



IVP
ACADEMIC
CATALOG

FALL 2023

MEET IVP ACADEMIC

IVP Academic publishes books that facilitate meaningful conversations across the academy and the church. We partner with leaders at colleges and universities to provide thoughtful resources for engaging with the Christian faith and its world-changing implications.

OUR HISTORY

IVP Academic is the academic imprint of InterVarsity Press, the publishing branch of InterVarsity Christian Fellowship. As an affiliate of this campus ministry, we have been publishing for students, professors, scholars, and church leaders for over seventy years.

Although our breadth of authors and offerings has expanded, we maintain the same commitment to education and transformation. We publish across a wide range of disciplines beyond theology and biblical studies, including strong programs in psychology, philosophy, and missiology, with additional resources in history, business, economics, science, and apologetics.

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Dear Reader,

In God’s economy, there’s abundance all around. But in our fallen world, scarcity often jumps out to us, doesn’t it? Whether the scarcity is real (and it is all too often real) or rather a scarcity of imagination to perceive resources that could be shared more lovingly, one of the biggest costs of scarcity is the way it distorts our relationships through lurking fears or mutual suspicion. Scarcity saps community and makes networks and hospitality more brittle, more subject to retrenchment and gatekeeping. Zero-sum games drain everyone’s balance down.

Keeping an eye open for divine abundance is one of the many reasons I’m so delighted to work with books — because has anyone ever said, “There just aren’t enough books”? I don’t think so. (Not enough book *shelves*, yes ...)

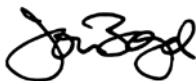
So as we send you this season’s catalog of new and forthcoming releases, I hope it will feel like a fresh slice of God’s abundance for you and your communities. In the pages that follow, we want to give you enough of a sample for you to find something that would help nourish and connect you to God and your neighbors and even an enemy if necessary.

Our Fall 2023 catalog contains quite a lineup, including:

- Books by biblical scholars on the integral connection between the best readings of Old and New Testaments with discipleship, justice, and humility. Look for excerpts from Dennis Edwards’s and Michael Rhodes’s books on pages 13 and 7.
- Groundbreaking research on the identity and cultural resonances of the figure Artemis of the Ephesians, with rich evidence from Greek and Roman classics and archaeology, not to mention the biblical writings of Luke and Paul. My interview with Sandra Glahn appears on page 11 (with the “director’s cut” full-length version online at ivpress.com).
- The question, “What hath Darwin to do with Scripture?” gets a mind-and-faith-expanding answer from the Old Testament scholar Dru Johnson, and he and I talk about his book on page 17.
- Michael Bird soars to new heights to give us his Bird’s-eye view of Luke–Acts, and IVP Academic associate editor Rachel Hastings talks with him about the project on page 19.
- How we engage with stories and great storytellers gets spiritual and historical consideration in new books by Jennifer Holberg and Mark Noll. (See excerpts on pages 29 and 31.)

But we have hundreds, no, make that thousands, of InterVarsity Press titles in print, so as always this slim catalog is only a fraction of what’s available. The abundance runs deep and broad.

Happy reading!



Jon Boyd
Associate Publisher



FALL 2023

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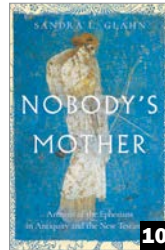
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IVP Academic editorial director, Jon Boyd, shares a note on the forthcoming books featured this season.

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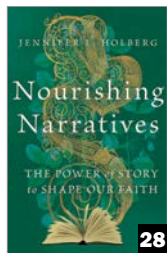
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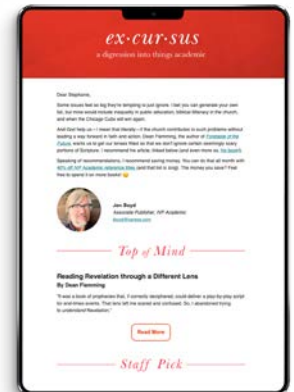
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from IVP Academic




IVP Academic's monthly *Excursus* newsletter features curated content about important conversations happening in the university and the church, new academic books of interest, and more.

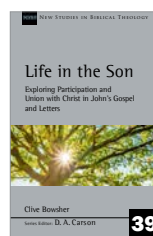
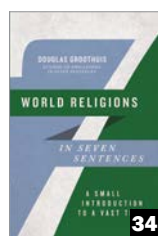
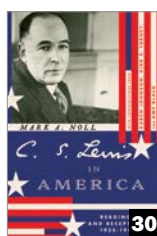
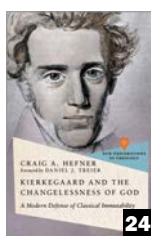
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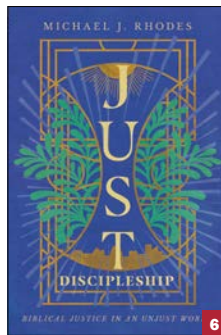
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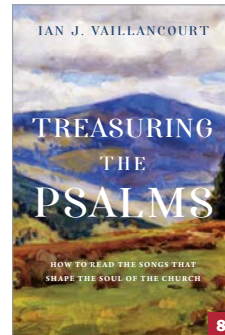
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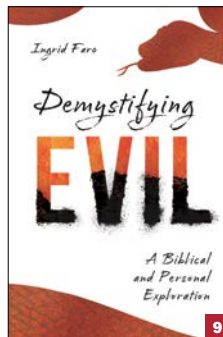
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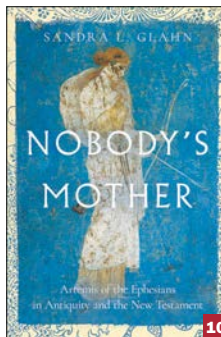
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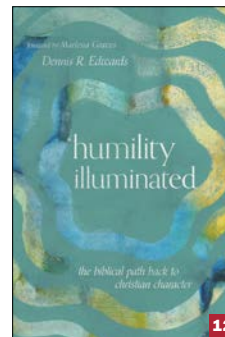
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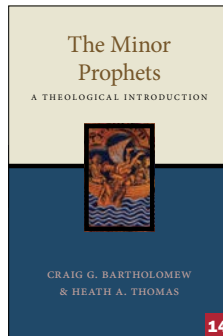
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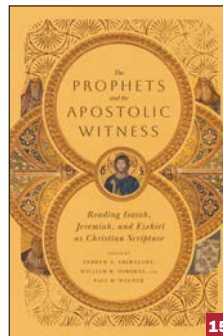
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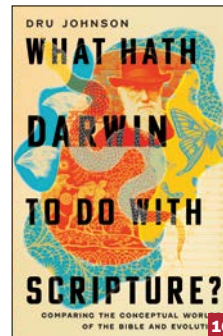
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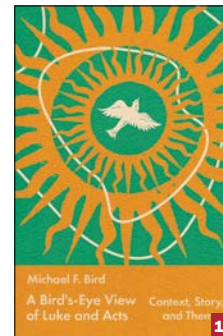
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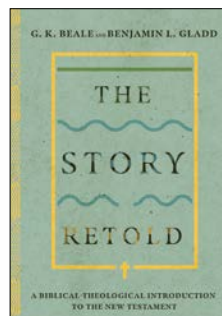


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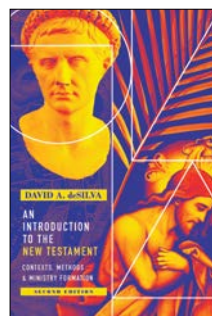


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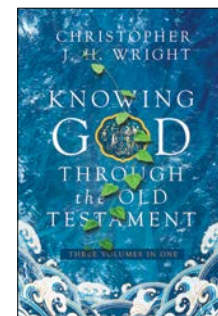
The Story Retold
978-0-8308-5266-6



An Introduction to the New Testament
978-0-8308-5217-8



Misreading Scripture with Individualist Eyes
978-0-8308-5275-8



Knowing God Through the Old Testament
978-0-8308-5243-7

A Guide to the New Testament's Composition, Formation, and Authority

Despite the profound influence of the New Testament, a variety of questions related to its background and history remain common. Contemporary readers often find the subject of the canon's origin and formation to be complicated and confusing, while scholars continue to struggle to find agreement about basic elements of the canon's development. In this engaging study, Benjamin P. Laird explores several misunderstood, disputed, and overlooked topics in order to provide fresh insight and clarity about the canon's creation and modern relevance. The volume addresses questions such as:

- Was there a single "original autograph" of each New Testament writing?
- Who exactly were the "original readers" of the New Testament writings?
- Did theological controversies play a decisive role in prompting the canon's formation?
- How did such a diverse body of writings come together to form a single canonical collection?
- Is there a basis for the canon's ongoing authority?

Wide-ranging yet accessible, *Creating the Canon* offers an illuminating treatment of the composition, formation, and authority of the New Testament and serves as a valuable guide for all.



"Accessible to the student, yet filled with insights for teachers and scholars, Laird's volume will be a helpful reference tool for many and provide a gateway into deeper canon studies for others."

DARIAN R. LOCKETT

Talbot School of Theology, Biola University

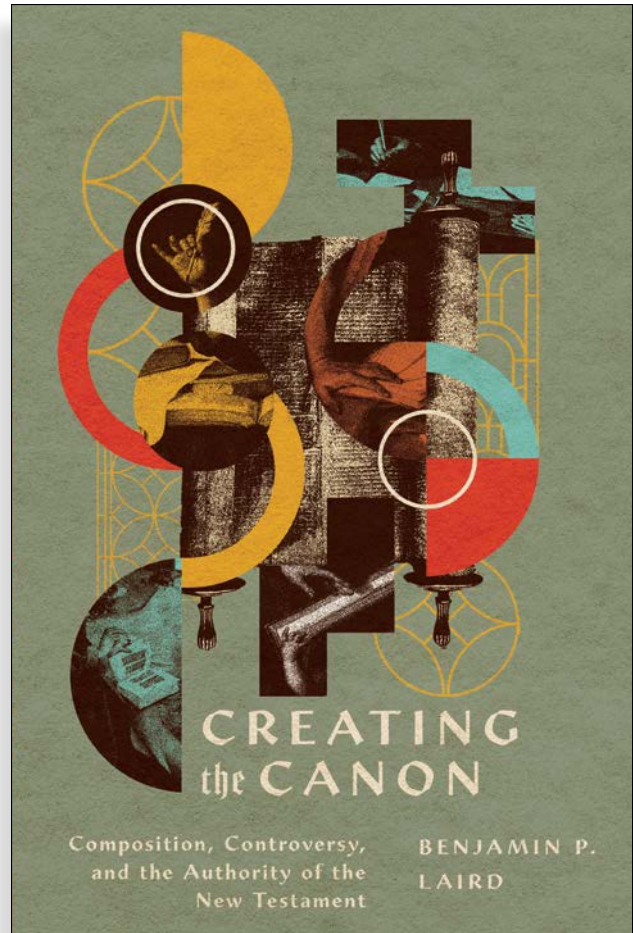
"If you are a follower of Christ, then you need to know where your New Testament came from. . . . I cannot recommend this work highly enough."

DAVID ALAN BLACK

Southeastern Baptist Theological Seminary



BENJAMIN P. LAIRD (PhD, University of Aberdeen) is associate professor of biblical studies at the John W. Rawlings School of Divinity at Liberty University. His publications include *The Pauline Corpus in Early Christianity*, *40 Questions about the Apostle Paul*, *Five Views on the New Testament Canon*, and the forthcoming *The New Testament Canon in Contemporary Research*. He lives in Lynchburg, Virginia, with his wife and five children.



JULY 2023

272 pages, paperback, 6 x 9 inches, 978-1-5140-0110-3, \$30.00

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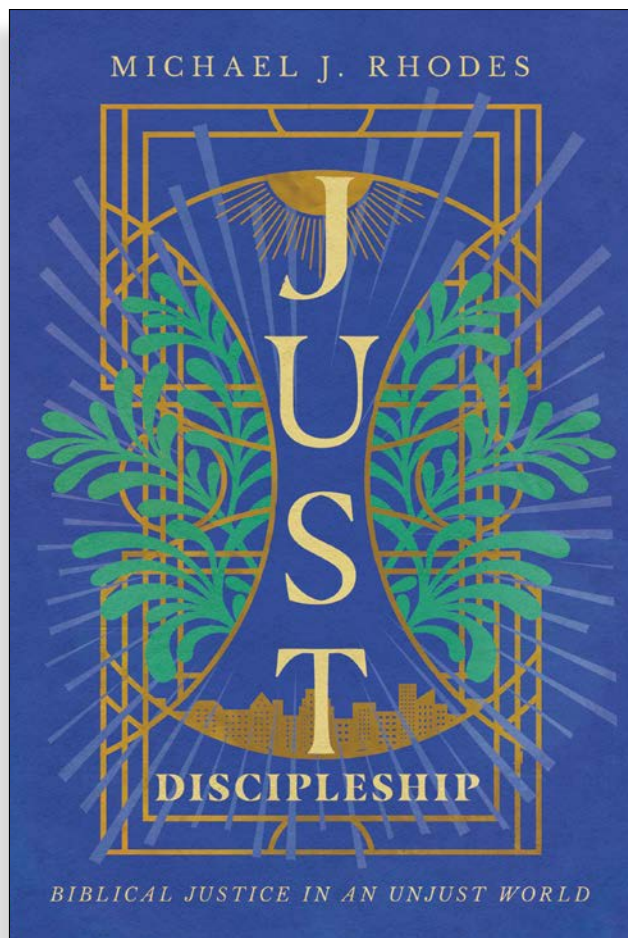
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AUGUST 2023

304 pages, paperback, 6 x 9 inches, 978-1-5140-0600-9, \$32.00

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A Biblical Vision for Practicing Justice

Many Christians and churches are rediscovering that God cares deeply about justice, but opinions abound as to what an approach to biblical justice might look like in contemporary society. What exactly does the Bible mean by justice, and what does it have to do with poverty, racism, and other issues in our world? More importantly, how do we become the kind of people who practice justice?

Biblical scholar Michael Rhodes argues that the Bible offers a vision of justice-oriented discipleship that is critical for the formation of God's people. Grounded in biblical theology, virtue ethics, and his own experiences, he shows that justice is central to the Bible, central to Jesus, and central to authentic Christian discipleship. Justice stands at the heart of Scripture. Following Jesus demands that we become just disciples in an unjust world.



"The church today urgently needs to be disciplined by the Scripture's vision for justice. Michael Rhodes illuminates passages across the Old and New Testaments to show how the call to justice is central to God's vision for the community of faith."

CARMEN IMES

Talbot School of Theology, Biola University

"True to one of his dominant passions, Michael Rhodes has provided another feast of applied biblical insight on what it means to live out the justice of God in our fallen world."

CHRISTOPHER J. H. WRIGHT

Langham Partnership, author of "Here Are Your Gods"

"With a deep foundation in theology and a strong grasp of biblical scholarship, [Rhodes] skillfully brings texts from across the scriptural canon to bear on contemporary issues of racial and economic justice."

JOHN BARCLAY

Durham University

"This is a clarion call to faithfully, wisely, and courageously embody God's justice within the socioeconomic and political realities of life."

A necessary and supremely helpful book!"

M. DANIEL CARROLL R. (RODAS)

Wheaton College and Graduate School



MICHAEL J. RHODES (PhD, Trinity College/University of Aberdeen) is the lecturer in Old Testament at Carey Baptist College. He is the author of *Formative Feasting, Practicing the King's Economy* (with Brian Fikkert and Robby Holt), and numerous articles in outlets like *Christianity Today* and *The Biblical Mind*. Rhodes has spent more than fourteen years involved in community development and urban ministry work, and is an ordained pastor in the Evangelical Presbyterian Church. He lives in Auckland, New Zealand.

EXCERPT FROM *JUST DISCIPLESHIP*

AUTHOR
MICHAEL J.
RHODES

Leviticus 25 offers a breathtaking socioeconomic and theological vision. The politics of the Jubilee aims to ensure that no family permanently loses their family plot. This is what justice looks like within Leviticus's politics of holiness, not least because by arranging themselves in this way, Israel would reflect Yahweh's purposes for all of humanity to play a role in co-ruling his world.

It is important to recognize that the Jubilee does not eliminate the regular functions of an agricultural economy.¹ Because of this, the legislation would eliminate neither temporary poverty for some, nor economic growth for others. Nor does the Jubilee eliminate incentives for economic effort, as is often suggested. On the one hand, when a kinsperson redeemed their poor brother's land, they would gain the benefit of that land until the Jubilee.² On the other hand, given the fifty-year time horizon, many household heads who lost their land would die before their children regained the family farm.

What the Jubilee seeks to prevent is the emergence of a *multigenerational, permanently poor class*, in part by undermining the processes whereby some households could seek to create a *multigenerational, permanently affluent class*.³ The Jubilee would allow families that had fallen into destitution *for any reason whatsoever* to “resume their place of respect, power, and dignity in the community.”⁴ By ensuring that no family could ever permanently lose the farm, the Jubilee legislation aims at a just, radically countercultural economy based on a relatively equitable distribution of economic assets.

