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# Book Reviews

STEPHEN MOTYER reviews

## **THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA**

Volume 1 A-D edited Geoffrey Bromiley  
Eerdmans, USA 1979 1006 pp. £20.00

ISBN 0 8028 8161 0

Volume 2 E-J edited Geoffrey Bromiley  
Eerdmans, USA 1982 1175 pp. £24.00  
Both volumes first published in 1915

ISBN 0 8028 8162 9

The appearance of the first two volumes of this projected four-volume reference work is a major publishing event which requires a review of some care and comprehensiveness. We have seen a spate of Bible dictionaries appearing recently, most notably the three-volume IVP *Illustrated Bible Dictionary*, and one's immediate natural response is 'Not another'! But on closer examination this encyclopedia turns out to have qualities which set it apart from all others of recent appearance.

The *International Standard Bible Encyclopedia* was first published in 1915, and now reappears after over fifteen years' revision work undertaken by Eerdmans under the general editorship of Geoffrey Bromiley. The term 'encyclopedia' is deliberately and justifiably used rather than 'dictionary', for it aims not just at definition, but at as comprehensive and authoritative a presentation as possible of all that concerns the history, background, archaeology, language, content, theology, criticism and dogmatic study of the Bible. It is a massive undertaking, in which the general editor has been assisted by associate editors Everett F. Harrison (NT), Roland K. Harrison (OT), and William S. LaSor (archaeology). For volume 2 (and presumably also 3 and 4), Lawrence T. Geraty was appointed a consulting editor in archaeology. 251 scholars contributed to volume 1, and 257 to volume 2. Its obvious rivals are the IVP *Dictionary* mentioned above, and the four-volume *Interpreters Dictionary of the Bible* (Abingdon, 1962). But it is much fuller than the IVP *Dictionary*, whose basic theological position it shares, and it is to be distinguished from the more comparable (size-wise) *Interpreters Dictionary* (and to some extent also from the IVP one) in the following ways: 1) It is theologically much more conservative than *Interpreters* (they have only a handful of contributors in common); 2) it is much more lavishly illustrated than *Interpreters*, less so than the IVP *Dictionary*; 3) it seeks to be more internationally representative than *Interpreters* (but see below); 4) it contains much more on the NT (a great weakness of the *Interpreters* is its strange concentration on the Old); 5) its archaeological contributions are more up to date; and 6) it espouses a vital concern, not found in either of the other dictionaries, for the history of doctrine and of Bible scholarship, rightly proceeding from the assumption that the informed Bible student needs to be aware of the effect that the Bible has had on others throughout the history of the church. This concern means, for instance, long articles on 'Commentaries' and on 'English Versions' of the Bible, as well as sections on 'History of

the Doctrine' appended to (for example) the articles on 'Inspiration', 'Holy Spirit', 'Hell' and 'God the Father'; and the inclusion in the 'Ethics' article of sections on 'Philosophical Ethics', 'Ethics and Dogmatics', and 'Modern Problems'. To my mind it surpasses the other dictionaries on all these accounts.

The illustrations are black-and-white, except for a section of colour plates in each volume and of colour maps bound at the end of volume 1. The articles on archaeology are particularly well served in this respect. Indeed, archaeology and geography receive special emphasis, because of the belief that a work of this kind can be of particular usefulness by making material in these areas available to the general Bible student. Thus the longest article in these two volumes is that on 'Jerusalem' by W. S. LaSor (35 pages, 17 illustrations, including 5 in colour), to be compared with, e.g., that on 'Jesus Christ' by R. P. Martin (15 pages, 3 illustrations) or 'John's Gospel' by Leon Morris (9½ pages, 1 illustration). Sometimes the treatment seems uneven in length (cf. 18 pages on 'Baptism' with 7 on 'Justification' and a mere half page on 'Blood'), but throughout it is scholarly, well presented, and exceedingly useful to Christians of all sorts. While based on the rsv, even obsolete words used by the av receive an entry, so that its claim to be comprehensive really does seem to be made good. A particularly interesting feature is the division of articles on contentious subjects (e.g. 'Baptism', 'Bishop', 'Deacon') into different 'views' (Baptist, Reformed, Lutheran), so as to make the encyclopedia as representative as possible.

Its conservatism is that of broad, main-line evangelicalism, although it seems to be slightly *more* conservative than the work it replaces. The earlier edition commissioned some articles from Jewish scholars, and some of these have been retained, but no Jews were actively involved in the revision. The theological spectrum has shrunk somewhat: the original encyclopedia spread from B. S. Eaton to B. B. Warfield, but now, while Warfield's article on 'Inspiration' has been retained unaltered, Eaton's major articles have sunk without trace, especially his contribution on the Documentary Hypothesis, which received an editorial disclaimer even in the earlier encyclopedia! F. F. Bruce has taken his place on that subject. Even so, the spectrum is quite wide: W. H. Brownlee contributes, although his article on 'Ezekiel' has been supplemented by 'Alternative Views and Additional Information' from one of the associate editors (LaSor), defending the unity of the book, questioned by Brownlee. This procedure seems strange in a reference work of this sort. The position taken on biblical authority and inspiration is to affirm unreservedly the supreme place of the Bible in the life of the church, to maintain continuity with the classic evangelical expressions of the past (hence the Warfield reprint), and to preserve distance from the debates of the present (there is no article on 'Inerrancy'; the reader is merely referred to that on 'Infallibility', where emphasis falls with great positiveness on the reliable presentation by Scripture of all things necessary for life and salvation. No direct comment is made about the possibility of errors in matters of history, etc., but the presence of such errors would be quite compatible with the understanding of biblical infallibility expressed in the article). In fact, there was tension in the original encyclopedia between James Orr's article on the 'Bible', also reprinted in this edition, and Warfield's 'Inspiration' in that the former certainly allows for the presence of

peripheral errors in Scripture; and this tension has, quite rightly, simply been reproduced in the new edition. But it is not an easy balance, as the addition to Brownlee's 'Ezekiel' shows.

The emphasis on the dogmatic use of the Bible excites me, though sometimes it seems to go over the top somewhat. The article on 'Atonement' is divided between 'Atonement in the Bible' (3 columns), 'Interpreting the Atonement' (1½ cols.) and 'History of the Doctrine' (12 cols.). Here, plainly, more should have been provided on the straight biblical material: the article as it stands belongs to a dictionary of theology. But, generally speaking, this is a positive and welcome step which contributes to bridging the dreadful gap which has opened between biblical and dogmatic scholarship. Here one must recognize and salute the distinctive vision and contribution of Geoffrey Bromiley. Evangelicals must clearly maintain that, in the last resort, all theology is biblical theology—but they must do so in a way which does not appear to forbid the theologian to think thoughts appropriate to the twentieth century as opposed to the first. The whole exciting mixture of theology arises from the combination of two apparently unmixable ingredients: a faith once for all delivered to the saints; and a two-thousand-year history of event, dispute, deduction, brilliant synthesis and hard, grinding thought. Though very different, these two ingredients are nonetheless in the bowl together, and evangelicals must be involved in turning the handle of the mixer, seeking to restrain their brother theologians from throwing in too much extraneous matter drawn from the world around, and believing that, in the long run, through the guidance of the Holy Spirit, God will produce a culinary masterpiece. Here this encyclopedia seeks to make its contribution, by bringing the teaching of the Bible into direct relation with its dogmatic exposition under the one heading, 'Encyclopedia of the Bible'.

I have three criticisms to make. First, the title 'International' hardly seems deserved. Of the 251 contributors to volume 1, 171 come from North America. British scholars are more represented by contributors retained from the original encyclopedia (26 names) than by scholars employed in the revision (18 names). There is only one new contributor from the rest of Europe, and altogether the non-English-speaking world is only represented by ten scholars, five of them contributors to the original work. Australia, New Zealand, South Africa and sundry Americans active in other parts of the world make up the difference. A preponderance of North American contributors is doubtless justified, since an American publisher has undertaken the venture and the original encyclopedia had that emphasis. But the editors of the first edition made greater efforts to obtain world-wide representation than have been made here—and then only claimed the use of the term 'international' rather tentatively.

Secondly, the time taken over the revision ('more than fifteen years', says the dust-jacket) means inevitably that some of the contributions, especially the archaeology, are beginning to date. The editors have in honesty added the date of writing (1965!) to the article on 'Archaeology of Arabia', but it is noticeable that works later than the early seventies rarely occur in the bibliographies which follow most articles. The article on 'Ebla' is only ten lines long. It is hard to know why the revision has taken so long, because it looks as though Eerdmans has a full-time staff devoted to it, by whom in fact

many of the smaller articles have been written. Presumably the recession in the book trade just delayed it. But perhaps my third critical comment has something to do with it.

It seems extraordinary that so many of the major articles (i.e. those over one page long) have been contributed by the general and associate editors themselves. This is not completely true, for Everett Harrison (NT) only writes three articles in these two volumes. One expects that the editors will fill in the little snippet-type articles too small to farm out to recognized scholars, and this is certainly true of R. K. Harrison and W. S. LaSor, whose initials appear after countless such articles (especially Harrison's). But Harrison has also contributed no fewer than eighteen (to my reckoning) major articles to these volumes, including five revisions of the original article, on subjects as diverse as the 'Elephantine Papyri', 'Ben-Hadad', 'Heal', 'Forgiveness', 'Bethel' (revision), and 'Flora' (revision). He is responsible for the main articles on 'Genesis', 'Exodus', 'Deuteronomy' (revision), 'Daniel', and 'Isaiah' (revision). To my mind this is far too much for an editor to contribute to a work which seeks to be international and representative. LaSor likewise has written at least twelve major articles in his area (Harrison goes beyond his): 'Archaeology', 'Archaeology of Egypt', 'Arabia', 'Aramaic', 'Art', 'Cuneiform', 'Dead Sea Scrolls', 'Egypt', 'Esarhaddon', 'Galilee', 'Gilead', and 'Jerusalem'. But the worst sinner in this respect is Geoffrey Bromiley himself, for whom I counted thirty-one articles (including three revisions)—far too many to list here, but among them 'Children of God', 'Christianity' (revision), 'Christology', 'Church', 'Faith', 'God', 'Heresy', 'Anthropology', 'Authority', 'Evolution', 'Philosophical Ethics', 'Baptism in the NT', and many 'history of the doctrine' sections. One of his articles ('Inspiration: History of Doctrine') is actually a reprint from Carl Henry's *Revelation and the Bible!* James Orr, his predecessor as general editor in 1915, took upon himself fourteen such lengthy articles in the entire encyclopedia. I do not wish in any way to question the scholarship of these men, nor indeed the content of any of the articles from their pens; I wish merely to suggest that, because every man has his limitations, it would have represented a more responsible execution of their editorial task if they had taken less upon themselves, and had given perhaps some of these major articles to non-American scholars, so as to increase the international flavour of the whole. At times it looks a little like a house-production—in spite of the long list of contributors at the start!—for in addition to this tremendous effort on the part of the editors, I got the impression (though garnered no statistics to verify it) that an inner coterie of about thirty North American scholars were responsible for the majority of the main writing. I feel that this is really a missed opportunity and bad editorial policy.

