

# ACADEMIC ALERT

VOL. 10, NO. 1

IVP's Book Bulletin for Professors

WINTER 2001

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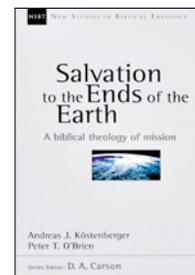


## New Studies in Biblical Theology

IVP is pleased to begin 2001 with a fresh and reinvigorated release of the New Studies in Biblical Theology series, which was initiated by IVP-UK in 1995 and up until now has been published in North America by Eerdmans. Under the editorship of D. A. Carson the NSBT series has already produced some distinguished volumes, and in addition to the eight volumes published during 1995-1999 (see listing below), we are delighted to be offering the three most recent volumes: *Five Festal Garments* by Barry G. Webb, *Christ, Our Righteousness* by Mark A. Seifrid and *Salvation to the Ends of the Earth* by Andreas J. Köstenberger and Peter T. O'Brien. To mark this event, we engaged Don Carson in a conversation about the series.

**REID:** Many a reader of this *Academic Alert* will have a few volumes from the old Studies in Biblical Theology on their shelves. A quick run through my own shelves turns up G. E. Wright's *God Who Acts*, James M. Robinson's *A New Quest of the Historical Jesus*, J. A. T. Robinson's *The Body* and Clinton D. Morrison's *The Powers That Be* from that series—which actually had a first and second series. These and other distinguished titles in a series numbering over

fifty volumes evoke the spirit of post-World War II biblical scholarship and the somewhat amorphous biblical-theology



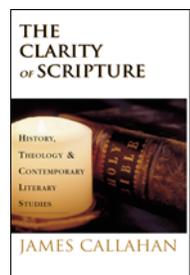
movement. Against this backdrop, help us understand the *new* in the series title New Studies in Biblical Theology. Or to put it another way, if someone had the idea that we have here a fresh start of an abandoned project, what would you tell them? **CARSON:** I would happily tell them that in some respects that is correct: the old twin series of SBT volumes

published by SCM were invaluable to students and teachers alike, and the best of them were ground breaking. But NSBT has a couple of characteristics that mark it out as something other than simply more of the same. First, the NSBT volumes are written within a transparent confessional framework. For all the rich diversity that one finds in the Bible, there is, finally, one Mind behind it, and so it is important to ask what kinds of unified thought and vision rightly emerge from this canonical constraint. Second, vol-

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## The Clarity of Scripture: A Privileged Reading

IVP has recently published James Callahan's groundbreaking book on biblical perspicuity entitled *The Clarity of Scripture*. (We obviously thought that would be clearer than *The Perspicuity of Scripture*!) Jim received his Ph.D. in theology from Marquette and has taught most recently at Wheaton and Elmhurst Colleges. He also serves as a pastoral worker at Bethany Chapel in Wheaton. One of our senior editors for academic and reference books, Jim Hoover, recently interviewed him concerning this new release.



**HOOVER:** One of the first things that strikes me is the size of your book, 272 pages, on a topic that is often covered only in passing, if at all, in most theology texts. What prompted your research into the clarity of Scripture? Why is this an important topic?

**CALLAHAN:** You're right. We rarely read more than a few paragraphs on the topic of Scripture's clarity in theology

and hermeneutics texts. Interestingly, introductory works, how-to booklets or basic helps for younger Christians tend to mention the idea more than the involved theological works on the subject of interpreting Scripture. It seemed to me—and this was confirmed by many conversations with pastors, theologians and biblical scholars—that we all tend to neglect the notion of Scripture's clarity when we get serious about how we handle Scripture, especially when we get into conflicts about the best way or ways to understand texts which tend to resist easy readings.

This troubled me. It seemed as if the idea of clarity was indefensible in serious situations. So I began to study how and under what conditions and in what situations Christians dealt with the subjects of Scripture's clarity and obscurity. And I learned several important things. First, the subject of Scripture's clarity has always been a part of Christianity's interpretation of Scripture, and the discussion has usually been accompanied by the corresponding notion of its obscurity, even to the most learned. Second, I came to realize that the affirmation of clarity has never been a simplistic idea—never disconnected, that is, from how

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NSBT: continued from page 1 ■

umes in NSBT may adopt one of three approaches. They may work inductively with the themes of a particular book or corpus, such as justification in Paul or the themes of the Five Scrolls. Or they may trace themes across the canon, or across large parts of the canon, working inductively with the biblical texts and using the categories of the biblical texts. For instance, Craig Blomberg has contributed an excellent volume under the title *Neither Poverty nor Riches*, which is a biblical theology of possessions that takes account of the developments within the history of redemption. Finally, they may wrestle with the nature of the discipline of biblical theology itself. Kevin Vanhoozer and I are jointly writing a book on the relations between biblical theology and systematic theology.

**REID:** Do you see renewed interest in and prospects for biblical theology within evangelical

scholarship and the church?

**CARSON:** In some ways NSBT is both behind the times and ahead of the times. It is behind the times in the sense that it is picking up on what the old *Studies in Biblical Theology* series attempted half a century ago. It is ahead of the times in that, not least among confessional believers, there is a renewed interest in using the Bible to think world-viewishly, to move beyond mere exegesis to holistic reflection.

