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BOOK REVIEW

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CLEMENS ROMANUS UND DER FRÜH-KATHOLIZISMUS: UNTERSUCHUNGEN ZU I CLEMENS 1-7. By Karlmann Beyschlag. Tübingen: J. C. B. Mohr (Paul Siebeck), 1966. vii and 396 pages. Paper, DM 68.00; cloth, DM 74.00.

This volume is written about a very timely topic, in spite of what sounds like an esoteric title. Present-day scholars of the New Testament and church historians debate the date and place of the rise of early catholicism, some, like Marxsen, putting it very early, others refusing to find it in the New Testament.

In 1 Clement the author has a natural book for a test case. It comes from Rome; it is certainly first century in origin. Beyschlag takes the first seven chapters as the basis of his investigation. His method is that of *Motivgeschichte*; that is, patristic and apocryphal material is used to try to find the common stream of tradition that runs through them in order to identify the milieu out of which the tradition(s) arose and the history of their development. Some Jewish and New Testament materials are also drawn in. Unfortunately, the classical tradition is not brought in too, even though Beyschlag is well aware that Clement has been accused of presenting a Stoicized Christianity (see the notes in the edition of Joseph Fischer).

The five chapters can only be listed here; it would require too much space even to hint at the broad basis of patristic and modern literature. The first chapter gives a survey of the study of Clement since about 1920. In this way the questions facing the interpreter are highlighted. The second chapter studies the survey of Old Testament history in 1 Clement 4 to conclude that it goes back to a Jewish-Christian apologetic tradition, here modified to fit Corinth (its eschatology has been deemphasized).

The third chapter studies the opposition of "deep peace" and war in chapters 2—3 and of "insurrection" in chapter 1 to come to a similar conclusion, while Beyschlag's chapter 4 argues that the martyr language of Jewish Christianity is reflected in the language of 1 Clement 5—7. Thus each of the three major chapters leads to the conclusion that Clement is not an author (in the strict sense), but a redactor of an earlier church tradition who is well versed in the Bible and in rhetoric.

Clement is thus a representative of early catholicism. This conclusion appears well founded at a first reading. The documentation is so massive that it overwhelms. But reconsideration raises at least a few objections. Beyschlag is careful to indicate that what he presents is often only a hypothesis. He is aware that his evidence is to a large degree later than Clement. In the second place, this reviewer would question Beyschlag's conclusion that Clement is as strongly un-Pauline as Beyschlag claims. The elements he lists on pp. 350—51 are all to be found in the Pauline corpus. It is not as clear as he argues that Clement is closer to the synoptics than to Paul (to say nothing of the assumption that they are more catholic than Paul).

This reviewer is also sceptical of Beyschlag's downgrading of the influence of classical thought on Clement. But that would require another book.

Finally, in spite of the above reservations, this is a volume that will certainly be a landmark in the study of 1 Clement. Every student of early Christianity needs to study this volume. He will be richly repaid even where he most emphatically differs.

EDGAR KRENTZ