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Garrett DeWeese's baptized philosophy, Philip Eaton's metropolitan Christian college, and Richard Foster's very traditional meditation model.

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See insert page for a special announcement about the Reformation Commentary on Scripture.

Annual Meetings

We're gearing up for conference season 2011 here at IVP. If you make it to San Francisco for ETS or AAR/SBL, don't forget to look us up!

The **Evangelical Theological Society** annual meeting on "No Other Name" in San Francisco, CA, November 16-18, 2011.

The concurrent annual meetings of **American Academy of Religion** and the **Society of Biblical Literature** in San Francisco, CA, November 19-22, 2011.

St. Mark According to the Africans

Thomas Oden spoke with us about The African Memory of Mark, an object lesson in the usefulness of African tradition for biblical scholarship.



Thomas Oden

Thomas C. Oden, professor emeritus from Drew University and general editor for the widely acclaimed series, the Ancient Christian Commentary on Scripture and Ancient Christian Doctrine. In addition Oden serves as director of the Center for Early African

IVP Academic announces the release of a fascinating and provocative exploration of African tradition surrounding the author of the Second Gospel. The book, *The African Memory of Mark: Reassessing Early Church Tradition*, is written by

Christianity and series coeditor for Ancient Christian Texts, a series of fresh translations of full-length works from the early church. Senior editor Jim Hoover recently talked with Tom about his new book.

Hoover: What do you mean by "the African memory of Mark"?

Oden: Memory does not here refer to the contemporary African memory alone, but to a two-thousand-year-long history of a way of remembering. It is memorable because it embraces a long-shared tradition of intellectual vitality. This tradition has borne extensive literary fruits over many centuries. To qualify under the rubric of "African memory" an alleged event must be commonly

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Reformation Regained

After years of development, the Reformation Commentary on Scripture series is upon us. We spoke with general editor Timothy George about his vision for the project.



Timothy George

In October 2011, the first volume of the Reformation Commentary on Scripture series (RCS) will be published. The premier volume will be *Galatians, Ephesians*, edited by Gerald Bray. As the series nears its official launch, we sat down with general editor Timothy George to discuss the series and his own book, *Reading Scripture with the Reformers*, which will be released simultaneously with the first Reformation Commentary on Scripture volume.

IVP: The Reformation Commentary on Scripture has been in development for sev-

eral years. Could you describe your role in the series? What are some of the highlights for you as general editor for the series?

George: When I first heard about IVP's decision to publish the Reformation Commentary on Scripture, I was delighted that there would be a sequel series to the Ancient Christian Commentary on Scripture (ACCS). The Reformers saw themselves as standing in fundamental continuity with the early church fathers, and the RCS will demonstrate how this commitment was reflected in their exegetical work. I would mention two highlights from my work thus far as the general editor. First is the privilege of collaborating on the planning and design of the RCS with some very able helpers including Dr. Scott Manetsch, our associate general

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remembered on the continent of Africa, remembered in the same or very similar ways, given uncoerced consent among adherents, remembered over many generations of Africans, and recalled in many of the indigenous languages of the African continent. In the case of the African identity of Mark, his birth, life and death in Africa have been well known and the story retold in every part of the African continent, remembered in a similar way, with similar root sources, with full and free voluntary consent for nearly two thousand years in virtually all of the major indigenous languages of Africa.

Hoover: I've been a student of Mark's Gospel for several decades now, and I never knew that Mark has traditionally—at least from an African perspective—been understood as coming originally from Africa and later founding the church in Alexandria, and indeed dying a martyr's death there. Why do you think this tradition is so often overlooked?

