

An obvious problem in a collection of only slightly revised essays such as this, in which the earliest was written now some 23 years ago, is that it does not reflect as adequately as it might the progress that has been made since the essays were originally produced. Nevertheless, every article in this collection reflects a wealth of knowledge and the vigor and originality for which Dodd is so justly famous. Even laymen who may not understand or appreciate the intricacies of form criticism will find Dodd's interpretation of the various Scripture passages to be full of insight, and his portrayal of the milieu in which they originated to be knowledgeable and helpful.

Walla Walla College  
College Place, Washington

MALCOLM MAXWELL

Harrison, Everett F., *A Short Life of Christ*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1968. 288 pp. \$ 5.95.

The word "short" in the title is obviously added to indicate that the book does not deal with the minute day-by-day activities of Christ. It is short in that it deals "with the leading events that carry us along in a fairly obvious sequence from the beginning to the end" (p. 8). The author seems to imply that one of the reasons for this approach is found in the results of form criticism. However, if this is the case it may be his only acknowledgment to the influence of form criticism in his book, for throughout he seems completely to ignore it. He also makes allusions to redaction criticism, but takes no account of it in the book itself.

The book seems to be oriented not so much simply to explicate the life of Christ but to solve problems connected with the life of Christ, *e.g.*, the historicity of Jesus, the time and place of his birth (the authenticity of Quirinius' census), the historicity of the virgin birth, the historicity of the accounts of his infancy and boyhood, the historicity of the "Lamb of God" pronouncement by the Baptist at the time of baptism, etc. Clearly what Harrison is saying is that everything that is recorded in the Gospels happened in the time and context in which it is recorded. Form criticism has no value at all. The Gospels do not really show any influence of the post-resurrection experience of the Church. If the Gospels were written before the resurrection, they would probably have been written as we have them today.

Much of this book could have been written a hundred years ago. The chapter on temptation shows little advance over Fairbairn's written in 1907. Nothing is said about the differences between the accounts in the Synoptics. All is harmonized as though it were one account. While the author commends in the preface the fact that modern scholars tend to see the Evangelists' work as a whole, no appreciation is shown of this in the actual treatment of each subject.

The chapter on miracles emphasizes not only their historicity but their revelational value. This is an advance over the past.

Harrison goes against the tide when he affirms the historicity of all the accounts and descriptions of the Pharisees in the Gospels, including Mt 23. He does concede this one alleviating explanation: the word "hypocrite" did not have the same stigma it has today. Otherwise, he refuses to yield any ground.

His treatment of the later events of the life of Christ is traditional. One wonders why such a book is necessary today in view of the fact that so many such books are already in existence. Perhaps it was felt that proof was needed that such a book could still be produced in this day and age in the face of form criticism and redaction criticism.

Andrews University

SAKAE KUBO

Harrison, Roland Kenneth, *Introduction to the Old Testament with a Comprehensive Review of Old Testament Studies and a Special Supplement on the Apocrypha*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1969. vi + 1,325 pp. \$ 12.50.

Roland Kenneth Harrison, currently Professor of OT at Wycliffe College, University of Toronto, has produced an "OT Introduction" of monumental size, containing 1,325 pages of text with almost 4,000 footnotes. Written from a conservative standpoint, it deals with a great variety of topics that are hardly ever found within the covers of one book. In addition to treating subjects usually found in an "Introduction to the OT," such as the history of source criticism, and the history of the OT canon, the authorship, composition, and unity of the various OT books, he also deals with subjects not generally found in books of this nature, such as OT archaeology, Ancient Near Eastern chronology, history of Israel, OT religion and theology.

This reviewer was first of all overwhelmed by the sheer amount of material discussed in this book, and initially gained the impression that it contains the answer to every conceivable question that can be raised with regard to the OT. A more careful study, however, shows that several subjects are treated far too cursorily and superficially. To do full justice to every topic treated would have been a superhuman task which no scholar can fulfill in this time and age. It must readily be admitted that in this age of specialization no scholar can at the same time be an expert in every discipline of OT scholarship, be it history, archaeology, chronology, textual criticism, theology, etc. For example, Near Eastern archaeology in itself is such a vast discipline that no writer can do justice to it in 60 pages, just as the problems of Ancient Near Eastern chronology, and the results of the studies carried out over decades in this area of scholarship, cannot satisfactorily be presented on 52 pages, as the author attempts to do. These are only two examples of insufficient depth of treatment given to important subjects by the author.

However, Harrison shows an intimate familiarity with the literature