Perhaps I could put it this way. There is a score of dominant themes that form the sinews holding the Bible's rich diversity of history and forms together—temple, people of God, sacrifice, sonship and many more—and a host of minor ones. Think of temple. In the Garden, God himself is the delight of his people. With the introduction of sin, people are increasingly estranged from each other and from God. The Sinai covenant introduces the

tabernacle as the primary meeting place between God and his people, and its evocative symbolism is tied to covenant, sacrifice, priesthood, cleansing, glory. In due course the tabernacle is replaced by the temple as the people of God become tied to land and nation; there are few passages more moving than Solomon's dedication of the temple. When the people persist in rebellion, the glory of God abandons the temple, and in Ezekiel, God declares that he himself will be a sanctuary for his people in exile. The return to the land issues in a new temple, but in his day Jesus declares, according to John's Gospel, that he himself is the temple, the true meeting point between God and his people. Temple terminology is taken up in the New Testament and applied in various ways to Jesus, to the church and to the individual Christian. The last two chapters of the Bible envisage the new Jerusalem, and here there is no more temple, for the Lord God Almighty and the Lamb are its temple. That is, there is no longer any need for mediation or for ongoing sacrifice. God's people are forever in the unshielded glory of his presence. The city itself, the new Jerusalem, is depicted as a cube. The language is evocative of the Most Holy Place, because the entire city, the new heaven and the new earth, is the abode of God Almighty. And that is where God's people enjoy him forever.

This sketchiest of outlines shows the kind of cohesiveness that biblical theology can trace out in a central biblical theme and tie to the Bible's developing story line. Inevitably, some scholars call into question the legitimacy of this sort of approach, because they do not think that the biblical books are united at any deep level. But confessional scholars must not mire themselves in responding to this criticism (however important it is to respond). They must also show how such biblical theology makes sense of the Bible. If they wait until everyone bestows begrudging approval on the enterprise, it will never be undertaken. Meanwhile, evangelicalism increasingly and rightly shows an interest in study that puts the whole Bible together. I think that the NSBT series has potential not only for developing biblical theology as a discipline but for providing bridges between exegesis of the sort one finds in most commentaries and the broader structures of systematic theology and ethics.

**REID:** You were also a consulting editor for IVP's recently released *New Dictionary of Biblical Theology*, edited by Desmond Alexander and Brian Rosner [see article elsewhere in this *Alert*]. As publishers, we like the synergy between the NSBT and NDBT. In fact, looking over the approach of both the NSBT series and the NDBT, I am struck by an aspect of synergy that I had not noticed before. The articles in the NDBT are grouped in three sections focused on fundamental issues of biblical theology, biblical corpora and books, and biblical themes. These are the same areas you outline in the NSBT series preface. ■

## OTHER VOLUMES IN THE NSBT SERIES

### SALVATION TO THE ENDS OF THE EARTH

Mission is inextricably linked to humanity's sinfulness and need for redemption, and to God's provision of salvation in the person and work of Jesus Christ. This good news of salvation must, however, be made known. Thus, the saving mission of Jesus constitutes the foundation for Christian mission, and the Christian gospel is its message.

For Andreas Köstenberger and Peter O'Brien this significant theme has rarely been given its due attention in biblical theology. Hence, they offer a comprehensive exploration of the theme through the entire sweep of biblical history, including the Old Testament, the Second Temple Period and the New Testament. Their motivation springs from a passion to see God's mission carried out in today's world.

*"Together [Andreas Köstenberger and Peter O'Brien] have written a biblical theology of mission that listens carefully to the biblical texts, and follows the Bible's 'story-line' without flattening the diverse emphases of the various biblical books. Here is scholarship that matters: careful and even-handed, yet of transforming significance for all Christians serious about the mission of the church of Jesus Christ."*

D. A. CARSON

### FIVE FESTAL GARMENTS

The Old Testament books of Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther, traditionally known simply as the Scrolls, are among the most neglected parts of the Christian Bible. Each raises particular diffi-

culties with regard to how it relates to the rest of Scripture and the manner in which it should be understood and used as the Word of God for us today.

In Judaism these books were adopted as lectionary readings for five of the major festivals—but no comparable solution has emerged in Christianity.

Barry Webb explores Christian interpretation of these problematic writings. Each book is allowed to set its own agenda and is then examined in relation to the wider Old Testament context and to the New Testament gospel with its basic structure of promise and fulfilment.

In this way, Webb offers fresh and illuminating perspectives on these "festival garments" of love, kindness, suffering, vexation and deliverance.

### CHRIST, OUR RIGHTEOUSNESS

Since the time of the Reformation, considerable attention has been given to the theme of justification in the thought of the apostle Paul. The groundbreaking work of E. P. Sanders in *Paul and Palestinian Judaism* (1977) introduced the "new perspective on Paul," provoking an ongoing debate which is now dominated by major protagonists.

Foundational theological issues are at stake, and in this new study, Mark Seifrid offers a comprehensive analysis of Paul's understanding of justification in the light of important themes, including the righteousness of God, the Old Testament law, faith

*Other NSBT: continued on page 7 ■*

**Privileged Reading: continued from page 1 ■**

Scripture is read and by whom it is read. And third, I was surprised that most recent discussion of the subject takes place in the literary, philosophical, and linguistic study of Scripture and its interpretation. I thought that an intense study of these fields might actually yield a good apology for Scripture's clarity.

**HOOVER:** How would you characterize the typical evangelical approach to this subject? Is this a subject that evangelicals have thought much about?

