



# ACADEMIC ALERT

IVP Academic's Book Bulletin for Professors • Volume 24 • Number 1 • Spring 2015

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## Spring Conferences

Come visit us this spring at these upcoming academic conferences:

• **Christian Association for Psychological Studies (CAPS) 2015 International Conference** April 9-11, Denver, CO

• **Wheaton Theology Conference** April 9-10, Wheaton, IL  
**Now Available:**  
Read the essays from last year's WTC in *Spirit of God: Christian Renewal in the Community of Faith*.

## Twitter

Follow these IVP Twitter feeds: [@ivpacademic](#), Dan Reid at [@editordanreid](#), John Stott quotes at [@DailyStott](#)

## Meeting Adam and Eve Again for the First Time

Following his bestselling *The Lost World of Genesis One*, John Walton, professor of Old Testament at Wheaton College, turns his attention to the texts concerning Adam and Eve in Genesis 2–3 and the fascinating question of human origins with *The Lost World of Adam and Eve*. David McNutt and Alisse Wissman interviewed Walton to discuss his latest efforts to interpret Scripture in a way that is faithful to the meaning of the text and can shed light on a complex topic.



John Walton

**IVP:** What made you dive into the discussions and controversies surrounding Adam and Eve and Genesis 2–3?  
**Walton:** I have always been interested in Genesis, in ancient Near Eastern backgrounds, and in issues of science and the Bible, so there is no better text to work on. This is a topic of great interest today and of great import to the church, especially with all the new information that is coming from mapping genomes. Interpreters of Scripture must

always be willing to be prompted by science to go back to the text and make sure that we have read its claims rightly.  
**IVP:** What surprised you most as you were researching for this book?  
**Walton:** I think what surprised me most was that even far back in church history the issue was varied and controversial. The interpretation of these texts is far from monolithic.  
**IVP:** What challenges do contemporary readers face in seeking to read Genesis as an ancient text, and how can we overcome those challenges?  
**Walton:** Contemporary readers first of all face the challenge that they don't realize

*continued on page 2*

## Not Just a Walk Down Memory Lane

When David Buschart and Kent Eilers proposed a book on theological retrieval a few years ago, it struck us as a winning idea. Retrieval was apparent across a range of theological conversations and on a variety of fronts in the church. Now, the timeliness of *Theology as Retrieval: Receiving the Past, Renewing the Church* is even more apparent. IVP Academic's Dan Reid recently interviewed the authors about their vision for the book and its contribution.

**Reid:** How did the idea for this book arise?  
**Buschart:** We share a mutual interest in and commitment to doing theology with and for the church. Individually and then in collaboration, we were struck by the contemporary flourishing of retrieval in both the academy and the church. We found ourselves powerfully drawn into this combination, this convergence. Having observed the trend, we were surprised a book-length study had not been done and were eager to explore it together.  
**Reid:** You have selected six areas look at: theological interpretation of Scripture,

Trinitarian theology, worship, spirituality, mission and cosmos. Why these?

**Buschart:** These are not the only areas currently being informed by retrieval. For example, we also observed retrieval with respect to soteriology, race and anthropology. We decided to focus on the six in the book because they appear to be



W. David Buschart



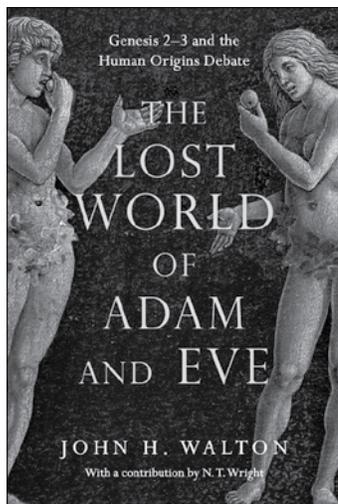
Kent D. Eilers

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**Lost World, continued from page 1**

they need to divest themselves of their modern views. They don't realize how much of their interpretation is affected by their modern perspectives. We can overcome that obstacle by persuading them and showing them that this is necessary if we're going to track with the author's intention. The second obstacle is that even once people recognize the importance of penetrating the ancient world, they have no way of knowing how to do that. That obstacle can be overcome by scholars who can give people the help they need to actually read the text that way.

**IVP:** In *The Lost World of Genesis One*, you argued for a functional view of Genesis 1 rather than a material view. How do you think your view has been misunderstood or mischaracterized?



