

# Book Reviews

## **PSALMS (Old Testament Study Guides) John Day**

Sheffield Academic Press, Sheffield 1991 195pp. £5.95 ISBN 0 185 0757 038

## **INTRODUCING THE PSALMS Klaus Seybold**

T. & T. Clark, Edinburgh 1990 272pp. £9.95

ISBN 0 567 29174 X

Two very different books, both marvellously useful. John Day (Lecturer in Old Testament, Oxford) leads us through Gunkel's categories of Psalms, the Autumnal Festival, Royal Psalms, the Composition of the Psalter and its Theology, highlighting key authorities and phases of Psalm-study and (most illuminatingly) alluding from time to time to his own views; Seybold (Professor of Old Testament, Basel) sets out his own views on Transmission, Origins, Literary Form, Purpose, Classification, Faith, Life, Cosmology, Classical Oriental Psalmody, the influence of the Psalms and Expounding the Psalms—and occasionally alludes to the views of others. Much common ground is shared in the two books but each is worthwhile in its own right. Day is particularly valuable probing the theories of the Autumnal Festival and of the place of the King in the cultus; Seybold is specially helpful in his chapters entitled 'Perceptions of Faith' and 'Outlook on Life'—for here he allows the somewhat aseptic style of the earlier chapters to give way to a warmth of appreciation of personal faith as it appears in the Psalms and of the life which emerged from that faith. The two authors both agree and disagree. Day allocates more psalms to the pre-exilic period, Seybold more to the post-exilic. This, of course, adds colour to life's rich tapestry but the interesting thing is the lack of solid reasoning for either position. Both, however, agree that the Headings attached to the Psalms are late and of indifferent worth but once more they are short on supportive reasoning. They agree too that the Psalms have a gloomy view of life in Sheol, cut off from the Lord and the light of his presence, relying for this view on verses which in fact describe not what it is like to die but what it is like to die under the wrath of God. On the other hand, they disagree on how to interpret 49:14f. and 73:23f. which Seybold thinks add nothing qualitatively different from the general view which he has stated of the life to come whereas Day finds in them a clearly hopeful view of life after death. It is a joy to read these books, to join such instructed and devout minds in their explorations and to learn from two masters of their subject. Both books deserve many, many grateful readers.

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ALEC MOTYER

## **ISRAEL'S LAW AND THE CHURCH'S FAITH. PAUL AND HIS RECENT INTERPRETERS S. Westerholm**

Eerdmans, Grand Rapids 1988 viii+238pp. No price pb. ISBN 0 8028 0288 5

It is arguable that Paul's statements about the Law have been the most significant single factor in shaping Christianity as a religion distinct from Judaism. Yet the scholarly debate about their meaning and underlying theology rages still. In this

book Westerholm attempts both a survey of that debate (Part One) and a sketch of Paul's thought (Book Two).

This is a very easy book to follow: the substantive discussion of each chapter is preceded by a brief summary of the thread of the argument, and laid out in a clear manner in numbered steps. No demands are made on the reader's knowledge of other languages; and a bibliography and indexes add to the book's value.

The description of Part One as a 'survey' is accurate. The perspectives of various modern authors, from Wrede to Sanders and Räisänen, are presented without critique or assessment. The presentation is scrupulously fair, but the reader is given no help to see the weaknesses in the presuppositions or method of the scholars: not even a page reference to the subsequent discussions in Part Two. Nor is it possible to see how any of the various scholars interacting with the others (or even—in the case of Sanders, discussed in two separate sections—with himself).

In Part Two, under a totally different set of categories, Paul's own theology is discussed, now in interaction with the scholars reviewed and with others. Westerholm believes it important to begin with 'Matters of Definition'; specifically the definition of the key term 'law'. His discussion usefully highlights the different senses Paul's term may carry, and the problem scholars create for themselves by working with their own, unacknowledged, definitions. However, it is unfortunate that this awareness does not extend to other key terms (for example, 'justification'/'righteousness'); and Westerholm occasionally falls into the trap himself (particularly problematic in the context of his discussion of 'legalism').

Westerholm's argument may be briefly summarized as follows. Most frequently for Paul, 'law' means the *legislative* aspect of the Torah. The term is not used by Paul to designate a perversion of the Torah ('legalism'). That its purpose can be described to give life indicates that Torah-observance is indeed, *pace* Sanders and Dunn, a central element of the Judaism which Paul contrasts with his Christian faith. Thus while to Judaism (at least in the eyes of the Christian Paul) the grace of God is combined with a response in obedience to the Torah, to Paul grace becomes an exclusivist category (Westerholm does not indicate how sentiments such as 1 Cor. 6:9f. fit this *schemata*). Yet in God's plan the purpose of the Torah was to consign all to disobedience that God might have mercy on all; it therefore does not remain as the regulatory system of Christian life. With the advent of the Christ the era of the Torah is over. Westerholm notes that although Christians do things that the Torah requires, obedience to the Torah is not the ground of their action: that Christians fulfil the Torah is a Pauline *description* but not a Pauline *prescription*; the description follows naturally from Gal. 5:23b. Nor indeed do Christians fulfil the commands of the Torah; witness Paul's attitude to circumcision and food-laws. Christians therefore do not 'do' the Torah though they satisfy its requirement. But their motive force is always and only the Spirit, Paul perhaps being the first to appreciate this rôle of the Spirit in the Christian experience. On the origins of Paul's perspective Westerholm is brief and unsatisfactory: he sketches the views of Räisänen and Sanders, acknowledges that the former is erudite and may even be correct, and that the latter is beautiful in its simplicity and at least in part certainly true. More help we are not given.

