

## BOOK REVIEWS

*Paul Tillich: Retrospect and Future.* By Nels F. Ferre. Abindon Press, 1966. Reviewed by R. Allan Killen of Covenant Theological Seminary.

The book is composed of essays by five different writers. The first, by Nels F. S. Ferre is definitely the best and most important. It makes the book a must for anyone who wants to really understand Tillich. The fourth, by James C. Livingstone, takes up Tillich's view of history and is very worthwhile. Both writers unearth dualisms in Tillich's system.

Nels Ferre discusses Tillich's view of the transcendence of God. He sets forth three presuppositions upon which Tillich builds his system. 1. There is no "unconditioned being" in history. This means Tillich has no personal God, no resurrection, and no place for personal prayer to a personal God. 2. All of man's assertions are finite and fallible. This Tillich called "the Protestant principle." 3. Christ is only a symbol for the synthesis of essence and existence which occurs in man's salvation as he attains to the "new being."

Ferre now shows that Tillich has a real dualism in his system and that it stems from two presuppositions. According to presupposition one, and this includes Tillich's philosophy of being, the incarnation is "nonsense and blasphemy". Nonsense because there is not an absolute being, blasphemy because to make the finite infinite is blasphemy. And yet, according to Tillich's theology, there must be the incarnation if man is to attain to what he ought to be as essential being. This dualism Tillich cannot resolve.

Ferre attempts to wed Tillich's view to a historical incarnation and resurrection. This fails, as it must, because he has not seen that Tillich's whole system rests upon the problem of the Greek Sceptics that if anything exists beside the infinite or even delimits it, it immediately becomes finite. It cannot, therefore, be wedded to historical Christianity.

In the second article Charles Hartshorne discusses quite effectively the logic of such terms as absolute and relative, dependent and independent, etc. Hartshorne writes from the perspective of process philosophy and brings to light new twists in Tillich's thought.

In the third article John Dillinger takes up Tillich's view that revelation springs up from the depth of reason in man and appears in his art, painting, philosophy and religion. He fails to point out that what wells up comes from man's fallen nature and cannot therefore be given the status of revelation.

He does not explain the ontology of the six moments in Being-

itself, or Tillich's God. Tillich sees these six moments as continually affecting each dimension in creation and man in particular.

In the fourth article, by James C. Livingstone, the writer does a good piece of work in showing how Tillich rejects the historical proofs for Christ's existence and still calls for an historical Christ based upon man's own experience of the New Being. This article thus reveals the dualism in Tillich's thinking. Tillich is indifferent as to whether Christ was really an historical person or not, yet still insisted that man's experience of salvation proved Christ's existence.

The final article by Joseph Haroutunian is the least valuable. He rightly rejects Tillich's view that man's anxiety and his sin stems from his finitude, but suggests a weak substitute. Man's sin and anxiety stems from man's loss of his fellow "transactors" plus his anxiety over his own coming death and annihilation. The real cause is man's guilt because he has rebelled against a holy and loving God, and fears God's final judgment upon his sin. This reason is not mentioned.

*A Practical List of Greek Word Roots with Greek and English Derivatives.* By Thomas Rogers. Nashville, Tennessee: Abingdon Press, 1968. Pp. 30. \$.75. Reviewed by J. Harold Greenlee, Oral Roberts University.

This little booklet lists some one hundred thirty-three Greek word roots, together with one or two Greek derivatives and one or more English derivatives of each root. The author contends that if the student will master a sufficient number of Greek roots he will have little difficulty reading the Greek New Testament. This is obviously true. It is difficult, however, to visualize many students learning Greek vocabulary by memorizing lists of roots (or even of words) rather than by reading the words in their N.T. context. After the student learns an appreciable vocabulary, this list of word roots could assist him in recognizing groups of etymologically-related words.

*Glossolalia: Tongue Speaking in Biblical, Historical, and Psychological Perspective.* By Frank Stagg, E. Glenn Hinson, and Wayne E. Oates. Nashville: Abingdon Press, 1967. Pp. 9-99 and bibliography. Reviewed by Robert Cooley, Evangel College, Springfield, Missouri.

