



ACADEMIC ALERT

IVP Academic's Book Bulletin for Professors • Volume 20 • Number 1 • Spring 2011

Inside

4 | New & Noteworthy

Francis Collins talks science with the faithful, Jenell Paris defuses sexual identity and Cliff Williams lets the heart have its reasons.

5 | New in Doctrine

Analytic theologian Oliver Crisp has written an ambitious and "unabashedly Reformed" book of essays.

6 | Why Witness?

Elmer Thiessen breaks all kinds of protocol with his philosophical defense of proselytization.

IVP at CAPS

The 2011 Christian Association for Psychological Studies International Conference will be held March 31 through April 2, 2011, in Indianapolis, Indiana. Please visit our booth and browse our latest psychology titles. Find out more at caps.net.

Wheaton Theology 2011

The 20th annual Wheaton Theology Conference, Global Theology in Evangelical Perspective, will be held in Wheaton, Illinois, on April 7-9, 2011.

It Happened on Azusa Street

*IVP editor Drew Blankman speaks with Estrelida Alexander about her heartfelt contribution to the American religious story in **Black Fire: One Hundred Years of African American Pentecostalism**.*

Blankman: *Black Fire*, as you write, is an attempt to "assemble the disparate stories that make up [the] collected legacy" of African American Pentecostalism. Has there been no previous work of this magnitude?

Alexander: There have been several smaller works on various segments of black Pentecostalism, but no one has undertaken a work of this magnitude. The closest project is *Saints in Exile* by Cheryl Sanders, a more theological, ethical exploration published more than a decade ago. Part of the lack has been because of the difficulty in locating primary sources. We are still a highly oral people and have sometimes been reluctant to put our story in writing. Also, the sheer breadth of

the movement, with more than 150 denominations, has made it difficult to get a handle on the broader picture.

Blankman: What is the size of black Pentecostalism in America in relation to the African American church at large?

Alexander: Pentecostal spirituality is the fastest growing segment of the black church. Including charismatics and neo-Pentecostals, African American Pentecostals probably comprise more than ten million people, or one-third of the African American church.

Blankman: You include a chapter on African spirituality in African American Pentecostalism. Does it play a role today?

Alexander: The average African American

continued on page 2

Engaging N. T. Wright

Jesus, Paul and the People of God: A Theological Dialogue with N. T. Wright documents a unique gathering of biblical and theological scholars.



Nicholas Perrin

The theme of the Wheaton Theology Conference this past spring was a review and discussion of the work of New Testament scholar N. T. Wright. And since Tom is still with us, he was invited to attend and to offer some responses to the proceedings. The event drew the largest attendance (1,100!) in all the nineteen years of the conference's history. The main content of that wonderful exchange has been collected and edited by Nicholas Perrin and Richard B. Hays into the volume *Jesus, Paul and the People of God: A Theological Dialogue with N. T. Wright*. While

perhaps not all the spark and energy of the event can be captured in the book, it does provide a kind of state of the union address on the current status of N. T. Wright studies. Although Hays was not able to participate, IVP editor Gary Deddo had the opportunity to pose a few questions to Perrin about the conference and the resulting book.

Deddo: Perhaps you can tell us a bit about why you and Richard have taken such a keen interest in the work of N. T. Wright so as to want to set up a conference and then edit a volume from it?

Perrin: Speaking for Richard and myself, I believe we are both foremost attracted to Wright's ability to do things in particular. First, whereas for years the currents of the academy have separated historical study

continued on page 3

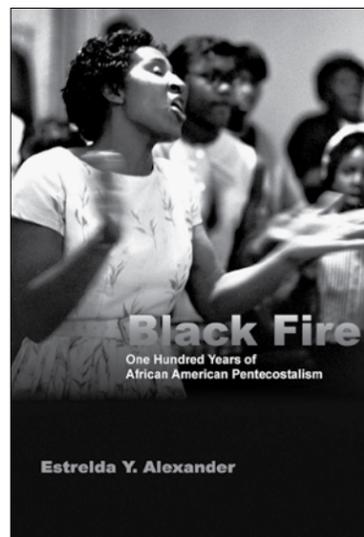
Black Fire, continued from page 1

Pentecostal would probably say that there is very little, but it is there. In the way that we revere our pastors and denominational founders and leaders, we can find vestiges of ancestor veneration. It is most definitely in the music and the movement that is such an integral part of black Pentecostal worship. And it is in our openness to the Spirit to possess us. Even the orality of the movement is a carryover from African spirituality and culture.

