

Unity and Diversity in New Testament Theology

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It has been questioned, whether it is proper to speak of a New Testament *theology* at all: whether, that is, there be any theology characteristic of the New Testament as a whole; and whether it might not be more true to the facts to attempt to reconstruct *theologies* represented by the several writers of the documents. Such a view springs from what is considered by many to be an exaggeration of the element of variety, at the expense of the element of unity which the New Testament as a whole presents.

In general, conservative and traditional theology has inclined to overwork the idea of unity; while liberal theology has tended to make rather more of the diversity existing within the thought of the writers of the respective books. Orthodox thought was willing to recognize stylistic and linguistic differences; but it assumed, frequently with naïvete, that each writer was exercising his genius, under inspiration, to say the same thing, but in a somewhat different manner. On the other hand, liberal criticism has sought to magnify the points of difference; and in the process of analysis, the fact that there is a basic homogeneity in the New Testament has frequently been forgotten. The tendency, marked especially among German scholars, to found a new "school" of criticism has issued in an atomization of the New Testament, the results of which would lead the undiscriminating reader to conclude that the Christian Scriptures are but an accidental agglomeration of writings collected upon

the basis of some kind of sacrosanctity. It is unnecessary to evaluate the motives by which such scholarship is impelled. But certain criticisms may be allowed at this point.

It has frequently been assumed that the writers of the documents of the New Testament uniformly wrote with a tendency to produce tracts for the purpose of Christian "propaganda"—this term is used without intent of implying a value judgment upon the motive. Nevertheless, it is characteristic of much of liberal criticism, that the writers are assumed to have subordinated all other considerations to the matter of producing a convincing tract, and that they wrote with an "explicit aim at propaganda."¹ Presumably matters of historical accuracy were compelled to yield before the *façade*.

Again, it may be thought by some to be more than coincidence, that the results of much of criticism have proved negative (from the point of view of traditional orthodoxy), and that scholars of the more negative type have but grudgingly acknowledged the work of contemporaries, who seemed to "give back" to a given author the authorship of works traditionally ascribed to him, but by the "new school" denied him. This procedure is not such as to elicit unanimous and unbounded confidence in the objectivity of the critics. When it is necessary to rely upon inference, why not occasionally draw *positive* inference, in-

¹ Dibelius, Martin: *From Tradition to Gospel* (New York, Scribner's, 1935), p. 288.

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