

## BOOK REVIEWS

**A Primer of Old Testament Archaeology, by H. J. Franken and C. A. Franken-Battershill (E. J. Brill, 1963, pp. xv + 180, + 24 pls., 1 map, \$6.46).**

The idea is original; to equip seminary students for independent handling of archaeological material relevant to the Bible. Unfortunately, a student conscientiously applying the proffered guidelines would quickly conclude that archaeology was still in the age of Schliemann.

A premise of the book is that the balk method is the only way to dig. The authors have such an intense regard for this Wheeler-Kenyon method that all other approaches are deprecated or ignored completely. Most archaeologists consider balks useful only in certain instances and, consequently, their site reports will not contain "checkerboard" photographs or complex sections distinctive of the method. But the reader is trained to evaluate all reports wholly on the degree of their conformity to the Wheeler-Kenyon method — a method that the majority of archaeologists neither fully agree with nor follow!

The treatment of older publications is overly critical. By introducing certain correctives, most of these reports can still be used. Nowhere is this taught the student. Much is said of pottery but it is not treated in a way that would be really useful to the armchair archaeologist.

Spelling and punctuation errors are numerous. The authors do not seem completely at home in English. Some passages must be re-read for meaning, others say what I am sure the writers did not intend (e.g. stratigraphy involves the "peeling [sic] off . . . of earth layers in their original order.").

The final two chapters (Industries and Crafts, and Material Remains and Spiritual Life), and certain earlier portions, can be used in classrooms if the instructor is familiar with recent literature. Basically it is the failure to present a balanced evaluation of archaeological methods that destroys most of the usefulness of this book.

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**USING THEOLOGICAL BOOKS AND LIBRARIES, by Ella V. Aldrich and Thomas Edward Camp, (Prentice-Hall, Inc., Englewood Cliffs, N.J., 1963, 119 pp. Soft covers \$1.95.)**

This book is worth its weight in gold, and is an absolute must for all who are required to do research work in theological libraries — students in seminaries, colleges that offer courses in the field of religion, and graduate schools of theology — and for clergymen who want to be sure of their facts in the sermons they prepare. There has long been a crying need for a book like this, but until now nothing like it has been available. Teachers have had to take time to inform their students about the most important research tools found in libraries; but I am afraid that even many of them are not fully aware of the rich resources to be found on library shelves, and they will be pleasantly surprised at the wealth of material that has been published in the last ten years, or even in the last five. The reviewer has for years taken a special interest in bibliographies, but this book has brought to his attention some of which he has been unaware.

There are eighteen chapters in the book, and everyone is a mine of invaluable information. The opening chapters describe the various classification systems —

Dewey Decimal, Library of Congress, and Union Theological — used in theological libraries, and show how to make intelligent use of the card catalog. Most of the remainder of the book consists of an annotated bibliography, grouped in chapters according to subjects, of all the important research tools available in English, and some in German: indexes to theological and general periodicals, newspapers, biographies, book reviews; religious and theological abstracting tools; dictionaries and encyclopedias of the Bible, church history, and missions; theological and general yearbooks and directories; commentaries; atlases; works dealing with philosophy, psychology sociology, and education; and other helpful material too abundant to mention.

If the quality of a research project depends largely upon the ability to use research materials with skill, wisdom, and facility, students now have available a tool which will help them immeasurably in their work. All who make regular use of libraries are greatly indebted to the authors for providing so helpful a book.

Steven Barabas  
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### **The Zondervan Pictorial Bible Dictionary**

**General Editor Merrill C. Tenney**

**(Grand Rapids, 1963. XIV, 928 pp., 22 maps. \$9.95)**

The appearance of another Bible dictionary and its reported favorable reception may be taken as indications of a need among Bible readers, not merely to replace an old but adequate volume, but rather to have a reference work which will incorporate the rapidly growing data of the past few decades.

This new publication has as its outstanding feature the clear and informative photographs which enliven practically every page. With well-chosen pictures and over 5,000 entries, the volume succeeds in being generally informative and up-to-date.