Blankman: You write that the people of the Azusa Street Mission “would not recognize the contemporary expression of the movement they helped to birth.” How so?

Alexander: The movement has become more mainstream. Its members are no longer the poor and disinherited, worshipping in rundown storefront congregations. We inhabit some of the largest, most well-furnished edifices in the country. Many of our pastors are seminary trained, especially in the larger churches.

Our worship is also a little less vibrant, less spontaneous and more polished. We, like other segments of the American church, have come to value respectability, and in some cases we are the less for it. Many of our children have never seen the miraculous manifesta-



tions of the Spirit that were the staples of early Pentecostal worship, and many have never experienced Pentecostal Spirit baptism with speaking in tongues.

Finally, early Pentecostals would be surprised that we are still here. For they fully expected the revival in which they

“After the 2008 election, the outcry from many white Pentecostal leaders and churches was deafening and disappointing to African American adherents.”

were participating to usher in the imminent return of Christ.

Blankman: The early Pentecostal movement was interracial. How long did this racial unity last? What brought disunity?

Alexander: The racial unity quickly gave way to the status quo; within ten years the movement was largely split in two along racial lines. Disunity came about because after worshipping together, individuals had to live in the reality of a racially divided nation that provided no support to sustain the interracial vision of the early movement.

Blankman: What is the status of racial relations today?

Alexander: American Pentecostalism pretty much mirrors the status of racial relations in the society as a whole. Since Azusa Street, except for a few instances, the church has never been at the forefront of true racial reconciliation. Instead, it has generally jumped on the bandwagon once a shift has begun. Surely there are more integrated congregations than before, but a dramatic political divide between black and white Pentecostals was evident in the 2008 elections. After the election, the outcry from many white Pentecostal leaders and churches was deafening and disappointing to African American adherents.

Blankman: Did women play a significant role in the development of African American Pentecostalism?

Alexander: Certainly women were at the center of its development, but sexism was a strong reality shortly after Azusa Street. Interestingly, smaller Pentecostal

bodies appear to have been more open to women’s leadership, but men were still generally at the forefront of larger bodies. One amazing exception, however, is the number of black Pentecostal women—Mary Magdalena Tate, Ida Robinson, Rosa Horn, Carrie Gurry and others—who founded denominations in which they promoted the leadership of women or gender equality.

Blankman: What about gender relations today?

Alexander: It varies by denomination. Some, such as the United Holy Church, Mt. Sinai Holy Church or Mt. Calvary Holy Churches, have almost complete freedom for women at every level. The Church of God in Christ or the Church of Our Lord Jesus Christ, to name larger bodies on the other hand, still maintain dual systems with generally only men being ordained as elders and pastors, or consecrated as bishops. Women hold secondary or complementary roles. Many of the charismatic and neo-Pentecostal churches are more open to women. But it is largely still a male-dominated culture.

Blankman: What role has social justice played?

Alexander: Leaders such as Robert Lawson, Herbert Daughtry, Smallwood Williams, Ida Robinson and Louis Ford

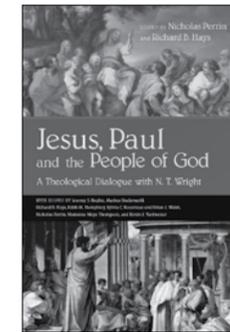
continued on page 4

Perrin, continued from page 1

of Christian origins from theology, Tom Wright has managed to defy the tide, bringing theology and history together—and with such scintillating style. Second, and on a related note, we both appreciate Tom’s abilities as a “big picture” thinker. Sometimes historical scholarship—to switch metaphors—can get so focused in on the proverbial trees, not just the trees, but the twigs. Wright belongs to a small cadre of New Testament scholars who offer an account of the trees *and* the woods. Of course, on top of that, Richard and I are both friends of Tom. It is our common friendship with Tom that made this conference particularly meaningful—and particularly interesting.