**Walton:** Critics of my views have generally misunderstood what I mean by a functional focus in the narrative of Genesis 1. They somehow have concluded that “non-functional” refers to the physical operations. In contrast, I use the concept

that the biblical narrator was making statements in Genesis 2 that pertained to all of us, not uniquely to Adam and Eve. This is extremely important if we want to read the text well and make good decisions about the relationship between

“ I came to the realization that the biblical narrator was making statements in Genesis 2 that pertained to all of us, not uniquely to Adam and Eve. ”

of being made functional to refer to the cosmos being ordered as sacred space. In that sense, in Genesis 1, God is creating sacred space. The Bible offers us general statements that God is the Creator of the material world—fully responsible for both human and cosmic material origins—but I don't think that is the story that the early chapters of Genesis are telling.

**IVP:** In this book, you seek to maintain both that Adam and Eve were historical figures and that they serve as archetypal figures. Can you explain how you came to that conclusion and what difference it makes?

**Walton:** I come to both of those conclusions through my particular reading of the biblical text. Of particular importance was when I came to the realization

the text and modern science related to human origins. We need to do our best to ascertain what the Bible is actually claiming. At the same time, the conversations swirling around Genesis 2 have often treated three issues—material human origins, historical Adam and the origins of sin—as if they are one and the same. In this book, I tried to demonstrate that they are three different (though not entirely unrelated) issues that have to be dealt with individually rather than bundled together.

**IVP:** One of your major points throughout the book is that the threat posed by the current ideas surrounding human origins has been overestimated. Why do you think it's important to address this issue now?

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**Retrieval, continued from page 1**

the ones in which the most substantive and robust retrievals are currently taking place. They are also areas that readily manifest connections between theological retrieval and the church.

**Reid:** I found the chapter on Radical Orthodoxy (RO) very interesting. How did you decide on including it?

**Eilers:** Radical Orthodoxy is clearly a retrieval project but not one easily pinned down—it is highly diverse and its literature is voluminous. Nonetheless, including it created two unique opportunities for us. First, retrieval negoti-

ates several tensions, and including RO helped us explore one of them: stability and change. Second, RO is bold enough to believe theology should engage just about everything—hence the title of the chapter, “Cosmos.” For evangelicals like ourselves who prize engaging culture with the gospel, studying RO's retrieval suits our project perfectly.

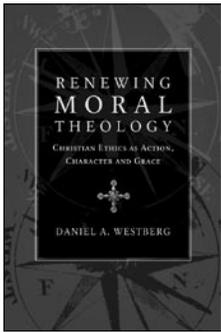
**Reid:** You interact with Charles Taylor's concept of “social imaginary.” Can you briefly explain what you do with that?

**Eilers:** Retrieval is as much about the future story of the church as her past.

And the church's story is inherently social and embodied. When the social dimensions of retrieval are considered together with its intellectual realities, then a host of important questions arise: Why do resources retrieved from the past sometimes flourish and other times fall flat within the lives of people and their communities? How does one navigate the social and not merely intellectual differences between then and now? What does wise retrieval require related to the communal dimensions in which ideas and practices flourish or flounder?

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## An Evangelical Rediscovery of Anglican Ethics



As Daniel Westberg sees it, Thomas Aquinas brought to ethics an “integrity and consistency that, like the music of J. S. Bach or the architecture of Chartres

Cathedral, can stand as a perennial monument in Christian culture.” But Anglicans and Catholics today are largely neglecting

their own tradition of moral theology. At the same time, many evangelicals are rediscovering Anglicanism. For all parties, the need to think deeply and theologically about ethics has never been more urgent.

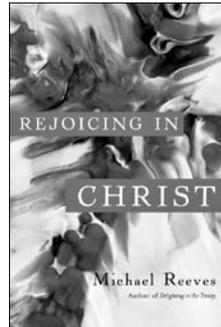
Westberg’s *Renewing Moral Theology: Christian Ethics as Action, Character and Grace* is a timely retrieval and intervention. Here the ethical tradition in which Aquinas introduced Aristotle to Christ is now infused with evangelical faith and conviction. “*Renewing Moral Theology*,” writes Westberg, “is my attempt to breathe new life

into this Anglican tradition, with the immediate aim of providing a systematic presentation of Christian ethics that builds on the Thomistic foundation shared with Catholic moral theology.”