There are no indices in these volumes, or planned for volume 4. The voluminous indices in the first edition have been omitted as an economy measure. This is no great loss, though it would have helped greatly in the preparation of this review if an index of authors and articles were provided! The bibliographies vary greatly in size and usefulness, and do not restrict themselves to English-language works (even some Dutch appears).

The criticisms I have made do not, to my mind, qualify the great solid worth of this production. I eagerly await the appearance of volumes 3 and 4,

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hoping that they will not be long delayed, and in the meantime seriously commend this encyclopedia to my brother ministers of the gospel, ordained and lay, especially to those who do not already possess one of the dictionaries mentioned at the start. It is expensive, to be sure, but well worth the money. It would make an excellent Easter or Christmas present for the vicar from his PCC ... any churchwardens reading?

**THE REVD STEPHEN MOTYER** is Vicar of Albury, Herts.

### **THE THOMPSON CHAIN-REFERENCE BIBLE** (4th edition)

first published in 1908, this edition first published in 1964

Kirkbride Bible Co., USA 1983

Eyre & Spottiswoode 1983 £8.95

### **THE THOMPSON CHAIN-REFERENCE BIBLE SURVEY**

**Howard A. Hanke**

Kirkbride Bible Co. and Word Books, USA 1981

Eyre & Spottiswoode 1981 574 pp. £13.95

ISBN 0 8499 0272 X

These companion volumes will be a valuable asset to the average layman's library. Most ministers will need more 'in-depth' information, though many could benefit from the systematic grasp of the Bible teaching which the works offer. The Bible contains the AV text, with marginal references to the 4,218 subjects traced through in the chain-reference system, and outlines of sub-divisions in bold print for the NT. There are also outlines and analyses of all the Bible books, together with charts, diagrams and illustrations of much of the content of the Bible. Character studies of all the great figures of Scripture, a section on the archaeology of the Bible, and a practical section on subjects helpful for Christian workers make the book a most comprehensive reference tool. It is completed by a further (necessarily somewhat selective) concordance with maps and a gazetteer, and, throughout, the Bible-reading helps are compiled from a conservative and devotional standpoint.

With so much to commend, it would seem churlish to criticize, but this reviewer at least would welcome the same exercise carried out on a more modern version of the Scriptures—why not the Revised Authorized Version? Unfortunately Dr Hanke, in his survey, does not appear to have come across this, even in its transatlantic form of the New King James Version. So much material in one volume does also mean that some references are terribly small, so that some older readers need a magnifying glass in their studies, while some of the illustrations are in consequence indecipherable. The archaeological supplement, introduced in the 1964 edition, has some useful material on the Dead Sea Scrolls: it will be important for future editions to keep this section up to date.

Howard Hanke's companion volume also has margins cross-referring to Thompson's Bible. It is written in three parts, the last two of which give book-by-book treatment of the contents of the Bible, illustrated with many black-and-white photographs of biblical sites in the twentieth century. In the first part is a wealth of information on the background to the Bible and the socio/politico/historical setting of Old and New Testaments, as well as a

theological introduction to the great Bible themes of salvation, covenant and the Christology of the OT.

Dr Hanke again writes from a thoroughly conservative standpoint. Any future revision will need to check references and spelling carefully: two examples are that *Handley Dunelm* mentioned on page 12 is presumably the late Handley C. G. Moule, a former bishop of Durham, while the reference to the destruction of Jerusalem indexed on page 64 is in fact on page 63.

Such criticisms are only intended to make a good reference work better. These companion volumes will provide excellent resource material for anyone entering upon the Christian life and especially when beginning in Christian service.

Oak Hill College, London N14

DAVID H. WHEATON

**THE DAILY STUDY BIBLE** general editor **John C. L. Gibson**

**Genesis** Volume 2 **John C. L. Gibson**

322 pp. £2.95

ISBN 0 7152 0539 0

**Exodus** **H. L. Ellison**

203 pp. £2.95

ISBN 0 7152 0493 9

Published in both hardcover and paperback by the Westminster Press, USA 1982 and in paperback only by the Saint Andrew Press 1982

These two commentaries, part of the companion series to that on the NT by the late William Barclay, suggest that the series will incorporate a wide range of viewpoints. The approach of John Gibson on Genesis 12–50 differs markedly from the more conservative stance of the late H. L. Ellison on Exodus. There is also a considerable difference between the two styles. Ellison's shows an economy of expression which is often admirable but which sometimes left the reviewer wishing he had said more. Gibson takes us through Genesis 12–50 at a much more leisurely pace (320 pages on roughly the same amount of text as Ellison tackles in 200). It is probably Ellison, however, who achieves greater success in relating his given text to its wider OT context.

Neither commentary concerns itself much with questions of historical background, both concentrating (rightly, in a series of this type) on the meaning of the text for its original readers and for the Christian today. Gibson's volume ventures into the complex realm of extra-biblical evidence more often than does Ellison's, but the result is usually disappointing, owing to Gibson's apparently superficial acquaintance with recent studies of the patriarchal narratives. The mention of Rebekah's father Bethuel in Genesis 24:50 is seen as a 'difficulty' deserving half a page of discussion, because Rebekah's brother and mother handle arrangements for her marriage, whereas Bethuel, 'as the father of the intended bride, ought to have been conducting negotiations ...' Gibson comments: 'The easiest way out of this difficulty is to assume that Bethuel was already dead, and that his name has slipped into the text at this point through a careless error' (p.124). In fact we now know, in the light of the comparative material available, that a

marriage contract was on occasions the responsibility of the girl's mother or brother or both, so that Bethuel's inactivity does not automatically imply his absence. Similarly, a failure to appreciate that El was the name not only of 'the chief Canaanite deity' (p.162) but also of the God of the patriarchs, leads Gibson to perceive a non-existent problem concerning the name Peniel (p.197).

This reviewer was also disconcerted to find that Gibson's concern is often not to expound the text as it stands, but his perception of the original events which lie behind it. Thus, in connection with the renaming of Jacob at Peniel, he affirms that 'the name Israel was a racial title which had nothing at first to do with the Patriarch Jacob', and then states: 'We ought therefore—however regretfully—to leave out this part of the story, if it is what actually happened at the Jabbok that we wish to recover' (p.198). To be fair, the renaming of Jacob is discussed subsequently in terms of the self-understanding of the nation, but with so little connection with Jacob's struggle that the understanding of the latter seems impoverished as a result. Not only those readers with a more conservative stance than Gibson's, but also those with an enthusiasm for the 'Bible as story' approach, will be disappointed by his refusal to let the OT be itself. This refusal is perhaps most marked in his comments on Genesis 14: 'the Old Testament at its worst', a chapter which distorts events in the interests of nationalistic 'Jewish propaganda' (p.47). A corollary of this view is that in Hebrews 7 the writer of that letter 'has not made the happiest choice of passage'.

On the positive side, there is much that is useful in Gibson's commentary. The characters of the individual patriarchs, and how they change in the light of God's dealings with them, are well brought out. There are many helpful comments on the danger of misinterpreting well-known incidents, where familiarity can dull our perception of their real significance (e.g. on Jacob's dream at Bethel, pp.162-7).

Turning to Ellison's volume on Exodus, the most serious defect here is brevity. This is felt particularly in those cases where major issues emerge; e.g., the significance of the name Yahweh as revealed to Moses is discussed very briefly on pages 35-6, and although Appendix II (pp.202-3) is devoted to the subject, we are still given less than a page, with the result that many potentially helpful things remain unsaid. Appendix III, 'The Hardening of Pharaoh's Heart' (p.203), is also less than a page in length, and in places is brief to the point of being enigmatic. An apparent tension in Ellison's treatment of the golden calf incident, which leaves it unclear as to whether or not the people had abandoned the worship of Yahweh (cf. pp.169, 173), is presumably a result of the same extreme economy, since Ellison was far too good a scholar to contradict himself inadvertently.

But generally the commentary is succinct and lucid, and although the OT context is a prime concern, there is no shortage of remarks pertinent to the present-day Christian: cf. the comment on 'in the name of Jesus' (p.39), the remarks on 'magic' (p.40), those on the presence of children at the Lord's Supper (p.67), those on 'coincidence' (p.82), or those on illusions of 'omnipotence' (p.97).

The handling of the legal material, and the lengthy and detailed instructions for the sanctuary, is very well done. Attached to the latter is a section on 'The Christian and the Tabernacle'. Ellison demonstrates well

that the study of such material can pay dividends for the individual Christian and for the church.

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JOHN J. BIMSON

**THE DAILY STUDY BIBLE**

**Numbers Walter Riggans**

251 pp. £2.45

ISBN 0 7152 0522 6

**Ezekiel Peter C. Craigie**

321 pp. £2.95

ISBN 0 7152 0530 7

Both published by Westminster Press, USA and the St Andrews Press 1983

Those who have enjoyed William Barclay's NT studies will enjoy these OT studies in which other writers keep up the tradition. The rsv text of each section is followed by a substantial exposition, generally with an up-to-date application.