Some of the articles are outstanding because of a fresh point of view and arresting statements of well known truths. The article on "Prayer" is one of the most rewarding offerings in the volume. The article on "Canonicity" brings the needed emphasis on inspiration as the test of canonicity and the consequent authority of the books. The discussion of "Creation" clearly enunciates creation *ex nihilo*, and argues that "the type of expression used in the third, fifth, and sixth days seems to suggest a long period" (p. 187). The concise article on *Isaiah* gives attention to an answer to the "Second Isaiah" theory. The treatment of "Archeology" is unusually compact and informative and strengthening spiritually and intellectually. Scores of specific finds, relating to many centuries are brought to bear on Bible texts. The cumulative effect is very powerful.

Under "God" His omnipresence is sharply expressed: "Everything everywhere is immediately in His presence" (p. 316). Under "Priesthood" we read: "The tabernacle of which Christ is the High Priest is the entire cosmic scene of the redemption of God's elect . . . . The atonement was finished on the cross in the immediate presence of God the Father . . . . The comparisons of different priesthoods in the epistle to the Hebrews are not between the religion of the OT and the "Churchianity" of this age. The comparisons are between the *outward form* of Judaism and the *reality* in Christ. Every argument against Judaism could be turned with equal logic against the outward forms of the church, of Christ be not the center of it all" (p. 683).

The Bible-believing non-specialist may use the book with confidence; the specialist will find helpful guidance and challenging insights.

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**Living Options in Protestant Theology. A Survey of Methods. By John B. Cobb, Jr. (Philadelphia: The Westminster Press, 1962. 336 pages, indexes and bibliography. \$6.50)**

While sociologists wrestle with the implications of the population explosion, the student of theology finds himself overwhelmed by the impressive birth rate of theological literature. Attempts to keep abreast with this literature, not only leaves little time for creative and reflective theological thought, but often produces theological stagnation as well.

Within the past year, two noteworthy volumes on contemporary theology have appeared. In addition to Professor John B. Cobb's volume, Professor John Macquarrie has contributed a significant volume entitled *Twentieth Century Religious Thought*. This latter volume introduces the student to over forty-five twentieth century philosopher-theologians. Professor Cobb's volume, however, is narrower not only in scope but in subject as well. While Professor Macquarrie directs his attention to the theological physiology of his specimens, Professor Cobb directs his attention to the theological anatomy. For him contemporary theology fits three broad species: natural theology, theological positivism and theological existentialism. The author expresses some frustration in his attempt to discover contemporary theologians who will fit the "natural theology" classification. His selection of the Anglican E. L. Mascall is somewhat questionable, as he confesses, since Mascall really considers himself a Catholic. The first section also includes an analysis of the Boston Personalists and Henry Nelson Wieman. Professor Cobb's sympathies evidently lie with Wieman as modified by the *Pantheism* of Charles Hartshorne. One certainly feels, however, that this prejudice is held to a minimum, and it is not to be expected that any writer will be without his own theological stance.

Theological positivism, the second section, discusses Brunner and Barth. In part three, Bultmann, Tillich and the Niebuhrs receive the theological X-ray. What results in this clinical analysis is a well-written introduction, a critical treatment of the theologian's method and a personal evaluation. This evaluation, however, is undertaken within the presuppositions of the theologians themselves and not from Professor Cobb's own position.

What positive contribution has the author made to justify the existence of this volume? First, the selected specimens do represent certain major trends in today's theology. In the second place, Cobb has well captured the nuances which separate Barth and Brunner: a structural difference which extends more deeply than the natural *theology* question. As for *Tillich's* system, the student will feel an indebtedness to the writer for clarifying what so often lies hidden. The author has presented the historical setting for each of the major classifications well. Both Kant and Kierkegaard are properly credited for their contribution to the state of theology today. *The theologian who does not wrestle with Kant and Kierkegaard cannot travel far!*

Nevertheless, two questions remain unanswered. While it is true that Professor Cobb has presented the *major trends*, is it true that these are really the *only living*

options? For a large part of the Church today, the answer is "No." On the other hand, is *natural theology*, as it is understood in the Roman communion, really a *live* option for Protestants? If so, why does Professor Cobb search so frantically for examples to illustrate this category?

