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IVP Pocket Reference App news



The IVP Pocket Reference App will now include the *Pocket Dictionary of Biblical Studies* content as well as 300 terms from our best-selling *Pocket Dictionary of Theological Terms*. Learn more at <http://www.ivpress.com/apps/pocket-reference>

Death Before the Fall

*In his bracing and powerful book, **Death Before the Fall: Biblical Literalism and the Problem of Animal Suffering**, Ronald Osborn aims to show why many of the challenges to evolution raised by those advocating for creation science and intelligent design are actually red herrings because they overlook unexamined philosophical and theological presuppositions. He argues that the really serious questions posed to Christian faith by evolution lie elsewhere and demand thoughtful theological engagement. One of our editors, David Congdon, asked the author some questions about his exciting new work.*



Ronald Osborn

Congdon: The first question is a simple one: what led you to write a book on evolution and suffering?
Osborn: My doctoral dissertation was in the field of political theory and wrestled with the question of whether or not we can have a coherent and compelling defense of human rights in the absence of “thick” religious or metaphysical beliefs. One chapter focused on Darwin’s the-

ory of natural selection and its implications for rights advocates. So in fact this book explores questions I have engaged with elsewhere as a political scientist and connects to some longstanding scholarly interests of mine. At the same time, it is a very different kind of project than my work in political science and international relations. In *Death Before the Fall*, I write as a lay theologian and member of a Christian tradition that has experienced tremendous turmoil, rancor and confusion in recent years about the relationship between faith and sci-

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Grassroots Asian Theology

*This spring we will publish Simon Chan's **Grassroots Asian Theology: Thinking the Faith from the Ground Up**. As the title suggests, Chan takes a distinct approach to Asian theology—one that will be of interest not only to Asians or those engaged with things Asian, but anyone who takes the practice of doing theology seriously. IVP Academic editor Dan Reid enjoyed the following conversation with Simon Chan of Trinity Theological College, Singapore.*



Simon Chan

Reid: I have found this a truly refreshing and fascinating book. How did the idea come to you?
Chan: For many years, I've been teaching an “Asian Theology” course, later expanded to “Third World Theologies” at Trinity, here in Singapore. But over the years, I have grown increasingly disenchanted with what passes as Asian theology. Book after book has been published covering virtually the same ground, focusing on virtually the same people and

rehashing the same issues. I have come to the conclusion that Asian theology as it is done currently has hit a cul-de-sac. It is not making any headway. At the same time one cannot help but take note of the vigorous ferment going on in the Asian churches, the exponential growth of the Pentecostal-charismatic and other popular movements and the impact they are having on society and so forth. My students from Indonesia, Myanmar, India, and the Philippines tell me stories of healings, miraculous escapes and special divine provisions taking place in their churches. But very little of these are captured in the standard accounts of Asian theology. In the

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ence. The genesis of this book was a series of articles I wrote for an online publication, *Spectrum* magazine, in response to recent moves in the Seventh-day Adventist Church toward a rigid literalism, if not fundamentalism, in response to the challenges of evolutionary theory.

Congdon: Can you say more about what those challenges are?

Osborn: One of the things I attempt to show in my book is that many of the seeming challenges posed by evolutionary theory are not challenges at all. They are only challenges to those who insist upon reading Scripture in ways that ironically do violence to a “plain” reading of the biblical texts. Evolution does, however, pose a genuine dilemma for believers: the theodicy dilemma of animal suffering. How could a loving God bring a world into existence through a process that involved such tremendous pain for innocent creatures extended over billions of years?

Congdon: Based on your own experience, why do you think Christians focus on the false dilemma and miss the real one?

Osborn: To be clear, most Christians who read Genesis in narrowly literalistic or fundamentalist ways have not missed the theodicy dilemma of animal suffering in evolution. It is in fact one of their

most often stated objections to it. Yet biblical literalists and fundamentalists have not shown the least concern for, or even awareness of, the theodicy dilemma of animal suffering in the present—a problem that is heightened, not resolved, by their hermeneutic and theology. Nor have scientific creationists been at the

vocative phrase “scientific transubstantiation.”

Congdon: Could you say more?