**CALLAHAN:** Evangelicals typically practice a very

**THE SUBJECT OF SCRIPTURE'S CLARITY HAS ALWAYS BEEN A PART OF CHRISTIANITY'S INTERPRETATION OF SCRIPTURE.**

enthusiastic regard for the notion that when Scripture is read in a straightforward manner its message is clear enough to accomplish its goals: to display the redemptive story of salvation to sinners and to provide guidance to the perplexed, encouragement to the weak, and much more. We believe that God has spoken in a way that can be understood. But in articulating how it is we believe this, evangelicals have tended to treat the subject simplistically and uncritically. Or to the other extreme, we have tried to explain how Scripture is clear in one particular fashion or another—through historical reference or the perspicuous expression of the author's intent. That is, in our effort to show how Scripture is clear we have actually tended to dismiss the subject of clarity itself.

**HOOVER:** Why is it wrong, or at least unhelpful, to think of clarity as being a property of Scripture itself?

**CALLAHAN:** When we think of clarity as something that is just there, in Scripture (or just in certain parts of Scripture like the Gospels, or certain doctrines, or certain types of texts), we tend to minimize what is so important about the assertion of Scripture's clarity. Let me explain. In one of my favorite *Three Stooges* episodes Moe asks Curly, "What time does your watch say?" to which Curly responds, with his chuckle, "Nothin', you got to read it!" When we read the Bible and ask what it says, we really mean to say, "How does it read to you?" When we say that Scripture is clear, what we mean is that when we read Scripture in a certain way it is clear. That is why we confess that Scripture is clear; this expresses a practice and a way of reading—a very common practice—that expresses confidence in the union of text, reader and reading.

**HOOVER:** In short, you argue that the doctrine of perspicuity is a confessional statement rather than a descriptive statement regarding Scripture. Or in a slightly more expanded form, you argue that Scripture is clear when it is read as "a privileged text, within a privileged community, understood by a privileged mode of reading." Would you unpack

that a bit?

**CALLAHAN:** I like to put it this way: Scripture itself is clear, but Scripture is never by itself, never isolated from groups of readers and the different ways those groups read and regard Scripture's message. Who we are in relation to Scripture and how we read Scripture as a group of Christian people come together in every effort to understand what Scripture is about. The idea of privilege helps explain our preferences and convictions—this group of texts instead of another, this way of reading the text instead of that, in the way this community regards the text instead of the way another community regards the text. Clarity is the way Christians describe the relationship between these three when they converge.

**HOOVER:** Your book delves into the history of this confession. Are there particular lessons or things we learn from different periods like the early church fathers, the Reformation, contemporary theology?

**CALLAHAN:** In the first five chapters of the book I offer a historical-theological evaluation of how the subject of clarity has been treated in the wide variety of Christian circles, from the earliest formation of Christian interpretative practices in the first century to modern discussions of how any writing is to be understood. In part this involved historical-theological study is necessary because so many assume that Scripture's clarity was never seriously considered by Christians of consequence, or that the idea was popular to only simple Christians, or that the notion of clarity is impossible to maintain in light of modern historical criticism. To the contrary, Scripture's clarity has been an integral, if not explicit, part of how Christians have read Scripture and utilized it in forming their identities and theology from the day of Jesus' resurrection to today.

While primitive Christians tended to assume rather than argue Scripture's clarity, the subject was always involved in explanations of why Christianity arose from Judaism, why Jewish Scripture can be read as a Christian text, and how Christian writings like the Gospels form christological affirmations and ways of being Christian. In late medieval and early Protestant circles the subject of clarity actually became an explicit part of how Christians justified their differing ways of reading Scripture, and the subject also became the source of sharp disagreement and division.

**HOOVER:** In the latter part of the book you explore the issue of clarity in relation to contemporary literary approaches to hermeneutics. How does your understanding of the Bible's clarity affect your approach to hermeneutics?

**CALLAHAN:** When we say the obvious—that Scripture is a text—we are also saying one of the most important things about Scripture: God's word comes to us as text and not in some other form. What we are after is to understand Scripture as text, not to get behind, beyond, above or below the text. For the last three centuries Christians have tried to understand what Scripture is really

about by primarily studying where Scripture comes from (its context) often at the expense of attending to the actual form and texture of Scripture itself. Interestingly, it is the study of Scripture as literature that has kept alive the idea of clarity in academic circles, with great consequences for our subject. My goal is to show what it looks like to pay attention to Scripture's texture while exhibiting a self-critical awareness that readers and ways of reading the text are vital influences in what we say Scripture says. Along the way, I offer a very direct affirmation of a modest, textual model of theological hermeneutics.

**HOOVER:** How might your book help a student wrestling with theological disagreements among Christians who all affirm that Scripture is clear?

**CALLAHAN:** First, in each chapter I offer several examples of how biblical texts and theological subjects are influenced by discussions of Scripture's clarity (why certain readings are regarded as clear and others rejected, by whom and why). Second, throughout the work I offer an ongoing critique of the great variety of historic and contemporary approaches to biblical hermeneutics, offering both encouragement and suspicions about the usefulness of certain approaches. One central concern is to

**SCRIPTURE ITSELF IS CLEAR, BUT SCRIPTURE IS NEVER BY ITSELF, NEVER ISOLATED FROM GROUPS OF READERS AND THE DIFFERENT WAYS THOSE GROUPS READ AND REGARD SCRIPTURE'S MESSAGE.**

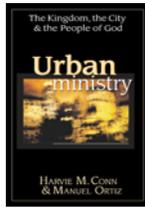
model a self-critical spirit in the course of making my arguments, comments and affirmations. And third, I attempt to explain why Scripture is so important for Christians, why it is worth the effort to study with great attention, and why Scripture's clarity should teach us both caution as well as confidence.

