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# Book Reviews

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INTRODUCTION TO THE OLD TESTAMENT. *R. K. Harrison.* Tyndale Press. xvi + 1215 pp. 60s.

This is a major Introduction to the Old Testament, and the first impression it makes is that it is extraordinarily good value for money. To be able to buy a book of over twelve hundred pages for three pounds is a rare experience in these days, and this price has not been achieved at the expense of the format. The print is delightfully clear, the binding good, and the proof-reading very much more accurate than usual. Hebrew and Greek quotations are clear and accurate, and the footnotes are clear and full.

What will be the market for the book? Apart from the important question of price this is usually determined by two factors, the technical level and the author's standpoint. The technical level is that of serious scholarship for beginners—i.e. it is not a popular book, and will mostly be used by students and graduates, but it does not require in its readers a previous acquaintance with the technicalities of Old Testament Scholarship. Advanced students will also be interested in the discussions of controversial issues, particularly those on questions of methodology. The author's standpoint will probably be an unfortunate limiting factor. He is too conservative for the book to become a standard work; he is perhaps too liberal to be wholly acceptable in some conservative circles. But this question will require much fuller discussion below.

What is the scope of the book? The first 491 pages are taken up with matters of general introduction; the remainder gives more detailed introduction to the different sections of the Old Testament and the individual books. The first half of the book is divided into seven parts, dealing respectively with the development of Old Testament study, archaeology, chronology, text and canon, history, religion and theology. The second half follows the divisions of the Hebrew Bible, and supplements the treatment of the individual books with sections on the Pentateuch, Prophecy, Poetry, and the Wisdom Literature. There are forty-one pages of indexes, arranged under subjects, ancient authors, modern authors, and biblical references (this time the order of the books follows the English Bible). There is some repetition between the different sections, though this is to some extent necessitated by the desire to make each part a self-contained and balanced discussion of its subject.

What is Dr. Harrison's attitude to the work of liberal scholars? It may be said at once that he is very well read. No major work has escaped notice. Every work, alas, is out of date in this respect by the time it is published, and it is a pity that such works as D. W. Thomas' *Archaeology and Old Testament Study* and J. Barr's *Comparative Philology and the Text of the Old Testament* appeared too late to receive mention. But few will have nothing to learn from Dr. Harrison. Several times he affirms the admirable canon that theory must follow fact, e.g. 'The historian must be determined to face the implications of *all* the available evidence, whether or not it conflicts ultimately with any of his predetermined theories. Too much of what has been allowed to pass as history in recent years has actually consisted of ingenious attempts to arrange factual data so as to make them conform to some preconceived *schema*' (p. 295). Again, 'if the mind of the ancient Hebrew writers is to be interpreted correctly it is of the utmost importance that scholars should approach their task against a background of sound ancient Near Eastern methodology, and not that of occidental speculative philosophy' (p. 491). Indeed one of the welcome features of this Introduction is the emergence of a proper emphasis on the recognition of the types and characteristics of ancient Near Eastern literature as a necessary preliminary to the understanding of the Old Testament. But one cannot but feel that the author's own judgment has not always been adequately governed by a similar objectivity. He seems at times to be influenced by his own preconception, which emerges most forcibly in his discussion of infallibility on pp. 474f.:

'two basic issues are involved. . . . The first is whether in fact the concept of infallibility is really a concomitant of inspiration or not. . . . In the last resort . . . infallibility is the characteristic of the Divine Author of Scripture and then, by derivation, of the writings of which Scripture is composed.

'The second issue concerns the true meaning of infallibility. This will need careful examination if it is not to go beyond what the Bible actually claims for itself in this regard. Here Scripture makes it explicit that its testimony to the saving revelation and redemption of God in Christ is reliable, and that it furnishes an authoritative norm of faith and conduct for the believer. . . .'

Unfortunately Professor Harrison does not tell us in so many words whether this same reliability and authoritativeness extends to the detailed historical statements of the Old Testament. This is the real issue which conservative scholarship has to face at the present time, and it cannot be said to have been resolved here.

'That there are apparent inconsistencies and contradictions in ancient Hebrew life as recorded in the Old Testament narratives would scarcely be denied by anyone' (p. 309). Dr. Harrison goes on to show that this is characteristic of literature of most periods, and especially of that of the ancient Near East. But the 'apparent inconsistencies and contradictions' then become 'problems', largely to be resolved as far as possible by a harmonizing and selective use of modern scholarship. Textual errors are freely admitted: 'the Old Testament does, in fact, contain "error" in the sense that numerous examples of accredited scribal mistakes of different kinds can be discerned from an examination of the Hebrew' (p. 534). But ought not the conservative theologian to ask why, if God permitted errors of detail to creep into the text in the process of copying, He should not have permitted

similar errors to creep into the actual writing of the original? How far does Scripture itself claim to be an infallible record of events, rather than an authoritative revelation of God and His salvation?

There seems thus to be two touchstones in Professor Harrison's evaluation of the works of other scholars. One is the test of evidence: are the theories founded on fact, and are the scholars ready to modify their theories in the light of new factual knowledge as it becomes available? This is the test which most scholars would wish themselves to apply to their work, and while many have been guilty of the intellectual sloth which begrudges the necessary effort in modifying a theory to accommodate new facts, of the arrogance which is unwilling to admit that a position formerly adopted has proved incorrect, and of the largely unconscious bias to read the evidence in the light of their own preconceptions, I believe the overwhelming majority of scholars would claim that their true aim has been the discovery of the truth on the basis of the evidence. This is the true criterion of all scholarship, and in so far as the Old Testament is a human document and susceptible to the methods of scholarship, the same criterion must apply here also. My colleague J. W. Rogerson has in another review of this work pointed out the defects of Dr. Harrison's treatment of the influence of Hegelian philosophy on Wellhausen, and I cannot but feel that he has failed to appreciate the force of the constant variants in the Pentateuch as evidence for the usual division into sources. Where one group of words and phrases occurs consistently in one stratum of material and a different group as consistently in another stratum this is a fact, and it is not an unreasonable deduction that the two strata derive ultimately from distinct sources. Professor Harrison has not always credited other scholars with the objectivity he claims for himself.

