

# ACADEMIC ALERT

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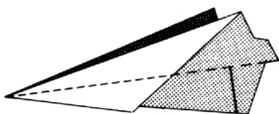
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## A New Pauline Theology

This fall IVP is publishing Tom Schreiner's *Paul, Apostle of God's Glory in Christ: A Pauline Theology*. This is a significant work of central interest to evangelical theology. Recently IVP senior editor Dan Reid discussed the writing of the book with Schreiner.

**REID:** Let me start with the question that might be on some people's minds: Why another Pauline theology? What motivated you to tackle this project?

**SCHREINER:** When I surveyed the landscape of evangelical publishing, I noticed that many commentaries were being written but relatively few biblical theologies. I think there is a tendency today, even in evangelical circles, to shy away from doing synthetic work that attempts to weave all the threads of Paul's teaching together. Maybe we fear that such a project is impossible in a postmodern setting where it is acknowledged that we all have a partial vision of the whole. My aim is to show readers that Paul's theology is intellectually coherent and spiritually challenging. When we look at Paul's thought as a whole, we see some things more

clearly than if we confined our study to a single letter like Romans.

**REID:** It's my suspicion that some New Testament scholars hesitate to write a Pauline theology—or at least reserve it for their academic swan song—because they don't want to commit themselves in print on the whole range of issues that demand to be covered. Did you ever feel that way?



*Tom Schreiner*

**SCHREINER:** I definitely felt that way! I still feel that way! I was never under the illusion, however, that I would write the definitive Pauline theology. After eighteen years of teaching and writing, I was excited to share my "take" on Paul's theology, but I realize that I may change my mind on some issues as time passes. Still, I am convinced that my basic understanding of Paul's theology will not change fundamentally.

**REID:** The title reflects a dominant note in your

■ *continued on page 2*

## WOMEN AND THE BIBLE

IVP is pleased to be publishing *The IVP Women's Bible Commentary*, a new one-volume women's commentary on the Bible edited by Catherine Clark Kroeger and Mary J. Evans. The nearly 900-page volume boasts over one hundred international contributors and more than seventy articles in addition to commentary on each Old and New Testament book. Jim Hoover, our associate editorial director and senior editor for reference and academic books, recently talked with Cathie Kroeger and Mary Evans about the project scheduled for release in January.

**HOOPER:** Given the presence of other one-volume commentaries (and even women's Bible commentaries), what did you hope to achieve through these efforts?

**EVANS:** So many commentaries are written from a perspective which is male, white, classically educated and middle-class. Most of these writers have great integrity and demonstrate good scholarship, but the questions that have been asked of the text have inevitably been limited. In par-



*Mary J. Evans*



*Catherine Clark Kroeger*

ticular, questions which might be asked of the text from a woman's perspective have simply been missed and aspects of the text which deal with women's interests have been neglected. This has been a loss for both men and women. This commentary has sought to fill in that missing perspective. Although it stands on its own as a commentary, it is obviously limited by this decision to emphasize a neglected perspective and therefore serves in a sense as a supplement to the commentaries that are already available.

**KROEGER:** We hoped to suggest new ways of engaging with biblical texts. Other women's Bible commentaries tend to use an essay form, dealing with an entire tractate within a single discussion. Our purpose was to draw the reader into interacting with specific texts, to elicit creative response from a new perspective.

We hoped too that we might give women freedom to write from the broadest possible range of women's experi-

■ *continued on page 3*

Paul: continued from page 1 ■

study—God’s glory in Christ. Could you state its significance in a few words?

**SCHREINER:** I suggest that the foundation of Paul’s theology is so obvious that we tend to miss it. We focus on justification, salvation history, new creation, participation in Christ, reconciliation and so on. All of these themes, however, center on the gift rather than the giver. What Paul teaches is that

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I THINK THERE IS A TENDENCY TODAY, EVEN IN EVANGELICAL CIRCLES, TO SHY AWAY FROM DOING SYNTHETIC WORK THAT ATTEMPTS TO WEAVE ALL THE THREADS OF PAUL’S TEACHING TOGETHER.

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God justifies and saves us so that his name is honored and praised and lifted up. Further, God designed salvation history in such a way that Jesus Christ would be preeminent, that he would be all in all. The goal of Paul’s theology, then, is worship—that we would exalt our great God because of what he has done for us in Christ.

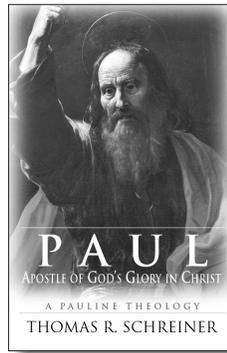
**REID:** How did you come to see this theme as foundational to Paul’s theology?