A wealth of excellent literature has been published in this decade about glossolalia. Proponents and opponents have vigorously defended their points-of-view. The authors of GLOSSOLALIA have attempted a nonpartisan treatment of the phenomenon. They have succeeded! The spirit of caution and objectivity is best illustrated in the closing statement of chapter 3:

"The best advice to those who 'speak in other tongues' would be: Use it for your own edification, but take care lest you make of the gospel a greater offense than need be! The best advice for those who do not have this gift would be: Seek other ways to express the

power of the Spirit in the church, but do not suppress and harass those who claim these gifts, lest you quench the Spirit in your zeal for orderliness and uniformity!" p. 75.

The interpretation is offered from a trifold perspective, and grew out of a program of the Faculty Club of the Southern Baptist Theological Seminary in which the three authors were panel members for a discussion on the subject of glossolalia. The introductory chapter by Dr. Hinson is a perspective evaluation of the tongues-speaking movement, its success and meaning. Glossolalia in the New Testament is dealt with by Dr. Stagg. Mark 16:17 is viewed as a late addition to the Gospel, and is dismissed as not properly belonging to the study of glossolalia in the New Testament. The history of glossolalia is traced by Dr. Hinson, culminating in a brief analysis of the causes, constituency, and nature of the Pentecostal movement. Psychological bases are explored by Dr. Oates. This chapter correlates the studies of psychologists with what is known about glossolalia as a childlike form of language. In addition, Dr. Oates concludes the study with some practical advice for pastoral dealings with glossolalia in the local church. *GLOSSOLALIA* will be most helpful to the person looking for a short work which recognizes both the pros and cons of speaking in tongues.

Nida, Eugene A. *Religion Across Cultures*. New York: Harper & Row, 1968. 111 pages including bibliography, notes, and index. \$4.95. Reviewed by David J. Hesselgrave, Trinity Divinity School, Deerfield, Illinois.

Dr. Eugene Nida has given us another intriguing book on the Christian mission. For too long we have confined ourselves to systematizing our beliefs, analyzing the beliefs of others, and proving to our satisfaction that Christianity is more reasonable and viable than are competing faiths. It goes without saying that this is an extremely important endeavor, and not for a moment do we suggest that it should be abandoned or slighted. Without it we would surely lose our way in the ideological forest (one might almost say "jungle") of competing theologies, philosophies, and missiologies.

But there is more to be said. While it is entirely possible to neglect or refashion the Christian belief system and gain a hearing only to discover that we have nothing compelling to preach, it is also possible to conserve our creeds and systematize and re-systematize our theology only to lose our audience.

*Religion Across Cultures* is concerned with the latter possibility. The author demonstrates that religion is intimately and intricately related to the basic needs of man. This being so, religion finds numerous expressions—for example "ethical behavior, social participation, systems of belief, and ritual performance." It can be profitably studied from any of these perspectives. "However, communication, a phase of religion often neglected, is one of its most strategic and diagnostic features." This approach

is fresh and rewarding. By analyzing communication within religious systems, the author is enabled to get past appearance to the pulse and reveal dynamic aspects of religion and communication which tend to be transcultural. Via brief summary of the history of the Church and the West he points up our contemporary dilemma: the basic questions of origin and destiny are either bypassed completely, or they are answered with a "prefabricated faith" that does not communicate. Thus Christianity faces the same danger as other religions—the danger of irrelevance.

This pessimistic picture, however, is balanced by an optimistic prognosis. *Biblical* Christianity can be communicated in a relevant way that will meet with positive response among men of all cultures.

One further word. Readers who are looking for additional help in the methodology of cross-cultural communication may be disappointed. In the preface Dr. Nida explains that this book "goes beyond" his previous books *Customs and Cultures* (1954) and *Message and Mission* (1960). It does "go beyond" in the sense that it explicates transculturally applicable aspects of religious communication. It does not "go beyond" in the sense of furnishing an encompassing frame of reference for a basic philosophy and methodology for communicating the Gospel across cultural boundaries. In other words, with all of our systematizing a systematization of cross-cultural communication is still lacking.

*Charles F. Pfeiffer (ed.): "The Biblical World: A Dictionary of Biblical Archaeology" (Baker) 1966, 612 pp., \$8.95 (reviewed by Gleason L. Archer, Trinity Evangelical Divinity School, Deerfield, Ill.*