But this brings us to the other touchstone in Professor Harrison's evaluation of the works of other scholars. This is less easy to formulate, as Dr. Harrison himself seems reluctant to crystallize his own position. But it is clear that for him, as for many others, the conservative approach is required by the evidence of Scripture about its own inspiration and authority. The discussion of this vitally important subject is very disappointing. One would have liked to see here an example of the inductive method elsewhere desiderated by Professor Harrison. Surely a truly biblical theology of the inspiration and authority of Scripture will be based on *all* the data—not only the theological statements on the subject in the Bible, but also the rest of the evidence for what the Bible is, including its assessment as literature of the ancient Near East. - If minor 'apparent inconsistencies and contradictions' are to be expected in this kind of literature, then this fact and the fact that they occur in the Bible are important data for the theology of inspiration. Just as the divinity of Christ is not compromised by a proper recognition of the full humanity implied in the incarnation, so it ought to be possible to formulate a doctrine of the inspiration and authority of Holy Scripture which, without in any way belying its essential characteristic of being the Word of God, will nevertheless accommodate such other phenomena as reflect the human authors through whom it came into being. There is in this Introduction an unresolved tension between a real desire to be open to all facts and the lingering restraint of a doctrine of inspiration with which it is difficult to reconcile some of the facts. An encouraging example of the abandonment of an earlier traditional conservative approach to a theological question in

the light of the Old Testament evidence is the repudiation of the interpretation of sacrifice in terms of penal satisfaction.

The presence of 'problems' is thus readily admitted, but the account is sometimes obscured in detail. Thus the discussion of the date of the Exodus fairly presents the different views and openly recognises that 1 Kings 6: 1 represents a schematic figure. But the evidence to which Rowley drew attention for the presence of different and inconsistent traditions *within* the biblical narratives themselves receives scant attention. If one particular figure is schematic, may there not also be room for a simplification and unification of different traditions, particularly if this is characteristic of ancient literature? Another example of the selective presentation of evidence may be found in the discussion of the Moabite Stone, where there is no mention of the discrepancy as to the date of the revolt between the Moabite record and that of 2 Kings 3. Again, the discussions of the order of Ezra and Nehemiah can hardly be said to give due weight to the natural inference from the evidence of the Elephantine Papyri that Johanan was High Priest in 408.

Another area where presupposition seems to have influenced unduly the reading of the evidence is that of traditions of authorship and date of the various books of the Old Testament. Thus the material in Isaiah 40-66 nowhere claims to derive from the eighth century prophet, and Professor Harrison can write: 'it needs to be observed that in antiquity it was not unknown for disciples to reshape and sometimes augment the words of the revered master, or even to associate with his prophecies work that was not actually original with him.' His conclusion nevertheless is that most of the material in these chapters derives from Isaiah of Jerusalem, though the references to Cyrus are regarded as explanatory glosses by a post-exilic copyist. The Davidic composition of most of the Psalms is rejected, but so is the Maccabean dating of Daniel (the significance of the Greek word *συμφωνία* not even being discussed). The Pentateuch is not necessarily all from Moses—indeed an attempt is made to discover Moses' sources in Genesis! But it was complete by about the time of Samuel; this date is based on the obvious fact of the Samaritan Pentateuch, coupled with an unusually early dating of the Samaritan schism.

It is in the literary aspects of Old Testament Introduction that the conservative approach has been at its weakest in the past, and while it is clear that the weaknesses have by no means disappeared, it is encouraging that Dr. Harrison has room for more recent literary insights. Form criticism, for example, has illuminated the study of Old Testament law and psalmody, and these new insights find a place in the present work. There is a new interest in ancient methods of writing and copying, and it is explicitly recognised that the Old Testament must be assessed against the literary background of its time. The hypothesis that spelling and grammar were sometimes modernised by later copyists (e.g. in relation to the discussions of the date of the Aramic of Ezra and Daniel) is far from unreasonable, though little can be proved on this basis. The statement that 'the true objective of the textual critic . . . should be the restoration of the Hebrew to the point where it is as near as possible to what the original author is deemed to have written' (p. 259) is a little naïve, for at what stage is the text to be regarded as definitively settled? Do later disciples' modifications come within the scope of divine inspiration, or must they be excluded? When sources are utilised, are they to be restored to their original form, or are modifications part of

the inspired text? Unfortunately it is impossible always to draw the line precisely between the lower and the higher criticism.

Professor Harrison is at his best in dealing with the archaeological material, and his knowledge here is very thorough and wide. His approach, though not always practised in detail, is exemplary:

'Many details of Hebrew history and religion have been confirmed by the spade of the excavator; yet, the main function of Biblical archaeology is to expose the human environment and furnish a properly accredited background to the study of the ancient Hebrews. It should never be expected to demonstrate the veracity of the spiritual truths implicit in the Old Testament, since archaeology is essentially a human activity and cannot therefore as such confirm theology or open the realm of faith' (p. 93) Dr. Harrison rightly insists that the results of archaeological excavation are primary evidence for scholarly theories; unfortunately the results are not always so clear and unequivocal as to settle disputed questions, nor can they relieve the Biblical scholar of the obligation to interpret the biblical traditions in themselves as well as in the light of external evidence.

In discussing questions of chronology and history Professor Harrison is rarely dogmatic, sometimes superficial, in principle judicious:

'In all questions of chronology it is important to remember that oriental modes of reckoning are reflected by the Hebrew text. In general, ancient scribes did not draw up synchronistic lists in the modern fashion, but instead recorded each series of rulers and reigns separately. If synchronisms were desired for any particular purpose they were normally supplied from sources different from the king-lists or historical narratives, which had been compiled with other intentions in view' (p. 180). On the whole he follows the school of Albright and John Bright, but he reserves his independence (p. 515)! But he is not altogether free of the charge that can be levelled against many older conservative works, viz. that he takes the best selection of the available scholarly positions in order to vindicate as nearly as possible the historical statements of the Old Testament. His criticisms of theories based on insufficient evidence are always interesting—e.g. his discussion of the so-called enthronement festival which many scholars believe to have been observed in pre-exilic Israel.

