eine Erklärung der Evangelien als nicht in der Geschichte verankerter Mythos der Gattung der Evangelien. Für Lewis kommt hier die Sehnsucht, die die Menschen in ihren Mythen ausdrücken, mit der geschichtlichen Wirklichkeit zusammen. So ist die von Tolkien übernommene Formel „myth became fact“ zu verstehen. Auf der Realität der Menschwerdung aufbauend wird die Stellvertretung Jesu als das entscheidende Ereignis der Geschichte aufgezeigt. Alle Hoffnungen der Menschen und die ganze Geschichte Gottes und der Menschen lassen sich vom Zentrum Jesus Christus her verstehen.

Feinendegen gelingt es, grundlegende und auch für heute höchst relevante Ansätze von Lewis zu entfalten. Er trägt viel Material zusammen, das sich bei Lewis auf sein ganzes Werk verteilt findet. Mit großer Gründlichkeit wird auch der Kontext von Lewis' Aussagen dargestellt. Gerade bei den Einflüssen von Owen Barfield auf Lewis bringt Feinendegen wirklich Neues ans Licht.

Bemerkenswert ist die stark philosophische Prägung von Feinendegens Arbeit. Diese Schwerpunktsetzung mag ihre Schwächen haben, aber sie ist ein Gewinn für denjenigen, der sich Lewis' apologetische Argumente vergegenwärtigen will. Im Hinblick auf die sprachliche Einfachheit kann Feinendegen mit Lewis leider nicht mithalten. Aber das wäre wohl die erste Dissertation, der das gelingen würde. Insgesamt ist für jeden, der sich mit Lewis' Theologie beschäftigen will, dieses Buch eine Pflichtlektüre. Wer sich mit einigen scharfsinnigen Argumenten für die Richtigkeit des christlichen Glaubens und tiefen Einsichten in diesen beschäftigen möchte, wird hier eine lohnenswerte Lektüre finden.

Thomas Gerold, Ravensburg, Deutschland

Über das Studium der Mönche

Dom Jean Mabillon, ed. by Cyrill Schäfer

St. Ottilien: EOS Verlag, 2008, 535 pp., € 34,80, Hb., ISBN 978-3-8306-7315-6

RÉSUMÉ

Les Protestants enseignant la théologie ne sont sans doute pas familiers d'une œuvre catholique datant du XVII^e siècle. Le traité académique du bénédictin français Jean Mabillon, grand érudit, mérite d'être signalé pour son apport sur le sujet suivant : « Comment la piété est-elle compatible avec les études académiques ? ». Dans un exposé d'histoire de l'Église très instructif, Mabillon parvient à la conclusion que la vie monastique requiert et a toujours requis l'étude académique. Il propose aussi des suggestions concernant le contenu des études et la manière d'étudier. Avec un tel thème, ce traité, qui existe aussi en traduction anglaise, mérite l'attention des historiens de l'Église protestants dans toute l'Europe.

ZUSAMMENFASSUNG

Ein katholisches Werk aus dem 17. Jahrhundert wird evangelischen Theologiedozenten in der Regel eher unbekannt bleiben. Auf die gelehrte Abhandlung des Jean Mabillon ist deshalb hinzuweisen, weil die Fragestellung: „Wie verträgt sich Frömmigkeit mit dem wissenschaftlichen Studium?“ auch evangelischen Kreisen nicht fremd ist. Mabillon kommt in einem höchst lehrreichen Durchgang durch die Kirchengeschichte zu dem Ergebnis, dass das Mönchtum das Studium brauche und schon immer gebraucht hat. Er gibt auch Hinweise, was und wie man studieren solle. Der Traktat, der auch in einer englischen Übersetzung vorliegt, verdient aufgrund seines aktuellen Themas die Aufmerksamkeit evangelischer Kirchengeschichtler in ganz Europa.

SUMMARY

Protestant lecturers in theology may be unfamiliar with a Catholic text dating from the 17th century. The scholarly treatise of the extremely learned French Maurinian Jean Mabillon needs to be mentioned because the question of “how is godliness compatible with academic studies?” is not unfamiliar to Evangelicals. In his extremely instructive discussion of church history, Mabillon arrives at the conclusion that monastic existence requires academic studies and always did. There are also suggestions as to what and how one ought to study. Because of its relevant theme the treatise, which has also been translated into English, deserves the attention of Protestant church historians all over Europe.

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Traité des études monastiques lautet der Originaltitel des 1691 in Paris erschienenen Buches. Wenn es 2008 ungeachtet seines beachtlichen Umfangs in deutscher Übersetzung veröffentlicht wurde, sollte dies für den unbedarften evangelischen Leser ein Hinweis darauf hin sein, dass es ein besonderes Werk sein muss. Ausgelöst wurde die deutsche Ausgabe durch die 2004 von dem amerikanischen Romanisten John Paul McDonald veröffentlichte englische Übersetzung (*Treatise on Monastic Studies*, Lanham: University Press of America, 2004).

Das Werk des gelehrten französischen Benediktiners Mabillon (1632-1707) wurde durch einen theologische Kontroverse mit dem Abt des Klosters La Trappe und dem Urheber der trappistischen Ordensreform, Dom Amand-Jean Le Bouthillier de Rancé (1626-1700) ausgelöst. (Vgl. Blandine Kriegel: *La querelle Mabillon-Rancé*, Paris: Quai Voltaire, 1992.) Rancé trat für ein Mönchtum ein, das Wert auf strenge Askese legte, während auf Bildung und Wissenschaft zugunsten der Handarbeit verzichtet werden sollte. Diese gebildete Auseinandersetzung zwischen der benediktinischen Maurinerkongregation und Trappisten erlangte beachtliche öffentliche Aufmerksamkeit; langfristig gewann die Position der Trappisten die Oberhand.

Die Grundfrage: Sind Frömmigkeit und Studium vereinbar? war schon im 17. Jahrhundert nicht neu, und sie ist es auch, die das Werk zu einer lohnenden Lektüre für

evangelische Theologen macht. Wir kennen ja die entsprechenden aktuellen Auseinandersetzungen in den theologischen Ausbildungsstätten und in den Gemeinden! Mabillon nimmt seinen Leser auf eine lange Reise, und es braucht seine Zeit, bis man das informationsgesättigte Werk gelesen hat. Von evangelischer Halbbildung hebt sich der gelehrte Verfasser durch seine enormen kirchengeschichtlichen Kenntnisse ab. Das Verzeichnis der von ihm zitierten Werke umfasst über 40 Seiten! Die Liste von Mabilions eigenen Schriften zählt zwar nur 32 Titel auf; bei diesen handelt es sich aber oft um mehrbändige Folianten.

In der Tat ist diese Art von Lektüre nicht das tägliche Brot evangelischer Theologen. Auf beschämende Art und Weise zeigt es aber, wie unbekannt uns der größte Teil monastischer Fragestellungen und der entsprechenden Literatur quer durch die Jahrhunderte ist. In einem Durchgang durch die Jahrhunderte zeigt Mabillon, dass das Mönchtum seit seinen Anfängen nicht ohne Studium, Bildung und Wissenschaft ausgekommen ist (Teil 1, 51-173). Ebenso lässt sich nachweisen, dass Klöster einen Niedergang erlebten, wenn es an Studien mangelte (87). Augustinus beschreibt berühmte Mönche als *viventes in orationibus, in lectionibus, in disputationibus* (sie lebten im Gebet, in der Unterweisung und im Lehrgespräch, 74). Wissenschaftliche Arbeit muss nicht die Demut und Bußfertigkeit beschädigen (112). Hieronymus fordert, ein Mönch solle immer ein Buch zur Hand haben (155). Klosterbibliotheken, Klosterschulen, die Arbeit des Bücherabschreibens, die Reformen des Benediktinerordens und vieles andere belegen, dass das Studium seinen festen Platz im Mönchtum hat.

Im zweiten Teil seiner Abhandlung schreibt Mabillon über den Inhalt der wissenschaftlichen Studien (175-397). Der dritte Teil behandelt die Ziele und Haltungen beim Studieren (399-416). Evangelische dürften erstaunen, dass vor den Kirchenvätern die Schrift und ihr Verständnis an erster Stelle steht (391 und öfter). Mabillon spricht sich auch für das Studium der Ursprachen aus (298f). Der Verfasser gibt Studientipps, etwa dass man betend lesen solle (408f) und Lesehinweise für verschiedene Gruppen (Novizen, Seelsorger, Äbte). „Hauptsächliche Schwierigkeiten“ der verschiedenen Jahrhunderte am Ende des Buchs wirken auf den Leser wie das, was wir heute als didaktisch geschickte Lernfragen zur Wissenskontrolle und Examensvorbereitung bezeichnen würden (419-454). Anachronistisch klingt bei einem so belesenen Autor, es sei Zeitverschwendung, alles lesen und wissen zu wollen (334).

Mabillon erschließt einen Kosmos kirchengeschichtlicher-monastischer Literatur. Nicht verborgen bleibt dabei, dass ihm der (damals noch nicht so große) Kosmos evangelischer Schriften so gut wie unwichtig vorkommt. Neben protestantischen philologischen Werken (457f, Anm. 24) erwähnt er nur einmal die Protestanten, über die ein katholisches Sammelwerk einen guten Überblick verschaffe: „Um schließlich die Umstände der Häresien von Luther und Calvin gut zu kennen, sollte man die

Geschichte der Albigen, Waldenser, von John Wyclif, Jan Hus, des Hieronymus von Prag und der Hussiten, die gewissermaßen die Anführer und Vorläufer aller neueren Häretiker waren“... (386) – Abgesehen von diesem Lapsus ist das Werk eine lohnende Lektüre besonders für Kirchengeschichtler, die mehr über Bildung in Mönchtum und Christentum im allgemeinen sowie Bibellektüre in den ersten Jahrhunderten im besonderen wissen wollen. Frömmigkeit und / oder Studium: Ein aktuelles Problem, das schon eine lange Geschichte hat! Leider ist das Werk in dem Evangelischen eher unbekannten EOS-Verlag St. Ottilien erschienen. Es lohnt sich, andere darauf hinzuweisen!

Jochen Eber, Mannheim, Deutschland

Theology: The Basics and Theology: The Basic Readings

Alister McGrath

Oxford: Blackwell Publishing, 2004, 2008, 215 and 210 pp., £14.99 and £15.99,
ISBN 978-1-4051-6754-3 and 978-1-4051-7042-0

SUMMARY

These books are an introduction to theology using the Apostles' Creed for a selection of traditional topics in Christian theology. They are written in a friendly style, offering helps for study and suggestions for further reading. The non-partisan character of the work can be seen in the selection of readings that come from different Christian theological traditions.

ZUSAMMENFASSUNG

Diese Bücher sind eine Einführung in die Theologie, die das apostolische Glaubensbekenntnis für die Auswahl traditioneller Themen der christlichen Theologie verwendet. Sie sind in einem freundlichen Stil verfasst und bieten Hilfen für das Studium sowie Anregungen für weitere Lektüre. Der unvoreingenommene Charakter des Werkes kann an der Auswahl von Texten abgelesen werden, die aus verschiedenen christlichen theologischen Traditionen stammen.

RÉSUMÉ

Ces ouvrages sont une introduction à la théologie sélectionnant les sujets traditionnels de la théologie chrétienne à partir du Symbole des apôtres. L'auteur s'exprime sur un ton bienveillant et apporte une aide pour l'étude tout en recommandant d'autres ouvrages permettant l'approfondissement des sujets abordés. Le caractère non partisan de ces volumes se manifeste par le fait que les lectures recommandées émanent de traditions théologiques chrétiennes diverses.

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Alister McGrath hardly needs an introduction to readers of this Journal. His output is impressive, both in

the number of books and in the themes he has written about. His textbook *Christian Theology: an Introduction* has been widely used in teaching theology to beginners in this field. As a former atheist who has turned into a Christian apologist he writes texts that are both philosophically and scientifically informed and relevant for a contemporary thinking person. He writes reliably and in a very reader-friendly manner on Historical Theology, Systematic Theology, Christian spirituality and Apologetics. His approach is thoroughly ecumenical and sensitive to all opinions that historically have been considered 'Christian'.

Choosing *the basics* in any field of study requires an expert with a large experience and a teacher who loves his subject and has good communication skills. McGrath has all these qualities and they are put to work in the second edition of *Theology: the Basics*. The work comes in two small volumes: *Theology: the Basics* [TB] at 215 pages and *Theology: Basic Readings* [TBR] at 210 pages. In the words of the author, it '...is aimed specifically at those who are approaching it for the first time, and who feel intimidated by the thought of studying theology.' It is '...best seen as a "taster" in Christian theology...' (TB viii-ix). And it '...assumes you know virtually nothing about the subject...' (TBR xi). This is a good description. I would add that it is necessary for one who 'tastes' to have access to a good theological library so that they can read more of what they have just 'tasted'.

