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CAPS honors McMinn

We congratulate IVP author and friend Mark McMinn on receiving the highest honor of the Christian Association of Psychological Studies (CAPS), their Distinguished Member Award, at their international conference in Portland, Oregon, in April.

He has been a trusted CAPS board member, frequent contributor to the CAPS journal and deeply appreciated presenter at its conferences. The award well describes his writings, including IVP's *Integrative Psychotherapy* and *Sin and Grace in Christian Counseling*, as some of the most profound of our generation.

The First Thanksgiving by Robert Tracy McKenzie

A special excerpt from a unique new work of history.



Robert Tracy McKenzie

Robert Tracy McKenzie, chair of history at Wheaton College, has written a wise and accessible exploration of the history of the first Thanksgiving in order to offer a broader introduction to careful historical thinking for Christians both in and out of the classroom. *The First Thanksgiving: What the Real Story Tells Us About Loving God and Learning from History* has garnered high praise from veteran historians Mark Noll and George Marsden, along with Sam Wineburg and Lendol Calder, leading thinkers in historical pedagogy. In this excerpt taken from the book's introduction, McKenzie explains the significance of doing history as a Christian.

FROM THE INTRODUCTION

If you were born in this country, chances are good that you have known about the Pilgrims from an early age. The story feels so familiar to us that we can easily lose sight of its drama. A tiny band of just over one hundred plain English men and women, seeking a better life, cross the storm-tossed Atlantic in the tiny *Mayflower* and arrive at the coast of present-day Massachusetts in late 1620. They bind themselves to one another as a self-governing political community and then go ashore to build a home in a strange and frightening new world. Having arrived on the eve of an unexpectedly cruel winter, they endure unimaginable hardships over the next few months, death claiming half of their number by spring. Yet through the mercy of God and the assistance of their new Indian neighbors,

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A New(ish) Perspective on an Old Debate

Before concluding that there is nothing original to add to the argument over Paul's view of Judaism, first talk to Preston Sprinkle, author of Paul & Judaism Revisited.

Preston Sprinkle's forthcoming *Paul & Judaism Revisited* makes an interesting and important contribution to the longstanding debate over Paul and Judaism, particularly the question of divine and human agency in salvation. Stephen Westerholm, in his foreword to the book, notes that "Sprinkle's study on Paul and Judaism serves to remind us not only that there are contributions still to be made, but also of factors that make fresh contributions possible. The Pauline texts have been much studied; but bring them into juxtaposition with other texts raising similar issues, and put new questions to them, and the distinctiveness of Paul's argument emerges with new clarity."

Sprinkle recently took some time to chat with senior editor Dan Reid about his provocative new study.

Reid: In your preface you mention the role N. T. Wright's books played in getting you interested in Pauline studies. Tell us about that.

Sprinkle: Yes, Wright was very influential early on in my studies. I can remember it like it was yesterday. I was halfway through seminary and beginning to think that I pretty much knew all I needed to know about the New Testament. Then I had a casual conversation with my good friend Tim Gombis, and he recommended that I read Wright's *What*

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Thanksgiving, continued from page 1

the remainder survive to reap a bountiful harvest in the fall of 1621, at which time they pause to celebrate the goodness of God with a special feast—known as the First Thanksgiving.

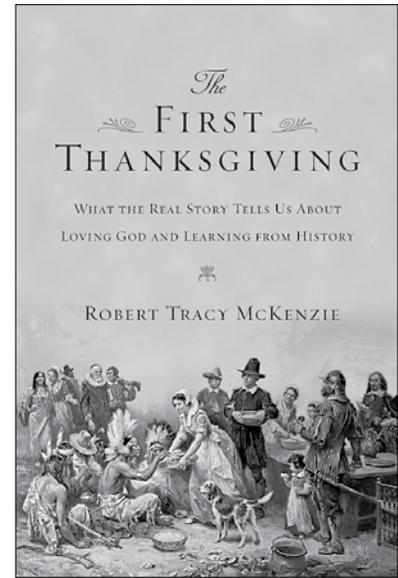
This story that we already know is, above all, a story about beginnings, and stories about beginnings are stories that explain. For generations, Americans have remembered that autumn feast not just as the origin of a treasured holiday but as integral to the very origins of the United States itself—the “land of the Pilgrims’ pride,” in the words of “My Country, ’Tis of Thee.” From this perspective, the Pilgrims’ story is “the first chapter in the American story.” The United States may have been born in Philadelphia on July 4, 1776, but it was conceived a century and a half earlier at “Plimoth Plantation,” where the values that would define the future nation were already embodied in the hardy band of men and women who, with their Indian neighbors, gave thanks for God’s provision.

