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ROBERT JONES, LEWIS B. SMEDES, D. GEORGE VANDERLIP, AND DAVID H. WALLACE

Theology, News and Notes

MARCH 2000

FULLER THEOLOGICAL SEMINARY



Everett Falconer Harrison (1902-1999)

A Model Teacher-Scholar

TRIBUTES TO THE LEGACY OF A PIONEER

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ABOUT THIS ISSUE

A Model Teacher-Scholar

BY FREDERIC W. BUSH

A little over a year ago, on February 10, after a long illness occasioned by a stroke several years before, Dr. Everett Falconer Harrison, one of the most beloved of the early faculty of Fuller, went to be with the Lord. Having been born on July 2, 1902, in Skagway, Alaska, where his missionary father was serving, Everett Harrison's life spanned the twentieth century.

Dr. Harrison was one of the four men who formed the charter faculty of Fuller Seminary when the school opened its doors in September 1947. Daniel Fuller's lead article relates Harrison's significance as a member of that pioneering group—the background of his life and early ministry that made his choice so appropriate and important as the school struggled to find its identity in those early years of its existence—and his 20-year struggle to have his calling to teach at Fuller Seminary accepted by the Presbyterian Church.

Of all the first faculty members who took part in the founding of the school, perhaps none were as well prepared for the tasks that confronted them by experience, by training, by temperament, and by faith, as was Everett Harrison.

First, his calling to the ministry of teaching was tried and tested by the experience of both the mission field in China and two periods of pastoral ministry. This testing not only confirmed his sense that God was calling him to the professorial task, but it also made him a rare combination of pastor and professor, giving a practical side to his teaching that was deeply appreciated by those who were going into the pastoral ministry. This appreciation of Harrison as a "pastors' professor" is expressed in the article by Gary Demarest, who was a member of the first class to graduate from Fuller in 1950.

Second, his training was both exemplary and broad. As a young seminarian in the late 1920s, he not only earned the B.D. degree at Princeton Seminary, but an M.A. degree in Semitics from Princeton University at the same time. He pursued his second period of pastoral ministry in

Chester, Pennsylvania, in the early 1940s. This was done primarily, however, so that he could use his one day off a week to add to his Th.D. degree from Dallas Seminary the Ph.D. in Hellenistic Greek from the University of Pennsylvania.

He was a scholar's scholar. Harrison's character and role as a teacher and mentor of graduate students is well caught in the article by David Wallace, a member of the second class to graduate from Fuller in 1951. Wallace's sense that his calling was much more to the classroom than the pulpit was confirmed and nurtured by both Everett Harrison's instruction and his mentoring. But Harrison's influence as a scholar was not limited to the horizon of Fuller Seminary. In his writing and editing he had in view the needs of the whole Body of Christ. This aspect of his ministry—his significance for the wider Christian world—is expressed by George Vanderlip's article on Harrison's role as an evangelical scholar.

Finally, and in some ways most important of all, was the excellence of his temperament and faith. His godliness was evident in all that he did, and his kindness and his unaffected piety made him beloved by all. This evaluation of his life, and especially the quality of his prayers, is expressed by all those who have written about him.

As one of his seminary colleagues, Lewis Smedes reflects on the grace and truth he found reflected in Harrison's life. Robert Jones, his son-in-law (the husband of his daughter Arline), captures this well in relating family remembrances in his article. It was this aspect of his character, and above all his irenic spirit, that eminently fitted him for his faculty role at Fuller.

Among the highly independent individuals who formed the early faculty of Fuller and who struggled with their positions in forming its identity, Harrison's irenic spirit and his character as a "model teacher-scholar without strong aspirations to power"¹ enabled him to play a number of mediating and effectual roles at critical points in the seminary's early development. Two of these were his chairing of the committee to study the adding of satellite schools, which ultimately led to the founding of the Schools of Psychology and World Mission in 1964,² and the chairing of the

committee to prepare Fuller's "new" Statement of Faith,³ finally approved in 1972.

The sacrificial work he expended in these efforts, fraught with significance as they were

for the status and future of the school, has been well-expressed by former President David Hubbard in the Festschrift published in honor of Harrison's seventy-fifth birthday:

"Years of arduous effort went into both of those—effort which Harrison expended with great goodwill, even though the quiet solitude of his study was a much more congenial environment to him than the rough-and-tumble deliberations of academic committees. Those, by the way, were the years when his scholar's lamp burned almost incessantly, and his annual vacation periods averaged something like five days."⁴

In this issue of *Theology, News and Notes*, which is being published for the Fuller community just after the first anniversary of his death, we pay tribute to Everett Harrison's legacy of caring and effective ministry at Fuller Seminary on behalf of the Lord he knew and loved so well.

ENDNOTES

1. Marsden, George, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Eerdmans, 1987), p. 28.
2. *Ibid.*, p. 207.
3. *Ibid.*, p. 211.
4. Gasque, W. Ward and W. S. LaSor, eds., *Scripture, Tradition, and Interpretation* (Eerdmans, 1978), p. 3.



A young professor Harrison



FREDERIC W. BUSH, Ph.D., senior professor of Old Testament at Fuller Seminary, is the integrator of this issue of *Theology, News and Notes*. One of Fuller's "first generation," he earned the B.D. degree in 1958 and a Th.M. in 1960. After receiving his doctorate from Brandeis University, he joined the Fuller faculty in 1965. Dr. Bush was the first occupant of the D.

Wilson Moore Chair of Ancient Near Eastern Studies in the seminary's School of Theology in 1995. He is the author, with David Hubbard and William LaSor, of the highly acclaimed Old Testament Survey (first edition, 1982; second edition, 1996) and the noteworthy volume *Ruth, Esther in the Word Biblical Commentary series* (Word Books, 1996). He also serves on the Editorial Board of *Theology, News and Notes*.

Of all the first faculty members who took part in the founding of the school, perhaps none were as well prepared for the tasks that confronted them by experience, by training, by temperament, and by faith, as was Everett Harrison.

Walking 'Out of Bounds' with God

BY DANIEL P. FULLER

My acquaintance with Everett Harrison began one morning in August 1947 when he drove an old black Cadillac sedan down the long, tree-lined driveway of Highgate, a 33-room mansion on the original Fuller campus. The car stopped and, as the doors opened, out stepped his wife, Arline, followed—to the amazement of onlookers—by five children: Estelle, Everett, Jr., James, Arline Marie, and Ruth.

Carl Henry, another charter faculty member for the new seminary, had already arrived with his family and was living in the mansion's servants' quarters while he did house hunting. At the sight of the many Harrisons' arrival, he quipped, "The rest of us faculty are earning our salary before spending it."¹ Two other charter faculty members, Wilbur Smith and Harold Lindsell, were arriving about this same time and, like Henry and Harrison, were setting up their offices in rooms at Highgate. Wilbur Smith, with his 14,000 books, presented a challenge, and carpenters had been busy building bookshelves in the master bedroom to house them.

A Charter Faculty Member

Everett Harrison's name as a charter faculty member had emerged as the Ockengas and the Fullers conferred during a three-day stay in Palm Springs that preceding January. For about ten years my radio-evangelist father could not shake the con-

vicition that God wanted him to found a school. World War II was over and Charles Fuller felt his time for starting a school was running out. So he forthrightly asked theologian-pastor Harold Ockenga, "Harold, will you help me start a school this coming fall?" After extended prayer and consideration, Ockenga agreed. My mother then asked, "But who are the evangelical scholars qualified to teach in this seminary?" Ockenga singled out three people for the charter faculty: Wilbur M. Smith of Moody Bible Institute, Carl F. H. Henry of Northern Baptist Seminary, and Everett F. Harrison a professor of New Testament at Dallas Seminary.

Returning to his pastorate at Park Street Church in Boston, Harold Ockenga contacted these men and met with them in April at Chicago. There they made the final commitment to move their families and belongings to Pasadena in time to start the seminary in the fall of 1947. That next Sunday Charles Fuller announced over the radio, with only four months' lead time, the founding of Fuller Seminary in Pasadena that coming fall and the names of the charter faculty. "Each of us knew," Carl Henry recalled, "that only a sovereign God could create such a seminary *ex nihilo* in less than four months."²

Harrison at Dallas Seminary and Before

The arrival of the Harrison family at Highgate in that black Cadillac had ended a five-day journey from Texas, where Everett Harrison had been a professor at Dallas Seminary on and off since 1928. He got a chance to teach there because he had wisely decided to take extra courses that were offered in both college and seminary. To work his way through college, he had labored during the school year as a truck driver and a stevedore on the Seattle docks. Summers were spent as a berry picker, or as a traveling salesperson. Later, while attending Princeton Seminary (from 1924 to 1927, he went to the nearby university, where he earned an M.A. in Semitics.

This led to Robert Dick Wilson, the famous Old Testament professor at Princeton Seminary, asking him to be his teaching assistant. One day when Dr. Wilson was unable to meet with his Hebrew class, he told Harrison to cancel it. But Harrison had a better idea. Displaying his creativity and his eagerness to teach, he redeemed the time

Fuller founders and charter faculty members (left to right): Harold Ockenga, Charles Fuller, Everett Harrison, Harold Lindsell, Wilbur Smith, trustee Arnold Grunigen, and Carl Henry.

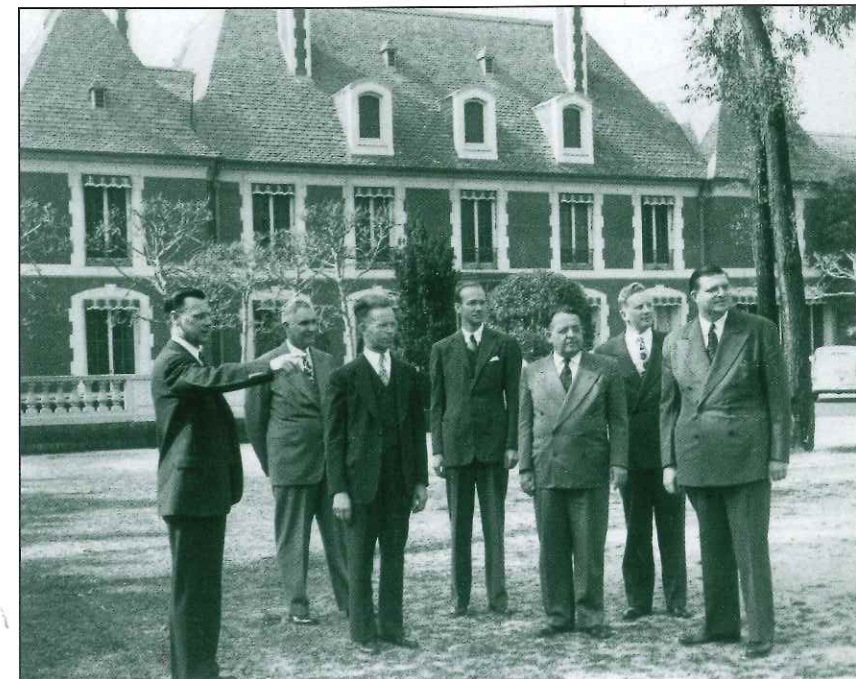
and wrote out a Hebrew exam for the students to take, which he would then grade.³

Upon graduating from Princeton Seminary in 1927, he became engaged to Arline Prichard, the daughter of a prominent St. Louis physician, who was a member of his father's church. After being ordained in the Presbytery of St. Louis, Harrison temporarily left his fiancée to serve as a pastor in distant Nova Scotia. But the following year the extra effort he had made to learn and teach Hebrew paid off in his being invited to teach that subject at Dallas Seminary. Soon after he started doing that, he concluded that he was a "born teacher."