The theological loci discussed in the book are taken from the Apostles' Creed (faith, God, creation, Jesus, salvation, Trinity, Church, sacraments and heaven). In this way the author introduces the reader to the leading concepts of Christian theology, their development throughout the history of Christianity, some of the key terms of theological vocabulary, and the key thinkers of Christian theology. According to the author, this all is done so that... 'the book does not advocate any one specific form of Christian theology... it is generous both in terms of range of Christian opinions noted and the positive attitude adopted towards them...' (TB ix-x).

A beginner in theology is greatly helped by the glossary, biographical sketches and index at the end of the book. Also, each chapter has at its end questions and assignments that guide the student to think deeper and to understand the material they have just read better.

McGrath is not afraid to touch some sensitive issues in theological discussion. He talks without obvious partisanship about Barth and natural theology, young earth creationism and evolution, the sacraments and the use of icons in devotion.

McGrath chooses his readings from very different, often opposite traditions or schools of thought and quotes them to support his basically confessional understanding of Christian theology. His approach is thoroughly historical so the reader gets not only a variety of approaches to the same topic but also a sense of a historical dimension and of different traditions in theological thinking. We meet here not only the Church Fathers,

the Reformers and thinkers in the 'orthodox' line, but also liberal, existential and feminist theologians. The author quotes Roman Catholic Thomists and Protestant liberals with the same respect and esteem. But although the choice of sources is broad, McGrath always selects material that ultimately supports his theological views on related matters.

On a critical note, this broad ecumenical and irenic approach may be somewhat confusing to a student who is looking for spiritual advice for his or her personal relationship with God. McGrath avoids partisanship so well that he does not always tell the student what is close to historical orthodoxy. In so doing he tends somewhat to blur the importance of differences that there may be between opposing opinions or contradictory doctrines.

Pavel Hanes
Slovak Republic

Biblical Interpretation in the Russian Orthodox Church

Alexander I. Negrov

BhTh 130. Tübingen: Mohr Siebeck, 2008, xvi + 348 pp., € 89,--, cloth, ISBN 978-3-16-148371-4

SUMMARY

This volume surveys the history of biblical interpretation in the Russian Orthodox Church from the 10th century until 1917. The main features of Russian Orthodox hermeneutics are that the church and tradition are indispensable guides to our understanding of Scripture. Christ is considered as the beginning, centre and end of biblical interpretation, and exegesis is based upon cooperation between the Holy Spirit and the human interpreter. The church demands that the reading of the Scriptures be guided by church doctrine. Negrov presents a comprehensive *description*, which helps the non-Orthodox to better understand Orthodox biblical interpretation and theology. His attempt to describe Orthodox hermeneutics from within leads primarily to a sympathetic presentation. At times one misses a more critical distance and assessment. Unfortunately the historical survey stops at 1917.

ZUSAMMENFASSUNG

Dieser Band bietet einen Überblick über die Geschichte der Bibelinterpretation in der russisch-orthodoxen Kirche vom 10. Jahrhundert bis 1917. Das Hauptmerkmal der russisch-orthodoxen Hermeneutik besteht darin, dass die Kirche und die Tradition unverzichtbare Führer für unser Verständnis der Schrift sind. Christus wird als Anfang, Zentrum und Ziel der Bibelinterpretation angesehen, und die Exegese wird auf die Kooperation zwischen dem Heiligen Geist und dem menschlichen Interpreten gegründet. Die Kirche verlangt, dass das Lesen der Schriften von der kirchlichen Lehre geleitet wird. Negrov präsentiert eine umfassende *Beschreibung*, die den Nicht-Orthodoxen hilft, orthodoxe Bibelinterpretation und Theologie besser

zu verstehen. Sein Versuch, orthodoxe Hermeneutik aus einer Innenansicht heraus zu beschreiben, führt vorrangig zu einer sympathetischen Präsentation. Zeitweise vermisst man eine kritischere Distanz und Bewertung. Unglücklicherweise endet der Überblick mit dem Jahr 1917.

RÉSUMÉ

Cet ouvrage retrace l'histoire de l'interprétation biblique au sein de l'Église orthodoxe russe du X^e siècle à 1917. L'herméneutique russe orthodoxe se caractérise principalement par l'importance accordée à l'Église et à la tradition comme guides indispensables à l'interprétation de l'Écriture. Christ est considéré comme étant le début, le centre et la fin de l'interprétation biblique, et l'exégèse est basée sur une coopération entre le Saint-Esprit et l'interprète humain. L'Église requiert que la lecture des Écritures soit guidée par la doctrine de l'Église. Negrov livre ici une présentation très complète, qui aide celui qui est étranger à l'Église orthodoxe à mieux comprendre l'interprétation biblique et la théologie orthodoxes. Sa tentative de décrire l'herméneutique de l'Église orthodoxe de l'intérieur donne lieu à une présentation essentiellement favorable. On aurait parfois aimé plus de distance et d'évaluation critiques. Il est dommage que la présentation s'arrête à l'année 1917.

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The present monograph had its origin in a doctoral thesis at the University of Pretoria under the direction of Jan van der Watt. The author presently teaches New Testament at St. Petersburg Christian University. His study seeks to survey the history of biblical interpretation in the Russian Orthodox Church from the 10th century until the end of the Synodal period (1721-1917). 'Its purpose is not to argue either *pro* or *contra* Russian biblical scholarship, but rather to present a coherent analysis of the essential elements of Orthodox biblical hermeneutics as it developed over a period of several centuries critical to the defining of the Orthodox Church' (v). Negrov particularly writes for biblical experts outside the Russian Orthodox confessional borders, both in the East and the West. He endeavours to do so from inside the Orthodox theological framework.

After the introduction and brief methodological considerations in the first two chapters, Negrov describes in chapter three biblical interpretation in the Russian Orthodox church in a historical perspective during different periods: historical beginnings in the Kievan period in the 10th to 13th centuries, the period of Tartar invasion (1280-1480), ecclesiastic self-establishment in the 15th to 18th centuries, and biblical interpretation in 19th century Russia. Chapter four examines the sources and distinctive features of 'Orthodox anthropology and its implications for biblical hermeneutics', including the conviction of the superiority of the Orthodox in understanding and knowing God which can come across as arrogant.

Chapter five presents as a case study the hermeneuti-

cal approach of Dimitrii Bogdashevskii (1861-1933). Discussion includes his life and activities, fundamental philosophical ideas and hermeneutical analysis of Bogdashevskii's contributions to NT studies, covering the theological axiomatic assumptions, methodological presuppositions, NT ethics and hermeneutical strategy.

Chapter six provides a fine summary of the hermeneutical perspectives of the Russian Orthodox church. The hermeneutical principles include the reverence for patristic exegesis, the close and unbroken relationship between Scripture, church and dogma (reminiscent of pre-Enlightenment Western Protestant positions), the significance of church tradition for interpretation, the nature of revelation, inspiration and authority of the Bible, the christological basis for biblical interpretation, the process of actualising the value of Scripture, the scope of historical-grammatical interpretation and the ethics of interpretation.

A summary and conclusion rounds off the well-produced volume. There is a detailed bibliography as well as indices of references, names and subjects. According to Negrov, the main features of Russian Orthodox hermeneutics are that the church and tradition are indispensable guides to the understanding of Scripture. Christ is considered as the beginning, centre and end of biblical interpretation and exegesis is based upon cooperation between the Holy Spirit and the human interpreter. The church demands reading the Scriptures guided by church doctrine as well as a multi-disciplinary approach to biblical texts.

These features resemble the position and practice of the Roman Catholic church before its opening to critical scholarship since the middle of the 20th century. While there is much here that warms an evangelical heart (e.g. the clear christological focus of interpretation and the emphasis of the Holy Spirit in interpretation) and challenges evangelicals, they will have reservations over against the significance of church tradition, at least in theory, and in relation to certain other questions. Negrov is to be thanked for this comprehensive treatment which helps to understand the Orthodox church better. His particular merits are the use and presentation of many sources only available in Russian and the comprehensive scope of the volume. The attempt to describe Orthodox hermeneutics from within leads primarily to a sympathetic presentation rather than a critical analysis. At times one misses more critical distance and assessment. Would it take a non-Russian to do so?

Unfortunately the historical survey stops with 1917. Negrov's examination of Bogdashevskii's engagement with the social-critical hermeneutics of Marxism, though perhaps not representative, suggests that later developments would also be of interest. On the subject, see also I. Z. Dimitrov, J. D. Dunn, U. Luz *et al.* (eds.), *Das Alte Testament als christliche Bibel in orthodoxer und westlicher Sicht*, WUNT 174 (Tübingen: Mohr Siebeck, 2004).

Christoph Stenschke, Bergneustadt

Introduction to the Prophets

Paul L. Redditt

Grand Rapids / Cambridge, U.K.: Eerdmans, 2008,
912 pp., \$26 / £14.99, ISBN 978-0-8028-2896-5

ZUSAMMENFASSUNG

Redditt bietet eine fundierte Einleitung zu den großen und kleinen Propheten des Alten Testaments für interessierte Laien, Studierende der Theologie und Pastoren. Das Buch ist so aufgebaut, dass der Leser ohne entscheidendes Vorwissen Inhalt und Bedeutung der Bücher präsentiert bekommt. Redditt führt in die (wissenschaftlichen) Problemfelder der jeweiligen Propheten-Bücher ein, ohne sich in Detaildiskussionen zu verlieren. Sein kommunikativer Stil erleichtert dabei das Lesen. Seine ausgewogene Darstellung ist wohlthuend und ermutigt gleichzeitig für das weitere Studium der Propheten.

RÉSUMÉ

Voici une introduction à la littérature prophétique de l'Ancien Testament qui s'adresse aussi bien au grand public qu'aux étudiants en théologie et aux pasteurs. L'ouvrage est rédigé de manière à fournir au lecteur une information sur le contenu et le sens des livres des prophètes, sans requérir de sa part une connaissance préalable. L'auteur présente pour chaque livre les points critiques de la recherche sans s'embarrasser de discussions détaillées. Son style communicatif favorise la lecture. Sa présentation équilibrée est utile et encourage à aller plus avant dans l'étude des prophètes.

SUMMARY

Redditt presents an essential introduction to the Major and Minor Prophets of the Old Testament for interested lay people, students of theology and pastors. The book is arranged in such a way that the reader is informed about content and meaning of these books without the requirement of prior knowledge. The author introduces the contested areas (of research) of each individual prophetic book without getting side-tracked by detailed discussions. His communicative style facilitates reading. Redditt's well-balanced presentation is beneficial and encourages further studies of the prophets.

* * * *

Dieses Werk wird von einem ausgewiesenen Kenner der alttestamentlichen Propheten geschrieben, der sich vorgenommen hat, seine Ausführungen verständlich für eine breite Leserschaft zu präsentieren. Er richtet sich gezielt an Theologiestudenten und interessierte Laien und will wissenschaftliche Fachsprache vermeiden. Er möchte die wichtigsten Informationen der AT-Wissensschaft zu den Propheten so bündeln und darreichen, dass sie jeder ernsthafte Bibelleser verstehen kann und so entsprechend ausgerüstet ist, seine eigenen Schlussfolgerungen zu ziehen. (Preface, x) Sein Ansatz ist moderat-kritisch. Er stellt sich zu Beginn als „believing Christian“ vor. Um Missverständnisse vorzubeugen, erläutert er

kurz seinen Ansatz zur Entstehung der Prophetenbücher: Die Prophetenbücher sind nicht an Menschen des 21. Jh. geschrieben. Stattdessen haben die Propheten ihre Botschaft zu den Hörern ihrer Zeit gesprochen. Um die Aktualität der Worte für die folgenden Generationen zu gewährleisten, wurden die Bücher weiter überarbeitet. Offensichtlich möchte sich Redditt hier auch gegenüber der konservativen Leserschaft positionieren.

Redditt folgt der „englischen Anordnung“ der Propheten und schließt auch Daniel und Klagelieder mit ein (inklusive dem Buch des Baruch und dem Brief des Jeremia). Er folgt in der Besprechung der einzelnen Bücher durchgehend folgendem Raster:

1. Einleitung zum Buch und seiner Zeit
 - a. Stellung im Kanon
 - b. Zeit und Ort
 - c. Struktur, Einheit und Verfasserschaft
 - d. Gattung(en)
 - e. Besonderheiten
2. Person des Propheten
3. Hauptthemen
4. Spezielle Problemstellungen
5. Zusammenfassung
6. Fragen zur Vertiefung
7. Weiterführende Literatur (kurz kommentiert)

Das Vorgehen soll am Beispiel des Jeremiabuches veranschaulicht werden, denn hier wird klar ersichtlich, wie gekonnt die Balance zwischen Wissenschaftlichkeit und Verständlichkeit gehalten wird.