Beginnings are usually complicated, however, which is why our very use of the term “First Thanksgiving” should set off an alarm. I resisted putting the phrase in quotation marks, but even a moment’s reflection will convince us that we can’t take it literally. Giving thanks is surely

an ancient human practice, and no one seriously believes that the Pilgrims at Plymouth were the first to stop and thank their Creator for a bountiful harvest. We might say that the Pilgrims celebrated the “First American Thanksgiving,” but there is abundant evidence that Native American peoples had thanksgiving celebrations as well. The Algonquian people, for example, participated in regular ceremonies linked to the crop cycle.

A more accurate expression, then, would be the “First American Christian Thanksgiving,” but this wordier title is still off the mark. Spanish documents refer to a thanksgiving mass celebrated shortly after conquistadores landed at St. Augustine, Florida, in 1565—at a time when only two of the Pilgrims had even been born. Similarly, Texas historians insist that Spanish colonists celebrated thanksgiving with the Manso Indians near present-day El Paso in 1598, not early enough to beat out Florida but still a generation before the celebration in Massachusetts.

So I guess we could call the Pilgrims’ celebration the “First American Protestant Christian Thanksgiving,” but even this mouthful would be imprecise. It overlooks evidence of one Thanks-giving service in 1564 near present-day Jacksonville,

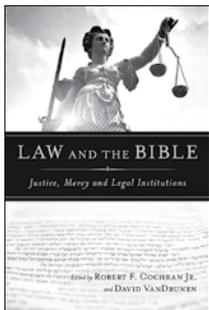


Florida, held by French Huguenots (who would soon be slaughtered by Spaniards from St. Augustine); one in 1607 at a short-lived English colony on the coast of Maine; and two others among English colonists in Virginia, in 1610 and 1619. This leads us, finally, to the more or less historically accurate label “First American Protestant Christian Thanksgiving North of Virginia and South of Maine.” I don’t expect it to catch on.

But why even mention this? Is the goal to debunk a treasured American tradition? Hardly! I love Thanksgiving. The mere mention of the holiday floods my

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Bring Me a Higher Law



Each chapter of this uniquely interdisciplinary volume is co-written by a legal professional and a theologian, and focuses on a key aspect

of the biblical witness concerning civil or positive law—that is, law that human societies create to order their communities, implemented and enforced through

civil government. Under the direction of law professor Bob Cochran and theologian David VanDrunen, the contributors to *Law and the Bible* ask, What does the Bible have to say about ancient civil law codes and practices? And what inspired light does this shed on Christians’ participation in contemporary legal systems? They conclude that more often than not the Bible overturns our faulty assumptions and skewed commitments rather than bolsters them. Yet in the process, God gives us greater insight into what all

of life, including law, should be.

Featuring contributions from leading scholars such as Peter Enns, David Skeel, Dallas Willard, Tremper Longman III and John Copeland Nagle, this promises to be a foundational text for legal professionals, law and pre-law students, and any others who want to think in a faithfully Christian way about law and their relationship to it. ■

Paul, continued from page 1

Saint Paul Really Said. Thinking that it would be yet another book on Paul, I stole away a couple hours to scan Wright's little book and I was blown away! Paradigms were overturned, new questions were raised, and a renewed excitement for studying the New Testament overtook me. I wasn't sure if I agreed or disagreed

on Paul and the Law and Paul's understanding of salvation. So, even though the interpretation of Leviticus 18:5b sounds like a thin topic, it was actually a very broad one. It took me into the world of first-century Judaism, it forced me to read all the works of James Dunn, E. P. Sanders, N. T. Wright and others, and it

No, Judaism wasn't "legalistic" in the Bultmannian sense. But neither did Judaism push the boundaries on divine agency in salvation as Paul did.

with what Wright was saying. I was simply enthralled. I knew that scholarship was needed. I just didn't know it could be so darn exciting. I was hooked. And this began my journey into Pauline Studies.

