

he established a mission to the Samaritans and created a group with his followers and new converts who considered him as the authority behind their new faith. Before he died around A.D. 60 this "other disciple," who had not been one of the twelve but had witnessed some of the events in Jesus' life, wrote a gospel for his disciples. This circle kept his gospel, and enlarged it in terms of its own struggles with heterodox and mainstream Judaism. Their founder now became known as "the disciple whom Jesus loved." As we have it, the Gospel of John comes from the final redaction made by the disciples of the beloved disciple around A.D. 100. Unfortunately Cullmann rather cavalierly refers to "the three great Johannine scholars of recent times, F. M. Braun, R. E. Brown, and R. Schnackenburg," only to dismiss them because they identify the beloved disciple with John the son of Zebedee who wrote the Gospel (p. 83). But in fact, with the exception of the suggestion that the beloved disciple comes from "marginal Judaism," the rest of Cullmann's thesis had already been proposed in basic outline by Schnackenburg some years ago ("On the Origin of the Fourth Gospel," in *Jesus and Man's Hope* [Pittsburgh, Pa., 1970] pp. 239-240).

Besides the Fourth Gospel, the Johannine circle also produced the Epistles, the Apocalypse, and the Epistle to the Hebrews. As the group developed and gained better contacts with mainstream Christianity, Ignatius came out of this tradition to become bishop in Antioch. The Johannine circle lived most probably in Syria; if not there, perhaps in Transjordan.

Cullmann's argument is built on a triangular relationship tying together heterodox Jewish converts to Christianity, to the Hellenists in Jerusalem, and to the Johannine circle. Their common denominator is interest in a mission to Samaria and opposition to the Jerusalem temple.

The picture proposed by Cullmann is indeed quite neat and simple, but its very simplicity is what does not allow it to stand under scrutiny. The reconstruction of Samaritan theology is still in its infancy stages; therefore to pinpoint a Christian Samaritan mission is not as easy as may first appear. Also problematic is the differentiation made between mainstream and marginal Judaism during Jesus' lifetime. This seems to be an attempt to resurrect the ghost of "Normative Judaism" once given life by G. F. Moore. That the twelve disciples came out of mainstream Judaism seems to me impossible of being proved. Besides, to think that all those who opposed the Jerusalem temple were themselves agreed on everything else is again an oversimplification.

Even if Cullmann's well laid out argument proves defective, he gives some insightful suggestions concerning the religious phenomenon in 1st-century Palestine and its vicinity. Cullmann's erudition is again on display and the reader is certainly challenged and taught by it.

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Goppelt, Leonhard. *Theologie des Neuen Testaments*. 2 vols. Erster Teil: *Jesu Wirken in seiner theologischen Bedeutung*; Zweiter Teil: *Vielfalt und Einheit des apostolischen Christuszeugnisses*. Ed. J. Roloff. Göttingen: Vandenhoeck & Ruprecht, 1975-1976. 669 pp. DM 28 each.

NT theology has in the last decade entered its most productive period in its

two hundred years of existence as an independent discipline. Ten different authors, aside from Goppelt, have published works under this title: H. Conzelmann (1967), K. H. Schelkle (1968-1974), W. G. Kümmel (1969), J. Jeremias (1971), M. G. Cordero (1972), A. T. Nikolainen (1972), G. E. Ladd (1974), C. E. Lehmann (1974), E. Lohse (1974), S. Neill (1976). A reading of these works reveals that all is not well in NT theology. No two scholars are agreed on the nature, function, scope, and method of NT theology.

Goppelt, of the University of Munich, had worked for a period of ten years on his *magnum opus*. On December 21, 1971, he passed away suddenly before completely finishing his envisioned work. His student J. Roloff published Goppelt's NT theology in two volumes. All students of NT (and Biblical) theology will be grateful to both Goppelt and Roloff for this contribution to NT theology.

The reader of Goppelt's volumes is immediately struck with the scholarly competency and comprehensiveness with which the subject of NT theology is treated. It begins with an outstanding introduction on the history of the discipline of NT theology from its beginnings to the present (pp. 19-51). The emphasis is placed upon a distinction between (1) the "purely historical" approach (J. P. Gabler, F. C. Baur, J. Holtzmann, W. Wrede); (2) the combination of the "purely historical" and theological approaches of R. Bultmann, his school, and its division into the right (E. Käsemann, J. M. Robinson, et al.), center (H. Conzelmann, P. Vielhauer, et al.), and left (H. Braun, F. Buri); and (3) the "positive historical" approach (J. C. K. von Hofmann, T. Zahn, A. Schlatter, O. Cullmann). Goppelt places himself squarely into the European school of salvation-history, but opposes others by emphasizing that the NT does not know "salvation history as the plan of a universal history, but knows only the correlation of promise and fulfilment" (p. 49). In Goppelt's view, salvation history distinguishes itself from history in general neither "through its miracle-like nature nor through demonstrable continuity," but through "a sequence of historical processes which are ultimately characterized and connected with each other. The final self-demonstration of God in Jesus is prepared through it and Jesus takes his stand with them" (p. 82).

In terms of methodology Goppelt seems to break new ground through his principle of "critical dialog," by means of which "the principles of the historical-critical method of biblical research, i.e. criticism, analogy, and correlation" are brought into a critical dialog "with the self-understanding of the NT" (p. 50). The principle of "critical dialog" takes the historical aspect, i.e. the religio-historical and the traditio-historical connections, and the salvation-historical aspect seriously by bringing both into dialog with each other. "Both parties, the New Testament and the man of today, have to be brought into dialog with each other" (p. 18). This means that a merely descriptive task is not enough for NT theology. The dialog is to come about through a presentation of the divergent scholarly attempts at interpretation, including their presuppositions, in order to "enable the reader to participate in the dialog of research and to make it possible for him to form his own opinions" (p. 17).