Although he faults Sander's famous '*this is what Paul finds wrong in Judaism: it is not Christianity*', it is not clear what Westerholm puts in its place: on p. 172 he affirms that 'What is wrong [with 'one's own' righteousness as in Rom. 10:1-3], of course, is the pursuit of the Torah's righteousness now that Christ has come'; though in the next paragraph he remarks that 'Not human "will" or "exertion", but

divine "mercy" is, and always has been the principle by which men and women stand before God'. There are other places too where apparent contradictions remain unresolved, and some over-simplifications, as where the differences between Romans and Galatians are perhaps too easily glossed over. Nor does Westerholm anywhere discuss the so-called noachide commandments which as a Jew Paul might have thought binding on Gentile Christians, a fact which must weaken his assessment of the status of the Law in Paul's thought.

Yet if Westerholm fails at points in his attempt, that is perhaps just a measure of the mind he is exploring. This book will certainly be valued by those who wish to join him on that quest.

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### **JOSEPHUS AND THE NEW TESTAMENT Steve Mason**

Hendrickson Peabody, Massachusetts 1992 248pp. US\$9.95 pb.

ISBN 0 943575 99 0

Steve Mason, Associate Professor of Humanities at York University, Canada, is one of the few New Testament scholars who have spent much time and energy acquainting themselves exhaustively with Josephus' works. In this book he offers the fruit of his labour to those less acquainted with Josephus. This book is an introduction, 'a kind of map to the world of Josephus—his life, thought, and writings—for readers of the New Testament' (p. 1). Rather than offer a general introduction to Josephus, Mason highlights those aspects of Josephus' writings which shed light on the New Testament and its world.

Mason begins by sketching the history of the 'use and abuse of Josephus'. He argues that we must attempt to understand Josephus in his own context without imposing our modern, historical questions on him. This should be commonsense advice to those who wrestle with the New Testament texts, but, as Mason documents, such an approach is not usual. All too frequently, Josephus is naively read as one recording the objective details of events. Many forget that Josephus, like all ancient (and modern!) writers, had his own concerns and his own perspective.

Mason briefly summarizes Josephus' career, focusing primarily on Josephus' rôle in the Jewish rebellion and his subsequent rise to prominence under the patronage of Vespasian. The reader is then provided with a brief survey of Josephus' compositions. It becomes quickly apparent that Josephus has arranged and edited his material to fit his apologetic purpose, both in his attempt to legitimate Judaism for his Roman audience (*Antiquities, Jewish War, Against Apion*) and in his attempt to legitimate his own actions for his Jewish compatriots (*Life*). Thus, to arrive at a proper interpretation of Josephus, one must take into account his rhetorical strategies and purpose for writing.

Mason next investigates some of the prominent groups referred to by Josephus: the family of Herod, Roman governors, the Jewish high priesthood, and the Pharisees and Sadducees. What is at stake here is not the 'objective truth' about these groups, 'Our purpose is rather to understand how these groups function in Josephus' narratives, and what *he* wants to say about them' (p. 87, his emphasis). This does not preclude knowing something historical, but this is not the primary goal of the investigation.

Following this, Mason looks at three passages in Josephus which mention

prominent figures of early Christianity: John the Baptist, Jesus, and James, Jesus' brother. Mason shows how Josephus, writing independently of the Gospel accounts of John the Baptist, allows modern researchers to determine how each presented the historical John according to their own perspective. After leading the reader through the maze of textual problems associated with the *Testimonium Flavianum*, Josephus' paragraph about Jesus, Mason asserts that Josephus did write something about Jesus. However, the irrefutable corruption of the text means that the original wording is lost to us. Again with James, Mason shows how Josephus provides independent, non-Christian testimony for the existence of significant early Christian figures.

The final, and probably the most problematic issue that Mason undertakes is the relationship between Luke-Acts and Josephus. This relationship is hinted at throughout the book. In the final chapter Mason makes explicit the significance of the parallels in structure, aim, and vocabulary which the two works share. In his estimation Luke knew the writings of Josephus. 'He appears to build his case for Christianity squarely on the foundation of Josephus' case for Judaism. If he is not doing so, the coincidences are remarkable' (p. 233). Mason admits that the final judgment on this matter must await a more thorough investigation than he has offered. Indeed, there are some problems with his presentation. He argues that both Luke and Josephus are self-consciously writing 'ancient history'. While many would agree with this generic description for Luke-Acts, others would see more affinities with the ancient biographical genre. Thus Mason needs more support for his case here.

Mason also suggests that Luke is presenting Christianity as a Jewish philosophical school, like Josephus does of the Pharisees, Sadducees, and Essenes. However, Luke does this more subtly than Josephus, never once applying the word 'school' (*hairesis*) to the Christian group (cf. *Antiquities* 13.171; *Jewish War* 2.119). That Luke should use themes and vocabulary common in philosophical schools of his day may reflect Luke's familiarity with these schools rather than Josephus. Moreover, the common concern for legitimation of their respective groups may account for the similarity in presentation, rather than positing Luke's imitation of Josephus' programme. Mason's most convincing argument for a Luke-Josephus connexion comes from the incidents they both report in common, but even here other explanations could be found.

The book is amply supplied with maps and charts which contribute to the overall clarity of the work. One can see at a glance the complex relationships of both the Herodian family and the Hasmonean dynasty, a list of the political leaders of Palestine, and the territories held by the Romans, Herod the Great, and the Hasmoneans (the one minor problem is the shading in the key of the map on p. 138).