Reid: Your doctoral studies focused on Leviticus 18:5. What led you there?

Sprinkle: Technically, my doctorate was on Leviticus 18:5b. Can you think of a more narrow topic? But actually, I chose this topic because of its breadth, not its narrowness. Both Paul and Early Judaism were attracted to this soteriologically loaded verse ("the one who does these things will live by them"). Judaism made much of it—it's quoted quite often in Second Temple literature—while Paul disagreed with the verse, or so it seems. So, when I was thinking about doing doctoral studies, I wanted to pursue a topic that would get me into the first-century Jewish sources. I was sick of trusting other scholars to tell me what Judaism believed. I wanted to know the sources firsthand. I also wanted to know more about this whole "New Perspective" thing. I really enjoyed reading N. T. Wright, but then I heard that he was a heretic. I never knew! So I wanted to master the debate surrounding the New Perspective on Paul. Finally, I wanted to get a good handle

forced me to think through Paul's understanding of salvation. My dissertation didn't answer all my questions—hence the reason why I wrote *Paul and Judaism Revisited*—but it did open up a whole new world that I was excited to enter.

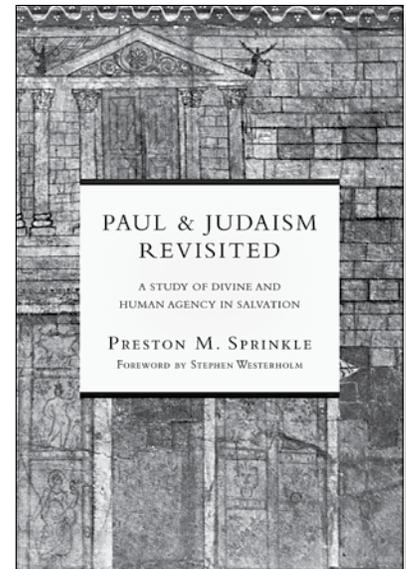
Reid: What did you discover?

Sprinkle: In short, I discovered that my Calvinistic leanings were correct! Okay, that's a bit anachronistic. Actually, I was pretty much on board with the New Perspective for about a year into my studies. But then the evidence steered me away. After looking at the Jewish sources and comparing them with Paul, I was fascinated with Paul's emphasis on divine agency in salvation. No, Judaism wasn't "legalistic" in the Bultmannian sense. But neither did Judaism push the boundaries on divine agency in salvation as Paul did. Paul was quite radical for his time. And his interpretation of Leviticus 18:5 against the backdrop of early Judaism only highlighted this.

Reid: But you soon realized there was yet more work to be done! How did that develop and what role did Francis Watson play?

Sprinkle: Francis played a huge role. It's interesting that though his office was not far from mine (at Aberdeen

University), I hardly ever talked to him about Paul. And then I read his *Paul and the Hermeneutics of Faith* and I found it interesting but not decisive. But then I read it again. And it's in this second reading that I realized that Watson nailed it. As I flipped page after page—for the second time!—I witnessed Paul's understanding of salvation unfold before my eyes. Everything he said about Paul and Judaism is exactly what I was seeing in the original sources, particularly their interpretations of Leviticus 18:5. I was almost nervous that

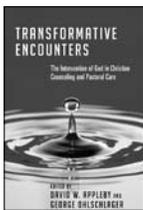


Watson had stolen my thesis, or that I would end up stealing his. The good thing is that even though he dealt with Leviticus 18:5 a good deal, there was still much more work to be done on this verse. But I was comforted to know that I wasn't off my rocker. Or at least I wasn't the only one who was nuts. I found great comfort and camaraderie in Watson's view of Paul.

