

"Method in Biblical Theology" in *The Bible in Modern Scholarship*, ed. J. Philip Hyatt [Abingdon, 1965], pp. 196-216.)

While there is unity in the documents of the NT, there is also considerable diversity. Theologies written from the topical or synthetical approach tend to ignore this diversity and the historical development within the NT. Ladd therefore has chosen to use a historical and analytical approach, or what he calls a "monochromatic treatment of the several redemptive themes." He has divided his work into six parts dealing with (1) the Synoptic Gospels, (2) the Fourth Gospel, (3) the Primitive Church, (4) Paul, (5) the General Epistles, and (6) the Apocalypse.

We agree that the variety in the NT needs to be recognized, but it is difficult to encompass all of this even in a volume of more than 650 pages. Unfortunately, our author was unable to develop the Christology of the Apocalypse. In fact, he confesses that he was not able to deal with all the theology of the Apocalypse (p. 624). His failure to deal with the Christology of that book is noteworthy.

Along with the redemptive theme, Ladd stresses throughout the eschatological orientation of the various documents or what Cullmann calls "the substructure of redemptive history." In nearly all of the NT books Ladd sees a tension between "the already and not yet"—between "realized and futuristic eschatology."

This scholarly work by an American Evangelical is most welcome and will no doubt be widely used in seminaries and by ministers who want to keep abreast of what is going on in biblical theology.

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Levi, Peter, S.J. *The English Bible: 1534-1859*. Grand Rapids, Mich.: Eerdmans, 1974. 222 pp. \$6.95.

After a lengthy historical introduction, the author provides excerpts from the major English versions beginning with Tyndale through the Authorized Version of 1611. To these he adds lesser known versions such as those of John Fisher (1545), Hugh Broughton (1662), John Carryl (1700), Edward Harwood (1768), Benjamin Franklin (1779), and William Barnes (1859).

The author is primarily interested in the development of written English; and he believes that the period of these translations, especially up to the Authorized Version, was the most formative for this. He does not concern himself with accuracy or with the text underlying the translation. His is a literary study. He has not included any modern versions because he finds that "none of them [is] convincing on the level of language" and regards "the new versions as ill-judged, and their imposition as an act of folly" (p. 12). In fact, any new version, he feels, must go back to these earlier versions, and that is one of the reasons for this anthology.

Unfortunately the author has not provided any analysis of the excerpts to indicate excellence or development. He introduces each version with a short paragraph which in no way assists the reader to appreciate what follows.

While the reviewer is not competent to deal with literary merits of the

English Bible, he cannot understand the negative judgments concerning the new versions which must include Knox, Phillips, the NEB, and the JB.

Translation goes beyond literary purposes and, therefore, is needed and valuable for other reasons, not the least of which is to communicate the Word of God in the language and style of each generation. This can never be done by going back to these older versions as Levi suggests.

Nevertheless, there is some value in this volume, for it gives the general reader an opportunity to taste a little of these older versions, especially some of the lesser known ones.

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SAKAE KUBO

Merk, Otto. *Biblische Theologie des Neuen Testaments in ihrer Anfangszeit*. Marburger Theologische Studien, 9. Marburg: N. G. Elwert Verlag, 1972. viii + 309 pp. DM 64.80.

This monograph is a slightly revised *Habilitationsschrift* presented to Marburg University in 1970 which includes also selected literature of 1971. Merk is primarily concerned in tracing the influence of J. P. Gabler and G. L. Bauer from the eighteenth century to the present.

The first chapter (pp. 5-28) surveys the "pre-history" of the discipline of biblical theology from the Reformation period through Protestant Orthodoxy and Pietism to the time of the Enlightenment. Merk shows that the basis for the rise of biblical theology in the seventeenth century was the Protestant principle of "sola scriptura" which involved the rejection of scholastic theology and Roman Catholic insistence on the ecclesiastical tradition. Here nothing essentially new is added beyond what is found in H. J. Kraus, *Die biblische Theologie* (1970; see my review in *AUSS* 11 [1973]: 212-214).

The second chapter (pp. 29-140) consists of a detailed discussion of Gabler's contribution to biblical theology from his inaugural lecture on March 30, 1787, to E. F. C. A. H. Netto's handwritten lecture notes of Gabler's lectures on "Biblical Theology" from 1816. Without question this is the most extensive and carefully researched contribution to an understanding of Gabler's views on biblical theology published to date. The author traces Gabler's training and work as they relate to the subject of the inaugural lecture, then describes in detail the relationship between "introduction" and biblical theology, hermeneutics, and finally the program of biblical theology as conceived by Gabler himself. He clearly shows not only that Gabler was a key figure in the development of the distinction between biblical theology and dogmatic theology, but also that he played a major role in the development of the historical-critical method which dominates the field of biblical studies to this day.

The third chapter (pp. 141-203) is concerned with the contribution of G. L. Bauer, who is rightly credited with having separated biblical theology into the two areas of OT theology and NT theology. Bauer was influenced, like Gabler, by the school of C. G. Heyne and R. Lowth. Bauer was a thoroughgoing rationalist who adopted the purely historical-critical method as the basis for interpretation and employed the strictly historical understanding of developmentalism for his descriptive OT and NT theologies. Bauer's "greatness and tragedy" rests in "the development of the historical-critical