But at this time, Harrison could not think of devoting the rest of his life to teaching. While at the University of Washington, Harrison had been deeply involved in the work of the Student Volunteer Movement, an organization started in the 1880s with the blessing of D. L. Moody, to urge college students throughout the world to dedicate their lives to foreign missions. He regularly attended the weekly prayer meetings on Thursday mornings at 7, which he considered "precious times." In 1920, early in his college career, he had organized students to travel to the national Student Volunteer Conference on foreign missions held in Des Moines, Iowa. As a result, ever since his college days, Everett Harrison had felt called to be a missionary to China.

So when support became available in 1930 for him to become a missionary in China, he left his beloved teaching behind. After being married in his father's church in St. Louis, he and his new wife went by ship to Shanghai. Following a period of language study, they settled in the missionary compound of Changsha, Hunan. But Everett Harrison's life work was not to be in China. For shortly thereafter, Dallas Seminary sent an urgent request for him to return and teach Hebrew there. This, coupled with some difficult situations at Changsha, led him, after much prayer, to return to the teaching he loved so much. Therefore, in 1932 he resumed teaching at Dallas, switching over in 1936 to teaching New Testament and Greek. And, once more, he redeemed the time by earning a Doctor of Theology degree from Dallas Seminary in 1938.

The thirties were difficult times for Christian work, not only because of the Great Depression, but also because of the fundamentalist-modernist controversy that raged, especially among the Baptists and the Presbyterians. In 1929 J. Gresham Machen had left Princeton and founded Westminster Seminary. Then, in 1936, when a



small group of churches dissociated themselves from the Presbyterian Board of Foreign Missions and formed the Presbyterian Church of America, Machen announced, "Finally we have a pure Presbyterian church." But, because of millennial and lifestyle issues, some of these churches also split away again and joined others who left the original Presbyterian organization to follow Carl McIntyre in becoming Bible Presbyterians in 1938.

The pastor of the Third Presbyterian Church of Chester, Pennsylvania, was one who went this route and, in 1939, took a group out from that church to join a nearby Bible Presbyterian Church. The Third Church then sent an urgent appeal to Everett Harrison to come and be their interim pastor for the summer. He agreed, but returned to Dallas to teach in the fall. The church in Chester then invited him to be their pastor. Harrison's response was that he would accept on the condition that he could use his one day off a week to work toward a Ph.D. degree at the University of Pennsylvania. They consented to this, and he pastored there until 1944.

Interestingly, Francis Schaeffer, who became such an evangelical folk hero during the '60s and '70s, was Harrison's pastoral assistant at the nearby schismatic Bible Presbyterian Church. Throughout his life his sympathies lay with Carl McIntire and the Bible Presbyterians.⁴ So Harrison faced a volatile situation, pastoring a church that had recently undergone such a schism and had contacts with people like Francis Schaeffer. In time, however, Harrison's faithful preaching of the Word, coupled with his gentle but firm manner in articulating wise leadership decisions, helped heal the wounds. By 1944, when Harrison had completed his residence work for the doctorate, the church

"Each of us knew that only a sovereign God could create such a seminary ex nihilo in less than four months."



Robert K. Johnston, Ph.D. (B.D., 1970)
Professor of Theology and Culture
School of Theology, Fuller Seminary

"I took Everett Harrison's class in New Testament Introduction during my first quarter at Fuller. Two important insights from his class continue to shape my life. First, piety and scholarship can be/should

be/must be conjoined. Often Dr. Harrison's devotions and prayers took 15 minutes or more. They were rooted in the assigned text for the day, but they truly sought (successfully!) to affect our hearts and hands, not just our heads. Second, Dr. Harrison gave me freedom to use my mind fully. His classical statement on Scripture I appropriated as my own: 'No view of Scripture can indefinitely be sustained if it runs counter to the facts.' This commitment to rigorous yet pious scholarship is a hallmark of evangelicalism at its best. Everett Harrison was one of its early champions."

The thirties were difficult times for Christian work, not only because of the Great Depression, but also because of the fundamentalist-modernist controversy that raged.



Robert N. Schaper, Th.D. (Th.M., 1964)
Senior Professor of Preaching and Practical Theology
School of Theology, Fuller Seminary

"Everett Harrison was my mentor for the Th.M. degree that I earned at Fuller and then my faculty colleague and friend for more than 30 years. His gentle humor, his winsome piety, and his diligent scholarship were both an inspiration and a challenge to me for which I am profoundly grateful. No one in my experience has surpassed his model of godliness and grace. He was God's very special gift to Fuller and to me."

was stable and flourishing. So he felt free to resign and return to teach at Dallas. Three years later he accepted Ockenga's invitation to be a professor of New Testament at Fuller Seminary.

Fuller's Firm, Gentle Professor

I remember attending the seminary's first class early one morning that fall of 1947 as Harrison started taking some of us through the Greek text of the Gospel of Mark. One sensed that he had a mastery of his subject and was an experienced, capable teacher. From time to time he would illustrate a point by telling something from his experience as a pastor.

In those days ministers often had to have a second sermon ready for the Sunday evening service. Harrison advised us to have that sermon pretty well worked out in the early half of the week. "Having to work hard Sunday afternoon on the evening sermon can be pretty taxing, and you are apt not to preach very well," he would say. Also, he would sometimes illuminate a point with an anecdote from his missionary experience in China. We students felt blessed in having a professor not only with a mastery of his subject, but one who could share experiences both as a pastor and as a missionary.

We also saw in Harrison that firm gentleness that had been so important for healing the wounds of the church in Chester. For example, one student did not think the grade Harrison had given him was fair, and so he conferred with him about it. Later, the student related how gentle Harrison had been with him. Another student asked, "But did he change your grade?" The student answered, "No. Have you ever tried moving a rock?" David Hubbard's experience was similar. Commenting on classes he took from Harrison, he observed, "No one could register firm disagreement with more gentleness when we apprentices tested our theories against his knowledge."⁵

Then, only 18 months before Fuller Seminary's founding, Wilbur Smith had declared that the

Stone Lectures at Princeton in 1946 were "modernism" that denied "the fundamentals of the faith." John Wick Bowman had given those lectures, and he was a professor at the San Francisco Theological Seminary, a Presbyterian seminary on the West Coast. Writing to Charles Fuller in the fall of '46, Smith said he would no longer recommend young men to go to Princeton Seminary to train for the ministry. "I am going to let my voice be heard on this." Then Harold Ockenga said in his *Park Street Bulletin* in the spring of 1947 said that Fuller Seminary was needed because "the testimony of most denominational seminaries has been vitiated by modernism" and "there is no outstanding seminary in the West."⁶

The Los Angeles Presbytery's response, understandably, was to vote against allowing any of its candidates to train at this new seminary. So the day before giving the convocation address at the Pasadena Civic Auditorium, Harold Ockenga met with the presbytery's Executive Council to talk about the ban against candidates attending Fuller Seminary. This conference turned out to be something of a wake-up call for Ockenga. It brought him face to face with the ecclesiastical situation, and he realized he must state during that convocation address the stance the new seminary would take toward the denominations that retained their status quo and were not separatist. So, in the middle of his convocation address, Ockenga said the new school would be "ecclesiastically positive" and that "we do not believe and we repudiate the 'come-out-ism' movement."

An infuriated Carl McIntire then wrote a series of articles during the following months in his *Christian Beacon* against Fuller Seminary's stand on separatism. And many listeners to the "Old Fashioned Revival Hour" asked to be dropped from Charles Fuller's mailing list because Ockenga had said the new Fuller Seminary would "repudiate come-out-ism." But that policy statement set the course for the new school to steer in guiding its students and in its relations with denominations.

Gaining Acceptance with the Presbyterians

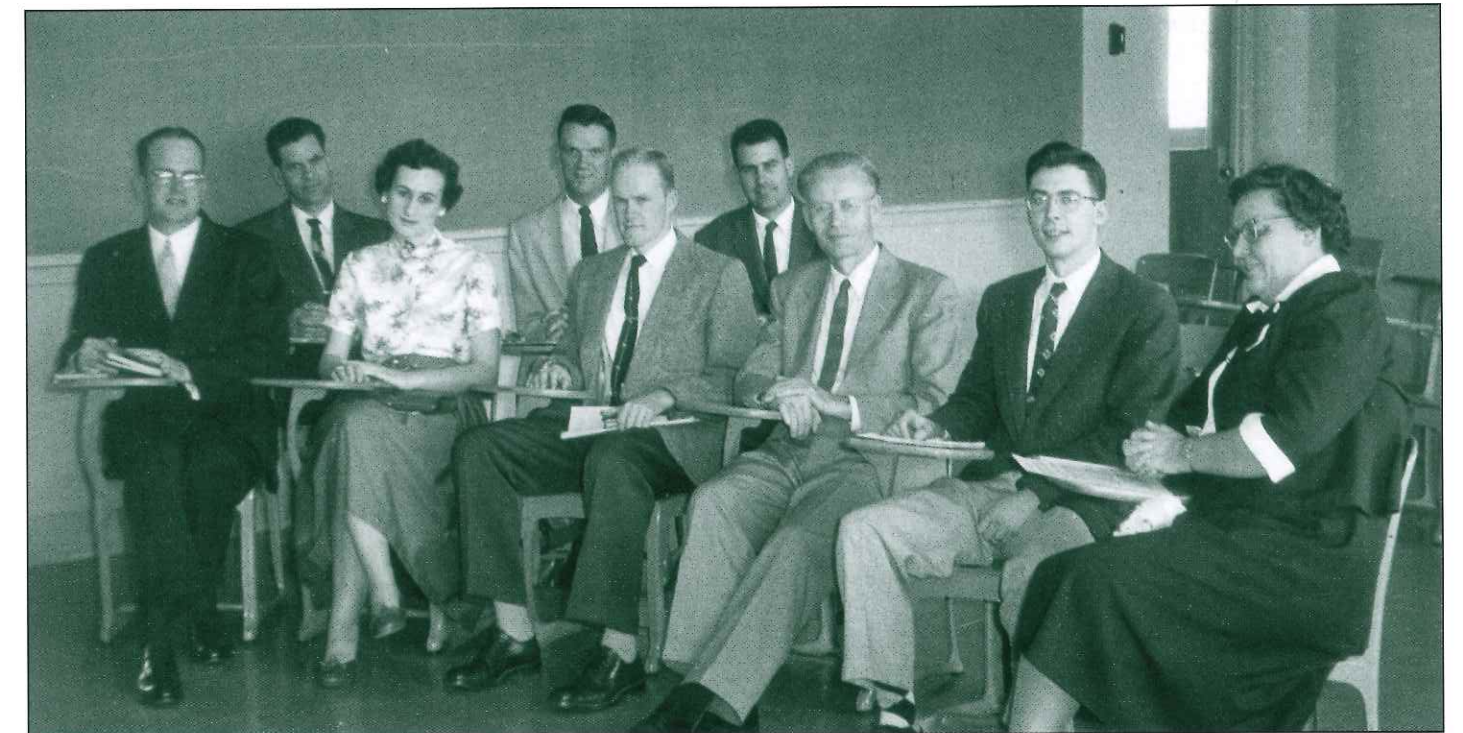
That policy statement, however, did nothing to help Everett Harrison get his ordination papers accepted by the Presbytery of Los Angeles. Ockenga himself had dodged that issue by switching his ordination over to the Congregationalists. And Wilbur Smith had recently let go his Presbyterian ordination. Everett Harrison, however, did no such thing. The only Presbyterian on the faculty during the seminary's first year, he wanted to be accepted by the local presbytery and be granted permission to labor "out of bounds." Later Gleason Archer and William S. LaSor would join him in making this request. But the presbytery kept voting against this

appeal from Fuller Seminary's Presbyterians.

