
IVP Academic Alert

IVP Academic's Book Bulletin for Professors • Volume 16 • Number 2 • Spring 2007

Inside

4 | New & Noteworthy

C. Stacey Woods gets evangelicals to smarten up, Graeme Goldsworthy shares the gospel with exegetes, and the fathers wax soteriological in the new ACCS.

5 | The God Delusion

Two new releases critique implicit assumptions in the works of popular naysayers Bart Ehrman and Richard Dawkins.

6 | Pagan Classics

Louis Markos's new book reveals the classical, mythological precedents for the story of Christ.

The Series Is Complete!

We are pleased to report that July will bring the long-awaited release of *Exploring the Old Testament, Volume 2: A Guide to the Historical Books*. Philip E. Satterthwaite and J. Gordon McConville guide readers through the historical background, content, literary artistry and enduring theological significance of the books that form the narrative backbone of the Old Testament. ■

Celebrate 60 Years of Publishing with Us

Get free shipping on orders of \$25 or more at ivpacademic.com through June 15! (U.S. addresses only)

Spirituality Goes to Church

Donald G. Bloesch has completed his seven-volume series, *Christian Foundations*, but he has not completed his writing.



Donald G. Bloesch

Anyone familiar with Don's writings knows he has always written and taught with the vitality of the church in mind. In his latest volume, *Spirituality Old & New: Recovering Authentic Spiritual Life*, this concern is explicitly and extensively addressed. Don certainly brings a positive message outlining for us the contours of true Christian spirituality, but he also issues some strong warnings about where the contemporary church is susceptible to being pulled seriously off-center. A faddish adoption

of some forms of spirituality presently being purveyed within and outside the precincts of the church has its dangers. Our current interest in spirituality, while holding promise, calls for a rigorous discernment of both ancient tradition and contemporary trends if a truly evangelical, orthodox and ecumenical spirituality is to transform believers, revitalize congregations and bear witness to the gospel in our world. And that exercise of discernment is exactly what Don has offered in this volume. IVP Academic editor Gary Deddo took the opportunity to interview Don, just as he was finishing up the book, to explore a little more of what's behind this latest work of his.

Deddo: Don, could you tell us a little about what

continued on page 2

In Celebration of Mystery

One forthcoming book that we're excited about is *Light from the Christian East: An Introduction to the Orthodox Tradition* by James R. Payton Jr.



James R. Payton Jr.

Jim is a professor of history at Redeemer University College in Ontario. He has studied, taught and been in dialogue with Eastern Orthodoxy for many years and is the author of a number of articles on Orthodoxy and Protestant-Orthodox relations. He is also deeply involved in ministry to Eastern Europe, serving as president of Christians Associated for Relationships with Eastern Europe. We're especially pleased with Jim's book because it is written with evangelical readers in mind. Also, in contrast to some other introduc-

tions, it offers a broadly sympathetic and positive overview of the Orthodox tradition. As such, it joins IVP Academic's Ancient Christian Commentary on Scripture and other works that seek to introduce our readers to the breadth and depth of the entire Christian tradition: ancient and contemporary, Western and Eastern. This book will be an excellent resource both in the classroom and for the interested general reader. Joel Scandrett is the editor of *Light from the Christian East* and recently spoke with Jim about his new book.

Scandrett: Jim, perhaps you can begin by telling our readers what prompted you to write a book about Orthodox Christianity. What got you into this topic in the first place?

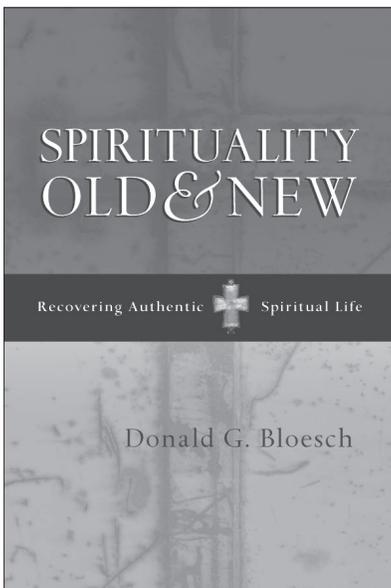
continued on page 3

Spirituality, continued from page 1

concerns of yours provided the inspiration for this book, *Spirituality Old & New*? Why did you write this book?