But the Jubilee also aims at a certain kind of society, one in which economic legislation aimed at economic equity also protects the social *power* of Israelite families. The establishment of a monarchy often included the creation of a subservient class on which the monarch depended, as the prophet Samuel warned the

people (1 Sam 8:11-18). By eliminating the unending acquisition of *economic* power by any one group over and against the others, the Jubilee interrupts the unending acquisition of *social* power by any one group over and against any of the others. The liberty that the Jubilee declares is political, economic, and social.⁵

The theological foundations of this vision cannot be overstated. Israel celebrates the Jubilee because Yahweh is the divine king who demands they do so. The politics of the Jubilee is one aspect of the politics of holiness inaugurated by the Holy One who dwells in Israel's midst. Thus, when the Israelites announce the Jubilee year, they “make the fiftieth year holy” by implementing the economic policies of their divine king (Lev 25:10). Such policies would allow Israel to give the world a glimpse of God's just purposes for the entire human community and all of creation.

Leviticus 25 repeatedly draws attention to the theological nature of this decidedly political practice. The sabbatical year *belongs* to Yahweh (Lev 25:2, 4). Yahweh has the right to announce the Jubilee because the land *belongs to him* (Lev 25:23). No Israelite family owns their farm; all are merely “tenants” or “sojourners” who work the land of the true King. Similarly, no Israelite can become a slave because, by liberating the Israelites, Yahweh had *enslaved them to himself*. “For they are *my slaves* who I brought out from the land of Egypt” (Lev 25:42).

In the ancient world, the gods gave the *king* the land.⁶ Citizens often had the right to what their land yielded, but the king retained the official title, and therefore “[controlled] the means of production.”⁷ In contrast, in Israel, the divine king bypasses any human ruler and takes each Israelite household as his tenants and servants. Because these laws do not recognize any human, centralized power as having right to the land, each *individual* household's power and responsibility becomes more important. Because no human being had any ultimate autonomy or absolute power over their land, *every single householder gained much greater relative power in the community through their inalienable plot in the Promised Land*.⁸ ■

— □ —
“By ensuring that no family could ever permanently lose the farm, the Jubilee legislation aims at a just, radically countercultural economy based on a relatively equitable distribution of economic assets.”

MICHAEL J. RHODES

— □ —

¹Cf. Knauth, “Jubilee Transformation,” 204.

²Milgrom, *Leviticus 23–27*, 2195.

³Cf. Berman, *Created Equal*, 88.

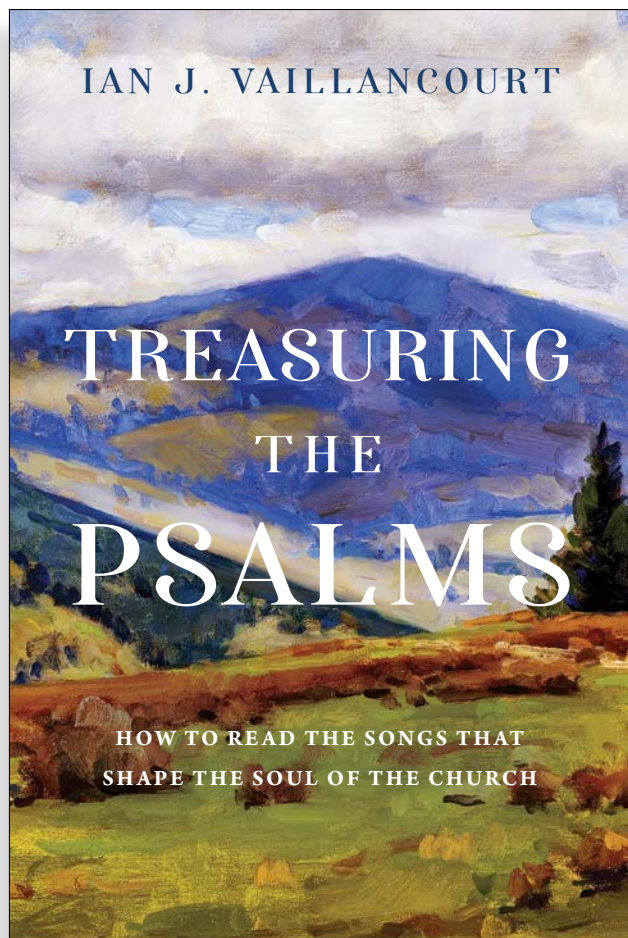
⁴Brueggemann, “Voices,” 16.

⁵Weinfeld, *Social Justice*, 15.

⁶See Milgrom, *Leviticus 23–27*, 2185; Wright, *Old Testament Ethics*, 89.

⁷Berman, *Created Equal*, 90.

⁸Berman, *Created Equal*, 87.



AUGUST 2023

240 pages, paperback, 6 x 9 inches, 978-1-5140-0510-1, \$28.00

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A Deeper Look at Studying the Psalms

The book of Psalms is a treasure. These one hundred and fifty inspired poems have shaped the worship, prayers, and theology of God's people for thousands of years. While many of its riches are readily apparent, a deeper look into the nature and purposes of the book reveals further layers of meaning with abundant implications for the Christian life.

In *Treasuring the Psalms*, Ian J. Vaillancourt orients readers to the Psalms and lays out a pattern for deeper study and application. From the composition of individual psalms through the shaping of the entire book, he argues, the Holy Spirit guided the creation of a work that is truly greater than the sum of its parts. In particular, Vaillancourt shows how the Psalms point to Christ and provide practical insights for the church community and individual Christians.

Through these canonical, Christological, and practical emphases, readers will gain new viewpoints into the flow, context, and message of the Psalms, as well as gospel-centered applications for a living faith.

"Judiciously anchored in the latest scholarship, enthusiastically christological, and written with a pastoral heart, this warmly recommended book will indeed enable readers to treasure the Psalms and to sing afresh the glories of the Messiah."

L. MICHAEL MORALES
Greenville Presbyterian Theological Seminary

"By weaving together personal stories with solid academic study, Vaillancourt inspires as he enlightens with this accessible book. He creates a meaningful reading experience of the Psalms for students, pastors, and interested people alike."

BETH STOVELL
Ambrose University

"Ian Vaillancourt offers the church an accessible, theologically rich introduction to reading Psalms as an epic story centered around a Torah-observant king. Many will treasure the Psalms more as a result of this book."

ANDREW T. ABERNETHY
Wheaton College, author of *Savoring Scripture*

IAN J. VAILLANCOURT (PhD, University of St. Michael's College) is associate professor of Old Testament and Hebrew at Heritage Theological Seminary in Cambridge, Ontario. He is the author of *The Dawning of Redemption: The Story of the Pentateuch and the Hope of the Gospel* and *The Multifaceted Saviour of Psalms 110 and 118: A Canonical Exegesis* (winner of the 2020 R. B. Y. Scott Award).

A Personal and Biblical Treatment of the Many Dimensions of Evil

The evil that afflicts our lives often leaves us confused and directionless, wounded and powerless. How should we respond to evil's power to assault us? How can we understand God's work in a world that seems all too often to be permeated with evil?

Narrating her own wrestling with evil as well as engaging in biblical and philosophical analysis, biblical scholar Ingrid Faro explores the many dimensions to evil. Soberly honest, biblically engaged, and theologically nuanced, *Demystifying Evil* examines the power of evil to disrupt and fragment our lives and tempt us to collude with it.

But evil does not have the last word. Faro takes us on a journey into the book of Genesis, the Ancient Near East culture, the cross, and her own story of suffering to engage the undoing of evil.

"Demystifying Evil is a masterful treatment of a fundamental issue from a voice uniquely gifted to write this book. A truly overwhelmingly powerful book."

DAVID FITCH
Northern Seminary

"Blending personal testimony, biblical study, and theological reflection, Ingrid Faro probes evil—our world's greatest menace. She is readable, intelligent, chilling, and, at last, reassuring."

CORNELIUS PLANTINGA
author of *Not the Way It's Supposed to Be*

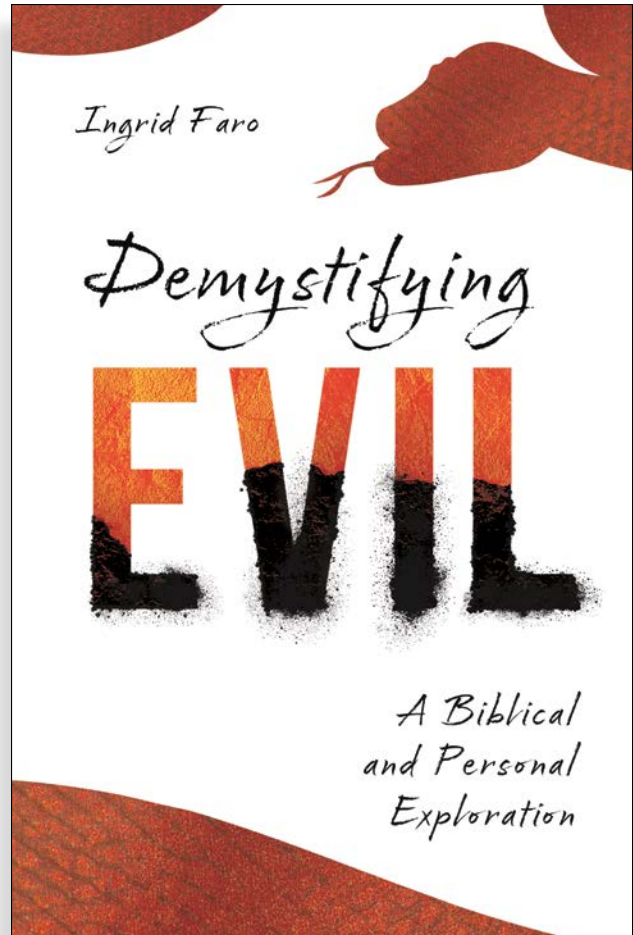
"In a wonderful and truly powerful way, Faro draws out the richness of the biblical text as it speaks to evil in the world and attests to God's confrontation of and victory over it in the gospel of Christ. . . . It is a compelling book, and I highly recommend it."

PAUL COPAN
Palm Beach Atlantic University

"Ingrid Faro offers readers a gift—of her scholarship as well as her life."

DENNIS EDWARDS
North Park Theological Seminary

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DECEMBER 2023

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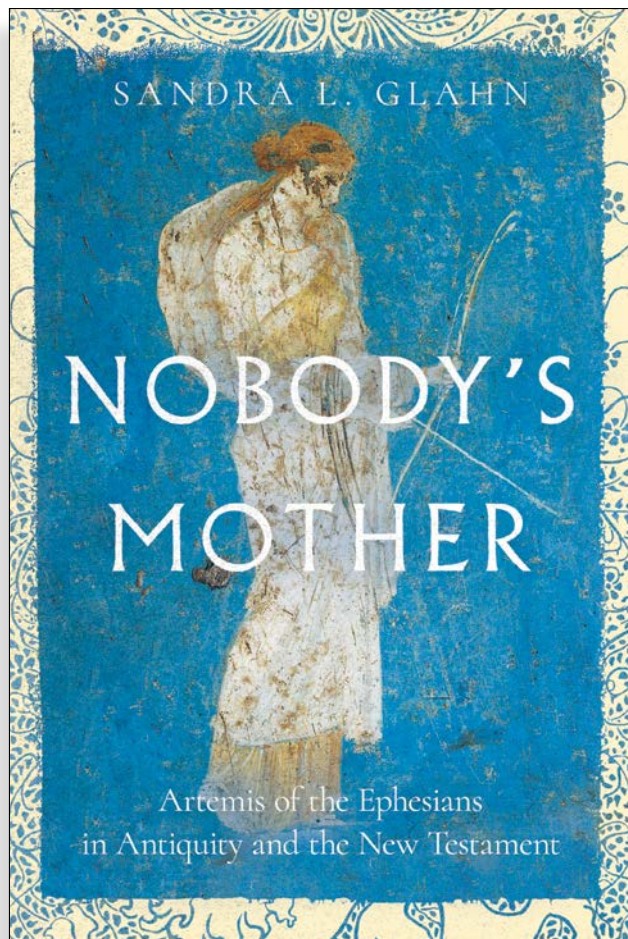
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**OCTOBER 2023**

200 pages, paperback, 6 x 9 inches, 978-1-5140-0592-7, \$24.00

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1. Why Take a Fresh Look?
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Are Women Saved Through Childbearing?

Some Christians think Paul's reference to "saved through childbearing" in 1 Timothy 2:15 means that women are slated primarily for delivering and raising children. Alternate readings, however, sometimes fail to build on the best historical and textual evidence.

Sandra Glahn thinks that we have misunderstood Paul by misunderstanding the context to which he wrote. A key to reading and applying 1 Timothy, Glahn argues, lies in getting to know a mysterious figure who haunts the letter: the goddess Artemis.

Based on groundbreaking research and new data about Artemis of the Ephesians, *Nobody's Mother* demonstrates how better background information supports faithful interpretation. Combining spiritual autobiography with scholarly exploration, Glahn takes readers on a journey to ancient Ephesus and across early church history. Unveiling the cult of Artemis and how early Christians related to it can give us a clearer sense of the type of radical, countercultural fellowship the New Testament writers intended Christ's church to be.

Through Paul's advice to Timothy—and the surprising help of an ancient Greek myth—*Nobody's Mother* lays a biblical foundation for men and women serving side by side in the church.



"This book is a game changer."

CHRISTA L. MCKIRLAND
executive director of Logia International

"This eye-opening book evaluates all the available evidence—literary, archaeological, and biblical—to help us better understand not only the historical context of Paul's words but also how the spiritual worth of a woman is not tied to the physical state of motherhood."

BETH ALLISON BARR

Baylor University, author of *The Making of Biblical Womanhood*

"Everyone who is interested in what Paul was trying to say in 1 Timothy 2:8-15 must wrestle with Glahn's scholarly, responsible work."

PRESTON SPRINKLE

author, speaker, and host of the *Theology in the Raw* podcast

"It seemed highly unlikely to me that anyone could say anything fresh about 1 Timothy 2. Sandra Glahn has proven me wrong."

AMY PEELER

Wheaton College



SANDRA L. GLAHN is professor of media arts and worship at Dallas Theological Seminary, where her emphases are first-century backgrounds related to women, culture, gender, and the arts. She has authored or edited more than twenty books, including *Vindicating the Vixens*, *Earl Grey with Ephesians*, *Sanctified Sexuality* (coeditor), and *Sexual Intimacy in Marriage* (coauthor).

INTERVIEW WITH THE AUTHOR



AUTHOR
SANDRA L.
GLAHN



IVP EDITOR
JON
BOYD

JON BOYD: How should Christians approach the study of Greco-Roman mythology?

SANDRA L. GLAHN: Sometimes people twitch when I start telling Artemis's back story—as if even uttering the names Artemis, Zeus, Hera, Leto, and Apollo is somehow disloyal to Christ. But the goal is to exalt Christ! And of course studying is not the same as embracing. The biblical authors certainly didn't shy away from Greek mythology.

JB: You've spent considerable time in the Mediterranean world yourself, including Ephesus. How has such "feet on the ground" time enriched your scholarship?

SG: My husband and I once celebrated a big anniversary by taking a cruise on an old boat in the Mediterranean, which included a stop in Ephesus. I knew some scholars said Ephesus had a "pro-woman feel" to it related to Artemis and the Amazons there. I'd also heard others completely discount any such Amazonian presence. So imagine my surprise when I stood in Ephesus, feet on the ground, staring up at stone reliefs on a temple—and its art featured Amazon women. Our guide said these reliefs told the city's story and Amazon women played a key role. When I learned they dated to about 138 AD—within a century of Paul and Timothy—I knew I had to explore the connection for myself. So it was "feet on the ground" that started this whole project.

JB: Your book unapologetically blends autobiographical reflections with deep-dive research into antiquity.

SG: As a journalist on a press junket that took me to Jerusalem, I stood at the entrance to Yad Vashem, the Holocaust Museum. Karl, an Israeli guide who accompanied our Gentile group for the entire trip, had us sit near the area that honored The Righteous Among the Nations—non-Jews who took great risks to save Jews during the Holocaust. There Karl

told us a harrowing tale of a little boy who barely escaped death at the hands of the Nazis in Poland. Then he told of a little girl who hid with her mother and baby sister in the muck of an outhouse hiding from the Nazis. The baby died of suffocation in the arms of her mother. But the little girl lived. And both she and the boy relocated to Israel. And they grew up and married. And they had a baby named Karl.

He told us he could not accompany us any further—or he would end up curled into the fetal position for a week. But he felt it essential that we have a personal narrative on our minds as we considered the millions who died. He did not want us to think impersonally of "those millions" but rather of that boy and that girl and the guide we had grown to love. He felt that by viewing the facts through that story, we would be more ethical "tourists." That experience has deeply affected my approach to communicating facts.

—
"1 Timothy does have timeless application,
but not necessarily the application we
have often thought Paul was making."
—

SANDRA L. GLAHN

JB: What are your highest hopes for what readers will get from the book?

SG: I pray, I literally do pray, that the work will set people free. I hope they will see that God's pattern book has a wide range of options for human thriving and that, as important as parenting is, it's not the ideal that the apostle Paul is holding forth for everyone—especially for every woman. I

hope people will see that 1 Timothy does have timeless application, but not necessarily the application we have often thought Paul was making.