Deddo: What did you hope the Wheaton Theology Conference on Jesus, Paul and the People of God would accomplish?

Perrin: Wright has drawn a lot of attention and no small measure of controversy, especially in recent years. A lot of this controversy revolves around his distinctive handling of Jesus and Paul. Tom Wright is a theological hot button topic: some are ready to canonize him, others want to brand him as a heretic, and still others want take a position somewhere in between. Unfortunately, a good number of people are ready to align themselves on this spectrum without ever really engaging his thought in a reflective



really lies. That’s where the real conversation begins.

Deddo: Was there for a you a particular highlight of that exchange in Wheaton? What was it and why?

Perrin: There were many great moments at the Wheaton Theology Conference. Two stand out in my mind. As many know, Richard and Tom had had a difficult exchange at a past Society of Biblical Literature meeting. My own sense is that following Richard’s paper at the Wheaton Theology Conference, which spoke to that whole conversation, and following further interaction between Tom and Richard, there was a sense of coming to terms with an unforeseen turn in their friendship. But my favorite part of the conference was the very end, where we the panelists and the audience stood to lay hands on and pray for Bishop Tom. Again, for me, that final prayer contextualized all prior discussion, expressions of agreement and

way. This creates more heat than light, more smoke than anything useful. We hoped to clear away some of the smoke and rhetoric, and see where the fire

disagreement alike. The prayer does not make it into the book, but I hope the spirit of prayer is evident throughout the book.

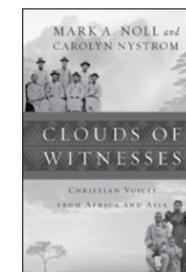
Deddo: What abiding issue do you think Wright’s work has raised that the church will need to wrestle with and will find difficult to avoid?

Perrin: I think the church has yet to take on board the ecclesiological and eschatological implications of Wright’s work on Jesus and Paul. Tom’s writing has already and will continue to goad the church in its thinking on these matters. Future generations will have to decide whether these points need finer nuance; some of our contributors weigh in on precisely these questions.

Deddo: What do you think is the greatest challenge that N. T. Wright needs to address in the continuing discussion?

Perrin: I think the most important question of all, and the question which Tom continues to address, is a very simple one: what is the gospel? Tom has challenged many people in how they have been accustomed to think about the gospel. Despite the thousands of pages Wright has written, I believe still more can and should be said. I look forward to some big steps in this direction once he comes out with his forthcoming volume on Paul. Once that does come out, maybe we’ll have to do another conference! ■

Full transcript at ivpress.com/perrin

Heroes of the New Christian Heartlands


a lot of attention to global Christianity. So we’re excited to see Mark Noll and Carolyn Nystrom’s unique contribution

With recent titles like *The Global Dictionary of Theology*, *The New Shape of World Christianity* and *Global Awakening*, we’ve been devoting

to the discussion in *Clouds of Witnesses: Christian Voices from Africa and Asia*.

While much of the contemporary literature on world Christianity focuses on modern day revivals and other current movements, Noll and Nystrom have chosen to focus on the African and Asian Christian leaders who paved the way for these global phenomena, particularly those who lived between 1880 and 1980. This diverse portfolio includes Christians from Kenya, Liberia and South Korea

who, though little known to Westerners, made indelible marks on Christian history. These beautifully written profiles yield insights of great import for us as Christians today, ranging from the faith-inspiring (the first Anglican African martyr, Bernard Mizeki) to the prophetic (eccentric Indian mendicant Sundar Singh).

We suspect that this book will find its way into all sorts of hands, including but not limited to students and professors. ■

Black Fire, continued from page 2

were outspoken critics of racism and economic injustice. Charles Mason and Robinson were pacifists and vocal critics of the war effort.

More importantly, black Pentecostal churches embraced a personal piety that led to a way of life which required the type of work ethic, clean lifestyle and personal ethic that ensured upward social mobility for many of its adherents. This aspect was often overlooked by caricatures of Pentecostal churches as entirely otherworldly.

