

BOOK REVIEWS

Paul Apostle of Liberty. By Richard N. Longenecker. New York: Harper and Row, 1964. Pp. x, 310. \$4.50. Reviewed by George Eldon Ladd, Fuller Theological Seminary, Pasadena, Calif.

Both the glory and the scandal of revelation rest in the fact that God has revealed himself in and through historical events and processes. That Paul received his Gospel by supernatural revelation (Gal. 1:12) does not mean that all of his theological ideas came to him supernaturally. As a matter of fact, much of "Pauline theology" must have been already in the mind of the learned Jewish Rabbi, Saul. Longenecker's outstanding and learned study maintains that most of the Pauline thought about the Law is not a Christian creation but represents the thought of Saul, the Jewish theologian. Saul was not a legalistic Pharisee, but a "nomist" who understood obedience to the Law as man's reaction to the redemptive acts of God. Fidelity to the Law was not an end in itself but was based upon and motivated by faith and trust. The distinctive Christian element is the Pauline teaching that Christ has fulfilled the Law and thus brought it to an end as a basis for righteousness (although not as the expression of the will of God). Freed from the Law, the believer experiences liberty as the Mind of Christ through the indwelling Spirit enables him to fulfill the Law of Christ. The Law of Christ is not the fundamental ethic of love, but the total tradition of the teachings and person of Jesus.

Unfortunately, space does not permit critical interaction; and there is much here to be debated. Of particular interest to members of ETS will be the interaction between belief in inerrancy and historical interpretation. Longenecker never mentions inspiration or infallibility but writes as a historian. His discussion of "Kicking against the Goats" (Acts 26:14) will doubtless make some Evangelicals unhappy. The words in question are a common catch phrase in the Greek world known to Paul which he uses to "make explicit to Agrippa what was implicit in the words, 'Saul, Saul, why are you persecuting me?'" (p. 100). While Paul was not "prevaricating for God's glory," neither was he a "pedantic literalist. Words are tools to convey meaning, not just gems to be treasured. His task is to transmit and interpret the revelation he has received, in both its explicit form and its implications" (p. 101).

The book contains much illustrative material from Judaism, Philo, and Qumran; it is splendidly documented and interacts constantly with critical views of other scholars. It is a delight to welcome a competent historical and critical study by a thoroughly evangelical scholar.

The Book of Deuteronomy: A Study Manual. By Clyde T. Francisco. Grand Rapids, Michigan: Baker, 1964. Pp. 111 and bibliography. \$1.50. Reviewed by Meredith G. Kline, Gordon Divinity School, Wenham, Mass.

Disappointment outweighs satisfaction in the reviewer's mixed reactions to this generally evangelical product with its many undigested concessions to modern criticism and theology. In keeping with the purpose of the Shield Bible Study Series the level of the commentary is popular though with a stronger sermonic coloring than necessary. Some of the

homiletical applications are helpful but the treatment degenerates at times into personal anecdote, even to the point of exposing pastoral pique at the pecuniary foibles of the flock. Illustrative joke of the camp meeting type commingles oddly with appreciative reference to radical von Radian viewpoints. Both are unfortunate.

Francisco's capitulation to negative theories on the issue of the unity of Deuteronomy stems from his failure to recognize the form critical facts that identify Deuteronomy in the integrity of its total structure as a classic vassal treaty. He apparently inclines to the notion of a late, fairly extensive editing of the work at some northern, Israelite cultic center. Yet Francisco assures the reader more than once (*e.g.* pp. 63, 107) that these later additions are not only inspired but Mosaic.

Most regrettable, however, are the serious inadequacies in handling theological questions. Israel's Holy War with its mandate of annihilation (to single out one problem to which attention is repeatedly given) involves sub-Christian ethical standards, we are told, and must be written off as due to the primitive times of Moses.

And speaking of the Mosaic age, Francisco, advocating the biblically impossible late date for the Exodus, (*i.e.*, thirteenth century B.C.), equates this with the time of the Amarna letters!

WISDOM IN PROVERBS. The Concept of Wisdom in Proverbs 1-9. By R. N. Whybray. London: SCM Press, (or Allenson in Naperville, Ill.) 1965. Pp. 107 and selected bibliography and indexes. \$2.85. Reviewed by Carl E. DeVries of the Oriental Institute, the University of Chicago, Luxor, Egypt.

This study of wisdom in Proverbs is limited, as the subtitle states, to a discussion of chapters 1-9 of Proverbs. The author's five fairly short chapters present the problem of wisdom, the "Book of the Ten Discourses," relationships with Egyptian "instructions," the development of the concept of wisdom in Proverbs 1-9, and an epilogue.

