

BOOK REVIEWS

Faith and the Physical World. By David L. Dye. Grand Rapids, Mich.: Eerdmans Publishing Company, 1966. Pp. 214 including bibliography and index. \$2.95. Reviewed by George L. Bate, Westmont College, Santa Barbara, California.

In Dr. Dye's comprehensive book a whole-person relationship with God, fellow persons and with His creation is the goal of a Christian world view. In addition to a sound understanding of Scripture, the task of writing such a book calls for relevant insights from theology, philosophy and science.

As a professional physicist the author demonstrates a working understanding of the scientific method and its limitations. He draws knowledgeably (with helpful annotations) not only from theology and philosophy but also from such fields as cosmogony, paleontology, anthropology and psychology. His essentially non-technical treatment will be found quite readable by the serious student and the intelligent layman.

The Christian world view outlined by Dr. Dye discerns a physical reality and a spiritual reality. In their respective spheres science gives a valid description of physical reality and biblical Christianity deals with the spiritual realm. Objections may be raised to the book's compartmentalization of physical and spiritual reality on the basis that the biblical view comprehends the physical world along with the spiritual without evident fragmentation of perspective.

According to the author, science as a rational description of nature requires three presuppositions (easily overlooked by science practitioners): physical reality exists, logic applies and causality operates. Similarly, the Christian comprehension of spiritual reality rests on the presuppositions that God exists and that Christ reveals God. The statement of this latter presupposition is theologically different from the statement that the Bible is the record of God's special revelation of Himself to men. Depending on neo-orthodox implications, the difference is not trivial. Actually, Dr. Dye states the presupposition in both forms after extrapolating from the former to the latter. A less subjective emphasis is preferable in the reviewer's opinion, which would reverse the order, beginning with the Scriptures as God's revelation of Himself. The author's treatment is fair in that he recognizes the theological complexities and refers the reader to more technical sources.

The five presuppositions taken together then provide the foundation for the consistent Christian world view proposed by the author. These presuppositions are to imply particularly that general and special revelation are mutually consistent. In more personal terms the author states

that this world view enables the Christian to relate to his total environment—the external physical world, the internal self, and the eternal Spirit—as he submits to the Lordship of Christ as the One Who authoritatively mediates meaning (through the Scriptures, we would add) and provides purposes for spiritually significant living.

As regards both physical data and scriptural data, repeated emphasis is properly laid on the necessity to distinguish raw data from interpretations. As a case in point however, the author admits as scientific principle the evolution of physical man from animal ancestors. When he attempts to reconcile this interpretation with the Genesis record, the usual difficulties of theistic evolution are encountered. In this reviewer's opinion, his explanation of Gen. 2:21-23 (Eve's creation) as a dream teaching the unity of the race, is an "isogesis" induced by acceptance of evolution as an established principle—which acceptance should rather be reserved pending further critical study. As the reader will find throughout the book however, the author's candor and openness are an encouragement for each one to wrestle with the data and arrive at his own interpretations.

As an industrial physicist the author has no professional contact indicated with the collegiate community, and yet his book, avoiding a dry intellectualism, speaks to live issues of concern to the contemporary student on both Christian and secular campuses. The extensive and choice bibliography together with subject, author and Scripture reference indices especially enhance its value for students and scholars alike. We welcome the book as a significant addition to the body of evangelical literature.

Studies in the Bible and Science, or, Christ and Creation. By Henry M. Morris. Philadelphia: Presbyterian and Reformed, 1966. Pp. 186. \$3.50. Reviewed by Barton Payne, Wheaton Graduate School, Wheaton, Ill.

Dr. Morris, chairman of the Dept. of Civil Engineering at Virginia Polytechnic Institute, is best known in theological circles for his joint authorship (with E.T.S. member John C. Whitcomb) of *The Genesis Flood*. The present volume, which reinforces his concept of "flood geology," consists of fifteen articles, separately published from 1947 to 1965, plus a concluding statement on Trinitarianism as illustrated in natural science. Since the articles remain essentially unchanged and are arranged in order simply of chronological appearance, the resultant book is short on unity but long on repetition: on the laws of energy, for example, Morris repeats himself in chapters 4, 9, 11, 12, and 15. Yet his correlation of the 1st law of thermodynamics with fiat creation, and of the 2nd with creation as fallen and under the curse (cf. p. 70), remains the most significant contribution of *Studies in the Bible and Science*.

