

***How We Got the New Testament: Text, Transmission, Translation.* By Stanley E. Porter. Grand Rapids, MI: Baker, 2013. 222 pp., \$21.99, paperback. ISBN: 978-1441242686.**

When I noticed that Stanley Porter had written on textual criticism with the subtitle *Text, Transmission, Translation*, I hoped for an entry-level textbook, something along the lines of Paul D. Wegner's *A Student's Guide to Textual Criticism of the Bible: Its History, Methods and Results* or R. F. Hull's *The Story of the New Testament Text: Movers, Materials, Motives, Methods, and Models*. Porter's volume, a collection of edited lectures delivered at Acadia Divinity College in 2008, lacks charts, tables and pictures of manuscripts common to classroom textbooks and will not compete with Wegner or Hull's volumes. Nonetheless, Porter's clear analysis of the broader philosophical issues related to textual criticism offers theological students insight into the state of the discipline today and makes bold proposals for studying the text of the NT for the future.

In chapter one, "The Text of the New Testament," Porter is first defensive then offensive. He defends the traditional goal of textual criticism, namely seeking the original or explanatory reading. He notes that this goal motivates nearly all textual analysis from Erasmus to Westcott and Hort to Nestle to the Alands. What prompts Porter to uphold the long-standing aim of textual criticism? Recent proposals by Bart D. Ehrman and David A. Parker. In *The Living Text of the Gospels* et al., the latter questions if establishing the original or explanatory reading is even a possibility, suggesting instead that scholars view the text as having a life of its own. Attention should thus be given, according to Parker, primarily to the pre- (what social factors might have caused the text to be written?) and post-history (how might the text have been expressed in later communities?). Porter counters that though Parker's proposals may offer insight here or there, Parker's very claim that the texts exist assumes a single original—the identity of which is the traditional concern of textual critics (29-32). Porter briefly recounts Ehrman's thesis, expressed in *The Orthodox Corruption of Scripture, Misquoting Jesus* et al., that the variants in the earliest manuscripts are the result of theological biases rising in specific social contexts of early Christianity. Porter attacks Ehrman's claim by noting that nearly two-thirds of the NT has no variants, and that even across the various

theorized text families the NT remains 90% consistent (65-66). Ehrman, Porter states, makes large claims from a small quantity of unstable text.

Having articulated the stability of the NT text as a means of defending the traditional goal of textual criticism, Porter goes on the offensive by arguing that text critics should recognize the stability of the NT text in early, single manuscripts. For him, the fact that early papyri discovered since Westcott and Hort have not offered significant changes to the readings identified in the fourth century Codexes Sinaiticus (01 a) and Vaticanus (03 B), scholars no longer need be preoccupied to establish the original text through comparison (reasoned eclecticism) of the 5,800+ manuscripts catalogued to date. The original text has (likely) been established in these early Alexandrian witnesses, whose readings are pushed further back by the extant portions of the NT represented in third and fourth century texts like P⁴⁶ or P⁷² (75). Thus Porter argues that since the original text of the NT is almost certainly preserved in these early texts, NT scholars should give more attention to criticism of these single manuscripts—books or papyrus pages that were actually used by Christians in the early centuries of Christianity.

Chapter two concerns the transmission of the NT. Citing the consistency of readings attested in the pre-Constantine papyri and the fourth century Codexes Sinaiticus (01 a) and Vaticanus (03 B), Porter counters claims that during the pre-Constantine era the NT was not transmitted accurately. He argues that the ordering of the NT from Gospels to Acts to Pauline epistles to Catholic epistles and the Revelation reflects the order of composition of these texts and, to some degree, the respective chronology of manuscript dates containing each genre. Porter cites the stability of the text of the Gospels in the second and third centuries in papyri like P⁴⁵ (portions of the four canonical Gospels and Acts), P⁴ (early portions of Luke), and P^{64, 67} (portions of Matthew). Pre-Constantine witnesses of the Pauline epistles include the early third century P⁴⁶ (portions of Romans, 1-2 Corinthians, Galatians, Ephesians, Colossians, 1 Thessalonians, and Hebrews), and the citations of Romans and 1 Corinthians (and perhaps Titus and Hebrews) in *1 Clement*, dated to the end of the first century. The latter NT can be traced to the second and third centuries in P⁷² (portions of 1-2 Peter and Jude) and P²³ (portions of James 1). Though these papyri underscore the stability of the text as it was transmitted from the first through fourth centuries, Porter questions the value of the more fragmented papyri. He argues that

those manuscripts (whether papyri or parchment) that have continuous, more complete ranges of text should be distinguished for their superior value. He suggests categorizing all extant manuscripts (papyri or parchment, uncial or minuscule) according to two categories: "The first category should include those manuscripts that consist of continuous text of what was originally clearly established as at least one New Testament book, and the second category should include those manuscripts that are not clearly continuous text of the New Testament" (142).

In sum, Porter argues that NT scholars should prioritize criticism of *complete* texts of the NT (and rely less on the theory of reasoned eclecticism concerning all 5,800 mostly fragmented manuscripts) or at least those manuscripts that transmit *complete* sections of NT books (to more easily identify scribal habits versus errors). What might summarize Porter's argument concerning the translation of the NT (chapter three)? He suggests that translators should aim to communicate each NT book as a *complete* unit of thought (as opposed to concern for individual, isolated words or phrases). He suggests that the poles of formal and dynamic equivalence have too long dominated translation theory debate and should be replaced by concerns for how NT books might be better translated as complete units of thought by employing principles of discourse analysis.

Porter's concern that NT scholars appreciate the high degree of stability in the early manuscripts—texts that may have been held by Christians and actually used for worship and instruction—provides a pathway out of the often dark forest of text-criticism theory. Calling attention to the value of complete texts advances Porter's argument for textual stability in the early centuries of Christianity, and emboldens modern students' confidence in the trustworthiness of these early manuscripts. Yet, NT scholars might not be so favorable to Porter's prioritizing of complete manuscripts, or books that have been transmitted complete or with larger continuous ranges of text. After all, Codexes Sinaiticus (01 a) and Vaticanus (03 B) are eclectic texts, and the early papyri likely had exemplars as well. Porter's esteem for single-manuscripts and continuous blocks of text has as much to do with preservation of manuscripts as their textual quality and transmission history. The fact that a text has been well preserved does not necessitate that it was used or that it should have superior value on its own. NT

scholars should appreciate Porter's insights while continuing the work of reasoned eclecticism.