Three times—in 1949, 1951, and 1953—a minority in the Presbytery of Los Angeles appealed this decision to the Synod of California and then to the General Assembly. The General Assembly was quite tolerant of the Presbyterians at Fuller Seminary and provided guidelines to be followed in permitting ordained ministers to work with independent agencies like Fuller Seminary. But the Los Angeles Presbytery chose not to apply them to the Fuller Seminary professors. One of those professors had had legal training, and he thought he might speed things up with the help of a court reporter, so he could then work with the precise wording of statements made in the precedings.⁷ But Everett Harrison had no part in this. Quietly, he bided his time as the three appeals made their way up to and back down from the General Assembly, and he accepted the negative decisions without voicing any complaint.

Back in the late '40s Everett Harrison had given a sermon in chapel that helps explain his willingness to wait so long for acceptance into the Presbytery of Los Angeles. His text was Isaiah 40:31: "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." His point was that, contrary to appearances, flying, running, and walking are not anticlimactic—that these are steps that climax in *walking!* He argued that it requires more

Dr. Everett Harrison (third from right) confers with a Liaison Committee of Fuller seminarians and professors.



renewals of God's strength just to keep on walking week by week and year by year than it does to accomplish some short-lived and spectacular work like the soaring of an eagle or the running of a race. I remember feeling somewhat let down by this sermon. As young seminarians, some of us hoped that we could soon do some noteworthy things. But since then I have come to realize the importance of a staying power that keeps one moving patiently on for the long journey that lies ahead.

Steady "walking" is surely what characterized Everett Harrison's life. Fuller President David Hubbard once recalled, "Only one light was on in the row of faculty offices as I strolled down the hall. It was the afternoon of December 31, and the rest of Pasadena was girding itself for the Rose Parade and the Rose Bowl—but not Everett Harrison. His lamp was on; his typewriter was busy. This would surprise no one who knows him."⁸ Indeed, he had lived like this both during his school years, when he had worked his way through college and had taken on the added task of learning Hebrew, and later during his years as a Presbyterian minister.

Hubbard had then concluded that 1977 tribute by saying, "Had I the power to give a substantial gift to each of our sister institutions—the Christian colleges and theological schools of our continent—it would be this: thirty years of service from a professor with the wit and wisdom, the piety and scholarship of Everett Harrison."⁹ Indeed, Everett Harrison was the only one of the four charter faculty members who stayed on with the seminary until retirement.

[Dr. Harrison] argued that it requires more renewals of God's strength just to keep on walking week by week and year by year than it does to accomplish some short-lived and spectacular work.

We students felt blessed in having a professor not only with a mastery of his subject, but one who could share experiences both as a pastor and as a missionary.



Dr. Daniel Fuller (left) chats with Professors Everett Harrison (right) and William LaSor (middle) at the seminary in the sixties.

Presbytery, who had formerly opposed the school, moved that the presbytery let its candidates study at Fuller Seminary. And this motion passed. Then, in 1967, the year Everett Harrison was made a senior professor, the presbytery informed him and William LaSor that it would receive their ordination papers and permit them to labor "out of bounds."

Postscript: Finally getting this acceptance met a real need, because then Everett and Arline Harrison could later move into the local Presbyterian retirement community where they lived and he received medical attention until his passing in February 1999 at age 96.

ENDNOTES

1. A typewritten memoir of his life is in the seminary file on Everett Harrison. Used throughout.
2. Carl F. H. Henry, *Confessions of a Theologian* (Word Books, 1986), p. 115.
3. David A. Hubbard, "A Tribute," in *Scripture, Tradition, and Interpretation*, essays presented to E. F. Harrison, in honor of this 75th birthday (Eerdmans, 1978), p. 2.
4. George Marsden, *Reforming Fundamentalism* (Eerdmans, 1987), p. 44.
5. "A Tribute," p. 3.
6. Marsden, op. cit., p. 64, for both Smith's and Ockenga's statements.
7. Marsden, op. cit., p. 133.
8. "A Tribute," p. 1.
9. "A Tribute," p. 5.



DANIEL P. FULLER, *D.Theol.*, senior professor of hermeneutics in Fuller's School of Theology, has been associated with the seminary that bears his father's name most of his adult life. After earning the B.D. degree from Fuller in 1951 and a Th.M. in 1952, he earned two doctorates: the Th.D. from Northern Baptist Seminary, and the

D.Theol. from the University of Basel in Switzerland. Dr. Fuller returned to Fuller in 1963 to serve as dean of the School of Theology. He has taught at the seminary since 1963, first as associate and then full professor of hermeneutics. His well-known books include: Give

Simple but Profound— Gentle but Firm

BY GARY W. DEMAREST

Everett Harrison, Carl Henry, Harold Lindsell, and Wilbur Smith were the four men who formed the original faculty when Fuller Seminary was launched in September 1947. Not one of those names was known to me on that opening day of classes. Indeed, I was nursing my anxieties that day, very much aware of the glaring inadequacy of my academic preparation for theological education. Not only was I relatively new to serious discipleship, but I had graduated from the University of California at Berkeley in civil engineering just three months prior to that opening day, with no academic work in languages, history, or philosophy. To my knowledge there was only one other engineer in our class (Al Strong, who had a degree in mechanical engineering) and we often commiserated together.

For the next three years, all of our Greek and our New Testament studies were under the tutelage of Professor Harrison. I can say, more than 50 years later, that all of my memories of him occasion a wellspring of gratitude to God for the deep love that Dr. Harrison instilled in me for the language and the writing of the New Testament.

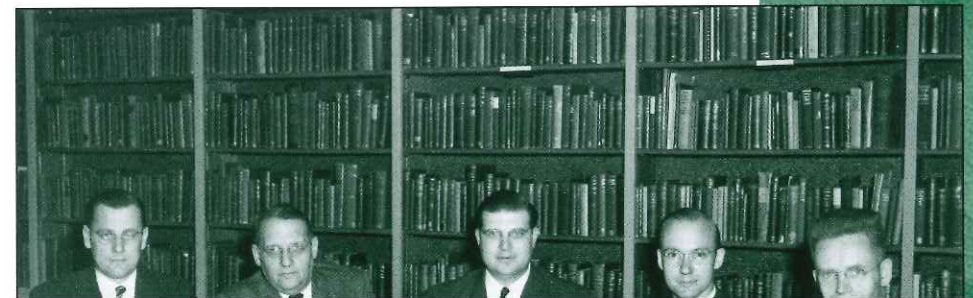
Dr. Harrison was simple but profound—gentle but firm.

In reflecting upon my recollections of long ago, I recall a classroom discussion in which the question was raised regarding the accuracy of documents written several decades after the events they recorded. I can still hear his gentle voice assuring us that as we grow older, we become increasingly aware of the power of memory to recall things accurately and specifically over long periods of time. At the age of 22, I could only take his word. But now I appreciate his

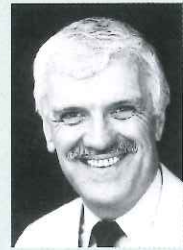
I have long regarded Everett Harrison as a rare combination of pastor and professor, and much of what I gleaned from him as my Greek and New Testament professor have carried over into the shaping of my philosophy of lifelong pastoral ministry. I looked forward to his opening prayer in every class. He led us in worship with the spirit of those prayers. Each class began with the awareness that what we were doing—in parsing Greek verbs or in wrestling with complex issues of textual critical studies—was being done both seeking God's guidance and in God's presence, and was ultimately intended to equip us for ministry in Christ's church for the glory of God.

The roots of my current experience of spirituality and spiritual formation grew out of those opening moments of every Harrison class. We didn't use the language of spiritual formation and spirituality in those days, but our professor clearly modeled the depth and warmth of a man who walked closely with God. I now regard him as a seminal person in the beginning years of my spiritual journey, planting in my life the seeds of hungering for God's presence, of longing for a closer walk with Christ, and of wanting to be a servant of Christ in the church. I don't recall his talking of his walk with God, but I always knew when he prayed that he was "in the presence." Harrison modeled in the classroom, and in every conversation, the impor-

Our professor clearly modeled the depth and warmth of a man who walked closely with God.



tance and the joy of paying attention to God's active presence in all of the details of daily living. Though there were clearly limitations and weaknesses in our theological education due to the newness and the smallness of the Fuller beginnings



James H. Morrison, Th.M. (B.D., 1956)
Senior Pastor
Beverly Hills Presbyterian Church

"Sitting under Dr. Everett Harrison as a teacher, I entered another world. His teaching was always scholarly and exacting, but it was also always warm, uplifting, and devotional. I have had others who were one or the other, but never another who so combined the two. It took a while before I understood that he was able to do that because he was both a scholar and a lover of the Lord."

(do four professors a seminary make?), there were also some unparalleled opportunities because of those same factors. We had more opportunities for in-depth conversations and relationships with our professors than would ever again be possible. The availability of each of them was a source of what was perhaps the most important part of my seminary experience in shaping my priorities in pastoral ministry.

I write this article in the context of some of the fears, hopes, and speculations accompanying the transition to a new century and a new millennium. The second year of my seminary life knew a similar context, for in that year Israel became an independent nation with the United Nations' declaration of the partition of Palestine and the resulting 1948 war. This produced a great deal of excitement and speculation in evangelical "prophetic" circles, with some stating that the last of the prophecies for Christ's return had been fulfilled. As a result, one of my classmates and I (both of us struggling with Greek) began wondering whether or not to complete our seminary training, especially if Christ might be returning before our hoped-for graduation in 1950. Perhaps we should "redeem the time" and begin active ministry immediately.

I sought out Dr. Harrison for a conversation that extended over a period of several weeks. Each time he carefully listened to my hopes and anxieties. (This was long before we had convenient access to psychotherapy and group dynamics.) One conversation led to another. He worked with me, passage by passage, patiently helping me begin to shape my understanding of the Scriptures and the eschaton, never forcing an interpretation. Simple but profound, strong but gentle. He even helped me with personal coaching in my struggles with Greek—and none too soon, for Hebrew had begun

on another front. It was out of those conversations that more seeds were planted that would shape my entire life and practice of pastoral ministry. He never talked about the importance of listening to and caring for people, but he modeled it close to perfection. And across the years, when I'm short on patience, running low on interest, and basically not liking someone, the memory of his keen interest in me and my struggles, of his availability and openness with me, and of his warmth and understanding, become a source of new energy and encouragement to bring as much as I can muster to every person in need of encouragement and direction.