**SCHREINER:** Life is made up of many experiences, and one part of our lives cannot be separated from other parts. I would mention three factors. First, I began to see how Paul framed his arguments. God elected us in Christ for the praise of the glory of his grace (Eph 1:3-6). In the very important Philippian hymn we see that Jesus died and was raised to the glory of God the Father (Phil 2:6-11). The glory of God in Christ is again and again said to be God’s aim in all that he does. Second, I agreed with Gerhard Hasel who said that no theme could be central in biblical theology that did not focus on God himself. Finally, I saw the centrality of God in Christ worked out in the life of a local church. The preaching of John Piper and the earnest and joyful worship of God at Bethlehem Baptist Church showed me that this vision of God was not merely academic. It met the needs of God’s people.

**REID:** Who are two or three interpreters of Paul who have had the most impact on how you understand Paul? What did they help you see in Paul’s theology?

**SCHREINER:** After my first year of seminary, during the summer break of 1977, I read George Ladd’s *Theology of the New Testament*. I had done a lot of inductive and detailed work during the previous year, but I was amazed at how Ladd’s book opened up the New Testament to me. I suppose that was the time when I realized that a broad sweep of the New Testament opens up vistas that may be missed when one is doing intense and care-

ful study of a certain section of Scripture. In particular, Ladd opened up to me the significance of the “already but not yet.” I don’t think anyone can



understand Paul or the rest of the New Testament without grasping the importance of this theme. Of course, many other books have stimulated my thinking, including the work of Ridderbos, Beker and Dunn’s recent Pauline theology. But it all started with Ladd for me.

**REID:** You actually changed your mind on at least one point as you were writing. Tell us about that—were there other significant points where you felt compelled to change?

**SCHREINER:** I have had a Romans-7-type experience with the theme of righteousness in Paul’s theology. I argued in my law book that the term was forensic, then in my Romans commentary I changed my mind and maintained that it was both forensic and transformative. Now in my Pauline theology I have shifted back to the forensic view. Here is a good example of my fallibility as an interpreter! I cannot be right in all three books! I have also struggled with the meaning of Romans 7:13-25. Over the years I have argued that it portrays Christian experience and then shifted to the view that it described pre-Christian experience. I now argue that asking whether these verses describe pre-Christian or Christian experience is the wrong question, and that there is a sense in which both believers and unbelievers experience what Paul says here.

**REID:** You are not only a scholar and professor but a pastor too. Are there ways in which your pastoral work has helped you better understand Paul—or affected how you go about explaining Paul?

**SCHREINER:** I think my pastoral work did help me understand and explain Paul’s theology better. I tried to show in the book that Paul’s theology is not only intellectually challenging but spiritually satisfying. I wrote the theology from the standpoint of “faith seeking understanding.” I would pray as I wrote, asking the Lord to make what I wrote clear and to make those truths real in my own life. One of the reviewers of my first book said something like, “Schreiner seems to think that we should actually do what Paul says.” I still believe that. Paul’s theology is not merely an intellectual enterprise. It should be the pathway to holiness and happiness.

**REID:** What do you think this book offers evangelical seminary students that they might not

find in other Pauline theologies today?

**SCHREINER:** I think the book is long enough to offer a meaty exposition of Paul’s theology. At the same time I tried to write the book in such a way that I did not constantly dialogue with other scholars. Dunn’s theology of Paul is outstanding, but he spends much of his time interacting with other scholars. My primary aim was to explain what Paul himself wrote so that readers would interact firsthand with Paul. Another distinctive of my work is that I accept all thirteen letters of Paul as authentic. I don’t limit Paul’s corpus to only some of his letters in mining his thought. Further, I hope the book is written clearly enough to attract both college and seminary students.

**REID:** Well, what does it feel like now that you have “put it all out there”?

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**SCHREINER:** It feels great to be done! And I do think that my book can help others understand Paul. Still, I know the whole of Paul’s theology has not been captured by my book. Paul’s theology is too great and glorious to be grasped by a single interpreter. ■

## DID YOU KNOW . . .

. . . that back issues of the *Academic Alert* are available online?

Just visit:

<[www.ivpress.com/academic](http://www.ivpress.com/academic)>.

(And for more about the *Alert* online and our academic webpage, see page 8 of this issue.)



Women: continued from page 1 ■

ence. They were encouraged to reflect both in their university offices and at their kitchen tables, from serious exegetical study to the real world in which women live. How do these texts speak to their sisters as they birth and breastfeed, bandage and console, earn their daily living, survive intolerable conditions, hold high office, and contemplate their own failures and shattered hopes?

**HOOVER:** In the contributors' guidelines you said we were looking for an approach that embod-

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MANY COMMENTARIES ARE WRITTEN FROM A PERSPECTIVE WHICH IS MALE, WHITE, CLASSICALLY EDUCATED AND MIDDLE-CLASS. MOST OF THESE WRITERS HAVE GREAT INTEGRITY AND DEMONSTRATE GOOD SCHOLARSHIP, BUT THE QUESTIONS THAT HAVE BEEN ASKED OF THE TEXT HAVE INEVITABLY BEEN LIMITED.

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ied a "hermeneutic of faith" rather than a "hermeneutic of suspicion." What in particular were you trying to get at?

