



ACADEMIC ALERT

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Welcome, David!

InterVarsity Press welcomes **David W. McNutt** (PhD, University of Cambridge) as its new associate editor for IVP Academic and project editor for the Reformation Commentary on Scripture series. He previously served as a guest assistant professor of theology at Wheaton College and as the associate pastor for pastoral care at First Presbyterian Church of Glen Ellyn (IL). His essays and reviews have appeared in the *International Journal of Systematic Theology*, *Religion and the Arts*, *Christian Scholar's Review* and *Books & Culture*.

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The Splendor of Divine Love in the Johannine Corpus

This fall, IVP Academic publishes the most complete account of the theology of the Johannine corpus available today. Paul A. Rainbow's volume covers all the books of the New Testament traditionally ascribed to John—the Gospel, the three epistles and the book of Revelation. IVP associate publisher for editorial, Andy Le Peau, had the opportunity to ask Rainbow about the key elements and distinctives of this massive project.



Paul Rainbow

such, but certain aspects of John's thought continually evoke my wonder and admiration. For example, he condensed God's "commandments" into the single mandate to love one another. This went even further than Jesus, who identified two—love of God and love of neighbor—as the marrow of the law.

Le Peau: What surprised you as you researched and wrote this book?

Rainbow: By the time I wrote *Johannine Theology*, after about thirty-five years of research and teaching, there were no shattering "surprises" as

John saw that we love God concretely by loving that which God loves.

Le Peau: You organize *Johannine Theology* around the array of characters in his writings. Why did you choose to do it this way?

Rainbow: Numerous rereadings impressed upon me a sense that John's universe was essentially personal, so a small cast of characters inform each of John's writings: God the Father, Son and Spirit; and the world, divided between believers and unbelievers. This is a corollary of his tenet that everything that exists comes from the one God and serves God's purpose. The key Johannine polarities—whether life/death, light/darkness, truth/falsehood, righteousness/sin, or love/

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An Evangelical Discussion on Postcolonialism

The publication of Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis, edited by Kay Higuera Smith, Jayachitra Lalitha and L. Daniel Hawk, marks the public announcement of an exciting new dialogue between evangelical theology and postcolonial theory. In these essays, evangelical scholars wrestle critically and constructively with the legacy of colonialism in pursuit of a prophetic and liberating understanding of evangelical identity and practice. IVP Academic editor David Congdon asked Smith and Hawk some questions about this pioneering work.

Congdon: Could you tell me a bit about the genesis of the book? What brought together everyone involved in this project?

Hawk: The vision for the book began with Joe Duggan, founder of the Postcolonial Networks, and his efforts to facilitate postcolonial theologizing within evangelical contexts. Joe found ready collaborators in Judith Oleson and Dan Russ, who secured funding through the Center of Christian Studies at Gordon College to host a three-day roundtable in October 2010. Each of us left with

an assigned chapter, a plan to coauthor the chapter with another roundtable member, and a list of additional scholars we hoped to recruit for the project.

Smith: The roundtable sought to identify and bring together scholars from non-Western or non-Anglo European descent, including women, as well as those from Anglo-European and privileged cultural traditions. Some of us, like myself, had been immersed in postcolonial theory for some time and were convinced that discussions

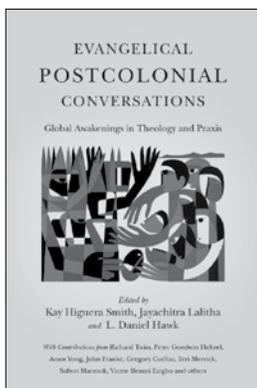
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Postcolonial, continued from page 1

about postcolonial discourse and ways of being were crucial given the large percentage of folks in formerly colonized or missionized regions who were evangelical.

Congdon: Was everyone at the roundtable convinced about the importance of postcolonial theory, or was there tension over how evangelicals should view this discourse?