Osborn: I can remember hearing about the Catholic doctrine of transubstantiation as a child and thinking that if the elements turned into the real body and blood of Christ they would have to taste

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In both its fundamentalist and atheistic varieties, foundationalism rules out the possibility of an authentic dialogue between faith and science.”

forefront of efforts to actually care for creation, including protecting the lives of other sentient creatures. This suggests to me that animal suffering is not their real, or at least not their primary, objection to theistic evolution. I think that what is really driving these readings of Genesis is not sound theology at all but rather a set of unexamined philosophical assumptions about the nature of truth and knowledge.

Congdon: Could you state briefly what you take the key assumption to be? And why is it a problem?

Osborn: Fundamentalist or rigidly literalistic readings of the creation narratives in Scripture invariably reflect the philosophical assumptions of what is known as foundationalism. The problem is, philosophical foundationalism is a post-Enlightenment and thoroughly modernist approach to questions of truth and knowledge. It is in fact the same philosophy held by many strident atheists. In both its fundamentalist and atheistic varieties, foundationalism rules out the possibility of an authentic dialogue between faith and science.

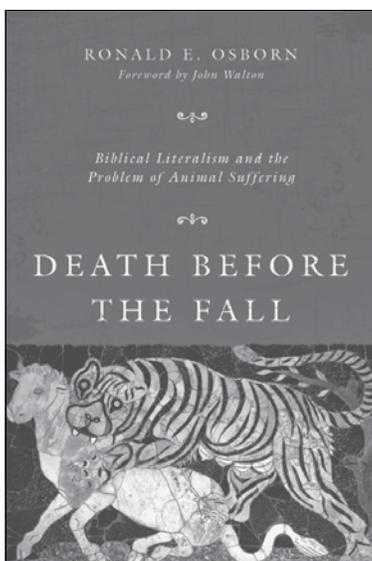
Congdon: Speaking of atheism, you make a theological case in one of your chapters for methodological atheism, where you introduce the delightfully pro-

differently going down! It was only later that I learned the difference between the empirical and the sacramental. The attempt to turn the doctrine of creation into a matter of empirical proof or creation science strikes me as being a little like trying to discover Christ’s physical remains inside someone’s stomach before digestion kicks in. It arises from an inability or unwillingness to embrace sacramental mystery as over and against the rationalism that turns God into yet another part of the physical universe subject to human scientific methods of confirmation or falsification.

Congdon: So what you’re saying is that methodological atheism actually preserves the mystery of God and prevents a rationalistic reduction of the divine.

Osborn: Yes, that is right. Christians have long held that a world created by a rational God is open to rational inquiry by persons made in the image of God. But we apprehend the world scientifically at the level of its secondary causality. Theological truths, I would argue, are a matter of logic and of faith, not of inductive or empirical proofs.

Congdon: Returning to the theodicy theme, one of my favorite lines from the book comes near the end, when you



Grassroots Asian Theology, continued from page 1

meantime, sociologists, social anthropologists and historians are taking notice of the church in the Global South. While these things are going on, my growing appreciation of Orthodox theology has alerted me to the importance of the living tradition and what they call “ecclesial experience.” Catholics talk about the sense of the faith among the faithful. This book is the result of the confluence of two things: what is happening in the church in Asia and a theology of the living faith of the church found in the older Christian traditions.

Reid: Geographically and culturally “Asia” encompasses a huge range, from snowbound Hokkaido to sweltering Mumbai, with many shades of ethnic and cultural differences—and not a few animosities—in between. How can we speak of “Asian theology”?

Chan: Asia is notoriously difficult to locate and I’ve made no attempt to define it. The geographical definition has been increasingly questioned by post-colonial interpreters as a Western imposition. Yet there are a cluster of similar features that more or less characterize large segments of what is geographically “Asia.” For example, all the great world religions predating Christianity are found in Asia (even if we exclude the Middle East or West Asia), and many Asian countries had a colonial past which continues to shape many aspects of Asian life. It is this big “blob” with no very distinct edges that form the context for Asian theology.

Reid: You maintain that what generally passes as Asian theology itself ignores “vast swaths of Christian movements in Asia,” and particularly the Pentecostal-charismatic movement. The latter, you say, is “perhaps the most successful contextualization of the gospel the world has ever seen.” How can this be overlooked by those who purport to be Asian theologians?

Chan: It is because of the way theology itself is defined. As I’ve noted in the

book, much of Asian theology is elitist, and from an elitist perspective, a grassroots movement is theologically insignificant because it does not produce explicit theologies. This perception is found across the board from liberal to conservative Christian theologians alike. But the situation has changed in recent years, thanks especially to the social scientists.