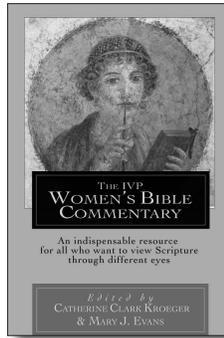
**EVANS:** Although there has been a real concern to reflect sound scholarship within this volume, the primary aim has been to elucidate and clarify the text from a committed standpoint rather than to critique it from an objective standpoint. There has been a basic assumption that the text needs to be heeded as well as heard.

**KROEGER:** In recent years, the Bible has often been viewed as hostile to women, as providing a basis for unjust oppression in contemporary societies. Feminists have understandably viewed the Bible as inimical to many women's concerns and developed what has been called a "hermeneutic of suspicion." Frequently an effort is made to subvert the text in order to recover an underlying stratum that is supportive of women. This stratum is held to have been deliberately distorted by the biblical writers in order to yield a patriarchal message detrimental to women.

This commentary is written by women of faith who believe that all Scripture is inspired by God and given for the benefit of all humanity. This does not necessarily preclude a negative attitude on the part of the writer. Jonah, for instance, had no sympathy for his audience, though he delivered a life-giving message. Other figures in biblical history also learned that God had a far nobler and more gracious design than they had originally contemplated. The Bible is God's Word, and we must deal with both the divine and human authorship—the God of truth communicating through frail and fallen human beings. Faithful believers may appropriately ask some very hard questions about text and

context, original intention, and enduring significance.

The contributors to this commentary have examined the difficult texts from a "hermeneutic of faith," a conviction that the Scriptures are meant for healing rather than hurt, for affirmation of all persons, especially those who are oppressed. They have examined the hard texts, the seeming contradictions, the paradoxes regarding women, and they have sought to move in new, faith-filled directions.



**HOOVER:** The two of you have managed to put together a remarkable international team of scholars. How has this diversity enriched the commentary?

**EVANS:** Although the distinctive focus is to bring out women's perspectives and to emphasize women's interests, we wanted to have as wide a range as possible in both national and denominational terms. It has been exciting to see how much variety that range has brought. The inclusion of a small number of men, showing that it is possible to ask questions which stem from another's perspective, has also been illuminating.

**KROEGER:** The mix of women from around the world has indeed given us diversity. We had hoped that differing points of view could be represented, that women from around the world could share the insights that they gained in searching the Scriptures. Malaysian Lily Chong's view of Christian responsibility toward the environment has a distinctively southeast Asian perspective, while New Zealander Christine Anslow had a wonderfully exciting way of looking at 1 Chronicles. Ethno-archaeologist Dorothy Irvin's experiences and observations in the tents of Bedouin women in Jordan shed a highly instructive light. Word limits prevented our using all of the passionate outburst about women as victims of war that was aroused in Elizabeth Ngan's study of Amos. Melba Padilla Maggay from the Philippines has written a superb commentary on Esther, while Croatian Ksenija Magda's commentary on 2 and 3 John reflects her own understanding of churches that meet in private houses under the regime of a government hostile to Christian expression. From Africa we hear the reassuring voice of Janet Nasambu Kassilly, dealing with an eschatological text, proclaiming calm and confidence even in the midst of crisis.

**HOOVER:** What, if any, surprises have you found among the contributions? Which articles have proven to be especially insightful?

**KROEGER:** Some of the surprises have been tucked in out-of-the-way corners. A good example is the sin of Onan (Gen 38), often held up to conservative women as a condemnation of contraception. Hebrew law required a man to marry the widow of a childless brother in order to perpetuate that brother's line by procreating a son to inherit his lawful share of the land on which the mother might work in order to provide for her own needs and those of her child. Once Onan's oldest brother was dead, he became the oldest and stood to inherit twice as much as his younger brother (i.e., two-thirds of his father's property). If he should engender a child that would be viewed as his dead brother's son, Onan's inheritance would drop from two-thirds to one-fourth of his father's estate (the oldest brother inherited double the portion of his siblings). Rather than risk this reversal to his own fortunes, Onan practiced coitus interruptus and was slain for his refusal to obey the law of God. The story condemns unscrupulous greed rather than contraception, an important differentiation for women to understand.

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THE CONTRIBUTORS TO THIS COMMENTARY HAVE EXAMINED THE DIFFICULT TEXTS FROM A "HERMENEUTIC OF FAITH," A CONVICTION THAT THE SCRIPTURES ARE MEANT FOR HEALING RATHER THAN HURT, FOR AFFIRMATION OF ALL PERSONS, ESPECIALLY THOSE WHO ARE OPPRESSED.

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Another significant article is that on the Trinity, a biblical theme that acquires particular relevance when viewed through the faith-filled eyes of Kerry Dearborn. I also think that many women will find the essay on ritual impurities particularly helpful in viewing their own bodily functions with deeper respect.

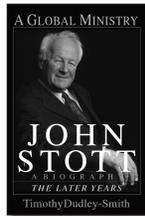
**EVANS:** To me it was surprising and encouraging to see how much there was in the biblical texts that had not been identified or expanded before. This is material that, once it has been pointed out, can clearly be recognized as coming from the text, not being read into the text. The insight into stories of Rose Dowsett writing on Matthew, the creative awareness of characters presented by Gill Rowell in Ruth, the clear analysis of Winifred Every-Clayton writing on Daniel are splendid examples of much insightful material.