Smith: A few of the participants had no real experience with postcolonial



theory. They were open to learning about it, but they had not been exposed to it in the past. So part of our journey was to educate each other about

what postcoloniality involved and to make a case about its importance for evangelicals worldwide.

Hawk: I was encouraged by the sense of mutual respect and genuine listening that pervaded our conversations, and by the

do you find within evangelicalism for pursuing a postcolonial theory and praxis?

Hawk: The vitality and growth of the

“ Are we open to having our identities and thinking changed by this global dialogue? ”

shared conviction that we were initiating conversations that really matter. If there was any pushback, it came on the evangelical pole. There was a concern that the term “evangelical” had been so co-opted by dominant Euro-American theological and cultural agendas that it did not accurately reflect our project—and all the more so because, in the eyes of many outside the movement, evangelicalism is associated with conservative socio-political sensibilities and inflexible theological paradigms.

Congdon: That makes sense. How would you characterize the “evangelical” nature of this project? What positive resources

evangelical movement around the globe makes the evangelical voice a particularly important contributor to emerging postcolonial conversations and movements. Speaking as one, I ask, are we willing to honor the intellectual and cultural resources that non-European evangelicals offer and engage them as co-equal partners in shaping theology and biblical interpretation? Are we open to having our identities and thinking changed by this global dialogue, or will we insist that theology and interpretation must still continue on our terms and on our turf?

Smith: Dan says it well. Evangelicalism is a global phenomenon. But too often

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Johannine Theology, continued from page 1

hatred—are not abstract ideas but attach to decisions and acts.

Le Peau: Why do we need a new Johannine theology at this time?

Rainbow: For too many decades I came up with little when I searched for a well-rounded textbook. Paul’s theology has been well served but studies of Johannine theology have been selective and piecemeal. By the time Köstenberger’s big theology of John’s Gospel and letters appeared, I had already laid out my own book by chapters and was building my bibliography. A glance at Andreas’s table of contents compared to what I had in mind showed there are lots of ways to cut this pie, and, in any case, he consigned the book of Revelation to a separate volume in the Zondervan series. I thought it was high time to unite into a synthesis the accu-

mulated insights into John’s theology that are scattered in diverse publications.

Le Peau: Of course the bias among Protestants, as heirs to the Reformation, is to emphasize Paul. Why should we also pay attention to John?

Rainbow: Everyone has a unique set of abilities and interests. That’s also true for contributors to the New Testament. Paul was trained in argument. John was a born artist with an eye for symbols and imagery. Paul brought the proclamation of Jesus’ death, resurrection and lordship to fullest development, while John’s musings gave us the infrastructure of trinitarian theology.

Paul disjoined works of Torah from grace, whereas for John the grace of Torah has been capped by the surpassing grace and truth that came in Jesus Christ. What is true of the whole NT

canon is true of these two apostles in particular: they often complement one another.

Le Peau: In writing a Johannine theology in a time when authorship of the Johannine corpus is contested, you’re sticking your neck out a bit. Can you talk about that?

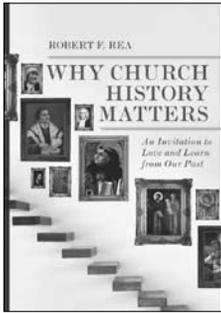
Rainbow: Scholarship worthy of the name stands on primary data, not on sea-shifts of consensus in the scholarly community. Even though John’s Gospel and epistles are strictly anonymous, the case pointing to John the apostle based on internal clues in the Gospel, articulated by Westcott and tightened by many others, remains cogent. Homogeneity of language and style assigns the epistles to the same author.

Historically, doubts about whether or not the John of the Apocalypse was

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Why Study Church History?

Since the time of the Reformation, many Protestants, particularly those from the free church tradition, have had a tenuous relationship with church history. Veteran professor of church history/historical theology Robert F. Rea hopes to strengthen that relationship and the life of the church through his new text *Why Church History*



through his new text *Why Church History*

Matters: An Invitation to Love and Learn from Our Past.

