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Studies in Paul's Technique and Theology (Book Review)

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yield to structural analysis like any other kind of writing, that Kincheloe then proceeds to refer to a "unique type of inspiration" for Revelation which differs from all other biblical writings (p. 19). The author states that this book was written by Christ himself and was not colored by John's personality. However, here as elsewhere Kincheloe's premillenarian, modified-dispensational approach shapes his application of his "general principles" of interpretation.

The average reader will find some helpful suggestions for biblical interpretation at the beginning of the book. Kincheloe's stress on turning to Scripture to let it speak is a needed stress. Yet, he presents Revelation as "the only book in the whole Bible that gives a full chronological picture of future events..." (p. 18). According to Kincheloe, Revelation presents "the heavenly viewpoint of the future" (p. 7). In the application of his principles of interpretation, the author's own views so dominate that the reader is confronted with a thorough-going premillennial interpretation.

Studies in Paul's Technique and Theology—by Anthony T. Hanson. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1974. 329 pages, \$8.95. Reviewed by James A. De Jong, Assistant Professor of Theology.

The publisher's dust-jacket judgment that "serious students of theology—especially those in the field of New Testament studies—will welcome this fascinating and erudite investigation..." manifests keen market analysis. Although Hanson, professor of theology at the University of Hull, England, has produced a highly technical study which will probably stir discussion only in New Testament circles, he has shed new light on a perennially important theological issue: the origin and nature of Paul's thought and theological method.

In the last half century the pendulum of debate on this matter has swung from interpreting Paul as a Hellenizer of the Christian Gospel to understanding him in the light of his Jewish training and background. Hanson takes us a step farther. He is rankled by those who, while stressing the Old Testament roots of Paul's thought, have accused the apostle of taking liberties with the Jews' accepted readings of Israel's sacred writings. Demonstrating thorough familiarity with the labyrinthine Jewish Scriptural and rabbinic traditions of Paul's day, the author proves in the first six chapters that Pauline usage of Old Testament citations is assiduously faithful to accepted readings and adheres to rabbinic methodology.

If after scholarly scrutiny Hanson's work stands up, as I suspect it will, attacks on Paul's integrity by respected New Testament scholarship will be out of vogue—a development which will be welcomed by theologians who have consistently maintained a high view of the Scriptures.

Hanson's approach is inductive in the first six chapters. Here he scrutinizes specific passages in the Pauline corpus, mainly in Romans and Galatians, to illustrate Paul's method and to expose his thought on topics such as Christ's conquest of the powers (Col. 2:14-15), Abraham's justification (Rom. 4), and Isaac's birth with promise (Rom. 9:6-13 and Gal. 4:21-5:1). In his chapter on the latter issue, he formulates a conclusion which he deems valid in general: Paul's "theology is not rabbinic but Christian, but his methods are entirely rabbinic" (page 102). Throughout these chapters Hanson touches on issues relating to Paul's method and theology which receive systematic treatment in the last half of the study.

While the early chapters are difficult reading for all but the experts in this field, the last six chapters offer exciting insights with deep implications for our understanding and interpretation of Paul. How Paul employs rabbinic sources, when and why he does so, his use of typology and rejection of allegory, his recognition of the pre-existent

Christ in the Old Testament, and the apostle's lack of distinction between an Old and a New Testament are all treated from the perspective of their implications for our understanding of Paul.

Most tenuous is chapter eleven, where the author questions the validity of Paul's interpretation of the Old Testament as a model for us today. Hanson judges this impossible since we have a different view of inspiration, of history, and of the mythical and legendary character of Old Testament material which Paul saw as historical. At this point those who depart from Hanson's presuppositions are in a position to profit more from his work than is the author himself! Despite these theological a priori and an occasional colloquialism like "petered out" (twice on page 234), this study with its fine indices and rich bibliography is an important new contribution on a lively theological subject.

A Theology of the New Testament—

by George Eldon Ladd. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1974. 661 pages, \$12.50 (cloth). Reviewed by John C. VanderStelt, Associate Professor of Philosophy and Theology.

George E. Ladd, since 1933 an American Baptist minister and since 1950 professor of New Testament Exegesis and Theology at Fuller Theological Seminary, Pasadena, California, has made an invaluable contribution with this book to the studies in New Testament Theology.

The book is intended primarily as a textbook for seminarians. Without getting lost in details, Ladd has succeeded in providing an accurate and up-to-date account of the exciting developments during the last several decades in the specific (sub) discipline of "New Testament Theology." The book is divided into six Parts: The Synoptic Gospels; The Fourth Gospel; The

Primitive Church; Paul; The General Epistles; and The Apocalypse. Each chapter of the book, except chapters 28 and 29, is introduced with a respectable "Literature" section. An exhaustive "Index of Authors" and "Index of Scriptures" (pp. 633-661) appears at the end of the book.

Although the purpose of the book is to present a positive exposition of the contents of the New Testament and not to engage in a polemic with differing views of other New Testament scholars, Ladd does familiarize the reader in a succinct and lucid manner with the New Testament interpretations of such men as Bultmann, Cullmann, Conzelmann, Moule, Manson, Dodd, Jeremias, Schweizer, Kümmel, Käseman, and Schnackenberg.

Ladd's own position is not far removed from that of G. Vos, N. Stonehouse, and H. Ridderbos. However, be it in a highly mitigated fashion, the author has retained his basically millenarian understanding of the New Testament. This becomes evident especially in his views about the Kingdom and the Church, as expressed in Part I of his book—this Part is essentially the same as Ladd's The Presence of the Future (1973), which is a second revised edition of his earlier book Jesus and the Kingdom (1964)—and in what he writes, especially on pages 629-630, about Revelation 19. Although Ladd and Ridderbos agree that the Kingdom precedes the Church, that the two are to be distinguished, and that the Kingdom is always the background and context for the Church, Ridderbos does see a closer relationship between these two than does Ladd (Cf. Ridderbos, The Coming of the Kingdom, pp. 355-356, and Ladd, pp. 69, 113 and 119). In no way does this detract, however, from Ladd's otherwise penetrating insights concerning the Kingdom and Church.

This book is unquestionably Ladd's most mature and encompassing study to date, an impressive capstone on his seven earlier outstanding publications. It will soon become an indispensable classic in every reputable personal and institutional theological library.