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Reviews

Peake's Commentary on the Bible, completely revised and reset.
Edited by Matthew Black and H. H. Rowley. 1,126 pp. 70s.
Nelson.

Generations of ministers who have found *Peake* a constant guide and help, especially for those books of the Bible where the more detailed commentaries were less readily available, and many others who were suspicious of it because of the critical position which it adopted will now rejoice together in the publication of the new *Peake* where little of the old remains save the title and the general layout.

Over sixty contributors, all of them experts in their own field, have supplied the material, and the editors have worked with consummate skill and artistry in putting it together and in supplying an index which is surely a masterpiece, for not only are the more important references singled out from the rest by being printed in heavy type, but the whole runs to some sixty pages, three columns to a page. The assortment of the material too is more congenial, the articles being carefully separated from the commentaries in the list of Contents, and those on the Bible in general being separated from those on the Old and New Testaments.

What of the material? If any reader should be in doubt concerning the changes which have taken place in biblical studies since 1919 a careful reading of this volume will quickly bring him up to date. Additional articles, for instance, include one on "The Authority of the Bible," which stands at the beginning. There is another added on "The English Versions of the Bible," one on "The Theology of the Old Testament," and another on "The Theology of the New Testament," as against the old edition which only got to theology in "The Pauline Theology." The old article on "Organization, Church Meetings, Discipline, Social and Ethical Problems" has given place to two new articles, one on "The Doctrine of the Church in the New Testament" and the other on "The Constitution of the Church in the New Testament." All these are indications of the general departure from the old detailed and critical approach to the more modern theological and comprehensive approach which has characterised biblical studies during the last thirty or forty years.

Similar changes and trends are reflected in the articles and commentaries. There is, for example, a careful survey of the changes which have taken place in Synoptic criticism since the 30's. The positive gains of Ras Shamra and the Dead Sea Scrolls are referred to and applied where they are relevant. No longer is a sharp distinction drawn between Judaism in Palestine and Judaism outside, whilst the ancient priest-prophet controversy is now seen in a new light and the work of men like Mowinckel and Johnson on the cultic prophets carefully recognized and assessed. So too is our Lord's attitude to sacrifice and the Temple, and the distinction between Paul and the Jerusalem apostolate in the early church, though one cannot help but feel that G. Johnston, in demolishing the approach of J.-L. Leuba to this issue, has done less than justice to the principle which Leuba was trying to enunciate (p. 725). All these moves represent very definite and positive gains on the old volume.

Inevitably, of course, the articles are of varied merit and at times one wants to put question marks in the margin. Weymouth, Moffatt and Goodspeed may *have been* the most widely used of the modern-speech versions, but it would surely be wrong even to hint that they still are (p. 27). In assessing the religious institutions of Israel the Sabbath scarcely seems to have its place (pp. 142ff.). In dealing with the history of Israel is it not too readily assumed that Nehemiah comes before Ezra? (p. 128). And Jaubert's approach to the problem of the Last Supper is hardly given the attention it deserves in dealing with the chronology of the New Testament (p. 729). It is a pity that the writer here too does not try to deal more satisfactorily with the problems of the timing of events in Holy Week.

At times too the old critical approach is still rather to the fore with a consequent lack of stress on the theology, the ideas and their significance. In view of the attention given to Israel's neighbours, to canon and text, to geography and archaeology, is it really a reflection of the present attitude to allocate only nine pages to the theology of the Old Testament? And in view of recent stress on the unity of the Bible ought there not also to be a general article on biblical theology in the first section?

Moreover, the one which deals with the theology of the Old Testament, though basically a good chapter, is not one of the most attractive in its layout. There is, for example, a marked deficiency of heavy type to enable the reader (often unfamiliar with this territory) to see the wood for the trees. And why is so much of the recommended literature foreign, especially when some of the works referred to are in English? G. W. Anderson's chapter, "The Religion of Israel," may be less important, but it is much more likely to be read and to make its impression.

The full value of the commentaries can only be appreciated by

steady use over a period, so that any comments at this stage may be adjudged premature. Nevertheless a careful look at the one on *Job* makes it apparent that present opinion and the gains of modern scholarship are there adequately recognized, though the writer does not recognize the significance of the epilogue belonging to the form of the book rather than to its message sufficiently to satisfy one reviewer. If only he had paid more attention to H. Wheeler Robinson's *The Cross of Job!* Those who have sat at the feet of T. W. Manson will soon recognize many bits from his lectures in his commentary on *Romans*, where at every turn meaning is much more important than critical questions, though one knows that these detailed critical questions have always received attention. This tendency is less apparent, for example, in the commentary on *Acts 15* which is more critical than theological.

There are sixteen maps (as against eight in the old volume) and for quality there is no comparison. The new ones are in colour and are excellent, accompanied also by a separate index of place names.