Zur Frage nach der Stellung im Kanon nennt Redditt kurz die Unterschiede im MT aber er vermeidet diese Diskussion zu eröffnen. So bleibt er seinem Ziel treu, denn einem Studierenden der Theologie wird diese kurze Notiz zunächst reichen. Ausführlicher ist die geschichtliche Einordnung des Jeremiabuches. Redditt nennt mögliche Schwierigkeiten und unterschiedliche Ansätze bei der Datierung des Dienstes Jeremias bezüglich der Josia-Reform. Bei seiner Auswertung bleibt er ausgewogen: Worte wie „perhaps“, „only a guess“, „it does appear“ prägen die Schlussfolgerungen, ohne jedoch seine eigene Meinung zu verbergen: „... the redactor(s) of Jeremiah wanted the reader to assume that Jeremiah flourished under Josia and supported his reform.“ (110)

Bezüglich der Struktur erspart Redditt dem Leser die Darlegung der langen Kette verzweifelter Versuche, eine konsistente Struktur im Jeremiabuch nachvollziehen zu wollen. Ehrlich stellt er fest: „... no one can be said to have solved it satisfactorily“ (111), reicht aber mit Joel Rosenberg einen Vorschlag nach, der „as good as any“ ist. Anschließend erklärt er weitere Entwürfe von Lundbom und Bright. Damit erhält der Leser einen Einblick in die Problematik, die an dieser Stelle aber nicht gelöst werden kann. Ähnlich geht Redditt bei der Frage nach der Einheit und Verfasserschaft vor: Er führt dem Leser auf wenigen Seiten die Problematik vor Augen und bremst rechtzeitig ab, damit sein Buch als ausdrückliche Einführung nicht ausufernd wirkt. Redditt geht davon

aus, dass wahrscheinlich alle Personen, die im Buch auftauchen, reale Personen waren. Gleichzeitig kann er aber nicht ganz ausschließen, dass es zumindest möglich wäre Jeremia als Fiktion zu sehen. Ferner bevorzugt er die Sicht, dass die Redaktoren des Buches „almost surely lived“ in Jerusalem. An dieser Stelle wird die Stärke Redditts offenbar, welche jedoch gleichzeitig als Schwäche ausgelegt werden kann – gerade in der Behandlung des Jeremiabuches. Wo die Ergebnisse der Forschung nicht klar sind (und da gibt es bei Jeremia unzählige Baustellen), scheut er sich – selbst in der Schlussfolgerung – klare Stellung zu beziehen. Aber hier besteht die Gefahr, dass die Leserschaft die Geduld verliert, weil sie sich einen festen Ausgangspunkt erhofft, auf die in weiteren Studien aufgebaut werden könnte.

Bei den „speziellen Fragestellungen“ nennt Redditt kurz die Unterschiede zwischen LXX und MT. Gekonnt erfasst er in nur wenigen Sätzen das Problem und schlägt als beste Lösung vor, dass die LXX eine ältere hebräische Vorlage als der MT hatte. Ein Hauptargument sieht Redditt in der Position der Fremdvölkersprüche in der Mitte des Buches ähnlich wie bei Jesaja und Hesekiel gegenüber dem Jeremia-MT am Ende. Warum dieses Argument aber gerade überzeugend sein soll, erklärt er nicht, zumal die Fremdvölkersprüche bei Amos ganz am Anfang stehen. Hier hätte die Erklärung ausführlicher sein können, denn es handelt sich immerhin um „a special issue in the book“.

Im Hauptteil gibt Redditt dann einen inhaltlichen Überblick zum Propheten mit den Themen Berufung Jeremias, Monotheismus, Tempelrede und Reaktion darauf, Konfessionen Jeremias, falsche Propheten, letzte Könige Judas, Auslieferung an Babylon, Wahrheit und Verrat (truth and treason), Hoffnung für die Zukunft. Am Ende hilft eine Zusammenfassung, um das wesentliche auf den Punkt zu bringen. Die Fragen zur Vertiefung zielen auf theologisch-inhaltliche Aspekte bis hin zu ethisch relevanten Fragestellungen für den heutigen Leser (128ff).

Die Auswahl der Werke für das weitere Studium des Jeremiabuches umfasst sechs Kommentare plus zwei Monographien. Redditt erklärt meist die Arbeitsmethode des Kommentators generell (Brueggemann, Lundbom, Holladay). Warum er aber bei Jones (NCBC) die positive Sicht eines historischen Jeremias hervorhebt, dies aber bei Thompson (NICOT) gar nicht erwähnt, bleibt unklar. Auffällig ist auch, dass er sich mit einer Wertung der Literatur stark zurückhält. Leser, die sich am Anfang des Jeremiastudiums befinden, werden sich wahrscheinlich eine klarere Empfehlung wünschen.

Die besondere Kompetenz Redditts zeigt sich klar bei der Behandlung des Zwölfprophetenbuches. Mit eigenen Veröffentlichungen im Rücken bietet er eine sehr gute Einführung zu den kleinen Propheten als Zwölfprophetenbuch. Er vergleicht nicht nur unterschiedliche Ansätze, sondern entfaltet auch konstruktiv seine eigene Sicht: Er sieht für die Zwölf das Ehe-Motiv als Hauptausgangspunkt in der Klammer Hosea-Maleachi und

stellt dieses Thema in Dreiergruppen dar: Hosea, Joel, Amos präsentieren „Warnungen bezüglich der bevorstehenden Scheidung Israels“, Obadja, Jona, Micha behandeln die „Bestrafung Judas und anderer“, Nahum, Habakuk, Zephania entfalten die „Bestrafung und Wiederherstellung“, schließlich erklären Haggai, Sacharja, Maleachi „Wiederherstellung, Erneuerung und Gottes ewige Liebe“. Auch wenn dieser Ansatz durchaus kritisiert werden darf, so nimmt Redditt hier den interessierten Laien und Pastor an die Hand und lässt ihn die Früchte der neusten Studien schmecken.

Man spürt diesem Buch ab, dass es im Unterricht gewachsen und gereift ist. Eine wohlthuende Alternative zu anderen oft überladenen und technisch starren Einleitungen in die Prophetenbücher.

Gunmar Begerau, Bergneustadt, Germany

Disciples of All Nations: Pillars of World Christianity

Lamin Sanneh

Oxford Studies in World Christianity 1

Oxford: Oxford University Press, 2008, xxii + 362 pp.,
US\$ 19.95, hb, ISBN 978-0-19-518960-5

SUMMARY

Lamin Sanneh analyses the universal character of the Church from historical and theological perspectives. The two first chapters cover the expansion of Christianity in the first millennium and the interface between Christianity and Islam. Two further chapters analyse the role of mission in the contexts of the great discoveries and early colonialism. Then follow three chapters giving nineteenth and twentieth century examples of church growth in Africa from the perspectives of revival movements and prophetic characters, also drawing in issues that relate to western missionaries showing special attention to the relationship between western culture and African concerns. A chapter on China's encounter with Christianity is presented, and the conclusion emphasises the role of bible translation. The book makes for an exciting reading experience and deserves a wide readership.

ZUSAMMENFASSUNG

Lamin Sanneh (Yale Divinity School) ist für seine Konzentration auf die Übersetzbarkeit der Bibel bekannt, und in dem vorliegenden Buch benutzt er dieses Konzept, um den universellen Charakter der Kirche aus historischen und theologischen Perspektiven zu betrachten. Die ersten beiden Kapitel decken die Ausbreitung des Christentums im ersten Jahrtausend sowie die Schnittstelle zwischen Christentum und Islam ab. Danach analysieren zwei Kapitel die Rolle der Mission im Kontext der großen Entdeckungen sowie des frühen Kolonialismus. Es folgen drei Kapitel, die Beispiele für das Gemeindegewachstum in Afrika im 19. und 20. Jahrhundert aus der Perspektive von Erweckungsbewegungen und prophetischen Charakteren geben, wobei

auch Fragen einbezogen werden, die sich auf westliche Missionare beziehen, die der Beziehung zwischen der westlichen Kultur und afrikanischen Anliegen besondere Aufmerksamkeit schenken. Danach wird ein Kapitel mit der Begegnung zwischen China und dem Christentum präsentiert, und ein abschließendes Kapitel betont noch einmal die Rolle der Bibelübersetzung. Das Buch bietet ein aufregendes Lektüreerlebnis und verdient eine breite Leserschaft.

RÉSUMÉ

Lamin Sanneh, de la faculté de théologie de Yale, est connu pour son insistance sur le caractère traduisible de la Bible. Dans le présent ouvrage, il fait appel à cette notion pour analyser le caractère universel de l'Église sous les angles historique et théologique. Les deux premiers chapitres traitent de l'expansion du christianisme au premier millénaire et des rapports entre le christianisme et l'Islam. Deux autres chapitres examinent le rôle des missions dans le contexte des grandes découvertes puis du début de la colonisation. Les trois chapitres suivants sont consacrés à des exemples de croissance d'Église en Afrique aux XIX^e et XX^e siècles, en s'intéressant aux mouvements de réveil et aux figures prophétiques, et en portant une attention particulière aux relations entre la culture occidentale et les préoccupations africaines. Suit un chapitre sur la confrontation de la Chine avec le christianisme. La conclusion souligne à nouveau l'importance de la traduction de la Bible. Ce livre très intéressant mérite une large diffusion.

* * * *

The Gambian theologian and scholar of religion Lamin Sanneh (from 1989 D. Willis James Professor of Missions and World Christianity, Yale Divinity School) has previously published a number of books on religion in Africa and in the West, and he is especially known for his focus on the translatability of the Bible. The present book is the first in a new series on world Christianity, published by Oxford University Press and edited by Sanneh. In a prologue to the series, Sanneh points out how the Church has moved from the north to the south, and he argues that at present we are in the middle of massive cultural shifts and realignments whose implications are only now beginning to become clear. This is the context of the new series, and the first book of the series provides a theological and historical introduction to this new context.

The book has a loosely chronological structure, stretching from the apostles to post-Mao China. Still, it is not another general history of the Church. What the book does is to offer some glimpses into the history of the Church, in particular some glimpses from the perspective of *universality* as a major theological and historical characteristic of the Church.

The book consists of an introduction to the series, an introduction to the book, and nine chapters. Ch. 1, *Whither Christianity?*, covers examples from the expansion of Christianity in the first millennium: in the Roman

empire, Arabia, India, England and even up to Iceland. The translatability of the faith into new languages and cultures is emphasised as a major resource: 'Being a translated religion, Christian teaching was received and framed in the terms of its host culture; by feeding off the diverse cultural streams it encountered, the religion became multicultural' (26). Ch. 2, *The Christian movement in Islamic perspective*, discusses the interface between Christianity and Islam from the seventh to the sixteenth centuries. It is argued that one of the reasons to Islam's success in Arabia was the lack of an indigenous Arab church. Ch. 3, *Old world precedents and new world directions*, covers the 'great discoveries' of America and Africa, with some attention to the slave trade and the antislavery debate. Ch. 4, *The yogi and the commissar*, discusses the role of Christian mission under colonialism, from early seventeenth century coastal enterprises and up to post-World War II fights for independence, often in relation to Christianity. The double-edged results of bible translation into the vernaculars, a source for Christianisation as well as for liberation from western oppression, are here emphasized. Ch. 5, *Pillar of charismatic renewal*, outlines some aspects of charismatic renewal movements, in particular in Africa. Ch. 6, *Resurgence and the new order in West Africa*, analyses some West African prophetic characters: Garrick Sokari Braide (Niger Delta), William Wadé Harris (Ivory Coast) and Joseph Ayo Babalola (Nigeria). The three are read against the colonial background, and the cultural challenges they took up are especially emphasised. Ch. 7, *Civilization and the limits of mission*, turns the attention to a couple of western missionaries who in a special way contributed to the discussion of the relationship between western culture and African Christianity, Roland Allen (Britain) and Vincent Donovan (USA). Ch. 8, *Christian awakening and the new China*, discusses China's encounter with Christianity from two perspectives: the demand for indigenous control against missionary domination, and China's role in the global Marxist movement. Finally, Ch. 9, *Conclusion*, draws some statistic, strategic and theological conclusions, arguing that 'Despite their role as allies of the empire, missions also developed the vernacular that inspired sentiments of national identity and thus undercut Christianity's identification with colonial rule' (271).

Lamin Sanneh's new book offers a splendid discussion of the concept of the Church as a universal entity. As expected in a book by Sanneh, African historical and theological experiences are highlighted, and the concept of translatability of the Bible and of the Christian message as a whole is used as an interpretative entry to the historical and theological material. This focus makes the book an exciting reading experience, and it deserves a wide readership, especially by disciples of all nations.