This ambitious project was the result of collaboration between Dr. Pfeiffer, Leslie Carlson, Claude Schaeffer and J. A. Thompson, assisted by over forty contributors eminent in the fields for which they prepared their articles. With the exception of a few outstanding authorities like Gerald Larue, Menahem Mansoor and George E. Wright, the great majority of these contributors are Conservative or at least ex-Conservative in their orientation. Their attitude towards the data of Scripture in reference to historical matters is, generally speaking, respectful and responsible. Thus in J. A. Thompson's article on "Egypt" he states (p. 213): "According to Manetho, the Pharaoh of the Exodus was Amenophis, the Greek form of Amenhotep. Taking I Ki. 6:1 (Exodus 480 years before Solomon's temple) and Jg. 11:26 (Conquest 300 years before Jephtha) at face-value would put the Exodus about the time of Amenhotep II." Yet in Pfeiffer's own article on "Philistines" (p. 447) he seems to point to a much later date for the Exodus. After stating that the Philistines settled along the southern coast of Canaan after 1200, he adds (p. 448) "The Israelites entered Canaan from the east and settled in the highlands about the same time the Philistines settled on the coast lands of Southern Palestine." This would appear to be somewhat later than the 1250 date espoused by the Albright school, or even the Merneptah date advocated by Rowley. So far as Jericho is concerned, Joseph Callaway makes a fair and balanced

survey of the work of both Garstang and Kenyon, and (apart from a neglect of Garstang's strongest argument for a 1400 date for City IV, the ceramic evidence of the related cemetery) he comes to the conclusion that virtually all of the city of Joshua's day has been completely eroded away, and hence there is no firm basis for either Garstang's date or Kathleen Kenyon's. But in another place (p. 305) he does venture the conclusion that, "Jericho was destroyed in the 14th century B.C., presumably by the army of Joshua."

The reviewer came across a few questionable bits of information here and there. For example, on p. 508 we are told, "In the 6th Dynasty the first scarabs made their appearance, but they were uninscribed. . ." On Plate I of John Ward's "The Sacred Beetle" (1902) appear scarabs of Neb-ka-ra of Dyn. III, Menkaura and Khafra of Dyn. IV, and Unis of Dyn. V, all inscribed with their cartouches. Rather dubious is the translation (p. 509) of the prenomen of Thutmose III, Men-kheper-ra, as "May Re continue to bring into existence." The element *kheper* is almost invariably the noun meaning "form" rather than the verb "come into being" in these royal names of the 18th Dynasty; in some cases it appears as *kheperuw* ("forms"), which could not possibly be a verb form. Furthermore, "bring into existence" demands an s-causative, *sekheper*. In other cases there are geographical factors somewhat obscured, as in the article by Gerald Swaim (his name is consistently misspelled as *Swain*, incidentally) on "Phoenicians," where he states (p. 454) that despite the prediction in Ezekiel 26 that Nebuchadnezzar would completely destroy Tyre, what actually happened was a thirteen-year siege that eventuated in a conditional surrender. This seems to imply that Ezekiel was guilty of false prophecy, and over-looks the possibility that Nebuchadnezzar's destruction of the mainland city of Tyre was total and complete. It may have been only the island city offshore that held out against him. Moreover the passage also seems to have in view the later destruction by Alexander the Great of the island city, of which it was true that it was never built again (Ez. 26:14), if it is correctly to be identified with the nearly submerged black reef offshore from the site of Hellenistic Tyre. In other cases there are important archeological findings which receive no mention, such as Ungnad's discovery of documents from Elam containing the name *Mardukaia* in the 5th century B. C., indicating the use of Mordechai's name in the time of Queen Esther. In fact Esther herself is not even mentioned in the account of Xerxes' reign (p. 443) in the article on "Persia" (which is rather sketchy and brief for so important an empire). In this connection it could be added that the article on "Qumran" is surprisingly brief (pp. 470-471); the space devoted to Ain Feshka (the industrial unit associated with the Qumran community) fails to mention its importance as a tannery and a processing plant for the scrolls used by the sectarians. (Yet the brevity of the article on "Qumran" is more than adequately compensated for by William LaSor's excellent treatment under "Dead Sea Scrolls".)

The above criticisms should not be interpreted as seriously detracting

from the overall value of this outstanding volume, containing as it does a veritable goldmine of information on Biblical matters illumined by recent archeology. It is an almost indispensable tool in the library of any knowledgeable Evangelical, whether layman, minister or teacher. But it should be added that its usefulness would be greatly enhanced by the addition of an index. For example, none of the kings of Israel or Judah is treated in a separate article, not even Solomon or Herod (concerning whose reigns so much information has been unearthed by recent archeology). The pagan kings often rate an entry under their own name, but occasionally even such interesting personalities as Azitawadd are apparently omitted—unless one happens to look up under “Karatepe.” But if a second edition is prepared of this excellent reference tool, an exhaustive index should certainly be added, so that the researcher could quickly tell where the information is to be found concerning any locality, culture or king referred to in its pages. Meanwhile we may unhesitatingly recommend this first edition to all who are interested in the Bible, especially if they are able to see some of the questionable opinions and judgments in the light of the personal stance of each individual contributor towards the inerrancy of Scripture. A scholar’s own view of the authority of Scripture may have at least a subconscious influence upon his handling of the objective data of archeology.