What then is our estimate of the Introduction as a whole? As an integrated piece of scholarship it must be judged a failure. The fundamental questions of methodology have not been adequately formulated and resolved, and the result is an uneasy tension between a tentative readiness to admit the implications of much new evidence and a conservative reluctance to depart from traditional positions. Dr. Harrison sometimes concedes the principle, but is reluctant to work it out in the particular instance (e.g. the authorship of Isaiah 40-66 discussed above). As a handbook for students, it is very well documented and provides a wealth of information. It has the further unusual merit of being eminently readable. As an essay towards a new conservative approach it is to be welcomed and one looks forward to future work in which some of the positions here adumbrated will be more consistently worked out. Above all one hopes that the next generation will see a much greater integration of the work of Biblical scholarship as between conservative and liberal scholars, as the supreme importance of basing theory on all the facts available becomes more universally accepted and faithfully practised.

A. GELSTON

NEW TESTAMENT QUESTIONS OF TODAY. *Ernst Käsemann*. SCM. 305 pp. 50s.

Käsemann's writings may be warmly commended for a variety of reasons, and it is good that we now have a third volume of his essays in English. Firstly, as his translator justly claims, he repeatedly relates New Testament criticism to the life of the congregation. Secondly, he brings detailed exegesis to bear on the major issues of systematic theology. Thirdly, many of his suggestions are partly or wholly original, and his liveliness and outspokenness more than compensate for eccentricities of viewpoint. In Britain he has become best known for his stand (or fall) on three issues: (1) on the distinction between the canon and the Gospel, or the so-called canon within the canon; (2) on the New Quest, in which he stands slightly to the left of Bornkamm and Fuchs; and (3) on the place of apocalyptic within the New Testament. He is also known for his polemics in two directions; (4) he hammers 'enthusiasm', or individualist pietism; and (5) he attacks anything that smacks of 'catholicism', whether inside the New Testament or out of it.

All of these themes are developed, together with others, in this collection of fifteen studies. The first essay, for example, may look at first as if it is only a critique of trends in Germany, and of Bultmann on Paul and John. But it includes a fruitful suggestion about the function of anthropology in Paul's theology, and anticipates some constructive remarks on apocalyptic (p. 15). If the second study, on the Jesus of history, seems largely academic to British readers, this is far from being the case for Käsemann. Thus he writes, for instance, 'What Jeremias describes as a gnostic error is for me a fundamental doctrine of the Bible and the Reformation' (p. 31). On the other hand, Bultmann tends to reduce Jesus 'into a mathematical point' (p. 43).

Perhaps the most original chapter is the third, on 'holy law' in the New Testament. Käsemann is primarily concerned with four key examples in 1 Corinthians, in which 'a process of being judged is already under way. . . . Cursing and blessing anticipate the eschatological judgment' (pp. 68 and 70). If he had been writing from the standpoint of a linguistic philosopher, he might have called these performative utterances, or illocutions. From the standpoint of systematic theology, he argues, there is no antithesis between law (in the strictly *primitive* Christian sense), and the Spirit. Through holy law the Spirit gives actuality to Christ's lordship (p. 80). In the fourth study, the same theme is developed more broadly, partly with reference to Matthew's use of primitive material.

Käsemann next argues that apocalyptic is 'the mother of Christian theology' (p. 137). The relevance of the 'Woes of the Messiah' is that 'temptation is the locus of faith' (p. 117). Paul's struggle at Corinth represents a battle with enthusiasts who had overrealised their eschatology (pp. 124ff.). Since these are the kind of conclusions which I urged in my Tyndale Lecture of 1966, I cannot be expected to criticise them. In the sixth study, on the Prologue of John, Käsemann remains refreshingly provocative (if not simply realistic?) when he contends for 'the absolute unimportance of the sacramental element in this Gospel' (p. 162. Cf. also his book *The Testament of Jesus*).

Pauline themes receive further attention in the next six studies. Justification is rightly set within the framework of apocalyptic; and thence related

(surely rightly again) to the eschatological revelation of God's sovereignty. This also sheds light on Paul's attitude to Israel (pp. 183-7). Two excellent essays follow on 'spiritual worship' in Romans 12 and on obedience to the State in Romans 13. Spiritual worship is in no sense restricted to the realm of inner and private piety, and entails in principle an abandonment of the cultic sacred place (p. 191). This, in turn, is what determines Paul's attitude to the State. The Christian's obedience expresses 'genuine service in everyday life' (p. 212). Conversely, in terms of the modern problem, obedience to the State must come to an end where service (in the broadest sense) becomes impossible (cf. pp. 214-6).

The last three studies all concern practical problems about the use of the Bible and Christian service. Characteristically Käsemann stresses the variety of theological traditions which already co-exist in the New Testament. This, of course, leads him to repeat his thoughts about the Gospel, the canon, and the Word of God (pp. 263f.). The letter (*gramma*) is simply Scripture in isolation from the Spirit (p. 270). Käsemann delivers his final punch on 'Theologians and Laity'. Contrary to the perspective of the primitive community, the Church in our time tends to become 'a club . . . , something in which paid officials do all the real work' (p. 287). Theologians must disturb the community into new thinking, although neat dividing-lines cannot be drawn between theologians 'and so-called lay people' (p. 295).

I have taken up more than my space by simply calling attention to the content of Käsemann's work. But this, surely, is the most effective way of commending it. Certainly much will be found to disagree with. But this is exactly part of the value of this writer.

ANTHONY THISELTON

ISRAEL IN THE APOSTOLIC CHURCH. *Peter Richardson*. CUP. 257 pp. £4.