Oden: It has been overlooked because the common Western stereotype is that nothing much of decisive intellectual merit has come from the indigenous peoples of the African continent, and if it has, it probably can be attributed to Greek or Roman or Middle Eastern cultures. Your personal history is not dif-

ferent from mine until I made this study, and not different from the vast majority of Western scholars, who similarly have never heard the ancient narratives of St. Mark that prevailed in biblical scholarship before Harnack, Bauer, Bultmann and company. Enlightenment Western

“Go to the middle Nile valley or to Ethiopia and ask lay Christians who John Mark was. . . . Very few, if any, would not know this story.”

scholarship has engendered an attitude of dismissal of the African form of the Markan narrative. It has done so without empathizing with it with the same energy that biblical scholarship has given to the study of the non-African oral traditions of the period in which the New Testament was written.

Hoover: Just how solidly would you say this tradition is anchored in Africa?

Oden: Deeply in the liturgy and the synaxaries celebrating the saints of the African continent where Mark is commonly regarded as the first African martyr and saint. Go to the middle Nile valley or to Ethiopia and ask lay Christians who John Mark was and where he first preached and died. Very few, if any, would not know this story.

Hoover: What led you into researching this topic in the first place?

Oden: The immense effort of producing the Ancient Christian Commentary on Scripture had an unexpected effect upon many in our research team. By studying the history of exegesis we learned how many of the patterns of typological exegesis arose first in Africa and only later emerged in Cappadocia and Europe. So the energies of the ACCS were redirected, after producing

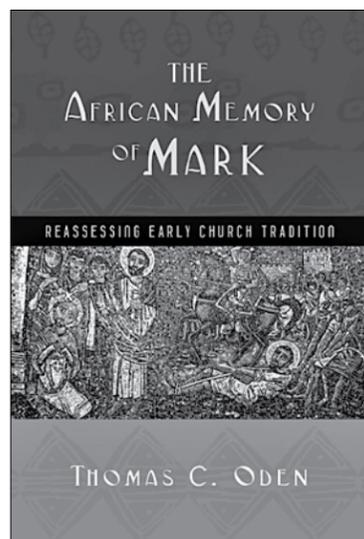
the Ancient Christian Doctrine series, to texts in early Christianity of the first millennium written on the continent of Africa. This work is being continued in the Center for Early African Christianity at Eastern University in Philadelphia, and among a distinguished group of African

scholars of Coptic Orthodox, Catholic, Anglican, Reformed and charismatic traditions on the continent of Africa. For more information, your readers can consult earlyafricanchristianity.com.

Hoover: In the book you describe the evidence as a Gestalt. Let's break that down a bit first. What are some of the lines of evidence that derive from the Bible itself?

Oden: The analogy assumes a trial lawyer presenting evidence to a jury, putting together piece by piece the evidence so that the jurors on their own grasp the pattern of evidence. The biblical evidence is vast but it hinges significantly on the correlation of Mark 14 with Acts 2, 6 and 12, the establishment of the plausibility of a very special personal or perhaps familial connection between Mark and Peter, the inquiry into the dazed condition of Peter as he was freed from Herod's prison and returned to the house of the mother of Mark on Zion's Hill, the reexamination of the question of 1 Peter 5:13 regarding Babylon of Egypt, and the probable relation of Mark to Peter in Rome and to Paul in his later journeys. The outcome does not “prove” Mark's Alexandrian martyrdom, but argues that it is a plausible conclusion

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editor, and Dr. Joel Scandrett and Mr. Mike Gibson from the IVP staff. We have worked together to recruit a superb team of volume editors including some of the most able Reformation scholars in the field today. This promises to be a series of high academic quality that will be

“Many of Calvin's sermons were lost in the nineteenth century when they were mistaken for worthless scrap paper and sold by the pound in Geneva!”

especially useful to pastors and teachers of the church.

IVP: The first volume of the RCS, *Galatians, Ephesians*, edited by Gerald Bray, will be released this fall. This seems especially fitting given the focus of the series. Could you discuss how these epistles had an impact on the Reformation?