For many evangelical theologians the basic questions raised will relate not to the subject of the study but to the author's handling of the material. The division of Proverbs 1-9 into ten "discourses" may be helpful as a structural analysis, but generally the treatment of the text makes one uneasy. Transposition of verses is made quite arbitrarily (*cf.* 4:18, 19; 26, 27); a suggested addition in 5:2 is an interpolation which breaks the connection of verses 2 and 3. Labelling parts of the text "secondary," usually on the basis of content, appears a bit cavalier and the stratification of these additions on the supposition of a two stage progression in Israelite theology is questionable. Whybray argues that originally the Ten Discourses were Egyptian in character; the first additions personified wisdom but ignored its origins; later additions reconciled wisdom and Yahwism and asserted that God was the source of all wisdom.

The chapter on relationships between Proverbs and Egyptian wisdom literature is of considerable interest, but the reviewer feels that the similarities are more general than specific and the actual literary relation-

ships are not demonstrated. Incidentally, Henri Frankfort was not an Egyptologist (p. 53, note 1) and the omission of the name of J. A. Wilson seems strange.

"Wisdom" is a technical philosophical and theological term, though much of ancient wisdom was concerned with practical rather than speculative ends. Scholars interested in this subject and particularly in the book of Proverbs should not miss reading this book.

Administering Christian Education. By Robert K. Bower. Grand Rapids, Michigan: Eerdmans, 1964. 227 pp. \$3.95. Reviewed by J. Edward Hakes, Trinity Evangelical Divinity School, Deerfield, Ill.

This is the book for which those responsible for local church Christian education leadership have been waiting. Disorganization always inhibits efficiency in the work of Christian nurture. Bower has the solution to this chronic problem.

Borrowing authenticated principles of administration from well-established authorities (i.e., Tead, Mooney, Pfiffner, Urwick, *et al*), Bower applies these to the educational work of the church. He clarifies the line-and-staff concept of organization, presents the six principles of the planning process, points out how authority must always be delegated along with responsibility, recommends the creation of an "educational climate" in the church, advocates that persons be recruited to fit jobs rather than inventing jobs to suit people's talents, lists devices for coordinating the multiple components of a program, and tells how to collect and use control data. All of this he does well.

Yet, if one is looking for a distinctly Christian philosophy of administration, based on the concept of the "body of Christ" functioning to attain objectives unique to Christian nurture, he will probably not find it here. Rather, what Bower presents is a kind of eclecticism that imposes on Christian education a concept of administration indigenous to secular institutions, i.e., the successful business corporation, the military, etc. While one cannot help but be impressed by the efficiency of General Motors and the United States Army, he may not be convinced that the particular forms which have brought success to these organizations are appropriate for the church of Jesus Christ (*contra* Ignatius of Loyola).

To be fair to Bower it must be conceded that he makes an earnest effort to "convert" these secular principles to the Christian cause, for example, by several references to "the body of Christ" (cf. pp. 136 and 158) and by changing Barnard's leadership quality of "morality" to "spirituality" (p. 99). Yet it is difficult not to wish that he had started with the New Testament rather than with Tead *et al*, and built a philosophy of administration that is distinctly Christian.

Do not let this expression of disappointment keep you from this book, however. There is probably no church Christian education program which will not be improved when Bower's suggestions are incorporated into its structure.

Prophecy and Covenant, By R. E. Clements, Naperville, Ill.: Alec R. Allenson, Inc. 1965. Pp. 135. \$2.85. Reviewed by Edward J. Young, Westminster Theol. Sem. Philadelphia, Pa.

This interestingly written little work seeks to grapple with some of the great problems involved in a study of the position of the prophets in the divine economy of the Old Testament. The distinctiveness of the prophets, we are told, lies in the particular message which they gave. These prophets were deeply concerned with Israel's traditional forms of religion even though at times they felt themselves compelled to oppose contemporary manifestations thereof. The heart of their religion was found in the covenant tradition. Some of the earliest prophets not only stood within this tradition and upheld it, but they also acted as authorized members of the cultic personnel.

Amos, however, announced that the judgment of God meant an end of the covenant and relationship, and the unique content of his preaching led to the fact that written prophecy begins with him. The author then discusses the question of Israel's election in the pre-exilic prophecy together with the position of the law and the cult. Of particular significance is his consideration of the question of prophetic eschatology.

This is a valuable book, but it is based upon the contemporary method of form-criticism as that is widely advocated. Did the Israelitish eschatological hope arise out of the attitude of the pre-exilic prophets to the covenant, or did it not rather go back to Paradise itself, where it was first revealed to man by God? We believe that it was the latter. The question of divine revelation is practically ignored.

We may also well ask whether there is real exegetical foundation for the assertion that the actual circumstances of the return of the exiles from Babylon did not match the glory which "Deutero-Isaiah" anticipated? (p. 117). Are not such views based upon a profound misunderstanding of the prophecies of salvation found in the latter part of the book of Isaiah?

Even though we cannot agree with the basic approach we do think that this book is stimulating reading and also that it is a good survey of modern work on the prophets.