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Review of Wayne G. Rollins and D. Andrew Kille, Psychological Insight into the Bible: Text and Readings

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ish community in Egypt was not able to initiate the creation of the LXX; rather, it resulted from the combined activities of Ptolemaic court members interested in Jewish literature and Jewish priests and scribes from Jerusalem who translated it for them. This, however, does not explain why the Jewish community in Egypt finally accepted its authority when no other Diaspora Jewish community generated such a translation. Crawford compares the interpretation of Torah in the *Temple Scroll* and the *Damascus Document* to discern their separate exegetical approaches. Watts believes that the Torah was less committed to the centrality of the temple in Jerusalem than to the legitimation of Aaronide priestly roles in the divergent shrines throughout the Jewish world.

I find the first three essays (Schmid, Carr, and Hagedorn) to be most valuable in providing nuance to the debate about the Persian role in the emergence of the Pentateuch. The essays by Nihan and Plummer provide valuable insight on particular issues germane to the wider discussion of the Samaritans. The other essays also provide food for thought to scholars interested in the diverse issues discussed by the authors. Even though the central theme is the emergence of an authoritative Pentateuch, the authors touch on a number of topics that can be valuable for the scholarly interests of readers in the wider field of biblical studies and Judaica.

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WAYNE G. ROLLINS and D. ANDREW KILLE (eds.), *Psychological Insight into the Bible: Text and Readings* (Grand Rapids/Cambridge: Eerdmans, 2007). Pp. xix + 291. \$28.

This is a collection of readings on the subject of reading the Bible through various theories and constructions in psychology. Similar to readings inspired by sociological and anthropological research, these experiments in exegesis are guided by theoretical constructs suggested by various schools of psychology. One of the most interesting aspects of this collection is that it spans a considerable amount of scholarly history, beginning as it does with an essay from Franz Delitzsch (1867). This effectively shows that psychological perspectives are hardly “trendy” or mere fashion but are in fact readings that take seriously that all readers of the Bible make assumptions that can themselves be the subject of psychological analysis—assumptions of the contemporary meaning or the ancient context of particular texts.

The work is divided into two parts, entitled “Psychological Approaches to the Bible” and “Case Studies and Applications.” The first section involves more theory, while the second, as the title suggests, offers attempts actually to apply psychological insights in the analysis of specific texts. There are over forty essays in this book, organized into fourteen sections. The section titles give one a good idea of the coverage of this volume.

Part 1 is divided into the following sections: the first section (“Past, Present and Future”), which arguably sets the stage for the entire work, includes the following essays: Franz Delitzsch, “A System of Biblical Psychology” (pp. 5-10); M. Scott Fletcher, “The Psychology of the New Testament” (pp. 1-16); and Wayne G. Rollins, “A Psychological-Critical Approach to the Bible and Its Interpretation” (pp. 17-20). Section 2 features Wayne G. Rollins, “Soul and Psyche: The Bible in Psychological Perspective” (pp. 24-32);

Phil Cousineau, "Soul: An Archaeology" (pp. 33-35); and Ray S. Anderson, "On Being Human: The Spiritual Saga of a Creatively Soul" (pp. 36-37). Section 3, on Freud and Jung, features Wayne G. Rollins, "Freud and Jung" (pp. 43-47), and a series of three brief excerpts from Ilona Rashkow: "Psychoanalytic Literary Theory and the Hebrew Bible: What Hath Freud Wrought?" (pp. 48-49); "The Phallacy of Genesis: A Feminist-Psychoanalytic Approach" (p. 50); and "Phallogocentrism and Logocentrism" (pp. 51-52). Finally, this section has Michael Willett Newheart, "Jung's Story of the Unconscious" (pp. 53-54). Section 4, "Behavioral, Learning, Object Relations, and Developmental Approaches," includes Edward Bolin and Glenn Goldberg, "Behavioral Psychology and the Bible" (pp. 58-62); Gerd Theissen, "Psychological Aspects of Pauline Theology" (pp. 63-68); Ralph Underwood, "Winnicott's Squiggle Game and Biblical Interpretation" (pp. 69-72); and Lyn Bechtel, "Developmental Psychology in Biblical Studies" (pp. 73-76). Finally, section 5, entitled "Between Texts and Readers," features Cedric B. Johnson, "The Psychology of Biblical Interpretation" (pp. 81-85); H. Edward Everding, Jr., et al., "Viewpoints: Perspectives of Faith and Christian Nurture" (pp. 86-94); and Leslie Francis, "Personality Type and Scripture" (p. 95).