Each article and commentary concludes with a short bibliography, though there is some inconsistency here. Some are quite long (e.g. pp. 69, 80) whereas others are quite short (e.g. pp. 57, 133, 141). Some stick to books whereas others include articles. Regularly the same work is referred to in different ways and even with different dates (cf. Oesterley & Robinson's *History of Israel* on pp. 125 and 133; or I. M. Price's *The Ancestry of Our English Bible*, pp. 28, 670 and 675). Sometimes the latest revised edition is noted and at other times it is not (cf. F. G. Kenyon, *Our Bible and the Ancient Manuscripts*, pp. 28 and 670). And H. H. Rowley's article on prophecy is much more easily accessible in *The Servant of the Lord* than in *H.T.R.* (p. 483).

There is a good list of abbreviations though *Sir.* has not been included and some that are (e.g. OTMS) are not always used. "Scripture" appears sometimes with a capital and sometimes without. Yet all these are but minor blemishes of presentation which one does not like to see in a work of such magnitude and quality but which one knows to be almost inevitable.

To some ministers and to many laymen it may appear to be an expensive luxury, and one who has the old volume may try to get by with it. Let him be assured that he cannot. There is all the difference in the world between the two volumes and there is certainly no cheaper way of having all this material on hand than by purchasing a copy. In this respect it is good value for money.

F. G. Healey, *Rooted in Faith*. Three Centuries of Nonconformity, 1662-1962. 157 pp. 9s. 6d. Independent Press.

This is one of a number of books being published to commemorate the events of 1662. Written in the spirit of "thankfulness, humility and true charity" it presents Free Church history not for the sake of reviving bitter controversies, but for the sake of making clear the convictions which we share with our forefathers, and which today we seek to share more widely with the whole Body of Christ in the ecumenical movement.

With careful attention to detail Mr. Healey sets out the events which led to the great ejection. Presbyterians and others rejoiced in the king's return, and worked for a comprehensive national Church, but the Puritans were outmanoeuvred by the Episcopalians at the Savoy Conference. Baptists, Quakers and many other Separatists had no wish to join the State Church, and a fifth of the clergy in Cromwell's State Church, most of whom believed in a National Church, chose to give up their livings, and make common cause with Christians whose ecclesiastical views they had despised. The author concentrates most of his attention on those who were ejected, but he quotes with approval Dr. E. A. Payne's claim that it is idle to speculate that if Presbyterians had not "swelled the ranks of Baptists and Quakers in 1662, radical nonconformity would have died out."

In the last chapter the history of each of the Free Churches, and of their relationship with each other, are surveyed, and eight pages are devoted to an account of the Free Church Council movement, and to discussions on Church relations in England. Baptists gladly note the comment that "Just as in the political sphere historians seem increasingly to recognize the importance of the continental Anabaptists, so in the sphere of Church relations the specific convictions of Baptists are more widely recognized as a crucial issue which can neither be avoided nor lightly brushed aside."

The *raison d'être* of the whole book is ably demonstrated as the author takes up four principles inspiring the men of 1662 and elucidates them in the light of our contemporary situation:

(a) *Church and State*. In matters of doctrine and the ordering of the Church, the Lordship of Jesus Christ must not be usurped by the State.

(b) *Scripture*. The authority of the Church must be subordinated to the authority of Scripture.

(c) *Episcopacy*. Mr. Healey faces this issue realistically. While there may be ways in which we can consider taking episcopacy into our system, we, no less than our forefathers, are unable to agree that "the bishop alone holds in its fulness and is empowered to hand on the Apostolic Commission."

(d) *Prayer Book*. The liturgical forms of worship set out in the

Book of Common Prayer have been, and still are, appreciated by many Free Churchmen. But it is still important to witness to the need for a measure of recognized liberty in the conduct of public worship, as against a statutory requirement.

It is good for the whole Church to "think on these things."

NORMAN S. MOON

H. H. Rowley, *The Dead Sea Scrolls and their Significance*. Newly-revised edition. 28 pp. 2s. 6d. Independent Press.

First published in 1954, these two broadcast talks have now been re-issued in the same form, but with the addition of an Appendix of four pages briefly bringing information up to date. It is here stated that with few exceptions scholars are now agreed that the Qumran sect came into existence in the pre-Christian period; that with regard to the influence of the Scrolls in the Early Church many of the more extreme claims have now receded into the background and that their influence is now acknowledged to be less than was originally thought.

A. GILMORE

Bishop Stephen Neill (ed.), *Twentieth Century Christianity*. 448 pp. 30s. Collins.