George: We chose Dr. Gerald Bray, who edited three volumes in the ACCS, to lead off the RCS series with the *Galatians/Ephesians* volume because he is a remarkable translator as well as a specialist in the history of interpretation. Luther referred to *Galatians* affectionately as “my Katie von Bora.” His 1535 commentary on this book contains his most expansive treatment on the doctrine of justification by faith alone. If the great theme of *Galatians* is soteriology, that of *Ephesians* is the church in the power of the Spirit. Calvin's commentary on *Ephesians* is one of his finest, and Gerald places it in the context of other lesser known but equally engaging treatments of this letter.

IVP: Could you describe for readers what goes into creating a volume for the RCS?

George: The creation of an RCS volume involves four distinct steps: (1) Selecting

the volume editor. Before an invitation is extended, the editors consider various criteria including academic training, record of publications and sensitivity to theological and pastoral context; (2) Surveying the sources. The volume editor examines the range of Reformation-

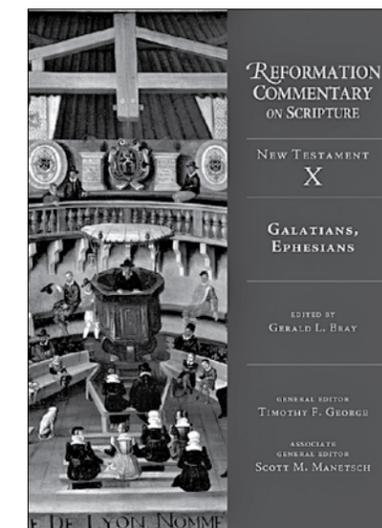
era commentaries, problems of accessibility and translation, and begins to hone in on particular pericopes for possible inclusion; (3) Manuscript drafts. As the second step is coming to a close, the volume editor may submit first drafts of his or her RCS volume for comment and feedback from the editors and sometimes external readers as well; (4) Publication. After final edits and revisions, the volume is readied for release and distribution.

IVP: In discussing the Reformation, our thoughts quite reflexively run to Luther and Calvin as *the* representatives of the Reformation era. Readers will, of course, encounter these figures throughout the series, but they will also discover many other figures who are unfamiliar to most today. Who are some of the “vanished” lights featured in the series? Why did their voices “disappear” and why is it important for us to rediscover them?

George: Among the so-called reformers in the wings are figures whose writings include important exegetical works. Bucer, Oecolampadius, Peter Martyr Vermigli, Wolfgang Musculus, and Johannes Brenz are only a few of them. The Anabaptists were outliers on many fronts, yet some of them, like

Hans Denck, did publish commentaries of note. Recent scholarship has also brought to light a number of female leaders whose literary remains show us how they understood and interpreted the Bible. These include Argula von Grumbach, a Bavarian noblewoman who defended Luther to the theologians at the University of Ingolstadt, and Katharina Schütz Zell, the “mother of the church” at Strasbourg. The RCS has made an effort to include such voices where possible.

IVP: As the RCS will introduce many



readers to different figures of the Reformation for the first time, it will also provide access to English readers to all sorts of texts never before translated. What are some of the texts that have not been seen before by English-speaking audiences? Why were these never translated?

George: One would have thought that all of Luther and Calvin would have been translated into English long ago, but that is not the case. The American edition of Luther's works from Concordia Publishing House is being extended by a new series of Luther's commentaries under the general editorship of Dr. Christopher Brown. Many of Calvin's sermons were lost in the nineteenth century

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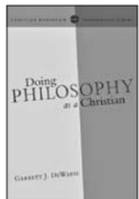
New & Noteworthy



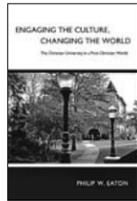
Eastern University professors Margaret Kim Peterson and Dwight N. Peterson set out to dispel romantic illusions among Christian singles and newlyweds in their new book *Are You Waiting for "The One"?* The authors bracket the easy Hollywood idyllic in favor of an intentional Christian marriage in real time. Young love, family, conflict, friendship, sex, children, household economics and growing old all figure in.