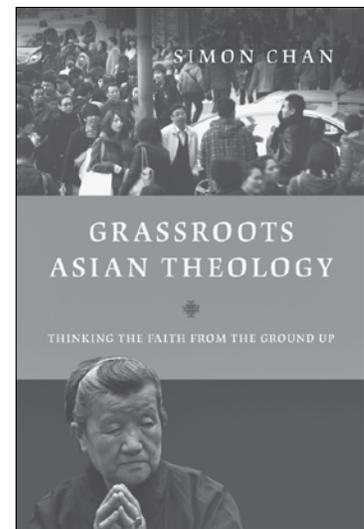
Reid: You emphasize local and contextual theologies but you are also concerned with their coherence with Christian tradition. Can you give an example of how this balance has been fruitfully negotiated?

Chan: The Japanese indigenous Christian movements come immediately to mind. First, they recognize that any local theology that has any chance of success cannot bypass the age-old issue of ancestral veneration. Then, in response, they develop innovative rituals to take cognizance of their deceased ancestors and incorporate them into their worship. Surprisingly, many of these have roots in Pentecostalism and still retain some classical Pentecostal doctrines. The upshot is that they force us to reexamine the traditional doctrine of the communion of saints, which transcends space and time. Such a doctrine has been very much a part of older churches. Watchman Nee’s teaching on the church is another example. It reflects aspects of the Confucian family and culture, but strangely, for reasons that I have not been able to determine, it also resonates deeply with Orthodox ecclesiology at important points.

Reid: You maintain that “Ecclesial experience constitutes the primary theology (*theologia prima*) of the church.” You go on to say that “true theology occurs when the faithful respond with ‘amazed recognition’ to the theologian: ‘You said for us what we had wanted to say all along but could not find the words to say it.’ In other words, theology is ratified in the church by the laity’s ‘amen.’” This is

inspiring. But doesn’t it also speak of a church with a certain level of spiritual and theological engagement? What if the church has been taken over by the spirit of the age?

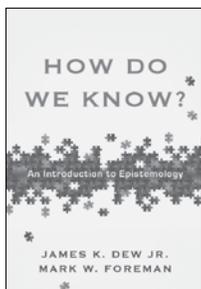
Chan: It is amazing that ordinary Christians in the pews, especially the older ones, retain the simple teachings of the faith long after the theologians have abandoned it. What level of “spiritual and theological engagement” does this kind of spirituality require? I think there is something to be said about the traditional evangelical practice of daily



Bible reading, quiet time, and other forms of spiritual disciplines. In the Catholic and Orthodox churches, it is the theology embedded in their rituals and liturgies which devotees unconsciously imbibe. They have an instinctual grasp of the truth even if they are unable to articulate it. As a result the older generation of evangelicals, Catholics and Orthodox are generally a lot more resistant to the spirit of the age. I cannot say the same for the younger generation socialized into the internet world.

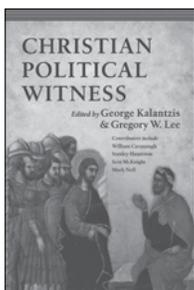
Reid: You write that “This is not a systematic theology. My main focus is on how theology ought to be done. It is as much concerned with the processes as the content of theology. . . . My aim is to

New & Noteworthy



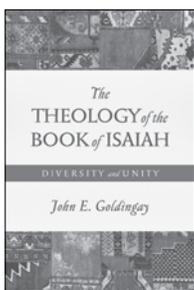
The topic of epistemology can be a daunting one to new philosophy students. In *How Do We Know? An Introduction to Epistemology*, James

Dew Jr. and Mark Foreman explore basic questions about knowledge, truth, certainty, inferences and revelation. This book is an ideal guide for first-year students in philosophy at Christian colleges and universities.



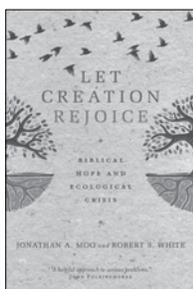
What distinguishes the politics of the Christian community from the politics of the world? The essays in this volume, originally presented at the twenty-second

Wheaton Theology Conference in 2013, address this question from theological, biblical and historical perspectives. Contributors include Stanley Hauerwas, Mark Noll, William Cavanaugh, Peter Leithart and Scot McKnight.