Renewed in its biblical basis and grounded in a sound moral psychology, with law properly located and the Holy Spirit’s role in forming Christian character emphasized, here is a moral theology that is both catholic and evangelical. It is an ideal textbook in theological ethics at the intersection of action, character and grace. ■

## Delighting in the Trinity Part Two: Reveling in Jesus

Michael Reeves made academic and ordinary readers sit up and take notice with his stimulating and insightful portrait of God in *Delighting in the Trinity*. He’s done it again with what Michael Bird calls “a simple yet elegant introduction to the work of Jesus Christ.” Another Michael, Horton, says, “Reeves has a knack not only for making great truths accessible, but for leading us to bask in the warmth of Christ.”



didn’t just bring us the good news. He *is*

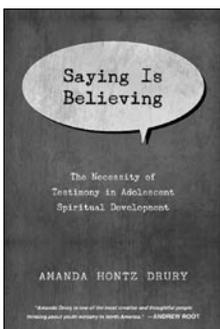
In *Rejoicing in Christ*, Reeves opens to readers the glory and wonder of Christ, offering a bigger and more exciting picture than many have imagined. Jesus

the good news. Reeves helps us celebrate who Christ is, his work on earth, his death and resurrection, his anticipated return and how we share in his life.

In an age that beckons us to look at ourselves, Reeves offers more than a new technique or call to action. Instead, he compels us to look at Christ. As we focus our hearts on him, we see how he is our life, our righteousness, our holiness and our hope. ■

## How Testimony Can Be a Faith-Changer for Adolescents

The practice of sharing one’s testimony, if it is still done at all, tends to be confined to special moments such as



baptisms, mission trips and church retreats. Most Christians are not taught that testimony is a basic and necessary practice of mature Christian faith, and that

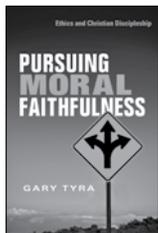
it should involve discerning God’s presence in the everyday moments of life.

In this important new work in practical theology, Amanda Drury presents testimony as essential to the formation of our identity as believers. In particular, she argues that it is crucial for adolescent spiritual formation, since that is the period of life when identities are most in flux. According to recent studies, adolescents today find it very difficult to articulate their religious beliefs. Drury argues that recovering the practice of

testimony is the key to addressing the crisis of Christian inarticulacy.

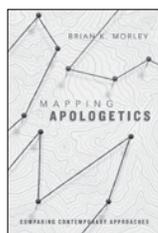
Drawing on work in sociology, psychology and theology, Drury develops a theology and practice of testimony as an integral part of communal worship. *Saying Is Believing: The Necessity of Testimony in Adolescent Spiritual Development* is ideally suited for use in seminary courses in youth ministry and practical theology, in addition to being an essential resource for pastors and youth ministers. ■

## New & Noteworthy



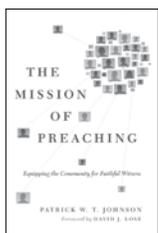
In response to the moralism and relativism that characterize the present age, Gary Tyra presents an evangelical ethic for “everyday” moral faithfulness. *Pursuing Moral*

*Faithfulness* argues that Christians can have confidence in their Christ-centered, Spirit-enabled ability to discern and do the will of God in any moral situation. Ideally suited for undergraduate ethics courses.



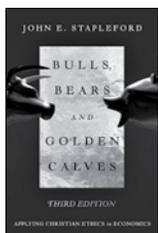
In *Mapping Apologetics*, Brian Morley provides a survey of Christian apologetic approaches and how they differ. He explores the historical and philosophical under-

pinning of key figures and major schools of thought, from the presuppositionalism of Cornelius Van Til to the evidentialism of Gary Habermas. Moving beyond theory, Morley also demonstrates the practical apologetic application of each view.



We hear plenty of discussion about missional theology, missional leadership and missional church planting. But what about missional preaching? In

*The Mission of Preaching* Patrick Johnson develops a new missional homiletic to aid preachers in their witness to the gospel of Jesus Christ in this post-Christendom world. This is a must-read for seminary students preparing for ministry.



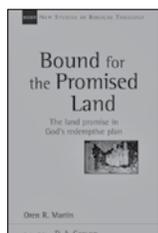
John Stapleford’s widely respected textbook *Bulls, Bears and Golden Calves* shows how ethics is inextricably intertwined with economic life, exploring moral challenges embed-

ded in various macro-, micro- and international economic theories and outlining a faithful response to them. This third edition includes two new chapters on economics as a science and global poverty.



Aaron Chalmers equips readers with the skills needed for competent and faithful interpretation of the prophetic books. *Interpreting the*

*Prophets* leads us through the historical, social, theological and rhetorical world of Israel’s prophets, providing the basic contextual information needed for sound and sensible exegesis, interpretation and application.



The historical development from Eden to the new Jerusalem passes through the land promised to Abraham. In *Bound for the Promised*

*Land*, Oren Martin demonstrates how, within God’s unfolding plan of redemption, the land promise advances what was lost in Eden that will be enjoyed in the new creation for eternity.