Part 2 includes twenty-six short case studies, some of which are well known from previous publications, while others are more recent. Section 6, "Biblical Symbols and Archetypal Images," features studies of symbolism in the Bible: Patrick Henry, "Water as a Religious Symbol" (pp. 103-5); Wayne G. Rollins, "Biblical Archetypes and the Story of the Self" (pp. 106-12); and Elizabeth-Anne Stewart, "Jesus the Holy Fool" (pp. 113-14). Sections 7 and 8 present four psychological studies of individual biblical personalities: David J. Halperin, "Seeking Ezekiel" (pp. 118-26); Terrance Callan, "Psychological Perspectives on the Life of Paul" (pp. 127-36); Edward Edinger, "Moses and Yahweh" (pp. 141-48); John W. Miller, "Jesus at Thirty" (pp. 149-55). Sections 9 and 10 deal with the dynamics of biblical texts drawn from the Hebrew Bible and the NT respectively: John A. Sanford, "The Story of Adam and Eve" (pp. 160-65); André Lacocque, "The Story of Jonah" (pp. 166-70); Edward Edinger, "The Ten Commandments" (pp. 171-73); Françoise Dolto and Gérard Séverin, "The Wedding at Cana" (pp. 177-80); Charles T. Davis III, "Christ and Antichrist" (pp. 181-87); Robin Scroggs, "The Theology of Paul" (pp. 188-90). Sections 11 and 12, entitled "Biblical Religious Experience: Dreams, Prophecy, and Healing" and "Biblical Religious Experience: The Demonic and Exorcism, Glossolalia, and Conversion," examine particular behavioral phenomena that can be analyzed from a psychological perspective: John A. Sanford, "Dreams and Visions in the Bible" (pp. 194-98); Max Weber, "The Psychology of the Prophets" (pp. 199-203); Wilhelm Wuellner and Robert Leslie, "Healing" (pp. 204-9); Robert Leslie, "The Gerasene Demoniac" (pp. 214-18); Gerd Theissen, "Glossolalia: Language of the Unconscious?" (pp. 219-25); M. Scott Fletcher, "On Conversion" (pp. 226-27). Section 13, entitled "Biblical Effects: The Pathogenic and the Therapeutic," turns to pastoral as well as exegetical issues: Charles T. Davis, "Defining a Toxic Text" (pp. 232-35); D. Andrew Kille, "'The Bible Made Me Do It': Text, Interpretation and Violence" (pp. 236-38); Howard Clinebell, "Using the Bible in Pastoral Care and Counseling" (pp. 239-42); Matthew B. Schwartz and Kalman J. Kaplan, "Biblical Stories for Psychotherapy and Counseling" (pp. 243-46). The final section, entitled "Biblical Psychology: On the Nature and Habits of the Soul," includes the following articles: Wayne G. Rollins, "What Is Biblical Psychology?" (pp. 250-55); H. Wheeler Robinson, "Biblical Psychology

in Paul and the Old Testament” (pp. 256-58); Walter Wink, “The Human Being: Jesus and the Enigma of the Son of Man” (pp. 259-63).

With some notable exceptions (e.g., Davis), the psychological approaches of this collection tend toward an individualistic analysis within the realm of psychological readings. Socio-psychological readings are rare, and critical (indeed, Marxist) psychological readings following from the work of, say, Frantz Fanon, are entirely missing. One also wonders whether biblical scholars can, or should, address the related fields of science of mind and consciousness (John Searle, Daniel C. Dennett, etc.), which tend toward “biologizing” the mind or dismissing consciousness altogether (Dennett!)—but that would be a different book. In any case, these areas are hinted at, but not addressed here.

Having registered these mild complaints, however, I find that the work certainly demonstrates the viability of reading texts through some contemporary psychological theories. My criticisms relate less to the success of the projects in this work (which, on the whole, are rather stimulating and suggestive, even where the reader may disagree) than to the absence of a wider definition of “psychological” that would include political, economic, and social contexts of individual consciousness more characteristic of Marxist and related “critical” psychological readings.

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PAULINE ALLEN, MAJELLA FRANZMANN, and RICK STRELAN (eds.), *“I Sowed Fruits into Hearts” (Odes Sol. 17:13): Festschrift for Professor Michael Latke* (Early Christian Studies 12; Strathfield, N.S.W.: St. Paul’s Publication & Centre for Early Christian Studies, 2007). Pp. xx + 250. Paper N.P.

This volume contains thirteen chapters contributed by colleagues, former students, and friends of Michael Latke. These chapters are prefaced by a short and sincere tribute (pp. xi-xiii) to Latke written by Rick Strelan, followed by a bibliography of Latke’s published works (1974–2004). The contributions demonstrate the range of specialization of the contributors, but they are also a reflection of Latke’s breadth: his work concentrates on the *Odes of Solomon*, but it ranges from Second Temple Judaism well into the NT period and beyond into the writings of the Gnostics.

With such a variety of the contributions, a short review cannot do justice to each, so my aim is modest. First, I group the contributions by corpus, so that the reader may have a sense of the contents; and, second, I comment very briefly on three of the chapters.

About half the contributions pertain directly or indirectly to the NT: Pauline Allen, “Full of Grace or Credal Commodity? John 2:1-11 and Augustine’s View of Mary” (pp. 1-12); Johan Ferreira, “Seeking for Righteousness according to the Gospel of Matthew” (pp. 45-66); Stephen Haar, “‘Waterless Springs’ and ‘Driven Mists’: Language and Argument in 2 Peter 2:17” (pp. 87-105); David Lukensmeyer, “*Basileia* in First Thessalonians (2:12)” (pp. 137-55); Strelan, “Midday and Midnight in the Acts of the Apostles” (pp. 189-202); and Elaine Wainwright, “Anointing/Washing Feet: John 12:1-8 and Its Intertexts within a Socio-Rhetorical Reading” (pp. 203-20).

Three chapters discuss texts from the Pseudepigrapha: James Charlesworth, “The Naming of the Son of Man, the Light, the Son of God: How the *Parables of Enoch* May