The Preface of this book, with its acknowledgment of indebtedness to the expository ministry of William Fitch in Toronto, would suggest that the author is evangelical in outlook, and the fact that the book is based on a Cambridge Ph.D. thesis supervised by Professor C. F. D. Moule demonstrates its scholarly competence. Professor Richardson is concerned with the self-consciousness of the early church vis-à-vis Israel. The doctrine of the church is a notoriously elusive one compared with, say, christology or soteriology, and the result is that this book, though based on close exegesis of the texts, demands careful reading. The author's style, too, is not always crystal-clear, and this increases the difficulty of grappling with his conclusions.

The starting point is the demonstration that the actual term 'Israel' is not specifically applied to the church and denied to the Jews until the time of Justin, and the author's purpose is to trace the developments in Christian self-consciousness which ultimately led to this step. The heart of the thesis is a full study of Paul, but this is preceded by a discussion of the attitude of Jesus who refused 'to establish a new Israel, or to designate a group within Judaism as the remnant', but who recognised that not all within Israel would accept his message and that Gentiles would be accepted by God, and it is followed by a more summary treatment of the other main New Testament witnesses. Bracketing these central chapters are, at the beginning, prolegomena in the form of a survey of the earthly sub-apostolic writings and a consideration of the marginal effects of political factors on the situation,



and, at the end, a series of appendices including a discussion of the self-consciousness of the Jewish sects.

The author's thesis is that the separation of the church from Judaism was a slow business and that various phases can be traced even within Paul. He examines Paul's Epistles in their assumed chronological order, and thus has to commence with a resuscitation of the view of E. D. Burton and G. S. Duncan that Galatians 6: 16 does not apply 'Israel' to the church but refers to Jews who will come to faith in Christ. He then shows how the church felt its continuity with Israel and remained in contact with the Jews. Only slowly did the church transpose various Jewish doctrinal possessions to become its own property. If Richardson is right, C. H. Dodd's well known theory of development in Paul's theology implicitly receives a hard knock, for he claims that Paul moved away from the expectation that the Jews would be saved towards a takeover bid for their religious credentials. By the time of Ephesians (taken to be Pauline and to reflect a living situation) the movement towards the separation of the church from the historic Israel was well on the way.

The book contains a number of important and illuminating studies of familiar problems, for example, its discussion of the background of Galatians. At the same time some critical queries must be posed. The author has not examined the significance of the number of *twelve* disciples in relation to Jesus' attitude to Israel. He could usefully have discussed the views of W. Schmithals on the structure of the Thessalonian Epistles, and I did not feel that justice had been done to the implications of 1 Thessalonians 2: 16b. The exegesis of Romans 11: 34 as a confession of Paul's uncertainty about his conclusions earlier in the chapter is surely questionable. The discussion of the text of Ephesians 2: 15 is very obscure. The author himself confesses that his discussion of the post-Pauline literature is sketchy, and indeed the brief summary of various outlooks stands in need of greater substantiation. Nevertheless, despite these questionings, this is an important book and will greatly help to clarify a key theme in New Testament theology. It is not the final word on its subject, but it is a valuable contribution towards the solution. The book is pleasingly printed, but I have noted minor slips on p. 13 n. 2 (read 'pp. 85ff. '), and p. 165 n. 3 (where Adrian Hastings has changed his sex!)

I. HOWARD MARSHALL

**RODDY OWEN'S AFRICA.** *R. Owen.* Marcham Manor Press. 234 pp. 9 illustrations. 36s.

It is not often that a great-nephew, over sixty years later, has the desire and the resourcefulness to trace his forebear's footsteps and burial place in a distant part of the world, difficult of access, if rewarding in experience. This was Mr. Owen's achievement in 1962-63. He made the journey in a specially constructed landrover, travelling from England via France, Italy, and Greece to Egypt, the Sudan, and Ethiopia. Later he extended his tour as far as Northern Rhodesia (now Zambia), where he had a second objective in the shape of checking the neighbours' claims for fencing around unused farmland belonging to his family.

Mr. Owen, a practised author, has written an entertaining narrative of his adventures en route. The result is primarily a fascinating travel book, with the two projects running through it. The author's sense of humour and original outlook is continually in evidence, and this is combined with

the reactions of his two companions, one of whom accompanied him from England to Addis Ababa, the other from Addis Ababa to Thomsons Falls, Kenya, the former an Irish engineer, the latter an English racing motorist and sportsman. Mr. Owen himself is mainly interested in people (important and unimportant: he makes shrewd comments on both) and buildings; but parts of the expedition required no little courage and determination, qualities possessed by all three men, and also by his great-uncle, Major Roderic Owen, who died of cholera in the Sudan three years after serving with the Portal peace-making mission to Uganda in 1893, and after whom the Owen Falls had been named.

Readers of *The Churchman* will be interested in Mr. Owen's account of the unreformed Coptic Christmas and festivals of the Annunciation (the Archangel Gabriel being specially prominent) and Epiphany. These however are described from a traveller's point of view. We learn little except by inference of the spiritual state of the church in Ethiopia. Mr. Owen's contention that the Portal Mission to Uganda intended to 'stop the different brands of Christian missions from fighting each other' (p. 7, cf. pp. 187-8) is misleading. Many non-Christians were aligned behind the protestant and roman catholic chiefs. Dr. Eugene Stock, historian of the Church Missionary Society, a contemporary writer, said 'the religious differences were quite overshadowed by the political differences'. Lord Lugard, who led a military force into Uganda for the British East Africa Company before Portal arrived, wrote to *The Times* 'the trouble in every instance arose from aggressiveness on the part of the Catholics'. Nor were the protestant missionaries so inferior as Portal believed (pp. 187-8). Tucker, the artistic, athletic bishop, and one other, he excepted. Tucker had had his pictures hung at the Royal Academy; and Pilkington, perhaps the second exception, had been in the first class of the classical trips at Cambridge. But there were other men (and women) of culture as well as conviction, whom young Portal probably did not meet, then working in the Uganda mission.