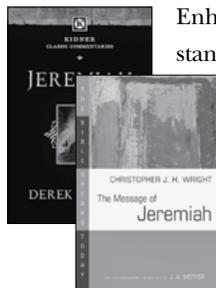


Thematic studies of biblical books, shaped on the anvil of close exegesis, are priceless. In John Goldingay's *The Theology of the Book of Isaiah* you get all

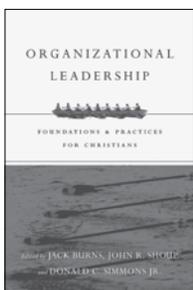
that and more from the man who also brought us a sumptuous three-volume Old Testament Theology. After unveiling the sequential movements that make up the symphonic work we call Isaiah, Goldingay traces the themes woven into the fabric of its tapestry. This is the gold standard.



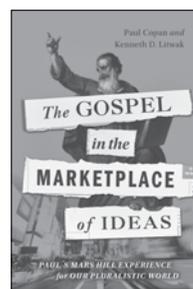
Psalm 96:13 says, "Let all creation rejoice before the LORD, for he comes." How do we reconcile this statement with widespread apocalyptic rhetoric about climate change? In *Let Creation Rejoice*, Jonathan Moo and Robert White say there is plenty of cause for concern, yet there ought to be a place for hope. And Christians ought to participate in that hope, in light of the Bible's vision of the future for all of creation.



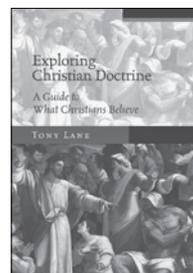
Enhance your understanding of Jeremiah with two volumes now available on the prophet. Now a Kidner Classic Commentary, Derek Kidner's exposition reveals the prophetic book's startling relevance for today. And a replacement volume in the Bible Speaks Today Old Testament series by Christopher J. H. Wright offers a fresh emphasis on the victory of God's love and grace.



This comprehensive text for Christians provides theological and theoretical foundations leading to five essential challenges and practices: communication, negotiation, decision making, financial stewardship and personal development. The combined efforts of experts in the field provide a practical theology for those in both religious and nonreligious organizational contexts.

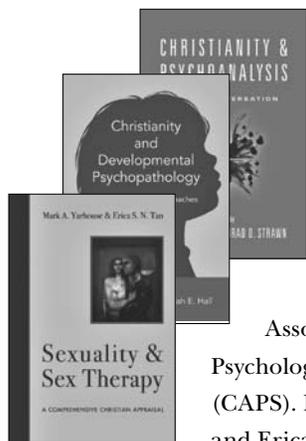


Philosopher Paul Copan and New Testament scholar Kenneth Litwak team up to show how Paul's visit to the multicultural and multireligious city of ancient Athens (found in Acts 17) provides a practical model for presenting the message of Jesus the Messiah in our own pluralistic and often relativistic world.



Based on his introductory Christian doctrine course, Tony Lane has created *Exploring Christian Doctrine*, a reliable and readable textbook that provides broad coverage of essential Christian beliefs. The text includes essay topics and further reading suggestions, and is ideal for introductory systematic theology classes.

Sexuality & Sex Therapy, Christianity and Developmental Psychopathology, Christianity & Psychoanalysis



IVP Academic has three new books coming out in association with the Christian

Association for Psychological Studies (CAPS). Mark Yarhouse and Erica Tan offer a comprehensive look at *sexuality & sex therapy* from a Christian perspective. These authors examine var-

ious sexual disorders and issues in light of theological, sociocultural, biological and clinical considerations. They conclude with some reflections on the future of Christian involvement in sex therapy.

Kelly Flanagan and Sarah Hall have edited a volume of essays on *Christianity and Developmental Psychopathology*. The field of developmental psychopathology is a holistic theoretical perspective that has become one of the dominant approaches to child clinical psychology, and this book is the first to integrate this framework with a Christian perspective. Chapters examine intrapersonal

and interpersonal influences, treatment and prevention, and various theoretical approaches to treatment (e.g., cognitive behavioral or family systems).