**HOOVER:** Through these interviews we always like to let our authors suggest where in the curriculum they see their books fitting. For what classes might you use or recommend your book as a text?

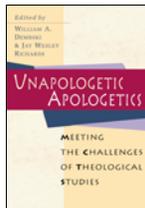
**CALLAHAN:** This book is best suited for courses in biblical and theological hermeneutics; it would serve as a broad historical introduction to the development of biblical interpretation in that it offers an overview of the actual practice of biblical interpretation. It is a serious text, addressing both historic and contemporary challenges to a Christian understanding of Scripture. It would also be a good addition to courses in Christian theology in a liberal arts setting in that the volume tackles historical, cultural, philosophical, literary and linguistic matters directly. And finally, *The Clarity of Scripture* would complement courses primarily concerned with the doctrine of Scripture itself, courses in bibliology and courses in theological method in biblical and theological studies courses. ■

# New & Noteworthy

One of the great urban missionary-scholars of our day has left a legacy in his work and in this book. This, Harvey Conn's last effort before his death in 1999, coauthored with Manuel Ortiz, is a monument to his passions and his skills as a teacher and practitioner. As Ortiz writes in the preface, "Harvie Conn spoke of his desire to provide a textbook for students moving into urban ministry, for those wrestling with the complexities of the city as pastors, for evangelists, for missionaries who are planting urban churches in the United States and throughout the world, and for faculty who have taken the lonely road of teaching urban mission studies in Christian institutions." This magnum opus covers the history, sociology, theology, missiology and ecclesiology of urban ministry in a clear, comprehensive and definitive work that will be the standard in its field for many years.

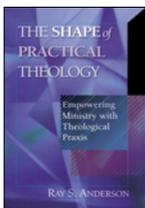


With the demise of objective truth in theology has come less need to take seriously the task of persuading others to believe. Unwilling to accept this new status quo, William A. Dembski and Jay Wesley Richards and friends firmly hold that apologetics once again deserves a chair at the theological debating table. They meet head-on some of the most vexing issues in theological studies—the pervasiveness of contextualism, the question of error in Scripture, feminist challenges to our concept of God, the nature and coherence of the incarnation, the presumption of universalism, and the incursions of science into theology.

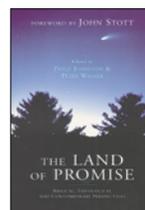


J. P. Moreland has urged, "Every evangelical who attends seminary must read this book before he or she graduates." Why? The contributors, all one-time students at Princeton Theological Seminary, expose the permeating influence of naturalism in theological studies as well as other philosophical tenets that are neither critiqued nor defended but merely assumed in much mainline theology.

For many years Ray Anderson has been training seminary students for ministry. He has spent as much or more time and effort on the continuing education and renewal of those who have gone on to serve in ministry. Out of that engagement, he calls for the reformation and renewal of theological education as well as Christian ministry itself. This book is perhaps Anderson's most prophetic work to date. His burden is to illuminate for us how theory (theology) can no more be separated from practice (ministry) than the person and work of Jesus Christ can be separated from the present ministry of the Holy Spirit. Rarely has the union of theological insight with a passion for ministry been so vitally conceived. If you're wondering if there isn't a better, more faithful way to prepare for and engage in Christian ministry, Ray Anderson's book is a must-read. It will invite and challenge you and the institutions in which you serve to take the gospel of Jesus Christ in the power of his Spirit more seriously than you ever have before.



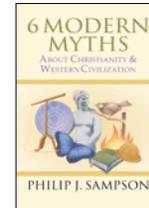
Recent conflict between Israelis and Palestinians once again underscores the fact that land matters—particularly when it comes to the strategic patch of land wrapped up in the promise to the patriarch Abraham! *The Land of Promise in the Purposes of God* is edited by Peter Walker and Philip Johnston, and is the product of the Biblical Theology Study Group of Tyndale House, Cambridge. It explores the issue



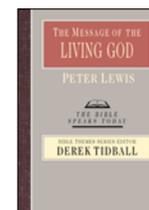
from several perspectives—the land in Israel's story, in the prophets, in the New Testament and in Christian theology. Then a Palestinian Christian and a Jewish Christian, both residents of this contested land, offer their perspectives from ground zero. Finally, two scholars address the question of the land and Christian responsibility. A collection of essays that was worth publishing anyway, its appearance now is particularly timely.

Every society, even ours, has stories that distort both science and history to make their political points. How often have we heard the story, for example, of plucky Galileo, armed merely with a telescope and reason, doing battle with a superstitious church only to be condemned as a heretic and harshly imprisoned? Even though most of the "facts" we commonly assume to be true about this story are just not so, the romanticized myth boldly marches forward.

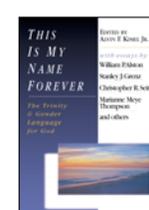
Philip Sampson dispels this myth and five others—about the ecological crisis, missionaries, evolution and more—all at the borders of Christianity and Western civilization. To do so he tells new and fascinating stories, rich in historical detail and surprising turns. As Mark Noll told us, "Philip Sampson's altogether helpful book gently deflates many of the important myths of modern Western culture. . . . For the sharpening of thinking, especially among those who suspect that Christianity has never been as repressive as often claimed, this is illuminating reading at its best."