Blankman: In the past four decades the charismatic movement has changed the American church. What effect has it had

on the black Pentecostal church?

Alexander: It has loosened up Pentecostal culture, introducing elements that once would not have been considered spiritual or appropriate in classical Pentecostal worship. For example, tarrying for hours on end for Spirit baptism has often been replaced with a simple prayer.

It has also kept many within the church and the tradition who, during an earlier period, would have left to join other traditions once they were grown. They are more comfortable with some of the new elements and are less embarrassed by worship that is more aligned

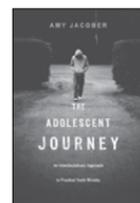
with other traditions.

Blankman: Finally, what surprised you as you delved into black Pentecostal history?

Alexander: What surprised me most was how much of a contribution African American Pentecostals have made to the overall contours of American religion in every arena.

I was especially delighted to learn about the contribution of some of our leaders to the social justice arena. Their courage to draw on their experience of Spirit empowerment is a convicting witness of the potential of our movement to address the social realities with which our community struggles today. ■

New & Noteworthy

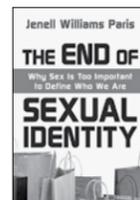


In contrast to the prevailing model of relevance-focused youth ministry, Amy Jacober's new book *The Adolescent Journey* calls for a "bilingual conversation"

between theological and social-psychological considerations as youth ministers attend to adolescents on their journey to spiritual adulthood.



General approaches to counseling often do not prepare pastors, counselors or therapists for the high level of conflict often experienced by married couples seeking help. In *Counseling Couples in Conflict*, Jim Sells and Mark Yarhouse offer a relational conflict and restoration model that points beyond the cycle of pain towards marital healing. A CAPS book.



Categories like "gay" and "straight" are fairly recent constructions and may not be the most helpful or even particularly Christian ways of think-

ing about sexuality. In *The End of Sexual Identity*, anthropologist Jenell Williams Paris explores cultural understandings of human sexuality and how we might move beyond polemical impasses.



Comparing some descriptions of the rational basis of Christian faith with the accounts of how people came to faith would suggest a fairly large discrepancy between the two. Cliff Williams's *Existential Reasons for Belief in God* brings these two aspects together by exploring the legitimate place of needs, desires and emotions in drawing people into faith in God and in remaining a believing person.



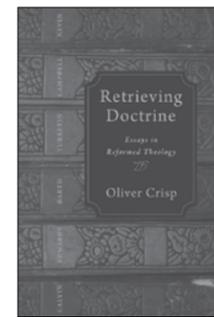
In *The Language of Science and Faith*, world-renowned geneticist Francis Collins and scientist Karl Giberson show how we can embrace both science and faith without compromising either. They disentangle the false conclusions of Christians and atheists alike about science and evolution from the actual results of research in astronomy, physics, geology and genetics.

We have four commentaries in three bound volumes for you to consider. First, William C. Weinrich, in a new Ancient Christian Texts volume (*Greek Commentaries on Revelation*), has put his able translation skills to work in producing the first-ever English translations of the commentaries on the Apocalypse from Oecumenius and Andrew of Caesarea. Both commentaries date from the early sixth century, with Andrew citing and sometimes disagreeing with Oecumenius's opinions.

Pekka M. Pitkänen (University of Gloucestershire, England) extends the Apollos Old Testament Commentary series in *Joshua*. Pitkänen does not avoid difficult issues like genocide that the book raises in contemporary discussion, offering reflections not only on the Ancient East, but eighteenth- and nineteenth-century America as well as the ongoing Israeli-Palestinian conflict.