Bloesch: I was motivated to write this book to awaken the church to the demise of true spirituality. Many people are pinning their hopes for a new world order on technology, but technology in and of itself can do nothing to change the spiritual condition of humanity. Even a technology of the Spirit in which we try to channel the saving influences of God cannot insure our redemption and well-being. A dependence on human ingenuity and dexterity of method creates the impression that God's Word is within human power to distribute and withhold. We have lost sight of the fact that true spirituality cannot be programmed, that grace is not a commodity that can be handed down by the church. Instead, it is the unexpected intervention of the Holy Spirit in the life of the church apparent always when people are introduced to the written and proclaimed Word of God. I wrote this book in order to help earnest Christians recover the spiritual devotion that animated "the great cloud of witnesses" in biblical and ecclesiastical history.

Deddo: As you know there is a lot of talk about spirituality these days. Is there a particular lesson we can learn as evangelicals from the understanding of spirituality in the church's past? What is one insight we can find there that might often be missing today?



Bloesch: We can learn where the pitfalls lie in this kind of enterprise by reacquainting ourselves with the theological controversies concerning grace and free will. I am thinking particularly of the conflict between Augustine and Pelagius in the late fourth and early fifth centuries, the conflict between Luther and Erasmus in the sixteenth century, and the conflict between Karl Barth and Emil

issues lie. I try to show that the way we practice our faith (spirituality) is directly related to how we think about God and how we find salvation at the hands of God. I hope this book will be seen as a pioneering study not only in spirituality but in theology as well.

Deddo: You've been particularly interested in our approach to worship. How does your book help us see the connection between spir-

It is sad but true that God as a general Spiritual Presence is supplanting God as Father and Christ as Lord in the liturgies and preaching of many churches today.

Brunner in the twentieth century. The reigning question in all these disputes is whether the grace of God has absolute priority over human accomplishment. Classical spirituality, both the biblical and the mystical, can teach us much about the virtues that can strengthen our witness, especially the virtue of humility. Today we are being urged to find ourselves and realize our full potential. This note must be balanced with a keen awareness of our limitations and of our radical dependence on the living God who infinitely transcends the human self.

Deddo: Don, it's clear in the book that you're concerned about the church avoiding a false spirituality. Do you think there is a particularly dangerous tendency in our current approach to spirituality in our churches?

Bloesch: The current attempts to program the Holy Spirit, to reduce evangelism to a technique, to confound the message of faith with a guaranteed formula, are all ominous signs of Christian capitulation to an increasingly secular culture. We need to be on guard against diluting or reprocessing the message of faith in order to accelerate church growth or expand church influence, or for any other reason. The battle today—in America and in the whole of Western civilization—is between competing worldviews, and right now it is important to know where the battle lines are being drawn and where the real

ity and worship? What are some implications of a true spirituality for true worship?

Bloesch: I indeed see the far-reaching implications of spirituality for worship. The trouble today is that worship is being secularized: it is being reduced to a performance that grips the imagination rather than dutiful submission of people of faith to instruction by the Spirit of God. It has often become entertainment rather than adoration. What is alarming is the virtual disappearance of the great hymns of the church in our services of worship. Worship seems to have become dominated by spiritual elites who serve ideologies that are in conflict with historical Christianity, such as radical feminism and egalitarianism. The growing attempts to alter the language for God, to make this language sound more inclusive, actually threaten the identity and even the unity of the church as the people of God, whose faith rests on particular events in history. It is sad but true that God as a general Spiritual Presence is supplanting God as Father and Christ as Lord in the liturgies and preaching of many churches today. We, as defenders of orthodoxy, need to maintain and even reappropriate, where needed, the particular historically grounded language of faith if we are to maintain contact with the message of faith—the living Word of God.

continued on page 4

Orthodoxy, continued from page 1

Payton: When I first had the opportunity to take a course on Eastern Orthodoxy, I was fascinated with what I was experiencing. By that time—my last year in seminary—I had received a thorough grounding in biblical studies, systematic theology and church history. I knew my own evangelical heritage pretty well, and I could give a solid account-

aspect of the Orthodox tradition that you personally find most compelling, what would that be?

Payton: I have found the Orthodox emphasis on *mystery* profoundly moving. Of course, Orthodoxy is not alone in recognizing the mystery involved in God dealing with us. All Christian traditions affirm mystery, at least to some degree. But so much of evangelicalism

ple, know no such divisions. That, apart from anything else, should be enough to make anyone in Western Christianity want to find out more about Orthodoxy!

Scandrett: If pressed to identify an aspect of Orthodoxy with which you are uneasy, what might that be?

