Rumours of the death of biblical theology are undoubtedly exaggerated. If "biblical theology" is taken in a strict sense as dealing with Old and New Testaments together (cf. recent German discussion of "eine gesamtbiblische Theologie"), and as being concerned with "theology," i.e. some kind of ordered understanding of God, the world and humankind, there are clearly many ready to dismiss the enterprise as illegitimate and/or impossible. Yet interest in the history of the discipline and theorizing about its aims, methodology and structure continue unabated. And long-sustained opposition of many in the scholarly guild has not deterred a few twentieth century scholars from attempting to write "a biblical theology." Rather than presenting yet another "programmatic essay," the more practical proposal made here is to evaluate comparatively three actual "biblical theologies" produced in the present century: Millar Burrows' *An Outline of Biblical Theology* (1946), Samuel Terrien's *The Elusive Presence: The Heart of Biblical Theology* (1978) and *Der Gott der ganzen Bibel: Biblische Theologie zur Orientierung im Glauben* (1982) by Horst Seebass.

Biblical theology is a notoriously ambiguous concept but one thing it has signified historically is a literary genre which essays to present some kind of synthesis of the biblical material, usually with the words "biblical theology" (*Theologia Biblica/Biblische Theologie*) in the title. Eighteenth century Pietists such as Haymann (1708), Deutschmann (1709) and Weidner (1722) produced such volumes, and G.T.Zacharia's *Biblische Theologie* (1771-86) as well as the first volume of W.F.Hufnagel's *Handbuch der biblischen Theologie* (1785) had appeared before Gabler's celebrated if perhaps overrated 1787 address. Production of biblical theologies continued after Gabler on into the first half of the nineteenth century when Rationalists such as von Ammon (1792) and Kaiser (1813-21), and the more moderate de Wette (1813) and von Cölln (1836) were joined by conservatives such as Baumgarten-Crustus (1828). But the tide was flowing in the

The post-World War I revival of interest in theology still took the form of separate Old Testament and New Testament theologies, and it is a significant (though little noted) fact that the so-called “Biblical Theology Movement,” for all its talk of biblical unity, did not produce a single “biblical theology.” The present century has seen numerous historical treatments of Old and New Testaments, many of them standard textbooks, but works which can truly be classified as “biblical theologies” are few in number. Setting aside merely popular or narrowly denominational treatments, a study of the two or three twentieth century biblical theologies by reputable, main-line biblical scholars may well have something to contribute to the current debate.

I

Millar Burrows, a well known and respected American biblical scholar, was Winkley Professor of Biblical Theology at Yale Divinity School. His Outline, which runs to 380 pages, has a short Introduction dealing with the purpose, scope and method of biblical theology, followed by a longer discussion of “Authority and Revelation.” The bulk of the book provides a synchronic treatment of the main topics of biblical theology under the following chapter headings: God; Christ; The Universe; Man; The People of God; The Divine Requirement; Sin; Judgment and Salvation; Eschatology and the Future Life; The Way of Salvation; The Christian Life; Special Offices and Functions; Public Worship; Christian Service; and Moral and Social Ideals. Each chapter is sub-divided into sections which are numbered consecutively throughout the book (there are 110 in all), thus facilitating cross-referencing. Footnotes provide an extensive system of biblical references, and the “Index of Scriptural References” has close to 5000 entries. In contrast, the footnotes contain a mere couple of dozen references to secondary literature, though the discerning reader does not have to look far beneath the surface to realize that Burrows is well abreast of the biblical scholarship of his day. There is a short, annotated Bibliography.