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THE STUDY OF OLD TESTAMENT THEOLOGY TO-DAY.

By E. J. Young. (*James Clarke.*) 112 pp. 10/6.

Professor Young, of Westminster Theological Seminary, delivered the four lectures contained in this book to mark the dedication of the new buildings of the London Bible College in May, 1958. In the first lecture, Old Testament Theology and History—easily the most important lecture of the four—the author seeks to lay as his foundation that the only valid approach to the Old Testament is to come with Christian theistic presuppositions. Only thus can there be a theology of the Old Testament, for unless we are able to say that "Old Testament Theology is the study of God in His self-revelation in the Old Testament" (p. 28) there is no option but to relegate the Old Testament to the level of ancient but entirely human opinions about God as revealed in certain actions which the ancients supposed Him to have performed. Dr. Young takes pains to show—and succeeds in showing—that modern views of the Old Testament which may be summarized by the words "Heilsgeschichte" (Von Rad) and "Biblical Theology and Recital" (G. E. Wright) are simply attempts to evade the Old Testament's own claim to be a record of history to which is annexed a revelation of God in words, and that if these views are followed we have no grounds for giving more credence to the statement that Yahweh brought Israel out of Egypt than we have for accepting the opinion of Hattusilis that Ishtar gave him his kingly power.

The second lecture, The Nature of Old Testament Theology, urges the progressive nature of Old Testament and of Biblical revelation. Revelation has taken place in "epochs"—"a particular period in the history of Israel which sustained a unique relation to the plan of God in redemption" (pp. 38f.). This revelation has been entirely controlled by God and the Old Testament is not a record of what man thought about God but of what God showed man of Himself, as He saw fit. This revelation, which passages like Hebrews 1: 1f. teach us to see as continuing into the New Testament to find the completion of the progression, is self-contained. That is to say, while it came to the men concerned in thought forms which as men of their time they could appreciate—that is, the Old Testament may validly be studied and in part can only be understood by means of its own "cultural milieu"—yet "in the interpretation of Genesis we shall be far more greatly benefited by a study of what Paul had to say in Romans 5, for example, than by a minute comparison of Genesis with Enuma Elish" (p. 42).

The third Lecture, The Content of Old Testament Theology, deals

with the Covenant. It is here that the treatment of the topic is unlikely to commend itself to those who are opposed to the view of Scripture espoused by the Lecturer, for it is unlikely that they will do more than dismiss his treatment of Genesis 2 and 3 without attempting to assess the very significant and telling argumentation on which his exposition rests. In a word, he sets out from the point of view that the later and better known covenants—e.g., Sinai—are but particular manifestations of that dispensation of grace wherein God has ever approached man. The notion of a covenant therefore appears even where the actual title is not used. He proceeds then to expound the Paradise and fall Stories in illustration of the Biblical Covenant, showing on the one hand how in this way the whole story of Redemption and the doctrines of Man, Sin and Grace, are entirely consistent, and on the other showing that the Bible seriously demands that these early chapters of Genesis be treated as historical. It will be all too easy for some to sneer at the thought of Twentieth Century Man accepting the talking snake; let them first be sure that their exposition of the matter takes account of the differentia of Genesis so clearly stated by Dr. Young.

The final lecture rounds off the series by showing the theological unity of the Old and New Testaments, thus offering a positive defence of the position adopted throughout, that Old Testament theology is only possible on the basis of Christian theistic presuppositions.

The lectures are marked throughout by a robust conservative scholarship. The author—rightly, in view of his eminence and qualifications—felt at liberty to lay about him, and to expose the error of many popular and facile views of the Old Testament. However, he is never interested in polemic for its own sake, and never does his criticism or his frontal assault transgress the bounds of either charity or courtesy. The lectures are exceedingly readable, and—as the reviewer has discovered—repay a second reading. Nevertheless, worthwhile though the book is, one hundred and twelve small pages for ten shillings and sixpence is bad value, and the worth of the content does not really remove the sense of being “stung” which the exterior of the book provokes.

J. A. MOTYER.

THE ACTS OF GOD. A STUDY OF THE BASIS OF TYPOLOGY IN THE OLD TESTAMENT.

By Francis Foulkes. (Tyndale Press.) 1/6.