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***Telling God's Story: The Biblical Narrative from Beginning to End.* 2nd ed. By Preben Vang and Terry G. Carter. Nashville, TN: B&H Academic, 2013. 430 pp., \$39.99, hardback. ISBN: 978-1433680007.**

Preben Vang is professor and chair of the Department of Biblical and Theological Studies at Palm Beach Atlantic University. Before joining the faculty, Vang held the J.C. and Mae Fuller Chair of Bible and Theology at Ouachita Baptist University. His major area of research is New Testament studies and theology. Terry G. Carter is associate dean of Pruet School of Christian Studies, W. O. Vaught Professor of Christian History and Ministry, and chair of the department of Christian Ministry at Ouachita Baptist University.

The idea for *Telling God's Story* arose from the authors' concern that their students could not tell the story of the Bible as a whole and were unable to place individual books, sections, and characters in their respective place within that story. According to the authors, this stemmed from the practice, both in preaching and in private reading, of focusing on favorite biblical themes and isolating smaller stories from their contexts. The purpose of the book is to remedy this situation by presenting the metanarrative of the Bible from beginning to end, and by doing so, to demonstrate how the biblical sub-stories work together to form one all-encompassing story of God's purpose for creation.

The book begins with a short overview of what is to be developed in the body of the work. This is followed by a discussion of background issues: the layout of the Bible into Testaments and books, including the differences between the Hebrew Tanak and the Christian Old Testament, and the process of canonization. At the end of this section the authors provide the reader with the presuppositions with which they read the Bible: belief, theism, monotheism, supernaturalism, revealed theism,

and trinitarianism. These presuppositions clarify that the authors are working from a decidedly evangelical perspective.

The body of the book is divided into sections and chapters, which the authors dub “Episodes” and “Acts,” respectively. In this second edition the chapters are punctuated with full color pictures, maps, and illustrations. Sidebars provide further information on various interpretive, historical, or theological issues. Each chapter concludes with questions, suggestions, and assignments that allow the reader to dig deeper into the material that has been presented.

The Old Testament is covered in seven episodes. Episode 1, “Creation,” discusses the creation and the fall. Episode 2, “The Plan of Redemption,” focuses on the Abrahamic covenant and its development in Genesis. Episode 3, “The Forming of a Nation: God’s People and the Law,” discusses the exodus from Egypt, the giving of the Law at Sinai, and the wilderness wanderings. Episode 4, “The Promised Land and Sin’s Power,” deals with the conquest of Canaan and the period of the judges. Episode 5, “Israel Gets a King,” deals with the ministry of Samuel and the reigns of Saul and David. Episode 6, “Rebellion, Judgment, and Future Hope,” covers Solomon’s reign, the division of the kingdom, and the history and fall of the northern and southern kingdoms. In this episode, the authors include a short chapter on the nature, message, and methods of the prophets. Episode 7, “Captivity and Return,” discusses the nature of the exile as divine judgment, the captivity, the return and rebuilding of the temple and of Jerusalem. This episode concludes with a discussion of biblical wisdom literature which includes a very brief treatment of the Psalms.

The New Testament is also divided into seven episodes. Episode 8, “Unto Us a Child Is Born,” discusses the birth of Christ as prophetic fulfillment and offers some theological reflections on the incarnation. Episode 9, “The Ministry of Jesus,” discusses Jesus’ ministry, his message, and the nature and purpose of his miracles. Episode 10, “A Prophet Must Die in Jerusalem,” discusses the triumphal entry, the Last Supper, and the crucifixion. Episode 11, “The Grave Could Not Hold Him,” highlights the burial and resurrection of Christ and his post-resurrection appearances. Episode 12, “This Gospel Shall Be for All People,” covers Pentecost, the arrival of the Holy Spirit, and the spread of the Gospel by means of Paul’s three missionary journeys. Episode 13, “Church Growth and Church Struggles,” highlights various issues faced

by the early church as gleaned from the Pauline and general epistles. Episode 14, "Looking for a City," focuses on the Book of Revelation and other eschatological passages in the NT to highlight the final hope of believers and the second coming of Christ. The book ends with a consideration of how the Bible story ought to impact believers in the twenty-first century.

The construction of the book merits some comment. At almost two pounds, the book is rather heavy for its size. The contrast of black, red, and white on the cover makes the book stand out visually. Each episode and act heading, as well as the numerous charts found in most chapters, is outlined with these colors, and while the bleeding of the colors to the edges of the pages makes it easy to locate major sections in the book, the colors quickly become overbearing. The glossiness of the pages also makes reading difficult in some lights. Apart from these problems, the book is sturdy and the full color maps, illustrations, and pictures provide a nice touch.

The strengths of the book are threefold. First, the authors have presented a work that successfully demonstrates the unity of the biblical story. This is a welcome remedy for the practice of reading Scripture as isolated units disconnected from their larger contexts. The reader is helped to see that each movement in the story contributes to, and is important for understanding, the whole picture. Second, in addition to clarifying their own theological presuppositions, the authors include sections throughout the book that comment on the theological significance of major events in the story. While this goes beyond a simple presentation of the biblical metanarrative, and though readers may not agree with the authors on every point, these discussions demonstrate that the Bible is a story with more than simply entertainment value. Third, the book is an easy read for those who are new to the study of the Bible. There is very little technical jargon or critical research presented in the book. For those who wish to pursue issues in a more academic fashion, the footnotes and resources provide entry points for further study.

The book has several weaknesses, in addition to those mentioned above regarding its physical construction. First, there are a number of errata. For example, the book contains several dittographies (pp. 63, 85), Moses is said to have placed his own staff in the Ark of the Covenant (p. 81), and an incorrect page reference is made to a chart under discussion

(p. 151). Second, the book is necessarily selective regarding the material that it discusses. Since the authors are concerned with providing the metanarrative of the Bible, little attention is given to those portions that are not narrative, especially in the OT. For example, Leviticus, Ruth, and many of the Wisdom Books and Minor Prophets are barely mentioned, while Esther and Lamentations, with the exception of their mention in the arrangement of the biblical books, receive no attention at all. This last scenario is also true of 2, 3 John and Jude in the NT.