Its most disturbing feature lies not so much in its recurrent assertion of creation-in-six-consecutive-days (pp. 30, 90, 103, 138), in ca. 15,000 B.C., as in its insistence upon this view as "the only really legitimate interpretation" (p. 39), especially when it fails even to mention the indefiniteness of the days of Genesis 1—"a second day, a third day," etc.

(not *the* second day)—or to deal adequately (cf. p. 38) with the option of six extended periods of creation, separated by one of these 24-hour day pauses (cf. J. D. Davis, *A Dictionary of the Bible*, 4th ed., p. 152; or, J. B. Payne, *Theology of the Older Testament*, p. 136). Equally dogmatic is its refusal to grant the least relevance to secular scientific data: "The *only* way we can know *anything* definitely [*italics mine*] about Creation is by means of God's revelation concerning it" (p. 39); "it is *quite* impossible to determine *anything* about Creation through a study of present processes" (p. 114; cf. 79, 163). Christian belief in God and the miraculous naturally opposes iron-clad uniformitarianism; but when Morris grants the normal uniformity of present processes (pp. 69, 156) it appears less than prudent to dismiss the possibility of normal-process chronology for the past (pp. 43, 152).

Morris' "canopy theory" (p. 80) and his view that all fossil-bearing rocks were formed subsequent to the fall of man (p. 39)—primarily because of the flood, with the more complex animals being caught and buried last (p. 134)—should not blind one to his more positive exegetical conclusions: e.g., on the interchangeability of the verbs "create" and "make" in Genesis 1 (p. 32) or the universality of the flood (pp. 40, 59-64, 132-133), or even to his negative ones: e.g., opposing catastrophism in Genesis 1:2 (pp. 31-33) or the day-age view thereafter (pp. 33-38). The anti-evolutionism of chapters 6, 8 and 14 over-generalizes, and the rational proofs for Christianity in chapters 1 and 16 are over-drawn. But chapter 2 on "The Wonder of Water" represents a beautiful integration of Morris' own field of hydrology with appropriate Biblical data.

The Choice Called Atheism. By Orlo Strunk Jr., Nashville, Tenn.: Abingdon, 1968. 160 pp. Reviewed by Charles H. Pinnock, Baptist Seminary, New Orleans, Louisiana.

Our generation of writers and artists may well be the first ever to work upon the metaphysical premise that God is dead. This starting point alone is enough to explain the despair, purposelessness, and loneliness of our era. Orlo Strunk, a professor of psychology and a Christian, has focused attention on this phenomenon and proposed a Christian solution. It is a popular book, written for laymen, in the tradition of Lepp's *Atheism in Our Time* (1963). Orlo seeks to define atheism, to explain how it comes about, and classify its various manifestations. In view of the fact that so diverse a group of individuals as Socrates and the early Christians were called atheists by their contemporaries, the effort at clarification is needed. And because modern atheism is such a widespread attitude, the challenge it poses to the Christian faith is not inconsiderable. After a century of being told how theism can be explained in terms of psychological factors, it is refreshing to watch the same techniques being applied to the protagonists. Atheism it seems can be as neurotic and psychotic as any brand of faith has been. Orlo is not concerned about the death of God movement, for he believes it may conduct

us to a fresher understanding of God's presence in the world. His answer to atheism is of course post-Kantian. Theism is not to be established by means of rational arguments and demonstrations. Belief is born in the midst of a caring community. God is shown in the concrete acts of love we do in obedience to Christ. Pious though it may sound, such an apologetic carries no compelling argument in favor of theism. None of the functional gods since Kant have any necessary existence. If God is only known in the way the theologians influenced by Kant say, Feuerbach and the atheists have the better of the argument. The existence of the Biblical God is evident in an objective general (Romans 1:19f) and an objective special (Acts 17:31) revelation. Herein lies the answer to atheism.

Hebrews: A Commentary. By Lyle O. Bristol: The Judson Press, 1967. 192 pp., plus bibliography. \$4.95. Reviewed by J. Oliver Buswell, Jr., Covenant Theological Seminary, St. Louis, Missouri.

After the death of the author this book was completed, at the request of his widow, from his almost completed manuscript, by his associate, Melvyn R. Hillmer.