I can honestly say that through all of those professors in Fuller's first three years (at the end of which the faculty, I think, had grown to ten), I began a journey that has been passionately committed to the synthesis of solid academic work and effective pastoral leadership and care. I have never come close to achieving that synthesis, but again and again the memories of Everett Harrison give me hope as I continue the journey. I am unable to evaluate his scholarship from the standpoint of an academician, but I am grateful that he introduced me to the world of New Testament scholarship that continues to enrich my understanding and experience of Jesus Christ, my Lord and my God.

Everett Harrison spent several years in full-time pastoral ministry: one year in Nova Scotia after his graduation from Princeton in 1927 and four years (from 1940 to 1944), as pastor of the Third Presbyterian Church of Chester, Pennsylvania, while he pursued graduate studies at the University of Pennsylvania. This pastoral experience paid rich dividends in his teaching style, and I am grateful that he modeled for me what a good and faithful pastor is all about. I feel that I have never achieved that, but again and again the memories of Dr. Harrison give me energy and aspirations to grow, even more than 50 years later.

Simple but profound. Strong but gentle. That was Everett Harrison.



GARY W. DEMAREST, D.D., was a member of the first graduating class at Fuller Seminary. For over 50 years, he has served as a Presbyterian pastor in Washington, Florida, and California—most recently for 24 years at La Canada Presbyterian Church. He retired after serving for five years as director of evangelism for the Presbyterian Church (USA) and is currently the interim pastor of the First Presbyterian Church of Santa Barbara. Dr. Demarest has served for 26 years on the Fuller Seminary Board of Trustees, and currently teaches as an adjunct professor in the School of Theology.

A Man of Dignity and Noble Character

BY DAVID H. WALLACE

Venerable: "commanding respect because of great impressive dignity; worthy of veneration or reverence, as because of high office or noble character." This description reflects Everett F. Harrison's nature and personality as I knew him, beginning in 1948 when I enrolled in the second class at the newly founded Fuller Theological Seminary. I was immediately drawn to him for his command of his subject, his exegesis of the Greek New Testament, for his gentle spirit which always responded to his students with respect, for his depth of scholarship and, above all, for the quality of his spiritual temper.

It was his prayers which most convincingly reflected his intimate walk with his Savior. When Dr. Harrison opened a class with prayer, we immediately sensed that there was no cant, no false piety, or superficial comment addressed to the Almighty, but a sincere, always fresh, always reverent preface to the academic task we were engaged in. He set a high standard for those who heard him, in class after class, offer prayers of this simple and tender quality. We felt we had listened in and been drawn into a genuine and persuasive conversation between this humble professor and his God.

Dr. Harrison was a scholar who did not sacrifice his academics to his faith. He was demanding, precise, learned, and gifted in his role as a professor of New Testament. While I was a beginning student, he received his second doctoral degree, that one from the Classics Department of the University of Pennsylvania, which added to his credentials as a scholar of the New Testament.

As students, we were introduced to the history of the formation of the New Testament itself, the rise of the canon, elements of textual criticism, how to use the critical apparatus in our Greek texts, and related issues. And, of course, he taught us the rudiments of Hellenistic Greek, its grammar, its vocabulary, and the proper use of lexicons and concordances. He was patient with those who found this an arduous task, but insisted that we gain at least a minimal grasp of this discipline as an essential element in Christian ministry. He communicated his love of books by recommending book after book as volumes to be studied, prized, and used in later ministry.

I found Dr. Harrison's exegesis courses to be the pot of gold at the end of the rainbow of all

introductory courses in New Testament. He did not offer a course in exegesis of some book of the New Testament that I did not take: Matthew, John, Romans, Galatians, Ephesians, Colossians, First Peter, and First John. It was his unfailing requirement in every exegesis class that a paper must be written by the student treating some selected passage in the book at hand. This turned us into neophyte exegetes who had to read the text in Greek, understand the textural variants, read several of the classic commentaries (such as Lightfoot, Westcott, Burton, Selwyn, and others often more contemporary) to learn how the great scholars handled the text. Devoting hard work to these selected passages and producing our own exegesis of the text became an investment that yielded dividends for many years later.

True, when I became a professor of New Testament myself, I looked back on what I produced and found it rather thin and skimpy. But Dr. Harrison honored my work, which became a foundation for more serious and penetrating exegesis in later years. To this day when I read the Sermon on the Mount, or the prolog in the fourth Gospel, or Romans 1:16,17; Galatians 4:4,5; Ephesians 2:8,10, or First Peter 2:1-10, it is as though these passages are printed in bold letters, for I made an investment in this or that text many years ago. My teacher's love for the Scripture and for careful scrutiny of a given text, so as to go beyond the easy and surface sense to learn its deeper meaning both in its immediate and wider context, was his gift to so many of us.

No student in Dr. Harrison's classes can forget



Hugh S. Harris (B.D., 1956)
Missionary to Japan (Retired)
The Navigators

"One of my clearest memories of Dr. Harrison was that to miss his opening prayer in class was to miss a significant blessing. He was the only professor that I actually took notes on his prayers! Dr. Harrison's mild manner, yet incisive teaching did

much to mold me for the future.

I visited him a few months before his death. He was not well, but as I reminded him of names and seminary events, a new light came into his eyes. His hand gripped mine tightly as I prayed for him, as he had done for so many of us through the years."

When Dr. Harrison opened a class with prayer... we felt we had listened in and been drawn into a genuine and persuasive conversation between this humble professor and his God.

his frequent use of puns and his sly humor which never inflicted harm. One episode stands out in my memory. A fellow student (whose name I will not



Robert P. Meye, D.Theol., (Th.M., 1959)
Dean Emeritus and Professor Emeritus
of New Testament Interpretation
School of Theology, Fuller Seminary

"Professor Harrison was my teacher in one of my first classes at Fuller Seminary—The Life of Jesus—and my appreciation of him and his teaching ever increased. Incidentally, one always

felt that this was the professor who should teach this course. Thus, when I began a second degree program at Fuller in 1957, I naturally asked him to become my advisor for my Th.M. program in New Testament studies. In both the B.D. and the Th.M. programs, Dr. Harrison not only provided me with excellent instruction, but also an excellent model for my own ministry in theological education.

Dr. Harrison's life and influence were, I believe, an important part of God's call to me to follow in a similar path. Everett Harrison was a fatherly person, and I followed him like a son follows a father. I came to Fuller Seminary to prepare for a life of pastoral ministry. He demonstrated that being a seminary professor can be a very powerful form of pastoral ministry. Thus, as a seminary professor and dean, I always understood that I was fully engaged in pastoring. I am proud to have been a student and a faculty member and dean at the seminary whose foundation Dr. Harrison helped to lay."

disclose) was a rather dapper, thoughtful, and pleasant chap, earnest enough and committed to his education. One day Dr. Harrison called upon him to recite on some text which he presumed had been studied carefully in advance. It soon became apparent, after a prolonged silence, that the student was not prepared to respond and had not done the necessary study. He finally spoke up and said, "Dr. Harrison, I pass." Not missing a beat, Dr. Harrison softly replied, "You hope!" There was a strand of his personality that took delight in humor, but it was always playful and never hurtful.

Lacking a clear sense of direction when I completed my B.D. degree (now called the M.Div.), I applied to the seminary to be admitted to the Th.M. program to study more New Testament under Drs. Harrison and Ladd. Up to that point in my life, any teaching I had done was at the Sunday school level. I progressively felt that if I had a talent, it more likely would be in the classroom rather than in a pulpit. So it was with total delight that in my entry into the Th.M. program, Dr. Harrison asked me if I would like to serve as a graduate instructor in beginning Greek. Nothing could have pleased me more, for I already knew that I loved teaching, and this invitation afforded me my first teaching role at the seminary level. I was honored beyond measure to be given this invitation which I swiftly accepted. And I contin-

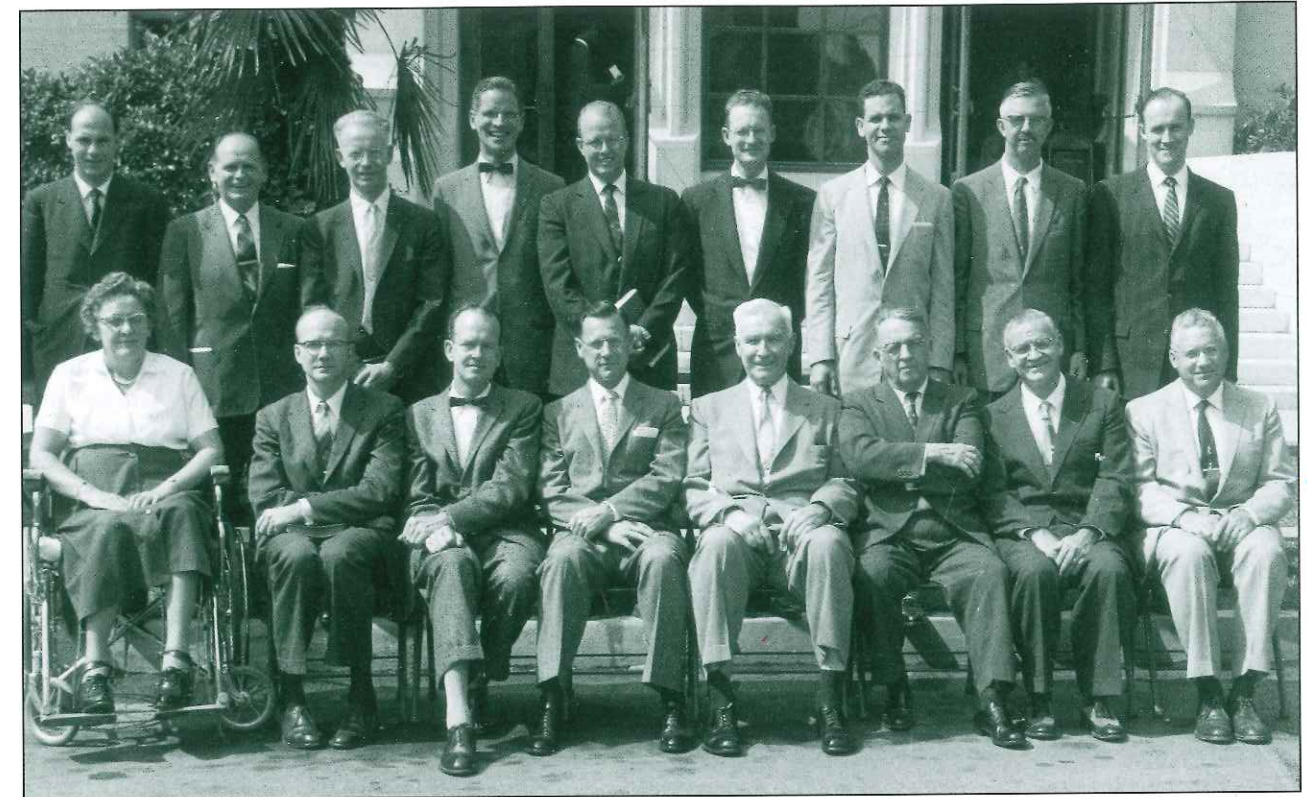
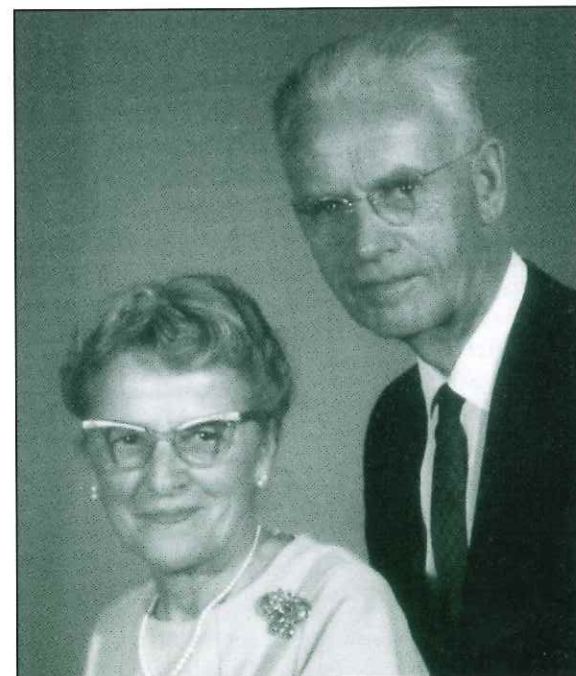
Arline and Everett Harrison in 1971

ued in this responsibility for the next two academic years while I took the required classes and wrote my thesis.

