

Cor
Anderson

July 23, 1962

Bar Ray and Gayle,

It looks as though our projected get-together is not going to come off as we had expected. All the chief personae in the dialogue look like their presence is dubious. Bob and Nancy Smith are in process of moving to Norman; Jack Campbell is unavailable and Harriet and Wendell could not come on the Saturday date.

Despite all these things, however, I would like to make it clear that if you should wish to come to Enid to see just us, we would be most happy to have some time with you to renew our acquaintance.

Could we leave it this way--if you all think you might be able to come down drop us a note, let's say by Thursday. If not, we will look forward to seeing you sometime in the near future when our paths hopefully will cross.

Affectionately,

Thomas C. Oden

Radical obedience means, in nuce, to listen for and respond to the Word of God speaking through the situation in which one exists. It means to understand the demand of the moment as God's demand, and to answer it with one's total being and doing.¹

2. In order to understand this idea we must see it in relation to the legalistic view of obedience found in late Judaism.² Jesus lived and taught as a Jewish rabbi. His demand for radical obedience must be understood as a renewal of the prophetic tradition and a protest against Pharisaic legalism.³

Study of the Synoptic Gospels", Form Criticism, translated by F.C. Grant, N.Y.: Willet & Clark, 1934, pp. 71ff.

¹Jesus, pp. 67ff.

²Bultmann organizes the proclamation of Jesus around three themes: the eschatological proclamation of the coming Reign of God with its demand for repentance and decision; the ethical demand to obey radically the will of God with its implicit demand to love the neighbor; and the proclamation of God as holy (transcendent) and yet revealed (present in the moment) with its corollary understanding of sin and forgiveness. Bultmann suggests that all of these must be seen in relation to first century Judaism, (Jesus, pp. 19-26). Jesus, as a rabbi, was an interpreter of the law. He accepted without question the authority of the Old Testament Law. He did not attack the law; he assumed that it was authoritative and interpreted it, Bultmann says. He believed that the will of God could be found in the law. Since the crucial thing about a teacher is not his acceptance of an authoritative mass of tradition, but the way in which he interprets it, Bultmann regards the key to Jesus' proclamation and ethics as the way in which he interprets and relates himself to the Jewish ethical tradition, (Jesus, pp. 52-58).

³Das Urchristentum, (Zürich: Artemis-Verlag, 1949), p. 78, (translated Primitive Christianity in its Contemporary Setting by R.H. Fuller; N.Y.: Meridian Books, 1956; pp. 72-73).