

RÉSUMÉ

Cet ouvrage traite de l'interprétation biblique à l'époque de la réforme et de l'orthodoxie protestante en considérant la réflexion théorique menée alors et la pratique interprétative. Il montre comment l'héritage de la réforme s'est développé jusqu'au début du siècle des lumières et tente de déceler quelles influences il a subies. Les contributions illustrent à partir d'exemples choisis les facteurs qui ont favorisé l'élaboration de l'herméneutique durant cette période, ainsi que ses limites. Elles présentent un intérêt particulier dans la mesure où l'herméneutique évangélique s'est continuellement référée à l'héritage de la réforme dans le débat avec les approches promues au siècle des lumières.

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Die vorliegende Festschrift für den schwedischen systematischen Theologen und Dogmenhistoriker Bengt Hägglund (zum 90. Geburtstag) gilt Epochen aus der Geschichte der Hermeneutik und Schriftauslegung die, was die sogenannten „großen Reformatoren“ betrifft, gut bearbeitet, aber anderweitig nur lückenhaft erforscht sind. Während katholische Theologen auf der Suche nach einer geistlichen Schriftauslegung gerne an die patristische Exegese anknüpfen, hat die Epoche der Reformation bis hin zum Vorabend der Aufklärung evangelikale Hermeneutik besonders fasziniert und in ihrer Suche nach Alternativen zur historisch-kritischen Methode interessiert. Hier sah man das reformatorische Erbe vor dem Sündenfall der Aufklärung, an das es anzuknüpfen gilt. Für diese Fragestellung bietet dieser Sammelband Anregungen, zeigt aber auch die Grenzen deutlich auf.

Der Band beginnt mit einer Laudatio auf Bengt Hägglund von E. Koch, der sich über mehrere Jahrzehnte besonders mit der Reformation und der lutherischen Orthodoxie beschäftigt hat; am Ende des Bandes befindet sich eine vollständige Bibliographie der Schriften Hägglunds zwischen 1947 und 2009.

Die sechzehn Beiträge von internationalen Forschern lauten: J.A. Steiger, „Christopherus – ‚ein Ebenbild aller Christen‘: Ein nicht-biblisches Bild und dessen Relevanz für die Schrift- und Bildhermeneutik, aufgezeigt an Texten Martin Luthers und Sigmund von Birkens“; J. Wolff, „Ursprung der Bilder. Luthers Rhetorik der (Inter-) Passivität“; K. Alfsvåg, „Deification as creatio ex nihilo: On Luther's appreciation of Dionysian spirituality in Operationes in Psalmos“; S.D. Paulson, „Internal Clarity of Scripture and the Modern World: Luther and Erasmus Revisited“; A.Chr. Højlund: „The one who does them shall live by them': Luther's Interpretation of Leviticus 18:5 in the Light of his Understanding of Law and Gospel in his Commentary on Galatians“; L. Erikson, „The Treasure of Salvation – Acquired and Delivered: Martin Luther on the Function of the Gospel as Means of Grace“; T.J. Wengert, „Commentary As Polemic: Philip Melancthon's 1556 Enarratio ad Romanos against Andreas Oslander“; C.P. Arand, „Melancthon's

Rhetorical Composition of the Apology“; R. Kolb, „The First Protestant 'Biblical Theology': The Syntagma of Johannes Wigand and Mattheus Judex“; R. Söderlund, „Sola scriptura in Theorie und Praxis: Eine kritische Prüfung der Bibelargumentation in der Konkordienformel“; E. Lund, „modus docendi mysticus: The Interpretation of the Bible in Johann Arndt's Postilla“; E. Koch, „Schöne Gottesdienste: Beobachtungen an Psalmenauslegungen des 17. Jahrhunderts“; T. Johansson, „Das Leiden Christi vom Alten Testament her gedeutet: Beobachtungen zur frühen evangelisch-lutherischen Passionsauslegung“; K.G. Appold, „Abraham Calov on the 'Usefulness' of Doctrine: Blueprints for a Theological Mind“; L. Danneberg, „Von der accommodatio ad captum vulgi über die accommodatio secundum appetentiam nostri visus zur aesthetica als scientia cognitionis sensitivae“ und T. Mahlmann, „Ecclesia semper reformanda': Eine historische Aufklärung. Neue Bearbeitung“. Leider fehlen abstracts zu den einzelnen Beiträgen und ein einführender Aufsatz.