Quite probably because I had taken so many Greek classes with Dr. Harrison, he had felt that I was competent to the task. That set my own course as a teacher, which led eventually to my appointment as a New Testament professor at California Baptist Seminary and as an adjunct instructor at Fuller Seminary. Because Dr. Harrison saw the possibility of me as a teacher, it confirmed my desire to become a professor rather than a pastor or missionary (the two other major options to seminary graduates in those early days). I am in his debt for the confidence he placed in me.

After my second graduation from Fuller Seminary, I proceeded to do more postgraduate work in New Testament under Professor Matthew Black of New College at the University of Edinburgh. There I mingled with graduate students from many seminaries in the United States. It gave me considerable pleasure to learn that I was better grounded in biblical materials and languages than many, if not most, of my contemporaries.

Dr. Harrison's contribution to my further studies continued to bear fruit. When I began to consider the topic of choice to work on for my dissertation, Professor Black suggested two or three possibilities. So I wrote to Dr. Harrison seeking his counsel about these options. He freely gave me good advice which I took, writing my paper on Jewish apocalyptic literature. While I was a resident in Edinburgh, he made a trip to the British Isles and came by Edinburgh in his travels. It was my pleasure to take him on a two-day tour of the Scottish Universities of Edinburgh, St. Andrews and Aberdeen. Of course we engaged in lengthy conver-



The seminary faculty in 1959: (standing) Geoffrey Bromiley, Carlton Booth, Everett Harrison, Gleason Archer, Lars Granberg, Paul Jewett, William Lantz, George Ladd, Daniel Fuller; (seated) Rebecca Price, Harold Lindsell, Edward Carnell, Harold Ockenga, Charles Fuller, Wilbur Smith, Clarence Roddy, and William LaSor.

sation about work in our shared field of interest.

My association with Dr. Harrison was not yet ended. In 1957 and 1958, when Dr. George Ladd took a sabbatical leave to study in Germany, he asked me if I would be willing to take his place for a year in the faculty at Fuller Seminary. I was very happy to accede to this invitation and to return to my alma mater in a more elevated status. That was a rich year for me in teaching a new student generation a few years separated from mine. Many of my classmates in my student days had been veterans of World War II, as I was. Now I was encountering a younger group of men—and women—than I had known previously.

One of the nonacademic benefits of that year was the opportunity to brown-bag lunch with several other faculty members such as Bill LaSor, Paul Jewett, and Lars Granberg. Dr. Harrison was also usually present, contributing to random and illuminating discussions over lunch. I recall that Dr. LaSor flattered me by asking me to address him as

"Bill." (It had been no leap of protocol to address Paul Jewett and Lars Granberg by their first names, for they came to the faculty after I had left as a student.) But Dr. Harrison always remained, for me, "Doctor" Harrison. I do not recall whether he ever suggested that I address him as "Everett." But in any case, I could not have done so. At every stage of my association with him, Dr. Harrison remained venerable. An aspect of that man would have been violated had I ever addressed him as *Everett*. And so today, even after his death, Dr. Harrison remains worthy of veneration, a man of dignity and noble character.



DAVID H. WALLACE, Th.M., a Fuller graduate in the classes of 1951 and 1953, continued his postgraduate studies at the University of Edinburgh in Scotland and the University of Basel in Switzerland. He has been in the teaching profession all of his professional life, first at Orange Coast Community College from 1974 to 1978, then as professor of biblical theology at California Baptist Theological Seminary from 1958 to 1973. He also taught as an adjunct at Fuller in the School of Theology. Now officially retired, he continues to teach an adult education class at St. Andrew's Presbyterian Church in Newport Beach, where he has served for many years.

Dr. Harrison always remained, for me, "Doctor" Harrison.... At every stage of my association with him, Dr. Harrison remained venerable.

Careful Scholarship and Balanced Judgment

BY D. GEORGE VANDERLIP

Dr. Harrison was a scholar with an impressive breadth of knowledge. He was aware of the contributions of scholars around the world. Consequently, he was able to deal with biblical questions across the spectrum of scholarship. His judgments were carefully made and well-reasoned. He enjoyed the respect of his colleagues and of those who were privileged to be instructed by him.

Everett Harrison earned an M.A. in Semitics from Princeton University, and two doctorates, the first from Dallas Theological Seminary in 1938 with a dissertation titled "The Christian Doctrine of the Resurrection," and the second from the University of Pennsylvania with a major in Hellenistic Greek and a dissertation titled "The Use of *Doxa* in Greek Literature with Special Reference to the New Testament."

He taught for several years at Dallas Theological Seminary, first in the area of Hebrew and the Old Testament and later in the field of the New Testament. In 1947 he joined the faculty at Fuller Seminary where he remained until his retirement in 1977. At Fuller his field of teaching was the New Testament.

Everett Harrison was the author of 13 books. His articles and book reviews are too numerous to mention,¹ except to note that they appeared in most of the evangelical journals and theological dictionaries of the day. He was also a frequent contributor to texts that were edited by his colleagues. In 1978, in honor of his seventy-fifth birthday, a Festschrift titled *Scripture, Tradition, and Interpretation*, containing 19 essays by his students and colleagues, was published.² A glance at Dr. Harrison's publications indicates the areas of his interest and expertise. [See page 22.]

Among Dr. Harrison's many contributions to biblical scholarship, the following stand out:

The Life of Jesus

The person and life of Jesus was a central love for him, both in scholarship and in personal devotion. He wrote a book on the life of Christ, and in his lectures and writings he stressed both the humanity of Jesus and the reality of the incarnation, God in human form among us. For him the deity of Jesus Christ was never in question. Dr. Harrison's devotion to Jesus and his personal dedicated disciple-

ship to the Lord was evident in his life, in his relationship to others, and in his formal instruction. His prayers reflected genuine adoration, careful thought, and beautiful phrasing. They were an inspiration to his students, as each class was begun with prayer. He believed firmly in the resurrection of our Lord and wrote a doctoral dissertation on the subject of the Christian doctrine of the resurrection.

The Use of Form Criticism

An area of very special concern to Dr. Harrison was "form criticism." This study of the pre-literary, or oral stage, of the Gospel tradition arose in Germany after World War I. For many of the forms critics, the Gospels were fundamentally a reflection of the faith and life of the early church. For this reason they did not regard them as objective accounts of the historical Jesus. This resulted in the view expressed by Rudolph Bultmann that we cannot know the historical Jesus. Dr. Harrison strongly argued against this very skeptical approach to the Gospels, feeling that it undermined faith, putting it at the mercy of the whims and imaginations of highly subjective judgments without the necessary control of historical facts. In a strongly worded rejection of this approach, Harrison wrote: "What impresses one in reading Bultmann, however, is his great facility in translating premises into propositions and propositions into certainties."³ For Dr. Harrison this use of the methodology was historically unjustifiable and invalid for both truth and faith, hence totally unacceptable. His strongly supported arguments against this use of the methodology of form criticism was one of his finest contributions to Gospel study. Step by step he demonstrated from the New Testament tradition itself that the textual evidence contradicts the basic assumptions of this use of form criticism. Harrison demonstrated persuasively that the Gospels are much more reliable guides to the historical Jesus than the extreme form critics acknowledged.

Harrison was not without appreciation for contributions made by form criticism. He stated that, in his judgment, it performed a service in emphasizing the existence of forms in the Gospel tradition, namely, pronouncement stories, miracle stories, stories about Jesus, sayings of Jesus, and the Passion story.⁴ It was the use made of the forms that he questioned. The proper use of forms, in

Harrison's judgment, was not to distinguish between primitive and late tradition, but to recognize that the forms arose as "a helpful means for the perpetuation of the teaching of Christ."⁵ He pointed out that the parables are found in the Synoptic Gospels, but not in the New Testament letters. In his view, this was clear evidence that the parables are not the product of the church, but are a reliable record based on the teachings of Jesus himself. In conclusion, he held that form criticism is a literary, but not a historical instrument, that the forms help to identify distinct kinds of literature, but are not a reliable tool for deciding whether the material goes back to Jesus or is the product of the early church.

In his excellent article, "Gemeindeftheologie—the Bane of Gospel Criticism,"⁶ Dr. Harrison recognizes that "the Gospel records are not on-the-spot accounts of neutral reporters of what Jesus said and did, but are the distillation of the materials of the life after much reflection and repetition by men of faith. They are a combination of history and interpretation, the latter being what has been factitiously called 'the web of significance.'⁷ He believed that the writers of the New Testament were concerned to deliver what they had received (Luke 1:2; 1 Corinthians 15:3). They were passing on information which had been given to them. This did not mean that interpretation had been excluded, since all historical writing involves interpretation. The real question was whether or not the picture given of Jesus was in harmony with the historical information or was a distortion of it.

Thus Harrison distinguished between the content of the preaching of Jesus and the content of the preaching of the early church. He said that according to the Gospel records, Jesus and his disciples preached the good news of the Kingdom. This major stress on the Kingdom was not picked up in the writings and preachings of the early church. The early church made the death and resurrection of Jesus the center of its proclamation. Harrison pointed out that the two are, of course, related, but yet different, and that this distinction between the two is maintained.

Harrison taught that no theological formulation of the doctrine of the atonement is read back into the Synoptic Gospels, even though this teaching is highly developed in the rest of the New Testament. He believed that the meaning of the death of Christ is stated in Mark 10:45, but not expanded. According to Harrison, this shows a continuity between the teaching of Jesus and that of the apostles, but also demonstrates that the synoptic writers did not place the later teaching of the church about the meaning of concern. Again, Harrison revealed that a historical difference is evident. Also, Harrison taught that what Jesus taught about divorce and what Paul said about it were carefully contrasted

in 1 Corinthians 7:12. Harrison pointed out that Paul talks about what "the Lord" said and, after that, gives his own teaching on the matter.