**HOOVER:** How have the two of you worked together? Has there been any particular division of labor?

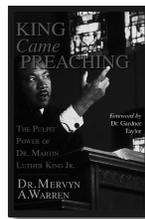
**KROEGER:** Grand strategies have been written out and communicated by e-mail. Much of our

# New & Noteworthy

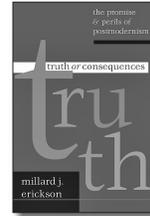
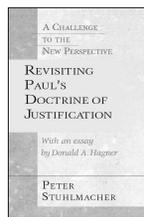
The story of John Stott's ministry from 1960 to the present remarkably parallels the story of the rise of evangelical Christianity during the same years. His work and influence have had a major impact on the church worldwide in those four critical decades. In the Church of England he made signal contributions at the 1967 and 1977 National Evangelical Anglican Congresses. These years also saw his dramatic confrontation with Martyn Lloyd-Jones over the place of evangelicals in the Church of England. His leadership was crucial as well to the success of the International Congresses on World Evangelization at Lausanne (1974) and Manila (1989), which have continued to have major influence on the church to this day. The first volume of this biography, *John Stott: The Making of a Leader*, received the inaugural John Pollock Award for Christian Biography from Beeson Divinity School of Samford University. In his concluding volume, *John Stott: A Global Ministry*, Timothy Dudley-Smith offers the history of the maturing of the evangelical movement worldwide and the story of one of its most pivotal leaders.



*King Came Preaching* is a lost treasure. It was originally a D.Min. dissertation written in the 1960s. And the author, Dr. Mervyn Warren had the opportunity to consult with Martin Luther King Jr. himself while working on the project. Warren then went on to pursue an academic career at Oakwood College, teaching preaching courses and heading up the department of religion. A couple years ago he began to pursue a revision and update of the work in light of recent scholarship so that it could finally be broadly published. The book focuses on the little-studied area of King as a preacher and includes sermons of King's which have never before been in print. In his foreword Dr. Gardner Taylor says, "Dr. Warren has made all students of King and of preaching his debtors."



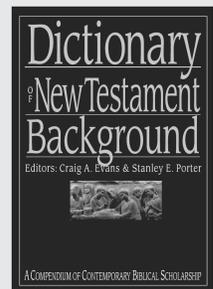
In the spring of 2000 noted New Testament scholar Peter Stuhlmacher delivered a series of three lectures first at Beeson Divinity School and then at Southern Baptist Theological Seminary. These lectures are now available in print as one of our new titles: *Revisiting Paul's Doctrine of Justification: A Challenge to the New Perspective*. In this brief book of just over one hundred pages, Stuhlmacher seeks to demonstrate how central justification was to the apostle Paul's thought and ministry. Its importance can be discerned best, argues Stuhlmacher, when grasped in the context of Paul's mission to the Jews and Gentiles and against the expectation of the kingdom of God and final judgment. It then becomes clear that the forensic element of Christ's atoning work cannot be dismissed as merely the apostle's polemical argument against Judaizers, as some have contended. Building on Donald Hagner's earlier work critiquing those scholars sometimes identified as the New Perspective, and included in this volume, Stuhlmacher provides an indispensable installment in the ongoing discussion about the meaning and significance of the righteousness of God and our justification through Jesus Christ.



In a discussion panel on postmodernism, Millard Erickson once raised the question, "When two persons from different paradigms engage in discussion, what paradigm does their discussion utilize?" The respondent blankly replied "I don't understand the question." Yet this is precisely the question that must be asked (and answered). How can a modern and a postmodern engage in meaningful and effective communication if they approach the conversation from two dissimilar paradigms? Postmodernism, or any conception for that matter, must be able to apply its principles to itself. Yet, argues Erickson, postmoderns are rarely able to do that consistently. In his most recent engagement with postmodernism, *Truth or Consequences: The Promise and Perils of Postmodernism*, Erickson offers an in-depth analysis of the background factors and the major intellectual voices—Derrida, Foucault, Rorty and Fish—that have contributed to the rise of postmodernism. He then goes on to evaluate both the positive and negative features of postmodernism. He concludes with a constructive response that moves beyond postmodernism to what he creatively calls postpostmodernism. All in all, Erickson provides a clear, discerning, evenhanded response that appreciates the insights of postmodernism but doesn't succumb uncritically to its allure. ■

## THE DICTIONARY OF NEW TESTAMENT BACKGROUND WINS AWARD

We are happy to announce that the *Dictionary of New Testament Background*, edited by Craig A. Evans and Stanley E. Porter, was awarded the Evangelical Christian Publishers Association's 2001 Gold Medallion Award for reference books and commentaries. The DNTB is following in the footsteps of its predecessors in the New Testament dictionary series—the *Dictionary of Jesus and the Gospels*, the *Dictionary Paul and His Letters* and the *Dictionary of the Later New Testament & Its Developments*—all of which earned Gold Medallions from the ECPA.