Knut Holter
Stavanger, Norway

Hebräer von Hebräer : Paulus auf dem Hintergrund frühjüdischer Argumentation und biblischer Interpretation

Markus Tiwald

Herders biblische Studien 52. Freiburg, Basel, Wien:
Herder, 2008. xvi + 508 pp. Hb, ISBN 978-3-451-
29572-0. € 65,-

SUMMARY

This extensive monograph demonstrates convincingly to which extent even the apostle among the gentiles, Paul of Tarsus, remained faithful to his Jewish roots. As Jew in the Diaspora who was connected in a special way with the land of Israel (that is the meaning of 'a Hebrew of Hebrews'), Paul's argumentation always follows early Jewish conventions and he needs to be understood in this context. The apostle's statements concerning the Law prove him to be a Jew whose life was characterised both by continuity and by a radical break. Central issues of his discourse can only be comprehended in the context of contemporary Jewish theology. A good introduction into an important subject area in recent New Testament research which presents many fresh perspectives on Pauline studies.

RÉSUMÉ

Cette imposante monographie démontre de façon convaincante à quel point l'apôtre des païens, Paul de Tarse, est demeuré attaché à ses racines juives. En tant que Juif de la diaspora ayant des liens particuliers avec le pays d'Israël (selon le sens de l'expression « Hébreu né d'Hébreux »), Paul construit toujours ses argumentations selon les conventions juives et il faut interpréter ses écrits en fonction de ce contexte. Ses affirmations sur la loi prouvent qu'il est un Juif dont la vie a été caractérisée à la fois par une certaine continuité et une rupture radicale. On ne peut comprendre les questions centrales de ses discours qu'à la lumière de la théologie juive de son époque. On a là une bonne introduction à un sujet important dans les études néotestamentaires récentes, avec de nombreuses perspectives nouvelles sur les études pauliniennes.

ZUSAMMENFASSUNG

Diese umfangreiche Monographie zeigt überzeugend, in welchem Ausmaß Paulus seinen jüdischen Wurzeln treu blieb. Als Diasporajude argumentiert Paulus durchweg gemäß den frühjüdischen Konventionen, aus denen heraus er verstanden werden muss. Seine Aussagen zum Gesetz erweisen ihn als Juden, dessen Leben sowohl von Kontinuität als auch von einem radikalen Bruch gekennzeichnet ist. Eine gute Einführung in ein wichtiges Thema aktueller neutestamentlichen Wissenschaft und viele frische Perspektiven für die Paulusforschung.

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Diese Untersuchung geht auf eine Habilitationsschrift an der Katholisch-Theologischen Fakultät der Universität Wien zurück (2006). In ihr gibt Tiwald einen Überblick über Briefe und Theologie des Paulus auf

dem Hintergrund der zeitgenössischen Argumentation und der Schriftinterpretation. Der Fokus ist dabei deutlich anders als in den vielen neueren Studien zum pln. Schriftgebrauch.

Im *ersten Teil* bietet Tiwald einen knappen Forschungsüberblick. So sehr die Würdigung der international oft vernachlässigten deutschen Beiträge erfreut, so ungenügend ist Tiwalds Behandlung der englischsprachigen Forschung; nach den Beiträgen etwa von R. B. Hays sucht man vergebens! Ferner beschreibt Tiwald knapp die christliche Exegese auf dem „judaistischen Prüfstand“, offene Fragen und den methodischen Zugang der eigenen Untersuchung.

Teil zwei gibt einen instruktiven Überblick über neue Erkenntnisse in Judaistik und in den Bibelwissenschaften und deren Konsequenzen für die Paulusforschung. Zur Judaistik gehören die Erkenntnis der vielen Gesichter des Frühjudentums und die Frage nach einem „normativen Judentum“ zur Zeitenwende. Unter „Pharisäer und Rabbinen“ fragt Tiwald: gab es ein „pharisäisch-rabbinisches Judentum?“, behandelt historisch-kritische Zugänge zu rabbinischen Texten und das Verhältnis von Pharisäern und Rabbinen („Kontinuität oder Bruch?“). Unter frühjüdischem Schriftzitation und Schriftgebrauch behandelt er die Frage nach wörtlicher oder freier Schriftzitation, Treue zum Inhalt statt Treue zum Buchstaben, „deliberative“ Textabänderungen in „wörtlichen“ Zitaten, und Textübersetzungen und Textabänderungen. Dann wendet sich Tiwald der LXX und ihren Rezensionen zu sowie dem komplexen Verhältnis Judentum und Hellenismus.

Unter „Paulus und die Heilige Schrift“ geht es um die „Bibel“ des Paulus (LXX oder hebräischer Text?) und Schrift und Schriftgebrauch bei Paulus (verschiedene Formen des Schriftbezugs im Frühjudentum; Zitat, Anspielung, Paraphrase, biblische Sprache – mit einem Exkurs zur Intertextualität, direkte und indirekte Zitation bei Paulus) sowie um den biblischen „Kanon“ des Paulus. Ferner schildert Tiwald die schwierigen Fragen nach den biblischen Vorlagentexten des Paulus und Textabweichungen. Er fragt nach Midrasch, Halacha und Haggada zur Zeit des Paulus sowie nach den „Middot“ und die Nähe der Middot zur hellenistischen Rhetorik.

Nach diesem Anmarschweg geht es um Paulus und die jüdische Exegese. Dazu gehören Synagogengottesdienst und Synagogenbildung, die theologische Bildung des vorchristlichen Paulus (hebräische Sprachkenntnisse?), das Zeugnis der Apostelgeschichte sowie eine knappe Gegenüberstellung vom „historischen“ Paulus und dem lukanischen Paulusbild. Nach Tiwald empfiehlt es sich nicht, typisch-jüdische Auslegungsmethoden bei Paulus finden zu wollen: „Das verbietet im Gegenzug aber nicht, Paulus phänomenologisch mit anderen jüdischen Autoren seiner Zeit zu vergleichen und dabei festzustellen, dass hier gleiche oder doch sehr ähnliche Prinzipien zur Anwendung gekommen sind“ (183).

In *Teil drei* beleuchtet Tiwald das Gesetzesverständnis des Paulus auf dem Hintergrund frühjüdischer Texte

(184-415). Er bietet einen intensiven Vergleich frühjüdischer Texte und Argumentationsfiguren mit Aussagen der paulinischen Homologumena. Dabei spricht er von einer kontextplausiblen Kohärenz und Individualität, die deutlich wird in der anthropologischen Prämisse der Sündenverfallenheit, Rettung aus dem Glauben, Glaube des Abraham, Gericht nach Werken, Heilsuniversalismus, Posteriorität der Gesetzgebung, Ritualgebote und ethische Vorschriften, und von paulinischen Interpretationsmustern. Paulus fokussiert in seiner Gesetzeskritik auf den zumeist rituell verstandenen Forderungscharakter des Gesetzes und nicht auf das Gesetz als solches. Es sind in erster Linie die rituellen Forderungen der Tora, die nun nicht mehr heilsbedeutend sind (402).

Die Aussagen des Paulus zum Gesetz erweisen ihn als Juden, dessen Leben sowohl von Kontinuität als auch von einem radikalen Bruch gekennzeichnet ist. Paulus muss als Teilnehmer eines intensiven frühjüdischen Diskurses über das Gesetz verstanden werden; auf diesem Hintergrund hatte er es nicht nötig, das Gesetz zu abrogieren: „Er brauchte lediglich aus den vorgegebenen Denkmustern (kontextuelle Korrespondenz) seine eigene Sichtweise zu konstruieren (kontextuelle Individualität). Solche eine *evolutives* Denkmuster genießt mehr Wahrscheinlichkeit als ein *revolutives*: Selbst nach großen Bekehrungen bleiben die Menschen von ihrer Ausbildung und ihren Denkweisen her die gleichen wie zuvor, auch wenn sie nun manche Schlüsse anders ziehen“ (401).

Der abschließende Teil gibt einen soliden Überblick über hermeneutische Deutemuster in der biblischen Argumentation des Frühjudentums (416-448), um die formalen Parallelen zwischen frühjüdischen Texten und Paulus zu erhellen. Tiwald behandelt eschatologische Bibellektüre und Pescher-Exegese sowie ultraliteralistische Exegese, und führt Beispiele ultraliteralistischer Exegese bei Paulus an. Daneben erscheint im Frühjudentum allegorische und typologische Bibelauslegung und die Rede vom ersten und letzten Adam.

Das Abschlusskapitel „Den Juden ein Jude“ (449-457) präsentiert die Erträge und zieht Schlussfolgerungen. Bei einer Reihe von Themen gibt es frappierende Parallelen zwischen Paulus und anderen frühjüdischen Autoren, wodurch das Kriterium der kontextuellen Korrespondenz erfüllt ist. Niemals fällt Paulus so aus dem Kontext des Frühjudentums, dass man von einem definitiven Bruch mit dem Frühjudentum sprechen könnte (451f).

Der umfangreiche Band führt zu interessanten Ergebnissen für die Paulusforschung. Es gelingt Tiwald, die Kontinuität im Denken des Juden Paulus nicht nur zu konstatieren, sondern inhaltlich und formal nachzuzeichnen. Zudem bieten Teil 2 und 4 eine solide Einführung, die auch für Studierende geeignet ist. Tiwald gelingt es ferner, neue und überzeugende Parameter für die Paulusexegese vor dem Hintergrund des Frühjudentums zu umreißen.

Christoph Stenschke, Bergneustadt

Kultische Sprache in den Paulusbriefen

Martin Vahrenhorst

WUNT I, 230; Tübingen: Mohr Siebeck, 2008, xi + 420 pp., geb., ISBN 978-3-16-149714-8, € 99,-

RÉSUMÉ

Vahrenhorst étudie l'usage du langage cultuel dans les épîtres de Paul. Il constate que l'apôtre emploie un tel langage pour énoncer l'essence de son ministère, la nature de l'Église et les implications de cet enseignement pour la vie des communautés. Il montre que Paul suit ici une pratique courante dans les cercles juifs et païens afin de communiquer l'Évangile aux lecteurs de ses épîtres.

ZUSAMMENFASSUNG

Vahrenhorst untersucht, wie in den Briefen des Apostels Paulus kultische Sprache verwendet wird. Er stellt fest, Paulus setzte diese Sprache insbesondere ein, um das Wesen seines Dienstes, das Wesen der Gemeinde und die sich für das Leben der Gemeinde ergebenden Konsequenzen zu beschreiben. Er zeigt, wie Paulus dabei an den zu seiner Zeit verbreiteten Gebrauch kultischer Sprache in jüdischen und paganen Kontexten anknüpft, um so mit den aus jüdischem als auch paganem Hintergrund stammenden Empfängern seiner Briefe über das Evangelium zu kommunizieren.

SUMMARY

Vahrenhorst analyses how the letters of the apostle Paul make use of cultic language. The author asserts that Paul particularly uses such language in order to describe the essence of his ministry, the nature of the Church as well as the consequences for their life. He demonstrates how Paul follows the use of cultic language among contemporary Jews and pagans in order to communicate the Gospel to both groups.

* * * *

Wir haben keinen Tempel, praktizieren keinen Opferkult, die Unterscheidung von unrein und rein ist uns fremd – was fangen wir an mit kultischer Sprache in den Paulusbriefen? Diesen Fragen widmet sich Martin Vahrenhorst, Leiter der Bildungsarbeit der Evangelischen Kirche Deutschlands in Jerusalem, in dem vorliegenden Band, der leicht überarbeiteten Fassung seiner in 2006-2007 an der Kirchlichen Hochschule Wuppertal angenommenen und dort von Martin Karrer betreuten Habilitationsschrift. Seine Untersuchung ordnet er ein in die Debatte um eine „Wiederkehr des Heiligen“ im theologischen Nachdenken der letzten Jahre. Im Bereich der Bibelwissenschaften habe in diesem Zusammenhang ein Wandel stattgefunden von Kultkritik und Spiritualisierung kultischer Zusammenhänge hin zu einer neuen Würdigung kultischer Realien und ihrer geistigen Voraussetzungen (10ff). Als Ziel seiner Untersuchung definiert Vahrenhorst, „nach Elementen kultischen Denkens in den paulinischen Briefen“ zu fragen und zu versuchen, „ihre Funktion in der Kommunikation zwischen

Paulus und seinen vorwiegend nichtjüdischen Adressaten zu verstehen“ (1).

Bevor er die unumstrittenen Paulinen unter dieser Fragestellung Brief für Brief untersucht (Kapitel 4-9), bietet er in einem einleitenden Kapitel einige Vorbemerkungen zum einschlägigen Wortfeld (insbesondere die alttestamentliche Kategorienpaare rein/unrein und heilig/profan) und einen ersten orientierenden Überblick über kultische Sprache in den Paulusbriefen. Als Kontext der kultischen Sprache bei Paulus identifiziert er die pharisäische Herkunft des Apostels und das kultisch geprägte Umfeld der Empfänger seiner Briefe. Entsprechend widmet er sich in je einem Kapitel der kultischen Sprache in jüdischen (Kap. 2) und paganen (Kap. 3, zu den „leges sacrae“) Kontexten, um den heiligkeits- und kultheologischen Erfahrungshorizont der jüdischen und nichtjüdischen Adressaten der paulinischen Briefe zu erhellen.