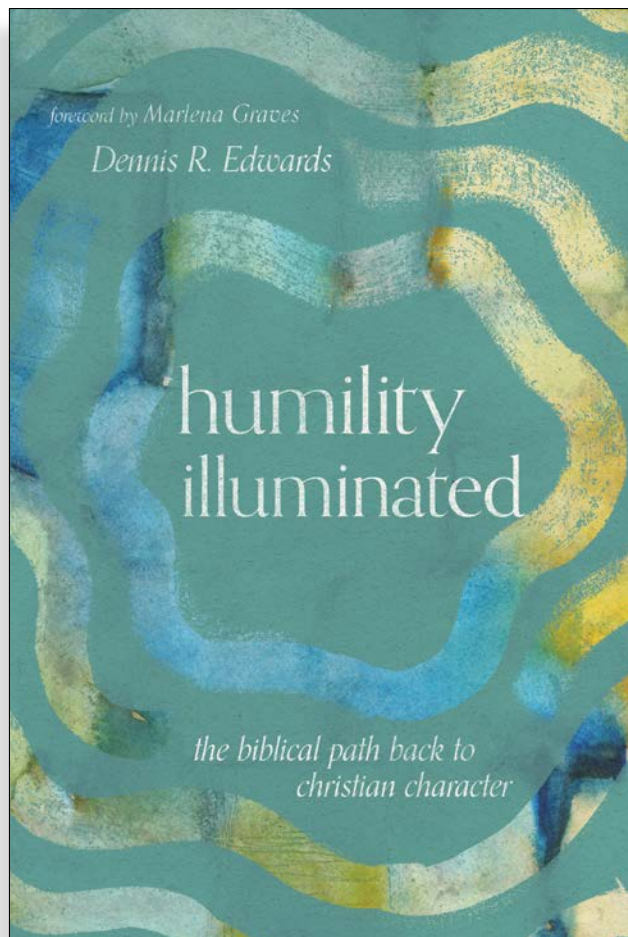
JB: What's next for you? Anything we should watch for from you in the future?

SG: I'm intrigued by something I hint at in *Nobody's Mother*—that the word "widow" in the world of the earliest Christians was broad enough to include a woman who had never married. And that evidence tells us an "order of widows" existed in the early church, complete with an ordination prayer. So that's probably my next journal article, which may make its way into book form.

Also, two colleagues and I recently founded the Visual Museum of Women in Christianity to document women in the visual record of the church. It's already online in beta at www.visualmuseum.gallery but the project will require further international travel and fundraising. ■

This version of the interview has been edited for length.
Scan this code to read the full interview online.





NOVEMBER 2023

208 pages, paperback, 6 x 9 inches, 978-1-5140-0044-1, \$22.00

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Foreword by Marlena Graves

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3. Communing: Mutual Love Instead of Self-Promotion
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7. Worshiping: Glorifying God with Our Whole Selves
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A Biblical and Pastoral Look at Humility

The modern church is immersed in a competitive, polarized, and status-driven society. It's hard to have conversations about important issues when so many are defensive and unwilling to learn. The health and witness of the church urgently depend on recovering an essential biblical virtue: humility.

New Testament scholar Dennis R. Edwards illuminates humility as a, if not the, distinctive identity marker of followers of Jesus. Tracing the theme throughout Scripture, he demonstrates how true humility is grounded in submission to God and becomes manifest in all areas of life. Edwards defuses common misconceptions about humility and explores its role in Christian community, conflict, leadership, suffering, worship, and stewardship.

As we learn from and honor the humble instead of the power-hungry, humility paradoxically empowers God's people—including those who are often marginalized. Filled with stories from the author's ministry experience, this book addresses common areas of leadership failure and how to avoid them, applies biblical texts on humility to multiethnic ministry and justice work, and issues a compelling challenge to the church.



"Well-researched, wise, and highly readable, this is a timely book for all Christians in an age of competition, self-promotion, and division."

MICHAEL J. GORMAN

St. Mary's Seminary & University in Baltimore, Maryland

"Infused with astute biblical analysis and proficient pastoral experience, Edwards is a practitioner of humility who the church ought to follow."

ROSE LEE-NORMAN

Sanctuary Covenant Church in Minneapolis, Minnesota

"This book serves as an invitation to let American competitiveness fall by the wayside as we embrace the humble posture of the marginalized among us."

R. G. A. "TREY" FERGUSON

cohost of *Three Black Men* podcast and author of *Theologizin' Bigger*

"Edwards points out that Christian humility is not episodic but a whole way of life, a vital necessity for the life of discipleship."

NIJAY K. GUPTA

Northern Seminary



DENNIS R. EDWARDS (PhD, Catholic University of America) is associate professor of New Testament as well as vice president for church relations and dean of North Park Seminary, Chicago. He has worked in urban ministry for over three decades, including serving as a church planter in Brooklyn and Washington, DC. His books include *Might from the Margins* and the Story of God Bible Commentary on 1 Peter.

EXCERPT FROM *HUMILITY ILLUMINATED*

AUTHOR
DENNIS R.
EDWARDS

To embody humility as those who live in Christ, we must rely on the Lord Jesus as our source. Furthermore, our corporate identity as believers who are all in Christ together means that instead of self-centeredness, mutuality and interdependence ought to characterize our communion. We must mind the interests of others and not merely our own (Phil 2:4) because we are bound together and situated in the same place—in Christ. . . .

Communing in Practice

My rejection of self-promotion does not mean denying God-given abilities, minimizing accomplishments, or refusing to strive for excellence. Rather, I intend for us to examine why we find it so important to prove ourselves to be better than others. The *participation trophy* has become a joke, especially among some parents who want their children to stand out and coaches who strive to develop exceptional athletes. Our society places an emphasis on winning, as exemplified in the adage associated with legendary football coach Vince Lombardi: “Winning isn’t everything; it’s the only thing.” Lombardi may not have been the originator of the saying, but it speaks to the nature of competition in the sports arena and beyond.

For example, whenever there is a gathering for pastors, some feel a pressure to report ever-increasing attendance numbers or new construction as evidence of success—or winning—in ministry. Church attendees are consumers and will often leave a congregation for a different one with better programming or facilities. For those churches who lose members, ministry can feel like a competition they are losing. Perhaps we can shift our emphases and conversations to stories of transformations in people’s lives or practices we’ve found helpful for our own maturation in the faith.

Winning is important, certainly, but in the Christian race we run together, not against one another. Winning the Christian race means running faithfully and with perseverance (Phil 3:12-14; Heb 12:1). Perhaps because I’m part of an ethnic minority group and also an introvert, I’ve appreciated awards for showing up because it is easy to overlook people—especially those facing obstacles that make participation nearly impossible.

Some people have teased me about the medal for perfect attendance that I received at my junior high school graduation. Each morning over the course of three school years, I had to ride two public buses, traveling for about an hour to school while most of my classmates could start later because they walked, rode their bicycles, or got rides from their parents. The hour-long return home meant I had less time for after-school activities than most of my classmates. I suspect that some would say I *won* at attendance, but to me the award communicated that my presence mattered—that my participation was valued—even if I wasn’t the valedictorian.

Humility shifts my focus away from clamoring for personal accolades as if they signify my worth to God and others. Self-promotion may not thwart all communion between Christians, or prevent the building of meaningful relationships, but we need to be careful not to focus on self-serving connections meant to enhance our status in some way. Many of us do not give our time to people who cannot help us get ahead at work, in our neighborhoods, or even in our churches. Humility contradicts such utilitarian connections, pushing us to develop sibling bonds with all sorts of people, especially those who desire to be in Christ (Gal 6:10).

Many of my ideas and interactions as a pastor failed to yield the fruit I had hoped. In fact, depending on the day, it is much easier to recall my many failures rather than what might be viewed as successes. But from my experiences as a high school math and science teacher, pastor, and college and seminary instructor, I discovered that helping people feel that they belong is something God has enabled me to do well. Whether it is a student struggling in the classroom, a church attendee who seems alone even in a crowd, or a stranger who appears lost, I want to see them as Jesus does—as people whose participation in life matters.

Relationships are rewarding in so many ways—spiritually, emotionally, pragmatically—but they are also difficult in those same ways. Humility works to create community, to develop relationships—even with people ethnically and socially different from ourselves. And it enables us to sustain those relationships when they face inevitable conflict. ■

“Many of us do not give our time to people who cannot help us get ahead at work, in our neighborhoods, or even in our churches. Humility contradicts such utilitarian connections.”

DENNIS R. EDWARDS

The Minor Prophets

A THEOLOGICAL INTRODUCTION



CRAIG G. BARTHOLOMEW
& HEATH A. THOMAS

SEPTEMBER 2023

400 pages, paperback, 6 x 9 inches, 978-1-5140-0168-4, \$45.00

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20. The Theology of the Minor Prophets
21. The Minor Prophets and Jesus
22. The Theology of the Minor Prophets for Today

A Practical Guide to the Minor Prophets

While the Minor Prophets are among the most succinct books of the Old Testament, their theological richness has much to offer us today. And not only did they have something to say to their original audience, but God continues to speak through their words in ways that are of utmost importance for the continued flourishing of God's people. In this unique introduction to the Minor Prophets, biblical scholars Craig Bartholomew and Heath Thomas survey the twelve books and explore the theological themes of each. Filled with helpful exegetical insights, this book is an invaluable guide for students, pastors, and scholars looking for a cohesive exploration of these often-overlooked books of the Hebrew Bible.

More than a survey of the text, each chapter offers theological insights that help frame the message of the Minor Prophets for preaching and living in our world today. This introduction contextualizes the Minor Prophets within a larger biblical-theological framework, illuminating these twelve books as masterful works of literature that address the realities of human life.



"This book should become indispensable for serious study of the Prophets."

GORDON MCCONVILLE
University of Gloucestershire

"Christians of every stripe will find this volume invaluable as an entry point to these undervalued prophetic books."

COLIN TOFFELMIRE
Ambrose University

"This book deserves to be read widely and should have a place on any reading list on the Minor Prophets. Highly commended!"

DAVID FIRTH
Trinity College, Bristol



CRAIG G. BARTHOLOMEW is director of the Kirby Laing Centre for Public Theology in Cambridge, UK. His books include *Contours of the Kuyperian Tradition*, *Introducing Biblical Hermeneutics*, *Beyond the Modern Age* (with Bob Goudzwaard), *The Drama of Scripture* (with Michael Goheen), *The Doctrine of Creation* (with Bruce Ashford), and *The Old Testament and God*.

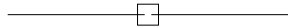
HEATH A. THOMAS is president and professor of Old Testament at Oklahoma Baptist University. He is an associate fellow of the Kirby Laing Centre for Public Theology in Cambridge, UK. He has written and edited numerous books, including commentaries and monographs on Habakkuk, Lamentations, as well as *Holy War in the Bible* (edited with Paul Copan and Jeremy Evans). He serves as editor for the Hobbs College Library Series and is an Old Testament editor for the Christian Standard Commentary series.

Expert Contributions on Prophetic Interpretation

How should Christians read prophetic literature? Questions abound both in the academy and the church as to how to engage the prophets, particularly in light of the New Testament. The Gospel writers and the church fathers all read and appealed to the Old Testament, but are we as modern-day readers supposed to take the same approach?

This volume is a dialogue among scholars that identifies the interpretive methods used throughout history while also charting a constructive way forward for our own approach to reading the Major Prophets. This collaborative endeavor offers fresh and helpful insights to scholars, students, and pastors alike, bringing together experts on Isaiah, Jeremiah, and Ezekiel to illuminate the following topics:

- How the Apostles Read the Major Prophets as Christian Scripture
- Limits on Reading the Major Prophets as Christian Scripture
- Reading the Major Prophets in the Footsteps of the Apostles
- The History of Interpretation of the Major Prophets as Christian Scripture
- Preaching the Major Prophets as Christian Scripture



"An outstanding book . . . extremely helpful for Christians seeking to interpret and apply the Old Testament Prophets."

J. DANIEL HAYS

Ouachita Baptist University and Southwestern Baptist Theological Seminary

"In this one volume, readers can enjoy exposure to different views on key interpretive questions."

MICHAEL A. GRISANTI

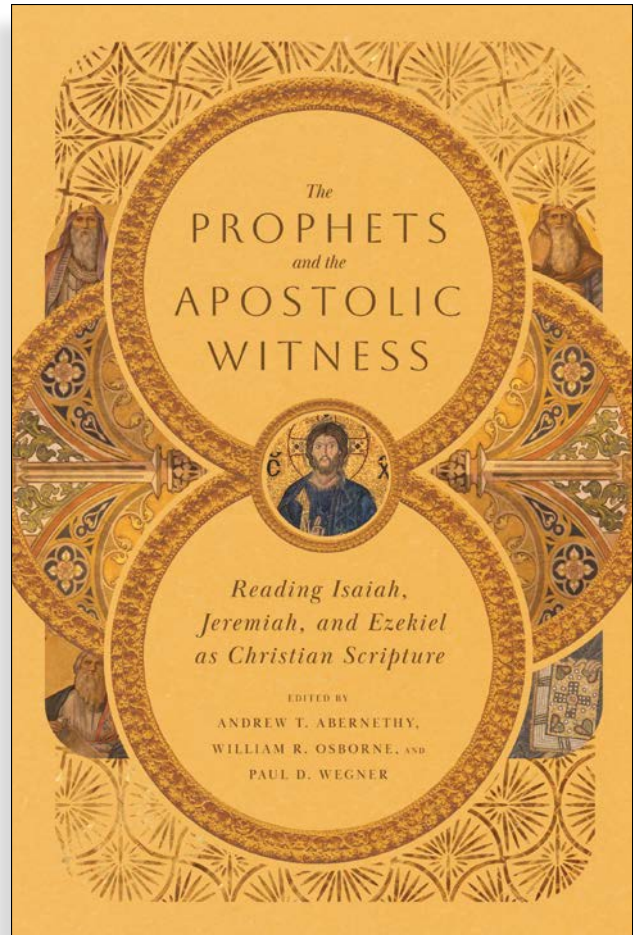
The Master's Seminary



ANDREW T. ABERNETHY (PhD, Trinity Evangelical Divinity School) is professor of Old Testament at Wheaton College. He has written several books, including *Eating in Isaiah*, *The Book of Isaiah and God's Kingdom*, *God's Messiah in the Old Testament* with Greg Goswell, *Discovering Isaiah*, and *Savoring Scripture*.

WILLIAM R. OSBORNE (PhD, Midwestern Baptist Theological Seminary) is associate professor of Biblical and Theological Studies at College of the Ozarks in Point Lookout, Missouri. He is the author of *Trees and Kings*, *Divine Blessing and the Fullness of Life in the Presence of God*, and co-edited with Mark Boda and Russell Meek *Riddles and Revelations*.

PAUL D. WEGNER is distinguished professor of Old Testament at Gateway Seminary, Ontario, California, with a specialty in the study of Isaiah. Previously he taught at Phoenix Seminary and Moody Bible Institute. His books include *A Student's Guide to Textual Criticism of the Bible* and the Tyndale Old Testament Commentary on Isaiah.

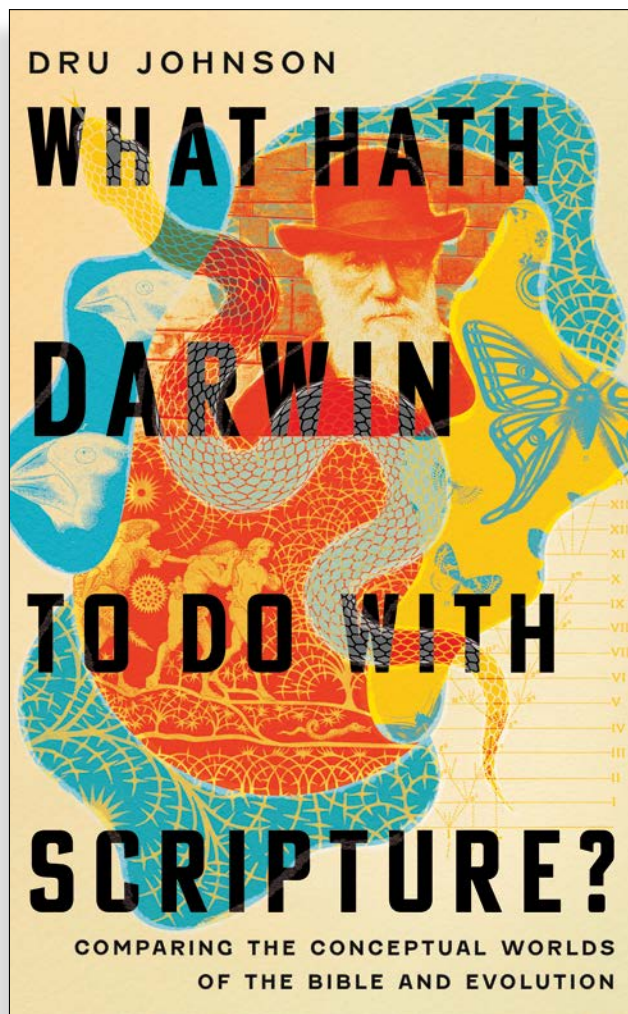


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How Darwinism and Biblical Thought Connect

Can the ideas of Scripture and evolutionary science be mutually illuminating? Believe it or not, the book of Genesis might have been the most Darwinian text in the ancient world.

Biblical scholar Dru Johnson calls us beyond typical creation-versus-evolution debates to explore the conceptual worlds underlying both Scripture and evolutionary science. He points toward remarkable continuities and discontinuities between the Bible's central concerns and those of Darwin and modern science—ideas so fundamental that they can easily escape our notice.