Rea's apologetic on behalf of church history comprises three parts: "How We Understand the Tradition" defines terms and surveys the history of how tradition has been viewed; "Expanding the Circles of Inquiry" provides rationale and motivation for the study of Christian history; and "Tradition Serving the Church" identifies how Christian history helps the church minister more effectively.

The author concludes, "Why does church history matter? Those ready to

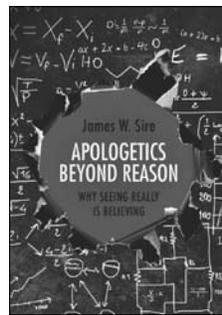
explore this question stand at the door of fascination and fulfillment, questions and answers, foes and friends. This doorway opens to a whole new world—a world daring us to enter, offering us an invitation to love and learn from our past. When we cross the threshold, we will never be the same."

Intellectually stimulating and spiritually challenging, *Why Church History Matters* will enhance the ministry of students from every church tradition. ■

Unconventional Arguments for Faith

For decades James W. Sire has been one of the leading champions regarding the role of reason in apologetics. But he began his academic life with a PhD in English, as a Milton scholar, and has always been aware that God's truth is multi-dimensional.

In *Apologetics Beyond Reason*, Sire gives us eyes to see the myriad "signals of transcendence" all around us that point to the specific truth of God in Christ. Focusing on the power of good literature—even from those who deny the existence of



God—enables us to perceive and testify to God's reality in ways that rational argument alone cannot.

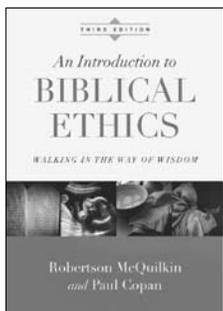
"What is needed," writes Sire, "is a more

holistic apologetic that not only includes truth but also goodness and beauty." He ranges widely from Stanislaw Lem to

Gerard Manley Hopkins to Virginia Woolf to Francisco Goya and more.

The book also includes many in-text features useful for students, practicing apologists and interested nonprofessionals. An **Instructor Resource** is also available for professors. Visit ivpacademic.com/ resources to learn more. Here is an excellent supplement to his best-selling standard text *The Universe Next Door* and other core apologetics texts. ■

From God's Law to Our Everyday Ethics



This core text by Robertson McQuilkin, now completely revised in its third edition by Paul Copan, foundationally turns to Scripture. *An Introduction*

to *Biblical Ethics* addresses the life of love and wisdom to be lived out by Christians not only as virtuous individuals but also as Christians in community, in society and in a world of God's creation.

The bulk of the work is organized around the Ten Commandments and ethical themes springing from them—loving God (commandments 1-4) and loving others (commandments 6-10).

This new edition includes material on:

- ethical alternatives such as relativism, social contract, utilitarianism and evolutionary ethics

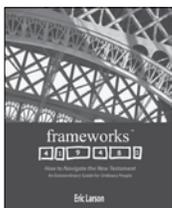
- the seven deadly sins as well as the cardinal virtues vs. theological virtues
- end-of-life ethics, stem-cell research, animal rights, sexuality, genetics and technology, and other bioethical

issues such as plastic surgery and surrogate motherhood

- technology and its depersonalizing effects
- helping the poor and the church's engagement in society

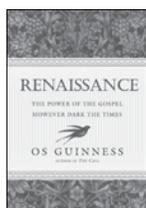
Also available for professors adopting the text for their classes is an **Instructor Resource** that includes summaries, discussion questions, quizzes and more. Visit ivpacademic.com/resources for downloads and more information. ■

New & Noteworthy



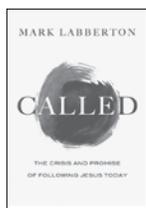
Combining compelling stories, brilliant images and simple illustrations, Eric Larson pours over thirty years of experience teaching

in churches and the development of an eight-week New Testament course into this new book. With solid scholarship and engaging structure, *Frameworks* should empower readers and help them navigate Scripture effectively.