He also noted that the early church stressed that Jesus was the Messiah (Acts 17:3, 18:5,28), a title that Jesus does not use of himself in the



Donald A. Hagner, Ph.D. (Th.M., 1967)
George Eldon Ladd Professor of
New Testament
School of Theology, Fuller Seminary

"What a feast a New Testament student had in earlier years at Fuller when one could take classes from both Everett Harrison and George Ladd! It was Harrison who set me on a path of interest in Judaica that has remained with me until this day. Harrison was, of course, the model of a believing scholar. His piety is well known. But he was also a wonderful scholar. One of my favorite passages from Harrison's writings is the following from his essay "The phenomena of Scripture" in Carl Henry's book *Revelation and the Bible*:

It would seem that the only healthy attitude for conservatives is to welcome criticism and be willing to join in. No view of Scripture can indefinitely be sustained if it runs counter to the facts. That the Bible claims inspiration is patent. The problem is to define the nature of that inspiration in the light of the phenomena contained therein.

These words have been an encouragement to many in their attempt to sort out an enlightened and evangelical view of inspiration."

Synoptics. And he states that the Gospels indicate that Jesus' favorite self-designation was "Son of Man," a term that the early church hardly repeated. Again, he showed that a historical distinction is maintained. The term *Son of Man* was not read back into the Gospels of the church, and it was not a title which they used for Jesus.

Dr. Harrison ends his perceptive article with this conclusion: "The gap between the Jesus of history and the Christ of faith is an unbridgeable chasm only if one fails to appreciate the factors that provide a continuum between them."⁸

The Gospel of John

The Gospel According to John held a particular interest for Harrison. From his pen came two books in this area, as well as several articles. He believed that there was a harmonious relationship between Jesus as presented in the Synoptic Gospels and the unique portrayal of Jesus found in John. He recognized the special stress of the deity of Jesus as found in John, but he accepted both the Synoptics and John as reliable and complementary accounts of Jesus' ministry and teaching. He regarded John as having been written without dependence on the Synoptic Gospels. John's motive in writing, he believed, was to interpret the deeper significance of the person and work of Jesus.

The stress on the pre-existence of Christ and

Dr. Harrison's devotion to Jesus and his personal dedicated discipleship to the Lord was evident in his life, in his relationship to others, and in his formal instruction.

Through the years thousands of students sat under the teaching of Everett Harrison. Countless others were influenced by his writings.

"So much respect did we have for him that it was a common saying among men of my vintage that, if we had to take all of our courses from one professor, Harrison would be the one."

on the Logos, as found in John's Gospel, were for him evidence that John was written later than the Synoptics and at a time when further questions about meaning were being asked. Harrison maintained that the discourses found in John reflect actual conversations which took place, but he acknowledged that the phrasing of the dialogues may be attributable to the author. He believed that these conversations were a faithful mirroring of Jesus' thought. He favored the view that John was written by John, the son of Zebadee, supporting this position on the basis both of internal evidence and the testimony of the early Church Fathers. At the same time, he recognized that many scholars favored the idea that a disciple of John did the actual writing, incorporating the thoughts and teachings of John, his teacher.

Dr. Harrison also had an interest in the relationship that existed between the Gospel According to John and the writings of Paul. He preferred to view these writings as independent witnesses concerning the Christ. He pointed out that the easily recognizable Pauline theological language does not appear in John. This distinction in terminology as well as the breadth and diversity of those found in the writings of Paul would, in his judgment, argue against any direct linkage between the two literatures.

Pauline Studies

An area of Dr. Harrison's special interest and competence was the Apostle Paul. He taught a course titled Paulinism, in which the life and thought of the Paul were dealt with in depth. It was a most comprehensive course that reflected the thoroughness of Dr. Harrison's knowledge in this area. Yearly, he also taught a course in First Corinthians which he regarded as the most personal of Paul's letters. Romans he viewed as a digest of the gospel message as Paul proclaimed it. He saw it as the most complete statement of Paul's theology, although Dr. Harrison recognized that the epistle had limitations in that it had no formal teaching on the church and very little on eschatology. The Prison Letters he believed were most probably written from Rome, although he acknowledges that Ephesus was a possibility, especially in the case of Philipians.

Dr. Harrison argued for the authenticity of all 13 letters attributed to Paul. At the same time, he acknowledged that the Pastoral Epistles (First and Second Timothy and Titus) have often been regarded as written later. He also recognized that the style of Ephesians has led some to attribute it to another hand. He felt, however, that the arguments for authenticity outweighed other recognized problems. On these matters he reflected a position that favored Pauline authorship, but he did so with some measure of openness, recognizing

problems in this area. Some of the uniqueness of these letters he attributed to the use of secretaries.

Through the years thousands of students sat under the teaching of Everett Harrison. Countless others were influenced by his writings. These many individuals have gone on to positions as distinguished preachers, administrators, missionaries, teachers, and professors. Dr. Harrison's careful scholarship and balanced judgment as an evangelical scholar made an impact that remains strong and will continue for many, many years to come.

Two tributes by David Allan Hubbard, long-time president of Fuller Seminary and one of Dr. Harrison's most appreciative students, deserve repetition here. Dr. Hubbard wrote: "So much respect did we have for him that it was a common saying among men of my vintage that, if we had to take all of our courses from one professor, Harrison would be the one."⁹ Dr. Hubbard concluded by writing, "Had I the power to give a substantial gift to each of our sister institutions—the Christian colleges and theological schools of our continent—it would be this: thirty years of service from a professor with the wit and wisdom, and the piety and scholarship of Everett Harrison."¹⁰

The impact of Dr. Harrison's life and scholarship lives on.

ENDNOTES

1. In his bibliography up through 1976, published in *Scripture, Tradition and Interpretation* (Eerdmans, 1978), some 66 articles and book reviews are listed.
2. *Scripture, Tradition, and Interpretation*, ed., W. Ward Gasque and William S. LaSor (Eerdmans, 1978).
3. "Gemeindetheologie—the Bane of Gospel Criticism" in *Jesus of Nazareth, Saviour and Lord*, ed., Carl F. H. Henry (Eerdmans, 1966), p.161.
4. *Introduction to the New Testament* (Eerdmans, 1964), p. 149.
5. *Ibid.*, p. 150.
6. See note 4.
7. *Ibid.*, p. 161.
8. *Ibid.*, p. 173.
9. *Scripture Tradition, and Interpretation*, ed., W. Ward Gasque and William S. LaSor (Eerdmans, 1978), p.3.
10. *Ibid.*, p. 5.



D. GEORGE VANDERLIP, Ph.D., graduated from Fuller Seminary in 1952 with the B.D. and earned a Th.M. degree in 1953. He received his Ph.D. degree from the University of Southern California in 1959. Dr. Vanderlip taught as professor of New Testament at Northern Baptist Theological Seminary from 1971 to 1984, and later taught as an

adjunct professor of New Testament studies at Fuller. His publications include *Christianity According to John* (Westminster, 1975); "Interpreting the Gospel of John" in *Scripture, Tradition, and Interpretation* (Eerdmans, 1978); *John: The Gospel of Life* (Judson, 1979); and *Jesus of Nazareth, Teacher and Lord* (Judson, 1994).

Full of Grace and Truth

BY LEWIS B. SMEDES

John said of Jesus, in the first chapter of his gospel: He "lived among us, full of grace and truth." Graceful and truthful. What a way to epitomize a life. I know of no mere man or woman of whom it would occur to me so naturally to describe in the same words: Everett Harrison lived among us gracefully and truthfully.

I saw my first signal of his truthfulness long before I could even have dreamed that I would spend 30 of my working years at Fuller—and, of course, before I had the precious privilege of knowing him personally. I had read a chapter on the inspiration of Scripture that he wrote in a symposium on the subject published by several Fuller professors. I had become rather fed up with people who imposed their own ideas of what our doctrine of Scripture *ought* to be. Then I heard this evangelical New Testament scholar say, "We must let the Scripture *itself* tell us how it was inspired." He did not mean only that we should heed what the Scriptures said *about* themselves; he meant that we should heed what the Scriptures themselves *are*. I knew then and there that I had found a truthful as well as faithful evangelical scholar.

I did not know his gracefulness until I came to know him. I remember the early convocations, when I had a clear view of the whole faculty, robed and sitting in the choir loft. Scanning the scholars, I focused on Dr. Harrison and felt an awe that never left me that God should let me be his colleague. Yet he never failed to relate to me as though I were in every way a bona fide colleague, a fellow, one of his kind—the way Jesus

came, one of our kind.

But it was on the most horrible day of Dr. Harrison's life that I saw how great was the grace given to him. I learned, I forget how, that Dr. Harrison's son had, on that Sunday morning, during the worship hour, taken his own life. I had no reason to suppose that I would be welcome there, but I got in my car on some pretentious impulse and drove to the Harrisons' home. (What right had I to invade the sanctum of that family's hellish suffering?) But both he and his wife, Arline, received me as though they were expecting me there and invited me to join a small circle of family and close friends to share their sorrow. I watched both of them—father and mother—stunned but poised, silent but eloquent, as they said to themselves and to us without words: "My grace is sufficient for thee."

Full of grace and truth. A whole lot like Jesus. That was Everett Harrison to me.



LEWIS B. SMEDES, Ph.D., professor emeritus of theology and ethics, was a member of the Fuller faculty for 25 years. The Lewis B. Smedes Chair of Theology and Christian Ethics has been established in his honor. Among his best-selling books are: *Mere Morality* (Eerdmans, 1983); *Forgive and Forget* (Harper & Row, 1984); *Choices* (Harper & Row, 1986); *A Pretty Good Person* (Harper & Row, 1990); *Shame and Grace* (Harper-Collins/Zondervan, 1993); *The Art of Forgiving* (Ballantine, 1996), and *Standing on the Promises* (Nelson, 1998).

Row, 1986); *A Pretty Good Person* (Harper & Row, 1990); *Shame and Grace* (Harper-Collins/Zondervan, 1993); *The Art of Forgiving* (Ballantine, 1996), and *Standing on the Promises* (Nelson, 1998).



Ralph P. Martin, Ph.D. Distinguished Scholar in Residence School of Theology, Fuller Seminary

"My recollection of Everett Harrison, whose long life of service to the seminary we celebrate with gratitude, is still a vivid one. He was the first person to greet me when I came from England on a visit to the campus in 1968. And that meeting was appropriate, as I was

being considered as his replacement in the New Testament chair on his impending retirement. His gracious manner and cordial welcome endeared me (as with so many) to him. And I was reassured that I would find him a congenial colleague—as was the case. We first met indirectly when I was asked to review his major literary work *Introduction to the New Testament*. And since I found so many good things in this volume, I recognized his scholarship and piety so exquisitely blended. His life endorsed his teaching, and his influence on all who knew him was long-lasting. I salute his memory as an illustrious founder-faculty member."

Scanning the scholars, I focused on Dr. Harrison and felt an awe that never left me that God should let me be his colleague.

From Thorny Ways to Joyful Ends

BY ROBERT JONES

Though I was aware of Dad Harrison's reputation as a biblical scholar and teacher, his importance and his ways didn't come home to me until years later.