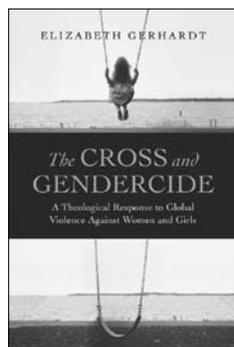
Earl Bland and Brad Strawn take an exciting new look at the topic of *Christianity and Psychoanalysis*. While the conversation between Christianity and psychoanalysis has long been marked by mutual suspicion, the contributors to this volume make a new start by drawing on the turn to relationality in theology. They argue that the study of psychoanalysis can contribute to the flourishing of God's kingdom. ■

The Cross and Gendercide

The 2009 publication of *Half the Sky: Turning Oppression into Opportunity for Women Worldwide* by Nicholas D. Kristof and Sheryl WuDunn, raised global awareness of a vast human rights epidemic: the oppression of women and girls, particularly in the developing world. The crisis is captured; most powerfully by the term *gendercide*, coined by Mary Anne Warren in 1985 to refer to gender-specific violence. While the Christian community has become more vocal about the problem, the question remains whether there is a distinctively

Christian theological response.

In *The Cross and Gendercide: A*



Theological Response to Global Violence Against Women and Girls, Elizabeth Gerhardt uses the resources of the Reformation to mount a case for addressing

gendercide as a specifically theological crisis. She looks at the question of

human dignity through the lens of divine justification and draws on Luther's "theology of the cross" to provide a theological basis for naming global gendercide as a violation of the faith, as a genuine heresy. In this vein, Gerhardt lifts up the theology and witness of Dietrich Bonhoeffer as an especially powerful resource for mobilizing the church today to take action. A work of prophetic theological ethics, *The Cross and Gendercide* makes a singular contribution to contemporary Christian social engagement. ■

In Search of Moral Knowledge



For many centuries it was assumed that we had knowledge of moral truths that are objective and universally valid.

The arrival of the Enlightenment called this assumption into question, which has left ethics, as well as other fields, in a state of disarray. *In Search of Moral*

Knowledge: Overcoming the Fact-Value Dichotomy attempts to restore order. In this ambitious book, R. Scott Smith of Biola University provides a historical survey of Western ethics from the Old Testament to Stanley Hauerwas in order to identify the philosophical shifts and presuppositions that have bereft us of moral knowledge.

Smith focuses in particular on the paradigms of naturalism, relativism and postmodernism. At the heart of these paradigms is a shared conviction regarding what is called the fact-value dichotomy, a notion originating from the time of

Hume and Kant, according to which the natural sciences give us knowledge, while religion and the humanities give us opinion and preference. This bifurcation results in a scientific naturalism with respect to the world and a vicious relativism with respect to morality. Smith argues that not only can we know objective moral truths, but the ontology of naturalism necessarily undermines knowledge as such. *In Search of Moral Knowledge* is a bold work that weaves together history, ethics and metaphysics to present a unifying theory of knowledge. ■

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say that “the most pressing theological dilemma of our age” is “not the theodicy dilemma of evolutionary biology but the *anthropodicy* dilemma of late capitalism.” Could you explain what you mean by that?

Osborn: There is a great deal of literature wrestling with the question of divine goodness in the face of human suffering. Without in any way denying the importance of this literature, we must now also face the fact that vast realms of animal suffering in the world today are the direct result of human modes of consumption and industrialized slaughter. As individuals, we could very easily help to relieve this suffering by making simple changes in our diets and in our spending habits. As a society, however, it is very uncertain that we possess the moral resources to extricate ourselves from the structural violence of the free markets we have created that hold so much sway over our political and even theological imaginations. These systems, or “principalities and powers” as St. Paul might say, could very well be leading us to an ecological collapse of literally apocalyptic significance. When human beings become a force of such tremendous destruction and violence toward other sentient beings, the question of God’s goodness and justice raises no less troubling questions of the goodness and justice of humanity itself.

Congdon: Given these deeply practical and ethical issues at stake, what do you hope the personal takeaway is from your book?

Osborn: Tragically, the debate about scientific creationism has in many ways distracted us from our primary ethical calling. I hope that readers of my book will come away with the realization that in an age of ecological devastation and immense violence toward animals, including the violence of industrialized animal slaughter for human consumption, to be a “creationist” ought to first and foremost mean caring for creation.

We may not be able to resolve all of the philosophical and theological dilemmas. We may not be able to arrive at full agreement on how to read Scripture or how to reconcile religious faith with scientific understanding. Yet these facts should not prevent us from working together to relieve animal suffering. ■

Grassroots Asian Theology, continued from page 3

force a rethink on the way Asian theology is currently undertaken and in so doing show the distinctive contributions of Asian grassroots Christianity to the wider church’s theological endeavors.” What is one contribution you see Asian theology making to the wider church?