Mr. Owen's informal style is well suited to this kind of book. The photograph of the author, below that of his great-uncle (which together serve as frontispiece), is far from adequate. A more detailed map of his journeys than that supplied on the dustjacket, would help the reader.

J. S. REYNOLDS

**JOB: THE CENTURY BIBLE, NEW SERIES.** *H. H. Rowley.* Oliphants. 359 pp. 120s (£6).

It is probably some anticipatory concession to the imminent decimalisation of our coinage which leads the publishers to state their price in the two forms quoted above. It also has the unintended but practical advantage of driving home the hard truth that publishers are being increasingly driven to price themselves out of the market. A book genuinely worth 120s. (£6)—apart from Lexicons—must be as rare as hen's teeth, and it cannot honestly be said that the late Professor Rowley has here produced the exception.

It was ever Rowley's way to 'make mention of Rahab and Babylon', so to speak, to sweep into one place the opinions of the world and his wife, separate the wheat from the chaff, and conclude magisterially by being his own man. Here is the same method applied to commenting, and therefore colleges must needs find the 120s.—(£6) for to the student a day in the courts of Rowley will be better than a thousand, if he wishes to blind the eyes of

his examiners with the collected opinions of the great. But so often the commentary leaves the matter there. Thus, for example, on 19: 26, while doughtily insisting that Job is looking for vindication after death, we are virtually unaided to understand the difficult internal phrases, such as 'after my skin' etc. True 'it is unnecessary to traverse the innumerable other proposed emendations', but has the maestro nothing to offer? Equally, in the exegetical field, it is disappointing to find Rowley simply acquiescing in the insertional view of Chapter 28, on the ground that it is identical in thought with the Yahweh-speeches. For if this were the case, it would argue equally against its insertion unless we do ourselves the good turn of supposing a lunatic later editor unaware of what he was about!

In general Rowley contentedly accepts current dogma on the literary integrity of Job: the existence (*pace* Snaith) *ab initio* of the prologue-dialogue-epilogue form; the original existence of a full third cycle; the secondary nature of the Elihu speeches and the second Yahweh-speech. His best moment is his discussion and statement of the purpose of the book. 'If he had found God only after his restoration, the book would have been spiritually far inferior. It is of the essence of its message that Job found God *in* his suffering, and so found relief not *from* his misfortunes, but *in* them. God was to him now far more precious than he had ever been.' . . . 'To Elihu the suffering may bring enrichment; to the author of the book of Job it is the presence of God that is enriching. . . .'

I would almost bet my review copy that a misprint of major proportions has occurred on p. 21. We read: 'To sufferers of all ages the book of Job declares that less important than fathoming the intellectual problem of the mystery of suffering is the appropriation of its spiritual enrichment through the fellowship of God.' Now that is the opposite of what Rowley holds, and surely we should read 'less important is fathoming the intellectual problem . . . than the appropriation. . . .' But the word 'almost' in the opening sentence of this paragraph is crucial. At 120s (£6) the stakes are too high.

J. A. MOTYER

THE CAMBRIDGE PLATONISTS. C. A. Patrides. Edward Arnold. xxxii + 343 pp. 60s.

It was unfortunate that Patrides' edition of the *Cambridge Platonists* appeared so soon after the 1968 selection edited by G. R. Cragg, but it covers different ground and is an invaluable contribution to the modern source material on this group of English theologians. Patrides has mainly used sermons, such as Whichcote's *The use of reason in matters of religion* and *The unity of the church*, but has also included a selection from his *Moral and religious aphorisms*. Cudworth is represented by a section from *The true intellectual system of the universe* and a famous sermon preached before the Commons in 1647. Two sermons of Smith are printed, while More is introduced by extracts from *An antidote against atheism* and a sermon on 1 Peter 1: 22-3. Each selection is skilfully annotated with cross references and clues to important secondary studies. In addition, a brief biography of each selected author accompanies an admirable and comprehensive list for further reading. Though Patrides' introduction is short, it 'places' the Cambridge Platonists with great skill. The knotty problem of their relation to Plato and Plotinus is carefully discussed and Patrides brings out very well the extent to which these Cambridge men departed from the dominant Western theological

tradition. They not only went behind Luther and Calvin, but are of great historical interest for their attempt to take seriously the insights of the Greek fathers, especially Origen.

Whichcote and his associates were deeply concerned to overcome the dichotomy between reason and revelation which characterised much contemporary Protestant thought and too frequently led to breakdown of theological communication with rival schools. By refusing to separate rationality and spirituality, the Cambridge Platonists were able to suggest a profound and redemptive relationship between divine sagacity and authentic human goodness. As Whichcote put it, 'The sum of all religion is *Divine Imitation*'. Nor did they merely preach about morality. They were distinguished for the sweetness of their disposition. Unlike some of their Latitudinarian followers, they did not fall into a superficial rationalism or moralism, because they were passionately concerned to show how grace liberated and inspired man's capacities. To quote Whichcote again, 'We are mightily for liberty'. Their critical use of Platonism is well shown by their refusal to minimise grace in the Christian scheme of salvation. An initial enthusiasm for Descartes was followed by a sharp reaction and though their critique of seventeenth century materialism was not completely effective, it remains significant. Patrides does not claim too much for the Cambridge Platonists, but his edition and introduction reminds us of their enduring importance.

IAN BREWARD

THE SOCIAL REALITY OF RELIGION. *Peter L. Berger*. Faber & Faber. 231 pp. 35s.

First published in the U.S.A. in 1967 as *The Sacred Canopy*, this is not a sociology of religion. Professor Berger calls it 'an exercise in sociological theory', which is strictly true only of the first part, where he presents the systematic elements. The second half is devoted to an examination of certain socio-historical situations in the light of this theoretical perspective. While the sociological terminology takes some assimilation, the main argument is plain enough, even if some elements remain obscure. Sociology is an empirical science. So the author sets out to account for the nature and function of religion in society without any theological presuppositions. That at least is the claim. Whether religious propositions about the world are ultimately true or illusory must be left aside. As we shall see, it is questionable whether this is in fact possible.

