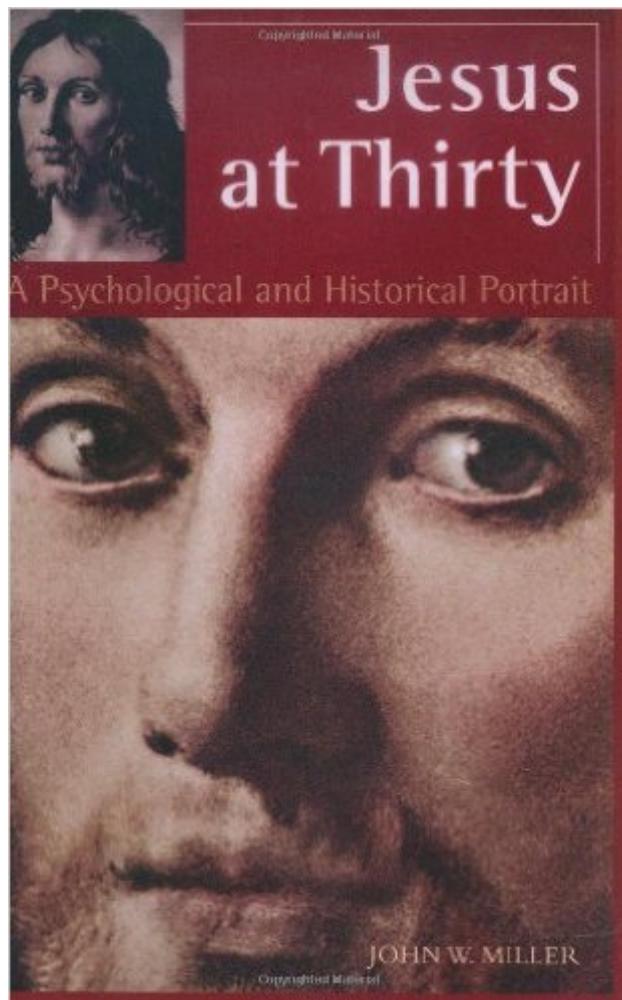


The book was found

Jesus At Thirty: A Psychological And Historical Portrait



Synopsis

Drawing on his detailed knowledge of the Hebrew Bible, the traditions of Judaism, the New Testament, and modern psychological profiling techniques, John Miller presents a remarkable portrait of Jesus at a critical time in his life. ' --This text refers to an out of print or unavailable edition of this title.

Book Information

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Customer Reviews

In Jesus at Thirty, John W. Miller attempts to psychoanalyze Jesus and explain His state of mind when, around the age of thirty, He began His public ministry. It is a solid, well-organized attempt to do just that. Miller looks at Jesus' relations to His earthly family (the item of interest which drew me to this book), His father and mother specifically, Satan, and by implication God. He also expounds upon the subject of Jesus' sexuality before bringing all of his observations together to offer ideas about if not a full-fledged portrait of Jesus the man on the brink of His public ministry. While the book represents a noble effort on Miller's part, I find the whole study highly flawed. I have never cared for psychohistory and feel it is essentially wrong-headed and heavily influenced by the supposed researcher's own ideas; the very method is best described as psychobabble. Miller is particularly influenced by Freudian analysis, expressing more faith in psychoanalysis than I thought existed in this day and age. This book rests on yet another flimsy foundation, I feel - the modern historical search for Jesus. This is problematic on two levels. For one thing, the author looks upon major portions of the Gospels as fictitious and thus historically useless. I as a fundamentalist Christian

cannot possibly embrace Miller's grand theories for this reason alone (and it turns out there are many additional reasons why I cannot embrace it). More importantly, this viewpoint allows the author to basically pick and choose the Biblical passages he uses to make his arguments. If you are going to reject the very foundation of the Gospels, you can't convince me of anything by arbitrarily using Biblical sources to make your argument. Here is the problem in a nutshell - in my humble opinion.

A friend of mine has an expression "interesting but not germane." He usually says it when I get off the point, but believe I have something essential to say. As I read JESUS AT THIRTY I have to admit my friend's expression came to mind more than once. The book is at times engaging and is well written and thoroughly researched, but I'm not sure what it adds a great deal to the study of Jesus Christ. While it doesn't detract, which is something positive in and of itself, it doesn't add much either. John Miller's JESUS AT THIRTY is one of the many volumes that was published in the 1990's during what could possibly be called "the Historical Jesus craze." A slew of books hit the stands and the findings of some of the writings made national headlines. Magazines such as TIME and NEWSWEEK asked the questions "Did Jesus really teach the 'Our Father'?" and "Was there really a resurrection?" Millions purchased and read the magazines, so it did cause quite a stir. Since that time the methods of the scholars of so-called "Jesus Seminar" have been called into question and while their findings can be interesting and lead to debate, they are viewed by many as flawed at best. As the subtitle "A Psychological and Historical Portrait" suggests, the book uses information about the historical Jesus to build a psychological portrait of Jesus. As I thought about it, I wondered if this would be possible. Since the historical Jesus debates debunk nearly everything he did and question whether he said most of what the gospels claim he said, I wondered if a psychological portrait was possible. I am not sure Miller achieves this goal but he does give some interesting tidbits in the book and debunks some popular theories on Jesus Christ supposedly based on psychology.

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