Reid: The title of the present book, *Paul & Judaism Revisited*, resonates with E. P. Sanders's landmark work, *Paul and Palestinian Judaism*. While most students of Paul know Sanders's work, it might be helpful to say something about it and how your work relates to it.

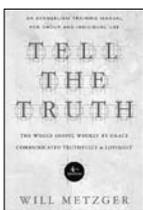
Sprinkle: Sanders's book is brilliant. Even if you disagree with his conclusions, you

New & Noteworthy



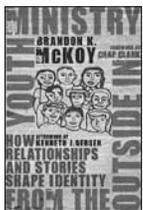
Building on Gary Collins's classic work *The Rebuilding of Psychology*, the essays in *Transformative Encounters*

explore what a God-centered model of Christian counseling and pastoral care would look like. Topics include contemplative prayer, deliverance, addiction, life coaching, inner healing and more.

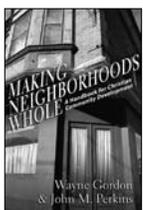


For more than thirty years evangelists and apologists alike have benefitted from Will Metzger's innovative and comprehensive evangelism training manual *Tell the Truth*.

He updates this fourth edition throughout based on what he sees firsthand in his campus ministry and in a culture increasingly unmoored from biblical truth and theological grounding.

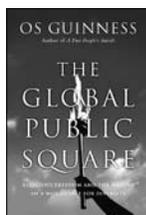


Drawing insights from social construction theory, pastor and professor Brandon McKoy identifies the role of hyper-individualism in modern approaches to youth ministry. *Youth Ministry from the Outside In* offers a way forward that recognizes the importance of not only personhood but community, relational formation and life narratives.



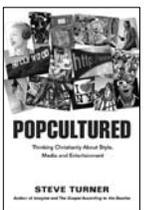
Christian community development was an exotic, isolated idea when John Perkins first gathered together a network of urban

ministers—including Wayne “Coach” Gordon, founder of Chicago’s Lawndale Community Church. In *Making Neighborhoods Whole*, Gordon and Perkins review the history of Christian community development as a movement and methodology, and point the way forward with help from seasoned leaders and emerging experts.



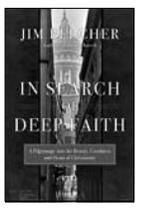
In *The Global Public Square: Religious Freedom and the Making of a World Safe for Diversity*, Os Guinness argues that the best way to ensure free-

dom and justice for all is to champion the freedom of the soul—the inviolable freedom of thought, conscience and religion that promotes and protects human dignity and fosters stable societies.



What hath Christianity to do with celebrity culture? Cultural analyst Steve Turner has spent his career studying the worlds of music, film, television,

fashion, art and literature. In *Popcultured: Thinking Christianly About Style, Media and Entertainment*, he provides an insider’s guide to a wide range of entertainment pursuits, with biblical frameworks for understanding pop culture genres and artifacts.



Jim Belcher and his family spent a year traveling through Europe, rediscovering key figures, places and events in the history of Christianity. In *In Search*

of Deep Faith: A Pilgrimage into the Beauty, Goodness and Heart of Christianity provides an embodied apologetic for how the Christian faith faces the challenges of the modern world and answers the cries of the human soul.

Paul, continued from page 3

have to admire his scholarship. He’s a fantastic scholar. In a nutshell, Sanders compared early Judaism’s view of salvation with Paul’s and he came to the conclusion that they were not very different. Divine and human agencies play the same, or similar, role in both paradigms. But as I studied how Paul and Judaism understood Leviticus 18:5, I realized that Paul saw in the verse an undue emphasis on human agency in salvation, while Judaism celebrated it. Then as I looked beyond Leviticus 18:5 I saw that there was more discontinuity in the soteriologies of Paul and Judaism as a whole. I didn’t have the space in my dissertation to pursue all the rabbit trails—hence the reason for this book. *Paul and Judaism Revisited* chases down several ideas that were incubating during my Ph.D. work.