The Hebrew creation accounts, Johnson argues, weave together three key themes on the origins and development of humans and animals, themes that are also essentially Darwinian:

- the connection among scarcity, cooperation, and violence
- the fitness of creatures to their environments
- the genealogical aims of sexual reproduction

When we enter deeply into the metaphysical imagination of the biblical authors, we discover surprising ways in which the two accounts converge—and conflict.



"In this highly readable and fascinating book, Dru Johnson offers readers an intriguing, imaginative, and eye-opening account that offers a window into two disparate worlds—a world of evolutionary science and a world of (some of) the biblical authors—while also showing them to be, in many ways, complementary to one another."

ANDREW TORRANCE
University of St. Andrews

"I revel in the idea of understanding some things anew and pondering deeper things still in tension, and I appreciate Johnson's faithful scriptural exegesis to aid me in my considerations."

ANJEANETTE "AJ" ROBERTS
molecular biologist, author, and chaplain

"Johnson demonstrates that Moses and Darwin dealt with many of the same subjects but came to very different conclusions."

KENNETH KEATHLEY
Southeastern Baptist Theological Seminary



DRU JOHNSON (PhD, University of St. Andrews) directs the Center for Hebrew Thought and has been a research fellow at the Herzl Institute (Jerusalem), Logos Institute (St. Andrews), and Henry Center (Trinity Evangelical Divinity School). He is the author or editor of numerous books, including *Biblical Philosophy*, *Human Rites*, and *Knowledge by Ritual*. He is ordained as an EPC minister and is cohost of the *OnScript* podcast.

INTERVIEW WITH THE AUTHOR



AUTHOR
DRU
JOHNSON



IVP EDITOR
JON
BOYD

JON BOYD: You're a biblical scholar, but of a sort different from most others. How would you sum up your approach to the study of the Old Testament?

DRU JOHNSON: I'm most interested in how the biblical authors conceptualize the world, especially how they build their conceptual schemes into their audiences. They do this through texts, of course, but also by tugging upon the frames of real life and the prescriptions of Israelite ritual to do some of that intellectual work. Because theirs is a rich intellectual tradition, it's worth putting in conversation with other intellectual traditions. That's what excites me about the biblical literature and gets foregrounded in my work.

JB: The split among Christians over Darwinism and evolution has been so deeply divisive over the last century. What are the fresh ideas we need most?

DJ: Once we notice that the biblical authors were also intensely interested in the pressures that give rise to natural selection, it's hard to turn that switch off. They talk about the concepts of fittedness, scarcity, and sexual propagation incessantly in Genesis and continue to weave this discussion of selection throughout the biblical canon. Once I grasped that, I was dissatisfied with all the attempts to reconcile evolutionary science and Scripture by making apples-to-oranges comparisons, a mentality that writes off the Bible as being disjointed from the topics of science.

JB: What would Darwin think about your book if you could sit down to talk it over with him?

DJ: I think he'd need to experience the same paradigm shift most readers will, changing his ideas about the nature of the task of biblical literature. Most of his references to Scripture treat science and religion as if they are doing two completely different things: "science tells us how but religion tells us why." I hear many well-meaning science popularizers (and Christians) saying the same thing today. But if Darwin could make the shift, I think he'd be fascinated. He might still see that

his and the biblical authors' ideas about natural selection are sometimes in conflict (as I do), but he would do so in an apples-to-apples comparison. The points of overlap might even be gratifying to him.

JB: The theologian Andrew Torrance has described your book as "at once both cautious and creative." What's most cautious, and what's most creative about it?

DJ: I rely heavily on scientists themselves to describe the field and their own internal debates, and I also had working scientists review the manuscript. I'm trying to express what I've studied in these two conceptual worlds, and I assume I can't have gotten every detail perfect, so I await constructive criticism from the relevant guilds. This book is meant to start a conversation. But because I'm not pretending to be an expert, I am able to go wide and think creatively. I also presume Torrance is referring to my discussions of such "out there" topics as psychedelics, sex in the eschaton, and life extension.

— □ —
"Once we notice that the biblical authors were also intensely interested in the pressures that give rise to natural selection, it's hard to turn that switch off."

DRU JOHNSON

— □ —

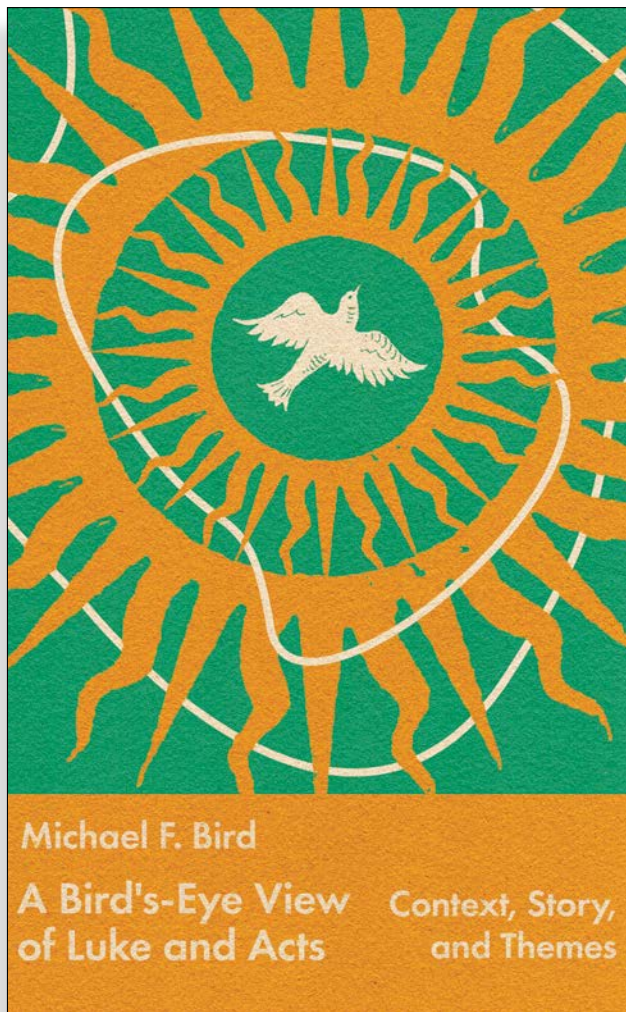
JB: Anything especially surprising you came across while working on the book?

DJ: Definitely! The dark side of sexual propagation in evolutionary theories was really tough to read and write about. I thought the chapter on sex would be more enjoyable, but it just ended up depressing me. I was a bit shocked to read that biological sex

differentiation is so embarrassing for evolution and yet so central for Scripture. If evolution had gone more successfully, sexual reproduction might have been an aberration rather than the vast majority (roughly 99% of animals on earth reproduce sexually). Sexual reproduction is costly, fatal even, and creates all kinds of problems for multiplying one's offspring. So the fact that God's image is made "male and female" is a radical claim from the conceptual world of Scripture.

JB: What kind of questions do your students ask when you're teaching on this topic?

DJ: I tend to think the modernism/postmodernism debates really ended in the 1990s and my students are caught up in what some are calling "hypermodernism." It's no longer about what is absolutely true and who has the power to shape the narrative. Rather, they are confronted with tidal waves of perspectives and data, a morass so thick that they seem to crave a guide who will help them navigate through all the information more than "the truth." In some ways, this is much closer to the biblical view, that truth always entails guidance over time in order to see it. ■



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 12. Luke on Jesus, the Jews, and the Gentile Churches
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Michael Bird's Introduction to Luke-Acts

What do the books of Luke and Acts teach us about God, Jesus, and the early church? How do these two books relate to each other? And what do they mean for us today?

In this accessible and compelling introduction, Michael Bird draws us into the wide-ranging narrative of Luke-Acts to discover how Luke frames the life of Jesus and of the first disciples who set out from Jerusalem to "the ends of the earth" proclaiming the Good News. Bird shows us how these two books, when read together, tell a cohesive narrative about Jesus, the Church, and the mission of God—with implications for the whole of our lives today. Situating both books in their historical and literary context, Bird moves through an exploration of their central theological themes and culminates with consideration of the books' relevance for contemporary social issues.



"Michael Bird's thoughtful, thorough, engaging, and accessible study of Luke-Acts should be a go-to source for all New Testament readers."

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"Michael Bird has the rare talent of communicating dense and often stodgy academic issues in an exuberant spirit and user-friendly fashion."

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"Those reading Luke's two-part narrative will find themselves enriched by the way Bird follows Luke's story and attends to its themes. But he also follows the twists and turns of Lukan scholarship—discussing big ideas and principal controversies, as well as naming some key voices in contemporary study. What more could we ask for in an introduction to Luke-Acts?"

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MICHAEL F. BIRD (PhD University of Queensland) is academic dean and lecturer in New Testament at Ridley College in Melbourne, Australia. Michael is an ordained Anglican priest and author of over thirty books on the Bible, theology, and history. Among them are *Introducing Paul*, *Jesus is the Christ*, and with N.T. Wright, *The New Testament in its World*.

INTERVIEW WITH THE AUTHOR



AUTHOR
MICHAEL
BIRD



IVP EDITOR
RACHEL
HASTINGS

RACHEL HASTINGS: Tell me about your motivation to write this volume. How did the idea for this project come about?

MICHAEL BIRD: I have been teaching, preaching, researching, and writing on Luke and Acts for more than twenty years. There are a few good “theologies” on Luke and Acts, but I felt like there wasn’t anything around that I thought would be a good textbook or class companion for an exegesis course on Luke and Acts. So, I decided to write my own, specifically, to summarize my own lectures on Luke–Acts, and to provide a supplement to any exegesis courses I taught on these two books. So that’s the big idea, to introduce the historical background issues, tackle the hairy subjects, and explore the big themes and Luke–Acts.

RH: In your research on Luke and Acts, what were some of the most exciting or surprising themes or insights that came out of your research?

MB: I never cease to be amazed as to how much one can keep learning even after decades of reading, researching, and writing on the same topic. You pick up new things just by working through the text or else by reading classic and contemporary works on Luke–Acts. I guess for me, the topics that made me think the hardest were (1) Luke and women; (2) Luke and the Jews; and (3) Luke and eschatology.

To break that down, I’ve learned to better appreciate feminist critics wrestling with Luke. To me, Luke sounds pro-women, but not everyone reads Luke that way; that’s a view I want to understand, address, and figure out.

Similarly, Luke clearly puts a lot of blame at the feet of the Jews of Jerusalem and the Diaspora for the death of Jesus and for the persecution of the apostles. Now, much of this is really intra-Jewish sectarianism, but we have to ask painful questions about Luke’s role in

creating anti-Judaism/anti-Semitism. What does Luke really believe about Jewish communities and their relationship to the church? I think it’s a complex topic; Luke is either disappointed or pessimistic about Jewish responses to the church’s gospel, but he does not write off the Jews in total.

Finally: Luke and eschatology, end-times stuff. For ages Luke was regarded as trying to explain the delay of Jesus to return. I think that totally misses the point. Luke has a form of Jewish restoration eschatology; he believes a transformed Israel will transform the world. I could add other stuff too, Luke and possessions is always challenging. There’s much to learn from Luke’s account of Jesus and even the very nature of discipleship itself.

RH: You are surveying a lot of content in this book. How did you decide what themes to focus on for this book? Were there any less prominent themes that you wish you could have included? (or another way we could ask this would be, “What theme did you address in this book that you feel has been largely ignored in Luke–Acts scholarship?”)

MB: My conclusion in the book is based on the questions about Luke–Acts that either scholars are wrestling with (like Luke and the Roman Empire) or topics that students are always asking me about (Should we have a common pool of possessions and property like the Jerusalem church did?). As for what I wish I could have included, well, it would have been great to include something on the

reception history of Luke–Acts. How has Luke–Acts shaped everything from the later Christological Controversies, Christian Socialism, and the establishment of Pentecostalism, and more. There’s also more to say on Luke–Acts and ethics and mission in a postmodern and post-Christian world.

RH: What do you hope your readers take away from this book?

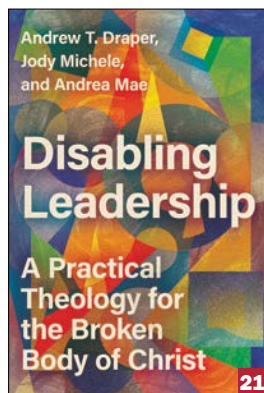
MB: I want readers to come away with an understanding that Luke–Acts is the single largest corpus in the New Testament. Luke–Acts is really the New Testament in miniature: Jesus and the apostolic mission. Luke–Acts is one of the most important resources we have for cultivating deep discipleship, proclaiming the gospel of Jesus, and thinking about the church’s mission today. ■

— □ —
“Luke–Acts is one of the most important resources we have for cultivating deep discipleship, proclaiming the gospel of Jesus, and thinking about the church’s mission today.”

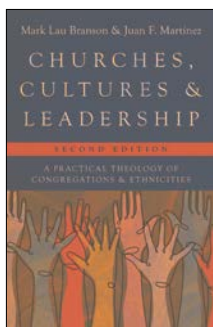
MICHAEL BIRD
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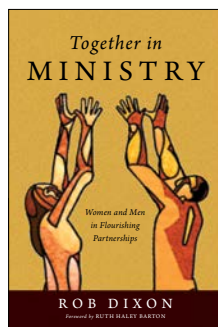
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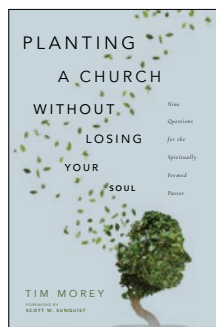
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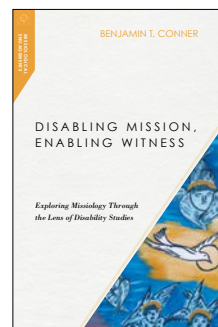
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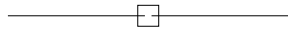
A Theology of Disability and Church Leadership

People with disabilities are often excluded from full participation in church communities. Accessibility is not enough—to truly work toward reconciliation, churches must both consider the theological implications of disability and also become places where people with disabilities lead.

Disabling Leadership presents a practical theology of disability for thoughtful church leaders and congregants. Written by practitioners and a scholar-pastor who are engaged in ministry together, this book encompasses cutting-edge theological ethics as well as stories of how such commitments are embodied in a real church community. Moving beyond paternalistic views of disability that seek to extract "inspiration" from another's story, the authors equip readers to explore key themes such as:

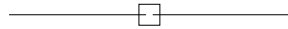
- what it means to be human
- how to understand suffering and healing
- how churches can be welcoming and accessible communities
- how to face common challenges and issues in resisting ableism

When we foster genuinely inclusive leadership teams and engage in the difficult work of just and dignifying relationships, our churches will be less likely to treat anyone as a "project" and will better reflect God's love as the body of Christ.



"This book shifts the goalpost: mere inclusion of disabled people is not what the church needs. What it needs—and needs desperately—is the leadership of differently abled members of Christ's broken and gloriously resurrected body."

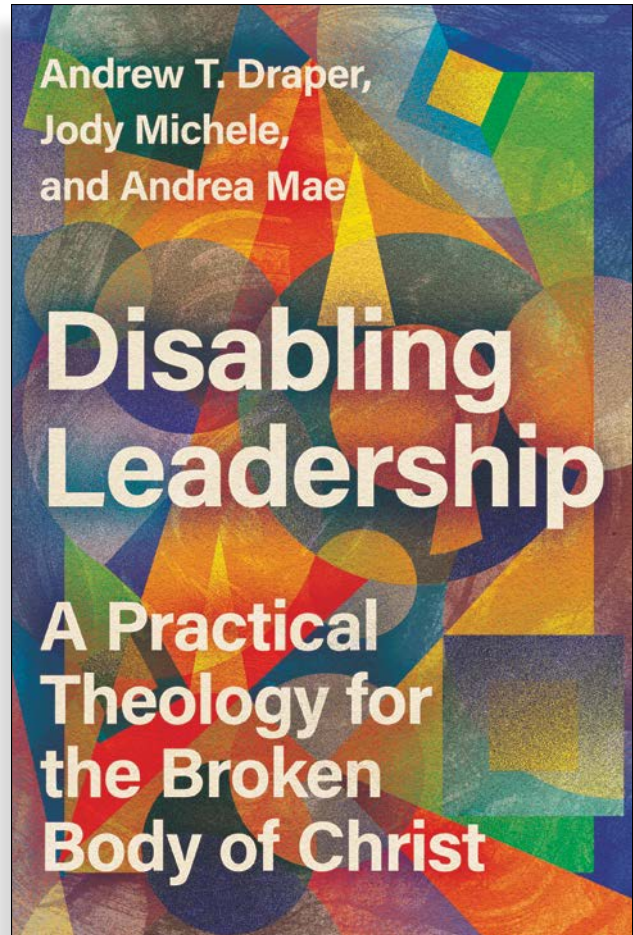
BRIAN BROCK
University of Aberdeen



ANDREW T. DRAPER (PhD, University of Aberdeen) is founding teaching pastor at Urban Light Community Church in Muncie, Indiana, and adjunct theology faculty at Anderson School of Theology and Winebrenner Seminary. He is the author of *A Theology of Race and Place*, *Christian Mission and Poverty*, and numerous articles on race, disability, and the church.

JODY MICHELE (BS in sociology, Ball State University) is a locally licensed minister at Urban Light Community Church and an independent consultant on issues related to disability. She has served on numerous boards, including the Indiana Governor's Council for People with Disabilities and the Muncie Human Rights Commission.