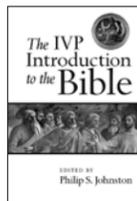
Beyond Bumper Sticker Ethics, a longstanding textbook for undergraduates, has been revised and expanded. Author Steve Wilkens exposes the complex ethical systems lurking behind the most common slogans of our culture, offering a Christian evaluation of each. He has updated his introductions to each ethical system (cultural relativism, ethical egoism, utilitarianism, behaviorism, situation ethics, Kantian ethics, virtue ethics, natural law ethics and divine command theory) and has added two new chapters—one on evolutionary ethics and another on narrative ethics.



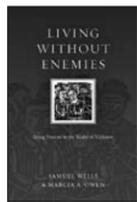
Garrett J. DeWeese, professor of philosophy and philosophical theology at Biola's Talbot School of Theology, makes this newest contribution to the Christian Worldview Integration series, edited by J. P. Moreland and Francis J. Beckwith. *Doing Philosophy as a Christian* is for any Christian thinking carefully about a vocation as a philosopher. Don't miss the discussion on philosophy and spiritual formation.



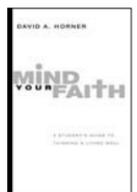
President of Seattle Pacific University Philip Eaton is convinced that the Christian college must be reconceived. Eaton proposes that we take seriously our post-Christian context and begin equipping students to engage that sociocultural milieu. *Engaging the Culture, Changing the World* casts the Christian university as a place where real change begins and God's vision of human flourishing is lived out. A provocative and visionary manifesto.



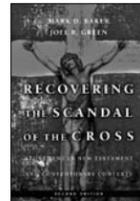
Now in paperback and more affordable than ever for students, *The IVP Introduction to the Bible* finds acknowledged experts distilling their specialist knowledge into an accessible text. Under the editorial direction of Philip S. Johnston, they present the best evangelical thought on the proper interpretation and study of the Bible.



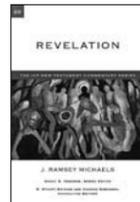
Living Without Enemies is the latest book in Duke's Resources for Reconciliation series. Theologian Sam Wells and activist Marcia Owen provide reflection on being present in the midst of violence, ministering to victims and perpetrators alike. A helpful resource for chaplains, counselors and those in pastoral ministry.



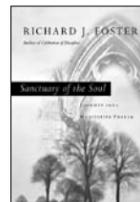
In *Mind Your Faith*, David Horner offers a comprehensive guide and introduction to critical thinking, worldview and moral reasoning, with a view to developing a mindful faith and a faithful mind. J. P. Moreland says, "Horner provides a unique combination of spiritual formation and Christian thought, and I know of no other book that does this so well."



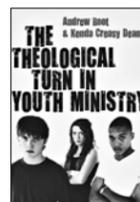
Since the first edition of Mark Baker and Joel Green's *Recovering the Scandal of the Cross*, published in 2000, a lot of discussion and debate has ensued. The authors have now revised the book with changes, minor and major, in almost every section, and added clarifying remarks on the atonement in New Testament and contemporary contexts.



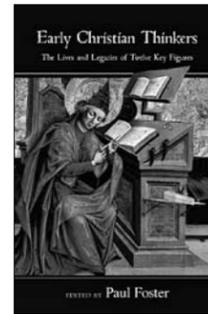
The latest IVP New Testament Commentary to move to paperback is J. Ramsey Michaels's *Revelation*. With his emphasis on what John saw and his understanding of the letter as a prophetic letter of testimony, Michaels strives to make John's letter relevant to Christians in any age.



We are privileged to be releasing a new book from Richard J. Foster. *Sanctuary of the Soul* is a brief introduction to the classic Christian practice of meditative prayer. Whereas Foster's famous work *Celebration of Discipline* provided evangelicals with the broad contours of this practice, this work takes us closer in, to know for ourselves the "wondrous, terrible, loving, all-embracing silence" affirmed by the Christian mystics.



Andrew Root and Kenda Creasy Dean give credence to emerging trends in *The Theological Turn in Youth Ministry*. Central to the book is the authors' observation that the questions of young people bear a striking resemblance to the concerns of the great theologians. Thus, pastors who are keen to give these questions their due will find their ministries opening onto new theological vistas.



