

of many subjects which he treats, and as a conservative scholar is at pains to give his readers a fair account of the views he is unable to share. He presents a good review of the history of Pentateuchal criticism, though he rejects many of its conclusions and holds the Pentateuch to be substantially Mosaic in origin. He favors the unity of Is, and believes that the name Cyrus in Is is a later addition to the text. Dan is defended as a 6th-century book, and Est is considered to be essentially historical. The final editing of Pr is dated *ca.* 600 B.C., while Ec is dated with E. J. Young in the time of Mal, *ca.* 400 B.C. Yet the reader is not always given a clear presentation of the author's views. While he refutes many of the results of higher criticism and points out flaws in the arguments, reasonings, and conclusions of higher critics, he seems to be reluctant to state his own position and views in clear-cut words. Often he concludes the discussion of an OT book short of telling his reader what he himself believes as far as the authorship of a certain book is concerned or where and when it was originally written. While this reviewer easily admits that an unequivocal answer cannot be given to every question concerning the authorship and origin of every OT book, he would have liked the author to marshal possible arguments that favor his conservative and traditional views instead of merely destroying the underpinnings of his opponents' arguments and reasonings. This the author seldom does, a definite weakness in the book under review.

On the other hand, the indisputable merits of this great work should not be overlooked. The OT student has easy access to many recently produced works on the OT Introductions written by liberal scholars, but he must look far and wide before finding a work in this field that presents in a fair and scholarly way the views of a conservative Bible scholar. Here Harrison's book meets a real need and fills a gap. We are grateful for his courage to have given us such a work, as well as his zeal and industry to have produced such a monumental work. Also we owe the publisher thanks for having made it available for a comparatively modest price in this age of rising costs.

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SIEGFRIED H. HORN

Hunter, Archibald M., *Bible and Gospel*. Philadelphia: The Westminster Press, 1969. vii + 146 pp. \$2.25.

Archibald Hunter and William Barclay are two of the leading popularizers of Biblical studies. Much of the contents of this book was originally presented by Hunter "as 'lecturettes' at evening services in Aberdeen churches" (p. vii). The book is divided into three sections dealing with an introduction to the Bible, the Gospels and the Person and Work of Christ, and the New Quest of the Historical Jesus, respectively.

Writing from the viewpoint of moderate British Biblical scholarship, Hunter takes the middle road between fundamental conservatism and

radical German scholarship. Thus in the temptation Jesus did not struggle with "a flesh and blood devil," but had "a searching spiritual experience." The Bible is not "a scientific textbook," it teaches you "how to go to heaven, not how the heavens go." While believing in the miracles of Jesus, he concedes that some are not as well attested as others, and that in some cases it is possible to "rationalize" them since the people of Jesus' day had no doctrine of "secondary causes." For instance, the darkness that fell over the whole land at the time of Jesus' death could be due to "a black Sirocco wind laden with thick dust from the Judean desert." On the resurrection, Hunter maintains fervently the necessity of the empty tomb. He approves the new quest, but feels we ought to go further. There cannot be a gap between the kerygma and the historical Jesus.

Merely to indicate Hunter's position in the above cases is to misrepresent the contents of the book. Throughout he is concerned to make the Bible come alive for the modern-day Christian. He is determined, however, that this be done in the framework of the present scholarly understanding of the Bible. And for this we can only commend him.

We could criticize the book as inadequate and insufficient in its treatment of the subjects it deals with and as lacking in originality, but this would be unfair when we realize that the purpose of the book is for the man in the street. For this purpose the book is a splendid achievement.

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SAKAE KUBO

Jeremias, Joachim, *Jerusalem in the Time of Jesus. An Investigation into Economic and Social Conditions During the New Testament Period*. Translated by F. H. and C. H. Cave. Philadelphia: Fortress Press, 1969. xvi + 405 pp. \$ 9.00.

An English edition of Jeremias' well-known work on the economic, social, and cultural conditions in Jerusalem in the first Christian century has long been overdue. The first German edition appeared between 1923 and 1937 in four installments. They are identical with the four parts of the new English edition. The first fascicle, issued in 1923, was entitled "Die wirtschaftlichen Verhältnisse." It was an expansion of Jeremias' doctoral dissertation "Die wirtschaftlichen Verhältnisse der Stadt Jerusalem unter römischer Herrschaft bis zur Zerstörung durch Titus" which had been published during the preceding year (Leipzig, 1922). The succeeding three fascicles dealt with "Die sozialen Verhältnisse, A: Reich und arm" (1924); "Die sozialen Verhältnisse, B: Hoch und niedrig" (1929); and "Die Reinerhaltung des Volkstums" (1937). A second practically unchanged German edition of the complete work appeared in 1958 and a slightly revised third edition in 1962. In 1967 a French translation was published, and two years later, an English rendering—the work under review.