ANDREA MAE is a leader at Urban Light Community Church, where she serves on the church board and chairs the pastor/parish committee. She works in special education and advocacy for the disability community, presenting at multiple organizations and universities.



DECEMBER 2023

192 pages, paperback, 6 x 9 inches, 978-1-5140-0335-0, \$24.00

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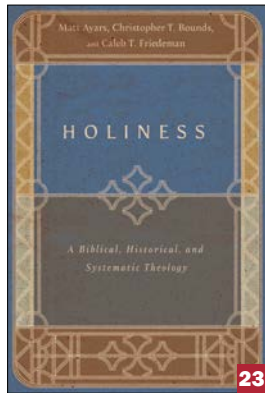
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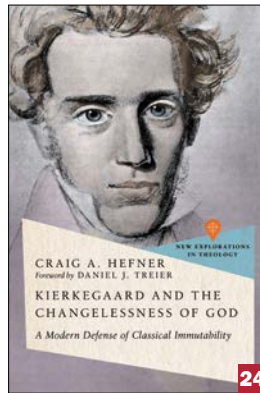
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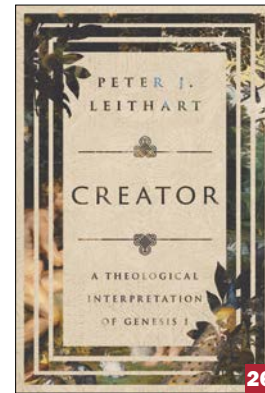
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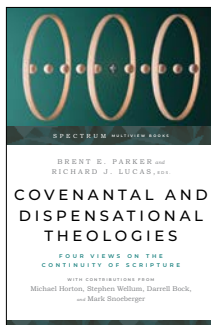


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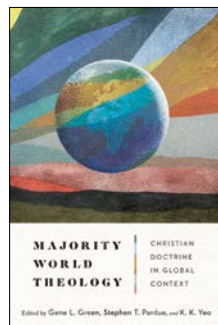


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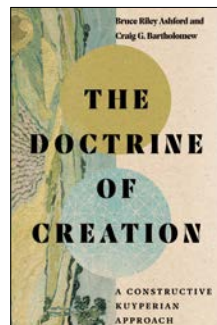
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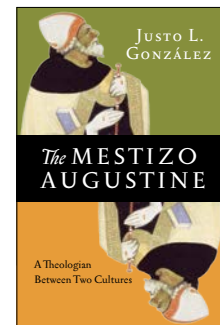
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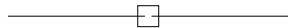
Neo-Holiness from a Wesleyan Perspective

The Christian life includes many demands, but perhaps none are as challenging or as misunderstood as the biblical command to "be holy" (Lev. 11:44 and 1 Pet. 1:16) or to "be perfect" (Matt. 5:48). How should we understand these charges?

In this volume, three scholars from the Wesleyan tradition offer a collective treatment of the theme of holiness that includes:

- exegesis of key biblical passages
- a survey across church history
- theological reflections on the relationship between entire sanctification and other doctrines

In addition, the coauthors constructively argue for a "neo-holiness" model that encourages the pursuit of Christian perfection but avoids the pitfalls of Pelagianism by incorporating historic understandings of grace and the work of the Holy Spirit with the best of the Wesleyan tradition. Here, the commands to "be holy" and to "be perfect" take on new meaning.

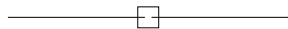


"This readable, concise, and scholarly book on Christian sanctification is a 'three-in-one' approach, including contributions from biblical, historical, and systematic theology. . . . This is necessary reading for all within the tradition and a helpful primer for all pastors, teachers, and laity across the church."

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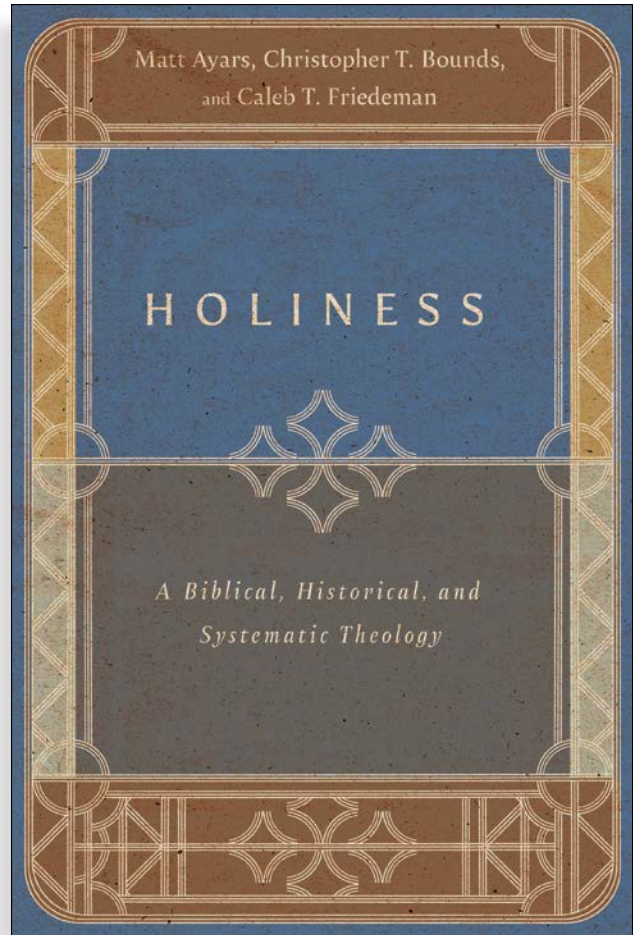
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CALEB T. FRIEDEMANN (PhD, Wheaton College) is David A. Case Chair of Theology and Ministry and associate professor of New Testament at Ohio Christian University. He is the author of *The Revelation of the Messiah* and the editor of *A Scripture Index to Rabbinic Literature* and *Listen, Understand, Obey*.



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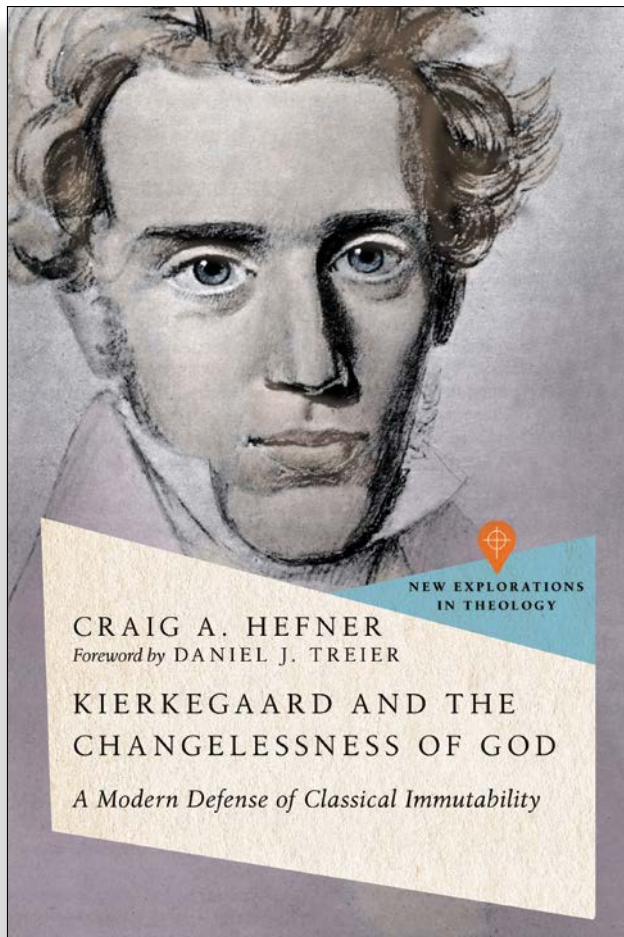
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4. Returning Again to James 1:17
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A New Look at Kierkegaard and Immutability

Danish theologian and philosopher Søren Kierkegaard was not afraid to express his opinions. Living amid what he perceived to be a culturally lukewarm Christianity, he was often critical of his contemporary church.

But that does not mean Kierkegaard rejected traditional Christian theology. Indeed, at a time when many of his contemporaries were questioning the classical doctrine of God, Kierkegaard swam against the stream by maintaining orthodox Christian beliefs.

In this New Explorations in Theology volume, Craig A. Hefner explores Kierkegaard's reading of Scripture and his theology to argue not only that the great Dane was a modern defender of the doctrine of divine immutability (or God's changelessness) in response to the disintegration of the self, but that his theology can be a surprising resource today.



"Craig Hefner shows a mastery of Kierkegaard's writings and Kierkegaardian scholarship . . . This is an important book!"

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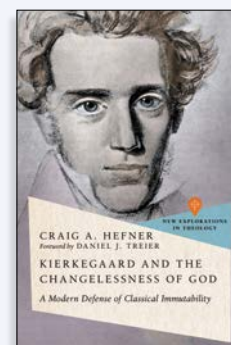
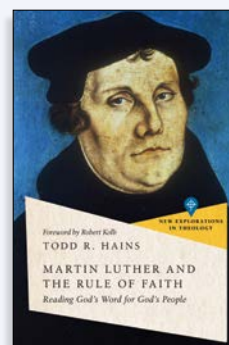
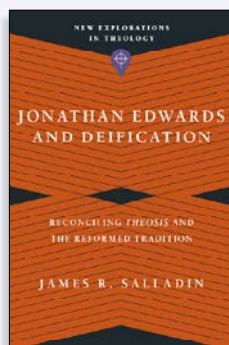
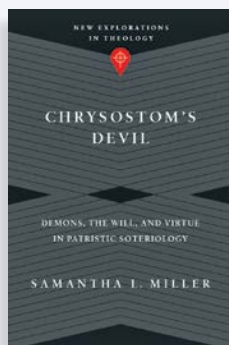
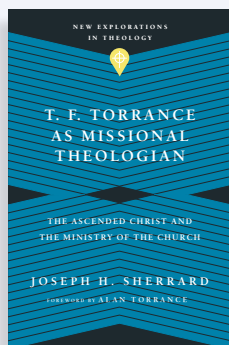
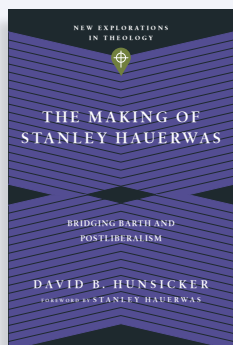
CRAIG A. HEFNER (PhD, Wheaton College Graduate School) is the Head of School at Covenant School in Huntington, West Virginia. His work has appeared in publications such as the *International Journal of Systematic Theology* and the *Oxford Handbook of the Bible in America*.

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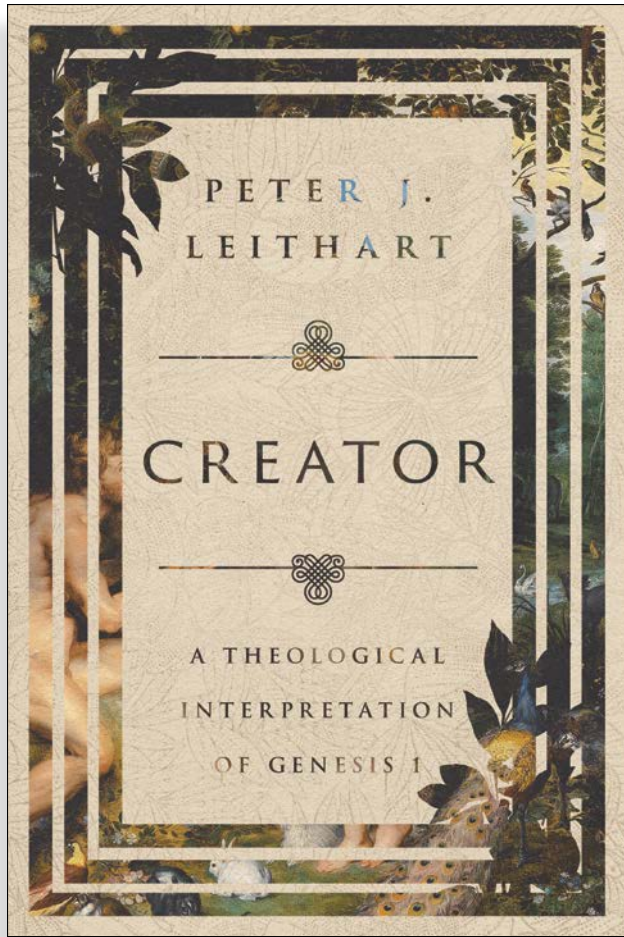
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A Distinctly Theological Look at Genesis 1

The Christian claim that the triune God is the creator of the universe is both exegetically grounded and theologically rich.

Yet discussions about God's work of creation are often overwhelmed by questions such as the age of the earth and the relationship between divine creation and evolution. Without completely ignoring such issues, Peter Leithart offers a decidedly *theological* interpretation of the creation account from Genesis 1.

By engaging with classic discussions of creation, including those of Plato and Aristotle, as well as Christian articulations as varied as those of Augustine, Thomas Aquinas, Martin Luther, Sergius Bulgakov, Karl Barth, and Robert Jenson, Leithart embraces the challenge of talking about God and God's first work. Here, readers will discover what it means to articulate a theology that is rigorously grounded in the first chapter of the Bible and the credal affirmation of God the Father almighty, who is the creator of the heavens and earth.

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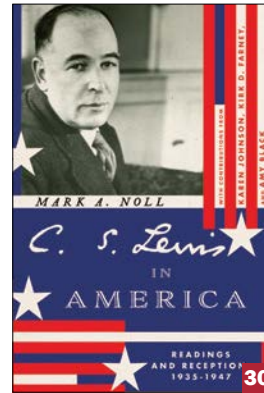
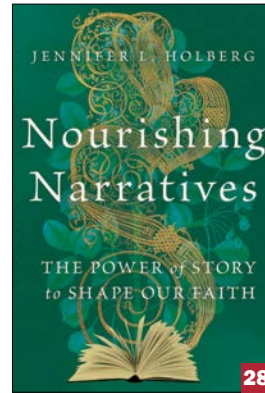
WILLIAM EDGAR

Westminster Theological Seminary, author of *A Supreme Love*

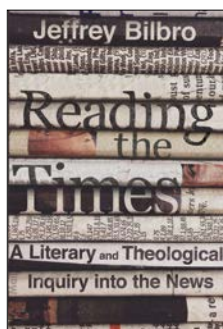
PETER J. LEITHART (PhD, University of Cambridge) is president of Theopolis Institute in Birmingham, Alabama and teacher at Trinity Presbyterian Church. He is the author of many books, including *Defending Constantine*, *Delivered from the Elements of the World*, *Baptism*, and *On Earth as in Heaven*.

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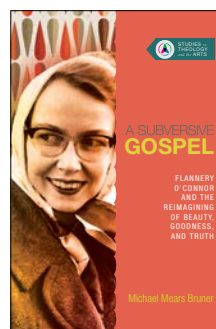
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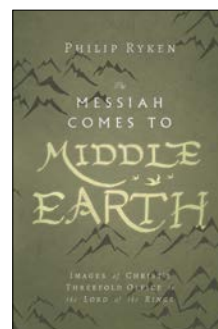
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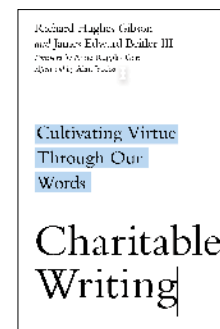
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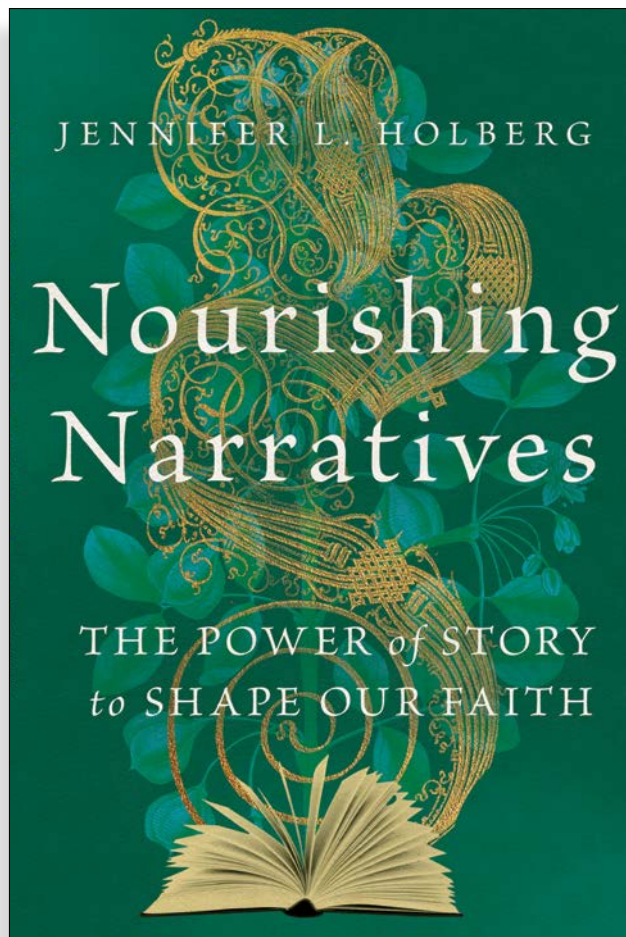
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Credits

A Celebration of Story, Both Literary and Biblical

Humans are story-shaped creatures.