Is the Christian faith still relevant in the very global world of today? Os Guinness declares here a hopeful yes. *Renaissance* leads readers back to a

center point and challenge for the faith of the future. Each chapter closes with thought-provoking discussion questions and brief, stirring prayers that will motivate you to take action, however dark the times may seem.



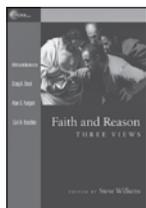
To live as followers of Jesus is the most urgent call upon God's people. Mark Labberton, president of Fuller Seminary, returns to the fundamental

dimensions of human life, identifying universal issues in a particular context of people, time and place. *Called* points the way forward for Christians who want to rediscover how to be agents of change in our world.



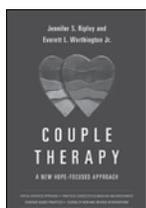
What's the best way to broach the subject of church planting? (1) Write about it. (2) Do it. (3) Both. Mark Lau Branson and Nicholas

Warnes have collected the stories of seven faith communities that took their context seriously and grew their churches accordingly. With analysis and reflection throughout, *Starting Missional Churches* is praxis par excellence.



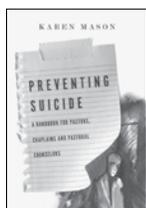
Theologians have historically held a wide range of views on the role of reason in faith, considering it variously “the devil’s whore” or the “handmaiden” to faith, along with everything in between.

Spectrum title *Faith and Reason* showcases three analyses of the relationship between faith and reason, enabling readers to examine the faith that grounds philosophy and the reason that informs faith.



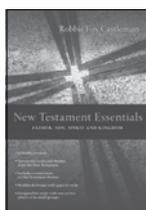
Building on the successful *Hope-Focused Marriage Counseling*, Jennifer Ripley and Everett Worthington Jr. have expanded upon their previous theoretical

approach while describing in detail over seventy-five new practical interventions for couple counseling and enrichment. *Couple Therapy* includes many assessment tools and real-life case studies.



Informed by her experience as a psychologist, Karen Mason's guide to suicide prevention is an essential resource for pastors, chaplains and

counselors. Integrating theology and psychology, *Preventing Suicide* shows how pastoral caregivers can monitor those at risk, intervene when they need help, and provide hope and comfort in the midst of suffering.



Biblical studies professor at John Brown University, Robbie Castleman crafts a valuable New Testament resource with this insightful workbook. Suitable

for undergraduate students and church laypeople, *New Testament Essentials* offers Bible studies, textual backgrounds and modern applications, focusing on the person and work of Jesus, the Holy Spirit's mission in the church, and the kingdom of God.

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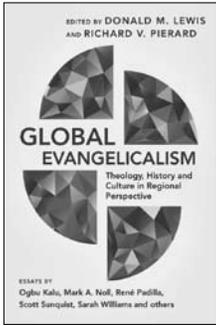
it is evaluated and conceived of as a uniquely American phenomenon. This is myopic, both on the part of some US evangelicals and on the part of some of their interlocutors and critics. As a global phenomenon, evangelicalism is arguably the most significant global movement within Christianity in terms of its size and scope. In that light, and given the enormous power of colonial discourse to shape the questions we are trained to ask and to impose categories and structuring hierarchies on our thinking, it is crucial for evangelicals to be making ourselves aware of these structures and responding to them. In its early years, evangelicalism was a people's movement. As such, it drew upon very strong social justice values and concerns. We want to draw on that same history as well.

Congdon: What are some of the highlights in this volume? What do you hope North American evangelicals take away from the conversations in this book?

