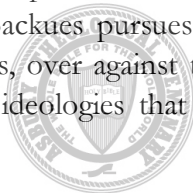


From the Editors

David R. Bauer

The articles in this issue of the *Journal* exemplify the breadth of interests that properly belong to inductive biblical study. In his article David Schreiner employs the kind of literary structural analysis that has come to be associated with inductive Bible study in order to reveal the communicative strategies that characterize the final form of the Book of Kings so as to arrive at a clearer, more reliable, and more confident interpretation of the book in its canonical shape than has been offered thus far by scholars who focus upon sources that may lie behind the text. Schreiner's article is an exemplary instance of the fresh and compelling interpretive insights that are possible with the application of inductive Bible study.

The practitioners of inductive Bible study have always insisted that the study of the Bible involves a general over against a special hermeneutic, i.e., that the principles and processes that are proper to the study of the Bible are the same as one would apply to any other literature. But it has not always been recognized that these principles and processes that one associates with inductive Bible study can be applied even more broadly to such things as cultures and cultural phenomena. In his first two articles, which appeared in preceding issues of the *Journal*, Lindy Backues demonstrated how inductive Bible study could be used in the interpretation of cultural realities. In this third and final installment, Backues pursues an inductive, context-oriented examination of slums, over against the general tendency to construe slums according to ideologies that are imposed upon the issue.



No name is more firmly associated with the emergence of inductive Bible study than Wilbert Webster White, the founding president of The Biblical Seminary in New York. He produced numerous volumes of inductive studies of various biblical books. But he was also the author of one of the most penetrating treatments of the notion of resurrection in the Bible. This book, *The Resurrection Body “According to the Scriptures”*, was published in 1923 and has just entered into the public domain. We have thus wasted no time in making it available once again to the Christian public by publishing it in installments over several issues. The first installment, containing the Foreword and Chapters One and Two, appears in this issue. Here White’s genius for the close, sensitive reading of New Testament texts, his familiarity with scholarship across many disciplines, his brilliant theological mind, his radical openness to evidence reasonably considered, and his gift of clear communication are all on display. This material is a model for what Traina was to call “correlation”—that phase of inductive Bible study that synthesizes the meaning of individual passages to arrive at a holistic, synthetic biblical theology of a theme or issue. And no theme is more central to the New Testament or critical for Christian theology, and for that matter Christian discipleship, than resurrection.

And even as White is associated more than anyone else with inductive Bible study at its initiation, it is arguably true that no one is more closely identified with the inductive study of the Bible in more recent times than Robert A. Traina. This issue concludes with a tantalizing portrait of Traina by one of his most accomplished students, the globally recognized systematic theologian, William J. Abraham. Here we are exposed to Traina as a teacher, but even more as a thinker. Abraham makes clear that Traina’s broad knowledge of theology and philosophy informed his hermeneutical thinking and contributed to his profound insights into the biblical text. Abraham consequently invites all who are engaged in the inductive study of the Scriptures to consider how an intellect sharpened by deep thinking about theological and philosophical matters can equip us to discover ever more profound meaning in the biblical text.