Payton: I am uneasy with the tight bond in Orthodoxy between church and “home” culture, the nation from which the people emigrated. The result has been that, in North America, most of the Orthodox churches use the language of the “home” country for almost all of their worship services. Many Orthodox clergy and faithful would like to see this changed, but the pattern remains. They recognize that this is inhibiting their outreach into the surrounding culture and so stymieing their influence for the Christian faith. As a historian, I have studied the histories that led to this pattern, and I understand how and why it developed. I recognize, though, that unless and until this is changed, Orthodoxy will have much less impact in North America than it could and should.

Scandrett: What do you think our readers will be surprised to learn about Orthodox Christianity, either that they didn’t know before or that has been misrepresented to them?

Payton: I think many readers will be surprised to learn that Orthodox Christianity is not just a baptized version of ancient Greek philosophy. A little more than a century ago,

continued on page 5

In Orthodoxy, mystery leads to wonder, silence and praise—not to explanation.

ing of the perspectives and orientations of the Reformed, Lutheran and Roman Catholic strains of Christian teaching. But in studying Orthodoxy, I found a strikingly different way of looking at the Christian faith from anything I had ever encountered before, and I was intrigued. Orthodoxy asks different questions—and when you ask different questions, you get different answers. Orthodoxy opened up the Scriptures and the Christian faith anew to me, and I found myself challenged and stimulated.

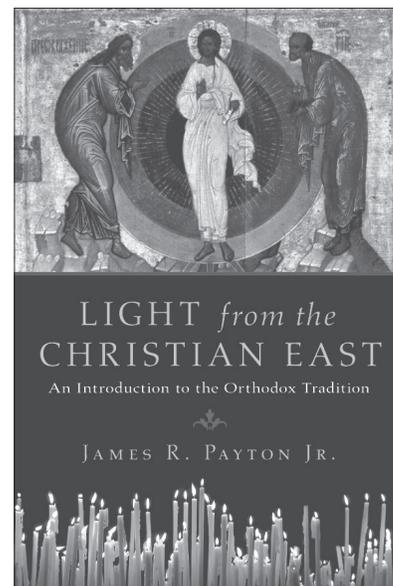
In the years since that course, I have continued to study Orthodoxy. Interacting with Orthodox clergy and laypeople, both in North America and in Eastern Europe, has allowed me to see how Orthodoxy is lived out by its faithful. Teaching courses on Eastern Orthodoxy, both at the Christian university where I serve and in church education programs, has shown me that other evangelical Christians find Orthodoxy enriching and stimulating too.

With this book, I want to offer readers the opportunity to explore Orthodoxy as a rich, distinctive approach to the Christian faith. What I have learned and experienced in Orthodoxy has deepened and enriched my own embrace of the faith. Through this book, I hope to help others who are also on this journey of growth in the faith.

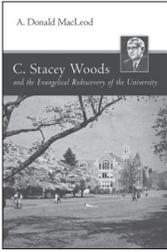
Scandrett: If you were to identify one

and historic Protestantism treats mystery as something to be solved. Mystery may be what we start with, but we soon enough get uncomfortable with it and shift pretty quickly into analysis, attempts at explanation—and argument with those who come up with a different explanation.

In Orthodoxy, though, *mystery* is to be celebrated, not solved. Orthodoxy emphasizes that we cannot possibly comprehend who God is, the love God has for us or the wonders of the ways he graciously deals with us as he brings us to himself. Down through the centuries since Christian antiquity to today, Orthodoxy has remained suspicious of human reason’s capacity to explore and give an adequate account of God’s ways with us. In Orthodoxy, mystery leads to wonder, silence and praise—not to explanation. This hasn’t meant, of course, that Orthodoxy is careless about teaching—it is called “Orthodoxy,” after all! But Orthodoxy does not place much trust in human attempts to understand and explain, even from those steeped in Scripture and learned in teaching. In that regard, it is so different from what has marked Western Christians. Among us, thousands of denominations have been founded, in large part, because of conflicting explanations of Scripture and doctrine. The Orthodox, steeped in their ages-old respect for the mystery of God’s ways with his peo-

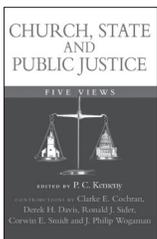


New & Noteworthy



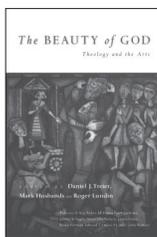
A. Donald MacLeod's *C. Stacey Woods and the Evangelical Rediscovery of the University* reveals a moving force in mid-twentieth-century evangelicalism. Perhaps the most striking achieve-

ment of the brusque, outspoken, entrepreneurial, Australian-born, Brethren-bred Woods was to challenge the anti-intellectualism of conservative American Christianity, encouraging an active engagement with the university.