Mason intentionally does not offer a comprehensive summary of the history of scholarship as such information is available elsewhere. And while Mason draws his own conclusions throughout the book, he has little to do with other Josephan scholars. The proposed audience of this volume is the beginning student who has little contact with the works of Josephus. For such an audience the work is excellent. Those already familiar with Josephus will find here a good summary of his importance for New Testament studies. Mason's book would be an excellent textbook for courses which focus on the background of the New Testament texts. Used in conjunction with readings in Josephus' works, it will lead the uninitiated into the rich and fascinating social and political world of the first century.

**CHRISTIAN FAITH: AN INTRODUCTION TO THE STUDY OF THE FAITH** H. Berkhof translated from the Dutch by S. Woudstra  
Eerdmans, Grand Rapids Revised Edition 1986 572pp. £24.55

ISBN 0 8028 3521 X

Do not confuse Hendrikus with Louis Berkhof, writer of the well-known evangelical Systematic Theology. The names are different, and so is the theology. Hendrikus Berkhof is a Dutch theologian, whose best-known books, for readers of English, are *Christ the Meaning of History* and *The Doctrine of the Holy Spirit*.

The present volume is a major revision of an earlier edition and it contains much new material.

Its purpose is stated by the author:

Relative to our secularized age, my aim was to present a restatement of the gospel which is as up-to-date and lucid as possible, stripped of all the ingrained misconceptions which obscure it for so many. Relative to the church, this book aims to articulate the gospel in such a way that the reader will see how it goes its own way between rigid traditionalism on the one side and rudderless modernism on the other.

His intention of producing a *via media* also emerges, for instance, when he says, on page 297, 'the strength and weakness of Calvin and Schleiermacher can still serve as beacons for us'. A study of the book, however, reveals at many points a much greater closeness to Schleiermacher than to Calvin.

The similarity of his title to that of Schleiermacher's *magnum opus* (the only difference is the omission of the definite article from Berkhof's title, an absence to which he draws special attention), prepares us for some methodological similarity. Like the earlier writer, he begins with religion in general, then moving on to consider faith, Old Testament faith and New Testament faith.

Instead of distinguishing revelation and illumination, he uses the categories of objective and subjective revelation. For him, the Bible is not revelation but rather the fallible human reaction to it. He favours a fuller canon of scripture than the normal Protestant one, including some apocryphal material.

As already shown in his other books, he is unorthodox both on the Trinity and on Christology. He rejects the ontological Trinity, which he holds is to be found only in a gloss, 1 John 5:7. The Spirit is 'God-as-person, God-in-relation' (p. 336), rather than a distinct Person within the Godhead. The pre-existence of Christ refers to an eternal intention, not an ontological fact. He declares too, on page 294, that the idea in Christ God became man is not derived from the New Testament.

On some doctrines there seems to be a conflict in his mind between a desire to be orthodox and problems he finds in the orthodox position. Of course, Schleiermacher too retained many of the traditional categories of theology, while expounding them in ways that clearly showed the influence of Romanticism and of philosophy.

To Berkhof, for instance, Satan is simply a picture of the relentless forces of sin and he has problems with Original Sin, and yet he does not deny hereditary sin altogether, nor does he embrace absolute universalism. He seems to want to hold to substitutionary atonement although he finds it necessary to reinterpret it somewhat.

A good feature is the way he seeks to bring the insights of Biblical Theology, perhaps particularly of Old Testament Theology, to bear on Dogmatics, and it con-

tains plenty of stimulating and perceptive comments. For instance, on page 20, he remarks that the difference of the New Testament from the Old is 'not so much the result of new ideas as of belief in new facts'.

Two type sizes are employed. The larger print sections are for all readers, while those in smaller print are for theologians. As he says, 'the latter . . . indicate links with other theological descriptions, draw lines through history, mention important controversies, cite literature, and offer further argumentation and elucidation.'

The translator has done his work well in giving us a volume in attractive English, although the reviewer is not competent to comment on the accuracy of the rendering.

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**EVANGELICAL ANGLICANS: Their Role and Influence in the Church Today** Edd. R.T. France and A.E. McGrath

S.P.C.K., London 1993 183 pp. £9.99

ISBN 0 281 14661 1

Substitutionary atonement by the death of Christ lies near the heart of evangelicalism; so this book assures us. But we learn it not from any of the evangelical contributors, but from an Anglo-catholic critic at the end. He is also the first writer to mention justification, perceiving that our competitive energies show that we seek it 'by works'. But justification by faith is missing.

This is an important collection, not always for the best reasons; possibly the last of its kind, since the mood is 'settled confidence' qualified by a sense that 'all is not well'. It conveys no hint of impending crisis or fragmentation, and its title is too grand. 'Evangelical Anglican Academics', with 'Theological Essays' in the subtitle, would be more accurate.

Dr. Dick France's appointment to Wycliffe Hall was greeted with wide enthusiasm. Here was an able scholar and communicator coming to the job by an unusual route; a clear evangelical whose lively mind made him hard to pigeonhole. Together with Alister McGrath he has assembled eleven writers with strong Wycliffe connexions; curiously his own longest job to date (at London Bible College) is another omission carrying its own signals.

While a college symposium has obvious coherence, its claim to cover the 'rôle and influence' of any group in today's church is too much. Evangelical Anglicans are not, by and large, agonizing over the date of Daniel or the authorship of 2 Peter; those who read religious books at all are likely to be devouring Colin Urquhart, Joyce Huggett or Adrian Plass. Is anyone at Oxford wondering why?