Smith: We start and end with friendships. In this we consciously choose being face to face with the social/cultural other. The only way that many will question whether they are operating with colonial presuppositions and assumptions is if they hear the stories of their friends who have experienced the social violence and suffering that continues to be wrought by coloniality.

Hawk: I'm particularly excited about the way the book showcases how much we have to gain by a theological conversation that honors and listens to a multiplicity of global voices. Together, the contributors reveal the promise of collaborative theological dialogue. This volume demonstrates how the diversity of theological perspectives emerging around the world is best served not so much by debating who's right and who's wrong as by discerning together how to make theological sense of what God is doing in the world and so be better equipped to make faithful disciples of Jesus Christ in all nations and all cultures. ■

A Fresh Perspective on Evangelicalism



Today many in the evangelical household of North America are finding the name *evangelical* so cluttered with political and cultural baggage they want

to abandon it. But before ditching the heritage, we owe it to history to step back for perspective, to open some windows, to let fresh breezes blow in from east, west and south. And what better way

than with *Global Evangelicalism: Theology, History and Culture in Regional Perspective*, edited by Donald M. Lewis and Richard V. Pierard?

Global Evangelicalism begins with none other than Mark Noll defining *evangelicalism*. Wilbert Shenk then expertly traces the theological impulse of evangelical expansion and Donald Lewis charts the curvature of the globalization of evangelicalism. There follows five historically informed overviews of evangelicalism in the global regions of Asia, Africa, Latin America, Europe and North America, and Australasia and the

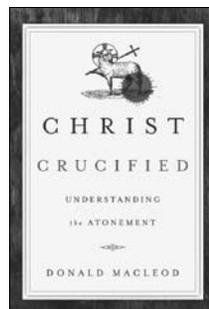
Pacific Islands. The authors here make up a roster of expertise: Richard Pierard, John Wolffe, Ogbu Kalu, C. René Padilla, Scott Sunquist, Stuart Piggin and Peter Lineham.

Finally, David Thompson explores the contours of evangelicals and interdenominationalism, and Sarah C. Williams gives us valuable historical perspective on evangelicals and gender.

We'll let you debate which chapter is worth the proverbial price of the book. But we propose that all together they're worth the price of an evangelical heritage. ■

Understanding the Atonement

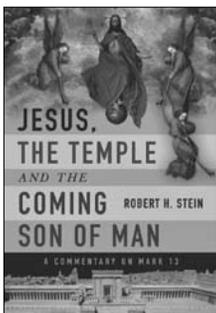
What exactly happened on the cross? In *Christ Crucified: Understanding the Atonement*, Donald Macleod considers seven key words Christians have used through the centuries to describe the cross event: *substitution, expiation, propitiation, reconciliation, satisfaction, redemption* and *victory*. No single one of these tells the whole truth, nor do all of them together exhaust the meaning of the cross.



Macleod brings both expertise and a way with words to this subject. Says Carl Trueman, "Those who have heard Donald Macleod preach or who have read his writings will know that the crucified Christ is, of all theo-

logical topics, his forte. . . . If you are familiar with Donald's work, you know what to expect and know that you will be challenged and edified. If you have never read him before, you are in for a treat." ■

Putting Together the Puzzle of Mark 13



Mark 13, sometimes called the "Olivet Discourse" or "little apocalypse," is one of the most puzzling chapters in the Gospels. Jesus responds to the disciples' admiration of the Jerusalem temple with predictions of its destruction, as well as wars, famine, flight, an abomination of desolation, the return of the Son of Man and a parable about a fig tree. It is a tricky passage for student and seasoned interpreter alike.