Walter Riggans, as an OT scholar, has worked for a number of years in Israel, and doubtless this practical experience has helped him to wear his scholarship lightly, and to concentrate on groundwork. He mentions some critical points, but does not argue about them. For example, he does not dismiss the large numbers of Israelites, but finds a likely solution by one of the alternative translations of the word 'thousands'. One has room for only one example of his treatment of narratives. The story of the serpent on the pole is first discussed in itself, and then applied to the Lord as healer, culminating in John 3:14 with Jesus Christ as the antidote to sin. Even the more technical parts of Numbers come alive in the commentary.

Peter Craigie is a dean and professor of Calgary University. In his introduction he dissociates himself from scholars who 'have become swamped in their literary analyses', and sees the distinctive characteristic of the book of Ezekiel as the awareness of God's holiness. So he treats the book with a delightful reverence, and does not make us feel that we are dealing with strange and obsolete prophecies.

Having written a short commentary on Ezekiel myself, I can appreciate the positive way in which this author has made the formal details of Ezekiel's ideal temple come to life. The treatment of kingdoms under judgement is also well expounded, particularly 'the shipwreck of the good ship Tyre'. But somehow he has completely overlooked the Messianic prophecy of 21:27.

Bristol

J. STAFFORD WRIGHT

**THE SECOND ISAIAH R. N. Whybray**

Old Testament Guides

JSOT Press 1983 85 pp. £2.95

ISBN 0 905774 59 0

Into this guide, Dr Whybray distils the essence of his New Century Bible commentary. His most useful sections deal with exilic history and the

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message of the prophet, the latter including call, Cyrus, the use made of history, pre-exilic narrative tradition, the doctrine of God the Creator, polemics, redemption and world-view. A chapter is devoted to forms of speech, but its approach is somewhat narrowly academic and concentrates on nice issues of specialist debate without really helping the beginner to see why this approach opens up the prophet's message.

Two sections devoted to arguing cases are surprisingly weak. Much is claimed about the 'Babylonian setting' of Isaiah 40-55, but little emerges beyond references by name to Cyrus and Babylon. The West Palestinian geography of the chapters, for example, is not discussed, nor the work of Erlandsson on the status of eighth-century Babylon. It is to be hoped that Merodach Baladan is never allowed to read that his Babylon was 'merely one of the cities of the Assyrian Empire'. As in his commentary, Dr Whybray argues also for the autobiographical understanding of the Servant but, to be frank, reaches what he calls reasonable supposition only by means of textual and expository violence. The reasons advanced for the existence of Deutero-Isaiah, and for the prophet as the Servant, are as unsatisfying as the remainder of the book is, on the whole, rewarding.

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ALEC MOTYER

**JESUS ALS LEHRER: eine Untersuchung zum Ursprung der  
Evangelien-überlieferung (Wissenschaftliche Untersuchungen zum  
Neuen Testament 2:7) Rainer Riesner**

Mohr, Germany 1981 614 pp. DM59.00

ISBN 3 16 144469 8

The author of this learned and topical study (which he has summarized in shorter form in *Gospel Perspectives*, ed. France & Wenham, vol. 1, and in the pages of the journal *Hokhma*) has produced a significant variant on the hypothesis of Riesenfeld and Gerhardsson. According to the latter scholars, the disciples of the rabbi Jesus would have learnt his teaching by heart, like the disciples of the Pharisaic rabbis. Consequently, there are much stronger and more direct links between what Jesus actually said and what the apostles reported him as having taught, than the form critics and their successors supposed. Riesner believes that a restatement of the hypothesis can avoid the objections which have been brought against it.

These objections are 1) that Jesus had not received a formal scribal training himself, and would therefore not have been likely to give such training to his disciples; 2) that what we know of the training of the Pharisaic rabbis comes from documents written a considerable time after the life of Jesus; 3) that the variations between the records of Jesus' teaching in the gospels hardly suggest that all the material had been memorized.

Against this, Riesner points out that there were other educational institutions in Jewry besides the scribal schools. Elementary education went on in the family, in the synagogue, and in the elementary school, and it cannot really be doubted that these three educational institutions go back to the time of Jesus, and even before his time. Nor is there much doubt that learning by heart was one of the prime modes of elementary education.

This thesis certainly undercuts the first two objections brought against the thesis of Riesenfeld and Gerhardsson. It could still be said that the differences between the gospel records suggest that not everything Jesus taught was memorized, but it could equally be said in reply that the *coincidences* in the gospel records need also to be explained, and these may suggest that much of what he taught was memorized. As Riesner points out, the form of Jesus' teaching, with its imagery, hyperbole and antithesis, and with arresting phrases like 'Verily I say to you' and 'He who has ears to hear, let him hear', seems specially designed to aid the memory.

Another objection might be that Riesner's arguments are drawn from elementary education, whereas Jesus was concerned with adult education. However, it could hardly be supposed that it was only the later Pharisaic rabbis who extended learning by heart from elementary education to higher education. If learning by heart was important in both contexts among the later Pharisees, it was probably used in both contexts in the circles where Jesus moved as well.

Latimer House, Oxford

ROGER BECKWITH

**SETTING THE FOUNDATIONS: A Guide to the Study of the Life and Teaching of Jesus Christ as printed in the first three gospels**

**Rosalyn A. Kendrick**

Hulton Educational Publications 1983 256 pp £3.25

ISBN 0 7175 1156 1

How marvellous to have such a useful book as this, written by a serving teacher as a textbook to explain the material and cajole its readers to O-level success in religious education. Each chapter, succinctly and thematically written, is accompanied by questions that may either be written or orally discussed. These range from the simple—e.g. 'Where was Jesus born?'—to the thought-provoking—'How would you know a truly good person?'

There is, too, an opportunity for creative writing which includes interesting topics, both those with up-to-date implications (e.g. 'How can a Christian act as a lifeline to people in trouble?') and testing a thorough understanding of the material content. There are excellent plans, including those of Solomon's temple and Herod's family tree, as well as various contemporary photographs. The print is clear and the language simple, though, alas, sometimes falling into the avuncular: 'Chin up! Firm resolve—and forward!'

The theological stance seems fair, factual and open-minded. The chapter on miracles illustrates this particularly: various possibilities are given, difficulties are not ducked, and yet the reader is left with the idea that the sensible conclusion might be actually to believe in them!

I recommend this book wholeheartedly to a harassed teacher of RE, and even a Bible class leader—it will save hours of preparation. I think, too, that it will inspire the O-level sets for whom it was intended, and may well be suitable for motivating the less able as well. All gratitude and power to your elbow, Ms Kendrick! I do hope you will be inspired to write an accompanying volume on personal/social relationships and problems.

Criticisms? None, except I fear the price may be too high for some. Even so, no teacher of the synoptic gospels can afford to be without this book.

London NW1

GILLIAN HYLSON-SMITH

**THE MESSAGE OF MARK Morna D. Hooker**

Epworth Press 1983 135 pp. £3.50

ISBN 0 7162 0390 1

This slim paperback by the Lady Margaret's professor of divinity at Cambridge University is a readable study of Mark's gospel, untechnical and yet considering en route many of the academic questions raised by Mark and discussed by NT scholars. It is a 'redaction critical' study, i.e. a study of the evangelist's editorial method and theological interests: by asking questions about how and why Mark has selected and arranged his narrative, Professor Hooker seeks to show us what Mark wanted to say to his readers. In the course of her study she looks at the opening of Mark's gospel, at Jesus' miracles, at the 'secrecy' motif and at the Christological titles, at John the Baptist and Israel, at Jesus' death and at the theme of discipleship.

Professor Hooker has written an interesting and often helpful book. She draws attention to the Christological emphasis of the whole of Mark's gospel, and to the call for faith and discipleship. She comments acutely on various critical views: questioning, for example, the idea that the feedings of the 5,000 and of the 4,000 respectively are intended to represent Jesus' mission to Jews and Gentiles, and the notion that Mark was written against a 'divine man' Christology. She suggests that the 'Christological titles' were not titles for Mark (or Jesus), but more descriptions of roles that Jesus fulfilled. More controversially, she continues to deny that Jesus saw his death as the vicarious death of the suffering servant, despite other scholars' criticisms of her earlier book on this point. It may be significant in this context that she pays little attention to the last supper narrative in Mark.

She is less persuasive at some points than others (e.g. in her discussion of the passion, or in the somewhat speculative suggestion that the gathering up of the crumbs after the feedings is a hint of Gentile mission); she is less clear at some points than others (e.g. on whether Jesus' parables were or were not intended to mystify people). Like most redaction critics she insists—rather frustratingly at times!—that she is discussing Mark's view of Jesus, not the question of the historical Jesus; but she occasionally allows herself to speculate about the history (e.g. in arguing—against most Christian tradition—that Jesus may have died in disappointment and with a sense of failure). The overall impression given is that she considers much of Mark's picture of Jesus to be historical, though not all of it. Like most redaction critics she works with certain assumptions about sources, assuming cautiously that Mark himself was responsible for bringing together into one gospel the stories and sayings of Jesus that he records; her analysis of Mark might need to be significantly modified, if Mark were shown to be based on an earlier gospel of some sort.

Despite its limitations, this book is a good example of moderate redaction criticism, and will be found stimulating, even by those unable to accept all its conclusions.

Wychiffe Hall, Oxford

DAVID WENHAM

**JUDE, 2 PETER** Richard Bauckham  
 Word Biblical Commentary Volume 50  
 Word Books, USA 1983 357 pp. US\$18.95

ISBN 0 8499 0249 5

Dr Richard Bauckham lectures in the history of Christian thought at Manchester. He is an expert in the NT and its background in eschatology and apocalyptic. He has given intensive study to 2 Peter and Jude for his doctorate and since, and this commentary is the most learned and substantial to appear in English for many years. If it is placed on the shelf with Mayor and Bigg, it wins hands down. If it is compared with Kelly, Wand or Sidebottom, it is in a different class.

The thing that struck me most forcibly was the sheer knowledge of the man. Having tried some years ago to write a commentary on these two small letters, I feel a total ignoramus when compared with his erudition. Another very attractive, and rather rare quality, is his openness of mind. Time and again he draws attention to facts which point in a direction other than the one he espouses. There is a generosity, an honest humility, in his pen.