Chan: One contribution I would highlight is the ancient doctrine of the monarchy of the Father. It features prominently in Orthodox theology. The evangelical theologian Tom Smail recognized its importance when he referred to the problem of the “forgotten Father” among evangelicals. But it has been given short shrift by modern evangelicals and liberals alike. Traditional Asian Christians would have no difficulty with it. It resonates with the way Asian family life is ordered. The doctrine challenges evangelicals who tend to focus almost exclusively on Jesus. It challenges much of modern mainline Protestant theology with its penchant for inclusive language and a culturally-defined egalitarianism.

Reid: Given how you have developed this book, do you also want to force a rethink of the way theology is taught, and how ministers are prepared, in Asia and elsewhere?

Chan: If real theology is actually taking place among the faithful, theologians need to listen to what the Spirit of God is saying in and through the church as a worshipping community. We learned that long ago from Prosper of Aquitaine, a disciple of Augustine: “The rule of prayer establishes the rule of faith.” In our mod-

ern world, we have been conditioned to listen to the experts. Perhaps we need to recondition ministers to listen carefully to the old, faithful members of our churches who don’t seem to do very much but are actually the hidden repository of great spiritual wisdom. It changes the way we do pastoral ministry. For seminarians, they should read the best theological texts, by all means, but they should also read sermons, biographies and stories of significant church leaders.

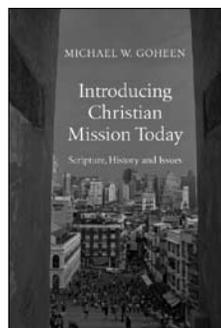
Reid: I love the house church hymn from rural China that you quote: “Old Granny believes in the Lord, she removes idols and respects the true God. She offers her rice-bowl to thank God and the Heavenly Father gives us a happy household. Peace and joy fill our days, ever moving forward to follow the Lord.” And it goes on in that vein. How different from our contemporary Western praise songs! What theology do you see undergirding these words?

Chan: The hymn reflects something of nineteenth-century gospel hymnody, but grounded in the traditional Chinese context. Many of the house church hymns are strongly gospel-centered. They focus on serious themes like suffering and discipleship, unlike modern praise songs which are mostly individualistic expressions of a superficial optimism.

Reid: What would you say to our Western readers who may have opportunities for short- or long-term theological teaching assignments in Asia?

Chan: We all have our prepacked theological baggage which often keeps us from seeing farther and deeper. If this book could help would-be missionaries be more sensitive to the voices of the deeper past and the voices from Christians in new contexts, then it would have served an important end. As Aslan reminds us, there is a deeper magic beneath the surface of the Stone Table. ■

Introducing Christian Mission Today



The world of Christian mission has changed dramatically since even the mid-twentieth century. The shift of Christianity's vital center

to the global South is now well documented, and the Pentecostal inflection of much of this "New Christendom" is pressing itself into Western consciousness. Mission texts are being reconfig-

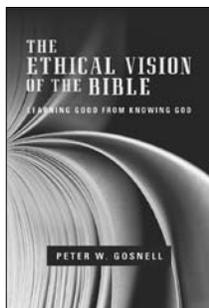
ured and rewritten. And now Michael Goheen brings his years of researching and teaching missiology to full bloom in *Introducing Christian Mission Today: Scripture, History and Issues*.

Here is a major new textbook rooted in a missional understanding of the story of Scripture. It develops the missional perspectives of thinkers such as David Bosch and Lesslie Newbigin, and draws on the historical work of scholars such as Mark Noll and Philip Jenkins. Bustling with textbook features such as sidebars, discussion questions and suggestions for further reading, *Introducing Christian*

Mission Today will engage its readers while planting mission in an ecclesial framework. Goheen begins with biblical and theological reflections on mission and then moves on to consider historical, ecumenical and evangelical models of mission. There follows a whirlwind tour of the global church before moving on to contemporary issues in mission. Here he introduces the issues of holistic mission, contextualization, urban mission, a missiology of Western culture, the encounter with other religions and missional witness where there is none. Here is a mission text for the missional church. ■

The Ethical Vision of the Bible: Learning Good from Knowing God

In *The Ethical Vision of the Bible*, Peter Gosnell equips students and others with an interest in deepening their understanding of biblical ethics to listen carefully to the variety of ethical emphases found within the Bible itself. Gosnell, associate professor of religion at Muskingum University, takes a descriptive rather than prescriptive approach to

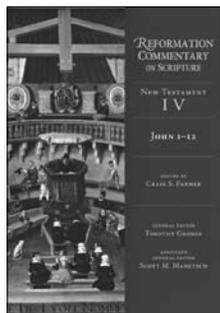


the subject, focusing especially on Torah, Proverbs, the Prophets, the Gospels and Paul. In this way the book enables the reader to trace key ethical dis-

tinctives as well as shared patterns as they develop from the flow of thought of these biblical texts in their own contexts.