The thesis begins with the recognition that, unlike the animals, man's instincts do not determine for him a specific man-world. Man must make a world for himself. This culture is to provide firm structures for human life that are biologically lacking. While man seeks cultural stability, the very fact that it is his own construction necessitates an inherent instability. Nevertheless, society must impose itself on human consciousness as objective reality, because here man must live. Thus a meaningful order is imposed on all his experiences. Over against this is only chaos, so that there is deep compulsion to accept the social order and not to step out of line. The great strength of religion is that it can make the whole universe significant for man. To maintain the *status quo* requires explanations about the institution that will plausibly legitimate it. A 'Theodicy' is the term used to describe a religious legitimation of events that appear to contradict the normal pattern, such as suffering and death. Alienation occurs when man 'forgets' that this

world was and continues to be coproduced by him; it results in false consciousness and bad faith. The author proceeds to apply this theory to secularisation, pluralisation (rival explanations of the social order in place of one religious monopoly) and the contemporary 'crisis of theology' (really a crisis of plausibility).

Religion is wide open to this kind of analysis. The sociologist's explanations may often be far more accurate than the Church's attempts at spiritualising its actions. But, despite repeated disclaimers to be prejudging theological truth, humanist assumptions abound. A Christian cannot accept that all social practice is simply what man makes of it and the values he attaches to it. The threat is levelled that sociology may prove dangerous when it is argued that all religious views may just be the product of 'social engineering'. But sociologists have their presuppositions too. J. W. CHARLEY

## SHORTER NOTICES

NEW DIRECTIONS IN THEOLOGY TODAY: VOLUME 4—THE CHURCH  
*Colin W. Williams.* Lutterworth. 187 pp. 28s.

The aim of this series, according to the preface by the general editor, William Horden, is to stimulate pastors and laymen to enter into the theological dialogue, and it is offered with the conviction that a vital theology for our time must be the work of the church as a whole. Certainly the book is a valuable introduction to modern ecumenical thinking concerning the church and its structures, and the first chapter gives a most lucid insight into the swiftly changing understanding of the nature of the church according to modern theologians. Subsequent chapters re-examine the traditional views of the church and go on to suggest ways in which fresh structures need to be sought for the secular mission of the church in serving the structures of the world.

Two main criticisms constantly recur as one reads this book. The first is that while the writer has much to say about 'mission' he nowhere defines the term, and one is left with a strong suspicion that his ideas on this subject are not what most evangelicals would understand by the term. References, especially in chapter 3, to the Kingdom and its completion rather suggest that the writer is pursuing a form of realised eschatology, and sees the church's task in establishing social righteousness by a 'Christian presence' (the phrase occurs in ch. 8.) rather than proclaiming repentance to God and faith in our Lord Jesus Christ. Such thinking is seeking the fruit without the root.

Again, the writer appears to take a one-sided understanding of the church from the W.C.C. report *The Church for Others*, when he quotes with obvious approval 'The Church exists for the world'. This is the basic assumption underlying his later thinking, yet in Biblical thinking the primary purpose of the Church's existence is, surely, for the Lord—see, e.g. Mark 12: 17, Eph. 5: 27, Rom. 12: 1, 2 etc. It is significant that on pp. 83-84, where 1 Peter 2 is quoted, the reference is to verse 9 which stresses the manward function of witness and there is no mention of the clear statement four verses earlier of the Godward calling of worship. Hence the subsequent restructuring suggested is wholly in terms of one side only of the church's real role.

Having said this, there is much useful material in the book, and parochial clergy and lay readers need to do more hard thinking about the issues with which Professor Williams is grappling. Although written for the American scene (where else would one find a Professor of Ministry?) the book is of truly ecumenical significance and is well-produced. As usual, the price will probably be the deterring factor for most.

**NINEVEH AND ITS REMAINS.** *A. H. Layard.* Edited by H. W. F. Saggs. Routledge. 299 pp. 55s.

Layard had been marked out by his family for the law, but the lure of the East captivated him instead. He set out for Ceylon, but in reality the journey turned into a leisurely wandering round the Near East in which Layard acquired a smattering of eastern languages, an acquaintance with tribal life, and a knowledge of ancient ruins. He tried to get into the diplomatic service, teaming up with others there interested in Near Eastern studies—H. C. Rawlinson, and the Frenchman Botta. Rawlinson feared that the French would get a virtual monopoly on archaeological excavation, but Layard persuaded Ambassador Canning to support him in excavations at Nimrud. He had no official permission, so the work was frequently stopped by locals and by French intrigue born out of jealousy and rivalry. Layard's findings began to interest the public and he found himself appointed British Museum agent. His book sold well, he was honoured by Oxford University, but money remained a problem for the projected second expedition, but that is outside the scope of this book. Professor H. W. F. Saggs of Cardiff has edited Layard's classic work, and a number of illustrations are included. The whole makes that rare combination of a good scholarly study, perhaps it could have been longer in its selections, and a readable book for the non-specialist.

**MAN IN HIS LIVING ENVIRONMENT.** *CIO.* 80 pp. 9s.

This paperback is a slightly revised version of the report debated by Church Assembly in the Spring. The revisions are minor, and the whole is a useful document for Conservation Year. The report is the product of a group of churchmen and others who worked under Professor G. W. Bimbleby. It surveys the whole field of conservation—man himself, the problems of birth control where the tones of the report are a bit muted, man and animals, pesticides, pollution, water and the sea, and finally an assessment of public attitudes and an expression of concern. The report is packed full of information, semi-technical in its language, but an essential stimulant in arousing the concern of Christians and all men of good will. For those who want something much more popular, there is the study guide based on this report, *God's World*.