The Word Commentaries are ambitious. A major publishing venture, they aim to comment on the whole Bible in fifty-two hardback volumes. The format is interesting. The text is split up into small sections, subdivided as follows. 'Notes' indicates discussion of the textual witnesses. 'Bibliography' gives you the literature of the subject. 'Form/structure/setting' is the detailed comment on the Greek text. 'Explanation' is the essence of the passages for the use of teachers and preachers. The commentary, therefore, serves readers at all levels. The 'explanation' is the weakest in this particular volume, being both short and dull. The meat of what Dr Bauckham has to say is in the introduction to the epistles, and above all in the 'form/structure/setting'.

His studies lead him to the conclusion that Jude is written by the brother of our Lord, that 2 Peter is dependent upon it, and is strictly pseudepigraphical. He does not much like this conclusion, coming as he does from a conservative background and writing in a conservative series, but believes the book to have been written in AD 80-90 by one of the supposed Petrine circle in Rome. His reasons for this conclusion are unusual. He does not regard the language as decisive against Petrine authorship, and does not believe the letter is anti-Gnostic, proto-Catholic, or a surrender to Hellenism. In fact, he catalogues a whole number of factors which might point in the direction of Petrine authorship. But for him the literary genre (a 'testament') and affinities (with Hermas, 1 and 2 Clement, all of which he wants to date before AD 100) tip the balance towards pseudonymous authorship by 'a former colleague of Peter', and he believes that 3:4 settles the matter, 'since the fathers fell asleep'. But this is very odd. For one thing, the literary genre is unproven and the affinities quite indecisive concerning date. For another, as he himself admits, it is by no means certain that 'the fathers' of 3:4 refer to the first Christian generation as opposed to the Jewish fathers. In any case, the objection of the scoffers is no different from that concerning the *parousia*'s delay in 1 Thessalonians, which was written as early as the fifties! If these two lynchpins of Dr Bauckham's dating are suspect, to say the least, he might in a second edition of this magnificent commentary give more

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weight to the other factors he has noted which point, perhaps, towards apostolic authorship.

St Aldate's Rectory, Oxford

MICHAEL GREEN

**GOD, REVELATION AND AUTHORITY Carl F. H. Henry**

Volume VI God Who Stands and Stays (part II)

Word Books, USA 1983 566 pp. US\$24.95

ISBN 0 8499 0333 5

With this 500-page study of the doctrine of God, Dr Carl Henry completes his monumental account of the biblical revelation and its place in, or rather over against, modern culture. He has not written a systematic theology in the conventional sense, but rather has attempted a running defence and vindication of the historic Christian understanding of Scripture, and doing so by elaborating several of its themes in debate with secularists and Christians of various hues. Dr Henry's method is to establish his position by summarizing the biblical data and by the use of selected quotations. Any apt quotation, from whatever source, is grist to the author's mill. Thus extracts from Eulalio R. Balthazar jostle with those from Karl Barth, and quotations from Hegel with those from Harper's Magazine.

So Dr Henry's style is reactive and apologetic, and often conditioned by debates within Christianity—and sometimes within the narrower bounds of American evangelism—about providence, election and grace, human origins, Christianity and politics. The political sections in particular have an exclusively North American orientation. One could wish, at times, that Dr Henry had allowed himself the liberty of expounding his views in his own person and in their own right.

What the author provides for his readers, then, is an overview of some of the main themes of the biblical concept of God: his sovereignty, his creation of, and providential ordering of, the cosmos, his character as holy, loving and just, and on the judgement to come. The author overdramatizes 'the present civilizational crisis' (when has there not been a crisis of civilization?), but there can be no exaggerating his achievement in encompassing a vast amount of diverse written material in the service of such a noble end.

University of Liverpool

PAUL HELM

**FOUNDATIONS OF DOGMATICS Volume 2 Otto Weber**

translated Darrell Guder

Eerdmans, USA 1983 721 pp. £21.90

ISBN 0 8028 3564 3

distributed by Paternoster Press in the UK.

This massive work is the second half of the German *Grundlagen der Dogmatik*, which first appeared in 1955 and has long been regarded as a standard textbook of the subject. As a conservative Reformed theologian, Weber strikes a chord in the Anglo-Saxon world which few other Germans can touch. He is conversant with both Puritan and Dutch Reformed theology in a way which is both welcome and somewhat surprising, and his erudition is

immense. Among the French, for example, he has read—and quotes—everything from Jacques Ellul to René Pache, and he manages to remark on the split between Wesley and Whitefield, as well as that between Wesley and Jonathan Edwards, as if these were familiar topics in Germany as well as in the English-speaking world.

Volume 2 begins with part seven, which is devoted to Christology. Weber's treatment is not only conservative, even in its exegesis of disputed scriptural texts, but it is also remarkably fresh, given the immense amount of debate on this subject which there has been in the past few years. Probably the reason is that the fundamental ground does not shift in Christology as it does in other areas of theology which are treated in this volume. As the centre of Christian faith, whatever else might happen, the person and work of Christ (which Weber tries to combine in an intriguing, if not altogether successful, way) have a permanence which fashion cannot alter, and this comes out clearly here.

Part eight tackles the work of the Holy Spirit, but this and the succeeding sections are considerably more dated. The charismatic movement did not exist in 1955, and this section is mainly about justification by faith. Part nine is a relatively short section on election, which Weber treats as the calling of the community rather than of the individual. One can agree with his ecclesiastical emphasis, yet at the same time regret the absence of the individual touch, which has its importance as well.

Part ten, on the church, has a lot about Lutheran-Reformed differences on church order and sacraments, but other denominations are peripheral, and even Rome is not treated with the depth one might have expected. But here again we are in 1955, before Vatican II and the new Roman ecumenism, so perhaps that is also to be expected.

Finally there is part eleven on eschatology, which by any standard should be twice as long—at least. Weber is aware of the subject's importance, but still confines it to what is little more than an appendix to the work as a whole. What he says is valuable but it is minimal in comparison with the rest, and could have been greatly expanded.

The translation, by D. L. Guder of Fuller Theological Seminary, is lively and readable, though there are occasional gaffes, e.g. 'clergical' for 'clerical'. Some of these may be Americanisms but most are not!

The book has its defects and its datedness in parts, but as a general survey of the field it is masterly and can hardly be bettered at the present time. Its method is excellent and its erudition profound. Clergy and others will find it a fascinating and instructive read; get it if you possibly can!

Oak Hill College, London N14

GERALD BRAY

### **WHOSE PROMISED LAND? Colin Chapman**

Lion Publishing 1983 253 pp. £1.95

Albatross Books, Australia 1983 Aust.\$4.95

ISBN 0 85648 522 5

ISBN 0 86760 313 5

The author sets out to look fairly and squarely at the various claims and counter-claims to the land of Israel, and endeavours to point forward to a

way of peace. Colin Chapman has the advantage of firsthand knowledge of the situation, having lived in the Middle East since 1968.

The opening chapter provides an outline of the basic facts about the land and its inhabitants from the twentieth-century BC to the present day, including the invasion of Lebanon by the Israeli army in June 1982. A later chapter deals with anti-Semitism, Zionism and the political issues raised by the Balfour Declaration, the United Nations Partition Plan of 1947, and the Palestinian Liberation Organization's activities. This section is very helpfully presented in a question and answer sequence.

As one might expect, a good deal of space is devoted to the teaching of Scripture regarding the promised land. The various prophecies are examined and different interpretations evaluated. I found this section particularly helpful. The writer avoids taking up any of the traditional stances regarding the millenium. He states his own position in these terms: 'Once the New Testament writers had seen the significance of the land and the nation in the context of the Kingdom of God which had come into being in Jesus of Nazareth, they ceased to look forward to a literal fulfilment of Old Testament prophecies of a return to the land and a restored Jewish state.' He claims that Jesus, through his life, death and resurrection, accomplished 'the redemption of Israel'.

Colin Chapman tries to be scrupulously fair in his consideration of both Jewish and Arab claims. He points out that the Middle-East problem arises out of the sufferings of *both* the Jews *and* the Arabs. He is very critical of the one-sidedness of many American evangelicals. He writes, 'If the prophets were concerned about justice for all who were oppressed, we ought to have the same concern for every individual and community in the Middle East which feels that it is oppressed and denied the justice for which it longs.' Chapman's contention is that the Christian should be both pro-Jew and pro-Arab, not becoming totally and blindly committed to one side or the other. He comes to the conclusion that the promise of the land to Abraham and his descendants 'as an everlasting possession' does not give the Jews a divine right to possess the land for all time. He longs to see the Jews giving the Arabs the same rights as they claim for themselves. He sees the incongruity of Jews treating Arabs in much the same way as they themselves have been treated in different parts of the world. Christians, for their part, should admit that in the past they have contributed to anti-Semitism. All too often their political attitudes and biblical interpretations have been unduly influenced by national prejudices and one-sided interpretations of history.

The appendix to this book provides some useful guidelines for the interpretation of OT prophecy, pointing out that in many cases there may be more than one way of interpreting a particular passage of prophecy.

This book will not please those with strongly dispensational views, but it should be read by anyone who is genuinely concerned about the Middle East and is ready to face the facts as they are.

**WHY PRAY FOR ISRAEL? Ken Burnett**

Marshall Morgan &amp; Scott 1983 207 pp. £1.95

ISBN 0 551 01042 8

This book is a positive mine of information. Its contention is that 'praying for Israel is not an optional extra for Christians.' In order to reinforce this point, Ken Burnett deals exhaustively with relevant Scriptures, showing the ongoing purposes of God for his ancient people. In addition, he gives us facts and figures regarding the land of Israel today, and evidence of the changing attitude of Jews to Jesus in this present century. He castigates Britain for her failure to implement the course promised in the Balfour Declaration of 1917. He says, 'Britain is being mercilessly driven into the camp of Islam and we cannot set where we are going.'

Ken Burnett leaves us in no doubt about his views on prophecy. The Jewish Messiah is to be King of all kings, but in the meantime he foresees a world-wide attack on Jewish targets and Jewish people.

