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their history and photographs of their present buildings. The Baptist chapels dealt with are: Aldington, Ashton under Hill (Free), Bengeworth, Bishampton, Blockley, Bretforton, Chipping Camden, Charlton, Evesham, Harvington, Atch Lench, and Offenham. There is a general historical introduction.

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*The Lord is my Shepherd* by William Barclay, Collins. 1981. 153 pp. £4.95.

This is probably the last book to come from William Barclay's pen. As Professor Galloway, who has prepared the book for publication, says in his Introduction, Barclay "had just about written himself out on the New Testament" and had turned his attention to the Old. What we have here is an exposition of five psalms. Oddly enough, in spite of the title, Psalm 23 is not one of them. The title was Barclay's own, but he never reached the psalm which provided it. He does, however, expound Psalms 1, 2, 8, 19 and 104, and readers will be grateful for this sample, though they may well regret that he was not able to continue his work further.

There is the same simplicity and lucidity in the book which has characterised all his writing and the same wealth of illustrative material, both from other parts of the Old Testament and from the New Testament, the Fathers and general hymnody and literature. He is far from ignorant of the Near Eastern material, though naturally he has a particular liking for later Rabbinic sources and for Greek mythology.

The five psalms, and especially the last three, allow him to deal with aspects of biblical thought which have either been neglected or frowned upon in some quarters. The revelation of God in nature and man's ability to recognize him there are firmly and gladly grasped by the author who shares the Psalmist's joy and excitement about the created world and its capacity of speaking about its Creator. Barclay shares, too, the Psalmist's view of the law as good and necessary, not as something made redundant by the grace of God in Christ. Psalm 1 allows him to plead for much greater clarity about right and wrong and for a removal of the grey area of uncertainty between the two.

Sometimes, of course, there is over-simplification and where different interpretations and translations are possible they are presented not as either/or but as both/and. In spite of the evident value of this, one may doubt whether it is really sound exegesis. Almost certainly the psalmist meant either one or the other and not both - or all five!

One has the feeling that if Barclay himself had been able to see the book through the press, certain things may have been different. He may have noticed 'vice regent' on p.77 which should surely be 'vice-gerent' and 'Mahood' on p.61 instead of M. Dahood. This leads to a final regret. There is no bibliography and there are no notes and so some will be left completely in the dark about the identity of Dahood, Weiger, Barnes,

Kilpatrick, and will not know what books they have in written in which their oft-quoted words can be followed up. Strangely neither Gunkel nor Mowinckel appear at all.

Barclay fans will certainly want to add this to their library. Those concerned with the Psalms - and who shouldn't be - will find much to stimulate thought and meditation, not only on these five but also on the rest of the Psalms.

H. MOWLEY

*The Third Reich and the Christian Churches.* Edited by Peter Matheson. T. & T. Clark Ltd, Edinburgh. 1981. viii, 103pp. £2.95.

The attitudes of the Protestant and Roman Catholic Churches in Germany to the Nazi regime constitute one of the most controversial episodes in modern church history, not least because it is regarded as the most searching case-study in the capacity of Christianity to stand up to politicized evil and oppression. Coverage of the church struggle in English to date has been very patchy. With the exception of a work like J. S. Conway's *The Nazi Persecution of the Churches* (1968) little substantial treatment has been carried out, apart from specialized papers. That is all the more regrettable since the churches' response to Nazism is not only of such major intrinsic interest, but is now a well-established item in most university and college courses on modern church history.

This particular volume is therefore very welcome. It is a compilation of relevant documents from the church struggle itself. It includes major items such as the Barmen Confession of 1934, official Catholic statements, certain of Hitler's most significant speeches on religion in the Third Reich, Nazi reports on the churches, and material produced by the so-called German Christians and their like, and much else. Each item is helpfully prefaced by an editorial comment placing it in context.

The overall effect of studying this collection is to deter one even further from generalizations about the churches under Nazism. Niemöller's defiant imprisonment and Bonhoeffer's venture into actual political resistance cannot serve as cover for the overall acquiescence, if not complicity, of the churches in what happened. But it also makes clear the degree of intimidation which the regime exercised from the beginning, and the attempts made by certain individuals to risk themselves for the truth even when all seemed lost. The protest of the Provisional Leadership of the Confessing Church to Hitler in May 1936 (item 39 in Matheson) is a remarkable document. No less moving are the protests against war atrocities and euthanasia by such men as Braune, Bodelschwingh, Wurm, and Galen.

One disturbing feature to emerge is that about the only mention of the 'sects' concerns the Jehovah's Witnesses, whose undeviating stand against military service seems to have been almost unique in Nazi Germany. The Free Churches as such do not figure in this collection, a regrettable though necessary indication of their virtual insignificance as far as any resistance was concerned. Perhaps some day documentation may emerge which sheds painful light on their situation during those dark years.

K. W. CLEMENTS