**WITCHCRAFT AND DEMONIANISM.** *C. L'Estrange Ewen.* Muller. 495 pp. 70s.

Ewen wrote a major and fully documented treatise on Witchcraft, and this is a straight photographic reprint together with green illustrations. Since it first appeared in 1933, the subject has become increasingly popular. The significance of Ewen's work is in the care with which he sifted through sources. It comes, with one Irish exception, from England and Wales, but he compares all this with the Continent. His concern is to let the witches

and their associates speak for themselves, and this is done by extensive selections, and a substantial interpretative introduction. The period of the evidence covered is the sixteenth to eighteenth century, and the standpoint of the author is that supernatural interventions are unproven. This work is indispensable to a serious historian of the subject.

ENGLISH WORKS OF ROGER ASCHAM. *Edited by W. A. Wright.* CUP. 304 pp. 60s.

Three works are included in this straight reprint from the 1904 edition. First *Toxophilus*, a treatise which discusses the place of bodily training in education and advocates archery as a national educational necessity. The second is the *Scholemaster*, an almost perfect example of the Renaissance plea for a return to the primitive purity and simplicity of the classical styles and the abandonment of ornate writing. The third is a report on affairs in Germany about the end of Edward VI's reign, when the high watermark of good relations with the Lutherans had been reached, and before the shift of Anglican interest to the Reformed areas. The book forms another in the valuable CUP library edition series, which puts standard works back in scholarly circulation again.

MY BELIEF: THE FAITH OF AN ANGLICAN. *M. C. Burrell.* Marshalls. 135 pp. 21s.

Here is a workmanlike guide to Christian doctrine written by an established pamphlet writer. It consists of 27 short studies divided into two parts, Christian Faith and Christian Living. At the end of each section are addenda in the form of questions, further reading in the Bible, and a few booklet suggestions. The guide is solid without being scintillating, reliably evangelical without being partisan, but a bibliography consisting mainly of Falcon booklets will show the level at which it is all aimed, and one just wonders whether such readers want 21s. hardbacks. If they do, well and good.

ARCHAEOLOGY IN THE HOLY LAND. *K. M. Kenyon.* Benn. 360 pp. 30s.

This hefty paperback represents a third edition of a widely read book by the English doyen of Palestinian archaeology. She recognises that so much has happened since her second edition in 1964 that she ought to rewrite, but continuing demand for the book has led her to compromise and settle for a revision with some addenda. The result is an excellent semi-popular book.

ENGLISH BOOKS AND READERS 1603-40. *H. S. Bennett.* CUP. 253 pp. 75s.

Mr. Bennett has spent a lifetime studying the early days of the booktrade, and his third volume spans the era from the death of Elizabeth to the eve of the Civil War. The first six chapters cover the conditions and circumstances of the trade—the importance of patronage, genuine expressions of respect to sales gimmicks, control of publishing by officials and the Stationers Company, piracy—something which existed from the beginning, and translations. Then Mr. Bennett analyses the vast output of literature. Religious writings will be of primary interest to *Churchman* readers, and they naturally predominate in the period. Much controversial writing, many bibles, some

commentaries, devotional material, and innumerable sermons. Other fields surveyed are law, education, medicine, information, science, history and literature. Who read all this output? That is no easy question, but Prof. W. Jordan has shown the rapid spread of education, and the main expansion was at the popular end of the market with women reading more and more.

**THE PILGRIM'S FAITH.** *P. Toon.* Gospel Communication, Callington, Cornwall. 78 pp. 8s.

Here is an excellent popular paperback on the Pilgrim Fathers. Excellent because it is attractively illustrated and popularly written. Excellent also because it avoids the pitfalls of so many such books, namely of indulging in unhistorical and semi-historical hagiography. Mr. Toon knows his history, and has produced a pleasant and reliable guide to these American Founding Fathers, who they were, where they went, what they did and how they crossed the Atlantic.

**THE WRITINGS OF JOHN GREENWOOD AND HENRY BARROW 1591-3.** *Edited by L. H. Carlson.* Allen & Unwin. 516 pp. 130s.

Dr. Carlson has given many years to editing his series of Elizabethan Non-conformist Texts, and this is volume 6 in the series completing the four volume group on Greenwood and Barrow. His method is to give a short introduction, the text complete with archaic spelling, notes and variants, and then a very full index, bibliography and chronological summary. This volume is in three parts: first, Greenwood's counterblast to George Giffard who had likened Separatists to the heretics of the patristic era, then a few notes, and finally his examinations. Second, Barrow's last writings (Barrow wrote much more than Greenwood). Third, a miscellaneous collection of Separatist documents and extracts classified as criticism, trials, examinations and petitions. What Dr. Carlson, and the Halley Stewart Trust who sponsor the series, have done is to provide in excellent and professional form the texts for those who want to trace out early Separatism in the Elizabethan era.

**JOHN KNOX AND THE INSTITUTES OF CALVIN.** *V. E. d'Assonville.* Drakensburg Press, Durban. 112 pp. n.p.

This is a short study on an academic level by an Afrikaans-speaking South African who has had to learn English, and it contains brief summaries in Afrikaans, German and French. The author aims to look at points of contact between Calvin and Knox in matters like the sacraments, prayer, predestination, scripture, the church. He is modest in his conclusions, recognising the breadth and the complexity of his subject. On the whole he thinks Knox and Calvin closer than some have believed but his plea is for a critical approach to the whole issue. His work is useful and workmanlike as far as it goes, but unfortunately very limited in its horizons and some major recent contributions are apparently not even known to the author, which is not really adequate for a University of Natal doctorate done with a year at the Free Church College in Edinburgh. Our verdict must be: useful but very incomplete.

**THE FIRST EPISTLE OF PETER.** *F. W. Beare.* Blackwells. 238 pp. 55s.

The veteran Canadian commentator has now provided a third edition of



his commentary which first appeared in 1958. This edition is revised and enlarged, with the new material largely confined to textual matters since as the author explains the amount of creative writing in this field has not been great in the last decade, whereas textual criticism has developed apace.