We make sense of our world, pattern our lives, and reflect on what is ultimately significant through language and the words that compose our stories. But how does this relate to the narrative of the Bible and the story that God is writing through history?

In *Nourishing Narratives*, writer and professor Jennifer Holberg engages with words from the likes of Dante, Gerard Manley Hopkins, Flannery O'Connor, Marilynne Robinson, and more while also offering some of her own stories to reflect on the importance of story to our lives and our faith.

Here, readers are encouraged not only to understand how stories nourish our faith, but to discover how our stories are part of God's great story.

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author of *Caring for Words in a Culture of Lies*

JENNIFER L. HOLBERG (PhD, University of Washington) is professor and chair of the English department at Calvin University and codirector of the Calvin Center for Faith and Writing, the home of the Festival of Faith and Writing. She is a founding coeditor of the academic journal *Pedagogy* and also the editor of *Shouts and Whispers: Twenty-One Writers Speak About Their Writing and Their Faith*.

EXCERPT FROM *NOURISHING NARRATIVES*

AUTHOR
JENNIFER L.
HOLBERG

This book, then, is not just for bookworms like me: it is for everyone hoping to think more deeply about what it means to be fundamentally story-shaped people, people hungry for narratives that are life-giving. Many wonderful books exist already to persuade you of the merits

of reading certain books (often the “classics,” for example) or journeying with certain writers. All good. But though the coming pages will invite you into a conversation with the work of many writers, this is not a book so much meant to prescribe what or who to read, but more about how and why. I am not going to claim that reading makes you somehow “better,” but rather that becoming a better reader—more attuned to narrative assumptions and strategies and expectations—is critical.

And for people of faith, for people of the Book, this book considers how the larger story to which we give allegiance, the gospel—the overarching story of God’s good creation; humanity’s fall; and our redemption through the life, death, and resurrection of Jesus Christ—interacts with the smaller stories in which we participate. Not only because, as critic

Henry Zylstra has argued, the discernment of stories should generally give us “more to be Christian with” but because the old, old story must be fundamental to our very understanding of the world.

I once attended a conversation between the poet Christian Wiman and the theologian J. Todd Billings, both living with incurable cancers. At one point, the moderator asked why they were both interested in poetry. Billings responded by noting that he had turned to the Psalms because they were Scripture first, rather than because they were poetry. But then he framed what he called the “more interesting question”: “Why did God choose poetry with the Psalms, with Job, with other parts of divine self-revelation in Scripture?” Yes, why is God a literary God? In *Beyond Words*, Frederick Buechner

begins to suggest at least one answer:

It is absolutely crucial, therefore, to keep in constant touch with what is going on in your own life’s story and to pay close attention to what is going on in the stories of others’ lives. If God is present anywhere, it is in those stories that God is present. If God is not present in those stories, then they are scarcely worth telling.

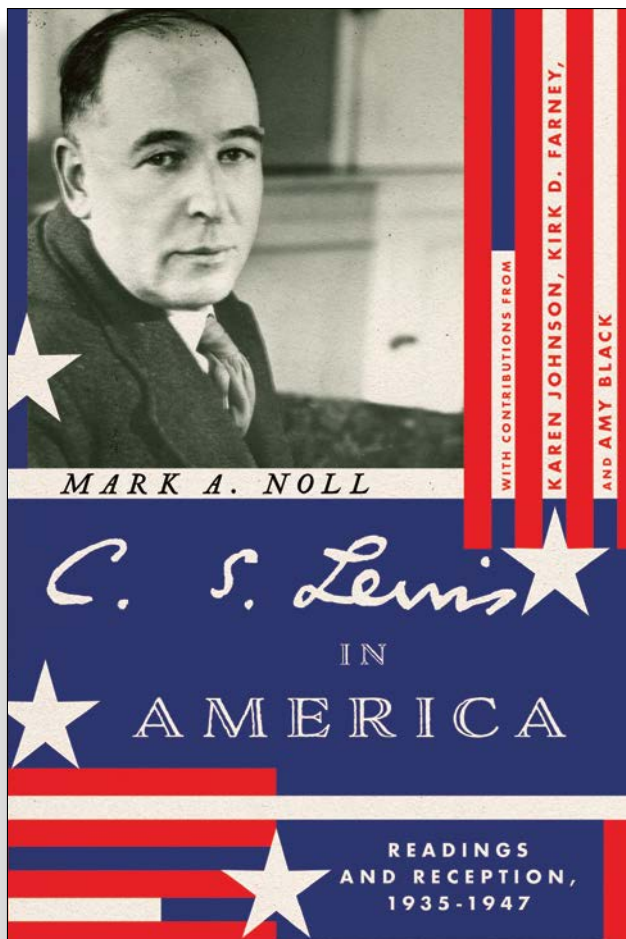
Surely, then, it’s good work for us to carefully examine the multifaceted stories of all of our lives and learn to notice the infinite richness of the story of the Word made flesh. ■

□

“I am not going to claim that reading makes you somehow ‘better,’ but rather that becoming a better reader—more attuned to narrative assumptions and strategies and expectations—is critical.”

JENNIFER L. HOLBERG

□



NOVEMBER 2023

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Mark Noll on C. S. Lewis's American Reception

Perhaps no other literary figure has transformed the American religious landscape in recent history as much as C. S. Lewis. Even before the international publication and incredible success of his fictional works such as *The Chronicles of Narnia* or apologetic works like *Mere Christianity*, Lewis was already being read "across the pond" in America. But *who* exactly was reading his work? And how was he received?

With fresh research and shrewd analysis, this volume by noted historian Mark A. Noll considers the surprising reception of Lewis among Roman Catholic, mainline Protestant, and evangelical readers to see how early readings of the Oxford don shaped his later influence.

"In this prophetic and timely book, preeminent historian Mark A. Noll has uncovered the secret of Lewis's success: he was deeply learned, theologically focused, and unusually creative. Noll himself brilliantly models how to embody these traits today."

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Wheaton College

"An invaluable assessment of Lewis's reception in the United States, offering important insights into both Lewis's significance and the distinctives of the American religious mind."

ALISTER MCGRATH

Oxford University

"Mark Noll sheds light on the various ways American readers received Lewis's early works and, in so doing, illuminates the state of Christianity throughout the United States more generally during the period under examination. A fascinating snapshot and a cleverly oblique approach to the study of church history."

MICHAEL WARD

University of Oxford, author of *After Humanity*

"Mark Noll offers the definitive account of Lewis's reception in mid-twentieth-century America. He skillfully uses that story as a window on the overall state of Christianity in America during an era."

GEORGE MARSDEN

University of Notre Dame, author of *C. S. Lewis's Mere Christianity: A Biography*

MARK A. NOLL is emeritus professor of history at Wheaton College and the University of Notre Dame. His many books include *America's Book*, *Jesus Christ and the Life of the Mind*, *Clouds of Witnesses: Christian Voices from Africa and Asia*, *The New Shape of World Christianity*, *The Rise of Evangelicalism*, *The Civil War as a Theological Crisis*, *Turning Points: Decisive Moments in the History of Christianity*, and *The Scandal of the Evangelical Mind*.

EXCERPT FROM C. S. LEWIS IN AMERICA



AUTHOR
MARK A.
NOLL

Imagine that in the 1930s and 1940s transatlantic air travel had been as routine as it is now. Imagine also that C. S. Lewis had journeyed to the United States to converse in person with those who were reading his books on this side of the Atlantic. Through 1942, it was only a small number of mostly academics and reviewers for the nation's newspapers of record. But after early 1943 and the

American publication of *The Screwtape Letters*, that number grew rapidly and from every intellectual, religious, and cultural corner of the land. These readers in America included well-regarded literary scholars, theologians, historians, and philosophers; figures destined for renown, such as Thomas Merton and W. H. Auden; masters of the radio, such as Alister Cooke, who would later become a fixture on public television; reviewers for the *New York Times*, the *New York Herald Tribune*, the *Saturday Review*, and other well-positioned periodicals; and many Roman Catholics, many mainline Protestants, and a few—but only a few—fundamentalists and evangelicals.

In actual, as opposed to imagined, history, we know only a little about how Lewis responded to what his American readers wrote about his works. Yet we know in detail how Americans from these various constituencies regarded his books because of the many reviews they published—at first a steady trickle and then, after *The Screwtape Letters*, a rapidly expanding deluge of critical engagement.

This book examines that engagement from before the *New York Times* published the first American review on December 8, 1935, through 1947, the year that *Time* magazine celebrated Lewis with a cover portrait and laudatory article in its September 8 issue. The logic for treating this span of years as a period unto itself is twofold.

For Lewis, these were the years when he first gained a significant audience in the United Kingdom and the United States. But they came *before* the stratospheric recognition that followed the publication in 1950 of the first Narnia tale (*The Lion, the Witch, and the Wardrobe*) and the appearance in 1952 of *Mere Christianity*,

Lewis's apology and exposition of the Christian faith, which he assembled from pamphlets of radio talks he had delivered during the Second World War.

The years 1935 through 1947 also mark a distinct period for showing what American critical reactions to Lewis reveal about Americans. This was an era dominated by pervasive national crises—first the Depression, then World War II, and then uncertainties after the war about charting a national course as the world's dominant superpower. These same years also witnessed a crucial cultural transition—from a past in which Christian values could be more or less taken for granted by wide swaths of the American people to a future in which those values became increasingly contested.

In trying to make sense out of critical reactions to C. S. Lewis in the years surrounding the Second World War, this book follows outstanding recent studies by K. Alan Snyder, George Marsden, and Stephanie Derrick. By researching how, when, where, and why Lewis's writings became so popular, these books have greatly

helped to understand the remarkable extent of the C. S. Lewis phenomenon. *C. S. Lewis in America* goes further by differentiating in considerable detail among the various American groups that responded to Lewis in the first years of his public visibility: first, the many Roman Catholics who wrote about Lewis and his works; second, Lewis's reception in journals, magazines, and newspapers intended for

general audiences or the academic world; and third, responses to Lewis from mainline Protestants and fundamentalist or evangelical Protestants. The chapter devoted to each group shows how the critical reception of C. S. Lewis sheds light on the history of that particular constituency in the years surrounding World War II. In other words, by bringing together what Lewis wrote and what Americans wrote about Lewis, we gain deeper insight into both Lewis and America.

Documenting the reception of Lewis's writing during this early period underscores the enduring qualities that have kept these works alive for so many readers in so many places. Attending to this reception history may in turn suggest how the approaches Lewis modeled decades ago might assist believers in addressing the public today. ■

“By bringing together what Lewis wrote and what Americans wrote about Lewis, we gain deeper insight into both Lewis and America.”

MARK A. NOLL



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Founded in 1965, the Marion E. Wade Center houses a major research collection of writings and related materials by and about seven British authors: Owen Barfield, G. K. Chesterton, C. S. Lewis, George MacDonald, Dorothy L. Sayers, J. R. R. Tolkien, and Charles Williams. The Wade Center collects, preserves, and makes these resources available to researchers and visitors through its reading room, museum displays, educational programming, and publications. All of these endeavors are a tribute to the importance of the literary, historical, and Christian heritage of these writers.

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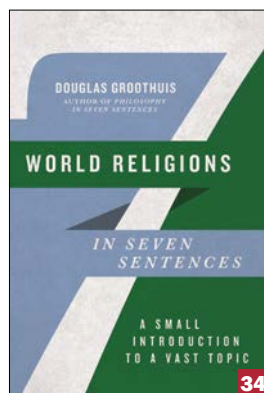
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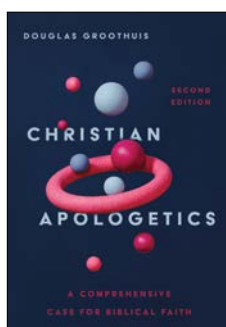
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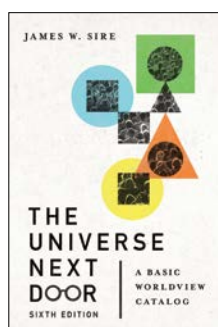
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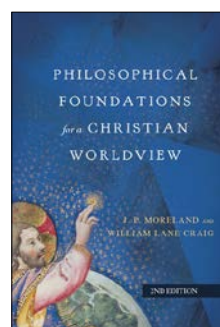
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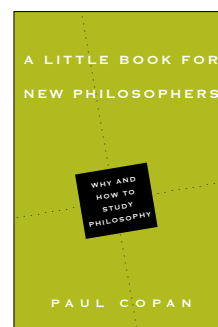
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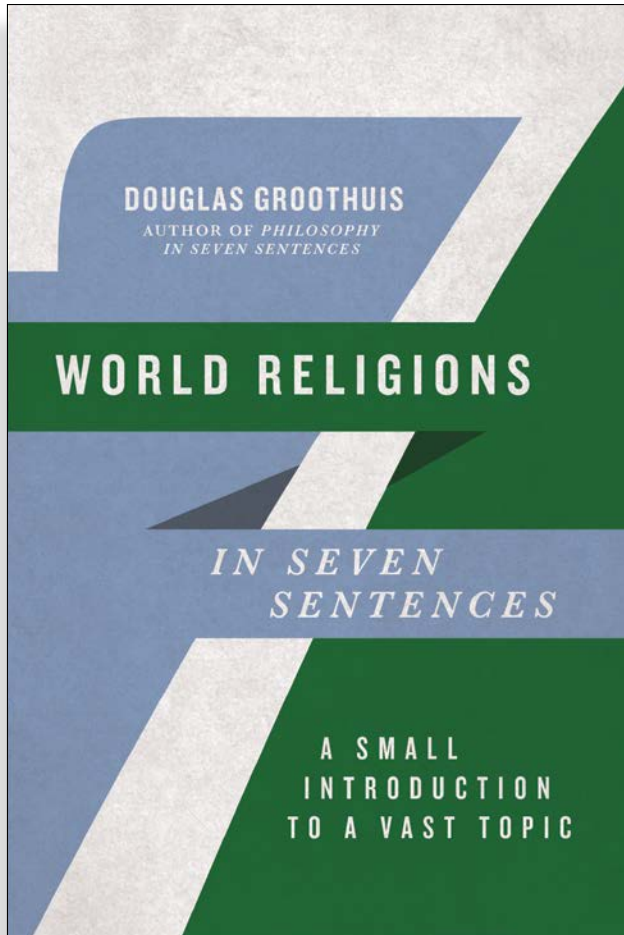
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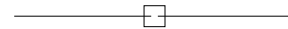
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- Buddhism: "Life Is Suffering."
- Daoism: "The Dao That Can Be Spoken Is Not the Eternal Dao."
- Christianity: "Before Abraham Was, I Am."
- Islam: "There Is One God, and Mohammad Is His Prophet."

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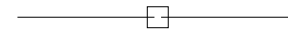
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DOUGLAS GROOTHUIS (PhD, University of Oregon) is professor of philosophy at Denver Seminary. His many books include *Christian Apologetics*, *Fire in the Streets*, *Philosophy in Seven Sentences*, *Unmasking the New Age*, *Truth Decay*, *On Pascal*, *On Jesus*, and *Walking Through Twilight*. He has written for scholarly journals such as *Religious Studies*, *Sophia*, *Research in Philosophy and Technology*, *Journal of the Evangelical Theological Society*, and *Philosophia Christi*, as well as for numerous popular magazines.

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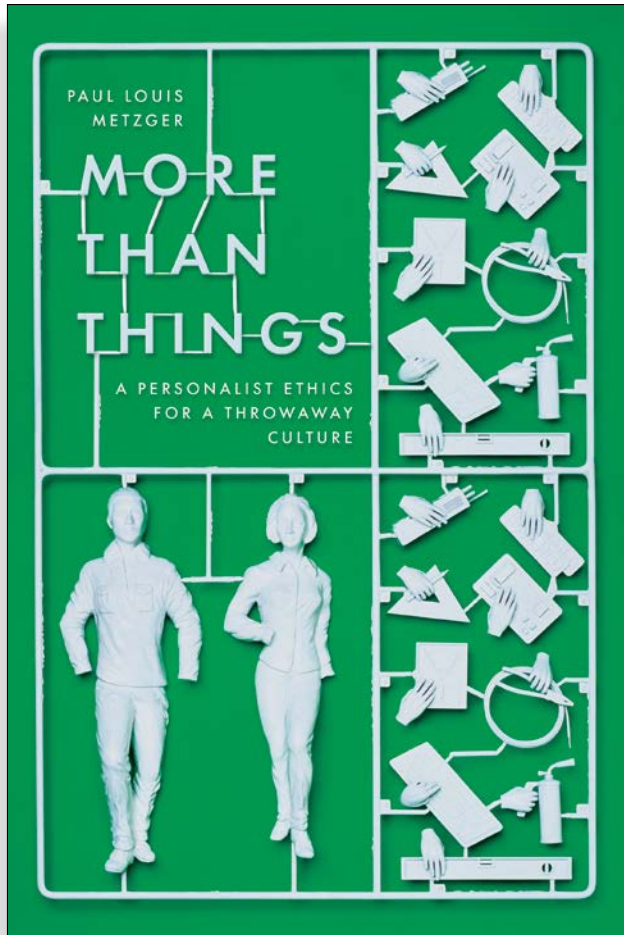
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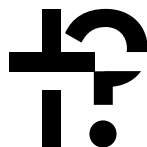
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PAUL LOUIS METZGER (PhD, King's College London) is professor of Christian theology and theology of culture at Multnomah University and Seminary and director of The Institute for Cultural Engagement: New Wine, New Wineskins. He is the author of numerous books, including *Consuming Jesus: Beyond Race and Class Divisions in a Consumer Church* and *Connecting Christ: How to Discuss Jesus in a World of Diverse Paths*, and coeditor of *A World for All? Global Civil Society in Political Theory and Trinitarian Theology*.