### Four new reference titles from IVP:



In the latest addition to the Ancient Christian Texts series David Maxwell offers the first complete English translation of Cyril of Alexandria’s *Commentary on John* in two hundred years.

Iain Duguid’s new Tyndale Commentary shows how the Song of Songs presents an idealized picture of married love, convicting us and pointing to our heavenly husband, Jesus Christ.



Douglas Moo’s revised and expanded Tyndale Commentary allows James’s words to invigorate and transform our Christianity.

Anthony Petterson sets Haggai, Zechariah and Malachi in their wider biblical-theological context in this AOTC, illustrating the connections between the post-exilic world and the church today.



### Lost World, continued from page 2

**Walton:** We should always be constantly ready to address new information coming to the table so that our interpretation is taking account of every piece of evidence. Genomics has brought important new information to our attention that needs to be taken into consideration. While it is appropriate to let Scripture speak for itself rather than being driven by the modern world (e.g., scientific discovery) or the ancient world (e.g., ancient Near Eastern texts), we should always be open to being prompted to reconsider the validity of our interpretations and willing to scrutinize them from a different vantage point.

**IVP:** Your propositional style, which you’ve used in each of your Lost World books, is somewhat atypical. How did you develop that style?

**Walton:** I adopted it in order to build a logical and coherent case for the position I was developing. I suspect that it has to do with my personality. I was a business-economics major trained to be an accountant. My brain categorizes information in certain ways and follows a particular kind of logic that is represented in the logical flow of the propositions that characterize the Lost World books.

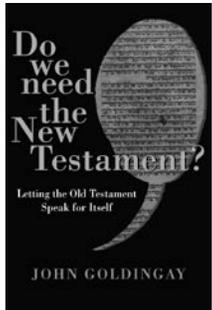
**IVP:** How has writing this book informed your own view of Scripture and your faith?

**Walton:** In every book I write, I am refining my method and re-examining my exegesis of biblical passages. This one is no exception. When we get to the point when our approach to the Bible becomes static rather than dynamic, or when we can no longer be surprised by the text, we are in an unhealthy place. No one has all the answers; no one gets it all right. Therefore, we have to remain pliable as we constantly try to make new observations and process new information and insights. ■

Read the full interview and more at [ivpress.com/adamandeve](http://ivpress.com/adamandeve).

## No More New Testament Favoritism

We all know the Old Testament is about law and divine wrath and the



New Testament about grace and divine love. But to these and other notions John Goldingay wants to make room for the Old Testament

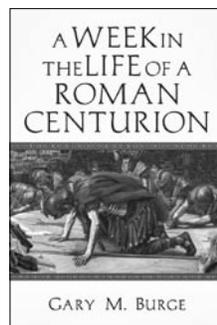
to speak for itself. And it turns out (you knew this was coming) that we only think we know those things. As Goldingay reminds us, people's reaction to Jesus was not, "Wow, we never knew that." It was more like, "I wish you hadn't reminded us of that."

Asking *Do We Need the New Testament?* is a cheeky, intriguing and serious prying open of the door of the Old Testament. What happens when

we dispel common notions, such as the Old Testament being an old work in need of a christological makeover? With his characteristic verve, Goldingay encourages us to confront the Old Testament on its own terms. A rich and splendid revelation of God's faithfulness unfolds, challenging our deeply ingrained late-modern thoughts and ways. ■

## Travel Back to Roman Times with Fast-Paced Fiction

From Emesa on the Orontes to Capernaum in Galilee, Gary Burge takes us on an imaginative journey following the Roman centurion Appius, his household and a favored slave named Tullus. After a battle with the Parthians, life threatens to take Appius down. But as the story unfurls, we arrive in Caesarea Maritima, where through Tullus's eyes we encounter the transplanted pleasures of Roman life. Then, assigned to the sleepy village of Capernaum, Appius tackles his assign-



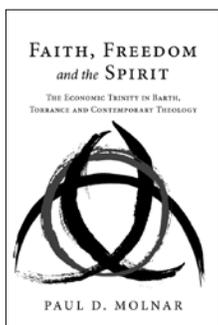
ment of keeping a lid on Jewish unrest. As he navigates relations with prickly Jewish villagers, he becomes indebted to them. And then, in one eventful week, his servant Tullus is mortally wounded. Hope has slipped into despair when an itinerant Jewish prophet is called in.

ment of keeping a lid on Jewish unrest. As he navigates relations with prickly Jewish villagers, he becomes indebted to them. And then,

With sidebars and illustrations filling out the background, *A Week in the Life of a Roman Centurion* offers an entertaining and informative Roman-eyes view on Jewish life in Jesus' day. For classes in Jesus and the Gospels, or for simply learning with entertainment, Burge takes readers through a side-door on to the Gospels' main stage. As Mark Strauss says, "I couldn't put this book down. . . . Students will be so entertained they won't even realize how much they're learning!" ■

## What Should a Doctrine of the Economic Trinity Look Like?

Stephen Long told us, "Few Protestant, let alone Catholic, interpreters of Karl Barth read him with as much skill and conviction as does Paul Molnar." Elmer Colyer calls him "the most outstanding Roman



Catholic theologian in North America today. . . . His new book is a tour de force." George Hunsinger agrees that "Paul Molnar is one of the outstanding theologians of his generation." No wonder we are excited about this book.