*A Literary History of the Bible* by Dr. MacGregor. Reviewed by Wilbur Smith, Trinity Divinity School, Deerfield, Ill.

The author of this book has such a record of academic work and honors that I would assume he could have done an ordinary book by just talking in his sleep, but this volume, like some of the others he has written, is extraordinarily good and reveals on every page, incessant labor.

Dr. MacGregor is Distinguished Professor of Philosophy at the University of Southern California and Visiting Fellow, Department of Religious Studies, Yale University. A French Docteur-es-Lettres (summa cum laude from the Sorbonne in 1951), he is also an Oxford D.Phil. (The Queen’s College), an Edinburgh LL.B., and in 1959, on faculty recommendation, Oxford conferred its highest degree upon him, that of Doctor of Divinity.

Dr. MacGregor has written fourteen books, and when this one was published, he was not quite sixty years of age. He himself is correct in stating in the Preface, and he is convinced that “while Biblical scholars will easily perceive my debt to other works yet I believe that, both in treatment and in scope, my book differs from all other books on its subject, including an earlier one of my own. (He is here referring to his work, *The Bible in the Making*). The material it exhibits is not available elsewhere in any single volume; nor is the story it tells recounted elsewhere in the same way.” Later he says that his purpose is “to begin with the Bible as it is found in Western Europe about the year A.D. 500, and to follow its literary history, more especially, but by no means exclusively in

the English speaking world down to the present day." The titles of the thirty-five chapters of this book will indicate its comprehensiveness. He begins with a discussion of the Bible and the Medieval Mind, the Psalter in Medieval Life, and Hebrew Scholarship in the Middle Ages. Chapter 8 could only have been written by a real scholar, "Vernacular Manuscript Bibles in the Middle Ages." Beginning with Chapter 13 the author turns to the subject of Bibles printed in English, and it is the English versions that for the most part occupy the rest of the volume, except for two chapters on "Light from the East." Chapter 33 is devoted to the printing of the text of Hebrews 1:1-4 in fifty-two various English versions. The title for the concluding chapter gives an indication of the author's own convictions, "Biblical Literature and Creative Power."

One can hardly read a page without coming upon items which are new to him, but are statements based upon extensive research. Speaking of the Latin text based upon Jerome, he says that "papal prohibition against emendation of the Bible that had been pronounced unalterable by Sixtus V had been two years later altered under Clement VIII to the extent of three thousand corrections." I think I had seen this before, but it was interesting, nevertheless, to be reminded that between the Gutenberg Bible of 1456 and the birth of Luther in 1483, there were many printed translations of the Bible in various vernacular tongues, and, when Luther began his translation of the Bible into German, in 1521, no fewer than eighteen editions of a German version had already appeared. As early as the eighth century, men began to translate a part of the Latin Bible into the French vernacular.

Of the sixteenth century revival of interest in the Bible, our author says "The Bible had become not only the book *of* the Church; not even only the book *to* the Church; but also everyman's book. Whatever role it may be supposed to play in the eternal salvation of this man or that, it is everyman's book, for good or ill. One of the most remarkable indirect accomplishments of the Reformation is having put into effect this attitude to the Bible, as a spiritual mine open to all. . . . For such is the faith the Reformation has engendered, that believers are willing to let God speak also to unbelievers through the book that contains, they are confident, his own Word. . . . The Bible might have been translated into a hundred tongues though the Reformation had never taken place. It might quite possibly have become, even, a great bestseller of the new age of printing. But without the Reformation it could not have affected the hearts and minds of men as in fact it did. . . . The Reformation not only opened the Bible to millions but, through the new attitude it brought to bear upon the Bible, gradually altered the whole face of Western culture. Among much else, it may almost be said to have brought the modern German language into literary being. Through its effect upon the use of the Bible, it also eventually transformed and immeasurably enriched the English tongue."