Third, given the authors' goal of presenting "the biblical narrative from beginning to end," as the subtitle says, the book appears to be quite out of balance. As a quick glance at the Table of Contents and Scripture Index shows, the NT receives the same amount of space and is referenced twice as much as the much larger OT. The Gospels and Acts alone account for five episodes and occupy more space in the Scripture Index than the entire OT. One would expect a straightforward presentation of the biblical narrative to be the other way around. This preference for the NT is notable also in the discussions of OT topics, such as when the authors use James to provide a definition of OT wisdom literature (pp. 203–204). In light of these observations, the book might better be described as a theological reading of the biblical narrative in light of the New Testament. Such a reading would not be bad, but this is not what the authors have stated as their purpose. It appears that the authors have equated theological significance with narrative significance.

Overall, the book provides a nice introduction to the biblical story for lay persons and beginning students of the Bible. In the classroom, the book might be used as a *supplement* to standard introductions which tend to focus on historical matters and individual books or units rather than metanarrative. Nevertheless, the book should not be used as a *replacement* for those introductions. However successful the authors might be in presenting a unified biblical narrative, because of the selective nature of the work, the book, if taken alone, leaves the reader with a less than unified Bible.

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***Christology, Hermeneutics and Hebrews: Profiles from the History of Interpretation.* Edited by Jon C. Laansma and Daniel J. Treier. Library of New Testament Studies, 423.**

London, New Delhi, New York, Sidney: Bloomsbury T & T Clark, 2012. xvi + 264 pp. paperback \$34.95. ISBN: 978-0567609656

This collection of essays has its origin in the presentations made to the Evangelical Theological Society Hebrews section. The editors assembled a team of distinguished Hebrews scholars to offer a “selective history of interpretations” representative for Hebrews’ *Wirkungsgeschichte* (3) with the intended result that Hebrews “will be heard more fully and faithfully through the program of ‘theological interpretation’ than it has been through the governing research program of the modern period,” (5). The entire project is a clarion call to modern scholars to participate in the diachronic dialogue on the interpretation of the epistle not by pontificating the results of modern scholarship, but by humbly accepting their need to hear the voices of yesteryears. To make the task more manageable the project focuses primarily on Hebrews’ Christology, a doctrine no reader would exclude from Hebrews’ theological landscape. How one ought to accomplish this desideratum and the benefits therein are aspects delineated in J. Laansma’s opening chapter. His outstanding analysis of the recent research in “Hebrews: Yesterday, Today, and Future; An Illustrative Survey, Diagnosis, Prescription” not only gives ample justification for the project, but also confirms him as a leading voice in current Hebrews scholarship. The following twelve chapters can be divided in a first group of nine, each one sampling a momentous event in the reception history of Hebrews, followed by three concluding chapters evaluating the efforts engaged in the project.

Frances Young’s “Christological Ideas in the Greek Commentaries on the Epistle to the Hebrews” is the only contribution previously published. The editors were wise to bring a rather old article (originally published in 1969) to the attention of younger generations, not only for the astuteness of its content, but also for further proof that the questions with which Chrysostom, Theodoret, and Cyril wrestled are still substantive for our attempts to understand who God is, in light of the Incarnation and his Self-revelation. Her plea for a Christological program, equally characterized by a commitment to traditional Christology and by an indissoluble connection to soteriology, is as imperative today as it was when originally penned. D. Jeffery Bingham

invites the readers to third century Rome, Lyons and Latin Christendom, through a look at the *adversus haereses* literature of Irenaeus. Though built on the shoulders of the Clementine epistle, itself deeply indebted to Hebrews, the *adversus* literature has only random intersections with the epistle. Yet, the article presents a strong case that “Hebrews, though Irenaeus scarcely cites it in *Adversus haereses*, is present in allusion in significant ways” (71). With Charles Kanningiesser’s “Clothed with Spiritual Fire” the readers move to the Patristic East and the homilies of John Chrysostom. Several theological issues addressed by Chrysostom built directly on Hebrews, including the themes of the mystery of our salvation, the captain of our salvation, and being clothed with spiritual fire. The mastery and eloquence displayed in his homilies on Hebrews are yet to be given proper attention in the history of reception.

The Middle Ages are represented by only one theologian, albeit a towering one, assessed by Daniel Keating in “Thomas Aquinas and the Epistle to the Hebrews: ‘The Excellence of Christ’.” As systematician, Aquinas’ point of departure in his Christology of Hebrews is the Chalcedonian definition of Christ as one person in two natures. This was the virtual hermeneutical lens through which Aquinas read, understood and interpreted the biblical text. This led to an interesting paradox: “the Christological doctrine of the Church defines for Thomas the field of play for interpreting what Hebrews has to say about Christ, but this enables the text of Hebrews to reveal the person and work of Christ with great depth and detail” (86-87). The chapter also sheds light on Aquinas’ balancing act of shaping his Christology, which emerged from his work on the commentary on Hebrews and from his *Summa*, which depended heavily on his commentary.

Martin Luther, John Calvin, and John Owen were chosen as representatives of the protestant, reformed, and puritan reflections on the epistle. M. Mattox looks at Luther’s Christology distilled in his *Lectures on Hebrews*, from which emerges a picture “solidly catholic and orthodox and deeply Chalcedonian” (102). The article traces the Christological stances behind nine passages in Hebrews. Though these are often misunderstood as points where Luther departed from the exegetical tradition “prone to speculative trinitarian or Christological readings” (109), according to Mattox, there is no hint of discontinuity with the broad catholicity. Luther stands thus as a paragon who “simultaneously reads Hebrew Christologically, and reads his Christology

out of Hebrews" (118). In "The Perfect Priest," R. Michael Allen examines Calvin's work on Hebrews, a difficult task since the protagonist was engaged in systematic thought as well as exegetical work on the epistle. Calvin's perspective gravitates around the priestly mediation of Christ who perfects the economy of salvation. The "once-for-all" nature of Christ's priestly sacrifice receives deserved emphasis. Attention is drawn to Calvin's delicate attempt to strengthen the correct, yet insufficiently safe, phrase *theos alethinus*, "fully/truly divine," by adding the concept of *autotheos*, "very / perfect God" predicated to Christ, as well as to the Father and to the Spirit. On the human side, Hebrews presents a perfectly human Christ as representative and exemplar of humanity. Readers of the reformed theologian will find "close conceptual ties between themes Calvin found in Hebrews and his own dogmatic distinctives" (133), the true mark of an adequate theological endeavor. Kelly Kopic turns to J. Owen, who towers over all other historical interactions with Hebrews, in a "work of gigantic strength as well as gigantic size" (135). Though pre-critical in its timing, Kopic contends that Owen anticipated the battle ground of criticism to come and, in order to avoid compromising the authority and inspiration of the epistle, he took conservative positions on the issue of authorship, use of Scripture, canonicity, interpretation, and application. For Owen, the governing argument of the epistle is simply "Jesus is the Messiah and faith in him is the only way to rest before the holy God" (141). The epistle's Christology is built on the Old Testament, as the author of Hebrews used "a distinctive kind of Christological typology to illuminate the person and work of Jesus" (144).