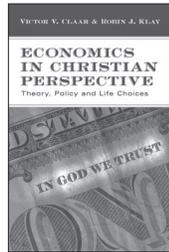


Fissures in the evangelical church as well as the church catholic can be traced to differing views of the proper relations between church and government and divergent understandings of the public justice to be sought. Edited by P. C. Kenen, *Church, State and Public Justice: Five Views* brings clarity to the nature of the differing views and fosters dialogue among the conversation partners.

What do you get when you put together a group of select artists and theologians? The 2006 Wheaton Theology Conference and an outstanding collection that explores the visual arts, music, literature and culture. *The Beauty of God* includes essays by Roger Lundin, Jeremy Begbie and Edward T. Oakes.

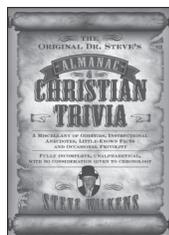


Does the Christian gospel itself shed light on the ongoing controversy on women in ministry? *Women, Ministry and the Gospel* forges a way forward with new perspectives in biblical studies, ecclesiology, ministry and identity, and in the humanities and social sciences. Contributors include Timothy George, Rebecca G. S. Idestrom, Margaret Kim Peterson, I. Howard Marshall, Timothy Larsen, Mary Stewart Van Leeuwen and Henri Blocher.



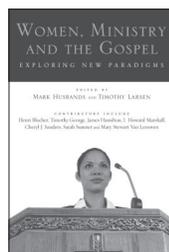
Economics in Christian Perspective can be used as a textbook for introductory courses in economics or as a supplementary text for economics majors. Authors Victor Claar and Robin Klay explore impli-

cations of Christian views of community, justice, the poor and creation as they consider economic theory and present research data toward a perspective commensurate with Christian faith and living.



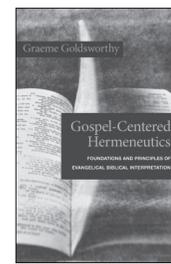
Some things you just never learned in Sunday School, but should have. Dr. Steve (Wilkins!) has collected some of his favorite factoids in *The Original Dr. Steve's Almanac*

of *Christian Trivia*, a usually instructive, always interesting and often witty miscellany. Just where did "Kum Ba Yah" come from, and what exactly does it mean? Just ask Dr. Steve.



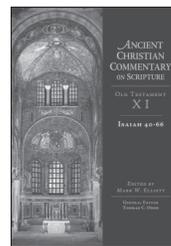
Does the Christian gospel itself shed light on the ongoing controversy on women in ministry? *Women, Ministry and the Gospel* forges a way forward with new perspectives in biblical studies, ecclesiology, ministry and identity, and in the humanities and social sciences. Contributors include Timothy George, Rebecca G. S. Idestrom, Margaret Kim Peterson, I. Howard Marshall, Timothy Larsen, Mary Stewart Van Leeuwen and Henri Blocher.

est of graduate and undergraduate students, from various fields of learning, in the church fathers and in the prophets and reformers in the church through the ages. Even many of the leading mystics of the church can be helpful in preparing the way for a revitalized Christianity so long as these men and women



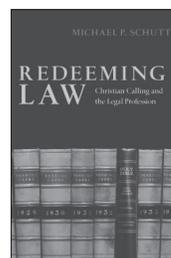
In *Gospel-Centered Hermeneutics*, Graeme Goldsworthy argues that evangelical and other historical interpretations of Scripture have often given insufficient attention to the vital relationship between hermeneutics and theology, both biblical and systematic. By way of correction, Goldsworthy considers the implications of a gospel-centered, Christ-centered theological orientation for the interpretation of Scripture.

No portion of Isaiah is more frequently quoted in the New Testament than the typologically fertile soil of Isaiah 40-66. Mark W. Elliott explains in *Isaiah 40-66*, the most recent addition to the Ancient Christian Commentary, that, as interpreted by the fathers, Isaiah presents a message far more soteriological than christological, leading readers to a deeper understanding of God's judgment and salvation.



Michael Schutt's *Redeeming Law* provides a much-needed resource with theological depth and practical relevance for law-school students and practicing professionals to reflect on what it means to be a Christian lawyer. ■

Michael Schutt's *Redeeming Law* provides a much-needed resource with theological depth and practical relevance for law-school students and practicing professionals to reflect on what it means to be a Christian lawyer. ■



who strove to walk the narrow way are critiqued in the light of holy Scripture. ■

“Here is a biblical and churchly ‘spirituality’ so needed today as an alternative to the New Age nostrums that crowd the mall bookstore shelves.”