Distinguished scholar Paul Molnar adds to his previous work with *Faith, Freedom and the Spirit*, a magisterial study about the economic Trinity, about divine and human interaction in

the sphere of faith and knowledge within history. Exploring why it is imperative to begin and end theology from within faith, Molnar relies on the thinking of Karl Barth and of Thomas F. Torrance in dialogue with other contemporary theologians (Catholic and Protestant) about divine and human freedom. ■

**Retrieval, continued from page 2**

Charles Taylor's concept of social imaginary offers a conceptual space to address questions like these.

**Reid:** Marilynne Robinson recently commented, "We're living in a period where people have very little conscious historical memory. . . . There's a thinness in what you would call 'contemporary consciousness.'" What do you think? Might there be a broader cultural hunger for retrieval?

**Buschart:** Robinson is correct. Ours is a culture that mistakenly assumes that "contemporary" refers to the point in time—namely, a very recent point in time—when an idea or practice originated. This is misguided. Rightly understood, the descriptor "contemporary" indicates that an idea or practice is relevant and meaningful for today. In the book we engage scholars, pastors and other people of the church who demonstrate that those resources "for today" include both those that arose recently and those that arose in a more distant past.

**Eilers:** Retrieval is motivated by the desire to hear from voices not mired in our intellectual and ideological ruts. Sensing the "thinness" Robinson names, retrieval is an instance of trying to receive and live with our past rather than without it or against it.

**Reid:** How can we distinguish retrieval from a repristination, which might involve nostalgia or romanticism?

**Buschart:** There are those who are inclined to associate retrieval with "stuck in the past." But as our book demonstrates, scholars and pastors who are practicing retrieval today are driven specifically by their interest in and commitment to the present. For example, people associated with new monasticism or with contemporary liturgical renewal are passionately committed to lives of witness and mission in contemporary culture, not least in our cities. But they are humble enough and wise enough to be open to receiving resources from the church's past as well as from the present.

**Eilers:** People who engage retrieval wisely are open to being challenged by the past while also appreciating the continuity of Christian life and faith—the timelessness of the deposit of faith. They're humble enough to work within

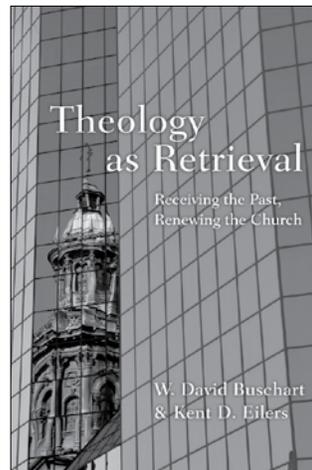
the deposit of Christian tradition while also remaining ever receptive to the Spirit's agency to initiate fresh performances. This kind of retrieval seeks to guard the essence of what has been passed on while not avoiding the privileged responsibility of testing the tradition.

**Reid:** What about those who belong to churches that don't have much historical consciousness? How can they maintain faithfulness to their identity on Fifth and Main Street while retrieving the best from the past?

**Buschart:** This is an important question that both of us are personally acquainted with. When contemplating the varied landscape of the Christian past, I find it helpful to think in terms of lessons of dissent and lessons of assent. Any Christian can expect to—indeed, will—find in the broad and diverse history of Christianity ideas and practices that they cannot, and because of their own biblically grounded beliefs, should not accept or affirm. These are what I refer to as lessons of dissent. And by virtue of the catholicity of genuine Christianity—all Christians share one Lord and one faith—any Christian should expect to discover in the broader landscape of Christianity beyond their own tradition ideas and practices that can inform and enrich their own tradition.

**Reid:** How do you see your book fitting into a theological curriculum as a text?

**Eilers:** We think it is well-suited for graduate classes in systematic theology, theological method and ecclesiology, and it is very appropriate for DMin programs. I have even used drafts of several chapters with upper level undergraduate students in theology to good effect. ■



Read the full interview and more at [ivpress.com/retrieval](http://ivpress.com/retrieval).

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