Some will be aware of Spring Harvest and Mission Praise, CYPECS or the Proclamation Trust; others with Care Trust or ABWON (A Biblical Witness to our Nation), while DEUs (Diocesan Evangelical Unions) fade away. Apart from a mere two pages from Gillian Sumner ('Patterns of Ministry') such things are hardly noticed. We meet neither Tony Higton nor Dick Lucas—two men whose effectiveness is gauged by the antipathies they evoke. Nor do Michael Perry or Timothy Dudley-Smith appear; their combined hand upon worship in our constituency has been mighty. (Why are the Free Church pioneers of the hymn-explosion mostly liberal, the Anglicans mostly evangelical?) The changing rôle and disappearing names of the 'Missionary Societies' are

scarcely touched on except by Gillian Sumner; *Faith in the City* is here, but where is *Faith in the Countryside*? Can rural Anglicans be evangelicals while village churches go bankrupt? Other omissions are baptism, homosexuality and similar matters of life and death. Some authors paint too broadly for much detail, but such gaps may indicate their severe lack of ground-level experience.

They all seem committed to the myth of Keele. Before SEAC 1967 all was chaos and darkness; pietism, parochialism and isolation reigned unchallenged. Then a thousand evangelicals met, and there was light! They bathed the church, the world, cultures and structures with instant illumination.

Like most myths, this cartoon has just enough truth to make it plausible. Writer after writer now passes it on, with no suggestion of anything lost in the process and no trace of the shudder among Free Church evangelicals. One day someone will write the story differently. My own vicar in 1967 was a first class scholar-pastor, absent from Keele since he was helping our bishop to run his diocese, up to his neck in those ecclesiastical structures whose existence, it is alleged, we never before suspected. Other clergy and laity have told similar stories.

Up to then we had survived on Quiet Times, Prayer Meetings and Guest Services; Keele discovered politics, sacraments and the arts. But evangelicals were outside Aldermaston by 1960; Alan Stibbs on the Lord's Supper still looks radical today; and the tragi-comic side of post-Keele culture is the thirteen-hundred page slab of staleness called the 'Alternative Service Book 1980'. If we are so newly literate, so culturally adult, why is it virtually impossible to find any senior literary figure of the late twentieth century who has a good word to say for it?

Alister McGrath sets the tone of this book. 'I have no intention of claiming that evangelicalism is the only authentic form of Anglicanism'. It is simply legitimate and respectable, as are many other 'forms', we suppose. It can accommodate itself to any form of church order, including Roman Catholicism; so Peter Southwell can add that we are 'chary' of papal indulgences. Ryle would have chosen a brisker adjective. McGrath again: 'The Oxford movement can now be seen for what it was—a renewing influence, bringing new life to the church and its worship'. In a later chapter, his fellow-editor identifies their stance as that of *Anvil* rather than *Churchman*.

Keele was not the only watershed; others are located in the nineteen seventies and in 1992. But the first *New Bible Commentary* was 1953, the *Dictionary*, 1962; are these the debris of our primeval fundamentalism? In looking for a parallel to the abandonment of 'evangelical positions' on New Testament authorship, Dick France says 'There was a time when the Pauline authorship of Hebrews would have been regarded as part of evangelical orthodoxy'. When?

The Wycliffe team identify such further landmarks as the controversies between John Stott and Michael Ramsey (without noting the roots of Ramsey's hostility) and Stott and Lloyd Jones (without noting the context). But they omit the Packer/Mascall axis and the Packer/Lloyd Jones rift. Barr on *Fundamentalism* was a nineteen seventies' target, but it was Herbert who provoked Packer twenty years earlier.

One chapter most repaying a revisit is Oliver O'Donovan's 'The Foundations of Ethics'. Vera Sinton's starts like the rest with an overview but turns into a tract. Gerald Hegarty takes *When I survey* (most of it) as a model

of evangelical spirituality, but is curiously careless and leaves us wondering about archetypal *Anglican* hymns.

So to the final chapter; Bishop Richard Holloway was invited to give 'An Outsider's Perspective' not so much as a former neighbour or nonconforming Scot, but as a friendly 'catholic'. Why do evangelicals have to look constantly over their shoulder to see if their new clothes are being admired? (It does not happen in reverse!) The bishop seems not to be writing about what we have just read—hence his comments on substitution—but on broader perceptions. He apportioned some predictable praise and blame.

His strangest barb is near the end: 'I am intrigued by the number of chief constables who seem to be card-carrying evangelicals'. What an example, he says, of ugly, judgmental moralism! But we need to know whether this proposition, whatever it is, is a statistical rarity, or an imagined conclusion from one or two media sound-bites. If Richard Holloway has never needed to be grateful to chief constables he has lived a very sheltered life; and what conclusions do we draw from the unquantified figures for evangelical midwives, athletes or gardeners, or (come to that) for Roman Catholic journalists or liberal taxi-drivers? This epilogue tells us less about the subject than about the mind of its writer; perhaps they asked the wrong Holloway\*.

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\* An allusion to the uncompromising vicar of Jesmond. Ed.