The substance of this book, which was the Tyndale Old Testament Lecture for 1955, may be stated in three quotations: “History is instruction in the ways of God” (p. 20); “History is recorded because history may be repeated” (p. 21); “They (i.e., ancient Israel) thought of the future in terms of the greatest leaders that God had previously given them, and the greatest acts of God on behalf of Israel” (p. 24). What God did in the past He did on the basis of unchanging principles of righteousness and unchanging purposes of righteousness; therefore there is a unity of principle between what is past and what is future. Prophets, understanding the factors which determined God’s past action, can predict His future action—saving only that constantly it is asserted that what is to come will outstrip

in glory and effectiveness anything that has gone before. Such, in summary, is the content of the first two chapters of the book, and, apart from seeing the matter developed by reference to individual examples, such as David among the Persons, and the Exodus among the Events, the reader of this review is as well informed as the reader of the book. We are told what we know.

However, when in the last chapter the writer turns to expound for us what we might not know so well, it cannot be said that he succeeds to anything like the same extent. The greatest service which he might have rendered was to say what sort of typology is illegitimate. It is clear that he thinks some is, and that it ought to be called by the name allegory, but we are left very unilluminated as to what this is. One can do no more than say what the book says: if typology loses its grip on history, and treats words as mere symbols, that is allegory and is largely a matter of personal whim. Undoubtedly the competent, even if not very exciting, survey of the typological character of Old Testament history with which the book opens ought to have led to more definite exposition of typological principles and practice than the last seven pages give us. Anyone who is unconvinced of the unity of the Old Testament, theologically, or of the unity of the Old and New Testaments around the Person and Work of Christ, will be vastly helped by this book. Anyone who wants to know whether he can expound the details of the Tabernacle with a clear conscience may go elsewhere for advice.

J. A. MOTYER.

THE LATTER PROPHETS.

By T. Henshaw. (George Allen & Unwin.) 341 pp. 30/-.

Mr. Henshaw enters the field of Old Testament studies with a book that is admirably written but of only minor importance as a contribution to scholarship. It says little of what the author thinks but a great deal of what others have thought before him. It is a compressed account of how a number of scholars of the critical school have viewed the prophetic literature, so presumably the author is in full sympathy with their general standpoint. At any rate he nowhere reckons with the writings of the more conservative scholars, nor for that matter does he pay much regard to the deviationists from critical orthodoxy like Welch, and we were surprised to find mention of neither Guillaume nor Gunkel—presumably form-criticism is unacceptable to this critic—and only once or twice is there any reference to the Scandinavians, Mowinckel and Halder (*sic*). There is a lot of Driver, Skinner, and C. C. Torrey.

The book begins with a chapter on the prophetic literature in which the title of the book is defined and a sketch given of the stages through which the material passed between its origin and its written form. "Not all this material was genuine. Part of the oracular poetry . . . had been wrongfully ascribed, while the . . . narratives contained fictitious elements." The prophetic writers therefore represent a medley of fact and fiction, of authentic and unauthentic material.

Then follow an excellent chapter on the historical background, an illuminating section on archaeology and the prophetic period, a cautious essay on prophetism, and a concise summary of Bishop Lowth

on the forms and characteristics of Hebrew poetry. Thereafter individual chapters deal with each of the prophets in chronological order, except that there are three Isaiahs and two Zechariahs.

This is all very correct and an accurate presentation of the older critical school, but somehow this book seems to accentuate the spiritual bankruptcy of the critical approach. By the time a prophet has been dealt with, one wonders what there genuinely is of his message, even though each chapter does have a section on the permanent influence of the prophecy concerned. Obadiah is treated thus (p. 269): "We conclude that his influence has been harmful. . . . His work is pervaded by a spirit of hatred and revenge, and is far removed from the teaching of Jesus. . . ." This is surely not the kind of Bible that Lambeth has exhorted us to read.

The main virtue of this book, apart from its style and layout, is that the author includes under each prophet a full summary of the contents of the book named after him. Micah is condensed into three pages, Jeremiah into nineteen. These pages are really valuable.

The book concludes with some appendices on Israelite religious practices in which several Hebrew words are transliterated wrongly in the construct singular—"torath" for "torah" (p. 304), "bamath" (p. 307), and "hattath" (p. 308) similarly. The indices are incomplete in several details.

J. B. TAYLOR.

PREACHING—THE ART OF COMMUNICATION.

By Leslie J. Tizard. (*George Allen & Unwin.*) 106 pp. 10/6.

The Rev. Leslie E. Cooke explains in a foreword to this book that it was published posthumously, and a concluding note makes it clear that the book was never finished. Mr. Tizard was hurrying to complete his work on his deathbed, but left some of his plan unaccomplished. He died at the comparatively early age of fifty-five, and the reader is bound to listen sympathetically to these words of a dying man.