Der anregende Band für Fragen der Hermeneutik, Bibelwissenschaft und Dogmengeschichte endet mit Register der Bibelstellen und der erwähnten Personen. Neben den bereits vorliegenden Darstellungen der Geschichte der Bibelauslegung erwartet man zum Thema den dritten Band der New Cambridge History of the Bible (Cambridge: Cambridge University Press), der dem gleichen Zeitraum gelten dürfte.

Christoph Stenschke
Wienest and Pretoria

Bonhoeffer's Theological Formation: Berlin, Barth, and Protestant Theology

Michael P. DeJonge

Oxford: Oxford University Press, 2012, xiv + 158 pp.,
£51.40, ISBN 978-0-19-963978-6

ZUSAMMENFASSUNG

DeJonge präsentiert eine erstklassige Interpretation von Dietrich Bonhoeffers komplexer These *Akt und Sein*. Er erläutert Bonhoeffers Frühwerk und vertritt dabei die Ansicht, dass Bonhoeffer ein auf die historische Person von Christus konzentriertes „Personenkonzept“ von Offenbarung entwickelt, welches das Problem von *Akt und Sein* löst. DeJonge sieht *Akt und Sein* und dessen personengebundene Auffassung von Offenbarung als den Schlüssel zum Verständnis der Kontinuität in Bonhoeffers Gesamtwerk an. Sein Argument dreht sich hauptsächlich um den Unterschied zwischen Bonhoeffer und Barth, demzufolge Bonhoeffer eine lutherische Alternative zu Barths reformierter Theologie vorstellt. Bei näherem Hinsehen mag sich Bonhoeffers Beziehung zur reformierten Tradition als vielschichtiger und positiver erweisen, als DeJonge meint.

SUMMARY

DeJonge presents a first-class interpretation of Dietrich

Bonhoeffer's complex thesis *Act and Being*. Through an exposition of Bonhoeffer's early work, he argues that Bonhoeffer advanced a 'person-concept' of revelation centred on the historical person of Christ which resolved the problem of act and being. DeJonge sees *Act and Being* and its person-concept of revelation as the key to understanding the continuity in Bonhoeffer's oeuvre. Central to his argument is the difference between Bonhoeffer and Barth, according to which Bonhoeffer proposes a Lutheran alternative to Barth's Reformed theology. A closer look at Bonhoeffer's relationship with the Reformed tradition may yield more ambiguity and even positive relation than DeJonge suggests.

RÉSUMÉ

DeJonge offre ici une excellente analyse de la thèse complexe de Dietrich Bonhoeffer sur l'Agir et l'Être. En se fondant sur une présentation des premières œuvres de Bonhoeffer, il considère que celui-ci a proposé un concept-personne de la révélation centré sur la personne de Christ pour résoudre le problème du rapport entre l'acte et l'être et il voit cette problématique comme la clé pour appréhender la continuité dans l'œuvre de Bonhoeffer. La différence qu'il perçoit entre l'approche luthérienne de Bonhoeffer et la théologie réformée de Barth joue un rôle central dans son argumentation. Un examen plus approfondi du rapport de Bonhoeffer à la tradition réformée pourrait cependant révéler davantage d'ambiguïté et même une appréciation plus positive de cette tradition que DeJonge ne le suggère.

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Michael DeJonge presents a *tour de force* historical and systematic interpretation of Dietrich Bonhoeffer's unforgivingly complex habilitation thesis *Act and Being*, which, in the estimation of Bonhoeffer scholar Clifford Green, propels it to the 'top rank of Bonhoeffer studies'. Through a lucid technical exposition of Bonhoeffer's early work within the context of contemporary theological debates over transcendence, DeJonge argues persuasively that Bonhoeffer advanced a maverick 'person-concept' of revelation centred on the historical person of Christ, which effectively resolved the problem of act and being.