**ONE IN TEN HAD TO DIE.** *P. Hanssen.* Allen & Unwin. 148 pp. 30s.

The title is a grim reminder of the cost of World War 2 convoys in terms of human life. Here is the story of three trips in the *Anna* in which Norwegian and British sailors work together to get precious supplies through at great cost to life, mainly from the torpedo. The book is vivid and moving, and ends with a pathetic note from a Norwegian merchant seaman reminding readers that he is one of the fortunate ones to have a disabled person's pension.

**THE SUFFOLK COMMITTEES FOR SCANDALOUS MINISTERS 1644-1646.** *Edited by Clive Holmes.* Suffolk Records Society. 123 pp. 30s.

Professor Holmes of Cornell University has drawn on his Cambridge doctoral studies to chart in detail the activities of the two local Suffolk committees who were empowered to proceed against scandalous ministers (i.e. those of Royalist sympathies who offended against Puritan teaching). Over 90% were charged on doctrinal grounds, about 60% with moral offences, and over 75% with hostility to the Parliamentary cause. Holmes does not think we can accurately evaluate the strength of the charges, though he dismisses Walker's brushing aside of the charges, but he sees them primarily as reflecting contemporary religious views, the local reflection of national political divisions, and above all of local country life. The transcriptions are in original spelling but with modern punctuation.

## BOOK BRIEFS

### *Hardback*

**Reverence for Life** by A. Schweitzer, SPCK, 153 pp., 24s. contains sermons, seventeen in all, now translated by R. H. Fuller. **The Subject of Consciousness** by C. O. Evans, Allen & Unwin, 240 pp., 55s. represents an attempt to account for the self which steers between the Pure Ego theory and the Serial Theory. The author also relates recent studies of attention to earlier nineteenth century contributions. **To Communion with confidence** by B. A. Greet, Marshalls, 121 pp., 21s. is a simple guide to Holy Communion from the pen of a Methodist. **The Parson in Local Government** by A. Smith, Stockwell, 112 pp., 15s. tells the experiences of a clergyman in local affairs and pleads a case for more of this by implication. **The Challenge** by Billy Graham, World's Work, 173 pp., 25s. covers the American evangelist's ten New York 1969 Crusade sermons. **Daily Devotions from the Jerusalem**

**Bible** compiled by V. Symonds, Oliphants, 226 pp., 25s. **Other Gospels** by P. B. Smith, Marshalls, 160 pp., 16s. is a group of Canadian sermons preached in answer to various sects, cults, and 'other Gospels'. **Buddhist Ethics** by H. Saddhatissa, Allen & Unwin, 202 pp., 55s. is a general survey by a Buddhist scholarmonk of considerable experience. **Searching for Meaning** by M. Isherwood, Allen & Unwin, 174 pp., 42s. seeks to draw together parts of the world religions and advocate religion as a necessary part of life, but not something to be believed so much as something into which a person grows.

### *Paperback*

**Ephesians-Jude** by I. Thomson, 78 pp., **Joshua-2 Kings** by J. Trillo, 72 pp., **Esther-Malachi** by H. G. G. Herklots, 70 pp., all Mowbrays Mini-Commentary series at 6s. are based on the Jerusalem Bible text and are probably the most popular commentaries available. **What we know about Jesus** by S. C. Neill, Lutterworth, 84 pp., 4s. 6d. is the sixtieth and last **World Christian Book** and reflects the high quality popular writing of which Bishop Neill is such a master. **British Overseas Expansion and the History of the Commonwealth; A Select Bibliography** by W. P. Morrell, Historical Assn., 48 pp., 5s is a revised edition of a 1961 list, and the revision is needed since research on this area has greatly accelerated. **Your Own Two Feet** by J. B. Donovan, SU, 96 pp., 6s. is a story for youngsters by one who has specialised in that field. **Coromandel Journey** by E. O. Shaw, St. Andrews, 68 pp., 5s. is a popular story of change in S. India. **Ladder of Time** by R. Ogden, Stockwell, 143 pp., 8s. 6d. is a popular study of a collection of OT problems. **Signs of the Times** by A. S. Wood, Oliphants, 126 pp., 8s. is an interpretation of prophecy on current events. **Double Miracle** by A. T. Skipp, Hodders, 94 pp., 6s. tells of the authoress's restoration to health both physically and spiritually. **Baptism Not for Infants** by T. E. Watson, Walter, 108 pp., 6s. 6d. is a reprint of a vigorous Strict Baptist type of assault on paedo-baptism. **Living Stones** by D. M. Whitney, Walter, 144 pp., 7s. 6d. is a series of studies for use in groups, concentrating on the Spirit's guidance in building up the church. **Leprosy in the Bible** by S. G. Browne, CMF, 20 pp., 2s. is a careful study of leprosy by one who has had much medical experience of its problems. **Science its own Arbiter?** by A. S. Aldis, CMF, 15 pp., 2s. contains a scientist's plea that external moral authority rather than a self-contained pragmatic scientific view of morality. **Human Life and Human Worth** by D. M. Jackson, CMF, 16 pp., 2s. 6d. contains a surgeon's case for looking beyond purely physiological situations to the real quality of life in its wholeness, not excluding a spiritual dimension. **School for Prayer** by Abp. A. Bloom, DLT, 75 pp., 10s. is a short study plus a personal interview with the author, who is from the Orthodox Church. **Father and Son** by Edmund Gosse, Penguin, 223 pp., 6s., a straight reprint of a famous classic that earlier appeared in the Penguin list. **Boys and Sex** by W. B. Pomeroy, Penguin, 140 pp., 4s. is a reprint of 'neutralist' sexual morality by the co-author of the Kinsey reports. **The Psalms of the Great Rebellion** by E. M. Blaiklock, Lakeland, 94 pp., 8s. is an imaginative reconstruction of Psalms 3-6 and 23. **Tortured for his Faith** by H. Popov, Lakeland, 124 pp., 6s. reveals what a prominent Bulgarian pastor suffered for his faith in a Communist prison. **Lord North** by J. Cannon, Historical Assn., 29 pp., 5s. is an informative study of a famous politician which sees him as a good second in command, affable but not quite making the top shelf.