

after 1:13-14, 1:18-21 after 1:16-17, 1:24-25 after 1:22-23, 2:3 after 2:1-2, 2:6-10 after 2:4-5, 2:12b after 2:11-12a, 2:21-25 after 2:13-20, 3:10-12 after 3:1-7, 3:18-22 after 3:13-17, 4:17-19 after 4:12-16, and 5:5b after 5:1-5a.

The commentary proper provides a solid exegesis and discussion of the text which future work on 1 Peter will need to take into account. While there is insufficient space to make much comment on Michaels' treatment of the text, one passage in particular needs mentioning.

1 Pet 3:18-22 has remained a problem passage of particular difficulty for students of the NT. Even today, despite William Dalton's decisive thesis, one cannot truly point to any sort of scholarly consensus. For example, while many scholars follow Dalton in identifying the "spirits in prison" as fallen angels, Leonhard Goppelt's recent German commentary identifies them as the souls of the dead, while recent articles by Wayne Grudem and John Feinberg view them as contemporaries of Noah who perished in the flood.

Michaels does a good job of indicating the crucial issues for understanding the passage and in evaluating the various approaches to it. His discussion of the Greek text is helpful and insightful. But what is probably most interesting is that, while he follows Dalton's basic approach, he takes it one step further. He identifies the "spirits in prison," not with the fallen angels of I Enoch, but with their offspring, who are seen as the origin of the demonic powers or evil spirits. He further links *phulakē* with Rev 18:2 and understands it not as "prison" but as "refuge." While this interpretation is somewhat idiosyncratic, and its acceptance within the scholarly community remains to be seen, it is helpful in that both the relevance of the passage to the audience and its consonance with other NT teaching concerning "spirits" become more readily understandable.

Whether or not one agrees with all of Michaels' points, his commentary provides a significant contribution and is essential reading for any serious student of 1 Peter.

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Numbers, Ronald L., and Jonathan M. Butler, eds. *The Disappointed: Millerism and Millenarianism in the Nineteenth Century*. Bloomington, IN: Indiana University Press, 1987. xxiv + 235 pp. \$29.95.

The past few years have seen a spate of books featuring Millerism. David L. Rowe published *Thunder and Trumpets: Millerites and Dissenting Religion in Upstate New York, 1800-1850* in 1985, Michael Barkun's *Crucible of the Millennium: The Burned-Over District of New York in the 1840's* was marketed in 1986, while 1987 saw the release of Ruth Alden Doan's *Miller Heresy, Millenaralism, and American Culture*. One

interesting common denominator is that these volumes were all written by scholars standing outside the Adventist tradition. The 1980s also witnessed the production of an "insider's" history of Millerism from the Advent Christian perspective in Clyde E. Hewitt's *Midnight and Morning* (1983).

The most sophisticated of the recent contributions to our understanding of Millerite Adventism, however, is *The Disappointed*. Made up of eleven essays, the volume grew out of a conference on "Millerism and the Millenarian Mind in 19th-Century America" held at Killington, Vermont, from May 31 to June 3, 1984. The contributors come from both inside and outside the Adventist tradition.

Included in *The Disappointed* are a demographic portrait of the Millerites by David L. Rowe, a sketch of the lives and contributions of William Miller and Joshua V. Himes to Millerism by Wayne R. Judd and David T. Arthur, and essays on the relationship of Millerism to the Shakers and John Humphrey Noyes by Lawrence Foster and Michael Barkun. Other contributions are "The Millerite Adventists in Great Britain" by Louise Billington, "The Millerite Use of Prophecy" by Eric Anderson, "Millerism and Evangelical Culture" by Ruth Alden Doan, "The Abolitionist-Millerite Connection" by Ronald Graybill, "Millerism and Madness: A Study of 'Religious Insanity' in Nineteenth-Century America" by Ronald L. and Janet S. Numbers, and "The Makings of a New Order: Millerism and the Origins of Seventh-day Adventism" by Jonathan M. Butler.

The volume closes with three fascinating primary accounts of Millerites in their post-disappointment experiences. Luther Boutelle's memoir represents the experience of one who evolved into an Advent Christian minister, while that of Hiram Edson lays the groundwork for the Seventh-day Adventist interpretation of the October 22, 1844, disappointment. Perhaps the most fascinating of the accounts is that of Henry B. Bear, who became a Shaker soon after the Millerite crisis. The volume is also greatly enriched by the contribution of James R. Nix, who supplied the illustrations. Beside 27 well-chosen period illustrations, there are a color frontispiece of Miller and a removable poster-size reproduction of Charles Fitch and Apollos Hale's 1843 prophetic chart.

An overall gestalt emerging from the various articles is that Millerism is best understood as representative of the religious outlook of nineteenth-century America. Such a finding runs against the traditional understanding of Millerism as being eccentric, pathological, deviant, and/or deprived. While the negative image of the movement may be largely credited to Clara Endicott Sears' *Days of Delusion: A Strange Bit of History* (1924), *The Disappointed* is a significant contribution in righting a skewed interpretation that undoubtedly found wider acceptance than it deserved in the emotionally heated atmosphere of the fundamentalist controversy of the 1920s.

One of the most valuable chapters in *The Disappointed* is "Millerism and Madness." Up to the present, the historiographical debate on the topic has centered on Sears' derogatory book on the one side, and Francis D. Nichol's apologetic *Midnight Cry* (1944) on the other side. Seeking a better understanding of the topic, the essay addressed the question of "Why did so many contemporaries, including some Millerites, believe that Millerism caused insanity?" (p. 94). The ensuing discussion provides an excellent background perspective on religious enthusiasm as it related to religion in general. Such a perspective should be helpful in enabling modern students to evaluate the seemingly extreme statements of nineteenth-century commentators on those things that could lead to madness—statements that are difficult, if not impossible, to comprehend in a more secular culture. The essay's conclusions, while buttressing the belief that "Millerites seem to have been no more prone to mental illness than their neighbors," also brought some needed correctives to that orientation as expressed by Nichol. The authors found that the movement did attract "some marginally and poorly functioning persons to its fringes, Americans who might have gravitated toward any religious fad" (p. 105).

Butler's article, which traces the evolution of Millerism's single-minded otherworldliness into established Seventh-day Adventism, is both insightful and readable. Being highly interpretive, however, a reader is left with the conviction that his interpretation is not the only explanation for much that he is seeking to explicate. The sociological explanations he utilized provide one possible mode of coming to grips with a phenomenon; they should not be confused with a full understanding. It is easy for scholars to confound *a priori* methodological assumptions with the truth of history. While Butler's explanations are often helpful, the present reviewer is left with the uneasy feeling that a one-sided sociological explanation of the development of Millerism into Seventh-day Adventism may not be much more helpful than a one-sided "religious" explanation.

*The Disappointed* is a major contribution to the study of Millerism. Unlike many books growing out of conference presentations, all of its chapters are well written and make significant contributions to an understanding of the field. The book will undoubtedly set much of the agenda for Millerite studies in the foreseeable future.

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Poythress, Vern S. *Understanding Dispensationalists*. Grand Rapids, MI: Zondervan Publishing House, 1987. 137 pp. Paperback, \$7.95.

Vern S. Poythress, himself a covenant theologian, has written an insightful and helpful introduction to the understanding of the theological tensions between dispensational and traditional Protestant theologians.