DeJonge sets the scene by describing the theological impasse between Berlin and Barth, which compelled Bonhoeffer to propose a conceptual solution. As he tells the story, the general problem of transcendence, or the issue of how humans can connect to a transcendent divine sphere, dominated European theology after the First World War. This situation was exacerbated by Karl Barth's clarion call that revelation must be contingent in order for it not to become a human possession or possibility. Although Bonhoeffer agreed on the need for contingent revelation, he nevertheless refused to break ties with the Berlin tradition and its orientation towards the world.

The young Bonhoeffer tried to reconcile the seemingly opposing poles of orientation to the Word (Barth)

and to the world (Berlin) in a new concept of revelation. He gives technical expression to this impasse in *Act and Being*. Being-concepts of revelation, as epitomised by Berlin professor Karl Holl, compromise the transcendence of revelation by delivering it into the power of epistemological structures; rather than coming from outside the self, revelation finally exists as a possibility inside the self. Conversely, act-concepts of revelation, with Barth as their champion, fail to account for the fullness of the Christian life or the continuity of historical existence. Bonhoeffer solves the problem of act and being, and its corollary of transcendence and historical continuity, through his person-theology.

Perhaps the most interesting aspect of DeJonge's argument is the way he constructs Bonhoeffer's unique concept of revelation through a confessional lens. According to him, Bonhoeffer's problems with Barth's act-theology stem largely from their dependence upon the Reformed tradition. From the *Göttingen Dogmatics* DeJonge views Barth's concept of revelation as dominated by the act of God speaking in God's word (*Deus dixit*), where the *diastasis* between God and man is maintained through God's freedom both to reveal and veil himself as subject in his self-revelation. Barth moulds his doctrine of the Trinity under this schema with the three persons of the Trinity as the three subjects of revelation. These moves incorporate the act-elements of his thought into the very fabric of his early dogmatic structure. DeJonge concludes that Barth's is a Reformed act-theology, which everywhere adopts the emphases of the tradition, most importantly in building his theology not on the 'Jesus Christ-pit' of the Lutherans – which takes the fact of Christ's incarnation as a given and is therefore susceptible to Feuerbach's attack on Christianity – but instead on the Trinity, which preserves God's freedom from humanity.

DeJonge rejects recent accounts that either rely upon or downplay the confessional question naturally at play in a theologian most influenced by Martin Luther and Karl Barth. Instead, he construes Bonhoeffer's person theology as seeking to be thoroughly and authentically Lutheran, in a way that both counters Barth's Reformed alternative and corrects various manifestations of pseudo-Lutheranism, including his teacher Holl. To make this confessional provenance clear, DeJonge turns to the 'Christology Lectures' (1933), which provide a Christological foil for the problem of act and being. Bonhoeffer claims the Lutheran tradition that privileges the *givenness* of the historical person of Christ (as illustrated in the exclusive priority of the 'who question'), which renders revelation both contingent and historical. By recasting the concept of revelation in light of the person of Christ with the Lutherans rather than the subject of God as Barth and the Reformed do, Bonhoeffer reconciles and satisfies the transcendence and historicity he is after. In revealing himself as person, Christ both *is* and *acts* in history, in a way that is fully contingent, but also fully *given*, contra Barth. As Bonhoeffer famously

put it in *Act and Being*, God in Christ binds himself to humanity, thereby demonstrating his freedom *for* rather than *from* humanity.

In a final consequence of these confessional dynamics, DeJonge points to contrasting 'thought-forms' at the heart of Bonhoeffer and Barth's theologies. Barth adheres to a strictly dialectical thought-form to maintain the distinction between God and humanity by both affirming and denying their coming together in revelation. Instead, Bonhoeffer employs a hermeneutical thought-form that reflects that 'God's being is pulled into history' in the person of Jesus Christ by stressing the reconciliation and unity of oppositional pairs such as act and being, faith and works, etc. DeJonge sees Bonhoeffer's person-concept of revelation, along with these accompanying elements, as demonstrating the continuity of his *oeuvre* including the later works *Discipleship*, *Ethics* and *Letters and Papers from Prison*.