The first Christian centuries were a period of dynamic creativity, discussion, speculation and conflict, as the faith rapidly spread throughout the reaches of the Roman Empire and beyond. During the time between the end of the apostolic era in the first century and the conciliar decision of Nicaea in the fourth century, Christianity underwent tremen-

On the Eve of Nicaea

dous expansion socially, culturally and intellectually. In this era Christianity was pressured to articulate the reality that sustained it through persecution and to account for its beliefs and practices in new cultures and contexts. At the same time there was pressure to sort through the multiple theological iterations that had grown up within the Christian belief system itself, a problem that proliferated in the second and third centuries.

Early Christian Thinkers narrates this story of Christian theology from the post-apostolic era to the eve of Nicaea. Edited by Paul Foster (University of Edinburgh),

this volume brings together an internationally renowned team of early Christian scholars who have contributed essays on twelve key thinkers from this period. Each essay provides an overview of the individual figure, surveying the historical, biographical and intellectual context and contribution of each. Major works and the contours of the thought of each person are assessed and demonstrated as significant to both the historical and contemporary church. *Early Christian Thinkers* will be a vital text for students and scholars of the history of Christianity and ancient Christian studies. ■

Bailey Raises the Bar



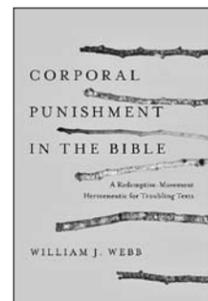
his intention to begin work on a similarly themed volume, but this time on the apostle Paul. The fruit of that labor is *Paul Through Mediterranean Eyes*, a fascinating study of 1 Corinthians. As with his volume on Jesus, Bailey uses his astonishingly wide-ranging knowledge of Mediterranean social life and culture in Paul's time to draw out the apostle's key

In 2008 we published Kenneth Bailey's *Jesus Through Middle Eastern Eyes*, a remarkably unique book amidst a heap of textbook introductions to Jesus in the Gospels. Readers were impressed by the depth of reading and wealth of Middle Eastern cultural insights that Bailey brought to bear on this study. And we were encouraged to hear that many found it a profitable text not only for scholarly research, but for preaching and even personal devotion and Bible study as well.

So we could have hardly been more thrilled when Bailey approached us with

retorical aims and theological insights. The result is a groundbreaking text with profound implications for studies on 1 Corinthians as well as pastoral ministry. Of course, Bailey's own history makes him particularly suited to write a book such as this. With over forty years of experience living and teaching in Middle Eastern contexts as diverse as Jerusalem, Egypt and Lebanon, Bailey is proof of how sometimes the most compelling scholarship is produced by someone who has not only researched the topic, but lived it. ■

Corporal Punishment in the Bible



address the biblical teaching on the right relationship between men and women. He also addressed by way of contrast the

In his book *Women, Slaves and Homosexuals*, biblical studies scholar William Webb presented his case for a redemptive hermeneutic and employed it to

issues of slavery and same-sex relations. Of course that hermeneutic has much wider application to all ethical teaching found throughout the Bible. In this volume Webb extends his redemptive hermeneutic to sort out the troubling biblical texts that deal with beatings, whipping and use of amputation as a form of punishment. Surveying the whole of Scriptural witness and making use of research into Ancient Near Eastern practices, Webb's work sheds light on a bibli-

cal ethic of corporal punishment that has contemporary relevance on the topic in general but also addresses the matter of child discipline. With this further work Webb consolidates and clarifies what he means by a redemptive hermeneutic and demonstrates the fruits of this principled approach for discerning faithful obedience to the Word of God. ■

Oden, continued from page 2

which one can only see by perceiving the Gestalt of correlated evidences.

Hoover: How do these biblical references fit in with African tradition?

