

of their audiences. Perhaps even more important is the need for the speaker to become aware of his or her own historical and cultural backgrounds, which serve as a foundation for interpreting Scripture and even for the choice of Scripture for interpretation.

The book ends with a chapter on "The Liberating Process." This attempts to tie together the various elements brought to attention. The authors conclude that there is "only one liberation" and therefore "only one oppression," "only one Victor" and "only one Enemy" (pp. 109-110). The victory, they point out, "is the Lord's" and "the powers of oppression which he has defeated and is defeating are in the final analysis only one" (*ibid.*).

For those who seek a "how-to" book, *Liberation Preaching* will probably be a disappointment, for it is not a manual on style, method, or technique. Rather, its aim is to provide a broadened perspective—a world-view—which the authors hope will lead white middle-class pastors in North America to recognize their own cultural and economic oppression and commence emancipation from it—and then, in turn, to incorporate this liberation into their preaching perspective and sermonic content. For readers who desire information on the mechanics of liberation preaching, the authors have included a concise, but well selected, bibliography (pp. 119-120) that provides, at least, examples of the style practiced by liberation writers.

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Kubo, Sakae, and Specht, Walter F. *So Many Versions?: Twentieth-century English Versions of the Bible*. Revised and enlarged edition. Grand Rapids, Mich.: Zondervan Publishing House, 1983. 401 pp. Paperback, \$9.95.

This revised and enlarged edition of *So Many Versions?* by Sakae Kubo and Walter F. Specht is a most welcome publication. Indeed, the first edition is, in my view, the best treatment of the topic that was available when it appeared in 1975, and this enlarged edition manifests the same high quality of analysis and discussion. (For a review of the first edition, by D. Malcolm Maxwell, see *AUSS* 15 [1977]: 80-81.)

In the eight years between the appearance of these two editions (1975-83), there has been a further surge in the production of English Bible translations, as well as completion of OT sections of versions whose NTs had already appeared by 1975. In fact, this second edition of *So Many Versions?* has incorporated so much additional material that it has an increase of more than 60 percent in its number of pages (now 401 compared

to the previous 244)! Thus, this enlarged edition has been necessary to keep pace with the rapid developments. In this eight-year interim, not only were OT sections completed for translations whose NT portions were available in 1975, such as the NIV and TEV, but also a surprisingly large number of new translations of the entire Bible or parts of the Bible (mainly the latter) have also appeared during the period. In fact, the authors have added to their "Annotated List of Twentieth-century English Translations" (pp. 345-375) another twenty-six titles dating from 1975 through 1982 (including the NIV and TEV mentioned above).

In several of its chapters, this volume has been rather extensively revised and expanded in order to provide update information regarding translations that had already appeared in entirety prior to 1975—some of which, like the RSV, is undergoing a somewhat continuous revision process. There is also a valuable expansion of material in the chapter on "The New Jewish Version," so as to evaluate and discuss the sections on the Prophets (published in 1978) and on the Writings (published in 1982).

Entirely new chapters deal with other significant developments in the translation of Scripture: the new KJV (NT, 1979; entire Bible, 1982); the Reader's Digest Bible (a condensation from the RSV, published in 1982); and several "colorful free versions" (including, among others, Jordan's "Cotton Patch Version," Edington's "The Word Made Fresh," and the Williams-and-Shaw "The Gospels in Scouse"). As interesting and important as all of these new chapters are, the one on the Reader's Digest Bible is possibly the most significant, in view of the controversy engendered in some circles by the thought of having a "condensed Bible"—one which, moreover, lacks the familiar chapter and verse divisions. But once the different criteria used for making the condensation are understood (and Kubo and Specht elaborate these, as well as giving illustrations from the biblical text itself), and when the purpose and the intent relating to the target audience are recognized, the urge to criticize the enterprise is much diminished. As the authors point out, this condensation was not "designed for people who are familiar with the complete Bible and have favorite chapters and verses. These students of Scripture should continue to read and study the complete Bible" (p. 325). Moreover, the deletions have been made with care; and, in any event, as Kubo and Specht point out: "But, fortunately, major doctrines of the Christian faith do not hinge on a single verse of Scripture, but rather on the teaching of the Bible as a whole" (*ibid.*).

As for the new KJV, the question is raised by Kubo and Specht as to the value of going back to a Greek text that is generally recognized to be inferior to the one upon which most of the standard present-day translations are based. Concerning the "colorful" versions, excerpts from these Bibles give the reader a "feel" as to their nature, and these well-chosen

glimpses also provide especially interesting reading to those who are unfamiliar with this "popularization" or "colloquialization" approach to the translating of Scripture.

The volume here under review represents the best in biblical scholarship, yet is written in a style that makes for easy and pleasurable reading. The authors do not hesitate to be critical in their evaluations where such negative considerations are warranted and should be called to the attention of the reader, but Kubo and Specht consistently provide all of their information sympathetically and with an irenic tone.

One of the lacks which Maxwell pointed out in his review of the first edition is a failure to explain certain "somewhat technical terms" that occasionally occur (e.g., "autograph," "Western text," and "emendation" [see his review, p. 81]). This new edition has, fortunately, included a glossary of thirty-three such terms (pp. 376-385). The rather extensive bibliography (pp. 386-401) has also been updated, but the volume continues to lack an index—an item that would have certainly been helpful to include.

For any serious reader of the Bible in English translation, *So Many Versions?* is, I feel, an indispensable tool. The short concluding chapter, "Guidelines for Selecting a Version" (pp. 336-344), adds an excellent final touch to the main text of a publication that already overflows with valuable information.

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Noll, Mark A., ed. *The Princeton Theology, 1812-1921: Scripture, Science, and Theological Method from Archibald Alexander to Benjamin Breckinridge Warfield*. Grand Rapids, Mich.: Baker Book House, 1983. 344 pp. Paperback, \$14.95.

There is no questioning the fact that the Princeton Theology has loomed large in recent discussions of the origins of twentieth-century evangelical thought. On the other hand, there has been considerable difference of opinion over the exact nature of the relationship.

Ernest R. Sandeen sought to demonstrate in *The Roots of Fundamentalism* (1970) that the primary nineteenth-century roots of fundamentalism were dispensational millenarianism and the inerrant view of Scripture set forth by the Old School Presbyterian professors at Princeton Theological Seminary. George M. Marsden modified Sandeen's view in *Fundamentalism in American Culture* (1980) by finding a broader base for fundamentalism. Others, such as John D. Woodbridge and Randall H. Balmer—in their essay in *Scripture and Truth* (1983)—have directly repudiated Sandeen's interpretation of the Princetonians by demonstrating that they were concerned with inerrancy much earlier than Sandeen suggested