Modern theology is served, first, by a brief presentation of Karl Barth's exegesis of Heb 1:1-4. Bruce McCormack wrote a particularly useful presentation of material culled from "hundreds of exegetical notes, references, and allusions to Hebrews to be found in the *Church Dogmatics*" (156). Barth's interest in the prologue is also considered in connection with the continuous debate on the nature of theological exegesis, of which four models are presented and assessed. The Swiss theologian promoted a "Christology that proceeds methodologically from the economic Trinity to the immanent Trinity and not vice versa" (172). This conclusion derives directly from the Protestant emphasis on the primacy of Scripture – indeed, *sola Scriptura* – and not the Church's dogma. Second, the task of gleaning through modern systematic

theologies to assess the representation of Hebrews – or, more to the point, its relative neglect – is left to Daniel Treier and Christopher Atwood. No less than seventeen prominent figures, starting with C. Hodge of the 19th century through to R. Jenson of the late 20th century, are presented in concise fashion, with the pensive assessment that “few if any of these theologies contribute creative readings of Hebrews on the whole, or even of major motifs therein” (186). When present, systematic theologies intersect with Hebrews at the level of several doctrines, including revelation, the two-nature Christology, the triune God, the atonement priesthood and covenant, sanctification and perseverance. On the pastoral side, Hebrews’ Christology has direct practical implications, as it revolves around the scriptures as divine speech, the sanctification as a pilgrimage of faith, and the atonement with its imperatives of victory and cleansing. In tracing the formal contributions of Hebrews to systematics, the authors advance an intriguing proposal: text-proofing from Hebrews in systematic theologies is traceable to scriptural text-proofing in Hebrews.

One could think of no better closing for the volume than the articles penned by H. Attridge, D. Hagner, representing the voice of biblical scholars, and K. Greene-McCreight, representing that of systematicians. Attridge not only recapitulates the major theses of the volume but also provides a nuanced critique of the various positions espoused in them. Hagner focuses on Hebrews distinctives among the NT writings, which are responsible in part for its relative neglect, ranging from its difficult subject matter to its almost *sui generis* form and genre. He advocates for an approach that combines theological interpretations with the canons and stringencies of the historical critical method, the vantage point for his evaluation of the previous chapters. Greene-McCreight calls for a more rigorous program for theological exegesis. Her challenge to Hagner’s proposal is worth pondering. While it is ideal to have theological exegesis (however one defines it) and historical-critical method living under the same roof, she questions whether this is actually possible. The previous chapters are then scrutinized with this very tension in mind, and *regula fidei* is allowed to make its corrective contribution: “the Rule of faith provides not only an epistemology for our interpretation of Scripture... even reality. Whatever we know about reality, we know most surely that it is called forth, nurtured, and defined

by the Triune God. It cannot be defined or circumscribed by human reason, apart from great hubris on our part” (237).

In the end, the reviewer and perhaps the reader is left with a conundrum. On the one hand, the sheer wealth of theological ideas triggered by an ancient letter is enriching and worth exploring. Hebrews’ genome is a marvel to appreciate, to study, and to understand: the historical sampling in the volume proves that two thousand years of engaging the epistle has not exhausted its theological potency. On the other hand, a daunting question with regard to its interpretation hovers throughout. The reader cannot fail to ponder whether all these interpretations are valid. Are they all equally true representatives of the author’s thought and theology? Would he have put his stamp of approval on all of them? Ultimately, is there a true, correct interpretation of the epistle? These questions, of course, are at the heart of any hermeneutical enterprise. Yet, while with regard to the former aspect, the volume satisfies admirably, the readers would have enjoyed seeing the contributors engaging a bit more substantially with the latter.

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***A Body You Have Prepared for Me: The Spirituality of the Letter to the Hebrews.* By Kevin B. McCrudden. Collegeville, MN: Liturgical Press, 2013, 146pp., \$19.95 paperback. ISBN 978-0814658888.**

Methodologies such as form and redaction criticism approach the formation of Scripture logically and concretely. However, Kevin B. McCrudden suggests that the generative source of the New Testament is personal, experiential spirituality. In other words, each NT author’s spiritual experiences directly influenced his production. *A Body You Have Prepared for Me* analyzes the spirituality of the book of Hebrews’ author and audience. McCrudden defines spirituality as a theocentric series of encounters with the Spirit, who challenges Christians to live faithfully in light of their eschatological hope. To counteract the pain of social marginalization, the audience of Hebrews must exalt Christ as a living

example of endurance, helper for the spiritually weak, and high priest whose sacrifice enables luminescent encounters with God.

McCrudden, who serves as professor of religious studies at Gonzaga University, is author of *Solidarity Perfected: Beneficent Christology in the Epistle to the Hebrews* (Walter de Gruyter, 2008) as well as a recent article on fidelity in Hebrews 12:24 (*Catholic Biblical Quarterly* 75). Readers familiar with these works will recognize their emphases in the present book.

A Body You Have Prepared for Me is a brief introduction to Hebrews for pastors, students, and church members, written in an accessible style. The author does not attempt to exegete every passage of Hebrews or format the work according to the literary structure of Hebrews. Rather, the book is an introduction to Hebrews' broad themes and background.

Because the experiences of spirituality described in Hebrews were shaped by the historical circumstances of the letter, chapter one surveys Hebrews' author, style, audience, destination, date, and purpose. McCrudden proposes that Hebrews is an anonymous document (19) addressed to Gentiles (30) who possibly resided in Rome (32). Written after 70 A.D., the letter encourages perseverance for those experiencing social marginalization as a result of countercultural living (35). Endurance flourishes only as Christians imitate the paradigmatic suffering and fortitude of Jesus (38).

McCrudden, in chapter two, explains the significance of Christ's perfect high priestly ministry. Perfection means dwelling with God in glory and, thus, joining with the transcendent. Jesus' perfection appears in Hebrews as a model that will produce in his followers practical obedience to the will of God evidenced by righteousness, perseverance, and communal compassion.