Most of the scholastic associations of the author, as listed on the jacket, are of the theologically "liberal" variety: McMaster, U. of Toronto, Union Theol. Seminary, Crozer, Andover-Newton. Nevertheless, the author faithfully, and with due proportionate emphasis, brings out the pre-existent status of Jesus as "Son of God," the expectation of His apocalyptic return, and other strong supernaturalistic features of Hebrews.

There are numerous indications in *Hebrews* of the co-equality, co-eternity, and con-substantiality of Christ with God the Father, in the Trinity. The author fails to develop this theme. He seems relatively blind to the doctrine of the Ontological Trinity as reflected in this portion of the New Testament. This criticism is true of even his final chapter on "The Theology of the Letter."

Hebrews contains several references to the Levitical ritual as being carried on in full elaboration contemporaneously with the writing of the book. These seem clear indications that the book was written before the destruction of the temple in 70 A.D. These intimations of date are entirely ignored by the author.

He does not seem to be one of us "fundamental" teachers who have strongly reacted against the "liberalism" of institutions in which we have studied. The reader sometimes questions whether the author regards the O.T. passages referred to as inspired scripture.

The commentary is rich in literary parallels from Philo of Alexandria and from the O.T. Apocrypha.

The Religious Situation: 1968. By Donald Cutler. Boston: Beacon Press. Reviewed by Wilbur Smith, Trinity Evangelical Divinity School, Deerfield.

Beacon Press of Boston has just issued a large volume of over one thousand pages with the title, *The Religious Situation*: 1968. This is said to be "the first in a series of annual volumes." It consists of some twenty-four major essays, and a number of minor ones. No evangelical has been asked to write for this volume. Many of the writers are Jews, and most of them unbelievers. The index itself is quite revealing. There are five references to Bishop Pike, two to Robert Ingersoll, and even one to the Beatles, and one to the humorist, Buchwald. But Billy Graham is not listed, and there is nothing under Missions, Evangelism, or Revival, though there are thirteen lines of index under Abortion. An authority in the Mormon church has written a long article of thirty pages, followed by commentary of eight pages, but I do not see any reference here to their practice of baptizing for the dead. There are twenty-one lines of index under the word Mormons, but Fundamentalism is not here, nor even Evangelism, nor the word Gospel. In fact, the only reference to the Bible in the index is "Bible and Idolatry."

What surprised me in reading the book was a new conception of the terrible consequences in the heart and mind of Jews because of the terrible persecution and slaughter under Hitler. Over and over again we have references to Auschwitz. This is emphasized continually in a long article by Dr. Richard L. Rubenstein, Director of the B'nai B'rith Hillel Foundation, entitled "Homeland and Holocaust: Issues in the Jewish Religious Situation." Here are his words: "Auschwitz marks the final bankruptcy of the religious, ethical, and psychological values of diaspora Judaism. The strategy of the powerless failed completely when confronted by a technologically competent enemy determined to annihilate In Israel, on the other hand, the terrible lesson of Auschwitz has become the cornerstone of national psychology. Israelis are convinced that they can trust nothing save their own determination to fight to the last man should an enemy seek to annihilate them. . . ."

"The death of God as a cultural fact is real and all embracing. There is no greater contrast than that between the fruitless God talk of the American-Jewish theologians and the actions of the Israelis. The death of God extends not merely to relatively inconsequential matters of whether the divine Thou encounters man in prayer or ritual; it reaches to the far more consequential matter of nuclear terror as the last remaining deterrent to acts of national annihilation. . . ."

"Last winter, I visited a distinguished Jewish theologian. During our conversation, I expressed my conviction that it is impossible to believe in the traditional God of Jewish history after Auschwitz. I said also that our situation after Auschwitz was different from Job's. . . ."

"At Auschwitz, the inmates became the dungheap. I told my colleague that the only God I believe in is the cannibal Mother Goddess of Earth who brings forth her children only to consume them and take them back unto herself. My colleague did not defend the God of history

intellectually. Instead, with great sadness he said, 'I cannot give up my belief in the God of history and turn pagan. To do so would be to assure the final victory of Hitler's work.'

It should be remembered in reading these lines that the one who writes them is University Chaplain to Jewish students at the University of Pittsburgh! I do not know whether it is true or not but he says elsewhere in his articles, "There is little interest in theology among orthodox Jews. I know of no Israeli theologian making a significant impact upon American Jews." In a commentary on Dr. Rubenstein's essay by Dr. Mimmelfarb, Editor of the *American Jewish Year Book* is the terrible statement: "There is simply no way to harmonize Auschwitz with the biblical conception of a just God who is the omnipotent judge of the world and the ultimate author of human history. A just God is a dogma of Judaism and has been since before the days of Jeremiah—dogma, because it is an assertion of faith and not at all a fact or reality of human life evident to eyes not illuminated by that faith."