Oden: In particular, as I have suggested, they fill out some of the familial relationships. Scripture attests that Barnabas was related to Mark (as either cousin or uncle). The African tradition holds that Barnabas was his uncle and that Peter's wife was a cousin to Mark's father and uncle Barnabas. This goes a long way in explaining what is widely held as a close relation between Peter and Mark even generally within Western scholarship. The argument of this book is that the biblical references are made more plausible with, rather than without, the traditional hagiographical narrative of Mark. There is nothing in the African memory of Mark that is contrary to the Gestalt of evidence in the canonical texts of Scripture.

Hoover: Western scholars have often been quick to dismiss the tradition in written forms as being late. You offer

some nonliterary evidences to consider in the book. Can you review for us what some of those are?

Oden: The locations of the earliest churches in Alexandria, all commemorating Mark's ministry, epigraphic evidences in funeral artifacts from necropolis locations in North Africa, the iconography of Mark, the liturgy of St. Mark as the pattern for later African liturgies, the social location and economic mobility of the Jews of Cyrene, the oral tradition of the saints that predates written documentation from Papias and Clement to Eusebius, and especially the evidences of persistent social bias among the Western interpreters of ancient hagiography.

Hoover: Why do you think reassessing this tradition is so important?

Oden: Today it may seem to be a superficial academic debate. But for many it probes a deep well of faith, hope and love that reaches into the heart of world Christianity. Christians today around the world have been interceding and caring for Africa amid its ongoing tribulations.

They have been providing food relief and economic assistance, building hospitals and supplying medicines for HIV/AIDS and malaria. It is time now for world Christians to benefit from African Christianity, as they once did in ancient times. The roots of African Christianity lie in Mark. His story is waiting to be told to those who have not heard it. This story illumines Africa's venerated intellectual traditions. It introduces us to brilliant texts from early Christianity. It elicits in an unexpected way a courageous new freedom from the syndrome of diminished self-esteem in Africa that followed on the harsh heels of colonialism.

Hoover: What are your hopes for this book?

Oden: That it will reach its three very different audiences: young Africans, African Americans, and New Testament scholars willing to take a fresh look at the evidence. ■

RCS, continued from page 3

when they were mistaken for worthless scrap paper and sold by the pound in Geneva! But others have been recovered and are still being edited and translated. The RCS will make available for the first time in English many sixteenth-century exegetical works.

IVP: There has been a lot of conversation, more recently even in Protestant circles, of the need to engage in "retrieval," or, as one author has colorfully stated it, "reading with the dead." How does the RCS contribute to the project of retrieval and reclamation of tradition?

George: The RCS seeks to present the Reformers and their engagement with the Bible in the context of the ongoing history of the people of God. In addition to their biblical studies, the Reformers were also keen to read the Scriptures in the company of the Fathers and scholastics who preceded them. The RCS will allow pastors and teachers to compare the writings of the church fathers with the Reformers of the sixteenth century. In doing so, they will be able to assess both the continuity and the dissonance between these two major epochs in biblical interpretation.

IVP: Attention is increasingly on the issue of theological interpretation of Scripture; that is, how we, in our ecclesial communities, read Scripture with and through theological lenses. Do you think the RCS has a part to play in this conversation? What can we learn from the Reformers in this series on this issue?

George: All who work in the field of Reformation exegesis stand on the shoulders of Professor David C. Steinmetz whose groundbreaking essay, "The Superiority of Pre-critical Exegesis," was published in 1980. David has taught us to reject the "chronological snobbery" of scholarly methods that dismiss Reformation-era studies of the Bible, along with the interpretive traditions that preceded them, as antiquated or regressive. Though the Protestant

Reformers placed the Bible above the writings of the church fathers, they did not divorce it from them. For the Reformers too, the Bible was the church's book and was meant to be a means of grace, an instrument of communion with God. The theological interpretation of the Bible is part of what Dr. Matthew Levering has called "participatory biblical exegesis," through which the reader enters into the realities taught in the biblical text not only by linear-historical tools (archeology, philology and so forth), but also by doctrines and practices, through prayer and worship, by which the "vertical" presence of the triune God is made real. The monastic habit of *lectio divina* shaped the way in which the Reformers read the Bible and passed it along to others.

