

ABSTRACTS:

Pate, C. Marvin. Current Challenges to the Christian Canon. *CTR*, 2005, N.S., 3(1):3-10.

Recent challenges to the NT canon from Bart Ehrman and the DaVinci Code contradict the traditional views of the authority, unity and continuity of the NT. The liberal challenge issues forth from such scholars as Reimarus, Bultmann, F. C. Baur, Walter Bauer and Bart Ehrman, claiming that early Christianity and its documents were anything but unified and orthodox. Scholars such as Martin Hengel, James Dunn and Ben Witherington, however, give a solid defense of the traditional views. ADS

Woodcock, Eldon. Images of Hell in the Tours of Hell: Are They True? *CTR*, 2005, N.S., 3(1):11-42.

Images of hell depicted in tours of hell from the OT Pseudepigrapha all the way down to Mary Baxter in the twentieth century often focus on gruesome punishments for earthly sins. While these numerous speculative and fanciful images of Hades go beyond and, on occasion, conflict with the scriptural picture, they nevertheless convey two important biblical truths: hell is severe and everlasting. ADS

Overstreet, R. Larry. Man in the Image of God: A Reappraisal. *CTR*, 2005, N.S., 3(1):43-70.

A survey of views on the image of God in man reveals a wide variety of explanations. Unfortunately, many of these views are not founded on solid exegetical and contextual evidence. When the use of the Hebrew words *tselem* and *demuth* are considered in context it becomes clear that the image of God in man must signify a physical likeness. ADS

Berry, C. Everett. Highlighting the Link between the Millennium and Replacement Thought: Augustinian Nonchiliasm as a Test Case. *CTR*, 2005, N.S., 3(1):71-91.

Highlights several of the theological and hermeneutical underpinnings that are inherent in nonmillennial views, focusing on Saint Augustine as a test case. Augustine rejected chiliasm for a number of reasons including his beliefs in supersessionism, that the eternal state must be inaugurated at the return of Christ, that an overly literal interpretation of Scripture led to misinterpretation, and that the visions of Revelation recapitulate the same events over again. Some current nonmillennialists follow Augustine in his supersessionism and also in their interpretation of Revelation 20 as a recapitulation of previously described events. ADS

Pretlove, John. John 20:22—Help from Dry Bones? *CTR*, 2005, N.S., 3(1):93-101.

In his version of the great commission in John 20:21-23, John draws on the imagery of breathing into the dry bones of Ezekiel 37 to assert that the apostles are the nucleus of resurrected Israel and will become the great army to fulfill that commission as they are empowered by the Spirit. He knows the history of Acts 1 and 2, and is not contradicting it. In saying, "Receive the Holy Spirit," he is being deliberately ambiguous. Those in the know will realize that this happens on Pentecost, while John's uninitiated readers will perceive the fulfillment of the promises of Ezekiel 37. ADS