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IT is fitting that some estimate, however brief, of Dr Lock's contribution to *Theological Studies* should find a place in this JOURNAL, with which he was officially connected from the beginning in 1899 down to a few months before his death (12 August, 1933). From time to time he wrote reviews in these pages, generally on subjects relating to the Pauline Epistles and the Fourth Gospel, and his work always bore the marks of first-rate scholarship and careful judgement.

In estimating his contribution as a whole it must be remembered that for fifty years he was immersed in active duties as a tutor, and latterly as head, of one of the largest colleges in Oxford (1870-1920); he had no leisure for much literary work of his own; he was compelled to concentrate on teaching; and no teacher of the New Testament exercised more influence upon the generations that came under his instruction. His lectures as Dean Ireland Professor of Exegesis (1895-1919) were as effective as any delivered in the Theological Faculty.

Long ago he took his stand with the school which produced *Lux Mundi*, and contributed the essay on the Church; it reflects exactly his firm and lucid mind. But though in full sympathy with the aims of Gore and Scott Holland in Church and State, he feared the consequences of Biblical Criticism for the faith of the average man. There was a time when a word from him would have put fresh heart into younger workers, but it was not forthcoming. He seemed to us timid and hesitating. When he ventured outside his chosen ground, as in two published sermons, one on Balaam (*J.T.S.* ii) and one on Job, we felt unable to look to him for guidance in the ways of the new learning. Indeed he was never a leader, in the sense that Cheyne and Driver, Moberly,

and Sanday, were leaders. At the same time he was in closer contact than they were with the life of the Church outside the University; and this, together with his cautious temperament, made him anxious about others and unwilling to take risks. By degrees, however, he became convinced that it was possible to be both true to the faith and open-minded in criticism. His work as editor of the Westminster Commentaries from 1899 onwards brought him into friendly co-operation with Old Testament students, very much to their advantage, as they have admitted; and he could publish his belief that the ordinary canons of scientific and historical criticism may be applied to Scripture without injury to its spiritual value.

At last his election to the Lady Margaret Professorship of Divinity, which goes with a Canonry at Christ Church, brought him relief from administrative duties. His eight years of office, 1919-27, enabled him to carry out several long-cherished plans, the chief of which was a thorough piece of work on the Pastoral Epistles (1924, 'International Critical Commentary'). Here we see him at his best. The book is worthy to rank with the commentaries of Lightfoot—typically English in its fine scholarship, its religious temper, its sense of proportion. The commentary on St John's Gospel (1928, in the S.P.C.K. volume), and that on the Ephesians (1929), are works of lesser importance; the former is disappointing, but the author was not responsible for the limits imposed on him. Even his retirement bore fruit.

A spirit of reconciliation and loyalty clings to our memory of him. At least one substantial work will remain as his contribution to the deeper study of the New Testament. Up to the end he continued to grow in courage and breadth of outlook; and it is only the finest type of mind which does that.

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