Anyone who wants to get into the picture concerning the main trends in Christianity during the present century will do well if he finds a better book for the purpose than this symposium. It is a substantial one as it had to be for so considerable a task. One is surprised not that there are omissions (for that was inevitable in a single volume bearing this title) but rather at the amount of ground which has been covered so successfully. The demand for compression must have pressed heavily on the various contributors but they have pointed out the main landmarks with skill. The chapter by Dr. W. M. Horton on theological trends is an outstanding example of this and one might mention also those of the two Baptist contributors, Dr. E. A. Payne's on European Protestantism (he covers the Lutheran and Reformed Churches, the Church of Scotland and the Free Churches) and Dr. R. T. Handy's on the American scene.

Bishop Neill, as well as editing the book, writes the introduction, in which he sets the scene as it was at the outset of the century, and two of the succeeding chapters, one entitled "Towards Unity" and the other on the Anglican communion. From the latter the non-Anglican will learn of problems peculiar to the Church of England and the extent to which solutions have been found. He will surely discover food for thought in the author's selection of ten Anglican characteristics which newcomers to that communion find

attractive, but he will also find frank references to features about which Anglicans themselves are disquieted. In this and other chapters devoted to different branches or areas of the Church the authority of first-hand information appears in candid and critical comments which accompany the sympathetic insights. It is probably with developments in the Roman and Orthodox Churches that Free Churchmen are most out of touch and in the chapters on the recent history of these bodies (by Professors R. Aubert and V. Istavridis respectively) they will find items on both sides of the balance sheet which will surprise them.

The book also contains an account of Christian expansion in the last sixty years, by the Rev. D. Morgan, a chapter on modern opposition to Christianity by Canon Max Warren, and one on the Ecumenical Movement by Dr. Hans H. Wolf, the Lutheran Director of the Ecumenical Institute. Finally, Dr. D. T. Niles of Ceylon attempts the difficult task of summing up the present situation and prospect. All but the last and the introductory chapter provide bibliographies. In his preface Bishop Neill expresses the belief that "even the expert student of Church history will find that he can learn a good deal from this book." It is certain that the far more numerous company of non-experts will be grateful for it. They will find it most informative and readable and unusual even in quality for a symposium. All will find it thought-provoking but none more so than those who come to it hostile to or chary about the ecumenical spirit.

G. W. RUSLING

E. H. Robertson, *Bible Weeks*, 80 pp., and *The Bible in the British Scene*, 70 pp., 4s. each. S.C.M.

These are the second and third books¹ to appear in the new series, "The Bible in our Time." The first describes in detail the way in which Bible Weeks have been conducted in various centres during the last two or three years. In order to avert the charge that "It wouldn't work where we are..." Mr. Robertson very carefully describes how it has worked in a wide variety of areas, from the country town to the very large city. The story is well told and some of the Bible stories are reproduced. It would be a good thing if Mr. Robertson could soon tell of a rural area where a Bible Week had been held and proved successful.

In the second of these two books Mr. Robertson sums up the background against which the Bible is to be read in this country, paying particular attention to what he has learned in his travels of the industrial scene. He then reports on the results of a questionnaire on the place of the Bible in the life of the church, and finally elaborates on four basic issues for the future. Some of his comments,

like those on the faithful nucleus and the harassed clergyman, are particularly apposite, and at least one reviewer hopes that churches will dig to find these remarks and then ponder them for a long time.

¹ The first was *The Recovery of Confidence*. See *Baptist Quarterly*, April, 1961.

Ruth Slade, *The Belgian Congo*, 2nd edition, with a supplementary chapter by Marjory Taylor. 82 pp., 6s. Oxford University Press.

Here is an account of the last few years of Belgian colonial rule in Africa and a careful assessment of the factors leading up to the granting of Independence on June 30th, 1960. To an outsider, the political changes in the country have been bewildering and Belgian policy in her erstwhile colony had been difficult for Britishers to understand. Dr. Slade's book can be recommended as a trustworthy guide to this subject, written by someone who has had long contact with Belgian colonial circles in the metropolis and who has also made visits to the area she writes about.

The title shows that the book produced by Dr. Slade concerned pre-independence Congo; it needs little training in "higher criticism" to see the end of her contribution at page 55, where the story has reached the period following the Léopoldville riots of January, 1959. Marjory Taylor provides further information to bring the account up to Independence Day. There is nothing here about the tragic events which swiftly followed the granting of independence to the Congolese peoples.

Two small points could perhaps be raised. Firstly, Dr. Slade's section on the education of Congolese women makes no mention of the fundamental service given by missionary wives long before the Government appointed salaried social workers in Congo. Secondly, the last chapter states: "Lumumba's followers toured the (Oriental) Province in lorries and terrorised the inhabitants all through the election period." I must object that in the Stanleyville area where our B.M.S. has several stations, these "followers" were received by the villagers with great acclamation. The talking-drums of the area spoke of Lumumba as a leader sent from heaven to liberate his people. Any policy which does not take into account the hold Lumumba has—even though he has been assassinated—on the peoples of the Oriental Province is doomed to failure.

J. F. CARRINGTON