Under the editorship of Derek Tidball (principal of London Bible College), the first volumes in *The Bible Speaks Today—Bible Themes Series* are now making their debut. Peter Lewis gives us *The Message of the Living God* and Paul Beasley-Murray presents us with *The Message of the Resurrection*. Both writers draw on a deep familiarity with Scripture and Christian theology, as well as their rich pastoral experience. We believe this series will soon establish itself as a valued resource for preaching, teaching and spiritual growth. Look for future volumes by Derek Tidball on *The Message of the Cross* and Philip G. Ryken on *The Message of Salvation*.

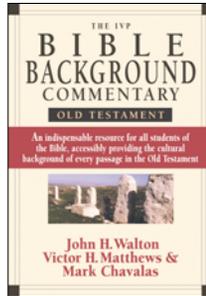


This collection of essays, edited by Alvin Kimel, has been a long time in coming. But it is a worthy sequel to Kimel's first collection published by Eerdmans, *Speaking the Christian God*. This volume is somewhat more focused on the particular problems of language about God both biblical and contemporary. It does continue the dialogue and critique of those of a more radical feminist persuasion who might seek to minimize or eliminate masculine reference to God. The essays advance on three lines: the first four essays explore biblical roots. Christopher Seitz and Paul Mankowski offer fine contributions here. The next two essays, one by Francis Martin and the other by William P. Alston, delve into the philosophical issues. The final four chapters, which include essays by Stanley Grenz, R. R. Reno and Paul R. Hinlicky, trace out theological considerations of gender for Christian conceptions of God. All in all the essays explore and relocate the problem as necessarily being one of proper versus improper usage of masculine reference to the triune God rather than assuming that such reference is intrinsically problematic. ■



## SOME BACKGROUND ON THE IVP BIBLE BACKGROUND COMMENTARY

Sometimes a publisher's best intentions are misread—or miscommunicated! Take, for example, our recently released the book *The IVP Bible Background Commentary: Old Testament*. Some of you already have *The IVP Bible Background Commentary: Genesis–Deuteronomy* (now available for \$14.99 in paperback), which we published way back in the twentieth century (1997). And now you have purchased or perhaps are considering purchasing *The IVP Bible Background Commentary: Old Testament*. Of course, this new volume (as the title implies) also includes the Pentateuch. Apparently, some folks recently bought the Genesis–Deuteronomy volume and then—voilà!—found that the full volume had appeared. Some thought we would continue to publish this Old Testament commentary in sectional volumes, perhaps three or four of them. But our intention was

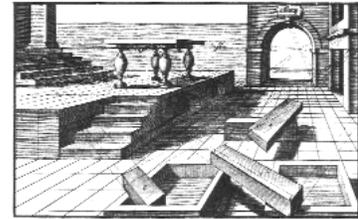


only to publish the Pentateuch volume separately and early—separately for its usefulness as a textbook (Pentateuch being a standard curricular unit), early to give readers access to the wonderful commentary to come.

Let us assure you that the press that consistently brings you excellent reference works for great prices really wasn't trying to gouge you on this one. As a matter of fact (given the odd math entailed in publishing realities), if we had continued to publish the commentary by sections, you would be paying \$20 per volume, or a total of \$60 to \$80 for a three- or four-volume set. Instead, you now get the

entire Old Testament commentary for just \$29.99!

For as long as there is sufficient demand to make print runs feasible, we will continue to offer the Genesis–Deuteronomy volume in paperback, particularly for those who wish to use it as a textbook. But now that both volumes are available, you might want to present students with the option of “buying up” (sorry, no trade-in discounts) to the full-scale volume. The full Old Testament canon gives more bang for the buck. ■



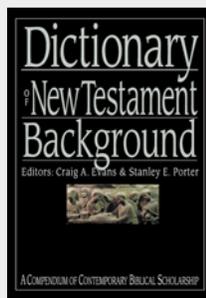
## CELEBRATING THE COMPLETION OF THE NEW TESTAMENT DICTIONARY SERIES!

As always, we are grateful to the ETS and the AAR/SBL for concocting an excuse for us to enjoy the company of many of you, our authors, readers and friends. This past November in Nashville was no exception. In addition to seeing many at our booths where we were able to introduce our strong fall list of academic and reference titles, we were also able to host over one hundred of you in a packed-out room to celebrate the completion of the IVP New Testament dictionary series.

With the November release of the *Dictionary of New Testament Background*, the four-volume set, with its over four thousand pages and over four million words, was complete. Dan Reid, the IVP reference editor most responsible for the conception and development of the series, led the festivities at an AAR/SBL reception honoring the volume editors and the hundreds of contributors to these award-winning books. He also spiced the event with a host of good-humored awards including:

**LONGEST FAXED ARTICLE** (and from greatest distance): Seyoon Kim, “Sayings of Jesus” (no less than sixty pages from Korea).

**FASTEST SUBMISSION OF AN ARTICLE:** Jacob Neusner. His article



on Mishnah and Tosefta arrived one day earlier than his letter accepting the assignment!

**MOST REFERENCES TO EXTRABIBLICAL LITERATURE:** the winner, far and away, Craig Keener!

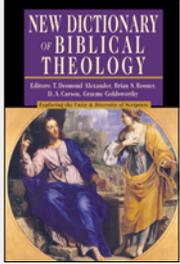
**BRIEFEST ARTICLE—AS WELL AS THE MOST EXOTIC TOPIC:** Pieter van der Horst on “Maria the Jewish Alchemist” (503 words).

