

T S F BULLETIN

Published three times yearly for students and ministers by

The Theological Students' Fellowship

39 Bedford Square, London WC1

Editors

THE REV. COLIN BROWN MA BD, *Tyndale Hall, Bristol*

ROBERT P. R. WARREN BA, *London College of Divinity*

No. 41 Spring 1965

CONTENTS

<i>Apt to Teach</i>	T. HUGHIE JONES BA BD	1
<i>Tillich and his Critics</i>	THE REV. COLIN BROWN MA BD	3
<i>Kittel</i>	THE REV. I. H. MARSHALL MA BD PHD	8
<i>I and II Kings</i>	K. A. KITCHEN BA	10
<i>Book Reviews</i>		23

Apt to Teach

By T. HUGHIE JONES BA BD, lately Senior Divinity Master, King Edward VII Grammar School, Coalville, Examiner in Scripture, Cambridge GCE Board.

THE TITLE OF THIS ARTICLE is chosen to remind us, from Scripture, that the teaching role is implicit in the public ministry of the church's officers. The question which is the article's thesis is whether those in whom this gift of teaching is pronounced should not consider employing it in the teaching of 'Religious Knowledge' in one or other of our types of secular school. The writer came into schoolteaching from lecturing in a theological college and from a city pastorate, through personal

circumstances resultant upon illness. He does not, therefore, claim a clear call to a life-work, but rather, after eight years and three schools (two secondary modern and one grammar), blesses God for the privilege of a ministry as intensive and far more extensive than any previously experienced.

The 1944 Education Act laid upon local education authorities, in whose control is some 90% of our school life, the twin duties of ensuring that every school day begins with a corporate act of worship and that every pupil shall receive at least one period of religious instruction per week. When all the safeguards, conscience clauses (for pupil and teacher), and 'let-outs' like '... wherever practicable' have been noted,

this still adds up to a state *fiat* for Christian teaching which should surely attract the attention and prayers of all Christians. To meet the demands of the Act, which were not entirely new, form-teachers were 'volunteered' by persuasive heads into 'taking Scripture' — a misnomer for a period which served for anything from catching up on marking (for the teacher) to rolling the cricket pitch (for the pupils). Slowly, with the extension of special responsibility allowances, and to the relief of the staff, enterprising heads began to appoint, from within or without, 'RK Specialists'. This further misnomer covered a variety of people: the luckless newcomer who admitted teaching a Sunday school class; the Christian Scientist, Christadelphian or Spiritualist willing to compass Upper Sixth and Lower Fourth in order to make one proselyte; and also the true believer, glad to spread the faith, but conscious of a lack of professional competence equal to that of his colleagues.

By now the picture is infinitely more rosy. More teaching students are taking Scripture as a special course, grammar schools are finding graduates in theology to assume responsibility for a department, while 'RK', 'RI', or 'Divinity' figures not only in the timetable, but in the successes at GCE examinations. The need for academically well-qualified specialists is greater than ever; the need for spiritually devout men with evangelical concern is even more urgent. The posts are being created; they will be filled, but by whom? At least one specialist admitted that she had chosen RI as a softer option than the alternative degree course she could have taken. And it showed.

What qualifications are needed? At present, any graduate, even in refrigeration engineering, is recognized as a qualified teacher, and a degree in theology will gain a post as RI specialist, if not a responsibility allowance. As soon as conditions permit, however, this 'back-door' into the profession will close, and an intending teacher is strongly recommended to take the post-graduate year which will gain him a teaching certificate. A diploma in theology, or denominational 'pass-out' from theological college, will not always qualify the holder to teach, and careful enquiry should be made of the local authority. The full teacher-training course of three years might be demand-

ed, as it is of the normal non-graduate entrant to teaching. Bible college courses in 'Bible-teaching' do not always meet, in secular circles, with the warm approval accorded them by evangelicals. Again, it all depends. The writer will be happy to comment on any proposed course of study brought to his notice.

What prospects? These will matter, at thirty if not at twenty. The 'top of the tree' for most will be the headship of a department in a secondary school, either modern, grammar or one of the endless cross-pollinations between them. The syllabus for the whole school, the teaching of external examination candidates, if any, the arranging of and participation in school assemblies — these are the dry bones of the job. But the flesh and sinews, the life-giving spirit, these are not measured by GCE results, important though they are, for the subject demands academic rectitude and discipline. They are, rather, the shy confession of problems during a walk on the school field; the letter from an old boy at university, sharing a perplexity raised by new studies and new standards; by the staff-room argument that turns into a testimony; by the creating of a Christian community out of a school, with social conscience and spiritual awareness.