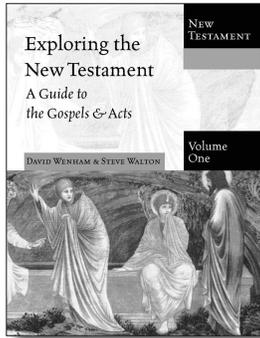


Look for the first Old Testament volume (on the Pentateuch) in this prestigious dictionary series sometime in the fall of 2002.

Also a 2001 Gold Medallion winner was Phillip Johnson's *The Wedge of Truth* in the Christianity and Society category. ■

## EXPLORING A NEW TEXTBOOK: A GUIDE

Some of you have been teaching New Testament introductory classes on the Gospels—and Acts too—for years now. You've got your syllabus just about where you want it, and you don't want to go back and remodel that house again. But what if a new textbook came along that made things easier for you and your students—like study questions, sidebars, visual aids, essay questions, annotated reading lists—and it covered all the essential material on the Gospels and Acts—historical context, genre, origins, critical approaches, exegetical methods, historical Jesus, as well as the basic



introductory issues, and the aims and content of the four Gospels plus Acts? And, of course, it would be informed by the best of recent evangelical scholarship. Plus (and we like this) it would refer students to relevant articles in the *Dictionary of Jesus and the Gospels*. Unless you were, say, two years from retirement, you'd want to try it out, right? And if you were only two years into teaching and trying to juggle several new classes, you'd think it was a godsend!

Well, we've got that book for you! We've never observed David Wenham (Wycliffe Hall, Oxford) and Steve Walton (London Bible College) operating in the classroom, but we've got to believe they are masterful teachers. Their *Exploring the New Testament: A Guide to the Gospels & Acts* is a masterfully assembled textbook for seminarians and even perky undergraduate Bible or theology majors. The features are abundant, the scholarship is excellent, the writing is lucid and the

texts buzzes and abounds with points of interest.

"Yeah, okay," you say, "and then your textbook will abandon me at the end of Acts—like Paul, living at his own expense in Rome."

Don't be so cynical now. A volume on the New Testament letters and Revelation, by Stephen Travis and I. Howard Marshall, is in the pipeline.

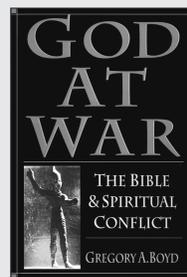
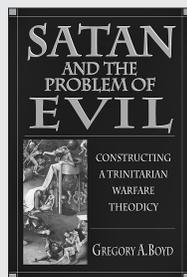
And listen to this. If you are an *Alttestamentler*, stay tuned for four Old Testament volumes of *Exploring the Old Testament: Pentateuch* (Gordon Wenham), *History Books* (Phillip Satterthwaite), *Psalms and Wisdom* (Ernest Lucas) and *Prophets* (Gordon McConville). IVP's looking after you too!

Head on over to our website and order your exam copy of *Exploring the New Testament: A Guide to the Gospels and Acts*. ■

## Constructing a Warfare Theodicy

*Satan and the Problem of Evil: Constructing a Trinitarian Warfare Theodicy* represents the second installment in a trilogy of books by Greg Boyd. In the first, *God at War: The Bible & Spiritual Conflict*, Boyd lays out what he identifies as the warfare worldview of the Bible. He argues that in both Old and New Testaments conflict between God and the spiritual powers of evil constitutes the accepted context in which the people of God live. The biblical story is one of God overcoming evil.

In this second volume, Boyd advances his argument by providing a philosophical defense of this warfare worldview. This book is a theodicy where Boyd brings together philosophical reflection with experience and current scientific insight and lays the ultimate blame for evil at the feet of Satan. Boyd sees the compatibilist position he offers as a clear alternative to Augustinian/Calvinist approaches where ultimate responsibility for evil is attributed to God who knows all future events, even the decisions of human creatures, and oversees all earthly and cosmic events. Boyd contends against this "blueprint worldview" where God ensures that everything that happens fits into his sovereign plan. In the warfare worldview God is sovereign in that his general will for world history cannot fail, but his particular will for individuals often does. The biblical narrative is best understood as God striving against rebellious creatures, human and demonic, to establish his will. This predicament, Boyd argues, is necessarily the



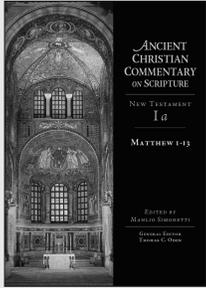
case since God's nature is triune love of Father, Son and Spirit, and it is his will for his creatures to share in that love.

Arguing from within an Arminian framework, Boyd attempts to render that general theological orientation more philosophically coherent. Along the way he has become convinced that the matter of God's foreknowledge needs to be revisited. His resolution regarding foreknowledge does add an additional dimension to

the discussion and the controversy. However, Boyd's engagement with Molinism, which results in his proposal for a neo-Molinist position, should contribute constructively to both the traditional arguments between Arminians and Calvinists as well as the current debate over the openness of God to the future.