I came to know the Harrisons through their wonderful daughter Arline, who, as many recognize, was named for her mother. Arline and I were married in 1959 and moved from California to Pennsylvania, where I was pastor of a Presbyterian church and Arline finished her college education. So in those days, I knew the Harrisons from a distance. And though I was aware of Dad Harrison's reputation as a biblical scholar and teacher, his importance and his ways didn't come home to me until years later when Arline and I and our two small girls had just returned from a vacation in Hawaii.

It was a Saturday evening, and I had to preach a sermon in my church the next day. My text for that Sunday contained the phrase "Practice hospitality." Since we had received much warm hospitality from the people of Hawaii, I had chosen that for my theme. With time pressing in, I decided that rather than look up what I needed to know about *philoxenia* (the Greek New Testament word for "hospitality"), I would call Dad Harrison and ask him about it. To my question, he replied, "If you will consult my article on *philoxenia* in the *Baker Dictionary of Theology*, you will find what you need." Since he had given the book to me, he knew it was in my study. But nevertheless, he graciously filled the holes in my exegesis. (Since that time, I have always checked his writings before asking him a biblical or homiletical question.)

Dad Harrison's prayers in class and in public worship are often described by students and

parishioners as moments of calmness and grace. My strongest early impression of him came from his prayers at the table at home, especially in the morning. Breakfasts at the Harrisons were huge. There were not only citrus fruits, but citrus juices, two or three cereals (including hot oatmeal), eggs and toast, a pitcher of fresh milk, and perhaps hot cinnamon rolls. Dad Harrison would help get all this on the table, then Mom Harrison would sit down, open the devotional guide *Daily Light*, and read verse after verse while the breakfast got cold. Then Dad Harrison would offer prayer, beginning always with such words as these: "Dear God, we thank you for our rest during the night, and for the blessings and mercies of this new day."

Twice we had breakfast together during the saddest of times. On the day of Estelle's funeral service, their daughter who died at 32, and, later, on the day of Everett Jr.'s funeral, who died at 38, we gathered at the breakfast table in the usual way. The great board was spread before us in platters and bowls, while Mom Harrison read from *Daily Light*. Then Dad Harrison bowed in prayer and said, "Dear God, we thank you for the rest of this past night and for the blessings and mercies of this new day." It was a tremendous experience to be in his presence at those moments.

Another time I was the grateful recipient of this ministry of prayer and devotion. We had just moved to Guerneville, a town north of San Francisco in Sonoma County, where I was beginning a pastorate in a parish that served an area along the Russian River and up and down the Pacific Coast. Our daughters were not in school yet, so Arline was busy taking care of them at home. We learned that I had a tumor in my pituitary gland that, if left untreated, would cause too much growth hormone to enter my system and bring about all sorts of troubles. The treatment was complicated surgery that left me with the world's worst headache. For days I groaned and moaned and wondered what had happened to me. Chaplains and ministers came and went as if in a haze, many of them making small talk, or trying to be humorous to cheer me up. They didn't.

The Harrison family, on the 29th wedding anniversary of Everett and Arline Harrison in 1959



At one of the worst times, I opened my eyes to see Dad Harrison by my bed. He simply took hold of my hand and said, "Let us pray." No jokes, no chit chat, just prayer. His grip was firm; his voice was steady; his faith, I could tell, was real. I don't recall a word of the prayer he offered, but I will never forget the peace that came upon me at that moment. After the "Amen" I relaxed and felt secure. The next thing I knew, he was gone, and I was feeling better. I do not make anything more out of this than that. If there are those who say that the prayer and my getting better were just a coincidence, I won't argue. But I had that experience with Dad Harrison's prayer that day. And I know that my own ministry to the sick has been profoundly influenced by it. He made me aware of what people mean when they say, "Your prayer meant so much to me."

Toward the end of his teaching career, Dad Harrison invited me to the seminary with him to sit in on one of his classes. He was teaching an advanced seminar on the writings of John at three o'clock in the afternoon. As we got to the seminary early, he showed me around and then we had lunch. At one o'clock, he took me to the library and excused himself, saying he would come back for me just before class. Then this man, who had studied the Greek New Testament since he was a lad and who now, some 60 years later, was teaching one of his final courses at Fuller Seminary, went into his study and spent the next two hours preparing to teach. When he came back for me, he said, "I expect my students to study two hours for each one hour of class, so I do the same."

He carried in his arms a stack of manila folders about two feet high. The class gathered around a table in a room, perhaps six or eight students, and Dad Harrison placed his pile of folders on the table. The subject of the day was "The Lord's Supper in the Writings of John." Dad Harrison put his left hand on the stack of materials he had gleaned from his office and spoke briefly to the students about issues that arise in this part of John's writings. Then he fielded questions. It seemed like everything he said was rising up from that stack of folders into his hand and out through his voice. He never opened a folder to check a reference or make sure of a thought. It was all given to us in succinct and lucid summary, his calm, clear phrases explaining his findings and encouraging our quests at the same time. In that hour or so, we received pretty much all that was currently known about the Eucharist in the Gospel and Letters of John. I went home afterward and said to Arline, "I hope those students appreciate what they are getting. The whole of New Testament scholarship comes through you father as he teaches a class."



*Dewey M. Mulholland, D.D. (M.A., 1951)
Retired Professor
Denver Theological Seminary*

"As I look back over the 50 years since I studied under Dr. Everett Harrison, I remember most of all his prayers. At the beginning of class, he led us into God's presence in prayers that extolled the divine attributes. His prayers were not repetitive, much less were they general requests for God's blessings upon us. He focused on God himself, as he recalled many aspects of God's person and his gracious deeds. His prayers could possibly have been impromptu, for Dr. Harrison knew and walked with God. If he wrote his prayers down, they should be shared with those who did not have the privilege of hearing Dr. Harrison pray.

Another thing I remember about Dr. Harrison was his dry sense of humor that all of us, as his students, enjoyed. For example: New Testament Introduction was an unknown field of study for many of us fresh out of secular colleges. And Dr. Harrison's quiet presentation did not underline for us novices the crucial questions which soon appeared on our mid-semester exam. Hoping for some reprieve, I asked, 'Dr. Harrison, will you give another test before the final? If all the eggs are in this one basket, some of us are in difficulty, since we dropped the basket.' To which Dr. Harrison replied, 'Then you'll just have to be content with scrambled eggs.'

Dad Harrison's sense of humor is fondly remembered and often mentioned in the family. We recall most vividly his penchant for puns—usually pretty bad puns. He did not prejudice his plays on words, he just let them fly. He would get so tickled when one of his spontaneous puns came out, almost as if he was surprised he had said them, that a pained expression would come over his face from the laughter his own wit caused. One pun I remember was at Dad and Mom Harrison's fiftieth wedding celebration, which was held at Fuller Seminary in 1980. He introduced his children to the gathering, but forgot to introduce his daughter Ruth. When this was pointed out to him, he quickly added, "Oh, I would never want to be Ruthless!"

After his memorial service at Monte Vista Grove, one of Dad Harrison's colleagues said, "Puns were his kind of humor because they need not make fun of anyone." From everything I know about him, that was certainly true. As our daughter remarked when she learned her grandfather had died, "Grandpa lived out everything he believed day by day."

Her grandpa, a handsome man with a strong body, was also an athlete who was good at and enjoyed games. But years of scholarship with little time for other pursuits kept him away from his early interests in basketball, tennis, and golf. However, I played golf with him one day, and though rusty, he showed a fluid swing and natural coordination. Another day, I saw him shooting baskets with his grandchildren and great grandchildren, and he certainly held his own. It was apparent where his son Jim (who played at UCLA

I had that experience with Dad Harrison's prayer that day... He made me aware of what people mean when they say, "Your prayer meant so much to me."

under coach John Wooden) got some of the genes that made him a fine basketball player.

Though fully serious about the teachings of Scripture, Dad Harrison could roll with the responses others might have. One Sunday, he



Marguerite Shuster, Ph.D. (M.Div., 1975)
Associate Professor of Preaching
School of Theology, Fuller Seminary

"His prayers—those are my overwhelming memory of Dr. Harrison. Warm, intimate, deeply felt, but also eloquent, restrained, and reverent. Such prayers led me, as an academically oriented student bent on achievement, to the abiding conviction that it was a far better thing to pray well than to excel in any other way. I admired the Fuller faculty I loved so dearly for many things, but Dr. Harrison's prayers—and the relationship with the Lord to which the prayers bore witness—seemed of all those things the most hauntingly beyond my reach."

My
strongest
early
impression
of him
came from
his prayers
at the
table at
home,
especially
in the
morning.

preached a sermon at our church in Guerneville on "Fifty-three Kinds of Sin Found in the Bible." After the service, a spirited lady of the congregation shook his hand and said, "Thank you so much for your sermon, Dr. Harrison. You suggested some things I haven't tried yet." To which he replied, "Oh, there are others. I only had time to mention 53."

No impression of Dad and Mom Harrison would be complete if it did not emphasize their deep devotion to one another. Through 64 years of marriage, they stood side by side in purpose and prayer, their hearts beating as one in love and faith. Each day, well into old age, they took long, brisk walks together, two miles or more around those ample Pasadena blocks, holding hands and chatting as they went. When it came time for them to enter the nursing home at Monte Vista Grove, they were able to share a room, which, it seemed, was all they needed, so long as they could be with each other through almost every moment of the day.

When Mom Harrison died in 1995, it left a huge hole in Dad Harrison's life. Still, though his stroke had taken away many of his abilities, his basic character did not change. His kindness was always there, his great humor flashed out from time to time in a hearty laugh, and he continued to pray and to appreciate the prayers that were said for him. Near the end of his life, I had the privilege of bending over his bed, holding his hand, and offering a prayer. I remembered the time he had done the same for me.

Finally, I must tell about the times we had with Dad and Mom Harrison when they came to visit us in Sonoma Country during berry-picking season. It was our family's good fortune to see

Everett and Arline Harrison in their later years

them regularly during the later part of their lives in this relaxed setting. Those summer visits are among our children's fondest memories.

Dad Harrison was a great believer in berries, and he was one of the champion berry-pickers of all time. He grew up in the berry-picking tradition of Washington state, and it seemed that this activity meant more to him somehow than just gathering the fruit off the vine. He would enthusiastically go out into the blackberry patch early in the morning with pails and buckets. He would fill pail after pail and bucket after bucket, rest a bit for lunch, and then go out in the heat of the afternoon to fill more pails and buckets. Blackberry vines, as you may know, can take over a place. So I had tried hard to rip them out of our property. But when Dad Harrison got such joy from berry-picking, I let them grow just for his visits.

On berry days, he usually wore a short-sleeved shirt, which meant he would come from the berry patch not only with his hands red from the berries but with his arms thoroughly scratched from the thorns, often with blood seeping from his scratches. He seemed to feel that it was theologically necessary to pay for the goodness of the berries with a little pain and suffering. With scratches on his arms and a smile on his face, he would come in with his pails full of berries. Then our kitchen became a jam factory. Everyone rendered berry juice, set pots to simmering, filled jars of many sizes and shapes with deep red liquid. Even when all the jars were sealed and all the bowls were full of berries, he would keep on berry-picking.