IVP: A recent book questioned whether the Reformation is over. The authors suggested that given the changed ecclesial terrain in the late twentieth century, the divisions within Christianity are largely insignificant and certainly surmountable. Does a series like the RCS rejuvenate the divisions or are there ways in which a series of this kind can facilitate deeper understanding between the traditions?

George: I answered the title of the book *Is the Reformation Over?* in the endorsement I gave. I said that the Reformation was over only to the extent that in some measure it had succeeded. While the RCS focuses primarily on the Protestant tradition, we have included within our scope some of the biblical humanist and early Catholic reformers as well. While we are prone to focus on the Bible as a source of division in the era of the Reformation, we tend to forget that both Catholics and Protestants accepted the Bible as the inspired and authoritative written Word of God. They found in its pages a common source for meditation, prayer and ethics, as well as theology. Hans Küng once said that had the Pope allowed three things in the sixteenth century, the break with Rome would never have occurred: cleri-

cal marriage, communion in both kinds, and the Bible in the vernacular. I am not sure he is right about that, but it is worth noting that two of the three items are accepted without controversy today. Since the early 1990s, I have been a part of a theological project known as Evangelicals and Catholics Together. In each of the topics we have considered, we have approached our work together through prayer and careful reading of the sacred Scriptures. To read the Bible alongside the Reformers, as well as the Fathers, can only bring us closer to Christ, and the nearer we come to Christ, the closer we will be to one another.

IVP: What do you think will be surprising to readers of this first volume? Of the series?

George: I think readers of the RCS will be surprised at the passion and insight but also the humor in the writings of the Reformers. Should one decide to read right through one of these volumes from first to last, it will prove an engaging read.

IVP: You are also the author of *Reading Scripture with the Reformers*, which will debut alongside the first volume of the RCS. Can you say a little about this book and some of the ways in which it intersects with the RCS itself?

George: *Reading Scripture with the Reformers* tells the story of the Bible in the age of the Reformation. I examine the advent of printing, the rise of the New Learning (represented especially by Erasmus), and the way in which the Reformers built on these movements in their own engagement with Scripture. One of the themes I pursue in this book is the way common people read and appropriated the Bible in their everyday lives and the impact this had on the course of the Reformation. There is also a chapter on Reformation preaching, in which I show how the Reformers came to regard the act of preaching as a sacramental event. I hope that this little book will "prime the pump" for readers to jump feet first into the RCS. ■

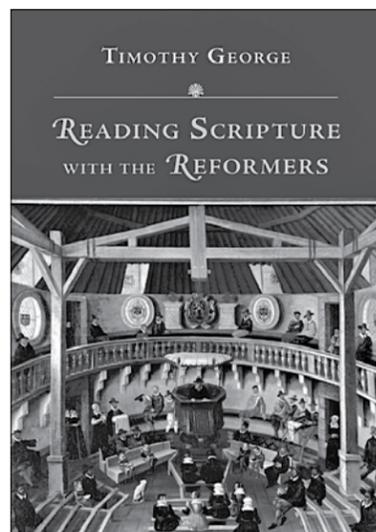
Reading Scripture with the Reformers

Reformation as it was shaped by the public availability and spread of the Bible. In this volume, Professor George demonstrates how luminaries and laity of the era alike were shaped and transformed by hearing, reading, interpreting and discussing Scripture, leading to the events that would forever change the course of history.

G. R. Elton, an esteemed historian of an earlier generation, once wrote that "if there is a single thread running through the whole story of the Reformation, it is the explosive and renovating and often disintegrating effect of the Bible." Here George takes a similar line, arguing that while there had been many Bible-based reform movements prior to the Protestant Reformation, only in the sixteenth century did the Bible

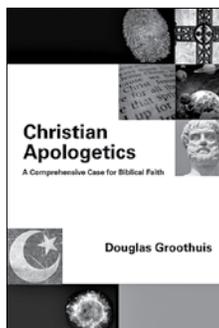
truly take center stage and bring in a new era. George proceeds to show how an attention to exegetical and theological interpretation of the Bible impacted the very definition and practice of the Christian life.