### **THE OLIVE BRANCH An Evangelical Anglican Doctrine of the Church** Tim Bradshaw

Paternoster Press, Exeter 1992 306pp. £12.99

ISBN

Back in 1988 at the National Evangelical Anglican Celebration, the then Archbishop of Canterbury, Lord Runcie, challenged Anglican evangelicals to engage in some serious thinking on the whole subject of the church—or to use the jargon—ecclesiology. At the same time some felt that this was a bit of a cheek as it gave the impression that evangelicals had hitherto not given any thought to the matter worthy of consideration. However, it did have the positive effect of focusing attention on the question of the nature and purpose of the church together with the related issues of ministry, mission and ecumenism. In this latest Latimer monograph Tim Bradshaw wades into the arena with tremendous vigour and erudition.

Do not be deceived by the subtitle, for what Dr. Bradshaw presents to us is not a thoroughgoing treatise on evangelical Anglican ecclesiology (and perhaps the use of the term 'evangelical' as predicate rather than as subject is significant) but a wide-ranging discussion and critique of ecclesiology which has a decidedly *Anglican* focus.

It is the image of the olive tree as used by Paul in Romans which Dr. Bradshaw takes as being suggestive of the 'historical, continuing community and faith in Christ'. But instead of embarking upon at the very least a brief consideration of the biblical data relevant to our understanding of the doctrine of the church, it is assumed from the outset that any confessing denominational entity is a 'church' and this sets the agenda for much of the book, for example, the question of how these 'churches' relate to 'the great church', historically and spiritually.



Having helpfully outlined Stephen Sykes's three models relating the spiritual and formal aspects of the church, Dr. Bradshaw considers two theologians whose writings have had a profound influence in shaping modern thinking on ecclesiology—John Henry Newman and Karl Barth (Barth being taken as representative of the evangelical tradition, *sic*). The relative strengths and weaknesses of each writer are judiciously presented and out of this are distilled five issues which constitute the main concerns of the present volume: the relationship between the inner spiritual aspect of the church to the outer former aspect; change within the church; authority; church and society and finally the question of being, obeying and doing as the church.

Following a first rate presentation of the 'Anglo-Catholic Synthesis' and the inadequate attempts of the Anglican Roman Catholic International Commission, Dr. Bradshaw's central chapter is reserved for a discussion of evangelical Anglican ecclesiology which within its sweep takes in the question of primary and secondary authority, the primacy of the Word ministry, an evangelical understanding of the sacraments, ordination, episcopacy and a robust defence of traditional evangelical Anglican understanding of these matters against common criticisms. While there is much that is of great value here, the chapter which should have been the high point of the study proves to be most disappointing. First, given an enterprise of this magnitude it is somewhat surprising, to say the least, that with the exception of Oliver O'Donovan's monograph on the Thirty-nine Articles, no other evangelical work on ecclesiology is referred to, post 1985. The main work of reference is the 'Great Acquittal' published in 1980. Secondly, it is a serious omission indeed not to include any reference to, or any discussion of, the seminal work on ecclesiology (that is, seminal to evangelical thinking) produced by Alan Stibbs in England and D.M. Robinson, D.B. Knox and more recently P.T. O'Brien in Australia. These writers have not only engaged in some first rate exegesis out of which they have constructed a formidable biblical theology on the subject, but have drawn out practical implications which are far more radical and 'evangelical' than we find in the pages of this monograph. Because of an insufficient biblical base and a heavy reliance on historical rather than systematic theology, much of what is being passed as 'evangelical' ecclesiology by Dr. Bradshaw appears anodyne by comparison.

In the penultimate chapter entitled 'Faith in the City' the ecclesiology of the more 'radical' elements with their emphasis on 'praxis' is subject to scrutiny by Dr. Bradshaw, drawing on some lessons that evangelicals could learn as well as trends they need to avoid.

The final chapter on 'Essential Anglicanism' draws much of the preceding discussion together with an eye towards the future. Matters presently occupying the attention of the Anglican communion are tackled head on, issues such as the nature and extent of *koinonia*, the place of institutions in facilitating fellowship, ecumenism, church-state relations, and human authority within the church (incorporating an excellent discussion of the importance of doctrine and the dangers of the liberalizing tendency in the church).

One is rightly wary of reviews which complain that the author did not write the book he never intended to write, but the title promises so much and yet one is left feeling that so little is delivered which takes the discussion further as to what constitutes a distinctively *evangelical* Anglican ecclesiology. While there is much in this book which is of great value and of a very high quality indeed, there is an overall lack of focus to the work which makes it less effective than it could have

been. Nonetheless, we must be grateful to Tim Bradshaw for his industry and for exercising such careful thought on a vast amount of material.

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MELVIN TINKER

**CALL THE SABBATH A DELIGHT Walter Chantry**

Banner of Truth Trust, Edinburgh 1991 112 pp. £2.25 ISBN 0 85151 588 6

At a time when the British Government is once again considering the introduction of a Sunday Trading Bill, Walter Chantry's book encourages Christians to consider their attitude to the Sabbath Day. This, of course, is a controversial subject on which God's people have differed over the centuries. As the author points out, neither John Calvin nor some of the other Continental Reformers held to the view of the Westminster Confession of Faith on this issue. Chantry's position is that the Fourth Commandment is binding on the Christian conscience and the arguments which he uses are cogent and compelling.

First of all, it is a creation ordinance and not simply therefore for the People of Israel. 'God blessed the seventh day and hallowed it, because on it God rested from all the work he had done in creation' (Gen. 2:3). Secondly, it was endorsed by Jesus Himself: 'The Sabbath was made for man, not man for the Sabbath' (Mark 2:27-28). Thirdly, the New Testament never abolishes the moral law revealed in the Old Testament. Why then should Christians observe the sabbath on the first day of the week, when the fourth commandment points us to the seventh? Answer—'Our Lord Jesus rose from the dead on the first day' (p. 83). Chantry reinforces this by reference to Hebrews, ch. 4. Not everyone will be convinced by the argument here, but there is no doubt that he is right to question the usual translation of Hebrews 4:9: 'There remains a sabbath rest for the people of God'. As the author quite correctly states, the word 'rest' (*katapausis*) is not to be found in the original Greek. A more accurate translation would be: 'there remains a keeping of a sabbath for the people of God' (p. 92).