Frequent summary overviews, suggestions for further reading, and reflection questions at the end of every chapter make *The Ethical Vision of the Bible* ideal for classroom use. ■

John 1–12: Reformation Commentary on Scripture



The first eighteen verses of the Gospel of John make some of the most profound statements about the character and work of Christ in

all of Scripture: "In the beginning was the Word, and the Word was with God, and the Word was God" (1:1); "All things were made through him" (1:3); "the Word became flesh and dwelt among us" (1:14). Reformation commentators ruminated on the meaning and implications of such claims for shedding light on doctrines like the Trinity, the divin-

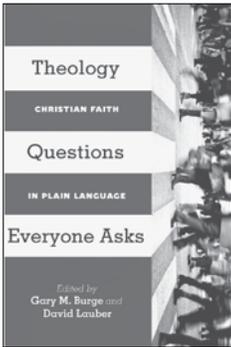
ity of Christ and his incarnation, but also for grasping the saving benefits of Christ's work in justification (for those "who believed in his name") and new birth (those born of God as his children, 1:12-13).

In this latest volume of the Reformation Commentary on Scripture, Craig Farmer expertly guides readers through Reformation meditation on these themes and many others as they are unpacked in the first twelve chapters of the Gospel of John, from the prologue to Jesus' triumphal entry into Jerusalem. Here you will find a rich mosaic of reflection on the Gospel of John by a variety of significant well-known and lesser-known figures among the Reformed, Lutherans,

radicals and Roman Catholics. Farmer has done justice to the depth and nuance of the work of these Reformation-era pastors and scholars by drawing from a range of genres—extensive commentary, brief annotations, impassioned sermons, official confessions, and careful doctrinal and practical treatises.

Contemporary scholars will find this volume indispensable for understanding the significance of the "spiritual Gospel" for Reformation theology and practice, and pastors will discover here a consistently fruitful source for preaching, teaching and discipleship in the "grace and truth" that have come through Jesus Christ (1:17). ■

Theology Questions Everyone Asks



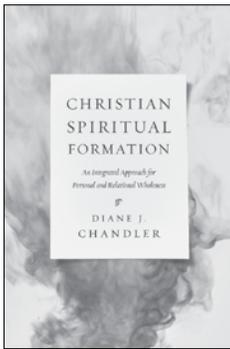
Gary Burge, David Lauber and their colleagues found that while many books about doctrine ably supply description and analysis of the classic questions of the faith, they often miss the questions on the minds of readers. So they set out to create a book that fills

that gap. Here are answers to what's actually on the minds of their students and friends. Questions like:

What does an earthquake say about God? Does being a Christian mean having particular political views? What good is the Old Testament? The virgin birth? Really?

Organized around standard topics of Jesus, the Bible, church, the Holy Spirit, evil, salvation and hope, the less-than-standard questions on each one ring true with the lived experience of real people. Perfect for undergraduate introductory classes (and even adult Sunday school classes), here's a book to inspire reflection, discussion and above all, engagement in what the Christian faith is all about. ■

Christian Spiritual Formation



This work is the culmination of years of research, teaching and personal experience from Diane Chandler, associate professor of spiritual formation and leadership at Regent University's School of Divinity. Chandler grounds her approach biblically and theologically, describing

formation as flowing from the self-giving love of God in Christ, and delineating Christians' growth into that image by the Holy Spirit's work in seven key dimensions:

- Spirit: Our Faith
- Emotions: Our Feelings
- Relationships: Our Social Connectedness
- Intellect: Our Minds
- Vocation: Our Life Purpose and Calling
- Physical Health: Our Bodies
- Stewardship: Our Resources

Meticulously researched yet warm, comprehensive yet practical, *Christian Spiritual Formation* is uniquely suited for classroom use and sets a new standard of scholarship on the holistic and integrated nature of formation. ■

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