

A Theology of the New Testament. By George Eldon Ladd. Grand Rapids, Mi.: Wm. B. Eerdmans Publishing Company, 1974. 661 pp. \$12.50.

Biblical theology, a somewhat lost discipline in recent years, is enjoying a resurgence. Hasel's Survey of Issues in Old Testament Theology, Lehman's two-volume work on biblical theology, and now the book by the well-known professor at Fuller Theological Seminary are welcomed evidences of this revival in evangelicalism. Regrettably, even theological students are sometimes unaware of the discipline, its methodology, and practical benefits (little is said in the book about the latter). Dr. Ladd's book should become one of the standard texts in New Testament biblical theology for many years to come.

One's presuppositions and theological system always affect his thinking and writing. The author's well-known stand for conservatism is firmly displayed. His non- (perhaps anti-) dispensational premillennialism is also clear. Thus, (contra dispensational premillennialism) not all of Israel's promises need to be fulfilled literally (p. 60) and though the church was "born at Pentecost" (p. 347), it is in direct continuity with Old Testament Israel (p. 110) and is labeled the Israel of God (p. 539).

There is so much good exegesis and helpful historical perspective as well as interaction with contemporary writers, and so many well-drawn distinctions in this work that almost every page will instruct the serious reader. The outstanding section in this reviewer's judgment was the treatment of Pauline theology, including the sections on the cosmos, justification, psychology, and the Christian life.

The section on the theology of the synoptic gospels gives overmuch attention to the Kingdom concept and neglects Jesus' teaching on other important subjects (e.g., sin, certain aspects of ethics). The theology of Acts draws careful distinctions relative to the ministry of the Holy Spirit in that period. The section on the Law under Pauline theology is quite fuzzy because the author wishes to maintain that Christ ended the ceremonial aspect of the Law only.

In describing the message of God in its historical setting the biblical theologian must use the biblical writers' categories and thought forms, and he must recognize his historical development within the writings. Thus, Dr. Ladd correctly chooses the analytical point of view (in contrast to the synthetic as e.g., Stauffer). Few, if any, biblical theologians can completely divorce themselves from practicing systematic theology, and the present