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# Editorial

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## *New Cross*

*The Oxford Dictionary of the Christian Church*, first produced under the editorship of F. L. Cross in 1957 and to some extent kept up to date in subsequent impressions has now been published in a second edition (OUP, 1974, 1,518 pp., £13.50). If Dr. Cross's dream of there being a copy in every parsonage house in the country may have fallen far short of reality, there is no doubt that it has become one of those few volumes which can be described as almost indispensable for anyone with serious scholarly interest in the life and history of the church. The new volume has been edited by Miss Elizabeth Livingstone, who assisted Dr. Cross on the first edition. Many of the articles are virtually unaltered, but some have had to be rewritten in the light of the changes which have happened in church life in the last seventeen years. New articles appear on such subjects as 'Process Theology' and "'Honest to God'", which is dismissed in five lines. There is added to the end of the article on 'God' a section dealing with the 'death of God' theology.

It is impossible to do justice in a small space to the amount of erudition which is to be found in this work, on which a great number of distinguished scholars have been engaged. Some criticism was made of the first edition that its tone was too 'catholic', and the same objection might be made again. The conclusion to the article on 'Evangelicalism' might have been understandable in 1957 but it is inexcusable that it should have been retained in 1974 and that 'Fundamentalism' should have been added to the 'recent developments'. Those who wish to read about the charismatic movement will find no entry and will have without direction to turn to 'Pentecostal Churches'. This article is about the separatist Pentecostal churches (though with figures for membership increased since 1957). Then there is tacked on the astonishing paragraph: 'During the 1960s there were reports of a revival

of the Pentecostal gifts, especially of "tongues", among some of the orthodox Churches, particularly in the USA.' The writer of this entry seems to have been off the planet recently! Even allowing for the fact that this is a dictionary of the church and not of ethics, to have as long an entry on 'Ablutions' as on 'Abortion' will suggest a lack of proportion. This is of course simply to say that we must handle this volume with caution as well as with gratitude for the mine of useful information that it is.

### *Other Reference Works*

IT is good to be able to welcome a second edition of the *Oxford Bible Atlas* edited by Herbert G. May with the assistance of G. N. S. Hunt in consultation with R. W. Hamilton (OUP, 1974, 144 pp., £2.75). It is of course much more than a collection of maps. It contains a number of fine illustrations and descriptive articles which set the maps in their historical perspective.

In the *Knowing Christianity* series we have a very useful volume from Professor F. F. Bruce entitled *Jesus and Christian Origins Outside the New Testament* (Hodder, 1974, 216 pp., £1.60). With the judicious skill and easily-worn learning for which he is renowned, the author guides us through the evidence which is to be found in pagan, Jewish, Christian (orthodox and heterodox) and Islamic literature and the evidence of archaeology. Like a good number of other volumes in this series this will be a standard work for some time to come.

Ronald Brownrigg follows up his *Who's Who in the New Testament* with another lavishly illustrated series of biblical 'biographies' entitled *The Twelve Apostles* (Weidenfeld and Nicholson, 1974, 248 pp., £4.50). The text consists largely of a retelling of the biblical accounts of the various apostles supplemented by the later traditions in early Christian literature. There are occasions where he disagrees with the New Testament writers as in John's description of Judas as a thief.

*The Biblical Expositor*, formerly published in three volumes, is now presented in one (Good Reading Ltd., 1974, 1282 pp.). It is the work of a team of conservative scholars, largely American. It contains much that is of value but on the whole is too short to be of much help to the serious Bible student and the treatment of critical questions by some of the contributors appears somewhat arbitrary. It is a pity that such a fine scholar as E. Earle Ellis is landed with simply the Epistle of Jude.