Although this book represents a contribution to the "openness debate" it should not be restricted to its purview. *Satan and the Problem of Evil* addresses the more comprehensive and perennial questions about God and evil that are both philosophically and personally unavoidable. Boyd makes what he believes to be a biblically responsible reply that is superior to some alternatives. He takes his critics seriously and respectfully and musters a thorough response to them. All those who read this volume will appreciate his clear, well-organized and comprehensive treatment and be challenged to think with him through this important and sometimes troubling issue. ■

## An Update on the ACCS Series



IVP is pleased to announce the publication of the first volume of the Ancient Christian Commentary on Matthew (*Matthew 1-13*) by the renowned Catholic authority on patristic exegesis, Manlio Simonetti. Simonetti, of the University of Rome and the Augustinian Patristic Institute, has written a number of distinguished volumes in his native Italian, including works on or critical editions of works by

Augustine, Gregory of Elvira, Gregory of Nyssa, Hippolytus, Origen and Rufinus of Aquileia. His noteworthy *Biblical Interpretation in the Early Church: An Historical Introduction to Patristic Exegesis* has been published in English by T & T Clark.

The publication of Simonetti's work on Matthew for the ACCS has presented several challenges. The ACCS editors looked to him to select the patristic excerpts to be included in the volume, but took on the challenge of providing English translations of the original Greek, Latin and Syriac texts themselves. This task proved to be more difficult than was originally envisioned since fewer of the excerpts selected (in comparison with earlier ACCS volumes) had prior English translations from which to work.

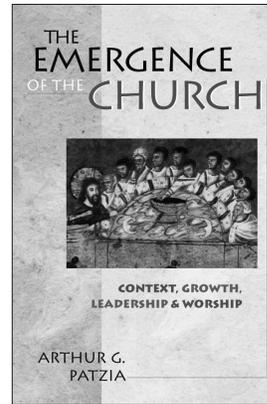


Manlio Simonetti

When the initial translation and editorial work were complete, we were met with another challenge in finding the whole comprised nearly twice the word limit assigned to our longest volumes. A decision was needed whether to then cut material or to publish the commentary in two volumes. The decision was made easy by the richness of the resources provided. The editorial staff quickly concluded that doubling the material on Matthew was well in keeping with the early church's fascination with this Gospel. Volume 1b, *Matthew 14-28*, should be available in February.

The release of the early volumes of the Old Testament, *Genesis 1-11*, edited by Andrew Louth, and *Exodus, Leviticus, Numbers, Deuteronomy*, edited by Joseph T. Lienhard, call for special mention as well. In reading the first of these volumes, one cannot fail to see how formative Genesis was in the minds of the early church for its doctrines of creation, fall and redemption. With their mentor Paul, they explored the profound significance of Adam as a type of Christ. The second volume, not surprisingly, highlights the reflection on the great Exodus themes as types for the deliverance of sinners. More surprising is Origen's interpretation of Numbers and the forty-two stopping places in the desert wanderings as types for the stages of growth in the spiritual life. We hope readers will continue to be enriched by these valuable resources. ■

## CHRISTIAN ORIGINS? NOT SO FAST



It seems that most students come to the study of the New Testament and the early church invested in some notion of what Tom Wright has called the "Big Bang" theory of Christian origins. There was Jesus, the resurrection, Pentecost, and in a matter of days the early church congealed around the disciples. Worship, baptism, Eucharist, doctrine and leadership took a singular form, remarkably like that of our churches today. The whole story is in Acts, with some close-up details found in the rest of the New Testament, particularly Paul's letters.

Those who teach the New Testament and early church history accept the challenge of saying (tactfully) to students, "Not so fast—it's more complicated than that," and then helping them think historically. But where do you find a textbook that sets out the basics, that helps students see how the early church emerged from the historically concrete matrix of first-century Palestinian Judaism, that explains how it grew (yes, remarkably so) and spread throughout the Mediterranean world, but also how it was fraught with conflicts within and without, how it was marked by diversity in leadership, structure, worship and theological formulations, and how all this is not just a messy problem but a testimony to the divine principle of incarnation.

*The Emergence of the Church: Context, Growth, Leadership & Worship* is the fruit of Arthur Patzia's many years of helping seminary students grasp this many-faceted story. It's a book that draws on a broad consensus of scholarly research on a variety of topics and assembles these pieces in a reliable and easily digested textbook format. Well organized, clearly written and rich in bibliography, we envision *Emergence* as a textbook for a variety of courses on the early church, whether the emphasis be its history or its expansion or its congregational life and worship. *Emergence* would even make an informative companion for a course on Acts, filling out Luke's storyline with background, foreground and behind-the-scenes glimpses of early church order and worship. For a detailed outline of the contents, swing on over to our website ([www.ivpress.com](http://www.ivpress.com)) and track the book down. ■

## NEW IN PAPERBACK

Ben Witherington's *The Paul Quest* provides a sequel to the author's acclaimed *The Jesus Quest* and examines the various profiles of the historical Paul that have been newly discovered or refurbished. This work will encourage many to reconsider the historical Paul and the Master he served in a new light. We are pleased to announce its release in paperback. ■

Women: continued from page 3 ■

work has been done by long-distance telephone at 7:00 a.m. in the U.K. and 2:00 a.m. in the U.S.A. On several occasions, one of us has crossed the Atlantic so that we can work together for two or three days. As we read manuscripts, we called out to one another, "Will the Americans understand what this means?" or "Why do the Brits use such long sentences?" "Can you figure out what she's driving at? I must be terribly obtuse."