In a most useful appendix, we are given practical suggestions as to how we can help Israel today. The author makes his case convincingly for increased prayer for Israel. This book should certainly achieve its avowed aim of stimulating prayer, although not all will agree with his rather one-sided views.

Northwood, Middlesex

GILBERT KIRBY

**THE FIRST URBAN CHRISTIANS: The Social World of the Apostle Paul  
W. A. Meeks**

Yale University Press 1983 299 pp. £15.00

ISBN 0 300 02876 8

This book is a social history of the Pauline congregations mentioned in the NT. The author is concerned to put the world of Paul's mission and writings into a wider historical context, mostly for the benefit of students who are unfamiliar with the Roman world of the first century.

Professor Meeks begins with the city (*polis*), which he rightly sees as the fundamental pillar of ancient society. He gives us a short guide to the cities visited by Paul, and points out the distinctiveness of each. In particular, he concentrates on Philippi, Corinth and Thessalonica, probably because these are the most accessible and easiest to research. In examining the available evidence, he takes what is known of the different places from extra-biblical sources and then compares the NT evidence. He finds, in the lists of names in Paul's epistles, a remarkable link between the percentage of Latin names among the known Christians and the percentage of inscriptions in Latin which have been found at the sites. If his analysis is correct, it appears that the churches were much more broadly representative of the population as a whole than is often thought, and that the traditional picture of a church composed almost exclusively of the lower, underprivileged classes must be seriously modified.

This discovery is perhaps less surprising when we reflect on the rather intellectual nature of Paul's preaching and teaching, as these have been transmitted to us in the epistles; there must have been enough educated

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people in the churches to have enabled him to communicate at this level. In the highly crowded tenements of the average ancient city, differences of 'class' in our sense must have counted for rather less than they now do, in any case, so the book's findings can be regarded as fairly reliable on this kind of matter.

On other things, we must allow for some latitude in interpretation. It is not obvious that Paul's use of *Abba* in Galatians 4:6 indicated a semi-charismatic element in the worship of the Galatians, nor can we assume that Pauline language about belonging to the community (*ekklesia*) is as closely tied to social realities as Meeks suggests. People in ancient times knew about metaphor and could exercise their imagination, at least to some degree, and we must be careful not to press too many of these images. In terms of scholarship the book is light-weight, relying heavily on the work of other scholars, most notably E. A. Judge of Australia. This gives the book added authority for beginners and non-specialists, but may disappoint those who would normally expect a learned work from a university press.

Oak Hill College, London N14

GERALD BRAY

### **THE LIFE OF EDWARD IRVING: The Fore-runner of the Charismatic Movement** **Arnold Dallimore**

Banner of Truth Trust 1983 188 pp. £3.95

ISBN 0 85151 369 7

To declare that Edward Irving was the forerunner of the charismatic movement is, surely, mainly a marketing slogan. But to assert, as I do, that Edward Irving was an outstanding charismatic figure of the early nineteenth century is beyond contradiction.

This is an extremely well-documented book, very readable and intensely moving, its subject being exceptionally gifted, yet seemingly incapable of putting his gifts to use effectively in the service of the Lord whom he undoubtedly worshipped and served. A most impressive figure of a man, tall and powerful in physique, Irving was an orator in the days of oratory (two-hour sermons were *de rigueur*) and he drew congregations of 2,000. Tragically, he held to the heresy of 'the sinful substance of Christ', and 'the substitutionary sufferings of Calvary were not at the centre of his message'. He was condemned by Thomas Chalmers and many others, of course, but after fame in Scotland and over a decade as minister of a Scottish Presbyterian Church in the heart of London, he became a sorry figure, under the thumb of the overseers of his congregation. Eventually, eaten up by that dreadful disease of Victorian England, tuberculosis, he died at the age of forty-two, a disillusioned and distraught man. At the height of his powers he could draw virtually the whole of the assembly of the Church of Scotland to hear him before breakfast, and Thomas Carlyle—one of the great literary men of the nineteenth century—wrote of him: 'He was the freest, brotherliest, bravest human soul mine ever came in contact with: I call him, on the whole, the best man I have ever ... found in this world, or now hope to find.' Sadly, I judge that he was a man at war with himself and with many others.

Marbles Barn, Newick, Sussex

RANDLE MANWARING

**PUSEY REDISCOVERED** edited P. Butler  
 SPCK 1983 402 pp. £23.50

ISBN 0 281 04054 0

This is a book of essays by different authors, written to resurrect the reputation of the forgotten leader of the Oxford Movement. As the editor states in his preface, books on Newman abound, and Keble has enjoyed a certain renaissance lately, but Pusey remains in the background.

Partly, no doubt, this is because he was always something of a loner during his lifetime, and despite his immense influence was never very popular or very much at home in the movement which he was supposed to have founded. The book deals in considerable detail with this ambiguous link with Anglo-Catholicism, showing very clearly that the Tractarian movement soon left Pusey behind in its enthusiasm. Indeed it was only very late in his career that he came to the defence of the Church Union, then in its ritualistic phase, and that was largely because he felt the evangelicals were excessive in their persecuting zeal against the innovations.

The book brings to our notice a number of forgotten aspects of Pusey's life, most notably his devotion to the OT and his career as a Semitic scholar of some accomplishment. We read of his familiarity with German scholarship (a rarity at the time) and of the fact that he spoke of men like Gesenius as colleagues and friends. His conversion to a conservative, neo-medieval position in church affairs was swift but relatively late, another forgotten point which is brought out here.

There are essays dealing with Pusey's involvements in university and church affairs, both at home and overseas, and a sympathetic analysis of his shift to an anti-establishment High Church position runs through the majority of these. The most enlightening essay, though, is the last, in which A. M. Allchin takes us through Pusey's spirituality. Here we meet a man who was both of his time yet somehow not of it, whose idealism in spiritual matters put a burden on friends and family, who could not rise to his high standards, and see how a highly ordered spirituality became a legalistic yoke for those who followed after.

The non-Anglo-Catholic reader is fascinated but unmoved by these studies, which are remarkably free of prejudice. Pusey's contribution, like that of Tractarianism as a whole, remains ambiguous and contradictory, and in bringing this out with admirable clarity this book does us all a great service.

Oak Hill College, London N14

GERALD BRAY

**A PACKET OF LETTERS: A Selection from the Correspondence of  
 John Henry Newman** edited Joyce Sugg  
 OUP 1983 230 pp. £16.00

ISBN 0 19 826442 9

Newman wrote at least 20,000 letters, for this is the number which is extant and there must be many more. The vast publication begun by the late Father Dessain will eventually reach thirty-one volumes. They are rewarding

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reading for the scholar or the leisured, and now Miss Sugg gives ordinary mortals a chance to savour their interest and quality.

Her introduction explains the method. She gives complete letters, not extracts, and aims by her selection to display Newman's character and the variety of his interests and of his friends. The letters run from 1811 to 1890, and it is possible to trace in miniature the great changes in his life and the scope of his wide influence, much of which was unrecognized by the general public until the last period, for the Conversion to Rome in 1845, at the age of 44, was like an exile.

Some are important letters on matters of church or state. Others give spiritual counsel, or are family letters, or on business affairs at the Oratory, or concern the essential trivialities which make up so much of life. There is an engaging description of the trials of a holiday at Deal in a hotel where the only food is a tough gander or stringy veal cutlets, not quite done. On another level, the reader shares the shock to his sister and John Keble when he announced his reception into the Roman Church; and many years later, his feelings about the cardinal's hat.

Miss Sugg provides an outline of his career and a biographical index of correspondents; an index of subjects would have been useful but perhaps made the book even more expensive. Besides, this is an anthology, to delight and illuminate, rather than a study. His style is attractive and helps to explain his hold on contemporaries.

It is impossible not to regret that Newman was lost to the evangelical cause which he embraced as a youth but left in his early thirties. He would never have been a Wesley, but he might have been a Simeon.

Rose Ash, Devon

JOHN POLLOCK

## **HENSLEY HENSON: A Study in the Friction between Church and State**

**Owen Chadwick**

OUP 1983 337 pp. £18.50

ISBN 0 19 826445 3

Hensley Henson, that lone wolf, has been known in recent years through the pages of his rather unfortunate autobiography. Based on a bowdlerized diary, it left the impression of a caustic cleric who was often the only one in step; and since he covered up his origins and deepest beliefs he seemed inexplicable and generally tiresome. Marvellous oratory was forgotten and a complicated character misunderstood.

The true Henson is now revealed by a master-hand. Dr Owen Chadwick is not only a distinguished historian, but a writer of the kind that is born, not made. His choice of word and pithy phrase gives his pages colour in the best sense, and he keeps his narrative flowing while maintaining perceptive analysis.

Henson's father was a lower middle-class bankrupt with a narrow evangelical faith. Henson reacted sharply from a hated childhood, relieved only by the affection and wisdom of his German stepmother. It is plain, however, that somewhere he must have had an early, deep encounter with Christ; for none of his inner uncertainties, nor his intellectual wanderings,

rejecting virgin birth and bodily resurrection, could rob him of faith in a crucified, living Redeemer.

The story is strange. Almost self-taught, Henson became a Fellow of All Souls. The successful slum parson suddenly accepts a sinecure, and cannot reveal the unselfish financial need which drove him; the fervent Anglo-Catholic, who publicly called Nonconformists emissaries of Satan, becomes a scourge of Anglo-Catholics, and the dissenters' friend; the modernist Dean of Durham is appointed Bishop of Hereford by Lloyd George for scandalous reasons, amid uproar. Soon promoted to Durham, he becomes the strongest voice for disestablishment.

Dr Chadwick makes sense of him and greatly enhances respect for the man. In national affairs, Henson had an unerring eye for the right moral answer, but under the present retirement age he would have left the bench before his celebrated interventions against Appeasement.

There are lovely vignettes: Henson's consecration during the 'Hereford Scandal', with Archbishop Davidson gloomy, and poor Mr 'Uff miserable at being consecrated the same time as the 'heretic', and Henson horribly hurt inside. And later, the day when the miners nearly threw Dean Welldon ('the rhinobottomus') into the river. The supporting cast come alive with well-chosen touches: Davidson, who saw a tiger behind every bush in the jungle; Temple's 'vast bubbling frame'.