Im Hauptteil seines Buches bietet Vahrenhorst sorgfältige und anregende exegetische Detailuntersuchung. Wenigstens ein Beispiel sei kurz angedeutet: Im Anschluss an die neuere Paulusforschung (Schnelle, Dunn; 145) wählt er „Transferterminologie“, um zu beschreiben, was mit „Heiligkeit“ bzw. „Heiligung“ von Paulus gemeint ist: „In kultisch konnotierter Sprache beschreibt Paulus, wie Menschen auf die Seite Gottes kommen. Dieser Transfer ereignet sich, indem Christen 'in Christus' geheiligt werden (1 Kor 1,2)“ (328). Wenn Paulus in Rm 15:16 schreibt, dass er „als Diener Christi Jesu für die Heiden wirke und das Evangelium Gottes wie ein Priester verwalte; denn die Heiden sollen eine Opfergabe werden, die Gott gefällt, geheiligt im Heiligen Geist“, wird dieser „Transfer“ mit dem „in der Antike völlig verständliche(n) Bild“ (319) als eine Opfergabe und heilige kultische Handlung des Paulus beschrieben. So gelingt es auch, „die Rolle, die Paulus in diesem (Transfer-, C.H.) Prozess spielt präzise zu beschreiben“ (319).

Wenn der Verfasser schließlich die Ergebnisse seiner Untersuchung sichtet (Kap. 10), stellt er fest, Paulus setze kultische Sprache insbesondere da ein, wo es ihm darum gehe, a) das Wesen seines Dienstes zu verdeutlichen, b) das Wesen der Gemeinde zu beschreiben und c) die sich für das Leben der Gemeinde ergebenden Konsequenzen zu markieren. Er resümiert, dass „Paulus in all seinen Briefen mit Ausnahme des Galaterbriefs zentrale Aspekte seines Denkens mit kultischer Begrifflichkeit zu Sprache bringt“ (323) und beobachtet eine Entwicklung angefangen bei 1 Thessaloniker bis hin zum Römerbrief, der nach seinem Urteil „auch hinsichtlich seiner Verwendung kultischer Terminologie als die durchdachteste Schrift des Apostels gelten“ dürfe (320).

Zuweilen scheint die Auswertung der Ergebnisse der Studie darunter zu leiden, dass Vahrenhorst „kultische Sprache“ untersucht, in seinen Schlussfolgerungen aber weitreichende Urteile über das Verständnis von und den Umgang mit dem Heiligen trifft. Hier bleiben Fragen offen: 1) Kann dem Menschen unserer Tage kultische

Erfahrung und kultisches Denken so grundsätzlich verstellt sein wie Vahrenhorst urteilt (und nicht nur in der Gestalt alttestamentlichen Tempelkults und Reinheitsdenkens), wenn in neuen praktisch-theologischen Entwürfen „der Gottesdienst als kultisch organisierte Begegnung mit dem Heiligen beschrieben“ wird und „pastorales Handeln überhaupt... als Handeln im Bereich des Heiligen in den Blick“ gerät, wie Verfasser selbst in seinen Vorbemerkungen (1f.) feststellt? 2) Sollte es nicht Wege geben, dem Heiligen zu begegnen und die Kunst der Unterscheidung einzuüben (dazu jüngst zum Beispiel G. Knodt: Geistliches Leben einüben. Von „Unterscheidungsgabe“ und „Praxis“ bei den Wüstenvätern und heute, *ThBeitr* 40 [2009] 255-272), ohne in einen rigorosen, undifferenzierten Dualismus abzugleiten (den Vahrenhorst bei Paulus findet, 164ff., 226 und für unsere Gegenwart verwirft, 347ff.)? An diesen Punkten scheinen mir die Schlussfolgerungen zu weit zu gehen und die Überlegungen zu kurz zu greifen.

Dennoch wird der an paulinischer Theologie interessierte Leser von der vorliegenden Studie sehr profitieren, denn Vahrenhorst gelingt es in der Tat, zu zeigen, „auf welch vielfältige Weise Paulus kultische Begrifflichkeit einsetzt, um mit seinen Adressatinnen und Adressaten über das Evangelium zu kommunizieren“ (2) und zwar sowohl mit Menschen aus jüdischem als auch paganem Hintergrund. Dass das umfassendere (oder in der Perspektive der vorliegenden Untersuchung speziellere) Thema „Heiligkeit bei Paulus“ zuletzt mehr Aufmerksamkeit erfährt, wird deutlich an der Ende 2009 bei DeGruyter erschienenen Untersuchung von Eckart David Schmidt: *Heilig ins Eschaton. Heiligung und Heiligkeit als eschatologische Konzeption im 1. Thessalonicherbrief* (BZNW 126). Es bleibt also spannend, die wissenschaftliche Debatte weiter zu verfolgen.

Christian Hundt, Siegen, Deutschland

*The Death of the Soul in Romans 7: Sin, Death,
and the Law in Light of Hellenistic Moral
Psychology*

Emma Wasserman

WUNT II 256. Tübingen: Mohr Siebeck, 2008, x + 171 pp., €44.00, p/b, ISBN 978-3-16-149612-7

SUMMARY

Building on previous research on Paul's relationship to Greco-Roman philosophical traditions, Wasserman argues that Romans 7 describes the battle between reason and the passions that rages within a person's soul, and that Paul explains how in an extremely immoral person reason loses. The primary context for this discussion is the Platonic discourse about a human's ability to overcome his or her passions. The book is a fascinating attempt to solve the problems of this difficult text.

ZUSAMMENFASSUNG

Auf frühere Forschungen zur Beziehung zwischen Paulus und griechisch-römischen philosophischen Traditionen aufbauend argumentiert Wasserman, dass Römer 7 den Kampf zwischen Vernunft und Leidenschaften beschreibt, der sich in der Seele eines Menschen abspielt, und dass Paulus erklärt, wie die Vernunft in einer extrem unmoralischen Person den Kampf verliert. Der primäre Kontext für diese Diskussion ist der platonische Diskurs über die Fähigkeit des Menschen, seine oder ihre Leidenschaften zu überwinden. Das Buch ist ein faszinierender Versuch, die Probleme dieses schwierigen Textes zu lösen.

RÉSUMÉ

En se fondant sur les travaux de recherche antérieurs à propos de la relation de Paul avec les traditions philosophiques gréco-romaines, Wasserman soutient que le chapitre 7 de l'épître aux Romains décrit le conflit entre la raison et les passions qui agitent l'âme humaine. Paul montrait comment, chez une personne extrêmement immorale, c'est la raison qui perd. Le point de départ principal pour cette étude est le discours de Platon sur la capacité de l'être humain à surmonter ses passions. L'auteur cherche ainsi à résoudre les problèmes de ce texte difficile.

* * * *

This book originated as Wasserman's PhD dissertation, supervised by Harold Attridge. Wasserman takes on one of the most debated texts in the Pauline corpus. Building on other studies that read Paul in conjunction with Greco-Roman philosophical traditions, she presents a clear, coherent depiction of Paul drawing on Platonic ideas of extreme immorality. The book consists of three chapters.

In Chapter One, she traces the philosophical debate over a human's capacity to control one's emotions and desires (παθοι, ἐπιθυμιαι) from Plato and Aristotle through the Stoics and certain Platonic authors, drawing attention to how they described a person's ability to reason and overcome or control one's desires. Wasserman identifies several unifying factors that run through these authors and movements, but she carefully distinguishes between a fixed tradition and a 'discourse' which holds 'certain shared intellectual interests and stakes' in common (40) while allowing for development and change. She highlights the range of moral types mentioned by Aristotle.

With this common discourse in view, Wasserman addresses Romans 7 in Chapter Two. Starting with Philo, she highlights his depiction of a battle raging within the soul between the good and bad parts. In this context she describes the one whose bad part, the passions, wins as the one whose soul dies: 'Soul-death, then, expresses the bad outcome of the perpetual war within the embodied soul' (63). Although not using the metaphor of death, Plato expresses the same idea, according to Wasserman. This notion of soul-death is then identified as the problem of Romans 7. The speaker is identified as 'reason', and, against the apocalyptic interpretation, sin is inter-

preted as the passions. Death, obviously, is not literal, but rather, drawing on a Platonic discourse, it refers to the final outcome of the battle between reason and sin. In the end, what Paul describes in Romans 7 is the death of the soul of the most wicked type of person in Aristotle's spectrum. Wasserman holds that this reading explains Paul's metaphorical language and, contrary to the apocalyptic reading, provides a historical context within which to situate Paul's statements, namely, a Platonic discourse.

The final chapter shows how this interpretation of Romans 7 fits within the literary context of Romans by offering readings of 1:18-32 and 6-8. In both, Wasserman focuses on Paul's statements about the relationship between the mind or reason and the passions, and she highlights various points of contact with Platonic thought. In Romans 6, for example, she notes the connection between body and sin which is typical of Platonic thought since Platonists view the body and flesh as the place where the passions are active. Wasserman contends also that reading Romans 6-8 from a Platonic position explains the apparent conflict between the indicative and imperative, not as a tension between already and not yet, but as the residual conflict within the soul between reason and the passions, a conflict that is only escaped when reason 'separates from the body at death' (134).

This volume is a fascinating attempt to make sense of a problematic text. Nevertheless, certain problems remain which, while not calling Wasserman's thesis into question completely, need to be addressed before her thesis can be fully taken on board. Not least is her hasty dismissal of the 'sin as power' reading. More engagement with the texts that scholars put forward in support of this view would help, and she should allow for differences in these texts just as she allows for differences in the texts that she claims support her theory of soul-death (87). Also, the lack of reference to the soul in Romans 7 is a problem. One does not wish to commit some word fallacy by requiring a specific word to appear in the text, but the examples drawn from the philosophical texts, especially Philo's works, consistently use the word ψυχη. Its absence in Paul should at least be a sign of caution, raising the question of whether his readers would have picked up the proposed connections identified by Wasserman. Finally, Romans 8:1-13 seems to be problematic for Wasserman's interpretation of Romans 7. Not only is it unclear what 'sinful flesh' and 'for sin' mean if sin refers to the passions (an issue that Wasserman does not address), but the emphatic claims of divine agency through the Spirit are never taken fully on board. The reader of Wasserman's interpretation of Romans 8:1-13 is left with the uneasy feeling that something is simply missing, and that something is the divine agent active through the Spirit of Christ to empower believers to accomplish the just requirement of the law.

Those interested in Paul's connection with philosophical schools and debates will profit from this book, even given the limitations noted here which keep this

reviewer from thinking that Wasserman has solved the problems of Romans 7.

Jason Maston
Aberdeen, Scotland

Richter

Walter Groß

Freiburg: Herder, 2009, geb., 896 pp., €125, ISBN
978-3-451-26810-6

ZUSAMMENFASSUNG

Unter Berücksichtigung der Textgenese legt Groß den „Endtext“ aus. Diese Kommentierung zum Richterbuch geschieht auf der Basis einer literarkritischen Analyse des Textes. Ausgelegt wird der Endtext mit einer abschließenden Besprechung der jeweiligen Rolle der Akteure in der Erzählung. Jedoch bleibt das Zueinander dieser Kommentierungsschritte unklar. Denn die ausführliche literarkritische Arbeit beeinflusst notwendigerweise die Auswertung der Rollen aber eine narrative Auslegung des Endtextes kommt neben einer historischen (oder historisch-kritischen) Untersuchung schließlich nicht voll zum Zuge.

SUMMARY

Taking into consideration the origins of the text, Groß presents an exegesis of the 'final text'. This commentary on the Book of Judges is based on a literary critical analysis of the text. The final form of the text is being explained, whilst a concluding discussion of the roles of each actor in the discourse is offered. However, the connections between these steps in the interpretation remain unclear. The extensive literary critical work inevitably has an impact on the evaluation of these roles. In the end, the historical (or rather historical-critical) analysis of the final form of the text, however, does not leave enough room for its narrative interpretation.

RÉSUMÉ

Tout en prenant en compte la question des origines du texte, Walter Gross présente une exégèse du « texte final ». Ce commentaire sur le livre des Juges se fonde sur une analyse de critique littéraire du texte. La forme finale du texte est commentée et l'explication se conclut par un examen du rôle de chaque acteur du discours. L'arrangement des diverses étapes de l'interprétation demeure cependant obscur. Car, inévitablement, le travail de critique littéraire a des incidences sur la manière de considérer ces rôles. Au bout du compte, l'analyse historique (ou plutôt historico-critique) de la forme finale du texte ne laisse pas suffisamment de place à l'interprétation narrative.

* * * *

Zu Recht weisen die Worte im Klappentext auf eine Lücke hin, die mit dem vorliegenden Kommentar des Tübinger Alttestamentlers Walter Groß nun endlich geschlossen wird: „Dies ist der erste ausführliche deutschsprachige wissenschaftliche Kommentar seit

fünfzig Jahren.“ Die fast 900 Seiten wecken hohe Erwartungen an die Qualität der Kommentierung, wie sie sonst bei den Bänden der HThKAT bekannt ist.