Chantry's contention is that the Christian church has become antinomian, especially with regard to sabbath observance. This is undoubtedly true. In most evangelical churches today, almost anything goes on a Sunday. The problems arise, however, when we consider the practical implications of what it means to 'keep the sabbath holy'. The author urges upon us the 'habit of engaging in systematic spiritual exercises for an entire day each week' (p. 12). He says that one day in seven should be devoted *entirely* to the worship and service of God. Does this mean that one should never take physical exercise on a Sunday afternoon? Chantry seems to think that this is acceptable, as long as there is spiritual purpose behind it, for example, 'jogging to get the blood moving so that more time can be devoted to spiritual communion with God' (p. 107). I believe that the author has gone further than Scripture warrants, at this point. Likewise, when he seems to approve only of playing games which have a spiritual content, for example, Bible memory quizzes (p. 30). However, I will not want to give the impression that the writer is unduly negative. There is much good teaching here about the positive value of keeping one day in seven 'holy to the Lord'. 'Would you like your life to be filled with joy in the Lord, triumph and feasting on the good things of God? That is what God promises to

those who keep the Sabbath Day holy' (p.35).

Here is a good book that provides a much needed corrective to some of the permissive attitudes which have invaded the Christian church at the present time.

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JOHN CHEESEMAN

**RELIGION IN TODAY'S WORLD Frank Whaling**

T. & T. Clark, Edinburgh 1987 383 pp. £16.95

ISBN 0 567 094521 9

That there are other religions in the world apart from Christianity is a well known fact. Most of them exist to lead the soul to God and to influence human society for good. Frank Whaling has chosen a panel of scholars from world universities to outline, by way of contrasts and comparisons, world religions as they are in the present age, all of which, he believes, are passing through a modern stage of world religious history. In a splendid introduction, he believes that devotees of these are failing to recognize the global religious change that confronts them, and the rise of new religions, particularly in the Asiatic areas. Alongside these are secular views that challenge established religion and demand allegiance. He also believes that contemporary religion is losing ground, a fact that Andrew Walls, one of his essayists, confirms in his thesis on the Christian Religion. A further essay by Philip Hammond on Cults and Civil Religion Today is highly commendable for its challenge to Christian religion. Of much interest to modern Anglicanism is Louis Jacob's revelation that some Jews are now using female names for God. In an essay on Islam it seems that this Faith is also disintegrating in some areas. To counter these views Andrew Wall produces evidence that in Asia and other places new missionary Societies are sending some of their members into countries other than their own,

Whaling's book is probably the only one of its type on the market. It could well be styled, 'An Extended Encyclopaedia of World Religions'. Every essay in it could deserve a review of its own, so tightly packed are they with information. The book could well help Christians seeking to know the doctrines and ramifications of other faiths and the place that Christianity holds amongst them. But the danger of such a book is that it may give the impression that Christianity is only one religion among many and not the unique faith of all religions.

5 Green Lane, Clapham, Bedford

ARTHUR BENNETT

**DISCIPLESHIP OF THE MIND Learning to Love God in the Ways we Think James W. Sire**

Inter-Varsity Press, Illinois/Leicester 1990 249 pp. £6.95

ISBN 0 85110 775 3

Those who have read James Sire's previous book, *The Universe Next Door*, will know what to expect from this author: an excellent grasp of his subject; a clear, crisp and engaging style; and something well-worthwhile the saying. This is a book for university students and others who want to 'love God with their minds'

and so be able to make a biblically-informed contribution to the discussion of the great problems confronting our society. The author starts at a foundational level. What is the Christian mind? he asks. What is the importance of having a developed world-view? What is the ultimate reality? What are the other great fundamental questions men are troubled by but often fail to find answers to? He lists seven in all, such as: What is a human being? What happens at death? How do we know right and wrong? How do we know anything at all? What is the meaning of history? On these seven he bases his treatment, in the course of which he deals with such controversial subjects as culture, the academic enterprise, the place of technology, pollution and the media. The discussion is always fresh and is never bogged-down in clichés. 'Ground-zero' is where you start from in your thinking; 'worldviewishly' is how you are to do it. Not the least valuable part of the book is a lengthy, twenty-five pages long, 'Bibliography We Can't Live Without', compiled by Brian Walsh and Richard Middleton, and full of suggestions of books to make you really well-informed about the modern world, and the aspects of its life which need the Bible's wisdom. As a very small sample of what to find here there is Stephen Monsma *et al.*'s *Responsible Technology*; R.L. Brabenac *et al.*'s *A Christian Perspective on the Foundations of Mathematics*; and Robert Bellah *et al.*'s *Habits of the Heart: Individualism and Commitment in American Life*. There is a valuable Appendix on *Thinking Your Way through College: For Christian Students in a Secular University*. There are seventeen pages of Notes; a Subject Index of four; and a Scripture Index of one. Altogether a very worthwhile book for aspiring thinkers who wish to be truly biblical.

Ivy Cottage, Grove, Wantage, Oxon.