Dr Chadwick's book is outstanding and memorable, whether as biography, history or as a sheer good read.

Rose Ash, Devon

JOHN POLLOCK

### **THE GLORY OF THE LORD: A Theological Aesthetics**

Volume I Seeing the Form **Hans Urs von Balthasar**

edited Joseph Fessio & John Riches, translated Erasmo Leiva Merkakis

T. & T. Clark 1982 691 pp. £19.95

ISBN 0 567 09323 9

This book is the first in the seven-volume English translation of von Balthasar's great theological synthesis, *Herrlichkeit*. The translators have done an excellent job, and the book is a pleasure to read from beginning to end. They mention in their preface that they had difficulty finding a publisher, which is a great pity, since this is a very different work from the ones which we are used to reading from the German-speaking world.

Comparisons with Barth or Thielicke may seem inevitable, but von Balthasar is in a different class altogether. His work is less obviously systematic, more leisurely in its pace, and more concerned to develop the breadth of his theme. We are taken through almost every nook and cranny of biblical and theological thought by a mind which combines immense erudition with great open-mindedness and the ability to synthesize his findings in a comprehensive and intelligible whole. The author is Roman Catholic, but he is equally at home in Protestant thought, and in that of the Eastern Church. He is not prejudiced by his background, but treats everything and everybody with scrupulous fairness. This is not to say that he does not have his own preferences and convictions, of course, but these gain

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in stature from his ability to consider other points of view in as much depth as we find here.

Von Balthasar is concerned to develop a theology of beauty, to stand alongside the traditional concerns of truth and goodness. His is a vision formed by classical philosophy, and in this respect is less dependent on the Scriptures than one might otherwise expect. This is not to say that he is ignorant of the Bible, though it is interesting that he stresses the importance of the OT Apocrypha, with its strong leaning towards Wisdom Literature, as an essential ingredient in the construction of his theological vision. He is also dedicated to Mary in a way which will grate on Protestant sensibilities, but his ideas are certainly worth pondering, here as elsewhere.

According to von Balthasar, the worship of God is the adoration of 'form' in perfection, and this 'form' is known to us in Jesus Christ. Here we see the affinity with Karl Barth, though the context is a much broader one. Von Balthasar is hostile to any theology which restricts itself to Scripture and fails to perceive the beauty of form in the world and in other religions. He does not mean thereby to detract from Christ's glory, but rather to enhance it by demonstrating how all things find their fulfilment in him.

This work is the product of a man of genius and sensitivity, who is also a leading theologian of our time. For those able to appreciate the appeal of beauty, it will make fascinating and essential reading. Hardly anyone will agree with everything von Balthasar says, and almost nobody will be able to follow his argument. This is the price which genius must pay, however, as it shares its individuality with the world. It commands our deepest respect, even as we are challenged to interact with it in the search for our own synthesis of the *kalon k'agathon*.

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GERALD BRAY

### **THE LANGUAGE OF GRACE Peter Hawkins**

Cowley Publications, USA 1983 137 pp. US\$6.95

ISBN 0 936384 07 7

Peter Hawkins, who teaches religion and literature at Yale Divinity School, has chosen in this series of Cowley Lectures to study some works of three writers: two American and perhaps little known in this country, Flannery O'Connor and Walker Percy, and our own Iris Murdoch. 'Grace', be it said, is used in a very generalized sense.

Hawkins is concerned with the problems an author has in conveying a Christian message to a contemporary audience 'who could not be counted on to believe in God in the first place.' In considering this problem he shows how his three authors present interestingly different angles of approach, the two Americans explicitly Christian, Iris Murdoch assertively not. He further distinguishes between the two Americans: O'Connor working on a parabolic or allegorical plane, Percy preferring the impact of the 'catastrophic act', often with a liberal admixture of satirical commentary. The Christian interpretation is supported by reference to non-fictional comment by the writers.

In doing this for Murdoch, Hawkins has to rely upon her 'sovereignty of the Good' as a substitute for God. He argues ingeniously from a text which

he agrees is 'hermeneutically "open"' that 'in using Christianity as extensively as [Miss Murdoch] has, and for whatever divergent end, she has run the risk of being used by it, of opening the eyes of her reader to those divine mysteries which it has been her stated business to humanize, demythologise or dispel.' The reader, Hawkins claims, re-mythologizes. In thus arguing he is in fashionable company among the deconstructionists. The danger of entering that world was pointed out long ago by Lewis Carroll, making words mean what you want them to mean. It is sometimes best to trust the teller, especially when, as Professor Hawkins does, we are given significant non-fictional commentary. Indirection does not always find direction out.

University of Hull

ARTHUR POLLARD

**AND THE TREES CLAP THEIR HANDS: Faith, Perception and the New Physics** Virginia Stem Owens  
Eerdmans, USA 1983 148 pp. £5.65

ISBN 0 8028 1949 4

This is an unusual book, and I am not sure that I have fully understood its message. It is written in highly poetic language, and one almost needs to be a poet to understand some of it. For instance, 'We sit and stare at tulips. We hear the day pouring forth its speech, its very photons wise with embedded righteousness. This is the spy's quarry: God manifest. The Incarnation. The clues pointing to the coherence that holds the universe together ...' (p.120). Thus it is not a sustained argument that the author presents. Rather, she leaves an impression. She is a 'spy', part of the scene, but watching to see what is 'going on'—not a detached observer, external to it.

In fact, one of her main themes seems to be that science itself has shown us the impossibility of ever achieving what was always held to be the ultimate ideal of its worthy practitioner—to be a strictly detached observer, reporting on nature as it is in itself and not as coloured by himself. The pursuit of this ideal is of course one of the main strengths of science, for it makes scientific knowledge public property, universally valid; but Owens is quite right in stressing that both relativity and quantum theory have shown it to be finally unattainable.

Another suggestion of hers is that nature is not to be regarded as essentially a chain of cause and effect, but rather as a conducted 'dance'; the fact that one performer (an electron, say) executes a movement following that of another (the flight of a photon) is not because the latter has caused the former. Rather, both photon and electron have done their pieces because they received a signal from the Conductor—a signal not transmitted physically at the speed of light, but non-physically and instantaneously. This brings me to her title. She believes that the 'prophet's figure of trees clapping their hands is a living reality.' Of course it is metaphor; the point she wishes to make is that the trees (like the photons) *know* what they are doing, in a real sense. Thus 'for Christians, the cosmos bears witness to the Incarnation itself.' I would regard this latter as a highly dubious conclusion, theologically. After all, the incarnation is not implicit in the constitution of even man himself as a creature, let alone in that of trees or atoms. It was an act of grace, additional to creation. 'Immanence' would have been a better word than 'incarnation'.

Well-written, informed, stimulating, entertaining, but hardly likely to convince the hard-headed. All I could glean of Virginia Owens is that she is the 'author of several books, including *The Total Image*'.

Wantage, Oxon

DOUGLAS SPANNER

## **EVOLUTION AND THE AUTHORITY OF THE BIBLE**

**Nigel M. de S. Cameron**

Paternoster Press 1983 123 pp. £3.20

ISBN 0 85364 326 1

This little book, by the assistant minister of Holyrood Abbey Church and warden of Rutherford House, Edinburgh, is a defence of what the author sees as *the* conservative evangelical attitude to the biblical account of origins. That is to say, it rejects any form of what is often (misleadingly) called 'theistic evolution', the attempt to place evolutionary theory harmoniously within the context of biblical creation. It is written with conviction, courtesy and erudition, and sets out a vigorous case. I find it distasteful to criticize it, for my own convictions about biblical authority coincide with Dr Cameron's; but I feel that on several key points his treatment is unsatisfactory. It is not, after all, a question of establishing which conservative view is true that is so important—to be narrowly precise, whether species were 'specially' created as such, or whether they were generated from others pre-existing them. The urgency of the apologist's task is to remove gratuitous stumbling blocks, to 'gather out the stones' which hinder faith. That is why the debate must continue.

One or two points of criticism must suffice. Dr Cameron notes 'two factors' stressed in Genesis 1–3: first, 'the perfection of the original creation'; second, 'the connexion of all evils in this world with man and his fall.' Both of these points, fundamental to his argument, need qualification. The biblical word is 'good' (not 'perfect'). The meaning of this surely merits serious examination. The promised land was 'good', yet needed to be fought for; the earth into which man came had likewise to be 'subdued' (same verb). The original animal creation contained *tannin*, the 'great sea monsters', always in later biblical metaphor standing for what is fierce or dangerous. Pain was real, if moderate (cf. 'multiply' in 3:16). All this hardly adds up to the common picture of Eden as idyllically perfect, a veritable Elysium. Then his statement that 'at each stage in the process of creation God reflects upon His work', forgets the very earliest (vv.1,2), which mentions formlessness, emptiness and darkness. In the light of John 1:5 (and of Gen. 3:1), it is inevitable that we recognize the presence of the Adversary from the outset. Adam was given his mandate in full recognition that opposition lay ahead.

In a scientific appendix, Dr Darnbrough implies that since evolutionary theory invokes the idea of randomness, it entails meaninglessness and absence of purpose. This is not so; witness the random arrow that executed God's purpose on Ahab (1 Kings 22:34, niv). This is a common fallacy.

A stimulating contribution to the ongoing debate.

Wantage, Oxon

DOUGLAS SPANNER

**HOMOSEXUALITY: A New Christian Ethic****Elizabeth Moberly**

James Clarke 1983 66 pp. £2.95

ISBN 0 227 67860 8

Elizabeth Moberly is a research psychologist. Her book focuses on the underlying cause of the homosexual condition. She believes that 'in every case' it is due to a 'disruption in the attachment to the parent of the same sex' (p.4). It is 'a relational deficit *vis-à-vis* the same sex rather than *vis-à-vis* the opposite sex' (p.15). Thus 'homosexual activity implies the eroticisation of deficits in growth that remain outstanding, and this is, fundamentally, a confusion of the emotional needs of the non-adult with the physiological desires of the adult' (p.20). The homosexual is not a 'psychologically complete' member of his or her own sex.