Nach dem ausführlichen Literaturverzeichnis (17-74) erläutert Groß in der Einleitung seine Vorgehensweise für die Auslegung. Er weist eine ahistorische Auslegung am Endtext als unsachgemäß zurück und betont anschließend: „Der Kommentar legt daher großen Wert darauf in traditioneller Weise Leseprobleme aufzudecken und mit ihrer Hilfe Hypothesen über die Textgenese zu entwickeln. Ausgelegt werden soll anschließend allerdings, wenn auch unter Berücksichtigung der Wachstumsstufen, der vorliegende ‚Endtext‘.“ (78) Groß erkennt zwar eine „Wahrscheinlichkeit“ in der historisch-kritischen Arbeitsweise die Aussageabsicht des jeweiligen Autors nachzuvollziehen. Gleichzeitig bestehe aber die „Gefahr von Zirkelschlüssen“ (78).

Für die Kommentierung geht der Autor nach folgendem Raster vor: Nach der Übersetzung des Textes folgt die so genannte *Analyse*, die sich mit zwei Aspekten beschäftigt: Aufbau des Textes (Beschreibung der Textsyntax) und Textgenese (literarkritische Beobachtungen). Die anschließende *Auslegung* mit „Satz-für-Satz-Erklärung“ ist der ausführlichste Teil der Kommentierung, die auch ohne die vorausgehende Analyse der Textgenese verständlich sein soll, obschon Groß in Klammern daraufhinweist, dass diese Kommentierung auch unter „thetischer Aufnahme“ der textgenetischen Ergebnisse geschieht. (81) Um dem Erzählcharakter des Richterbuches gerecht zu werden, schließt Groß im folgenden Teil eine *Synthese* an. „Hier werden die *Rollen der Akteure* und deren Abwandlungen in unterschiedlichen Textschichten resümiert und ausgewertet.“ (81) Diesen Bereich des Kommentars sieht Groß nach eigenen Angaben „als Spezifikum dieses Kommentars.“ (81) Hinzu kommt eine *historische Rückfrage*, die Aufschluss über den ursprünglichen Adressaten einer ältesten mündlichen oder schriftlichen Version gibt. (81)

Im letzten Teil einer Kommentierung steht die *Rezeptionsgeschichte*. In ihr erkennt Groß einen wichtigen Punkt, wenn diese auch nur paradigmatisch durchgeführt werden kann. Die Wahrnehmung dieser zeitbedingten Auslegung kann dem Leser heute helfen, sein eigenes Deutungsrastrer zu hinterfragen.

Konkret sei das Vorgehen des Kommentars anhand der Auslegung von Ri.4 (Debora) dargestellt. In der Analyse der Textgenese erkennt Groß entscheidende Schwierigkeiten, denn bisher konnte sich kein literarkritisches Modell durchsetzen. Daher fällt zwar die Analyse an dieser Stelle eher vorsichtig aus. Zunächst erläutert Groß den Aufbau des Kapitels und teilt es in fünf Abschnitte. Danach erläutert er die beiden Modelle zur Entstehung des Textes. Hauptunterschied ist hier die Einschätzung, ob vordtr Material enthalten ist oder nicht. Hinzukommt ein so genanntes Vermittlungsmodell, das mit einer einheitlichen vordtr Erzählung von 4,4-22* rechnet. Dtr ist dann nur der Rahmen 4,1-3,34f; 5,31c. Dann geht Groß auf die literarkritische

Bedeutung Jabins, Siseras, Deboras, Jaels und Heber ein. Ferner widmet er sich den Ortsangaben. Am Schluss wird das Ergebnis in knapper Form präsentiert: Eine modifizierte Form des Vermittlungsmodells.

In der Auslegung geht Groß dann anhand der Abschnitte Vers für Vers vor. Das historisch-kritische Interesse zeigt er in der Kommentierung von Jabin und Hazor ausgehend von Jos.11,1-14 oder den so genannten „eisernen Streitwagen“. Literarkritische Aspekte tauchen besonders für die ersten Verse auf. Dagegen weisen die Erklärungen zur Rolle Deboras [mit Barak] und der Bedeutung Jaels einen synchron-narrativen Charakter auf. In der Synthese fasst Groß die Rollen Deboras, Jaels, Baraks und Siseras und JHWHs zusammen. Unklarheiten bleiben für Groß in der Bewertung der Rolle Jaels. Warum Groß sie nicht in Beziehung mit Debora setzt, bleibt unklar. Denn diese beiden Frauen rahmen die Aktionen in diesem Kap.4 (Debora initiiert; Jael schließt ab). Ferner hätte Groß an dieser Stelle Ri. 5 (Deboralied) mit einbeziehen können. Aber das lehnt er ausdrücklich ab, „auch wenn das der Endtextleser wohl tun wird.“ (286) Die Synthese am Ende der Kommentierung kann eine narrative Sicht des Textes gut zusammenfassen. Groß lässt jedoch eine konsequente narrativ-literarische Analyse von Ri.4 vermissen, bei der man zum Ergebnis gelangen könnte, dass das gesamte Kapitel in seinem Handlungsablauf einem Spannungsbogen folgt (Konflikt). Analog dazu ist auch eine chiasmatische Struktur wahrscheinlich (A 1f, B 3, C 4-7, D 8-11, E 12f, F 14a „Dies ist der Tag des HERRN“, E' 14b-16, D' 17-21, C' 22, B' 23, A' 24).

Hier wird der Konflikt deutlich, in dem Groß sich befindet. Er arbeitet grundsätzlich diachron, möchte aber dem synchronen Anspruch des Textes dadurch gerecht werden, dass er synchrone Exegese nachordnet. Aber mit dieser Nachordnung geschieht bei Groß gleichzeitig eine Schwächung dieser narrativen Auslegungsmöglichkeiten. Zu einem gleichberechtigten Nebeneinander kann der Kommentator sich offensichtlich nicht durchringen. Möglicherweise hätte dann die synchrone Auslegung vorangestellt werden müssen. In dieser Form der Auslegung, wie sie Groß gewählt hat, kann der Leser sich nie ganz sicher sein, was auf ihn zukommt – historisch-kritisch oder narrative Exegese.

Aufgrund der gewählten Gesamtanlage des Kommentars erscheint es dann auch nicht verwunderlich, wenn die Erläuterungen zur Stellung des Richterbuches im AT-Kanon mit nicht einmal einer Seite viel zu kurz ausfallen. (77) Was ganz vernachlässigt wurde ist eine Theologie des Richterbuches oder zumindest das heraus-schälen thematischer Hauptlinien. Trotz dieser Schwächen sind die Stärken des Kommentars unverkennbar. Die Literaturangaben vor jeder kommentierten Texteinheit sind ausführlich und auf dem neusten Stand. Ferner bietet Groß jeweils eine ausführliche und ausgewogene Beschreibung zur Entstehung des Textes. Vielfach bietet er detaillierte Einzelbeobachtungen in der Satz-für-Satz-Auslegung. Sehr ansprechend sind auch die zahlreichen

Exkurse (besonders zum Simson-Zyklus).

Um zum Anfang zurückzukommen: Uns liegt der ausführlichste deutsche wissenschaftliche Kommentar zum Richterbuch seit fünfzig Jahren vor, aber dieses Buch vermag nicht die Forschung am Richterbuch der letzten fünfzig Jahre konstruktiv zusammenzuführen, als dass man hier von einem Meilenstein sprechen könnte.

Gunnar Begerau, Drolshagen, Germany

Der Zorn Gottes im Alten Testament: Das biblische Israel zwischen Verwerfung und Erwählung

Jörg Jeremias

Biblisch-Theologische Studien 104; Neukirchen-Vluyn: Neukirchener, 2009, xi + 199 pp., € 24.90, pb., ISBN 978-3-7887-2382-8

ZUSAMMENFASSUNG

Das vorliegende Buch widmet sich dem Zorn Gottes, einem oft vernachlässigten Thema. Jeremias räumt einleitend mit einigen wichtigen Hinweisen Hindernisse aus dem Weg, die den Zugang zum Thema sonst (unnötig) erschweren. Dann zeichnet seine Darstellung aus, das er sorgfältige Beobachtungen an den biblischen Texten mit Exkursen zu mesopotamischen Parallelen verbindet. So tritt das spezifische Profil der alttestamentlichen Texte klar hervor. Der Verfasser versteht es hervorragend, sowohl das vielstimmige Ringen der Texte mit dem Thema sichtbar werden zu lassen, als auch die großen Linien nachzuzeichnen. So wird sichtbar, dass es sich bei der Rede vom Zorn Gottes um ein wichtiges Stück biblischer Theologie handelt.

SUMMARY

The present volume deals with the wrath of God, a topic which has often been neglected. In the beginning Jeremias provides some important information, thus removing obstacles which could otherwise (unnecessarily) obscure access to this subject matter. Then he elucidates his plan of combining careful comments on biblical texts with digressions on Mesopotamian parallels. In this way the specific profile of the Old Testament texts becomes clearly evident. Besides, Jeremias succeeds excellently both in demonstrating the manifold struggle of the texts with the subject matter and in showing the big picture. Thus it becomes obvious that the wrath of God is an important component of biblical theology.

RÉSUMÉ

Cet ouvrage traite du thème souvent négligé de la colère de Dieu. Jeremias commence par apporter des informations importantes pour écarter des obstacles qui ont parfois rendu inutilement difficile d'aborder ce sujet. Puis il commente soigneusement les textes bibliques en présentant aussi des parallèles mésopotamiens. De la sorte, les particularités des textes vétérotestamentaires sont mises

en évidence. En outre, l'auteur parvient remarquablement à la fois à montrer les diverses manières dont les auteurs bibliques luttent avec ce sujet et à en donner une vue d'ensemble. Il fait ainsi clairement apparaître que le thème de la colère divine est un élément essentiel de la théologie biblique.

* * * *

Der Zorn Gottes ist ein schwieriges Thema biblischer Theologie. Zugleich ist es höchst lohnend, weil sich herausfordernde Fragen mit ihm verbinden. Diese Fragen trieben schon die Menschen um, die hinter den Texten des Alten Testaments stehen: Gibt es einen Zusammenhang zwischen der Erfahrung großer (individueller oder kollektiver) Not und Gottes Zorn? In welchem Verhältnis stehen Zorn und Strafe Gottes? Zielt der Zorn Gottes auf Israels Verwerfung? Wie verhalten sich Gottes Zorn und seine Güte zueinander? Gibt es eine Grenze des Zornes Gottes? Da es in den Texten des AT auf all diese Fragen keine festliegenden, unhinterfragten Antworten gibt, ist es die Aufgabe des Exegeten, sorgfältig auf die Texte zu hören, sie in ihrer Unterschiedlichkeit ernst zu nehmen und sich mit ihnen behutsam vorwärts zu tasten (12). Jörg Jeremias, emeritierter Professor für Altes Testament an der Philipps-Universität Marburg, stellt sich der beschriebenen Aufgabe, und öffnet dem Leser die Augen für das „Ringen um ein angemessenes Reden vom Zorn Gottes im Alten Testament“ (9).

Der aufmerksamen Beobachtung der biblischen Texte widmet Jeremias die beiden Hauptteile des Buches: I. Manifestationen des Zorns; II. Begrenzung und Überwindung des Zorns. Vorher adressiert er einleitend nach einem kurzen Blick auf Rezeptions- und Forschungsgeschichte noch verschiedene „irrigte Annahmen“, die den Zugang zum Thema für den heutigen Leser zusätzlich zu den sich aus der Sache ergebenden Herausforderungen erschweren. Diese Hindernisse räumt er zunächst aus dem Weg. Dem immer wieder mit dem Stichwort des Anthropomorphismus bzw. Anthropopathismus verbundenen Vorwurf, Begriffe menschlicher Alltagssprache würden unbesehen auf Gott übertragen, entgegnet Jeremias prägnant:

Nichts könnte irreführender sein. Vielmehr ist es ein vielfältig zu beobachtender Sachverhalt, dass Begriffe und Wendungen menschlicher Sprache bei ihrer Übertragung auf Gott manche ihrer zuvor prägenden Charakteristika einbüßen, dafür neue dazu gewinnen. (7)

Das gelte insbesondere wo der betreffende Begriff ungleich häufiger auf Gott als im zwischenmenschlichen Geschehen angewandt werde.