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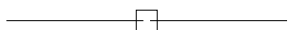
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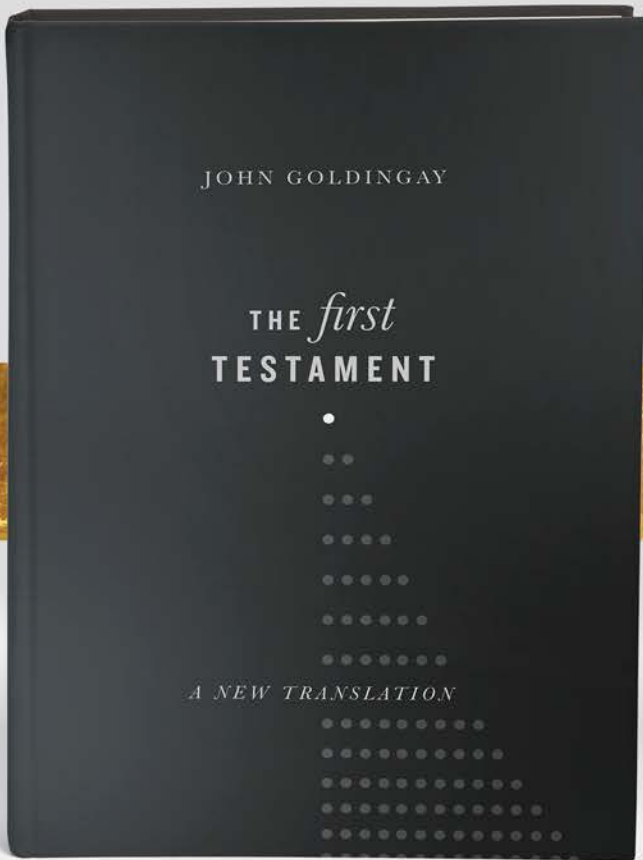
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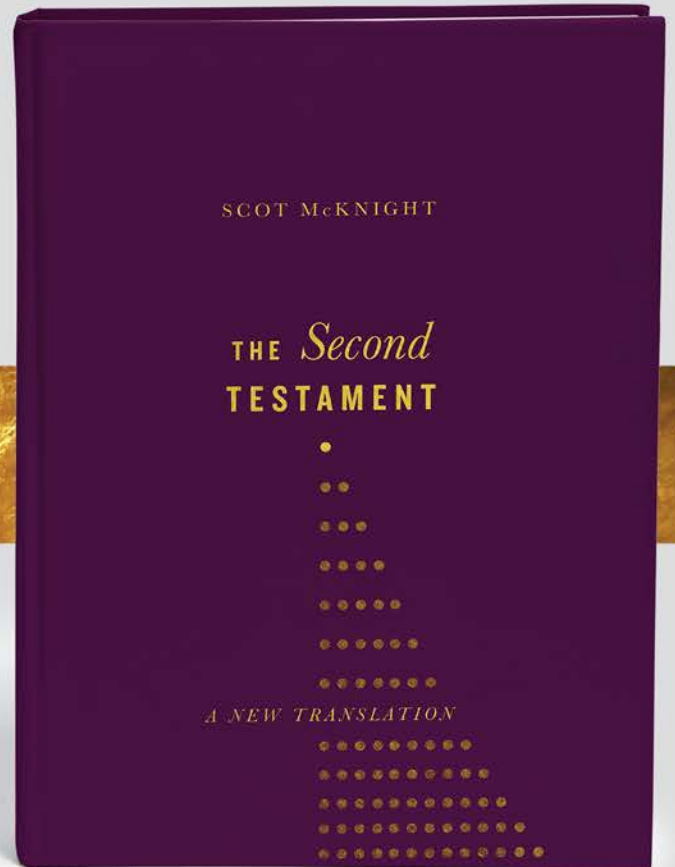
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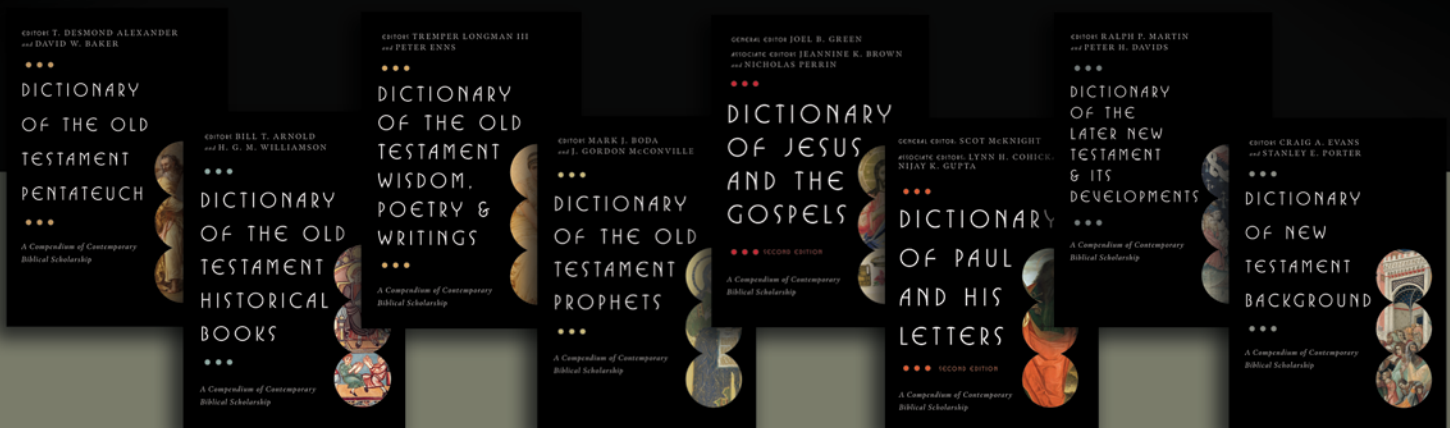
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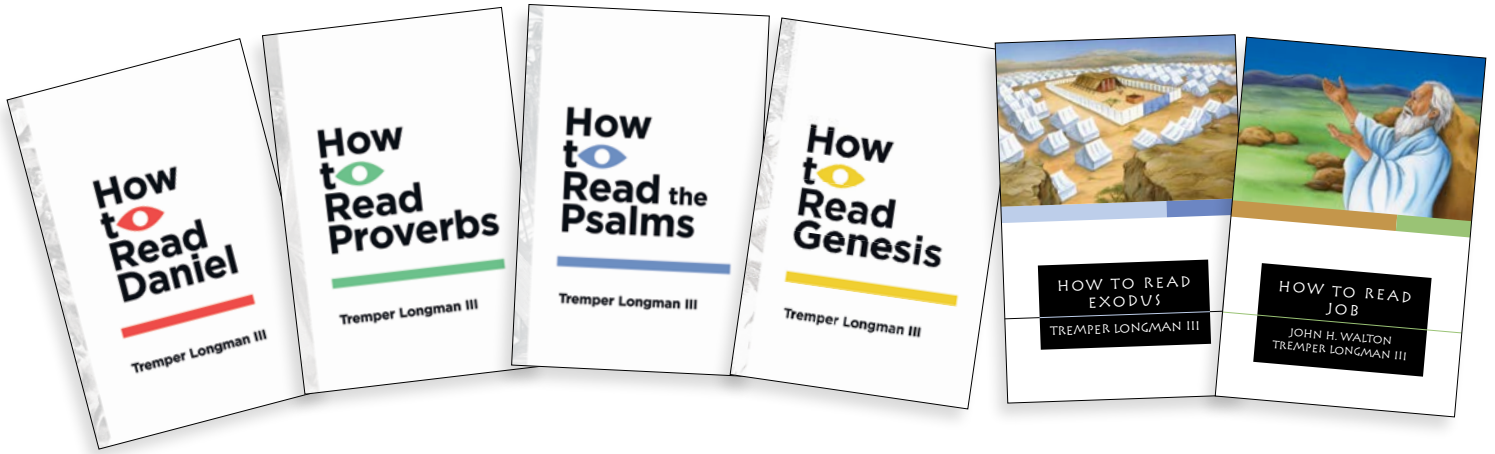
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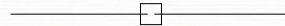
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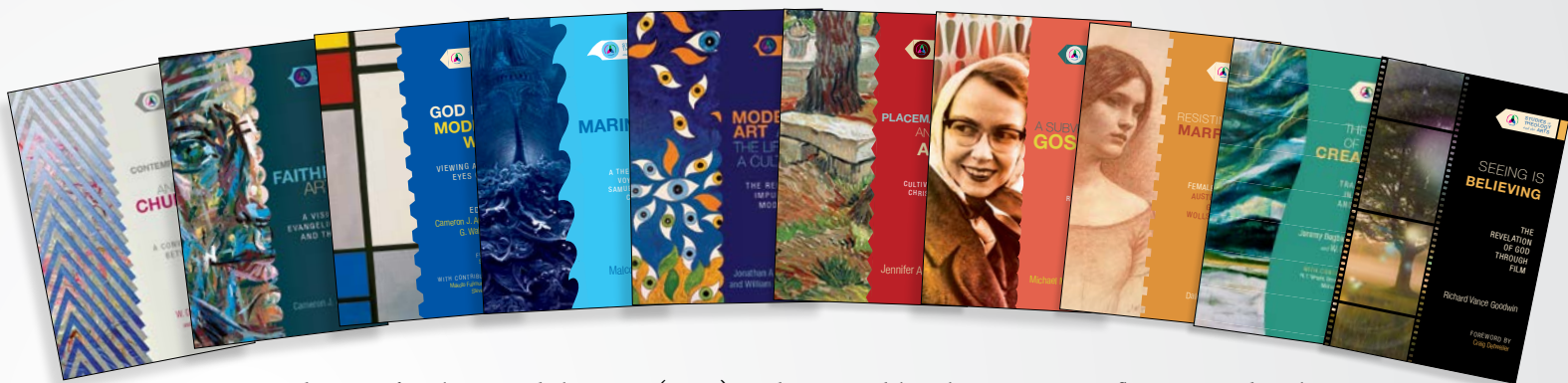
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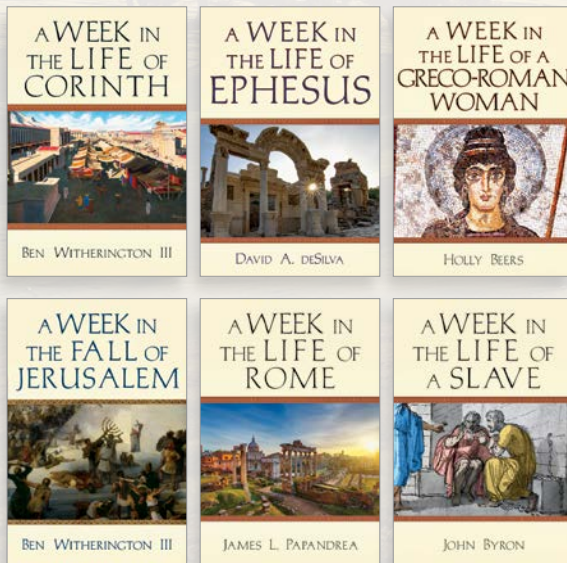
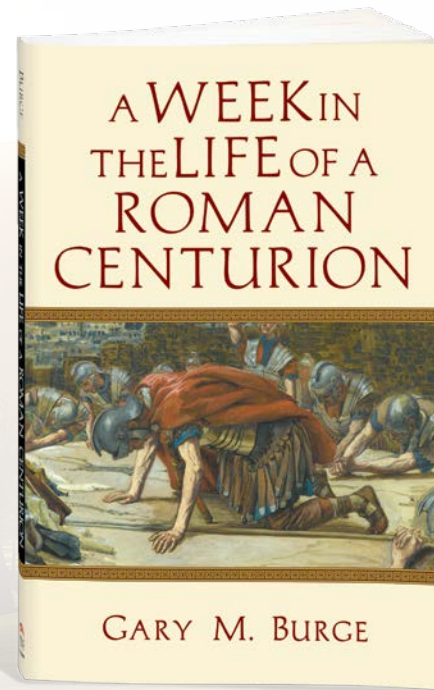
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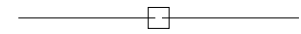
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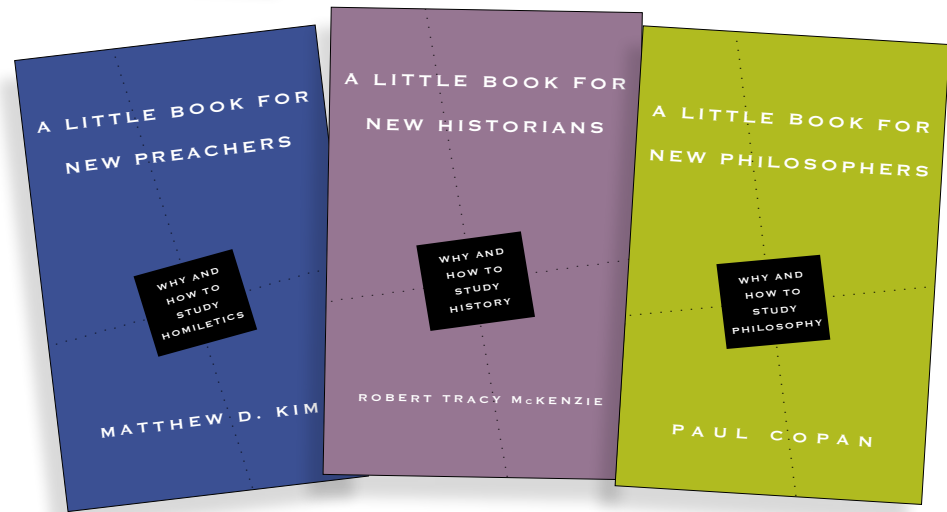
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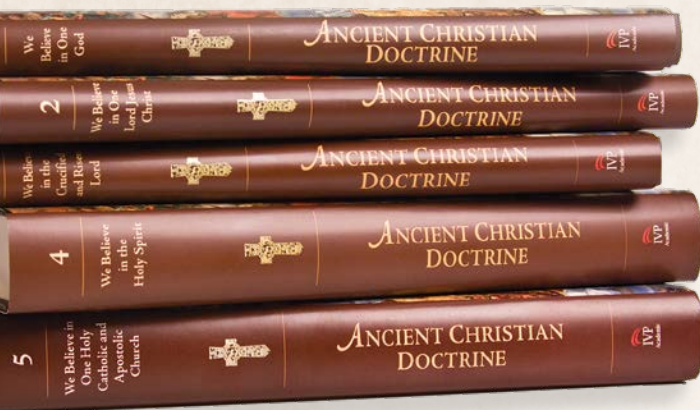
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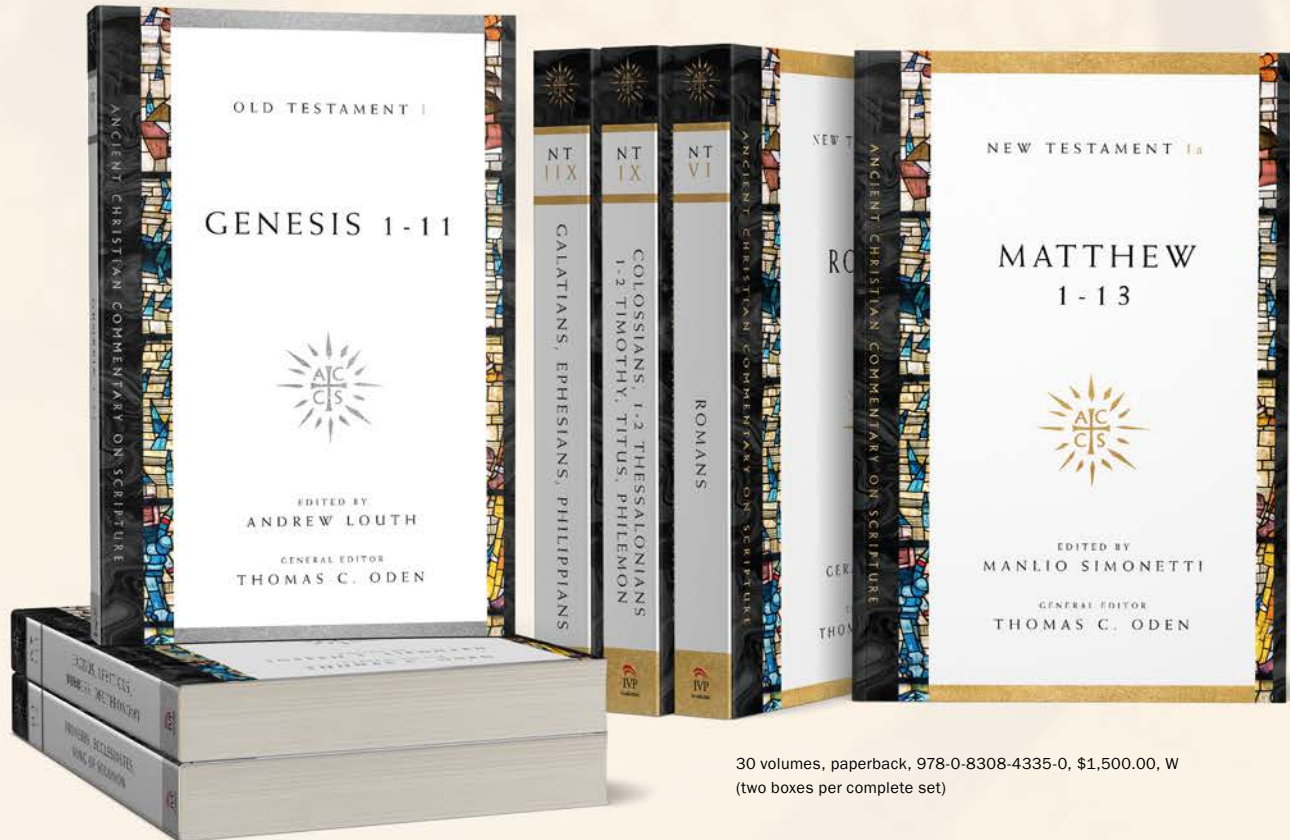
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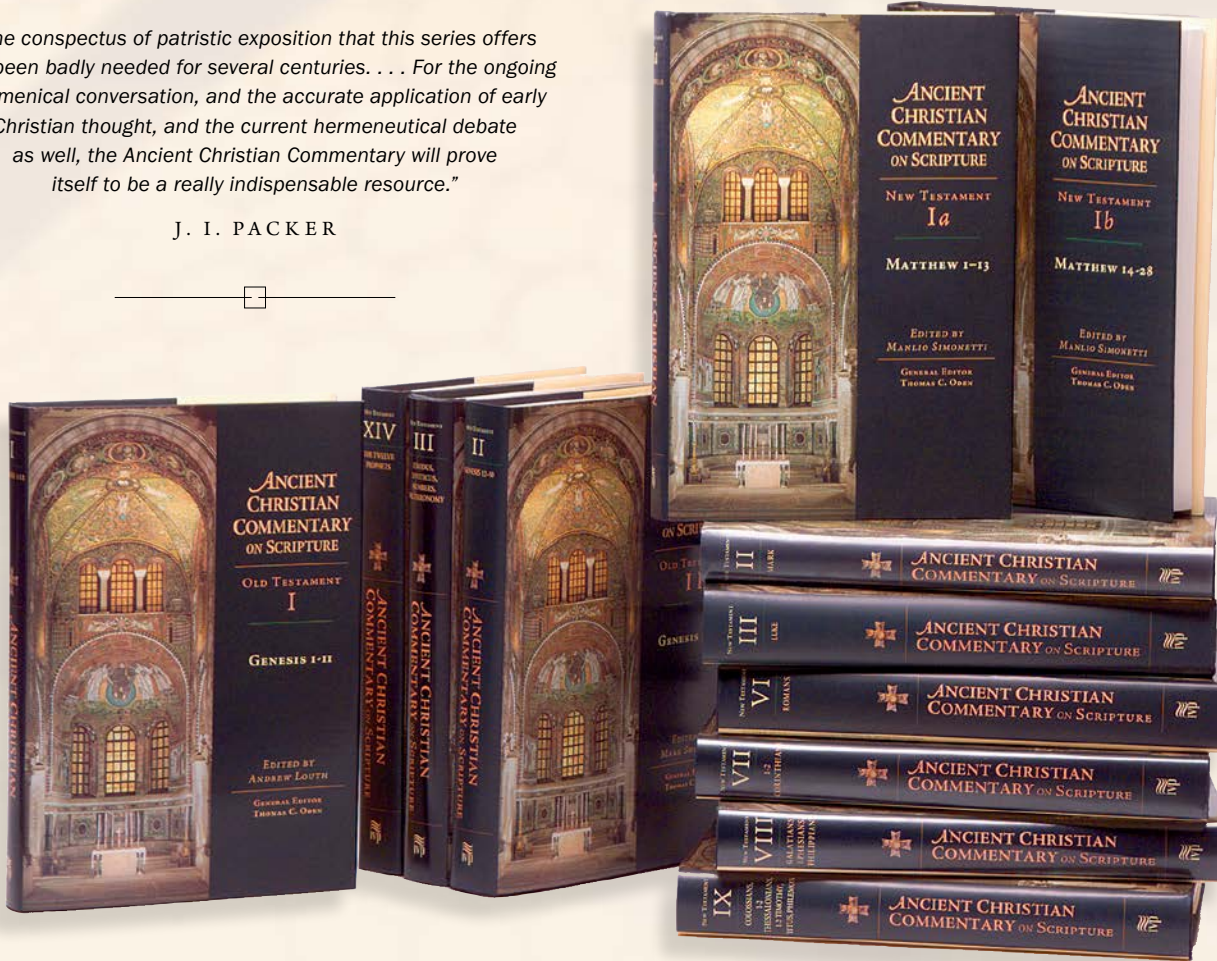
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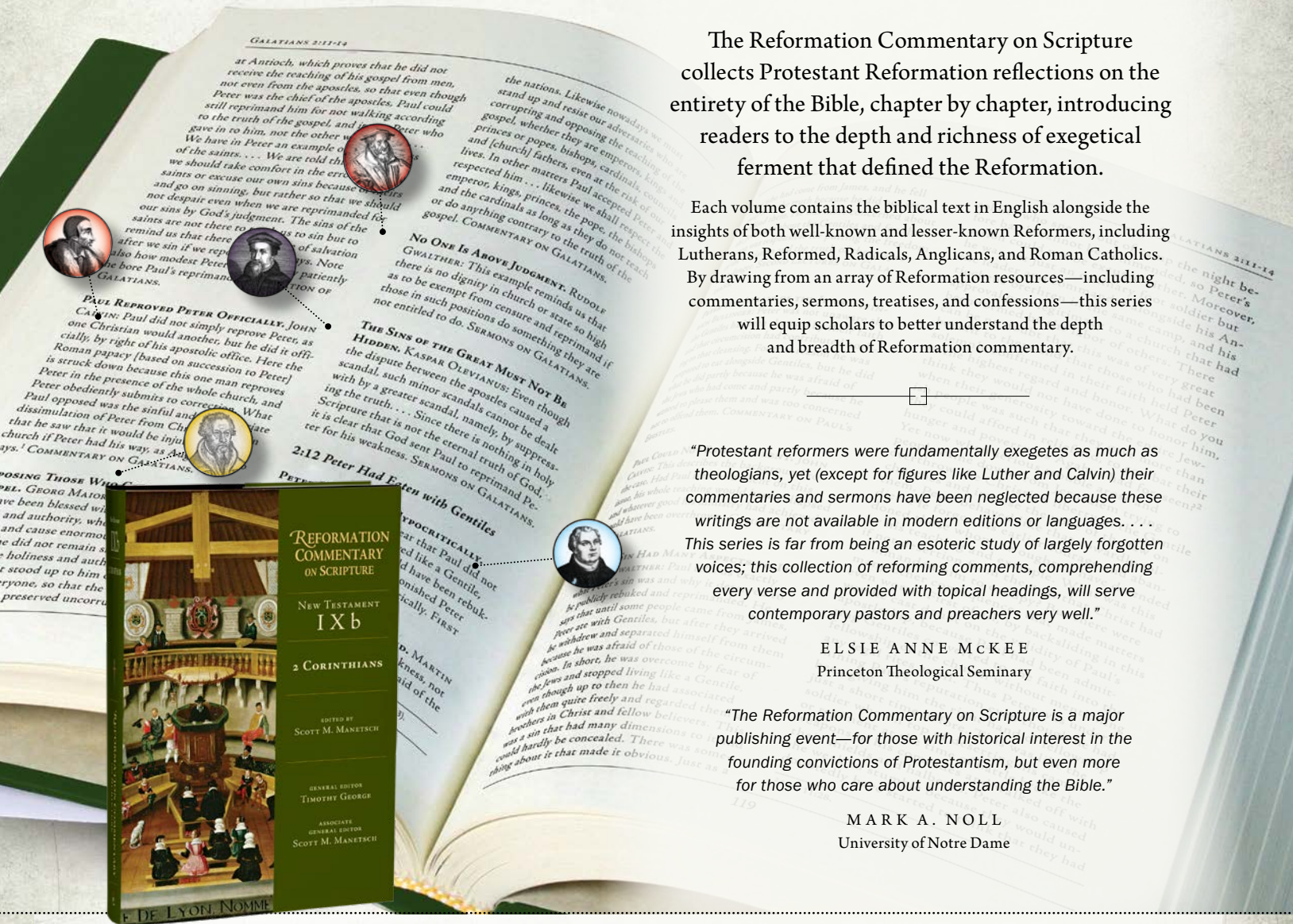
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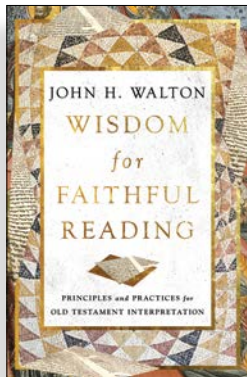
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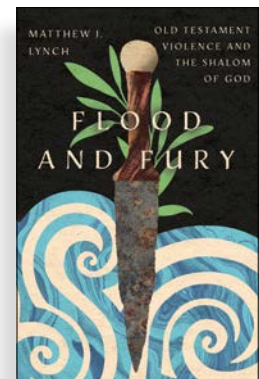
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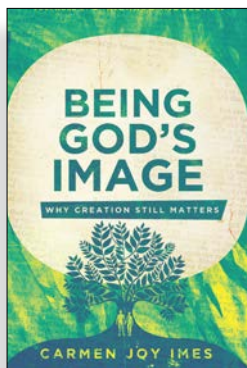