Much of chapter two is an examination of Christ's priesthood, which is perfected at his enthronement (43-9). Jesus' enthronement is a result of his righteous obedience in the face of death and suffering. Similarly, Christian perfection is only completed in the heavenly presence of God, a location reserved for those who endure trials.

In chapter three, McCrudden wrestles with the nature of salvation in Hebrews. Although Jesus experiences unfiltered heavenly perfection, the audience must persevere through their struggles to enjoy

eschatological rest. Through prayer, however, believers in community may approach God's presence now in a limited manner.

In one sense, Christ's sacrificial *death* was the factor that allows believers to draw near to God through prayer. Yet, Hebrews 9:24-25 also suggests that Jesus' *enthronement* allows his brothers and sisters to approach the throne of grace with confidence (91). Enthronement is vital because Christ's high priestly work occurs in the heavenly realm, where he has eliminated the curtain that separated man from God's presence. Prayer, then, is a relational journey into God's presence, a spiritual experience that empowers Christian living (102).

In the final chapter, McCrudden uses Hebrews 12:24 as a case study for the author of Hebrews' use of Old Testament figures. McCrudden argues that comparison to Abel further emphasizes Jesus' faithful obedience to the will of God. Contemporaries of the author of Hebrews considered Abel the first righteous sufferer to enter God's presence. Jesus, then, is Abel *par excellence* who wholly obeys the will of God and also helps his weaker siblings (123). Consequently, reference to Jesus' blood in 12:24 is not an allusion to sacrifice but is indicative of Christ's righteous inward disposition, which makes him an obedient son and compassionate brother.

Overall, McCrudden's approach is unique and offers a new angle from which to form a robust picture of Hebrews. He provides a scholarly, yet brief and approachable, introduction to the theology of the letter. McCrudden's exegesis illuminates background elements for those unfamiliar with Hebrews' context, and he includes footnotes for further research. McCrudden particularly shines as he explains the concept of perfection and underscores the exemplary endurance of Jesus.

While the budding field of spirituality is stimulating, McCrudden's language is, at times, elusive. For example, he describes belief in the resurrection and atonement as "highly personal religious experience[s]," neither of which are "true in any strictly demonstrable sense" (41). He then quotes Hebrews 11:1 (referring to faith in things not seen) as if it points back to the life of Christ instead of forward to future promises. Yet, the audience's spiritual foundation was not merely a transcendental vision or spiritual sense of Christ's earthly work (41). Instead, their Christian commitment was built upon the testimony of those who heard Christ and who enacted tangible demonstrations of the Spirit (Hebrews

2:3-4). Therefore, at least to the eyewitnesses, Christ's resurrection was true in a demonstrable sense.

Evangelical readers may also struggle with McCrudden's interpretive perspective, especially as he describes the account of Christ's temptation as "a legendary story" (125). Yet, McCrudden's stance does not eclipse or negate the value of his work. For busy pastors and students who wish to interact with advanced scholarly works on Hebrews condensed into a brief, approachable book, *A Body You Have Prepared for Me* is an admirable point of departure.

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***The Dead Sea Scrolls and the Bible.* By James C. VanderKam. Grand Rapids, MI: Eerdmans, 2012. 202 pp., \$25.00, paperback. ISBN 978-0802866790.**

In *The Dead Sea Scrolls and the Bible*, James VanderKam examines the relevance of the Qumran texts for biblical studies. VanderKam is presently the John A. O'Brien Professor of Hebrew Scriptures at the University of Notre Dame and has served on the editorial team for the *Discoveries in the Judaean Desert*, the official publication series for the Dead Sea Scrolls. With this experience, VanderKam is able to bring a wealth of knowledge and decades of research to bear on the relationship between the scrolls and the Bible. In the present work, VanderKam seeks to provide an up-to-date and accessible overview of major subject areas where the academic study of the Scrolls and the Bible coincide.

The Dead Sea Scrolls and the Bible consists of seven chapters, six of which originated from the Speaker's Lectures at Oxford University delivered in May 2009. In chapter 1, "The 'Biblical' Scrolls and Their Implication," VanderKam surveys the importance of the Scrolls for text critical studies of the Hebrew Bible. He provides several examples of how the Scrolls supplement information from the MT, Samaritan Pentateuch and Old Greek, grouping textual variants into four principle categories: orthographic differences, individual textual variants, isolated interpretive insertions, and new and expanded editions of biblical books. VanderKam's brief study of the Scrolls and Hebrew Bible textual criticism

is commendable in that it highlights not only the importance of the “biblical” manuscripts, but also the relevance of the *pesharim*, *tefillin*, *mezuzot*, and biblical quotations found in texts like the *Temple Scroll*.

In chapter 2, VanderKam examines aspects of scriptural interpretation in the Scrolls. He begins by discussing some examples of scriptural interpretation within the Hebrew Bible and in older non-biblical texts. VanderKam then turns to consider a number of methods of scriptural interpretation in the Scrolls, including the continuous and thematic *pesharim*, what he calls “simple sense exegesis” (i.e., the addition of an explanatory statement into a biblical citation), and the practice of blending together related passages from different locations in Scripture in order to smooth out discrepancies and produce one consistent statement.

VanderKam’s third chapter, “Authoritative Literature According to the Scrolls,” addresses the concept of authoritative writings in early Judaism and the development of collections of authoritative texts. In determining which texts were thought to be authoritative, VanderKam considers a number of criteria, such as the use of collective phrases like “the law and the prophets” to denote Scripture, the use of citation formulae, and books for which commentaries were written. Using data from the Scrolls and the New Testament, VanderKam argues that by the first century CE there was a core group of texts that most Jews could agree was authoritative. Some texts, like the Enoch literature and *Jubilees*, were considered authoritative by the Qumran community, but it is unknown how many other Jews maintained this view.

Chapter 4, “New Copies of Old Texts,” deals with works outside of the Hebrew Bible that were known to exist before the discovery of the Qumran caves and for which the Scrolls have now provided the earliest copies. In this chapter, VanderKam discusses *Jubilees*, *Aramaic Levi*, the *Book of Giants*, the Wisdom of Ben Sira, Tobit, the Enoch literature, the Epistle of Jeremiah, and Psalms 151, 154, and 155. For each work, VanderKam lists the relevant manuscripts from Qumran, their date and contents, and the significance of the manuscripts for our understanding of the work as a whole.