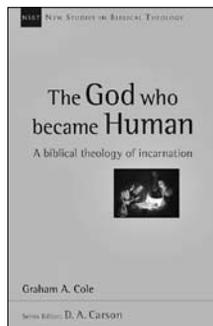
Reid: You make an important distinction between the Deuteronomic and Prophetic perspectives on divine agency in salvation. Can you sketch that out briefly?

Sprinkle: The Deuteronomic and Prophetic perspectives were something that I toyed with in my Ph.D. And in my dissertation, I have a couple pages devoted to these paradigms, but they weren’t fully developed. This is why I devote a whole chapter in *Paul and Judaism Revisited* to laying them out. In short, I see two different paradigms of restoration in the Old Testament. The Deuteronomic paradigm says that Israel must repent in order for God to restore them. The Prophetic paradigm says that Israel is unable to repent; therefore, God will intervene unilaterally to save them. On the whole, Judaism embraced the former while Paul embraced the latter. These categories aren’t airtight, and I give several qualifications in the book. But as heuristic patterns, I think they work well. The big payoff, I think, is that their patterns situate divine and human agency in salvation history rather than individual salvation.

Reid: You pay a lot of attention to the Dead Sea Scrolls. What sent you there?

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The NSBT Family Grows



Two additions to the New Studies in Biblical Theology series contribute to our understanding of key topics in Scripture through a

biblical-theological lens.

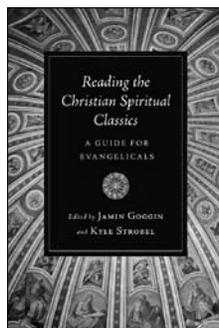
Brian Rosner's *Paul and the Law: Keeping the Commandments of God* reevaluates

Paul's use of the Old Testament law. Rosner interacts with the views of Luther, Calvin and the New Perspective in working through what he calls "the puzzle of Paul and the law." Ultimately, Rosner argues that Paul undertakes a polemical reevaluation of the Law of Moses. This involves not only its repudiation as law-covenant and its replacement by other things, but also its wholehearted re-appropriation as prophecy (with reference to the gospel) and as wisdom (for Christian living).

In *The God Who Became Human: a Biblical Theology of Incarnation*, Graham Cole addresses another complex and important issue: Why did God become man? Cole's study explores the Old Testament in terms of preparation, theophanic language and messianic hope, then examines the New Testament witness to the incarnation of God the Son in Jesus Christ. Cole concludes with a consideration of the theological and existential significance of the incarnation. ■

Panning for Spiritual Gold

Ever since Richard Foster published *Celebration of Discipline* in 1978, there has been a renaissance of historical spirituality within the evangelical church. Some of the classic works in Christian spirituality belong to the Protestant tradition, but many others predate the Reformation and arise from ancient and medieval communities quite foreign to North American evangelicalism. Confronted by these writings, many evangelicals are concerned about matters of orthodoxy and the author-



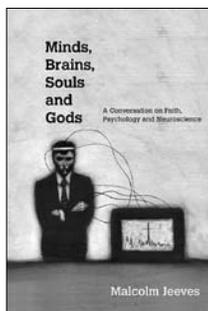
ity of Scripture, while those who embrace them may do so without wisdom and discernment.

Reading the Christian Spiritual Classics offers a guide for evangelicals as they wade into the deep waters of historical spirituality. The book answers four questions: why should spirit-

ual classics be read, how should they be read, what are these classics and who are the people behind them? Also discussed is how one can read these works evangelically. Readers will be introduced to the spiritual writings of the church fathers and mothers, the desert fathers, medieval mystics, the Reformers, and the Puritans and Pietists. This collection, with contributions by James Houston, Timothy George, Fred Sanders, Evan Howard and others, will be a reliable resource and guide for years to come. ■

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Letters to Malcolm



More and more Christians are discovering an interest in psychology. The old skepticism toward the field has largely disappeared, and Christian students are starting to explore the exciting new developments in neuroscience and neuropsychology. At the same time, this field of research presents many challenges to students struggling to understand their faith in light of a rapidly

changing scientific environment. How should we think about free will, the soul, human uniqueness, religious beliefs and spiritual experience?