Last but not least is a new paper edition of I. Howard Marshall's contribution to The IVP New Testament Commentary series, *1 Peter*. The whole series is gradually moving to paper at a reduced price. ■

Seriously Reformed



Retrieving Doctrine: Essays in Reformed Theology, a new book from theologian Oliver Crisp, probes the traditional loci and categories of systematic

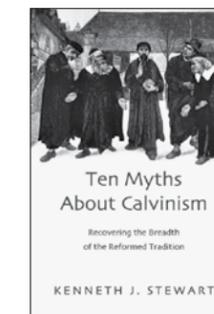
theology, seeking to shed light on problems and issues for contemporary, constructive theology. Crisp takes us on a journey through the rich resources of

the Reformed tradition, engaging with fountainhead figures like John Calvin, Jonathan Edwards and Karl Barth, as well as drawing attention to lesser known but equally stalwart thinkers like Francis Turretin, John Williamson Nevin and John McLeod Campbell. The thought of these Reformed thinkers is examined in its historical significance and mined for its contemporary relevance, in a display of what Crisp designates "collegial" theology. In this, Crisp tightly interweaves historical retrieval, analytic, systematic and constructive theology with a keen

eye situated on contemporary application for current discussions in theology from a Reformed perspective. Designed for beginning and advanced students of theology, these essays accessibly orient readers to the contours of systematic theology and provide the opportunity to dig deeper into the tradition of the Reformed faith. *Retrieving Doctrine* will be a valuable resource for students and teachers of theology looking for a text with introductory capability, historical depth, analytic prowess and contemporary relevance. ■

Ten Myths About Calvinism

No one likes misleading characterizations of groups, organizations or schools of thought to which one belongs. Church historian Kenneth Stewart found himself in just that place. Surprisingly, when he traced the transmission of Reformation theology over the last 500 or so years, he found that not only were detractors of Calvinism often guilty of misrepresenting the theological tradition, but so were a considerable number of adherents! The primary misunderstandings being perpetuated

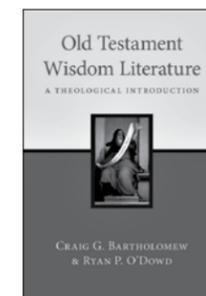


Reformed Tradition is illuminating and at times surprising. For instance, I doubt

he found could conveniently be subsumed under ten headings, one for each myth he thought needed to be dismantled. The result, *Ten Myths About Calvinism: Recovering the Breadth of the*

readers will be able to accurately guess the time period when the TULIP acronym became used as a definitive summary of the five key points of Calvinism that reaches back to Dort. Stewart also explores the charge of antinomianism against Calvinism and addresses the movement's poor reputation in areas of spiritual renewal, world mission, social justice and the arts. Informative and provocative, this book demonstrates what good historical research is for. ■

A Spoonful of Sugar Helps the Literature Go Down

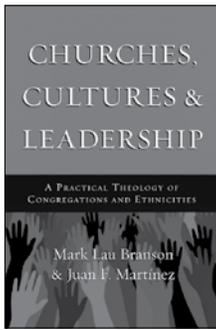


Of all the literature of the Old Testament, wisdom literature is the most varied and challenging. Proverbs, Job, Ecclesiastes—each a different genre—evoke a spiritual and intellectual diet of stout bread and mead. Each in its own way beckons us to explore the mysteries and patterns embedded in the

structures of life and the created order. Their meaning resists being read off the surface as hermeneutical issues are woven into their texture. And their theology must be carefully teased out. In *Old Testament Wisdom Literature: A Theological Introduction* Craig Bartholomew and Ryan O'Dowd introduce us to this literature in cinematic fashion—by first backing out to pan over the terrain of ancient Near Eastern wisdom traditions and literature, putting the biblical books in cultural

context. Then their camera focuses successively on each book, providing a profile introduction before moving in closer yet for an analysis of a representative section of each. Finally, they offer us engaging discussions of specific hermeneutical issues and the theological implications of biblical wisdom. In a day when biblical scholarship is recognizing the need to move beyond critical exegesis into theological interpretation, this is a textbook that will show students how it's done and whet their appetite for more. ■

Wisdom for Multicultural Churches

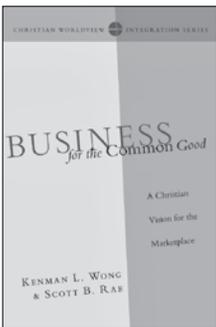


Congregations and Ethnicities, a book for ministers in multicultural churches. They take a multidisciplinary approach that integrates biblical and theologi-

cal study with the disciplines of sociology, cultural anthropology and communications. The book includes case studies, Bible studies and exercises for personal reflection and classroom use that reflect the daily challenges of multi-ethnic contexts. They aim to help pastors and lay leaders gain skills and competencies to deepen the intercultural life of the church. This requires a dynamic model that involves a praxis of careful attention, reflection and study. Their aim is to “to create environments that make God’s reconciling initiatives apparent in church life and in our missional engagement with neighborhoods and cities.” ■