**EVANS:** Cathie is a great visionary with a real feel for the oppressed, a particular concern that the needs of neglected and abused women be met, and an awareness of the issues raised by feminist critics which may lead to mistrust of biblical material. She has expertise in classical history as well as biblical studies.

**KROEGER:** Most of Mary's work is in the Old Testament, while I work on the New. Mary is the practical one with a wealth of wisdom, steady as she goes, while I dream up the harebrained ideas that mostly have to be discarded. My daughter Betty Elliott has done most of the administrative handling of the hundred-odd contributions—and contributors!

**HOOVER:** We have allowed quite a bit of variation in how some of the contributors have approached their tasks. What have been some of the reasons for this? What benefits and drawbacks have there been as a result?

**EVANS:** As the aim was to allow women to approach the text as women without having to put on the spectacles of the male-dominated scholarly world, it seemed wrong to replace one set of spectacles by another in placing too many restrictions on the way that they were allowed to do that. This has allowed creativity and brought out some really interesting approaches. The drawback is the resulting lack of consistency in style.

**KROEGER:** Women of faith do not necessarily view all of Scripture through the same eyes, and it is important to express a breadth of viewpoints.

Not every writer agrees with every other, and that is as it should be. It is all right for God's people to disagree! Even the style in which they present their material is varied. In part, this is because the

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**THE AIM WAS TO ALLOW WOMEN TO APPROACH THE TEXT AS WOMEN WITHOUT HAVING TO PUT ON THE SPECTACLES OF THE MALE-DOMINATED SCHOLARLY WORLD.**

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biblical material itself adopts many diverse genres. In part, the variety of styles helps us better understand the thought processes and perspectives of the commentator. We do not all perceive or interpret things in the same way. The objective is to let these women scholars speak with their own voices. We have even included a few men as contributors because we did not wish to follow the mistake made by so many commentaries that include only the voices of persons of the same gender. If there is "neither male without the female nor the female without the male" (1 Cor 11:11), then our brothers too have something valuable to share as we discuss women's approach to Scripture.

**HOOVER:** In addition to the commentaries on the 66 Old and New Testament books there are more than 70 additional articles. What are some of the topics covered? What are you hoping to achieve by including these articles?

**KROEGER:** The goal is to pull together in unified articles materials that occur in different parts of the Bible. In this way readers can get a better grasp of the total scope. For instance, we have an article on the role of Africans in biblical history (far more pronounced than most readers imagine), one on women as psalmists (you must look further than the book of Psalms to find all the relevant material), another covers the range of materials on widows. Some, such as the essay on the inspiration and interpretation of Scripture, help

us in our overall approach to reading the Bible. Others, such as those on clothing, dwelling places, and the manufacture and use of household utensils, offer insights into particular portions of the text that can be better understood with additional information. Women's concern for justice will be aided by articles such as that on ancient and modern slavery and on landholding and economic justice in Israel.

**HOOVER:** How might you envision the use of the commentary in a classroom setting?

**EVANS:** It would be useful as material to bring out aspects of texts being covered within biblical studies courses. In a hermeneutics course, it could serve as an example of how the text can be further elucidated by asking a different range of questions and as an encouragement to students to learn to ask their own questions.

**KROEGER:** I think it will be an invaluable asset for those who wish to gain an understanding of women's approach to Scripture as good news for themselves and others. Here is a commentary on the entire Bible that envelops the manifold experiences of and attitudes toward women. It argues for the full inspiration of the Bible and the full equality of women. Whether the course is of conservative, liberal or purely objective bent, here is a resource that allows qualified evangelical women to interpret Scripture from their own stance. This will be an important contribution to feminist hermeneutic, albeit from a more conservative position than some other materials. Nevertheless, it affirms the significance, power and essential dignity of women in all aspects of life.

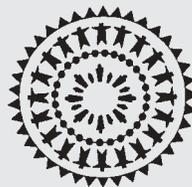
The commentary might profitably be used in a wide range of women's studies courses, as well as those in biblical hermeneutics and theology. Professors of sociology and psychology at religious institutions will also find much to offer their classes in terms of biblical perspectives on women and their relationships with others. ■

## IVP AT AAR/SBL 2001 IN DENVER, COLORADO

It's fall. And that means it's time for the annual meeting of the American Academy of Religion and the Society of Biblical Literature. This year's meeting will be held November 17-20 in Denver, Colorado.