Enter Robert Stein. In *Jesus, the Temple and the Coming Son of Man*, Stein draws on over thirty-five years of researching and teaching the Gospel of Mark to provide readers with a thorough yet thoroughly readable commentary on this perplexing passage to answer questions like:

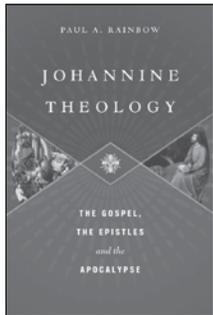
- Was the prophecy that the gospel would become known "to all nations" fulfilled in apostolic times, or does it still await its fulfillment?
- What does Jesus mean by the "abomination of desolation," and does his/its appearance involve the fall of Jerusalem in A.D. 70 or the future coming of the Son of Man?

- In Mark 13:14-23, does Jesus teach that his return as the Son of Man would occur immediately after the fall of Jerusalem?
- What does Jesus mean by "this generation," and was he wrong in his prediction?

Suitable for student and seasoned exegete alike, *Jesus, the Temple and the Coming Son of Man* expertly guides readers through the twists and turns of Mark 13 as well as providing an alternative answer to the proposals of N. T. Wright and others regarding when these things will take place. ■

Johannine Theology, continued from page 2

the same figure were bound up with distaste for aspects of its message. A generation ago the likes of Guthrie, Morris and Mounce dared to uphold the drift of the data and conclude for John Zebedee across the board. That kind of tenacious independence (at cost) is eroding even among self-claimed evangelicals in today's academic climate. At the end of the day, I have to tell readers what I see with my own eyes. Otherwise I'd have no integrity.



Le Peau: When you say in your introduction that your approach is critical, what do you have in mind?

Rainbow: Criticism is nothing more than disciplined reflection on how we know that we know

what we know. Unfortunately a number of the early biblical critics starting in the late eighteenth century drove a wedge between revelation and reason, assuming that reason untrammelled must corrode dogma.

I'm unwilling to cede the claim of critical to those scholars who, following in that train, mingle a lesser or greater degree of skepticism into their study of the Bible. Any question is fair,

but it certainly isn't fair to predetermine that the answers have to undermine tradition.

The nature of a survey like mine doesn't allow very much space for discussion of critical issues. But I've tried to show an awareness of the issues and to sketch a sufficient basis for each position I take.

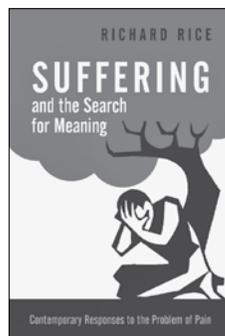
Le Peau: Does *Johannine Theology* present a thesis?

Rainbow: There's no single thesis that can sum up all the elements of John's thought. Yet I've found the trajectory from Jewish to Christian monotheism a useful template. Almost every chapter of *Johannine Theology* takes up part of the schema of Jewish monotheism—one God, one people, one Torah, one end for the world—and asks how John's experience of Christ recasts it. My working title for the manuscript of *Johannine Theology* was originally *The Splendor of Divine Love*. This is one way to express the God who is himself love, and who loved within the interpersonal richness of his own being from all eternity, made the world out of love and saved it for the purpose of love that his creatures might know the joy of loving him and one another. In inspiring John to put his meditative finger on this theme, God may have divulged what he most desires us to know of himself. ■

Practical Theodicies

Over the centuries philosophers and theologians have put forward numerous explanations for suffering in an attempt to find meaning in the midst of the pain and evil that plagues human existence. In *Suffering and the Search for Meaning: Contemporary Responses to the Problem of Pain*, Richard Rice explores the seven main theodicies: perfect plan, free will defense, soul making, cosmic conflict, open theism, finite God and protest. In each case he offers a balanced overview in order to help readers understand the kinds of questions each addresses and the problems they leave unsolved.

Rice acknowledges that no theory will make perfect sense of suffering, so he concludes by



encouraging readers to develop a "practical theodicy" that draws on the best elements of the available theories. The result is a book that is well-suited for courses in systematic theology, Christian philosophy, apologetics and practical theology. Both academic and pastoral, *Suffering and the Search for Meaning* is appropriately read both inside and outside the classroom. ■

Andy Le Peau

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