

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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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

method which [he] supports with his rationalism as a method of historical understanding" (p. 199).

Merk demonstrates that the common picture of scientific research which describes Bauer as a "student" or "follower" of Gabler (so, among others, H. Weinel [1921], K. Leder [1965], R. Smend [1970], W. J. Harrington [1973]) can no longer be maintained. "Gabler was a late Neologist while Bauer was an historical-critical rationalist" (p. 202). His study has in addition established that Gabler's role as the founder of the purely descriptive biblical theology is vastly overdrawn, because the distinction between a descriptive biblical theology and a non-descriptive dogmatic theology is in evidence as early as 1745, over four decades before Gabler's widely acclaimed inaugural lecture of 1787.

The last chapter (pp. 205-272) surveys Gabler's and Bauer's influence on NT theology to 1970. Merk's major emphasis is placed on those who produced works on NT theology both before and after the rise of dialectical theology in the 1920s. It is somewhat surprising that he separates his treatment of NT theology in the last five decades along Protestant and Roman Catholic lines. A glaring weakness is a mere five-page discussion of NT theology in English-speaking scholarship (pp. 263-286) and virtually no mention of NT theology outside Germany. The contributions of C. H. Dodd, J. A. Fitzmyer, J. Marsh, L. Sabourin, C. Spicq, V. Taylor, B. Vawter, among others, are either totally left out of consideration or are inadequately recognized.

Two appendixes provide a German translation of Gabler's total inaugural lecture (pp. 273-284) and major parts of W. Schröter's memories of Gabler from the year 1828 (pp. 285-288), respectively. They enhance this important work. A rich bibliography and two indexes make the material treated in this monograph easily accessible. Despite the strictures mentioned above, this volume will be used with great benefit by everyone interested in the origin of biblical and especially NT theology. It demonstrates that the hermeneutical problem of NT theology (and OT theology) is still in the grip of the questions of a past age and thus provides a challenge and stimulus to overcome past issues in our age by moving beyond Gabler and Bauer and their influence. From the reading of Merk's monograph, one is convinced that NT theology needs a new starting-point.

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Nauman, St. Elmo, Jr. *Dictionary of American Philosophy*. New York: Philosophical Library, 1973. viii + 273 pp. \$10.00.

This *Dictionary* attempts to cover the major philosophical figures in American thought. Short biographical and bibliographical sketches are given for most, with a few receiving extended treatment. A number of relatively unknown thinkers are included (e.g., William Ames), making the book a valuable aid in providing a more balanced view of the richness of American thought. Some of the details are fascinating: After completing all the requirements for the Ph.D. in 1896 (with distinction), Mary Whiton Calkins was denied the degree for having the misfortune of being born a woman.