Representatives from IVP will be there, and we're looking forward to meeting with you. So stop by and visit us at booths 622, 624, 626 and 628 to say hi and to receive your 50% conference discount on excellent new titles like *Divine Foreknowledge: Four Views*, Arthur G. Patzia's *The Emergence of the Church*, Timothy Dudley-Smith's *John Stott: A Global Ministry and King Came Preaching* by Dr. Mervyn A. Warren.

Also be sure to join us Sunday evening November 18 for a reception to celebrate the ongoing contribution of the Ancient



Christian Commentary on Scripture. We will be showing our appreciation for the outstanding work and contributions made by the several volume editors—Andrew Louth (*Genesis 1-11*), Joseph T. Leinhard (*Exodus, Leviticus, Numbers, Deuteronomy*), Christopher A. Hall (*Mark*), Gerald Bray (*Romans and James, 1-2 Peter, 1-3 John, Jude*), Mark J. Edwards (*Galatians, Ephesians, Philippians*) and Peter Gorday (*Colossians, 1-2 Timothy, Titus, Philemon*) among others. We expect to cap the evening with an interview with series editor Thomas C. Oden. This event is being scheduled for the Colorado Convention Center, room C3-C205 from 8-9:30 p.m. Coffee and dessert will be served. We'll see you there! ■

## 4 X 2: Four Views on Interdependent Issues

InterVarsity Press has something of a tradition of producing four views books. Those who have appreciated that heritage will not be disappointed with a couple of our new releases. We have put together two new books in this genre: *God & Time* and *Divine Foreknowledge*.

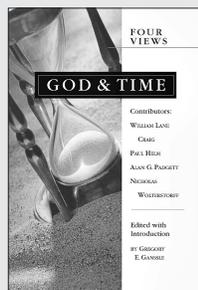
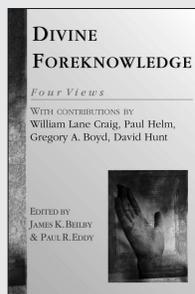
Part of what makes these books interesting is the involvement of multiple authors. Contributors to *God and Time* include William Lane Craig, Paul Helm, Alan Padgett and Nicholas Wolterstorff. Contributing to the book on foreknowledge are William Lane Craig, Paul Helm, Gregory Boyd and David Hunt.

Many of you will recognize these names because they have contributed to Christian scholarship for a number of years. You may also sense something fishy going on: these volumes share two authors! This fact is the

product, however, of neither serendipity nor subterfuge—let me explain.

Those wrestling with the issues of the relationship of God to time or the nature of God's foreknowledge have undoubtedly realized that these two matters are intimately related even if topically distinct. Consequently, two contributors were approached simultaneously both by those of us working on the publishing end and the volume editors for each of these two books. Go figure. I guess you might consider such a coincidence fortuitous. Or should we say providential?

Now I could go on to say just how these two concerns—divine foreknowledge and God's relationship to the temporal—are interrelated, but that might spoil the adventure of reading the books and take just a little more space than has been allotted for this notice. What I can say is that



these two books together demonstrate that one's view of God's relation to time—and so to creation—has great import for how one construes God's foreknowledge. The two matters cannot be comprehensively worked out independently. When taken together, a much fuller and richer discussion is possible.

So, while the *God & Time* book may seem a bit on the esoteric side (C. S. Lewis even gave his permission to skip his chapter on the subject in *Mere Christianity*), those of you who are faced more immediately with the foreknowledge debate within the church will appreciate these clear and helpful essays and responses.

Alternately, those of you who are interested in the philosophical and theological intricacies of God's relation to temporality will find astute and informative discussions and responses addressing the equally important and closely related issue of God's foreknowledge and, so too, God's providential guidance. ■

## IVP's NEW AND IMPROVED ACADEMIC WEBPAGE

We have recently made some significant changes to our academic webpage, which we hope will allow us to communicate with you and meet your needs with improved ease and efficiency.

First of all, there is the addition of an online order form which allows you the opportunity to order textbooks at applicable professional discounts, and the option to request exam copies of a book online.

Also added is the opportunity to subscribe (or unsubscribe) to one or more of our five new e-mail lists. These lists will allow you to receive only the most current, up-to-date information on newly released books in one or more of the following areas: theology (incorporating theology proper, Christology, theological anthropology, ecclesiology, eschatology, pneumatology and prolegomena); biblical studies (which includes

biblical theology as well as Old Testament and New Testament commentaries); history (including historical theology, church history and general history); philosophy (incorporates philosophical theology, ethics, apologetics, science and world religions) and practical theology (includes church and mission, missiology, psychology and counseling, and preaching).

Finally, we've begun to include recent back issues of the *Alert* online. So if you'd like to read interviews, peruse book descriptions or even conduct research on items of special interest, you can do so by accessing back issues in their entirety and with unprecedented ease.

Please have a look at our new page. We're at <[www.ivpress.com/academic](http://www.ivpress.com/academic)> twenty-four hours a day, seven days a week. ■

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