In Chapter 5, “Groups and Group Controversies in the Scrolls,” VanderKam discusses the relevance of the Scrolls for understanding the Essenes, Sadducees, and Pharisees. VanderKam defends the hypothesis that the community which copied and composed the Scrolls was related

to the Essenes and that the Pharisees were their chief opponents. VanderKam doubts whether the Scrolls refer to the Sadducees, but he notes that the Qumran community's interpretation of the Law resembles that of the Sadducees, although the community itself was certainly not Sadducean.

Chapters 6 and 7 focus on the Scrolls in relationship to the New Testament. In chapter 6, VanderKam compares the Scrolls and the Gospels with respect to their messianic views, methods of scriptural interpretation, legal interpretations and practices, and disciplinary procedures within their respective communities. In Chapter 7, VanderKam examines certain similarities between the Scrolls and the early chapters of Acts, focusing especially on the communal sharing of property and the importance of the Festival of Weeks as a time of covenant renewal. In this chapter, he also considers the interpretation of prophetic texts in Paul and the Scrolls, affinities between the Scrolls and the pericope in 2 Cor 6:14–7:1, and how the Scrolls shed light on Paul's use of the phrase "works of the Law."

VanderKam has written with characteristic meticulousness and lucidity, and his conclusions are fair, balanced, and well-reasoned. While he is aware of the complexities of both the Bible and the Scrolls, he avoids getting bogged down in minutia and scholarly debates. Since *The Dead Sea Scrolls and the Bible* is intended to be a survey, the treatment of each topic is necessarily brief. There are, however, ample footnotes and a bibliography for those who desire to delve more deeply into a particular issue.

In many ways, VanderKam's book covers much of the same ground as other standard introductions to the Dead Sea Scrolls (including his own *The Dead Sea Scrolls Today*). At times the book is more concerned with the Scrolls themselves than with their relationship to the Bible. That said, *The Dead Sea Scrolls and the Bible* will serve as a valuable introductory survey for seminary students, pastors, and non-specialists who are interested in the relevance of the Scrolls for understanding the Bible. Those who work in Old Testament/Hebrew Bible or New Testament studies may find the specific examples that VanderKam works through in each chapter enlightening. Since our understanding of the Scrolls has changed substantially in recent years, VanderKam's book will prove useful to biblical scholars who need to familiarize themselves with the current state of Scrolls research.

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***Christology and Discipleship in John 17.* By Marianus Pale Hera. WUNT 2, Vol. 342. Tübingen: Mohr Siebeck, 2013. 206 pp. \$103.00, paperback. ISBN: 978-3161522192**

In this work, a revised version of his 2012 dissertation at Catholic University of America, Hera, a member of the Japanese Province of the Society of the Divine Word and assistant professor of Christian Studies at the Catholic University of Nanzan, makes an insightful study of the interrelationship between Johannine Christology and the call to discipleship. While focused upon John 17, Hera's purpose is to produce an exegetical analysis that demonstrates that the root of John's teaching on discipleship is centered in his Christology and that John's Christological message leads to the teaching of authentic discipleship. From this perspective, Jesus is portrayed in a manner that leads the readers to more fully understand their identity as disciples and followers of Jesus (36).

Hera divides his work into four chapters. In chapter one, he pays close attention to general scholarship on John 17 concerning the titles given to it, historicity, genre, redaction, significance of its literary context, structure, and general themes before proceeding to focus upon recent scholarship concerning discipleship in the chapter. After this discussion, Hera establishes the rationale for his work as moving beyond the past study of Johannine discipleship, which has either focused upon the disciples and other biblical figures or upon the study of key words, in an approach that makes particular note of how John in both the Gospel as a whole and in chapter 17 in particular moves from Christology to discipleship (35).

In the second chapter, Hera explores the nature of discipleship in relation to Christology in John 1-12, with focus upon the prologue, the calling of the first disciples, the wedding at Cana, the man born blind, and the 'I Am' sayings of Jesus. For the first four of these topics, he provides a narrative reading before demonstrating a movement from

Christology to discipleship. In the case of the 'I Am' sayings, Hera addresses their obvious Christological character, and then demonstrates that their narrative context reveals implications for discipleship because of the events that occur before and after Jesus speaks and because they define the relationship between Jesus and the world. A prime example of this is in the analysis of John 8:12 where Hera demonstrates a shift from the Christological nature of Jesus' assertion of being the light of the world to both an invitation to follow and the promise that his followers would "never walk in darkness" (82).

In chapter three, Hera tackles the literary context, text, and structure of John 17. To begin this analysis, he provides a discussion of the entire Johannine farewell discourse, which covers John 13-17, and focuses upon the washing of the disciples' feet, the dismissal of Judas, and the two major parts of Jesus' farewell speech. Then, Hera briefly discusses textual critical questions concerning John 17 before concluding the chapter with an examination of the narrative structure of John 17. The narrative structure builds the case that an important key to understanding the organization of Jesus' prayer in the chapter is the move from Christology to discipleship. Hera's central argument is that throughout John 13-17, Jesus is preparing the disciples for both his passion and their coming persecution by reminding them of who he is and how he wants them to be in a hostile world (90).

Finally, in chapter four, Hera performs a literary exegetical reading of John 17. Drawing from the analysis of chapter three, he divides the chapter into five major sections: (1) John 17:1b-5, linking the coming glorification of Jesus with the eternal life for the disciples who know him and the Father; (2) John 17:6-11a, linking Jesus' revelation of God with the faith and understanding of the disciples; (3) John 17:11b-19, identifying Jesus as one, who like the Father, protects and consecrates the disciples while identifying the disciples as those who are both separated from and sent into the world in order to bring faith to future believers; (4) John 17:20-23, linking the unity between Jesus and the Father with the unity among the disciples; and (5) John 17:24-26, linking Jesus' revelation of the Father with the disciples dwelling in love with the Father and the Son. This work is especially insightful in Hera's analysis of the fifth section. Here he connects the relationship Jesus and the Father with Jesus' revelation of the Father through his ministry and coming death on the cross, and with the ultimate sending of the Holy

Spirit. The arrival of the Holy Spirit will bind the disciples together in relationship to one another, to Jesus, and to the Father. Hera brings all this together by reflecting upon the literary structure of John 17:24-26. In this way, it is demonstrated that the relationships involved are all connected to revealing God to the world (162-164).