The conclusions drawn are these: 'the solution to the problem of the homosexual condition is not sexual activity' (p.21). But equally 'to block the homosexual urge, as distinct from its sexual expression, is to block the very process of healing' (p.31). 'The solution to same-sex deficits is to be sought through the medium of one or more non-sexual relationships with members of the same sex' (p.42).

This thesis is plausible and fully compatible with a biblical position. The problem I have is whether it is true. How do you verify psychoanalytic theories like this one? Answer—by results. But the book provides no clinical evidence. And I do get worried when 'it must be emphasized that this relational deficit may not be evident ... what we are speaking of is intrapsychic damage at a deep level, much of which may not be overt or conscious' (p.4). If it is so 'hidden', can we be sure the deficit really exists? Nevertheless, this is a good contribution to the ongoing debate.

Jesmond Parish Church, Newcastle upon Tyne

DAVID HOLLOWAY

**SPIRITUALITY AND HUMAN EMOTION Robert C. Roberts**

Eerdmans, USA 1982 134 pp. £4.00

ISBN 0 8028 1939 7

distributed by Paternoster Press in the UK

Robert C. Roberts is a professor of philosophy at Western Kentucky University, USA. His avowed aim in this study is to bring some intellectual rigour to theological reflection on Christian spirituality which, as he comments, can 'resemble a down pillow' that 'squooches down too easily' (p.vii).

Professor Roberts opens by asserting that Christianity 'is a set of emotions' (p.1): love, joy, grief, hope and peace. Today, however, modern man feels alienated from Christian faith by its 'strangeness'. Roberts then traces two contemporary 'reinterpretations' of faith for modern man, viz.: Bultmann's 'demythologization' and Kierkegaard's 'therapy' approach. It is the latter approach that Roberts favours, because God's ways are 'strange' to us, and because of our sinfulness. To overcome this modern alienation from God, Roberts seeks to help people into a 'passionate relationship with God' (p.8).

Commenting on general suspicion about 'emotional people', Roberts points out that an emotional person is weak because his repertoire of

emotions is so limited. A Christian's emotions are objective in that they are tied to objective truths and are subject to a person's control.

One dominating emotion in human life is the fear of death. Roberts takes Tolstoy's short story, 'The Death of Ivan Illych', to illustrate further his thesis. Illych is a self-centred man, who after an accident discovers he is dying. Only his son offers him selfless compassion and enables Illych to pass through the ego-centricity to face physical death calmly. This is a parable of Romans 6 and the healthy alignment of emotions towards the crisis of mortality.

Roberts discusses gratitude, hope and compassion as Christian emotions. For a Christian, 'gratitude' is always to someone and something—it is an emotion with an objective. Roberts helpfully distinguishes this from Merlin Carother's popular 'praise for everything' theme. Hope is another emotion—different from resignation. Hope welcomes the future even in suffering, whereas resignation tolerates it. Compassion is a distinct form of love, because it is fellowship in another's pain.

A thoughtful work on an area of sanctification often neglected by evangelical Christians, rooted in God's compassionate involvement with us in Christ. I look forward to a sequel.

Hazlemere Team Ministry, Bucks

IAN WILLIAMS

**THREE OUTSIDERS: Blaise Pascal, Søren Kierkegaard, Simone Weil**  
**Diogenes Allen**

Cowley Publications, USA 1983 145 pp. US\$6.50

ISBN 0 936384 08 5

This comprises brief studies of Pascal, Kierkegaard and Weil as guides to the spiritual life, chosen because 'their conception of the spiritual life is developed in relation to our concern for personal fulfillment and the realization of our potential, neither endorsing nor rejecting out of hand our desire for happiness and well-being.' They appeal because all three are, in slightly different ways, 'outsiders' standing on the threshold of the church, and because their treatment of Christianity is based on profound analysis of the human condition. All three belong distinctively to the modern world, as no Christian writer before Pascal really does (Pascal's really is the first recognizably modern apologetic for Christian faith), and Allen is correct in highlighting a certain kinship between them (the hiddenness of God, for example, is a striking common theme). Naturally the three studies are selective in the aspects which they treat: the chapter on Kierkegaard, for example, concentrates on his analysis of the three types of life and his discussion of the Christian love of neighbour, while that on Weil focuses on her ideas about the implicit love of God. The best service this book can do is to convince readers unacquainted with these writers that they have more to teach us than is usually realized at the present time, and to whet the appetite for their own writings. It is certainly the case that contemporary Christian 'spirituality' could benefit from a strong dose of the kind of hard-won insight into human life that these three writers, despite some theological extravagances, can provide.

University of Manchester

RICHARD BAUCKHAM

**CONVERSATIONS WITH THE CRUCIFIED** Reid Isaac

first published by The Seabury Press, USA in 1982

Collins/Fount Paperbacks 1983 116 pp. £1.50

ISBN 0 00 626635 5

In his foreword to this UK edition of a book published last year in the USA, the Bishop of Winchester likens its style to that of Charles Péguy and Michel Quoist. It comes off, he says, because the author has 'wrestled with his theology while writing his prayers.'

Reid Isaac is Rector of Holy Trinity Church in New York City. His book is written in three sections: first a contemporary theological evaluation of the meaning of the cross, and then two sets of meditations on the passion narrative of Matthew/Mark, and of John.

In the first chapter the writer rejects the substitutionary theory behind what he labels the 'resurgent fundamentalism of our time'. His own position is a restatement of the 'moral influence' theory—'it is not by balancing some cosmic scale that he saves me, it is by setting loose in the world a new spirit of accepting love and a new power to overcome the deep separations of life' (p.8). Unfortunately his rejection of substitution is based, as with other objectors, on the failure to recognize that 'God was in Christ, reconciling the world ...', when he says (p.6) 'I cannot comprehend a God who cannot accept sinful persons without punishing someone else for his transgressions.'

It is to be hoped that this will not put some potential readers off the book, as the author's perceptivity into the cross, and his portrayal of the feelings of the characters involved and their relevance to our own times, has much to teach us all. Take for example, 'the young boy who grudgingly submits to a father he knows is going to have his own way in the end, who refuses to struggle for the shape of his own life with the powers that control his destiny, will never discover what is possible. And he will never understand his father' (p.46). Or of the experience of his mother's death from cancer (in connection with forsaking and fleeing): 'we kept telling her how well she looked and how she would get better ... so she had to face it alone—the most important experience of her life—because none of us could face it with her' (p.49).

The UK edition retains its understandable Americanisms ('ruckus' on pp.15 & 60, and the 'rumble seat' on p.45), but there is a superfluous 'e' in 'route' on p.18 and the first word of the second quotation on p.26 should be 'too' rather than 'to'.

Oak Hill College, London N14

DAVID H. WHEATON

**BURSTING THE WINESKINS** Michael Cassidy

Hodder &amp; Stoughton 1983 288 pp. £1.95

ISBN 0 340 32641 7

**ALL CHANGE: The Local Church Changes Gear**

Michael Seward

Hodder &amp; Stoughton 1983 192 pp. £4.95

ISBN 0 340 28718 7

All growth involves change, and change is painful. Here are two books for the popular Christian market which tell us about it. In the first, Michael Cassidy illustrates his own personal encounter with the shifting currents of

post-war evangelicalism. In the second, Michael Saward gives an immensely practical account of the way he has been able to facilitate change in two different parishes. If both authors have a larger-than-life image in the church, then it is balanced in each case by an appealing integrity and humility.

In *Bursting the Wineskins*, Michael Cassidy has in mind 'those who live in that theological twilight between a rather rigid evangelicalism and a full-blown Pentecostalism.' His own spiritual pilgrimage has led him to value, on the one hand, 'a second touch' of the Holy Spirit and, on the other, the evangelical roots planted at the time of his conversion as a Cambridge undergraduate in 1955. Since that time the evangelical cause has prospered in the church at large but, as so often in the past, with increasing strength has come increasing division in the ranks. The author, South African founder of African Enterprise, tells us how over the years he learned first to appreciate the insights of the various new movements and then to embrace them. This involved him in a series of leaps from one merry-go-round to another—a painful process of overcoming suspicion, gaining acceptance and winning a hearing. To the evangelicals he has spoken of the fullness of the Spirit. To the charismatics he has brought the correctives of the wider body of Christ. To both parties he has expressed his conviction that 'the social sins of structural injustice and racial discrimination are little different in seriousness from the personal sins of adultery, dishonesty or drunkenness.' Some Christians have a chameleon-like ability to adapt to any context in which they find themselves. Michael Cassidy has managed to cross the boundaries which separate evangelical Christians, in the attempt to proclaim a full-orbed gospel to the whole man—as a thinking, feeling and political being.

In *All Change*, Michael Saward believes 'the church can't effectively survive far beyond the year 2000 unless there is a *real* change.' In the 1960s many churches participated in a study course, 'No Small Change'. It led to a call for participation by all God's people in the life, work and worship of the local church. Since then, clergy and people together have tried frequently and in different ways to change the image of the church, from a lovable but archaic institution heading for extinction into an efficient and caring organization which displays the mutual responsibility and dependence appropriate to the body of Christ.

In an earthy and aggressive way, Michael Saward looks at some of the changes needed in the local church—in leadership, in business competence, in worship, in communion, in evangelism and in missionary concern. He finds the key in the leadership. Rejecting the model of the autocrat and the manipulator, the author looks for four essential qualities in the good leader: clear vision, strong conviction, evident decision and infectious enthusiasm. Thus armed, any local church leader will find this book full of well-tested ideas, presented in a no-nonsense package, which could release the blockages which prevent his congregation from being the effective outpost of God's kingdom it is called to be.

**FREED TO SERVE Michael Green**

Hodder &amp; Stoughton 1983 133 pp. £1.25

ISBN 0 340 28195 2

The lethal mini-bomb, couched in a harmless envelope, is not a rare phenomenon these days. This cheap paperback, with its gauche cover, inferior paper and non-existent index, might appear just another run-of-the-mill publication. But it contains dynamite. Here is a book to blast the romantic euphoria surrounding the centenary celebrations of the Oxford Movement. The central chapters on 'Threefold Ministry?', 'Apostolic Succession?' and 'Sacrificing Priesthood?', indicate that they got it wrong. Full NT ministry is the responsibility of the whole congregation—not the preserve of a priestly caste within it. Ordination is to function, not status.