Im Falle des Zornes ist es den alttestamentlichen Texten leicht zu entnehmen, dass ihnen bei der Übertragung des Begriffs auf Gott die im menschlichen Kontext abstoßenden Elemente weitgehend fremd sind oder doch zumindest ganz in den Hintergrund treten: die überempfindliche Verletzlichkeit, mit der

Menschen „außer sich“ geraten; die blinde Wut, in der sie das eigene Handeln nicht mehr zu kontrollieren vermögen und blindlings dreinschlagen; die Amoralität und Gesetzlosigkeit des Handelns, mit der Menschen im Zorn sich absolut setzten, übliche Maßstäbe überschreiten und alle Regeln verletzen. Gottes Zorn ist für die überwiegende Mehrzahl alttestamentlicher Texte sorgsam begründet durch exzessive menschliche Schuld, in wenigen anderen Fällen dem Menschen zwar unbegreiflich schmerzlich, aber deshalb keineswegs außerhalb der Moral (ebd.).

Hinsichtlich des „vielleicht größten Hindernis beim Verständnis des mit dem Zorn Gottes Gemeinten“, nämlich der Meinung, im AT könne „zu jeder Zeit und in beliebigen Zusammenhängen vom göttlichen Zorn die Rede sein“ beobachtet der Verfasser, dass die Rede vom Zorn Gottes meist „direkt oder zumindest indirekt die Zerstörung Jerusalems und seines Tempels sowie die Exilierung der Oberschicht Judas... im Blick hat“ und urteilt folglich: die Rede vom Zorn Gottes „ist und bleibt eine Grenzaussage“ (10).

Im Hauptteil seines Buches wird Jeremias vorbildlich seinem Ziel gerecht, „möglichst viele alttestamentliche Texte selbst zu Wort kommen zu lassen und nicht nur über sie zu reden“ (12f.). Dabei wählt er aus der Fülle der biblischen Belege wichtige Textgruppen aus. Hilfreich zum Verständnis der biblischen Texte ist auch, dass er im jeweiligen Zusammenhang einen Exkurs zum Zorn der Götter in Israels Umwelt, also zu den mesopotamischen Parallelen einflacht. So ist der Abschnitt zu den individuellen Klagen in den Psalmen verbunden mit einem Exkurs zu den mesopotamischen „Herzberuhigungsklagen“. Die kollektiven Klagen über die Zerstörung Jerusalems in den Klageliedern werden ergänzt durch einen Einschub zu sumerischen Stadtuntergangsklagen. Auch die Deutung der Geschichte aus der Schuld Israels im deuteronomistischen Geschichtswerk gewinnt ihr Profil auf dem Hintergrund der Rede vom Zorn Gottes in mesopotamischen Geschichtsdarstellungen. Ein Exkurs zu Marduks Zorn und Güte in den mesopotamischen „Hiob“-Dichtungen hilft, die Klagen des alttestamentlichen Hiobbuches in ihrer Eigenart wahrzunehmen. Jeremias zeichnet den weiten Bogen des Ringens um ein dem Gott Israels angemessenes Verständnis des Zornes Gottes nach. Da stehen am einen Ende „verzweifelte Aufschreie von Menschen, die ihr plötzliches Unglück nicht zu begreifen und sich nicht zu helfen vermögen; die es aber nicht an Gott vorbei verstehen können und es auf seinen Zorn zurückführen“ (185). Am anderen Ende des Bogens steht mit Joel ein Prophet, der wagt zu glauben und zu verkündigen, „dass eine ganze Generation der Gemeinde dem tödlichen „Tag Jahwes“ entgehen könnte, weil Gott Angreifer und Retter in einem ist“ und Gott deshalb „seinen Zorn grundsätzlich verabschiedet hat“ (184).

Jeremias gelingt es hervorragend, exegetische Detailbeobachtungen mit dem Nachzeichnen der großen Linien zu verbinden. Dieses spannende und hilfreiche

Buch macht sichtbar, dass es sich bei der Rede vom Zorn Gottes um ein wichtiges Stück biblischer Theologie handelt, und bricht Bahn für weitere (monographische) Beschäftigung.

*Christian Hundt
Siegen, Deutschland*

Gospel Fragments

**Thomas J. Kraus, Michael J. Kruger and
Tobias Nicklas**

Oxford Early Christian Gospels Texts; Oxford: Oxford
University Press, 2009, £79, hb; ISBN 978-0-1-
99208159

SUMMARY

This book contains a critical edition of and commentary on several important Gospel fragments by leading experts. It includes P.Egerton 2 and P.Oxy 840. Each section contains an introduction to the fragments, text and commentary, and bibliography. The authors provide cogent discussions of the content of texts and make well reasoned arguments about the place of the texts in early Christianity and the textual tradition of the canonical Gospels.

ZUSAMMENFASSUNG

Dieses Buch enthält eine kritische Ausgabe mit Kommentar zu mehreren wichtigen Evangelienfragmenten von führenden Experten. Es umfasst P.Egerton 2 von Tobias Nicklas, P.Oxy 840 von Michael Kruger und mehrere andere Fragmente von Thomas J. Kraus. Jeder Teil beinhaltet eine Einleitung zu den Fragmenten, den Text und den Kommentar sowie eine Bibliographie. Die Autoren bieten dazu eine überzeugende Diskussion der Textinhalte und gut begründete Argumente zum Ort der Texte in der frühen Christenheit und zur Texttradition der kanonischen Evangelien.

RÉSUMÉ

Cet ouvrage contient une édition critique et un commentaire de plusieurs fragments importants d'évangiles par divers experts. Tobias Nicklas y traite du Papyrus Egerton 2, Michael Kruger du Papyrus Oxy 840 et Thomas J. Kraus d'autres documents. Chaque section comporte une introduction aux fragments, leur texte, un commentaire et une bibliographie. Les auteurs discutent du contenu des textes de manière solide et bâtissent une argumentation rigoureuse concernant le rôle joué par ces textes dans le christianisme primitif et la tradition textuelle des évangiles canoniques.

* * * *

This volume is the second instalment in the Oxford Early Christian Gospel Texts series edited by Christopher Tuckett and Andrew Gregory. The current volume examines the Gospel fragments of Papyrus Egerton 2 by Tobias Nicklas, Papyrus Oxyrhynchus 840 by Michael Kruger and several other Gospel fragments by Thomas J. Kraus.

Included in each section are an introduction, textual commentary, bibliography and photos of the fragments.

In the introduction, Kraus briefly covers the discovery of the Gospel fragments and their impact upon studies on the Gospel texts and early Christianity. He points out that from a modern perspective the fragments are 'apocryphal', but that this was not so at the inception and initial reception. It is thus more appropriate to say that these are the texts that 'became apocryphal'. Kraus sees the significance of the fragments as illustrating the diverse and complex nature of the early church since they may have had the same value as the canonical Gospels for the Christians who used and preserved them. The fragments may represent textual traditions linked to the canonical Gospels, but might even be independent of them. They also provide access to an early stage in the formation of traditions about Jesus. Many Gospel fragments exist and the collection here is selective; some texts were excluded because they are recognized as belonging to other sources.

On P. Egerton 2, Nicklas concludes that the author is familiar with a written text of the Fourth Gospel and that he/she probably knew of Synoptic texts directly or indirectly, but was also influenced by traditions other than those found in the canonical Gospels. Nicklas believes that the author has treated these texts freely rather than as sacrosanct. P. Egerton 2 is not a reaction to an authoritative four-canon Gospel nor does it seek to harmonise the Gospel accounts. It is impossible to identify the fragment against any known apocryphal Gospel, no signs of 'heterodoxy' appear and the fragment has little historical value save perhaps attesting an independent version of the story of Jesus healing a leper. Nicklas proposes that the text might have been used by a group of Jewish Christians in a situation of some disharmony with Judaism, but outside of Palestine.

Kruger thinks that the author of P.Oxy 840 is indirectly dependent upon the canonical Gospels; the fragment is a second-century composition because of the application of the title *sōter* to Jesus. It probably derived from Jewish Christianity given the emphasis on ritual purity and critical remarks against gentiles, and Kruger flirts with the notion of a Syrian provenance. He regards P.Oxy 840 not as an amulet but as a fragment from a miniature codex to be dated ca. AD 300-350.

Kraus examines several other fragments (fragments being the crucial word in most cases) including *P.Vindob.G* 2325 'The Fayûm Fragment', *P.Berol.* 11710, *P.Cair.* 10735, *P.Mert.* 5 and *P.Oxy* 1224. He is rightly reserved about identifying the Fayûm Fragment with the *Gospel of Peter* and tentatively suggests that *P.Oxy* 1224 conserved an independent gospel tradition different from the canonical Gospels.

A number of critical editions and introductions to the non-canonical Gospels and Gospel fragments are now available. This version is easily one of the best since the introductions are rigorous, text-critical matters are judicious, the commentaries are near exhaustive, the bibliog-

raphies are full and the plates are very readable. A highly recommended resource.

*Michael F. Bird,
formerly Highland Theological College, Scotland*

Pauly Supplements, Dictionary of Greek and Latin Authors and Texts

Manfred Landfester (ed.)

Brill's New Pauly – Supplements, Vol. 2 Leiden:
Brill, 2009, xi + 694 pp., \$ 274.00, hb., ISBN:
9789004167834

SUMMARY

The *Dictionary of Greek and Latin Authors and Texts* is centred on a diverse group of 250 Greek and Latin authors. Each entry is composed of two sections with the first providing a brief introduction to the person, works and major manuscripts/papyri of the author. The second part consists of a detailed discussion of the author's works with a tabular outline of the significant stages of transmission of the texts (papyri, manuscripts, editions, translations and commentaries). Overall, this work provides a wide breadth of textual references and would be invaluable for anyone engaging in classical studies and especially those creating critical textual editions.

ZUSAMMENFASSUNG

Das *Dictionary of Greek and Latin Authors and Texts* [Lexikon Griechischer und Lateinischer Autoren und Texte] konzentriert sich auf eine vielfältige Gruppe von 250 griechischen und lateinischen Autoren. Jeder Lexikoneintrag setzt sich aus zwei Abschnitten zusammen: Der erste gibt eine kurze Einleitung zu Person, Werk und wichtigsten Manuskripten bzw. Papyri des Autors. Der zweite besteht aus einer detaillierten Behandlung der Werke des Autors mit einer tabellarischen Gliederung der bedeutenden Überlieferungsstadien der Texte (Papyri, Manuskripte, Ausgaben, Übersetzungen und Kommentare). Auf der Ganze gesehen bietet dieses Werk eine umfangreiche Fülle von Textreferenzen und ist von unschätzbarem Wert für jeden, der sich mit klassischen Studien befasst, und insbesondere für Verfasser textkritischer Ausgaben.

RÉSUMÉ

Ce Dictionnaire des auteurs et des textes grecs et latins est consacré à un ensemble divers de 250 auteurs. Chacun de ses articles comporte deux sections, l'une consistant en une brève présentation de la personne, des œuvres et des principaux manuscrits d'un auteur, l'autre abordant de manière détaillée les œuvres de l'auteur et comportant une table des étapes principales de la transmission des textes (papyri, manuscrits, éditions, traductions et commentaires). L'ouvrage fournit un large éventail de références textuelles et constitue un outil inestimable pour les études de la littérature classique et pour l'élaboration d'éditions critiques.

* * * *
The *Dictionary of Greek and Latin Authors and Texts* is part of Brill's *New Pauly* supplement series and seeks to augment the two encyclopaedic series *Antiquity* and *Classical Tradition*. Although this work is designed to complement the content of the *New Pauly* series, it is very much a reference work in its own right and can be used independently. Originally published in German (2004), this translation makes the work of the forty German contributors more accessible to the English speaking scholar.

This dictionary is centred on a diverse group of 250 Greek and Latin authors ranging from Homer (c. 700 BC) to writers from late antiquity (c. AD 500) and includes a variety of literary and topical fields, such as poetry, philosophy, medicine, mathematics, architecture and grammatical studies. Entries are in alphabetical order by author, with the works of the author ordered by title and the manuscripts of each work arranged by date.

Each entry is composed of two sections with the first providing a brief introduction to the person, works and major manuscripts/papyri of the author. The second part consists of a detailed discussion of the author's works with a tabular outline of the significant stages of transmission of the texts (papyri, manuscripts, editions, translations and commentaries). This is not an exhaustive account of the various editions etc., but provides information on the *major* contributions. Furthermore, for each of these works there are columns providing the ancient title (Greek, Latin and English), dating, a brief synopsis of the content of each text as well as the language(s) of these texts and editions. Also discussed are the various translations and commentaries of these writers.

This dictionary focuses on the principal ancient writers and their works. Consequently, obscure writers and fragmentary and/or anonymous works are, in essence, not referenced, although major anthologies and collections such as *Anthologia Graeca* and *Anthologia Latina* are discussed. As a result, there is a distinct lack of reference to apocryphal Christian literature such as the *Gospel of Peter* or the *Egerton Gospel*, and some of the other major papyrological texts that have yet to be attached to an ancient writer. Although this is understandable due to the scope of the work, some ancient writers, such as Iamblichus Chalcidensis (c. 245 – c. 325) who wrote, among other works, *On the Pythagorean Life*, were omitted.