**MULTUS IN PARVO (MUCH IN LITTLE) AWARD:** Howard Marshall on “Lamb of God” (DJG, 1,348 words)

**MULTUS DE PARVO (MUCH ABOUT LITTLE) AWARD:** Dan initially thought he had earned this honor for his article “Pella, Flight to” (1,926 words on only one paragraph in Eusebius). But he ultimately conceded it to Craig Evans for his DNTB article “Cave 7 Fragments.” Craig managed to write 860 words on a group of Dead Sea Scroll Greek fragments that are so tiny that there is only one full Greek word—*kai*—to be found on them! (Of course, it's not Craig who thinks these fragments are much to be made of; for that we owe the honor to others for making much over little!)

Dan himself was also honored for his stellar editorial efforts in birthing, nurturing and producing the over one hundred thousand copies of the series that are in print. When Andy Le Peau presented Dan with a plaque and gift certificate as a token of thanks, the evening was topped off as the room erupted in a standing ovation. ■

## New Dictionary of Biblical Theology



While we were beaver- ing away on the *Dictionary of New Testament Background*, our colleagues at IVP-UK were simultaneously assembling the *New Dictionary of Biblical Theology*. Just released in December, the NDBT is a proud achievement and once again makes us grateful for our longstanding trans-Atlantic association with our British counterpart. Edited by T. Desmond Alexander and Brian S.

Rosner, along with consulting editors D. A. Carson (see interview elsewhere in this *Alert*) and Graeme Goldsworthy, this major reference work positions itself conceptually between the *New Bible Dictionary* and the *New Dictionary of Theology*.

It's worth noting that the NDBT is divided into three parts. Part one consists of twelve major introductory articles on foundational topics such as "Challenges to Biblical Theology," "Unity and Diversity of Scripture" and "Systematic Theology and Biblical Theology." Part two focuses on the theology of biblical corpora and books, with articles on seven major biblical corpora (Genesis to Kings, Wisdom, Prophets, Synoptics, Luke-Acts, Johannine writings and Paul) followed by articles on each of the biblical books. And finally, part three presents a full range of over 150 articles focused on biblical themes, from Abraham to worship. In many cases the contributors are noted experts who have published on their topics, and their articles offer valuable summaries of their commentaries or monographs.

This is a wonderful piece of collaborative scholarship, and it is difficult to imagine a finer and more accessible conspectus of contemporary evangelical biblical theology. The NDBT is surely a must-have for any personal, church or institutional theological library. We imagine a wide range of uses for this book:

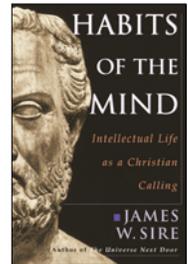
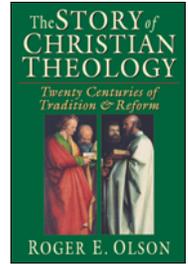
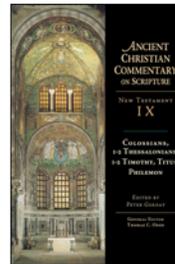
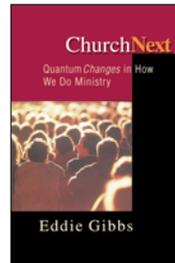
- a core textbook for courses in biblical theology or even Bible survey
- a flexible resource for Bible teachers at a variety of levels
- a starting point for biblical researchers of diverse abilities and interests
- a mother lode of biblical insights for expository preachers
- a knowledgeable companion for personal Bible study
- a biblical browser's bountiful delight.

*"The New Dictionary of Biblical Theology is a timely challenge to contemporary scholarship to reconsider its prejudice against coherence. It is a welcome sign that biblical theology continues to flourish and that reports of its demise have been greatly exaggerated."*

FRANCIS WATSON,  
University of Aberdeen, Aberdeen, Scotland

## CT & ECPA Book Awards

We are very happy to announce that Roger Olson's *The Story of Christian Theology* was a multiple award winner in the year 2000. Given both the Evangelical Christian Publishing Association's Gold Medallion and a *Christianity Today* Book of the Year Award, this book is clearly destined to be read widely and used in theology courses for years to come.

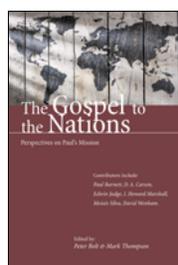


The recently announced *Christianity Today* Book of the Year Awards for 2001 went to Eddie Gibbs's *ChurchNext* in the Church/Pastoral Leadership category, Jim Sire's *Habits of the Mind* in the Christianity and

Culture category and to the Ancient Christian Commentary on Scripture *Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon*, edited by Peter Gorday, in the Biblical Studies category.

Awards of Merit from *Christianity Today* went to *The Wedge of Truth* by Phillip Johnson in the Christianity and Culture category, the Ancient Christian Commentary on Scripture *James, 1-2 Peter, 1-3 John, Jude*, edited by Gerald Bray, in the Biblical Studies category and Gerald McDermott's *Can Evangelicals Learn from World Religions?* in the Missions/Global Affairs category. ■

## Gospel to the Nations



The gospel of the Lord Jesus Christ has always been at the center of Peter O'Brien's life and ministry. Indeed, his love for the gospel is largely responsible for his commitment to missions and ministry over the past fifty years. It is therefore appropriate that a book in honor of Peter's sixty-fifth birthday should focus on the mission and message of the apostle Paul to the nations. This impressive collection of essays explores the facets of Pauline

mission and message under four broad headings: the Old Testament background, New Testament studies, the wider context of the world in which Paul's message was proclaimed, and the use of that message in history and contemporary thought. We hope you enjoy this significant contribution to biblical studies, and next time you see Peter, wish him a happy birthday. ■

**Other NSBT: continued from page 2 ■**

and the destiny of Israel. A detailed examination of the theme in the epistle to the Romans is followed by a survey of the entire Pauline corpus.

