

*Luther on the "Double Knowledge of God"*

It is interesting that Luther's distinction between "general and "proper" (*generalis et propria*) knowledge of God admits of the kind of interpretation that Bultmann and I give it; i.e., as in effect the distinction between knowing that there is a God, etc. and knowing God as *my* God (cf., e.g., *A Commentary on Galatians*: 383 f.: "Now, what doth it avail thee if thou know that there is a God, and yet art ignorant what is his will towards thee?").

At the same time, I suspect that Luther, like the neo-orthodox after him, confused (or did not adequately distinguish) *this* distinction with the very different distinction with respect to the *content* of the two forms of knowledge, along the lines I pointed out in *Christ without Myth*: 142, n. 20.

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