For those interested in New Testament studies and patristics the *Dictionary of Greek and Latin Authors and Texts* has entries on The Apostolic Fathers, The Didache, Epistle of Barnabas, Ignatius, John Chrysostom, Gregory of Nazianzus and Origen, to name a few. The entry on the New Testament is understandably incomplete, although quite short, but points the reader to other works that provide a more thorough and complete list of relevant papyri and codices.

At the conclusion of the work there is a very help-

ful cross-reference index which identifies the authors included in the dictionary, as well as various authors who do not have their own entries, but are referenced within a particular entry.

Overall, the *Dictionary of Greek and Latin Authors and Texts* is an incredible resource for any ancient historian interested in the manuscript tradition of ancient writers. Despite its focus on principal writers, this work provides a wide breadth of textual references and would be invaluable for anyone engaging in classical studies and especially those creating critical textual editions.

Sean A. Adams, Edinburgh

Handbuch der Missiologie. Missionarisches Handeln aus biblischer, historischer und sozialwissenschaftlicher Perspektive

Hans Ulrich Reifler

Edition AfeM – Mission Academics 19, Nürnberg:
VTR; Bonn: VKW, 2009, Pb., 650 pp., € 49,80

RÉSUMÉ

Ancien missionnaire et professeur de théologie au Brésil, Reifler a déjà publié une série de manuels en portugais, en allemand et en slovaque. Ce manuel de missiologie constitue son œuvre majeure. Il apporte une introduction à tous les domaines de la missiologie et de la pratique missionnaire. Très accessible, Il mérite non seulement d'être lu en allemand, mais aussi d'être traduit et lu dans d'autres langues européennes.

ZUSAMMENFASSUNG

Reifler hat als ehemaliger Missionar und theologischer Lehrer in Brasilien schon zahlreiche Lehrbücher in portugiesischer, deutscher, aber auch slowakischer Sprache veröffentlicht. Das „Handbuch der Missiologie“ ist sein Hauptwerk, das eine allgemeinverständliche Einführung in alle Bereiche der Missionswissenschaft und Missionspraxis darstellt. Es sollte nicht nur auf Deutsch, sondern auch in andere europäische Sprachen übersetzt und gelesen werden.

SUMMARY

A former missionary and lecturer in theology in Brazil, Reifler has already published numerous textbooks in Portuguese, German and the Slovakian language. The present *Missiological Manual* represents his major oeuvre comprising an lucid introduction into all areas of missiology and missiological practice. It deserves not only to be read in German, but also to be translated into and read in other European languages.

* * * *

Der Schweizer Missionar und Missiologe Hans Ulrich Reifler ist in Brasilien bekannter als in Deutschland. Da er aber zahlreiche theologische Lehrbücher nicht nur auf Deutsch, sondern auch auf Portugiesisch veröffentlicht

hat, ist es wichtig, in einer europäischen theologischen Zeitschrift auf sein umfangreiches Hauptwerk hinzuweisen, das schon bald nach der ersten Auflage (Nürnberg, 2005) in zweiter Auflage erschienen ist.

Reifler unterrichtet Missiologie am Theologischen Seminar St. Chrischona bei Basel in der Schweiz. Schon während seiner Lehrtätigkeit in Brasilien in den siebziger und achtziger Jahren arbeitete er Lehrbücher für den theologischen Unterricht aus. Reiflers Bücher zeichnen sich dadurch aus, dass sie gut verständlich und dadurch besonders für Undergraduates in Theologie geeignet sind. Er versteht es ausgezeichnet, nicht nur durch seinen Stil, sondern auch durch Vermittlung des einem Anfänger fehlenden Wissens um Hintergründe und Zusammenhänge in ein Thema einzuführen.

Der Prolog fasst auf einer Seite acht Gründe für die Mission zusammen: „Warum in aller Welt Mission?“ (20) Darauf folgt im Einführungsteil eine kurze Einleitung in Geschichte, Aufgabe und Umfang der Missiologie (23-37). Im ersten Teil des Werkes, zugleich dem kürzesten, fasst Reifler das biblische Zeugnis zur Mission und weiteres unter dem Stichwort „Missionstheologie“ zusammen und stellt die Lausanner Bewegung sowie die Ergebnisse ihrer Arbeit vor (41-163).

Der dritte Teil von Reiflers Handbuch ist wesentlich umfangreicher; er beschäftigt sich mit der Mission aus historischer Perspektive (167-339). Hier behandelt er – wie könnte es anders sein? – besonders ausführlich das 19. Jahrhundert. Von der Reformation über altprotestantisch-orthodoxe Missionsversuche und den klassischen Pietismus spannt Reifler den Bogen hin zu den wichtigsten deutschen Missionsgründungen des 19. Jahrhunderts, aber auch zu Frauen in der Mission und den großen internationalen, vorwiegend amerikanischen Gesellschaften. Über Warneck wird verhältnismäßig umfangreich berichtet (250-257), aber auch John R. Mott, Karl Hartenstein und Walter Freytag bleiben nicht unerwähnt. Skizzen zum ökumenischen und evangelikalen Missionsverständnis in der zweiten Hälfte des 20. Jahrhunderts sowie zur postmodernen Herausforderung runden den missionshistorischen Teil ab.

Am umfassendsten informiert der praktisch orientierte dritte Teil über die Mission „aus sozialwissenschaftlicher Perspektive“ (343-598). Die Missionsanthropologie führt in das weite Problemfeld „Mission und Kultur“ ein. Globalisierung, interkulturelle Kommunikation, Missionsstrategie sowie praktische Probleme der Mission (Mission und Geld; Wo es keinen Arzt gibt, Mitarbeiterbetreuung usw.) sind weitere Fragestellungen dieses Teils.

Im Epilog nimmt Reifler aktuelle Herausforderungen in den Blick: Missionsförderung, Demographie, die nichtchristlichen Weltreligionen, die Frage der Medizin und Fragestellungen verschiedener Länder und Kontinente. Alle Kapitel des Buchs werden durch didaktische Fragen und Hinweise auf weiterführende Literatur abgerundet.

Reiflers Handbuch der Missiologie ist ein evangelika-

les Handbuch, an dessen Seite in Deutschland kein vergleichbares Überblickswerk gestellt werden kann. Es sei hiermit nachdrücklich nicht nur zum einführenden Studium an deutschen theologischen Seminaren, sondern auch zur Übersetzung in weitere europäische Sprachen empfohlen.

Jochen Eber, Mannheim, Deutschland

The World Missionary Conference, Edinburgh 1910

Brian Stanley

Studies in the history of Christian missions; Grand Rapids: Eerdmans, 2009, xxii + 348pp., \$45.00, pb, ISBN 978-0-8028-6360-7

SUMMARY

The World Missionary Conference held in Edinburgh in 1910 had a massive influence on subsequent thinking about mission, the contextualization of the gospel and Christianity's relationship to the religions of the world. The spirit of Christian cooperation at the Conference and its goal to evangelise the world also gave a major push to ecumenical ventures in the twentieth century. Upon its centenary, the University of Edinburgh's Brian Stanley has written its definitive history. He convincingly shows how the questions asked at the Conference and answers proposed there are still very much on the agenda of contemporary theological and missiological reflection. This work will be highly valued by scholars interested in missiology and the history of missions, modern church history, ecumenism and a Christian theology of the world religions.

ZUSAMMENFASSUNG

Die Weltmissionskonferenz in Edinburgh im Jahr 1910 übte in der Folgezeit einen gewaltigen Einfluss auf die Auffassung von Mission, die Kontextualisierung des Evangeliums und auf die Beziehung des Christentums zu den anderen Weltreligionen aus. Der die Konferenz prägende Geist christlicher Zusammenarbeit und ihr Ziel, die Welt zu evangelisieren, verlieh auch den ökumenischen Bemühungen im 20. Jahrhundert einen bedeutenden Aufschwung. Zum hundertjährigen Jubiläum dieser Konferenz hat Brian Stanley (Universität von Edinburgh) deren offizielle Geschichte niedergeschrieben. Auf überzeugende Weise legt er dar, wie die Fragen, die bei jener Konferenz gestellt, und die Antworten, die damals vorgeschlagen wurden, immer noch sehr das gegenwärtige theologische und missionarische Denken prägen. Theologen, die an Missiologie und Missionsgeschichte sowie an moderner Kirchengeschichte, Ökumene und an einer christlichen Theologie der Weltreligionen interessiert sind, werden dieses Werk besonders schätzen.

* * * *

In the summer of 1910, some 1200 delegates from Protestant churches and missionary organisations around

the world gathered in Edinburgh to discuss the means and manner of the evangelisation of the non-Christian world. Participants at this World Missionary Conference (WMC) fervently believed that they were gathering at 'a kairos moment' (3) in history: the providentially-ordained confluence of the colonial map, the money and military muscle of Europe and America and evangelical enthusiasm could accomplish nothing less than the global expansion of the gospel in their generation. Hindsight provides a more sober perspective. Only four years later war ripped apart the international and ecumenical fraternity celebrated by the delegates; the bloody course of the twentieth century would bury the notion of a Christian Europe or Christendom that underlay their understanding of mission. Who could then have anticipated that Christianity would come to flourish not primarily in 'sophisticated' Asia but rather 'simple' Africa or that the gospel would be spread with 'signs and wonders' rather than in the 'good and proper order' of conventional Protestantism? Yet hindsight also makes clear that the participants were right to think that the WMC was of momentous importance, for it would profoundly shape mission and missiology, ecumenism and Christian attitudes to other religions in the twentieth century and beyond. Upon its centenary, Brian Stanley of the University of Edinburgh has written an account worthy of the great gathering. The breadth of its narrative, the depth of its historical research and the sharpness of its theological reflection make this book a definitive interpretation that will surely stimulate further historical and theological reflection upon its enduring and diverse significance.

Stanley locates the WMC at the terminus of a long century of extensive Protestant missions that had already inspired missionary councils as well as birthed the study of mission as a formal theological discipline. He then reconstructs the history of the Conference from its earliest planning stages, when the organising committee decided for an assembly that was more deliberately international and theologically diverse in scope and rigorously 'scientific' in its approach to mission than were the preceding missionary conferences, through its daily sessions in June 1910, as delegates met to pray, worship and above all discuss the detailed reports of eight commissions that had been prepared beforehand. These bulky commission reports were based on answers to questionnaires sent out to field missionaries. They addressed topics of practical concern to missionaries such as training and home support as well as the central missiological issues of ecumenical cooperation, the indigenisation of gospel and church and the relation of Christianity to other religions. Along the way, Stanley eavesdrops on organisers' meetings as they wrangled to secure ecumenical involvement, opens irritable letters shot across the Atlantic between sparring British and American planning committees, introduces the main personalities of the Conference, especially two future giants of twentieth-century ecumenism, John Mott and

J. H. Oldham, and carefully registers the assent and dissent voiced from the assembly floor in response to the commission hearings.

The WMC could not live up to its grand title. It was representative neither of the world's peoples nor the world's churches. The racial hierarchy held by almost everyone of that day excluded indigenous African voices from a supposedly global and ecumenical discussion of missions - Africa's peoples were too primitive, its churches too young. Except for nineteen Asians, the delegates in Edinburgh were males of European or American nationality, mostly of broadly evangelical conviction. The Roman Catholic and Orthodox communions would obviously not participate and it took no small effort to convince the Anglo-Catholic wing of the Church of England to attend. Indeed, the cost of broadening the Conference's ecclesiastical spectrum to include Anglo-Catholics was the further narrowing of the concept of mission, for they staunchly refused to countenance mission into Catholic or Orthodox countries. Stanley points out that we today find the WMC operating with a truncated concept of mission. Not only was 'Carrying the Gospel to all the World' (the title of Commission I) equated exclusively with evangelisation, the WMC presumed a world neatly sliced into either Christendom or Heathendom, with the former (Europe, America and the British Empire) not in need of mission because it already possessed the gospel.

Regarding two of the WMC's important legacies, ecumenism and the theology of world religions, Stanley brings new insights. Today the WMC is remembered above all as a milestone of modern ecumenism, with Mott and Oldham later in life drawing a straight line between Edinburgh and the formation of the World Council of Churches. However, Stanley reveals that the impulse it gave to the unity of churches was somewhat surprising, since the Anglo-Catholics agreed to participate only if questions of ecclesiology and doctrine were not raised.

The most theologically meaty chapter (8) in the book concerns the famous Commission IV report on Christianity and the world religions. Dissonance is detected within the report between the majority-held 'theology of fulfilment', which located Christianity at the crown of an evolutionary ladder of religions and saw mission as planting 'the cross on the pagoda' (246), and a few articulate voices who emphasised the uncomfortable fact of the gospel's discontinuity with other faiths. That such complex theological questions are hotly debated a century later suggests the continuing relevancy of the WMC and commends Stanley's work as both a lively portrait of the golden age of Protestant missions and a valuable resource for contemporary theological reflection on the nature of mission, the gospel and context, and the concept of a 'World Christianity'.

Todd Statham
Winsen, Germany

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