DOUGLAS SPANNER

## **GOD AND HISTORY Aspects of British Theology 1875–1914**

**Peter Hinchliffe**

Clarendon Press, Oxford 1992 267 pp. £32.50

ISBN 0 19 826333 3

This is a book for theologians and historians. The ordinary reader may be lost in a plethora of ideas, and confused by names known and unknown to him unless he has some knowledge of Christian scholastic writings. Given such, he will find in it a way-mark to where British Christianity is, where it is today. Of much help is the author's potted-biographies of the leading figures with whom he deals. He writes as though he lived through the period and personally knew the reasons for their ideas.

He deals in depth with how late nineteenth-century scholars understood Christianity and the contribution that they made to accommodating religious dogmas to the new science of history. A major question faced by some of the writers he quotes is, How can the New Testament Gospels be the foundation of a historical religion when they include secondary material such as the miraculous? Further, how can the Bible be accepted as truth in the face of a new understanding of history? Hinchliffe writes much upon the new Roman Catholic claims of Papal Infallibility. Alongside this he gives close attention to the Oxford Movement and its development into Anglo-Catholicism. By contrast, he notes the activity of the Church Association's [now Church Society's] legal attacks on dogmatic and liturgical law-breakers, such as the High-Churchmen. His chapters on 'Idealism and the Science of Religion', and 'Faith and History' are faithful reminders of how easy it is to depart from Biblical

fundamentals. Nor does R.J. Campbell's 'New Theology' escape his attention. With its suggestions for further reading, and its comprehensive Index, Hinchliffe's reflections on divine and human realities set before the reader how leading Victorian scholars theologized both. Although costly, the book is worth more than the price charged. It opens the mind to new and startling truths.

5 Green Lane, Clapham, Bedford

ARTHUR BENNETT

**LET GOD BE GOD** **Graham Leonard, Iain MacKenzie, Peter Toon**

Darton, Longman and Todd, London 1989 85 pp. £3.95 pb.

ISBN 0 232 51852 1

This little book by the Bishop of London (as he then was), a Residiary Canon of Worcester and an evangelical vicar who is also a lecturer at Cranmer Hall, Durham is a careful examination of the questions raised for Christian theology by certain pressures arising from feminist theology, for instance, with its call for inclusivist language in liturgy. These are discussed in an irenical spirit and at a deep theological level; the treatment is anything but superficial. They rightly take as their starting point the belief that the Christian gospel is a matter of revelation; God has *revealed* Himself in history and in the Bible. It is in the light of that conviction that they go on to discuss the nature of Christ; the revelation of God as Father; how revelation has been distorted in the past; inclusive language in relation to human beings; and inclusive language in relation to God. They end with a brief Epilogue in which they state with admirable clarity and charity the position for which they are contending. We must let God be God. We are not at liberty to choose the symbols we use for Him. But God and Father is not to be thought of as male, and we need to repent of the way in which men have sometimes misused and misunderstood this image in support of male domination. But equally, there is need for repentance on the part of those men and women who insist on addressing God as 'Mother' and call on others to do so too. That is to reject revelation on the basis of what is only the cultural authority of a passing world. His only proper image is Jesus Christ, who is what He images. An excellent little 'Tract for the Times'.

Ivy Cottage, Grove, Wantage, Oxon.

DOUGLAS SPANNER

**HIDDEN AGENDAS** **Professors Andrew and Juliet Quicke**

Domion Kings Grant Publications, U.S.A., distributed in the UK by S.T.L., P.O. Box 300, Carlisle, Cumbria CA3 0QS. (Also available by post from 'Just Good Books', P.O. Box 777, Carlisle, price £8.99, plus 65p. p. & p.)

1992 276 pp. £8.99

ISBN 0 936369 77 9

This controversial book about religious broadcasting contains a fascinating story about lobbying over Christian broadcasting freedom in Parliament.

It is a unique record which not only looks at speeches, letters and changes to the Broadcasting Act of 1990—but also reviews what the people involved were doing behind the scenes; who was really in favour of Christian broadcasting,

who was really against it, and what their real agendas were.

The book is historically interesting because it looks at how Lord Reith set up B.B.C. Christian religious broadcasts, how they changed during the war, and again afterwards. For instance, in support of Lord Reith's aim for religious broadcasting to 'make Britain a more Christian country', the book quotes the four distinguishable aspects of this aim as stated by the B.C.C. Central Religious Advisory Committee in 1948. They were:

To maintain standards of truth, justice and honesty in private and public life.

To explain what the Christian faith is, to remove misunderstanding of it and to demonstrate its relevance today.

To lead 'non-church-goers' to see that any really 'Christian' commitment involves active membership of an 'actual church congregation', while at the same time giving 'church-goers' a wider vision of what church membership involved.

Not least in importance, to provide opportunities for that challenge to personal faith in Jesus Christ as Saviour and Lord which is the heart of 'conversion'.

*Hidden Agendas* shows in some detail how this Biblical position was gradually watered down so that the Central Religious Advisory Committee became a multi-faith committee, and religious broadcasting became ecumenical.

As Chairman of this committee, the Bishop of Liverpool, the Rt. Revd. David Sheppard, was at the centre of debates over freedom to preach the gospel and allow Christian broadcasting and advertising after 1990. As an independent Christian broadcaster, I was involved in the lobbying and still find it difficult to come to terms with the fact that our leading opponent in Parliament was a Church of England bishop. The book explains much of what was said and done in Parliament concerning this issue.

To understand fully religious broadcasting and how the 1990 Broadcasting Act will affect Christians, I recommend *Hidden Agendas*.