The book has five chapters of unequal length, entitled What Preaching is, The Personality of the Preacher (I and II), the Art of Communication, and Pastoral Preaching. The book is not very happily named. It does not really discuss "the Art of Communication", at least not in the technical sense. Nor is it exclusively about preaching. Rather is it a book about the minister's personal life and pastoral duties, with special reference to the task of preaching.

Taking Phillips Brooks' definition, "preaching is the bringing of truth through personality," Mr. Tizard's book is more concerned with the personality of man than with the truth of God. He quotes from a number of books on pastoral psychology and had himself previously written a book entitled *A Guide to Marriage*. In his two chapters on "The Personality of the Preacher" he lists the obstacles which "may be between the preacher and God, so that His truth is not received, or between the preacher and the congregation, so that it is not communicated" (p. 20). He goes on to write of the need for sincerity, love, authority, and self-acceptance, and of the temptations to which the minister is exposed, namely craving for power, love of praise, the dangers of self-display, and the satisfying of some emotional need.

There are two emphases which the present reviewer misses, firstly,

that the preacher is called to transmit a given word, and, secondly, that he must do so in the power of the Holy Spirit. In a book on preaching it is sad to find such scant attention given to both the Word of God and the Spirit of God. Mr. Tizard's doctrine of revelation and inspiration will not commend itself to evangelicals. According to him preachers can be "inspired", while a Biblical prophet is only "a man of profound spiritual insight". The Apostle Paul in 1 Corinthians 7: 12 and 40 makes "no claim to inspiration at all" (p. 114). The whole duty of the preacher is "listening for the voice of God", and "as we study the word of God" is only one of many ways in which we hear God's voice (p. 15). Preaching is said to be "proclamation", but as much a proclamation of our own experience of God as of "the historical facts through which God revealed Himself and acted for man's salvation". Mr. Tizard has little conception of the preacher as a "steward of the mysteries of God", required to be faithful to "the deposit". Similarly, Mr. Tizard maintains that a preacher's authority resides neither in his office nor in his education, nor apparently in his message, but in his first-hand experience of what he is saying. Thus, the preacher is like Jesus and not like the scribes (p. 31).

Secondly, the very long chapter on the Art of Communication (45 pages out of 106) lists eight secrets of success. The preacher must "be sensitive to his congregation", "make the congregation feel friendly towards him," "gain" and "hold the attention of his congregation", "make every member of the congregation feel he is being addressed personally," etc., etc. All this is wise and helpful, but, strictly, it is advice applicable rather to "Public Speaking" than to "Preaching". Is preaching an "art" with "rules" and a technique? No doubt it is in a sense, but one may be forgiven for wishing that the place and power of the Holy Spirit were more clearly recognized and more definitely stressed.

J. R. W. STOTT.

SERMONS FOR SPECIAL OCCASIONS.

By C. H. Spurgeon. (Marshall, Morgan, & Scott.) 15/-.

This is the first of twenty volumes which, under the general title of "The Kelvedon Edition", will contain selections of Spurgeon's sermons on specific subjects such as Prayer, Soul-Winning, and Revival, and on such Biblical themes as the Parables, the Miracles, the Psalms, and the Second Coming.

The title of the present volume is perhaps the most intriguing; for, while Spurgeon was never tired of dilating on the folly of observing special days, he nevertheless was quick to make use of them—so much so, that one suspects that his protesting against times and seasons was done with his tongue in his cheek.

Whether or not this was in fact the case, Dr. Cook, the Consultant Editor of *The Christian*, who is responsible for the present selections, seems to have had no difficulty in finding in Spurgeon sermons firmly based on such occasions in the Christian Year as Advent, Christmas, Good Friday, Easter, Ascension Day, Whitsun, and even Mothering Sunday, besides the less ancient observances connected with the end of the old year and the beginning of the new, and harvest thanksgiving.

If Dr. Cook had been a member of the Church of England, he might well have moved the sermon selected for Christmas to the Epiphany, as the Scripture basis is St. Matthew, chapter 2, and he would then doubtless have found no difficulty in choosing another for Christmas ! Apart from that, his choice has been admirable, and he has made available a group of eighteen sermons so rich in exposition and spiritual insight that every minister of the Word who studies them will do so to the great benefit of his own soul and to the blessing of those to whom he ministers.

These beautifully produced volumes should prove a welcome addition to the library of any preacher who is not already possessed of more comprehensive editions of the sermons of this prince of preachers.

H. J. BURGESS.

THE MEETING OF LOVE AND KNOWLEDGE.

By *Martin C. D'Arcy*. (George Allen & Unwin.) 12/6.

MATTER, MIND, AND MAN.

By *Edmund W. Sinnott*. (George Allen & Unwin.) 18/-.