Of the great and powerful force of evangelical Christianity there is no sign in this volume. The statements found in the Introduction, p. xxxiv, summarizing the views of a number of Catholic scholars on the decline of faith in God, make a very sad paragraph indeed. Well, we can thank God that this is not the whole story of "the religious situation." Perhaps the next volumes will allow for proportionate consideration to the faith of millions of evangelicals in our country, and the amazing witness to faith in the Word of God on the part of many of our churches. (Price \$25.)

The Macmillan Bible Atlas. Aharoni, Yohanan, and Michael Avi-Yonah. New York: Macmillan Company, 1968. \$14.95. Reviewed by C. E. Cerling, Jr., Trinity Evangelical Divinity School, Deerfield, Ill.

At last a Bible atlas has been written which is truly an atlas. Most Bible atlases are more like historical geographies with extra maps. The Bible atlas by Aharoni and Avi-Yonah is different. The relation of 264 maps to 167 pages of text shows that this atlas primarily contains maps.

The Macmillan Bible Atlas is a composite, with revisions, of two earlier works published separately by these two authors. The Old Testament section (maps 1-171) was originally written by Aharoni under the title, *Carta's Atlas of the Bible*. The intertestamental and New Testament maps (172-264) were originally written by Avi-Yonah under the title, *Carta's Atlas of the Period of the Second Temple, the Mishnah, and the Talmud*. Material from Aharoni's *The Land of the Bible* is also incorporated in the Old Testament section.

Beside every map or group of maps is a paragraph giving the historical geographical, and chronological background of the map. In a separate section under each map is a reference to the Biblical or archeological material bearing on the map. The index of the book provides a key to the maps from Biblical passages. In this manner the atlas may be used either as a help in studying the Bible, or as a text in studying Bible lands.

Although the preponderance of material is taken directly from the Bible, many non-Biblical materials are used. Archeological data having a bearing on the Biblical period, although not on any particular incident, is frequently incorporated into separate maps. This is particularly true of the expeditions of the Egyptian rulers.

The best maps are those related to the Old Testament. Although the Old Testament does cover a proportionately longer period of time than the New, the maps actually given to the New Testament are few. 171 maps relate to the Old Testament, but only 93 maps relate to the period from the campaign of Alexander to the time of the Bar Kokhba revolt, with only 35 maps given explicitly to the New Testament period.

The most attractive feature of this atlas is its many maps of small areas. Most maps of Palestine and related lands try to cover too much area. The reader is then left to track down events on his own. This atlas solves that problem by providing a map of almost any event worth examining. Yet it also has a few large maps into which the smaller sections may be fit.

This most attractive feature does have its drawbacks. The maps on any given page may be done in two or three different scales. Such small sections are also used that one frequently loses his sense of perspective.

To the reviewer this book is a welcome addition to the tools available for Bible study, and should find a place on every serious student's shelves.

Living with the Psalms. By John H. Scammon. Valley Forge, Pennsylvania: The Judson Press, 1967. Pp. 143 and postscript and appendix. \$3.95. Reviewed by Elmer B. Smick, Covenant Theological Seminary, St. Louis, Mo.

To introduce people to the praise and prayer of the Psalms is the most commendable objective of this little book. Its purpose is devotional. One chapter is devoted to each of ten carefully chosen psalms in the following order; Pss. 23, 51, 24, 73, 139, 44, 34, 97, 110 and 8. A reading is provided for each day of the week followed by the words and music of a hymn for each week and a list suggested additional readings or studies for further investigation. The idea is excellent but the readings are rather thin and sometimes border on being superficial. There are many pious thoughts and some excellent quotations scattered through these readings but painfully lacking is any clear cut reference to the heart of the Christian Gospel. That a Christian could write nine pages on Psalm 51 and fail to point even once to the cleansing power of the blood of Jesus Christ seems inconceivable unless the author does not believe in the substitutional atonement of Christ. Whether or not this is the case it is unfortunately true that one cannot recommend this book for use in evangelical Christian churches because of its recommendation and indiscriminate use of materials and works written by destructive critics of the Old Testament.