After this analysis, Hera concludes that John 17 is rich in Christology, projects an ideal picture of the disciples, and demonstrates an intimate and profound link between John's teachings on Christology and discipleship. He asserts that the last point is particularly fruitful as it indicates that discipleship flows from Christology, that growing in knowledge of the Jesus and the Father is greatly significant, that Jesus is the model for the disciples, that divine sovereignty and human responsibility are to be balanced, and that Jesus has a central role along with the Father as both the goal and the mediator of the disciples' unity (167-169).

After the review of the contents of Hera's work above it is apparent that he largely accomplished his purpose of demonstrating that the root of John's teaching on discipleship is centered in his Christology and that John's Christological message leads to the teaching of authentic discipleship in a clear and understandable manner. The greatest strength of Hera's work is its clear focus upon the relationship between John's development of the person and work of Jesus with Jesus' relationship to the world in general and to his disciples in particular. This provides the reader of John's Gospel with a helpful tool in understanding the narrative from a new, fresh perspective. However, Hera's narrow focus, at times, seems to be forced, especially in his attempt to establish a link between Christology and discipleship in the Johannine prologue.

The greatest weakness of the work comes in the limited development of the concept of discipleship. While Hera's first chapter expresses how different facets of discipleship have been developed by previous scholars in previous studies, he does not provide his own development or definition of the concept. This would have been helpful in making the link between Christology and discipleship in John more concrete.

While the author writes from a moderate to traditional Roman Catholic approach that defers too much to redaction criticism in some places, Hera largely produces a work that is accessible to any scholarly audience that seeks to better understand the connection of the biblical

teachings concerning the identity of Jesus and its implications for those who would follow him as disciples. Despite being technical in places much of the work is accessible not only to scholars but also to pastors and educated laypersons.

In final reflection upon the work, Hera invites the further development of ideas in two major areas. First, his work suggests that more attention should be paid to the link between Christology and discipleship throughout the Gospel of John and not simply in chapter 17. Finally, Hera's work suggests the necessity of further study of the link between Christology and discipleship in the other writings of the New Testament so that Christians can more fully understand who they are to be in light of who their Lord and Savior has been revealed to be.

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2 Clement: Introduction, Text, and Commentary. By Christopher Tuckett. Oxford: Oxford University Press, 2012. 328 pp. \$230.00, hardcover. ISBN: 978-0199694600.

2 Clement: Introduction, Text, and Commentary by Christopher Tuckett represents the inaugural volume of the *Oxford Apostolic Fathers* commentary series. The scholarly literature on 2 Clement is sparse. J.B. Lightfoot wrote the latest English commentary on 2 Clement but this is almost a century old. Other recent commentaries include ones by Lindemann and Pratscher but both are written in German. Therefore, Tuckett's commentary also provides a much-needed work on the Apostolic Fathers in English.

Tuckett organizes the commentary in three parts: an introduction covering most prolegomena material expected in a commentary, a full translation of the text, and a verse-by-verse commentary. Tuckett argues throughout that *2 Clement* is a sermon of some sort written to insiders of the community exhorting them to morally ethical behavior in light of their past salvation and the future judgment.

Tuckett vies for the anonymous authorship of 2 Clement and argues that any search for the original author is in vain. Most notably the

author argues against Donfried's proposal that 2 Clement is composed by one of the elders who was brought back into the Church of Corinth after the letter of 1 Clement. Tuckett sees little or no textual warrant for such a proposal (16). Ultimately, we only know the writer was not a Jew before converting to the Christian faith (17).

Concerning the literary unity of the text, Tuckett says that the evidence is weak for any disunity between chapter 1–18 and 19–20. Arguing against the proposals of Pratscher and others, Tuckett provides a sound case for the unity or, at least, the weak evidence for disunity. With such a small sample size one cannot really argue for disunity by only using varying vocabulary. Because writers often use synonyms we cannot expect the same word choice throughout the sermon. Moreover, if you remove any other unit the size of 19–20, then one can justify disunity in chapters 1–18. Tuckett takes the book as a whole and explains the unique themes of this section are actually woven throughout the sermon.

Is the text a polemic against Gnosticism? By reading earlier literature on the text from Donfried and others one could surmise the primary thesis of the sermon is a polemic against Gnosticism. Contrary to earlier works, Tuckett provides a more conservative approach arguing yes, the letter does have some anti-Gnostic tendencies, but the sermon itself does not seem to be written as an argument against this theology. Instead, the author seems to be arguing against an "ethical laxity and/or 'freedom' (47). By championing higher ethical standard, the writer may be *implicitly* arguing against Gnostic thinking along the way but no explicit references to the contrary exist.

The commentary proper naturally continues with the same careful and insightful exegetical decisions that comprise the introduction. At the start of each chapter he analyzes the parallels between, OT, NT, and other apocryphal and agrapha sayings. Tuckett's analysis of citations and allusions is one of the most valuable aspects of the commentary. He provides a detailed analysis of each allusion providing helpful comments along the way. An explanation of each verse is then given and expounded on when needed.

The commentary brings refreshment to the reader because Tuckett is both humble in his exegesis while also offering valuable insights. When the text is ambiguous, Tuckett often times gives his proposal but concludes that ultimately there is no way of knowing for certain. Overall, the commentary itself provides a detailed analysis of

each verse and will guide the exegete in making thoughtful interpretive decisions themselves.

Overall, Tuckett provides an excellent model in how to engage with the Apostolic Fathers. Any negative critique must not be seen as representative of the whole but only minor disagreements with some of his conclusions. One objection that I have regards his conclusion of the writer's knowledge of Paul. Tuckett argues that the use of Paul is weak. Based on his analysis of possible Pauline allusions, it seems to be that the case is stronger than he contends. There are many places throughout the text that has strong Pauline allusions. For example, in 14:2 the author argues that the church is the body of Christ. In 9:3 it is said that the addressees are to keep their bodies as a "temple of God." Elsewhere there are allusions to Pauline metaphors that don't necessarily match Paul's use of them. There is reference to the "pot and the potter" (2 Clem 8 cf. Rom 9:21), God's calling (2 Clem 1:8 cf. Rom 4:17), and using the same text of Isa 54:1 (2 Clem 2:1 cf. Gal 4:27). One of these reasons alone does not constitute an argument for knowledge of Paul but taking the evidence as a whole I would argue that there is a stronger case for Pauline knowledge and use than Tuckett allows.