The book offers a very helpful explanation and analysis of an otherwise notoriously impenetrable text in Bonhoeffer's *corpus*. It is recommended for all who have an interest in Bonhoeffer studies or more generally in twentieth-century German theology. Its technicality demands much of readers, but its clarity promises equal reward. The only problem this author foresees with DeJonge's depiction of the issues is the clear-cut manner he presents his argument. Although beneficial for pedagogical reasons, it may gloss too easily over the ambiguity and complexity of Bonhoeffer's thought. Most notably, DeJonge's opposition of Barth's Reformed act-theology to Bonhoeffer's Lutheran person-theology, though convenient, does not tell the full tale of Bonhoeffer's positive relationship to Reformed theology and overall confessional generosity. Since his early days as a youth delegate in the ecumenical movement and his involvement in drafting the joint confessional effort in the Barmen Declaration, Bonhoeffer seemed more interested in finding theological cooperation between the classic Reformation traditions than in stressing their difference. In this spirit, he wrote in his final days of 'Outdated controversies, especially the interconfessional ones', stating, 'the differences between Lutheran and Reformed (and to some extent Roman Catholic) are no longer real...' DeJonge opens the way to dig deeper into the confessional quandary at the heart of Bonhoeffer's theology. The full story has yet to be told.

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Hating God: The Untold Story of Misotheism

Bernard Schweizer

Oxford University Press, 2011, 246 pp., hb., £19.99,
ISBN 978-0-19-975138-9

SUMMARY

This fascinating book attempts to distinguish *atheism*, as the belief that God does not exist, from *misotheism*, as a range of postures (of hatred) towards God. It does so by sketching a range of misotheisms drawn from literary history: these are categorised as varying degrees of absolute and agnostic misotheism. Although this is not strictly a theological work, it nonetheless lends contemporary theologians a useful and subtle set of tools with which to understand what is often inaccurately labelled *New Atheism* in much post-Christian Western culture.

ZUSAMMENFASSUNG

Dieses fesselnde Buch ist bemüht zwischen den Begriffen *Atheismus* und *Misotheismus* zu unterscheiden; ersterer bezieht sich auf den Glauben, dass Gott nicht existiert, und letzterer auf vielfältige (Hass)Bezeugungen Gott gegenüber. Der Autor skizziert dabei eine Vielfalt von Misotheismus anhand von Beispielen aus der Literaturgeschichte: sie variieren zwischen absolutem und agnostischem Misotheismus. Obgleich es sich hier streng genommen nicht um ein theologisches Werk handelt, gibt es nichtsdestoweniger den Theologen von heute ein hilfreiches und kluges Instrumentarium an die Hand; dieses Werkzeug mag ihnen helfen dieses Phänomen zu verstehen, was oft fälschlicherweise in der post-christlichen westlichen Kultur als *Neuer Atheismus* bezeichnet wird.

RÉSUMÉ

Voilà une étude fascinante qui distingue l'*athéisme* – la croyance que Dieu n'existe pas – du *misothéisme*, c'est-à-dire un ensemble d'attitudes (de haine) à l'égard de Dieu. L'auteur procède en présentant diverses formes de misothéisme telles qu'elles se manifestent dans l'histoire de la littérature : il les classe en diverses catégories selon des degrés variables allant du misothéisme absolu au misothéisme agnostique. Bien que cet ouvrage n'ait pas un caractère strictement théologique, il peut être utile aux théologiens contemporains en leur apportant des outils pour comprendre avec finesse ce qui est souvent nommé, improprement, le *Nouvel Athéisme* dans notre culture occidentale post-chrétienne.

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This fascinating book is grounded on a worthwhile observation: the term 'atheism' is unsuited to many of the instances in which it is invoked. In short, Schweizer perceives the denial of God's existence as substantially different in character from the passionate hatred of God as found in many 'atheist' works.

I repeatedly bumped up against a similar religious stance in their [Philip Pullman and Rebecca West] work: an aversion to divinity verging on God-hatred.