We would have berry pies and cobblers, berries on our bran flakes and ice cream, and berries in the freezer. For him, it was impossible to have too



The Harrisons' 50th anniversary (left to right): Arline Jones, Arline and Everett Harrison, Ruth Schmeling, Jim Harrison.

many berries. He would reach far into the bramble down underneath the vines, not heeding the stickers, because, as he said, that's where the good ones are. From those dark reaches, he brought up the plump and sweetest berries. To go berry picking with Dad Harrison was to be reduced to a tired spectator.

His berry picking, I feel, was a sign of his persistence and consistency in all that he did. He picked berries the way he studied the New Testament—with a strong and dedicated purpose. And it wasn't just the result he loved—the books, the articles, the translations, the courses he taught. He loved the work. He loved the research and pondering, the lonely task of putting down on paper what he had learned, the reaching through the thickest of theories and opinions to the finest, most wholesome fruit.

Dad Harrison's berry picking and all it meant to him inspired us in our parish to observe an annual Berry Sunday in his honor. It was a day to

praise God for all the blessings we enjoyed, both the simple and the grand. Our young daughters would move among the congregation with heaping bowls of freshly picked berries, offering them to everyone present. With the taste of blackberries in our mouths, I would preach a sermon on the goodness of the Lord. Then we would sing that wonderful hymn "Be Still My Soul." The first stanza ends with the line, "Thy best, thy heavenly Friend, through thorny ways leads to a joyful end."

Dad Harrison knew this to be true in life and faith, in sadness and joy, in all that we experience on this earth under God. When I see the berries ripening in the summer of the year, I think of him and of what he taught us about the goodness of the Lord. I remember his wisdom, constancy, and strength. And I give thanks for his awareness of blessings that come to us each day in all things. Yes, he would fully agree: "Thy best, thy heavenly Friend, through thorny ways leads to a joyful end."



ROBERT JONES, Th.D., Everett Harrison's son-in-law, spent 40 years in pastoral ministry, serving Presbyterian and Congregationalist churches in Pennsylvania, Kansas, and California. He also taught preaching at the Pacific School of Religion and served as a hospice chaplain. He is now chaplain of Spring Lake Village, an Episcopal Homes Foundation retirement community in Santa

Rosa, California. Among his writings are *Limited to Everyone: An Invitation to Christian Faith* (Seabury Press, 1982) and *Prayers for Puppies, Aging Autos, and Sleepless Nights: God Listens to It All* (Westminster/John Knox Press, 1990).

He picked berries the way he studied the New Testament—with a strong and dedicated purpose. And it wasn't just the result he loved—the books, the articles, the translations, the courses he taught. He loved the work.

Selected Writings of Everett F. Harrison

Author of theological volumes:

- *The Son of God Among the Sons of Men* (W. A. Wilde Company, 1949); reissued as *Jesus and His Contemporaries* (Baker Books, 1970);
- *John: A Brief Commentary* (Moody Press, 1962); reissued as *John: The Gospel of Faith*
- *Study-Graph: The Life of Christ* (Moody Press, 1965)
- *Introduction to the New Testament* (Eerdmans, 1964; revised, 1971)
- *A Short Life of Christ* (Eerdmans, 1968)
- *Colossians: Christ All-Sufficient* (Moody Press, 1971)
- *Acts: The Expanding Church* (Moody Press, 1975)
- "Romans" in *The Expositor's Bible Commentary*, Frank E. Gabelein, editor (Zondervan, 1976)
- *The Apostolic Church* (Eerdmans, 1985)

Editor of Bible dictionaries, commentaries, encyclopedias:

- *Alford's Greek Testament* (Moody Press, 1958)
- *Baker's Dictionary of Theology* (Baker Books, 1960); reissued as *Wycliffe Dictionary of Theology* (Hendrickson, 1999)
- *Wycliffe Bible Commentary*, New Testament editor (Moody Press, 1962)
- *Wycliffe Bible Encyclopedia* (Moody Press, 1975)
- *International Standard Bible Encyclopedia*, New Testament editor; G. W. Bromiley, general editor (Eerdmans, 1979; 1988)

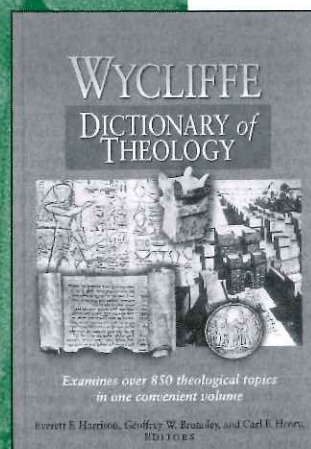
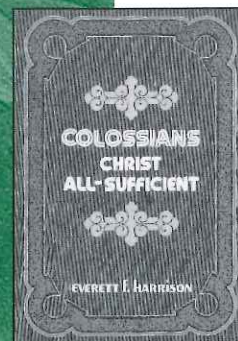
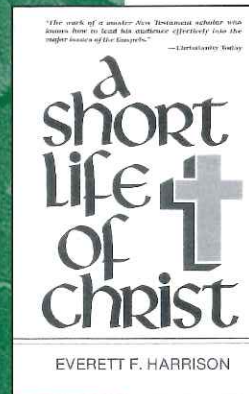
Member of Bible publishers' translation teams:

- *New American Standard Bible*
- *Holy Bible: New International Version*

Author of numerous scholastic articles:

- *Baker's Dictionary of Theology* (Baker Books, 1960)
- *Baker's Dictionary of Christian Ethics*, Carl F. H. Henry, editor (Baker Books, 1973)
- *Wycliffe Bible Encyclopedia* (Moody Press, 1975)
- *International Standard Bible Encyclopedia*, G. W. Bromiley, general editor (Eerdmans, 1979; 1988)

(The books pictured at left are still in print.)



RECOMMENDED READING

Fuller professors recommend for further New Testament studies:

Donald A. Hagner

George Eldon Ladd Professor of New Testament

- *The Bible in Modern Culture*, R. A. Harrisville and W. Sundberg (Eerdmans, 1995)
- *The Law and the New Testament*, F. Thielman (Crossroad, 1999)
- *The Four Gospels and the One Gospel of Jesus Christ*, M. Hengel (Trinity, 2000)
- *The New Testament Today*, M. A. Powell, ed. (Westminster/John Knox, 1999)
- *Historical Handbook of Major Biblical Interpreters*, D. K. McKim, ed. (InterVarsity, 1998)

Seyoon Kim

Professor of New Testament
Director, Korean Doctor of Ministry Program

- *Jesus and the Victory of God*, N. T. Wright (Fortress, 1997)
- *God's Empowering Presence*, G. D. Fee (Hendrickson, 1996)
- *The Theology of the Book of Revelation*, R. Bauckham (CUP, 1993)
- *Jesus the Miracle Worker*, G. H. Twelftree (InterVarsity, 1999)
- *Biblical Theology of the New Testament*, P. Stuhlmacher, Vols. I & II (Vandenhoeck & Ruprecht, 1992, translated into English)

Ralph P. Martin*

Distinguished Scholar in Residence
New Testament

- *Commentary on Romans*, C.E. B. Cranfield (ICC, 2 vols., T & T Clark, 1975, 1979)
- *The Second Epistle to the Corinthians*, J. Denney (reprint., Eerdmans, 1943)
- *The Gospel According to St. John*, C. K. Barrett (2nd edition, Westminster, 1978)
- *Paul and Rabbinic Judaism*, W. D. Davies (4th edition, Fortress, 1980)
- *Judaism and Hellenism*, M. Hengel (2 vols., Fortress, 1981)

*For other suggestions see *New Testament Books for Pastor and Teacher*, R. P. Martin (Westminster, 1984)

Arthur G. Patzia

Professor of New Testament
Director, Fuller Seminary in Northern California

- *The Gospel for All Christians*, R. Bauckham, ed. (Eerdmans, 1998)

- *Ministry in the New Testament*, D. L. Bartlett (Fortress, 1993)
- *Exploring the New Testament World*, A. A. Bell (Thomas Nelson, 1998)
- *Unity and Diversity in the New Testament*, J. D. G. Dunn (2nd. edition, Trinity, 1990)
- *Paul Between Damascus and Antioch*, M. Hengel and A. M. Schwemer (Westminster/John Knox, 1997)

David M. Scholer

Professor of New Testament
Associate Dean, Center for Advanced Theological Studies

- *The First Urban Christians*, W. A. Meeks (Yale University, 1983)
- *Women, Authority and the Bible*, A. Mickelsen (InterVarsity, 1986)
- *The Gospels and Jesus*, G. N. Stanton, Oxford Bible Series (Oxford University, 1989)
- *Hearing the New Testament*, B. Green (Eerdmans/Paternoster, 1995)
- *The Origins of New Testament Christology*, I. H. Marshall (2nd edition, InterVarsity, 1990)

Russell P. Spittler

Provost and Professor of New Testament

- *The Interpretation of the New Testament*, S. Neill and T. Wright (2nd edition, Oxford University, 1988)
- *Paul: Apostle of the Heart Set Free*, F. F. Bruce (Eerdmans, 1977)
- *A Short Dictionary of the New Testament*, A. Rouet (Paulist Press, 1979)
- *Call to Commitment*, W. L. Lane (Thomas Nelson, 1985)
- *1 Corinthians*, New Testament Message, Vol. 10, J. Murphy-O'Connor (Liturgical Press, 1991)

Marianne Meye Thompson

Professor of New Testament Interpretation

- *The Theology of Paul the Apostle*, J. D. G. Dunn (Eerdmans, 1998)
- *The Moral Vision of the New Testament*, R. B. Hays (HarperSanFrancisco, 1996)
- *Between Two Horizons*, J. B. Green and M. Turner, eds. (Eerdmans, 2000)
- *God Crucified*, R. Bauckham (Eerdmans, 1998)
- *The Challenge of Jesus*, N. T. Wright (InterVarsity, 1999)

For further reading on the early history of Fuller Seminary:

Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism, George M. Marsden (Eerdmans, 1987)

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Upcoming Events

MARCH

28-30 **New Testament Colloquium**, School of Theology, featuring Professor Peter Stuhlmacher, Dr.h.c., from Tübingen University, in Travis Auditorium (28) and Payton Hall 101 (30).

APRIL

1 **Hispanic Alpha Workshop**,* Los Angeles

5 All-Seminary Chapel, featuring Dean R. Hirsch, LL.D., President and CEO of World Vision International, in Travis Auditorium

MAY

5 **"Fuller Visits Northern California,"**** Willow Creek (San Francisco area)

6 **"Fuller Visits Northern California,"**** Menlo Park (San Jose area)

17-18 **School of Theology Payton Lectures**, featuring Professor Stephen Carter, J.D., from Yale Law School, in Travis Auditorium

20 **Natural Church Development Workshop**,* Phoenix, Arizona

31 **Baccalaureate Service 2000**, at First Congregational Church, Pasadena

JUNE

10 **Commencement 2000**, at Lake Avenue Church, Pasadena

AUGUST

3-4 **Alpha Conference**,* Chicago, Illinois

22-24 **Returning Student Registration**, Fall Quarter, on Fuller campus

24-25 **Alpha Conference**, Salt Lake City, Utah, at Mt. Olympus Presbyterian Church

29-30 **Alpha Conference**, Bellevue, Washington, at First Presbyterian Church

SEPTEMBER

21-22 **New Student Registration**, Fall Quarter, on Fuller campus

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