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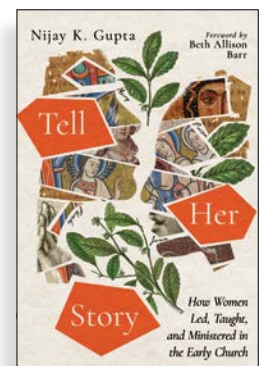


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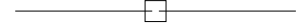
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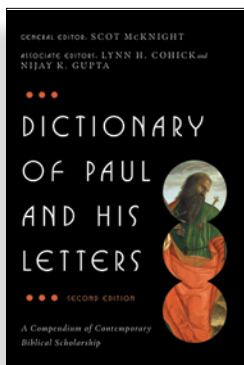
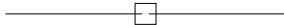
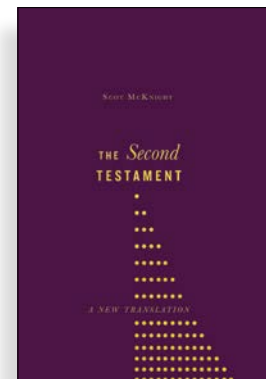
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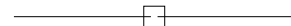


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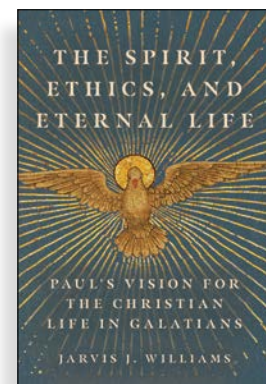
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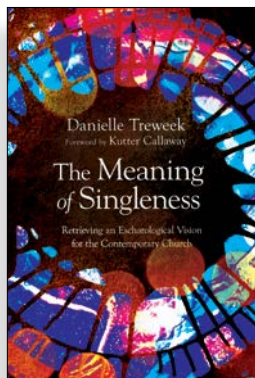
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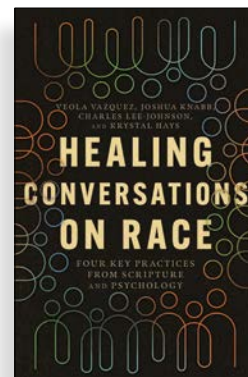
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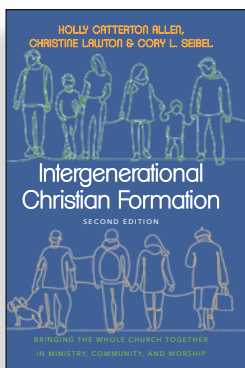
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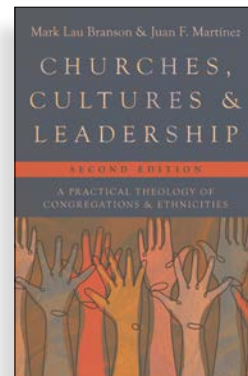
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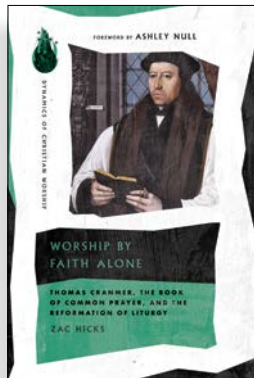
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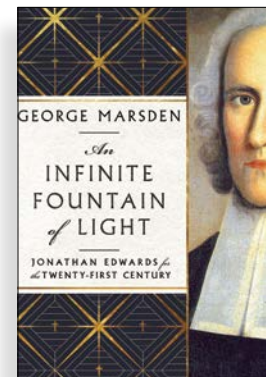
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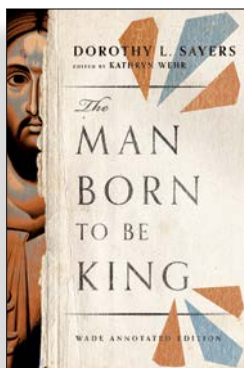


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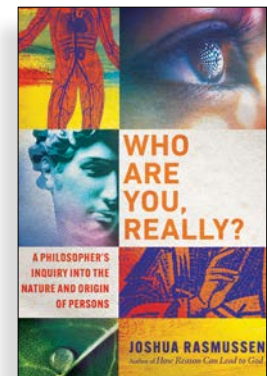


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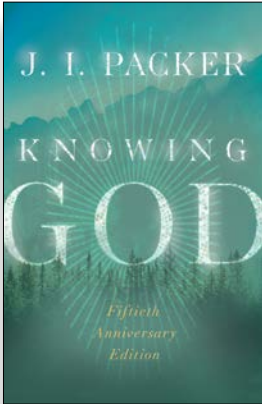
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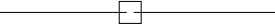
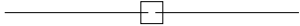


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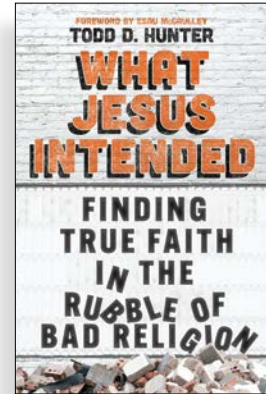


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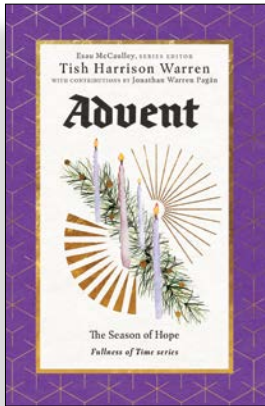
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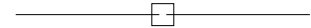
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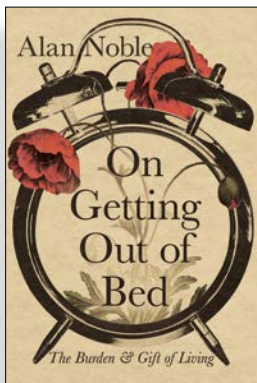
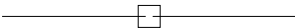
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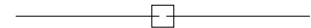
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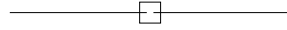
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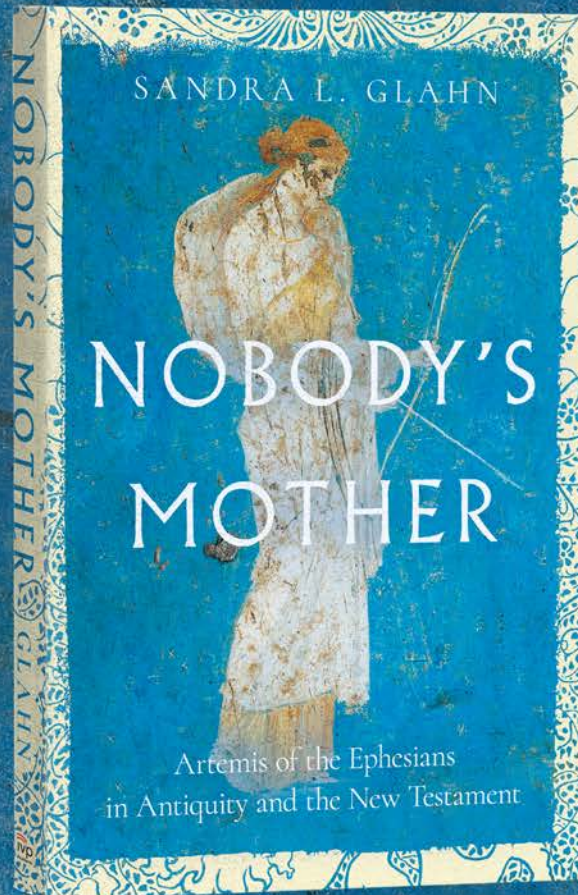
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