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**John Macquarrie, *Twentieth Century Religious Thought* (New York: Harper & Row, 1963).**

Subtitled "The Frontiers of Philosophy and Theology, 1900-1960"; and published simultaneously in Great Britain by the S.C.M. Press, this volume promises to become a standard textbook on contemporary religious philosophy. Macquarrie gives us nineteen chapters of exposition and synopsis, along with four chapters of his own comments, and a twenty-two page bibliography. The expository chapters are for the most part organized according to philosophic rather than theological positions: absolute idealism, personal idealism, positivism, phenomenology, existentialism, realism, philosophies of history, sociological approaches, etc. One hundred fifty-eight thinkers are listed in the table of contents and receive some direct attention. It is to our shame that no distinctively evangelical thinker earned this recognition, although Carl Henry is cited once in passing (p. 187), unless one include individuals like William Temple, Austin Farrer or John Baillie. From these appearances it seems we have passed through six decades of intellectual recession.

This may be due to the fact that the author chose to confine himself to "serious reflection of a philosophical nature on the central themes of religion." This includes philosophy of religion, philosophical theology, and to some extent the sociology and psychology of religion, but excluded the concerns of dogmatic theology which lack direct philosophical interest. While it may be true that as evangelicals we have been more interested in our theological distinctives, it is certainly time that we engaged in constructive scholarly work on the philosophic issues hearing on the faith. As Macquarrie says, "a purely dogmatic theology which disclaims any connection with philosophy may nevertheless carry its own hidden philosophical implications" (p. 15).

The author attempts to move beyond exposition and comparison to criticism. In this he claims neither a preconceived idea of what philosophy of religion ought to be, not an "Olympian detachment," but rather the desire to assess fairly whether a particular view is adequate to the phenomena with which it purports to deal, how far it depends on uncriticized presuppositions, etc. A sampling of his criticisms shows them to be fair, suggestive, and to the point.

Macquarrie's own conclusion is that "absolute and final truth on the question of religion is just unattainable"; even an infallible revelation does not admit infallible interpretation (p. 372). But he equally rejects absolute scepticism as a self-contradictory alternative; instead he prefers a mediatory path: "partial insights of varying degrees of adequacy."

Before rejecting this and laying the book aside, we should notice that he is speaking of religious *thought* and its *philosophical* examination. The certitude of faith is not to be equated with the certainties of theoretical thought; the case for Biblical Christianity is extremely incomplete when left at the philosophical level. Whatever else needs to be said on the subject, Macquarrie properly reminds us of

the censures of rationalistic approaches to religion issued by William James and Soren Kierkegaard. Our knowledge of God in Christ depends on more than philosophic inquiry. And we do not yet possess the truth, absolute and entire in every detail, in any one theological system. Theology, like philosophy, remains an unfinished task.

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***The Reality of the Resurrection* by Merrill C. Tenney, (Harper and Row, 1963; 221 pp., \$4.00).**

Even a casual familiarity with the New Testament reveals that the resurrection of Jesus Christ is one of the keynotes of the apostolic message and one of the cornerstones of the apostolic apologetic. The incarnation of God in Christ and the resurrection of Jesus Christ from the dead are the two great historical facts to which the Christian church from its inception has pointed as providing incontrovertible evidence that the Christian religion is uniquely true. This book—modest in length, but rich in content—addresses itself to most of the questions Christian people ask themselves when they begin to reflect on the resurrection—and to others which some of us don't think to ask.

One question of paramount importance concerns the historical evidence for this unique event. The case for the historicity of the resurrection has been made before, and Dr. Tenney does not claim to have made a substantial addition to that case. What he does do is to present the evidence of the New Testament documents and the church fathers comprehensively, clearly and concisely. Those who wish to familiarize themselves with this case for purposes of preaching, teaching or private study will find the sixth chapter of the book a great aid.

As important as the historical evidences may be, the main thrust of this book is to underline the relevance of the resurrection. The first chapter, which tries to show that the resurrection is relevant to the global problems of the twentieth century, is the weakest of the book because it employs a number of rather sweeping statements and then leaves it to the reader to supply the evidence for these generalizations.