I was quite surprised to find our learned author speak so vigorously

about the suppression of the Bible in centuries past by the Roman Catholic Church, and some of its nonsensical rituals even performed today. He says of the Church of the fifteenth century, "Bishops provided rich benefices for their numerous illegitimate offspring, and the holders of such benefices often absented themselves from their duties, getting poorly paid substitutes to do the work instead. So far as could be judged by any intelligent and informed person trying to look rationally, even sympathetically, at the whole situation, Christianity must have seemed, at any rate as a religion having any recognizable association with the New Testament, to be declining so fast that final extinction was inevitable and was unlikely to be long postponed. The Church was the standard butt of literary satire. The Church of God had become a harlot. By the end of the fifteenth century, people were no more shocked to hear the Church called a whore than people today are shocked to hear politics called a game."

Again we read, "The papal prohibition against reading the Bible in the vernacular was supported in Spain by the Inquisition, so that not till after the middle of the eighteenth century was there any effort by the Church to provide a translation of the Bible in Spanish."

The heaviest indictment, even though perhaps it does not actually belong in a book of this kind, I find almost at the very end. "It would be easy, however, to overrate the significance of the biblical Renaissance in the Roman Catholic Church, and easier still to exaggerate its extent. One's impressions depend so much on the company one keeps. When as recently as 1963 I visited the magnificent baroque cathedral in Mexico City, for example, thronged with mothers on Saturday morning, carrying almost newly baptized infants to the Bishop for confirmation, in accordance with new ecclesiastical laws encouraging this practice, a very different atmosphere prevailed. As I entered the cathedral, a priest at one of the altars was just beginning to rattle through a requiem Mass; by the time I had slowly walked round the cathedral, he had been replaced by another no less expeditious priest who, in a second requiem Mass, had already reached the Consecration. In a finely carved confessional, a priest sat snoring in full view of the public, and was periodically roused for long enough to shrive a penitent in less than half the time it takes a Mexican shoeblack to shine a shoe.

"Meanwhile, a line of the faithful so long that I could not even see the end of it, stood approaching, one by one, a priest who, from a holy water stoup, sprinkled each supplicant with the asperges stick in his right hand, while with his left he pocketed the pesetas that were technically not simony because the holy water blessing is technically not a sacrament. So great was the demand for this ministration that he ran out of holy water. Curious to ascertain the procedure in such a case, I waited to see what he would do. For a moment the line stood still. The priest raised his hand, snapped his fingers, like a girl at the cash register of the



five-and-ten, whereupon yet another priest came haring towards him. This priest, as he approached, zipped open his cassock, from the inside of which he withdrew a small green soft plastic perfume spray filled with holy water, with which he succeeded in diminishing the congestion by squirting the faithful individually till his colleague was able to obtain reinforcements."

As an indication of the thoroughness with which this work has been done, the index to the volume contains over 1400 different items. This is not an easy book to read. It is a book for study and consultation, but is almost an indispensable work for those interested in the marvelous history of this Word of God as it has been copied, printed, translated, preached and believed down through the ages. May I incidentally refer to a work of the same class as this, *The Cambridge History of the Bible: The West from the Reformation to the Present Day*, published by the Cambridge University Press in 1963, with extensive bibliographies and beautiful illustrations. The two major differences between these two volumes are that Dr. MacGregor did his entire volume by himself, whereas the Cambridge work is by twenty different scholars; the Cambridge work devotes two large sections to continental versions, embracing over one hundred pages, more than one-fifth of the entire volume, which is not the proportion assigned to continental versions by Dr. MacGregor. In fact, with the Cambridge book it was not necessary for him to go over the matter of these continental versions in great detail for the normal English student. (Abingdon Press, 1968, \$7.95.)

### ***Announcement***

The 21st annual meeting of The Evangelical Theological Society will convene in Cincinnati, Ohio, on Monday, December 29, 1969, at The Cincinnati Bible Seminary. Sessions will extend through Wednesday noon, December 31, 1969.

Several sessions will be devoted to the theme—FUTUROLOGY AND ESCHATOLOGY. The Tuesday evening session, December 30, is committed to a single topic, "The Theology of Hope."

Members are invited to prepare scholarly papers for presentation and discussion. Papers relating to the theme are especially solicited. In addition, a special Archaeology section is being planned and members are invited to submit papers. PLEASE NOTE: The deadline for the submission of papers to be presented at the meeting is November 1. For further information write to Dr. Robert E. Cooley, program chairman, Evangel College, Springfield, Missouri 65802.