The analysis incorporates a critical assessment of the "new perspective," challenging its most basic assumptions; an evaluation of the contribution of recent German scholarship; and a reaffirmation of the Christ-centered theology of the Reformers. In this wide-ranging exposition of the biblical message of justification, Seifrid provides a fresh, balanced reworking of Pauline theology.

**SLAVE OF CHRIST**

The New Testament finds many ways to depict Christians' relationship to their Lord. They are his disciples, sons, daughters, friends. But it is perhaps too little recognized that they are also his slaves. This study sets out to uncover what it means to be a slave of Christ. Murray J. Harris begins by assessing the nature of actual slavery in the Greco-Roman world and the New Testament's attitude toward it. Drawing insights from this, he goes on to unfold the metaphor of slavery to Christ. Among the topics discussed are slavery and spiritual freedom, lordship, ownership and privilege.

**NEITHER POVERTY NOR RICHES**

Craig L. Blomberg outlines a comprehensive biblical theology of the Christian attitude to poverty, wealth and material possessions.

*"On a subject as sensitive as this one, it is extraordinarily rare to find balance and prophetic voice rolled up in one. In my view, this is now the best book on the entire subject."*

D. A. CARSON

**NOW CHOOSE LIFE**

Deuteronomy contains profound theology and profound ethics, each bound up with the other. It is a book which calls God's covenant people, from ancient Israelites to modern-day Christians, to hear God and do his will, and so live the good of the life he offers.

In this study Dr. J. Gary Millar provides a careful and perceptive analysis of Deuteronomy's ethical teaching set in the context of the book's theology. After discussing how Deuteronomy has been understood by other scholars, he sets out his own interpretation, dealing with its ethics in the light of key themes in the book: covenant, journey, law and the nations.

**ORIGINAL SIN**

We live in a world shot through with evil. The twentieth century has witnessed human cruelty on a scale never before imagined. Yet, paradoxically, the doctrine of original sin has suffered neglect and ridicule in recent years.

In this philosophically sophisticated treatment of the biblical evidence for original sin, Henri Blocher offers a robust response. Interacting with the best theological thinking on the subject, he shows that while, on the one hand, the nature of original sin is a mystery—a riddle even—on the other hand, only belief in it

makes sense of evil and wrongdoing.

After a general survey of the biblical evidence, Blocher moves on to discuss the two key texts. First, he considers the relation of the Eden story of Genesis 2—3 to modern scientific, literary and theological thinking. Then he offers a new and groundbreaking interpretation of Romans 5, where Paul discusses Christ and Adam. From this exegetical foundation, Blocher goes on to show how the doctrine of original sin makes sense of the paradoxes of human existence. In the final chapter he discusses the intellectual difficulties that some feel remain with the doctrine itself.

**HEAR, MY SON**

"Hear, my son, your father's instruction, and reject not your mother's teaching; for they are a fair garland for your head, and pendants for your neck" (Proverbs 1:8-9 RSV).

Underlying Proverbs 1—9 is a rich tradition of instruction in how to live. Its primary value is wisdom. In this groundbreaking work, Daniel Estes describes that tradition and explains how wisdom is founded in "the fear of the Lord." Skillfully organizing what otherwise seem to be random collections of sayings, he sets out in a clear and insightful way what Proverbs 1—9 tells us about teaching and learning how to live well.

This book not only opens a window into the wisdom and writings of the Old Testament but also provides important material for reflection on practical education and pedagogical theory today. It will be of interest to Bible readers, parents and teachers alike.

**JESUS AND THE LOGIC OF HISTORY**

At the heart of the Christian faith stands a man, Jesus of Nazareth. Few people seriously question whether he existed in history. But many, influenced by the more skeptical scholars, doubt that the Christ of orthodox Christianity is the same as the Jesus of history.

In this important new book, historian Paul Barnett lays the doubts to rest. He uncovers the methodological weaknesses present in some forms of critical scholarship, demonstrating a failure to account for important early evidence about Jesus. Once the evidence is properly marshaled, a picture of Jesus emerges that fits well with orthodox belief in him.

**WHOREDOM**

*Whoredom* is an ugly, even offensive, word. But it stands in all its biblical bluntness for a deeply offensive sin—the unfaithfulness of God's covenant people in departing from Yahweh, their husband, and going after false gods. In his book, Raymond C. Ortlund Jr. begins by showing how the Genesis vision of human marriage provides the logic and a coherent network of meanings for the story of Israel's relationship with Yahweh. He traces the theme of marital unfaithfulness, first through the historical books of the Old Testament and then through the prophets, particularly Hosea, Jeremiah and Ezekiel. Turning to the New Testament, he shows how the sad story of

Israel's harlotry is transcended by the vision of ultimate reality in Christ and his church, the Bridegroom and the bride. This beautifully written book is marked by careful exegesis and deep sensitivity. It is that rare thing—a work of scholarship which calls the reader to love God with an ardour that suffuses all of life.