But the going gets exciting when in the second chapter Dr. Tenney draws upon his extensive knowledge of ancient civilizations to drive home the relevance of the resurrection of Christ to the longings for immortality expressed not only in Hebrew culture but also in the classical writings of the Greco-Roman world. References to Homer, Greek mythology, the mystery religions, the classical philosophies as well as the Old Testament and Apocryphal sources witness to the universal longing of man for a life beyond death. But in a day when these pre-Christian variations on this theme are used as evidence that the resurrection of Christ is little more than another expression of longing for immortality, Dr. Tenney argues that the record of the resurrection of Christ must be interpreted in quite another way.

Although the cults long preceded the rise of Christianity, they cannot be considered a source for Christian doctrine. The conflicts and caprices of the gods reflect the imagination of a primitive people; the Christian message originates from the life of a historic person. There is no record of a hero like Osiris who was dismembered and subsequently restored by supernatural intervention, but the resurrection of Christ can be located definitely in space or time. Participation in the mysteries imposed no ethical obligation upon the worshiper, but Paul said, "If then ye were raised together with Christ, seek the things that are above . . ." Col. 3:1). The differences between the current myths and the teaching of the New Testament were greater than any resemblances and preclude the idea that Christian theology evolved from a facile syncretism of pagan concepts and Jewish hopes." (pp. 22-23)

In my opinion, the most thorough and satisfying sections of the book are those dealing with the important place given to the resurrection in the preaching and teaching of the early church. For those who like their theology systematic, there is a chapter summarizing the influence of the idea of the resurrection upon the doctrines of God, salvation and eschatology. For those who prefer to follow the historical development of this idea in the early church there are three solid chapters to peruse. The third chapter traces the resurrection theme through the twelve major addresses of Acts, showing how the theological interpretation of the resurrection event developed, and the application made of the doctrine to ethical situations. The fourth chapter carries the same theme through the Pauline epistles, the Petrine and Johannine epistles and Hebrews. The point Dr. Tenney wishes to make is that "numerous allusions reveal how thoroughly that event became integrated with Christian theology, for almost every aspect of spiritual life is defined by its relationship to the crowning event of the Savior's life." The fifth chapter completes the picture by summarizing the emphasis given this idea by the church fathers up to and including Origen.

Of course, no book can be all things to all men, but what is notable about this particular book is not what it fails to do, but that it does so much as well in such brief compass. Dr. Tenney attempts to limit the scope of this treatise by saying that "the purpose of this book is not to defend a doctrine that is no longer tenable, but to show that the resurrection has a direct bearing upon contemporary intellectual and spiritual tensions. The intent is not to debate detailed philosophical issues, but to present a cogent statement of the Biblical truth and let the reader apply it for himself." (p. 8) The purpose is expository and inspirational rather than philosophical, theological or critical, and in large measure these self-imposed limitations are adhered to by the author. The result is that the general reader will find the book interesting, intelligible and instructive. But militating against the implementation of this procedural decision is the fact that many people today feel the resurrection has no serious bearing on contemporary intellectual and spiritual problems because of the powerful inroads of philosophically, theologically and exegetically based criticisms of the Biblical idea. Indeed Dr. Tenney is much too competent and serious a scholar to say nothing about contemporary criticisms of the resurrection. The result is that the last chapter is devoted to a brief critical evaluation of the views of such men as Niebuhr, Barth, Bultmann and others.

A one-chapter appraisal of such formidable opponents as these can at best be sketchy, but the fact that Dr. Tenney could not bring himself to end his book on the high inspirational note sounded in the next to the last chapter is suggestive. It suggests that one who like Dr. Tenney wishes to show that the Biblical message has a relevant bearing on contemporary tensions can hardly avoid the scrutiny of far-reaching philosophical, theological and exegetical questions.

Furthermore, it suggests that there still remains much work to be done by the evangelical community of scholars if our world is to hear and understand the relevance of the Christian message to the variegated problems of our age.

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