Applecross Farm, Hollands Lane, Kelsall, Cheshire

GARETH LITTLER

**THE STUDENT BIBLE ATLAS Tim Dowly**

Kingsway Publications, Eastbourne 1990 32 pp. £2.99 ISBN 0 86065 819 8

The publisher's blurb calls this 'the book to keep beside your Bible' and this is an apt description. In these pages are thirty relief maps in full colour, taking us from the days of the patriarchs to the New Testament churches, and concluding with major modern archaeological sites. There is also a useful index/gazetteer.

At this price the atlas offers the Bible student an invaluable aid to the study of the Bible. Teachers will wish the maps had been produced on acetate, so that they could have a wider use in school or church teaching. This reviewer's only criticism is that the map (22) of Jerusalem would be enhanced by an explanation of the green lines outlining the city walls, and how they have followed different courses over the centuries. According to this map, Golgotha is located neither at the traditional site of the Church of the Holy Sepulchre, nor at Gordon's Calvary—the Garden tomb.

22 Woodland Way, Fairlight, Sussex

OWEN THOMAS

**CONTEMPORARY IMAGES OF CHRISTIAN MINISTRY** Donald E. Messer

Abingdon Press, U.S.A. 1990 208pp. £12.95pb. ISBN 0 687 09505 0

Widely read, a stylish writer, the master of an apt quotation and a telling phrase, the President of the Iliff School of Theology, Denver, commits himself to no particular theology of the Ministry but offers a wide-ranging and perceptive study of the nature and art of ministry. Others would have said that ministry is not an exercise in omnicompetence or, if they aimed at raciness, not a one-man-band. Messer writes, 'Being a minister is not the equivalent of the Lone Ranger doing good, crushing evil, aiding justice and then riding into the sunset'. Nicely put! In other words ministry is vested in the church and the minister acts in and for and because of the community in which, when all comes to all, he is but another member. And the community of which he is a member is 'the people of the rainbow' embracing all—not just, for example 'the Church of the Poor', a servant community in which ministers are servants *par excellence*. Messer's gift is to say pretty usual and commonplace things with flair, imagination and pointedness. His book is an antidote to staleness.

10 Littlefield, Bishopsteignton, Devon

ALEC MOTYER

**SUNDAY SERVICE BOOK**

Oxford University Press, Oxford 1988 490pp. £5.50hb.

ISBN 19 14 61563

This book, containing services from the *Alternative Service Book 1980* and the *Book of Common Prayer*, will be of great value to congregations regularly using both types of liturgies. Limited to Sunday services, it omits the rites of weddings, funerals, and the Ordinal, but retains the Baptism of children. Collects, epistles and gospels are also not included as being the province of the officiating minister. It contains a splendid selection of occasional prayers each with its author's name and can be used publicly or privately. Canticles in Morning and Evening Prayer are also included for musical usage at the close of the book. The Psalms of David drawn from the Prayer Book are pointed for chanting by Sir Sidney Nicholson, the musical setting of some appearing in an appendix. The book contains clear directions for the person taking a service, its colour schemes being of much help to Ministers and congregations. In his preface, Dr. John Habgood, Archbishop of York, points out that the *Alternative Service Book* due to be revised in 2000 AD will take some time to establish itself, and that therefore the Oxford *Sunday Service Book* will have many years' usage beyond this date.

5 Green Lane, Clapham, Bedford

ARTHUR BENNETT

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## Other Books Received

- Abingdon Press** R. H. Sunderland, *Getting Through Grief: Caregiving by Congregations*, 1993, **No price.**
- Crossway Books** S. Dray, *Exodus: Free to Serve*, 1993, **£4.99**; S. Gaukroger, *Acts: Free to Live*, 1993, **£4.99.**
- Eagle** M. Mitton, *The Sounds of God*, 1993, **£3.99**; H. Ward, *Streams in Dry Land*, 1993, **£3.99.**
- Eerdmans** D. W. Bebbington, *William Ewart Gladstone: Faith and Politics in Victorian Britain*, 1993, **£12.99**; D. Newsome, *The Parting of Friends: The Wilberforces and Henry Manning*, 1993, **£15.95.**
- Epworth** N. Price, *Look at Them This Way*, 1989, **£3.95.**
- Highland Books** G. & G. MacDonald, *Till The Heart Be Touched*, 1993, **£4.99**; J. O. Sanders, *Heaven Better By Far*, 1993, **£3.99**; D. K. Werner, *A Heart for Healing*, 1989, **£2.95.**
- Arthur James** E. Templeton, *The Strangeness of God*, 1993, **£7.99.**
- Janus Publishing Company** E. Pearson, *Into All The World*, 1993, **£16.95.**
- Kingsway Publications** J. Bickersteth and T. Pain, *The Four Faces of God*, 1992, **£4.99.**
- Scripture Press** S. & J. Briscoe, *Life, Liberty and the Pursuit of Holiness*, 1993, **£3.99**; W. W. Wiersbe, *Be Committed: Ruth and Esther*, 1992, **£3.99.**



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We are quite often approached by readers wishing to acquire past issues of *Churchman* and we are usually able to provide what they want from our own stocks. However there have been times when we have had no spare copies of particular issues. It would be of great assistance, therefore, if any readers ever become aware of any private collections of *Churchman* being disposed of in the future if they would kindly let the office know in time for them to be preserved for the benefit of future readers. Please write or telephone (0923 235111) if you are ever able to help. Thank you.

Our thanks to two readers who have responded recently. **Ed.**