As a clear and accessible piece of scholarship, *Reading Scripture with the Reformers* is for academic and general audiences alike, entering convincingly into the revolutionary time of the Reformation and inviting readers to gather with the Reformers to hear the message of Scripture afresh. ■



Timothy George (Th.D., Harvard University), general editor of the *Reformation Commentary on Scripture*, introduces readers to the world of the

So Solid, It's Practically Objective



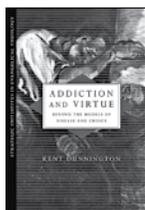
We think it's a landmark book. But perhaps you'd like to take the word of someone else. J. P. Moreland says, "Groothuis is a leading evangelical thinker and *Christian Apologetics* is a monumental result of decades of study and reflection. Breathtaking in scope, clear in style, this book is now the go-to text in [Christian apologetics]."

In this systematic text, Douglas Groothuis walks students through the full range of foundational issues—the existence of God, the reliability of the Bible and the key challenges to Christianity today. He employs a cumulative case for the

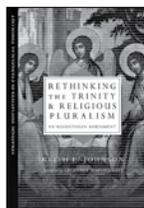
Christian faith, allowing several lines of argumentation and evidence to converge. Groothuis defends the concept of objective truth and the need to seek truth passionately. He then makes the case for God from natural theology—including the cosmological, design, moral and religious experience arguments for God. He considers why the uniqueness of humanity is best explained by Christian theism and thoroughly discusses the identity of Jesus, his claims, his credentials, his incarnation and resurrection. Throughout he considers alternative views and how they fare intellectually. Paul Copan calls it "a full-scale defense of the Christian faith that is accessible, relevant and wise. This book not only reflects the work of a seasoned apologist; it is written with passion and conviction." ■

Strategic Initiatives in Evangelical Theology

We are proud to announce the publication of two new additions to our Strategic Initiatives in Evangelical Theology series this fall. This series is designed to let evangelical scholars contribute at the highest academic level to discussions among evangelicals and also provide a platform for evangelicals to engage the wider academic community.



Kent Dunnington's *Addiction and Virtue: Beyond the Models of Disease and Choice* was born out of the recognition that moral philosophy and theological ethics have much to contribute to the stalemate controversy between medical and volitional models of addiction. He draws primarily upon the insights of Aristotle and Thomas Aquinas on the nature of virtue-formed habits to suggest an alternative approach. Dunnington's discussion includes a provocative analysis of how addiction sheds prophetic light on our current cultural context. He also includes an exploration of implications for ministry to the addicted in the local church context. This innovative work makes a signal contribution to our thinking about addiction and what constitutes the church's faithful response to the people who wrestle with it.



Rethinking the Trinity and Religious Pluralism: An Augustinian Assessment is

Keith E. Johnson's assessment of recent appropriations of the doctrine of the Trinity for reflecting on religious pluralism. Interacting with leading thinkers on the topic such as Mark Heim, Amos Yong, Jacques Dupuis and Raimundo Panikkar, Johnson provides us with extensive and close readings of St. Augustine's trinitarian doctrine found within and outside of *De Trinitate*. Making judicious use of recent studies by Louis Ayers and Michel R. Barnes, Johnson finds sufficient reason to regard St. Augustine as an ecumenical Doctor of the Church and so a legitimate source for the criteria he uses to carry out his assessment. Johnson also submits for our consideration constructive parameters for proper appropriation of the doctrine of the Trinity, first for a theology of religions, but also in relation to other loci, especially theological ethics. With a foreword by Geoffrey Wainwright, this volume advances the debate over the doctrine of the Trinity and its use in a theology of religions. ■

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