Some thinkers in the West, e.g., Aldous Huxley and also in the East, e.g., Dr. Coomaraswamy, believe that there are common principles underlying all world religions, a sort of "highest common factor", which if found and accepted would promote a better feeling among all men. Father D'Arcy, while sympathizing with these ideas, rejects them. Christianity is not just the highest religion so far evolved, and, hence, exhibiting kinship in origin and content with the others. It is *sui generis*. The Buddhist teaching on "love" extols charity as a means to an end, Nirvana. In Christianity love is giving, not getting, and involves seeking the good of others for its own sake. Love is an end in itself. Father D'Arcy desires a greater knowledge of world religions. If Christianity were fully understood its superiority would be manifest and conversion would result. His chapter on Mysticism, Eastern and Western, shows a thorough grasp of both types, their likenesses and differences.

In his review of Darwinism Professor Sinnott shows that human traits are in embryo in the lower animals. This leads to the theory that animals, including man can be explained by the laws of chemistry and physics. There is a fundamental antithesis extending through biology which results in conflicting ideas of man. Thus if life is rigid, determined, and mechanical evidently certain human values have no reality. Yet if we believe that mind, spirit, and freedom, for example, are really worthy of our allegiance then this throws doubt on that philosophy of the orderliness of nature which has been so productive in knowledge and happiness. This dilemma Dr. Sinnott sets himself to resolve. In doing so, he asserts the principle of organization or self-regulation, showing that it is present in the protoplasmic cell and persists throughout the build up of the complex being of man. In his review he treats such subjects as Spirit, Beauty, Right, The Divine Spirit, Sin, Pain and Evil, Life and Death, and concludes that only in God can man be fulfilled. This is a splendid contribution and whilst it is not orthodox religion it is something on which orthodox religion can build.

G. G. DAWSON.

CHURCH OF FREE MEN: BACKGROUND TO "LAMBETH, 1958".
By Gordon Hewitt. Highway Press. pp. 59. 2/6.

"Lambeth" is here, set against the background of missionary enterprise, and particularly that of the Church Missionary Society. It opens with a dialogue between an enquirer and a Bishop about "Lambeth" and the Anglican Communion, and gives in succinct form information about the purpose and character of the Conference. There are valuable statistical tables at the end of the book, and questions for study are provided at the close of each chapter. (We wonder if this book would not have been of much greater usefulness if it had been published before the Conference rather than after it.) The theme is, as the title suggests, freedom, and we are shown how early missionary activity went hand in hand with the abolition of slavery, culminating in the consecration as bishop of Samuel Crowther, a freed African slave. The problem of unity in the field is considered and its subsequent development as seen in the Church of South India. The price to be paid for freedom is the subject of one chapter, and the final chapter is a summing-up which hints at dangers inherent in "federation".

If we may take the Commonwealth as a pattern in the secular sphere of the Anglican Communion in the spiritual realm, we note the independence of each member state developing within the family the form of government most suited to its people. India can be a Republic within the Commonwealth but that does not endanger our own loyalty and devotion to the Monarchy. Similarly, within the Anglican Communion the Church of England has its own tradition and history of more than a thousand years. This book rightly emphasizes the importance of allowing the indigenous churches to develop their own ethos; we must not force upon them our Western customs. But equally we must beware that our own heritage of freedom is not sacrificed to the entrancing vision of a vast world-wide Church. Already the big corporation is a feature of our age with its inevitable squeezing out of the "small man" and the loss of individuality. It is possible to be dazzled by the vastness of the Anglican Communion. The preponderance of overseas Bishops at "Lambeth" could threaten the freedom of our own Church here at home. While we rejoice to belong to a family of Churches throughout the world, our loyalty is not to the Anglican Communion but to our Lord Jesus Christ, and to the truth revealed in Holy Scripture. The Lambeth Quadilateral of 1888 keeps us on sure ground; one of its points is that the Holy Scriptures are the rule and ultimate standard of faith.

T. G. MOHAN.

OTHER BOOKS RECEIVED

King of Kings. By Malcolm Saville. (*Nelson.*) pp. 264. 21/-. The story of Jesus retold for young people. The illustrations are excellent, and include two reproductions in colour of old masters and some twenty photographs in black and white of the Holy Land.

The Gods of the Greeks. By Carl Kerényi. (*A Pelican Book published by Penguin.*) pp. 271. 4/-. A valuable and comprehensive study of the deities of ancient Greece and the myths connected with them, by a noted Hungarian classical scholar. Illustrated.

The Theory of Evolution. By John Maynard Smith. (*A Pelican Book published by Penguin.*) pp. 320. 3/6.