**POSSESSED BY GOD**

David Peterson challenges the common assumption that the New Testament views sanctification as primarily a process. He argues that its emphasis falls on sanctification as a definitive event, "God's way of taking possession of us in Christ, setting us apart to belong to him and to fulfill his purpose for us." Simply to identify sanctification with growth in holiness, he contends, obscures the emphasis and balance of New Testament teaching and creates unrealistic expectations.

Throughout Peterson builds his case on the careful exegesis of relevant passages, with a keen eye for the pastoral implications of his findings. ■

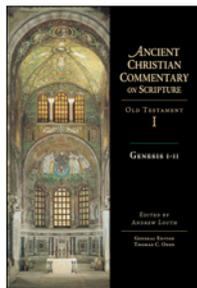
## WHEATON THEOLOGY CONFERENCE 2001

The theme of the tenth annual Wheaton Theology Conference will be the evangelical doctrine of Scripture.



It will be held on the Wheaton College campus April 5-7, 2001. The keynote speaker is Stanley Grenz of Regent College, Vancouver. As noted in the official announcement, this year marks a quarter century since the publication of Harold Lindsell's *The Battle for the Bible*. This conference is designed to explore the developments in evangelical thinking and practice since then. This is an appropriate follow-up to last year's conference on biblical theology. It should prove an ideal context for pastors, students and scholars interested in biblical studies and theology to come together for sounding out evangelical thinking and practice on this very important and at times controversial subject. As in previous years, IVP will be a cosponsor of the event featuring an outstanding display of books. We look forward to seeing many of you there. ■

# THE ACCS UPDATE



**W**e continue to make progress in the output of volumes in the Ancient Christian Commentary on Scripture, adding to the six volumes already in print. Our first Old Testament volume, *Genesis 1-11*, edited by Andrew Louth at the University of Durham in collaboration with Marco Conti, has just recently been released, to be followed this summer by *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, edited by Joseph T. Lienhard of Fordham University in

collaboration with Ronnie J. Rombs. Louth is a distinguished patristics scholar from the Orthodox tradition while Lienhard is a distinguished Roman Catholic patristics scholar. In the fall we will release *Matthew 1-13* and *Matthew 14-28*, edited by Manlio Simonetti of the University of Rome and the Augustinian Patristic Institute. Originally, we had intended to produce only one volume on Matthew but found at the point of copyediting that we had more than enough material for two large volumes. Rather than try to condense the wealth of insight to be found here, we decided that two volumes would better reflect the fathers' interest in the First Gospel.

Also well worth noting is that *Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon*, edited by Peter Gorday, was recognized as a 2001 *Christianity Today* Book Award winner, and *James, 1-2 Peter, 1-3 John, Jude*, edited by Gerald Bray, was named to the *Christianity Today* Award of Merit list. Congratulations to Peter Gorday, Gerald Bray and everyone who worked on these excellent volumes.

**Here's the most up-to-date production schedule for this award-winning series.**

#### Next Available:

GENESIS 1-11 Edited by Andrew Louth. (available April 2001)  
EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY Edited by Joseph T. Lienhard. (available August 2001)

#### Currently Available:

MARK Edited by Thomas C. Oden and Christopher A. Hall.  
ROMANS Edited by Gerald Bray.  
1-2 CORINTHIANS Edited by Gerald Bray.  
GALATIANS, EPHESIANS, PHILIPPIANS Edited by Mark J. Edwards.  
COLOSSIANS, 1-2 THESSALONIANS, 1-2 TIMOTHY, TITUS, PHILEMON Edited by Peter Gorday.  
JAMES, 1-2 PETER, 1-3 JOHN, JUDE Edited by Gerald Bray.

#### Forthcoming:

GENESIS 12-50 Edited by J. Mark Sheridan. (available March 2002)  
JOSHUA, JUDGES, RUTH, 1-2 SAMUEL Edited by John R. Franke.  
1-2 KINGS, 1-2 CHRONICLES, EZRA, NEHEMIAH, ESTHER Edited by J. Ligon Duncan III.

JOB Edited by Anders Bergquist.

PSALMS 1-50 Edited by Craig Blaising and Carmen Hardin.

PSALMS 51-150 Edited by Quentin Wesselschmidt.

PROVERBS, ECCLESIASTES, SONG OF SOLOMON Edited by J. Robert Wright.

ISAIAH 1-39 Edited by John Sailhamer and Steve McKinion.

ISAIAH 40-66 Edited by Mark Elliott.

JEREMIAH, LAMENTATIONS Edited by Dean O. Wenthe.

EZEKIEL, DANIEL Edited by Kenneth Stevenson and Thomas McCollough.

THE TWELVE PROPHETS Edited by Alberto Ferreira. (available March 2002)

MATTHEW 1-13 Edited by Manlio Simonetti. (available October 2001)

MATTHEW 14-28 Edited by Manlio Simonetti. (available December 2001)

LUKE Edited by Arthur Just.

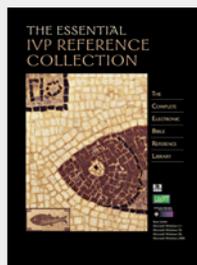
JOHN Edited by George Dragas.

ACTS Edited by Francis Martin.

HEBREWS Edited by Philip D. W. Krey and Eric Heen.

REVELATION Edited by William Weinrich.

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