Malcolm Jeeves, esteemed emeritus professor of psychology at the University of St Andrews, offers a guide to young Christian students looking to find their way. He does so in the form of a fictional correspondence between himself and a student named Ben. Throughout the course of their exchange, Jeeves guides Ben through these and other thorny questions, even touching on questions of biblical interpretation. The book is ideal

for introductory courses in psychology at Christian colleges and universities, but it also functions well as a general primer on the current state of the field.

What comes through most clearly in *Minds, Brains, Souls and Gods* is the need for Christians to develop what Robert Boyle called an "examined faith." Jeeves has a passion for seeing Christians become active contributors to every area of learning, and it is this passion that animates the exchange within this creative and insightful book. ■

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Thanksgiving, continued from page 2

mind with warm memories, a cataract of sights and sounds and smells and, above all, thoughts of people very dear to me. Furthermore, I genuinely admire the Pilgrims, the group we commonly link with Thanksgiving's origins. They had their blind spots—as do we—but they were also people of faith and courage and hope, and there is much in their example to teach, admonish and inspire us. The last thing I want to do is to lessen the meaning of this special holiday.

But I do want you to *think* about it. I am a Christian as well as a historian, and I have written this book for fellow believers who want help in thinking—Christianly and historically—about the American past. Thanksgiving is a good place to start. The story of the First Thanksgiving is central to how we, as Americans, remember our origins. The subsequent development of the Thanksgiving holiday speaks volumes about how we have defined

our identity across the centuries. As Christians, our challenge is to take “every thought into captivity to the obedience of Christ” (2 Corinthians 10:5), including our thinking about our national heritage. We need to respect our forefathers without worshiping them. We must find a way to learn from the past without making it an idol. If in the smallest way I can further these goals, I will be gratified.

We live in a time and place in which thinking deeply about the past is a countercultural and even a radical act. Ours is a present-tense society. As one TV journalist observed, “We Americans seem to know everything about the past twenty-four hours but very little of the last sixty centuries.” . . . At its best, the study of the past can be part of a life-changing dialogue with the ages in which we confront enduring questions and seek a heart of wisdom. ■

Paul, continued from page 4

Sprinkle: Well, most proponents of the New Perspective would say that even if Judaism as a whole didn't emphasize divine agency as much as Paul, clearly the Dead Sea Scrolls do. Even some Old Perspective proponents would agree. But as I was researching Leviticus 18:5 (quoted several times in the Scrolls), I kept seeing the Deuteronomic model of restoration underwriting their view of salvation. So I wanted to show that Paul emphasized divine agency even more than the Scrolls. Plus, both Paul and the Scrolls highlight the same features of salvation: justification, the role of the Spirit, anthropological pessimism and so on. So it seemed like a fair comparison.

Reid: When all is said and done, should we think of you as “new perspective” or “old perspective” or something else?

Sprinkle: How about “newish old perspective”? I think I'm in a strange camp. I find most critiques of the New Perspective uninformed, if not inaccurate. At the same time, I find several problems with the

New Perspective as well. So I guess I might be somewhere in between—there's still a good bit of truth in the New Perspective—though I'm certainly closer to an old perspective.

Reid: What do you hope this book will contribute to the conversation about Paul and Judaism?

Sprinkle: I want it to contribute to the discussion on Paul and Judaism, in particular how Paul's soteriology compares with his closest kin—Qumran. I have no ambition of ending the discussion, but I do think there is much more work to be done. Also, I sense that both “perspectives” are hunkering down and circling the wagons—they keep rehearsing the same arguments and deferring to the same assumptions. Judaism wasn't legalistic, says the New Perspective. Paul's anthropology was more pessimistic, says the Old Perspective. It's time to crack open these well-worn assumptions and see if they hold weight. Some do. But some—as I try to show—don't. ■

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