In sharp contrast to Bultmann, who considered the message of Jesus to be but the presupposition of NT theology, Goppelt begins his NT theology

with a "tradition-critical analysis" of the Synoptics and the Fourth Gospel for a presentation of the earthly "activity and path of Jesus" (p. 62). Seven full chapters are devoted to this. Such titles as "The Coming of the Rulership of God" (pp. 94-127), "Conversion as Expectation" (pp. 218-270), "Conversion as Gift of the Rulership of God" (pp. 171-188), "Jesus' Saving Activity as Expression of Eschatological Renewal" (pp. 189-206), "Jesus' Self-understanding" (pp. 207-253), "Jesus and the Church" (pp. 254-270) and "Jesus' End" (pp. 271-299) give an indication of the direction chosen by Goppelt in distinction from the presentation of NT theology by J. Jeremias, who has also dedicated an entire volume to the proclamation of Jesus.

The post-Pentecost development is put together in the second volume under the subtitle of "Manifoldness and Unity of the Apostolic Witness to Christ." Goppelt's presentation works now with "the dialogical correlation between the formulation of the Jesus' tradition and the explication of the Easter kerygma . . . in the proclamation and teaching of the early church" (p. 353). The principle of "dialogical correlation" is the key to the development of the earliest Christology.

The theology of the early church is presented in three major parts. The first deals, as is customary, with "The Early Church" (pp. 325-355), in which the church itself is seen as a community of Jesus' followers where the beginnings of Christology are found. This is followed by "Paul and Hellenistic Christianity" (pp. 356-479). The center of Pauline theology is the concept of righteousness, i.e. a combination of the forensic aspect of God's putting man in the right relationship with himself and the subjective aspect of man's living in this relationship. Goppelt distinguishes himself here from the Christ mysticism of earlier years (W. Wrede, A. Schweitzer) and from both the purely forensic understanding (R. Bultmann, H. Conzelmann) and the strictly subjective emphasis (E. Käsemann, P. Stuhlmacher) of more recent vintage. The last part is entitled "The Theology of the Post-Pauline Writings" (pp. 480-643). Structurally it is inchoate. This may be due to the fact that it was not fully developed by Goppelt himself before his untimely death. The theologies of the following NT writings are paired in separate chapters: 1 Peter and Revelation, James and Matthew, Hebrews and Luke. The Johannine theology is not fully developed. No treatment is provided for Mark, the so-called Deutero-Pauline letters, the Pastorals, 2 Peter, and Jude.

Goppelt's two volumes contain an intriguing new approach to NT theology. It is puzzling, however, given the correlation approach chosen by the author, why he refrains from presenting the theology of the Synoptics. It is quite difficult to conceive why Luke-Acts are torn apart since they contain a salvation-history emphasis toward which Goppelt is particularly sensitive. Throughout his NT theology the manifoldness of the NT finds continuous demonstration. But what about an explication of the unity of the NT? Goppelt may have wished to do this in a final chapter which he was not allowed to write.

Goppelt and Ladd both are committed to a salvation history approach, but if one compares their works, the vastness of the differences in methodology, structure, and scope is particularly striking. One is inevitably led to the conclusion that there is no uniform or unified salvation-history school

of NT study.

No serious student of NT theology can afford to neglect Goppelt's work. His approach will not find support from all readers, but no one can lay these two volumes aside without having been stimulated to reflect anew on the nature, function, scope, and purpose of NT theology. The bibliographies provided for each section are in themselves worth the money invested. Goppelt's *Theology of the NT* is an outstanding landmark of a moderately critical approach to NT study.

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GERHARD F. HASEL

Hall, Douglas John. *Lighten Our Darkness: Toward an Indigenous Theology of the Cross*. Philadelphia: Westminster, 1976. 253 pp. \$10.95.

This is a tremendously insightful book whose message, while particularly directed towards North Americans, applies equally to people everywhere. The image of man as master arose after the Middle Ages but found its fullest development in North America with its pioneer spirit, and in modern times in its mastery of technology. But this image of man as master is being shattered as technology enslaves man with its automation, terrifies him with the threat of nuclear incineration, and frightens him with the prospect of depletion of resources. The myth of progress, the philosophical basis for the image of man as master, and the officially optimistic society is no longer believable. Unfortunately, Christianity has been the priest of this society. It has given this society its blessings and its encouragement, though the Bible itself does not support this view.

What the author calls for in place of this triumphalistic theology is a theology of the cross, a theology that sees God present in the midst of peril, uncertainty, suffering, failure, darkness, and hopelessness. The problem with North American Christianity is that it has allowed the gap between experience and expectancy to grow too large. It refuses to look realistically at what experience teaches—that its condition is one of failure since its concept of man as master is not in harmony with reality. It has failed to assimilate fully the biblical doctrine of man as sinner. Therefore its expectancy is an illusion not based on experience, and from this standpoint it is in the same situation as Marxism. On the other hand, existentialism is blind to expectancy while concentrating only on experience. The tension between experience and expectancy must be maintained, but it must be between experience that is realistic and expectancy that is built on a true assessment of experience. The understanding of the human experience will lead to the "recognition of the crisis of our period as a crisis of failure: the failure of an image of man" (p. 170).

A new image of man is needed in this time when the old image no longer works. The image Hall proposes is the image of man as receiver. Man as receiver is no longer lord of nature but its protector, one who receives what is necessary for life, and recognizes his dependence on other men. Hall recognizes that this *might* lead to mere passivity, but he objects to the idea that such *must* be the result.

Thus, what is necessary is that we recognize the failure of the image of