Nevertheless, here is no irresponsible radicalism, no plea for anarchy. There is a blended balance born out of deep thought, proven experience and shrewd observation. The main thrust is altogether positive and constructive. Canon Green is anti-clericalism but not anti-clergy. If he divests the vicar of the pin-stripe suit of managerial status, it is that he may reclothe him in the NT apron of humble servanthood. The relevant vocabulary for ministry is well analysed, although it is surprising that, along with *doulos*, *diakonos* and *leitourgos*, we do not have *hupēretēs* to complete the quadrilateral.

A secondary thesis is that this ordained servanthood should operate within the context of a mixed team. Shared leadership is the norm. Both the evidence of the NT and the needs of the contemporary church are heavily on the author's side here. Moreover, once this principle is grasped, there are wholesome repercussions regarding the ordination of women (a whole chapter handles this hot potato), presidency at the eucharist, and true ecumenical reunion.

With so much rigorous scholarship allied to vigorous expression, it might appear captious to raise a finger of criticism. Yet one objection (anticipated in the book but not adequately answered) is that St Aldate's is an exceptional congregation. Its rector is also an exceptionally able leader. Could the model work in a less gifted milieu? No doubt it can, but we need evidence and also a thorough examination of the problems. A second query is that, granted the truth and timeliness of this shared concept of leadership, is there not, even so, the need for a single captain of the team or chairman of the board? This point is conceded where the bishop and diocese are concerned (pp.53f.). But what is sauce for the episcopal goose can be sauce also for the presbyteral gander! The congregation do need a single, identifiable individual, even if it is only to know whom to blame!

Michael Green is 1) a little sweeping on theological colleges—not all are 'semi-monastic institutions based on secular models' (p.12); 2) a shade too solemn on ecclesiastical titles (p.22); 3) a trifle too hesitant regarding his mature judgement on the place of women in the leadership team (p.94); 4) a tiny bit naive regarding the dangers of immediate prophecy (p.29); 5) a degree under-enthusiastic about the NT evidence for ordination (p.36) and a degree over-enthusiastic for local leadership (p.38). Could not an imported elder or two, let alone a vicar or curate, bring a dimension of true 'catholicity' to the local congregation and be an antidote to ecclesiastical haemophilia?

However, if Homer nods, then the Oracle of St Aldate's may be permitted a wink!

## Churchman

It is intriguing to note that amongst the multifarious organizations and fellowships that honeycomb such a thriving congregation beating at the heart of Oxford, there is a 'Banner-Making Group'. Is it too much to hope that these grand Knights and Dames of the Thimble might produce a banner so commodious and imaginative that those in positions of authority in our church will be compelled to face the radical challenge of this 'Tract for the Times'. My fear is that the explosion will not materialize because the envelope remains unopened.

Oak Hill College, London N14

ANTONY REES

### **LEARNING TO CARE: Christian Reflection on Pastoral Practice**

**Michael Taylor**

SPCK 1983 117 pp. £3.95

ISBN 0 281 04041 9

The principal of the Northern Baptist College in Manchester has made an important contribution to the way Christians go about their pastoral care. For too long, counselling, by lay and ordained, has depended upon the theories and presuppositions of behavioural sciences. This represented a twentieth-century reaction to the biblical positivism of the previous century. We are now beginning to look at the task of pastoral care in a new theological perspective, and this book will help the student along the road.

Illustrating his points from a number of practical examples, the author outlines an approach to the pastoral problem. Having discerned the true nature of the situation and identified the aim to be achieved, we shall move creatively from the one to the other, calling upon all available resources along the way. These will include the insights of some who have no Christian faith but will also respect highly the faith and doctrines of the church—the convictions of the Christian community. Michael Taylor believes the pastor will find a further resource by identifying his own 'story' or 'interpretative framework' as a way of handling both his own case history and that of the one he is trying to help. For example, we may come to a pastoral problem within a framework of 'healing' like T. S. Eliott, or 'resurrection' like H. A. Williams, or 'creativity' like Michael Taylor. All of the conclusions drawn from our resources need to be checked by their compatability with the picture we have of the earthly Jesus, and by a process of reflection, where possible, within the living Christian community.

Although it is quite short and includes summaries of the main points at both the beginning and the end, this is not an easy book to read. It lacks moreover a confidence in the ability of the Scriptures to give us any clear picture of Jesus or what he might expect of us today. Having said that, anyone who wants to follow a helpful way of going about specifically Christian pastoral care will find this enormously suggestive.

Chester-le-Street, Co. Durham

IAN D. BUNTING

**OUR ONE BAPTISM** Jock Stein

The Handsel Press 1983 16 pp. 50p

ISBN 0 905312 25 2

This booklet is written 'for parents who want to have their children baptized; for people baptized as infants who now wonder what it means for them; and for anyone else who wants to know what baptism is all about.' The format is that of a catechism, a series of twenty questions and answers. The questions appear to cover most of the kinds of questions people have in their minds, and is a helpful way of tackling the problems. The answers do not provide the answers that one would expect from the writer. There are several areas where conflicting, if not contradictory, statements are made. These concern the very meaning of baptism, and also the importance or otherwise of the parents being 'practising Christians'; a confusion in interpreting Scriptures as to whether they refer to the baptism by the Spirit, or baptism by water; and a rather strange statement in answer to the question 'Why is baptism called a sacrament?' Stein says that 'Jesus is hidden in the life of a child at baptism and later revealed as the growing child comes to understand the Bible, and to hear the gospel with faith.' I am afraid that this is not a booklet that I would wish to give to parents wanting to have their children baptized. In my judgement they would find it both confusing and misleading.

Hartfield, East Sussex

GEORGE B. DUNCAN

**HOLY WEEK SERVICES****Joint Liturgical Group** edited Donald Gray

first published in 1971

SPCK 1983 shorter edition 91 pp. 95p

full edition 160 pp. £4.50

ISBN 0 281 04046 X

ISBN 0 281 04039 7

Twelve years ago the Joint Liturgical Group published a series of outlines under the same title. The revised edition (edited by the rector of Liverpool, secretary to the JLG) expands these ideas for use either in a situation where Holy Week is the occasion for ecumenical acts of devotion, or where a local congregation wishes to follow the traditional pattern of meditation on the last week in the earthly life of the Lord Jesus Christ. In the full edition, proposed services, with full readings for each day, and alternative dramatic presentations of some of the passion narratives, are introduced by an essay on Holy Week by the Revd Gordon S. Wakefield (the Methodist principal of Queen's College, Birmingham). The shorter edition simply contains the texts of the proposed services and of the dramatized versions of the Passion narrative.

Here is a mine of ideas for the busy pastor to explore in planning devotional activities for Holy Week. Palm Sunday is seen as the day when a procession to commemorate the triumphant entry is more appropriate than the giving of palms, and the main feature is the reading of the Passion narrative, perhaps in a dramatized form. Monday to Wednesday can either be used to follow the gospel pattern of the Day of Cleansing, the Day of Teaching and the Day of Waiting, or to meditate on the themes of penitence, obedience and service. Thursday takes us to the Upper Room (with provision

## Churchman

for feet-washing) and Friday's programme allows both for those congregations who will wish to have a Communion service and those who do not. Saturday/Sunday's programme concentrates on the Easter Vigil, in which a programme of six Scripture readings leads up to the Service of Light (with paschal candle), Reaffirmation of Baptismal Vows, and a Thanksgiving for the Resurrection.

As well as the dramatized versions of the Passion narrative, the texts contain some useful prayers, thanksgivings and litanies on Passiontide themes, an adaptation of the Methodist Covenant service, and the traditional Good Friday Reproaches. With provision for a sermon at each service, the programme offers scope for some solid biblical and Christ-centred teaching at this key period in the church's year.

Oak Hill College, London N14

DAVID H. WHEATON

## Other Books Received

**Blythwood Tract Society** *Let's Study—Mark and Acts*, 1983, £1.50

**Eerdmans** R. S. Anderson, *On Being Human*, 1982, £8.10

**Lion Publishing** F. Sampson, *Pangur Ban: The White Cat*, 1983, £1.25; D. & T. Porter, *Through the Eyes of a Child*, 1983, £1.95; H. Ahrens, *Who'd be a Mum!*, 1983, £1.50

**Marshall Morgan & Scott** P. Helm, *Divine Revelation: The Basic Issues*, 1982, £5.25

**Mowbray** M. Israel, *The Pain that Heals*, 1983, £3.75 (pb)

**Partnership in Mission-Asia** V. Samuel & C. Sugden, *Evangelism and the Poor*, 1983, £2.25; V. Samuel & C. Sugden, eds., *Sharing Jesus in the Two Thirds World*, 1983, £7.00

# Opinion

I am unsure whether I am also required to read David Gillett's review of *With Respect: A Doctor's Response to a Healing Pope*, by Frank Lake, with his touch of the proverbial pinch of salt (*Churchman* 1983, 2).

Whether the Pope endorses the approach of the Clinical Theology Association quite as precisely as its leading exponent believed, is perhaps for the Pope alone to tell us. However, it appears that David Gillett believes that the CTA majors on the maternal-foetal distress syndrome alone. This is to misunderstand the very specialist work with which Frank Lake was associated during the final years of his life. A consultant has been appointed to assess this work, and the Council of the CTA expects to be considering his report in the near future.

The ministry of the CTA is, and always has been, more comprehensive than David Gillett's understanding of it would suggest. The Association exists for the training of people, ordained and lay, in Christian pastoral care and counselling; for the deepening of Christian life and growth towards personal maturity and stability; and for research by appropriately qualified persons into the integration of psychology and psychotherapy with the Christian faith.

Clinical Theology Association  
St Mary's House,  
Church Westcote, Oxford OX7 6SF

PETER J. VAN DE KASTEELE  
(Administrative Secretary)

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