It takes a team to write a book about multicultural leadership. Juan Martínez and Mark Branson brought their diverse cultural experience together with a course they have team-taught for Fuller Seminary to produce *Churches, Cultures & Leadership: A Practical Theology of*

Christian Worldview Integration

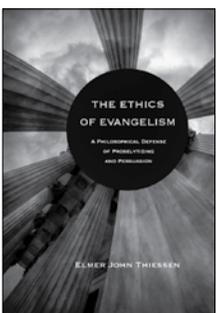


Two new volumes are being added to the Christian Worldview Integration Series, edited by J. P. Moreland and Francis Beckwith. *Business for the Common Good: A Christian Vision for the Marketplace*, written by Kenman Wong from

Seattle Pacific and Scott Rae from Biola, offer the insights of business ethicists to thinking about the role of business in society. Business, they argue, is an important calling and offers the opportunity of transformational service, whether in thinking

about the ramification of a global economy, how we deal with customers and employees, or our own ideas about success. Joining forces in *Christianity and Literature: Philosophical Foundations and Critical Practice* are David Lyle Jeffrey (Baylor) and Gregory Maillet (Crandall University). Alan Jacobs of Wheaton College has this to say about the book: “None of the questions raised in this book deserve simple answers, least of all the initial one: ‘What does Jesus Christ have to do with English literature?’ And no simple answers will be found here, but rather a deep exploration, by turns sober and festive, of the possibilities that arise when Christian thought bears on great writing.” ■

Thinking About Proselytizing



Proselytizing and Persuasion.

A teacher of philosophy and religious studies for nearly 40 years, Thiessen here extends his previous work on the place of confessional education in

plural societies to respond to common objections to evangelism. Patiently sifting through the political and philosophical assumptions behind such judgments, Thiessen offers vigorous rebuttals while affirming criticisms of unethical kinds of proselytizing.

The payoff comes in the final section, where Thiessen charts a path towards an ethical form of evangelism—one that honors the dignity of the other while affirming that the gospel is truly good news for the world. This text should find a central place in courses on evangelism, apologetics and philosophy. ■

Manuscripts and book proposals should be sent to the appropriate academic editor. Questions, comments, change of address notifications and all other correspondence may be sent to academic@ivpress.com.

Andy Le Peau

Associate Publisher, Editorial

James Hoover

Associate Editorial Director
& Senior Editor, IVP Academic

Daniel G. Reid

Senior Editor, IVP Academic

Gary Deddo

Senior Editor, IVP Academic

Mike Gibson

Associate Editor, IVP Academic

Al Hsu

Associate Editor, IVP Books

Ben McCoy

Editorial Assistant

Ellen Hsu

Rights Manager

Nick Liao

IVP Academic Sales
& Marketing Manager

Heather Mascarello

Print Publicity Manager

Adrianna Wright

Online Publicity Manager

Krista Carnet

Broadcast Publicity Manager

Addenda & Errata Blog:

ivpress.com/blogs/addenda-errata/

The *IVP Academic Alert* is published three times a year by InterVarsity Press. To order any books featured in this bulletin, return the accompanying reply card or contact:

InterVarsity Press
P.O. Box 1400
Downers Grove, IL 60515-1426
(630) 734-4321
academic@ivpress.com
ivpacademic.com

For information about translations of InterVarsity Press titles, please contact Ellen Hsu, Rights Manager, at translations@ivpress.com, or visit our website at ivpress.com/info/translations.

Academic journal editors, for media copies visit ivpress.com/media.

Academic journal editors, for media copies visit ivpress.com/media.

Vol. 20, No. 1

Copyright © 2011 by InterVarsity Christian Fellowship/USA. All rights reserved.