### *Moule Festschrift*

PROFESSOR C. F. D. MOULE retired this summer from the Lady

Margaret's Chair of Divinity in the University of Cambridge which he has held with distinction for twenty-three years. The Editor, like many other former pupils of his, would wish to pay tribute to the meticulous scholarship and sober judgment which he has displayed in all his work on the New Testament. In particular his book *The Birth of the New Testament* has proved to be a first-rate introduction to New Testament study for theological students. It is a pleasure to be able to welcome a fitting tribute to him in a *Festschrift* presented to him on his sixty-fifth birthday: *Christ and Spirit in the New Testament*, Studies in Honour of Charles Francis Digby Moule, edited by Barnabas Lindars and Stephen S. Smalley (CUP, 1973, 440 pp., £8.30). The contributors to this volume include a number of younger scholars who were Professor Moule's pupils as well as more established scholars who have been for some time his friends. The contributions in foreign languages have been thoughtfully provided with a summary in English, which should increase the book's usefulness. The twenty-seven essays are collected under three different heads: 'Christ in the New Testament,' 'The Spirit in the New Testament' and 'Christ and Spirit Today'. It is impossible to do justice to them all in a brief space, but points of special interest emerge in a few of them. Bishop John Robinson lays great emphasis on the importance of John's Gospel for Christology. Its picture 'is as authentic historically of the impact left by Jesus as any we get in the New Testament'. Bruce Metzger discusses the vexed question of the punctuation of Romans 9: 5 and concludes that Paul is here using the term 'God' to refer to Jesus. W. C. van Unnik sheds new light on the curious expression '*anathema Jesus*' in 1 Corinthians 12: 3. For someone to say this was to assess him in the light of the crucifixion only (cf. Deut. 27: 26), whereas '*Kyrios Jesus*' meant a confession of him in the light of the resurrection. In a vigorous essay C. K. Barrett stresses the priority of inspiration over institution in the New Testament church. F. W. Dillstone shows the importance of different categories of interpreting the New Testament witness to Jesus. 'Architectonic, biological, governmental, redemptive forms—all are needed to bear witness adequately in our time to "the things concerning Jesus".' John Mbiti makes a significant contribution on relating the concept of Christ as Saviour to African religious experience. In addition to all this important material it is gratifying to note in the bibliography that two of Charlie Moule's first five published articles were in *The Churchman*—'Revelation and the Bible' in 1944 and 'The Origins of the Christian Ministry' in 1948.

#### *Further Literature*

IN *The Evangelical Renaissance* (Hodder, 1974, 170 pp., £0.55), Donald G. Bloesch provides an important survey of modern Evangelicalism.

Although the book was first published in America, Evangelicals in Britain and elsewhere will feel that Dr. Bloesch is describing fairly (despite the occasional lack of local knowledge) the scene as it is in their own countries. The historical work which shows the variety of different tributaries which flow into modern-day Evangelicalism will be of considerable help to those who are inside and outside this movement.

Rosamond Kent Sprague has made a selection from the writings of Dorothy L. Sayers in *A Matter of Eternity* (Mowbrays, 140 pp., £1.75). 'Perhaps most of the readers of this book who already know something of the work of Dorothy L. Sayers will come to it fresh, so to speak, from the arms of Peter Wimsey. Not a few will make this transition with surprise, and certainly some will do so with resentment . . . I would wish to maintain that Dorothy L. Sayers is a remarkably consistent writer who does not change her basic characteristics and concerns in spite of changing her subject-matter.' This selection will help to introduce people to a lay theologian of considerable intellect whose 'non-crime' works deserve to be studied.

The Church Book Room Press has just republished 'The Evangelical Classics Library' *The Holy Spirit of God* by W. H. Griffith Thomas (303 pp., £1.00).

#### *'Words and the Word'*

THE BISHOP OF BRISTOL'S article is part of a paper written in some sense as a reply to Dr. Packer's article in the Winter 1973 Number. We are always prepared to consider replies of this kind to articles printed in *The Churchman*.

#### *'The Third Way'*

MR. CASSIDY'S article first appeared in *The International Review of Mission*, January 1974. It comprises his contribution to a symposium on 'Evangelism' sponsored by the World Council of Churches and held in Geneva in September, 1973.

R.E.N.