To conclude, this inaugural commentary in the *Oxford Apostolic Fathers* series provides a needed addition to the study of the Apostolic Fathers. Biblical scholars will benefit from the commentary especially for the careful analysis of the allusions and echoes to various biblical texts. Even where one might not agree with the conclusion of the use or nonuse of texts one will undoubtedly be equipped to make a sound exegetical decision for themselves and will have to reckon with the Tuckett's arguments. Scholars of Early Christianity will also gain much insight into the text of 1 Clement. Tuckett makes conservative decisions regarding the specific situation that the text is addressing while at the same time interacting with previous work on the corpus.

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***Four Views on the Historical Adam.* Edited by Matthew Barrett and Ardel Caneday. Grand Rapids, MI: Zondervan, 2013. 288 pp. \$19.99, paperback. ISBN: 978-0-310-49927-5.**

In *Four Views on the Historical Adam*, four major evangelical positions are espoused: the evolutionary creation view, the archetypal creation view, the old-earth creation view, and the young-earth creation view. After each case is presented, the other three contributors have the opportunity to critique the writer's viewpoint, and the writer is then afforded a final chance to address the critiques. Appended to these interchanges are pastoral reflections by two seasoned pastors.

Denis O. Lamoureux of the University of Alberta begins with the evolutionary creation view, making him the only contributor denying the existence of an actual historical Adam. Lamoureux grounds his argument in the idea that Scripture features an ancient understanding of the physical world and is rooted in ancient biology. He also notes that he believes in the historicity of all people represented in the Bible from Genesis 12 onward, but suggests that Genesis 1-11 be read as a unique type of literary genre that is distinct from the rest of Scripture. He describes this method of understanding Scripture as the Message-Incident Principle: the message is inerrant, but the incidental scientific and historical mistakes are a by-product of God using and accommodating ancient writers.

John H. Walton of Wheaton College represents the archetypal creation view. He explains that "Adam and Eve were real people who existed in a real past in time and space; but I believe that both in Genesis and in the New Testament, there is more interest in them as archetypes (notwithstanding their reality)" (90). For Walton, Adam and Eve are depicted in Genesis 1 as representations of humanity itself in that they are individually male and female, and in their roles to subdue and rule creation. He notes that this idea is not foreign to ancient Near Eastern thought. As Walton moves into Genesis 2, he explains that "Adam" is a general term in the Hebrew for humankind. Since the first man certainly did not speak Hebrew (it was developed sometime post-Exodus), it is hard to believe that his personal name was actually Adam. As such, even the name Adam is archetypal of humanity rather than an historical designation. Whoever the first man was, one must admit that his name surely was not Adam.

C. John Collins of Covenant Theological Seminary offers the old-earth creation view. He argues that the use of biblical literature and critical thinking can lead one to conclude that the Earth is not young.

Theories that claim that the world came to be 13-14 billion years ago are not a problem for Collins because he views “days” in Genesis 1 as God’s workdays, not necessarily as the first six 24-hour days of the universe. Also, when looking at Genesis 1-11, Collins posits that there is a definite transition between this section and the rest of Genesis. From chapter 12 forward, the author seems to slow down and give more detail to the events listed. The story of Adam and Eve, then, provide the foundation for the rest of the Bible’s storyline by setting the stage in three key ways: 1) humankind is one family with one set of ancestors; 2) God supernaturally formed our first parents; 3) these headwaters of the human race brought about sin and dysfunction.

Finally, William Barrick of The Master’s Seminary makes the case for a young-earth view of creation. He contends that “[t]he biblical account represents Adam as a single individual rather than an archetype or the product of biological evolution” and that the rest of Scripture relies on this fact (197). He also argues that evangelicals should always hold the uniqueness of the Genesis record above scientific discovery or competing ancient Near Eastern materials. For Barrick, if one reads Genesis 1-2 as archetypal without reference to literal, material formation, one runs the risk of allegorizing the text. If one reads the passage in the old-earth model, there is too much credence given to modern evolutionary science. Instead, it should be read as special revelation from God to Moses about a universal mankind without needing extrabiblical confirmation.

In the section for pastoral reflections, Gregory A. Boyd of Woodland Hills Church in Minnesota explains that whether or not an historical Adam really existed, the Christian faith is secure because men like Lamoureux are compelled intellectually to argue against his existence and yet are “in good standing within the fold of the orthodox, evangelical faith” (265). Philip G. Ryken of Wheaton College and formerly of Tenth Presbyterian Church in Pennsylvania contends that Christians cannot understand the world or their faith without a real, historical Adam because his existence offers confidence that the Bible is God’s Word, explains man’s sinful nature and evil in the world, clarifies sexuality and familial relations, offers hope for justification and resurrection, and even advances missionary work.

Though this reader finds himself in stark contrast and disagreement with Lamoureux’s conclusions, he is perhaps the most thorough, articulate, and humble contributor to this volume. He is clearly

aware of the immediate skepticism that he will face; most notably, the question of whether or not he is a Christian. So, he shares an incredibly believable testimony of his faith in Christ and explains in detail how both science and his faith inform his conclusions. The Message-Incident principle that Lamoureux employs is highly problematic within the scope of biblical literature as a whole, but he applies it consistently and convincingly nonetheless. This is commendable in a debate forum.

Yet, while this reader finds himself in primary agreement with William Barrick, his contribution is the most frustrating. At times, his estimations soar as he defends the logical integrity and practical significance of believing the entire truthfulness of Scripture's claims. However, these are overshadowed by a tone that this reader and some of the other contributors to the book considered off-putting. Barrick too often resorts to unfair representations of the differing schools of thought while indicating that his view holds authority over all others. It is always refreshing to read a person whose convictions bleed onto the page, but such enthusiasm can be quickly dampened by tactless rhetoric. Such is the case here.

The breadth of this book is its strong suit. The views expressed represent the most common among evangelical Christians, and are promoted rather plainly from each vantage point. Further, the pastoral reflections are a refreshing touch for the practically-minded reader. The glaring weakness lies in the occasionally disjointed argumentation from chapter to chapter. This work could have benefitted from the editors assigning more concrete biblical passages to tackle. Though some obvious passages such as Genesis 1-3 and Romans 5 are discussed or at least mentioned, the contributors occasionally leave the reader without clear stances on the "problem" verses of the Bible dealing with Adam's historicity.

Four Views on the Historical Adam is a helpful and accessible addition to the growing field of historical Adam studies. The authors write and interact at length, allowing both the scholar and the first-time researcher to engage fairly with various textual analyses, scientific claims, and logical deductions. This is recommended for anyone interested in a primer on answering the question, did an historical Adam exist?

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