What frustrations? The realization, slow for some, that teaching is not preaching: the realization, harder for some, that there is a core of Christian teaching not peculiar to their denomination, and therefore admissible in a state school: the difficulty of reconciling academic discipline with Christian friendship: together with all the frustrations common to those who live in the world with their citizenship in heaven. For the school is not a cloister; those who teach and share life with adolescents will be shocked out of complacency; their rose-coloured spectacles, manufactured in confined-to-Christians conventions, will be shattered beyond repair; but clear sight is its own reward.

What of reward — which is not the same as prospects? To share in the life of anyone is a privilege; to communicate the truth of God is a thrill, to see Christ formed in the life of another is joy unspeakable. This is so in the pastorate, but many of these children will never be touched by the pastorate; for better or worse, someone will teach them 'Religious Knowledge'.

Tillich and his Critics

By THE REV. COLIN BROWN MA BD, *Tutor at Tyndale Hall, Bristol and Teacher in Theological Subjects in the University of Bristol. A discussion of the theology of Paul Tillich in the light of three recent works: G. H. Tavard, Paul Tillich and the Christian Message (Burns and Oates, 1962, 176pp. 25s.); Kenneth Hamilton, The System and the Gospel: A Critique of Paul Tillich (SCM, 1963, 247pp. 27s. 6d.) and J. Heywood Thomas, Paul Tillich: An Appraisal (SCM, 1963, 216pp. 25s.).*

PAUL TILlich is one of those names with a built-in intellectual aura. Nor is this without justification. For Tillich, who was born in 1886 (the same year as Karl Barth) has two long and distinguished careers behind him.

After a PHD at Breslau in 1911, a Licentiat at Halle the following year and service as a chaplain in World War I Tillich embarked on a teaching career which took him to the universities of Berlin, Marburg, Dresden, Leipzig and Frankfurt. It was a period marked by a deep interest in philosophy, particularly German Idealism. But these years also saw Tillich becoming increasingly concerned with existentialism and religious socialism. This first career was abruptly terminated by the advent of Adolf Hitler.

The year 1933 saw Tillich (now forty-seven) launch out upon his second career. Thanks to Reinhold Niebuhr, he obtained a post at the Union Theological Seminary, New York. Eventually he became a full professor there, teaching philosophical theology. In 1940 he became an American citizen, and on retiring from his post at the Union Seminary in 1954 he became a professor at Harvard.

Over the years Tillich has collected some fifteen doctorates, and a steady stream of books has flowed from his pen. These range from collections of sermons like *The Shaking of the Foundations* (1949; Pelican 1962) and *The New Being* (1956) to essays and lectures like *The Protestant Era* (1948), *The Courage to Be* (1952) and *Love, Power and Justice* (1954). But Tillich's great work which largely overlaps all these is

his *Systematic Theology*. Begun in the twenties, the third and final volume has just appeared (British edition, Nisbet, Vol. I, 1953. 330pp. 35s.; Vol. II, 1957. 216pp. 25s.; Vol. III, 1964. 464pp. 42s.).

I. THEOLOGY

To pick up Tillich's *Systematic Theology* after studying traditional textbooks is like straying into a room full of Picassos. Everywhere the perspectives are strange. While some features are oddly familiar, others are conspicuously absent. There are next to no biblical texts. There are few references to classical theologians and fewer still to contemporary scholars. But there is a lot of talk about 'ontology', 'structures' and 'concrete'. The whole thing is more like philosophy than theology. And, in fact, this is intentional. For the difference between the two, according to Tillich, is largely one of perspective; both are concerned with *being* (ST I, pp. 25ff.).

In their attempts to grapple with the problems presented by *being*, the ways of the philosopher and the theologian tend to part at three points. (1) Whereas the philosopher tries to be detached as he looks at the structure of *being*, the theologian is 'existential'. He looks at *being* as one who is desperately involved 'with the whole of his existence, with his finitude and his anxiety, with his self-contradictions and his despair, with the healing forces in him and his social situation'. (2) There is also a difference of sources. The philosopher is concerned with the structure of reality as a whole; he seeks to grasp the *logos* or reason which permeates all *being*. The theologian looks not at *logos* in general, but at the *Logos* who became flesh and is manifested in the life of the church. (3) Whereas the philosopher deals with the structure of *being* in general (time and space, etc.), the theologian is concerned with the human aspect of *being*, the great problems of life. Above all, he is concerned with what Tillich calls *the quest for a 'new being'*.

Later on we shall have occasion to look more closely at some of these