—Gabriel Fackre, Andover Newton Theological School

Spirituality, continued from page 2

Deedo: You’ve always been concerned for the renewal of the church. Do you see some promise in our current interest in spirituality for the renewal of our churches?

Bloesch: Among the signs of hope for the church in the future is the growing inter-

est of graduate and undergraduate students, from various fields of learning, in the church fathers and in the prophets and reformers in the church through the ages. Even many of the leading mystics of the church can be helpful in preparing the way for a revitalized Christianity so long as these men and women

Orthodoxy, continued from page 3

Adolf von Harnack made that claim, and with his influence on the study of the history of Christian teaching, the idea has passed into much of the material that touches on Orthodoxy.

I have run into this notion scores of times, but it is simply not true. From early in its history, Orthodoxy stressed the dangers of the ancient pagan philosophies. Time and again, the influences of Platonism, especially, were repudiated as corrupting. Indeed, I would argue that ancient pagan philosophies—in the guise of Aristotelianism and Neo-Platonism—have had much more influence on Western Christian teaching than they ever had in Orthodoxy.

To be sure, Orthodoxy developed largely within the ancient Greek-speaking world. As the church spoke to the culture that had been shaped by pagan Greek philosophies, it used terms people could recognize—but the church's leaders worked diligently to reinvest those terms with meanings quite different from what they had in the pagan philosophies, meanings that squared with apostolic teaching. The evidence for this has been missed or ignored by some people in the

West, but it is all over the place in the history of Orthodoxy.

Scandrett: Finally, Jim, what do you hope to accomplish through writing this book? What changes do you want to see occur as a result of having written it?

Payton: I have three main hopes for this book. First, I hope it will stimulate many readers to see the Christian faith with new eyes, the eyes of our Orthodox brothers and sisters. We can learn from others without being unfaithful to our own heritage, and we can be genuinely enriched by their insights.

Second, some Orthodox leaders have also read this book and found it a faithful presentation of their perspectives. I hope that as Orthodox folks read this book they will be reminded of their rich heritage, appreciate it anew, and see better how to speak about it with their evangelical brothers and sisters.

Finally, I hope that this book will lead to a greater awareness of Orthodoxy in North America. In the past, Christian colleges, universities and seminaries largely ignored Eastern Orthodoxy—as the Christian West has done for centuries. Orthodoxy was far away—in the Middle East, Russia, and Eastern Europe—and we in the West were

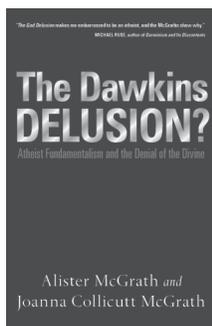
hardly likely to encounter it. But that has dramatically changed in the last twenty years! Orthodoxy was bound up for centuries within the Ottoman Empire or the Russian Empire, both exotic realms about which we knew little. Then, after World War II, almost all the Orthodox found themselves behind the Iron Curtain. But with the collapse of Communism, Orthodoxy has burst onto the world scene—and with contemporary technology, the world is much smaller than it has ever been. Orthodoxy is *there* again, and we need to learn about it. I trust my book will help in that regard. ■

Addenda & Errata

At IVP Academic, we share what we're thinking about at lunch or by bursting into a colleague's office saying, "Listen to this!" So it was only a matter of time before we'd be sending our discoveries into the blogosphere. Quotes, links and pearls from our collective publishing wisdom will all be found at IVP Academic's new blog: Addenda & Errata. Bookmark it at www.ivpress.com/blogs/addenda-errata. ■

Meanwhile, Outside the Classroom

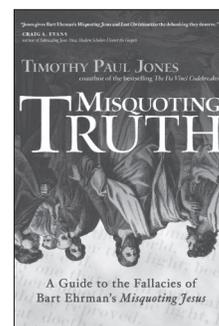
InterVarsity Press established its reputation on books from specialists addressed to the generally educated reading public, rather than expressly to students or other specialists. A couple of recent additions that are likely to be of help to your students outside the classroom are Alister and Joanna Collicutt McGrath's *The Dawkins Delusion? Atheist Fundamentalism and the Denial of the Divine* and Timothy Paul Jones's *Misquoting Truth: A Guide to the Fallacies of Bart Ehrman's "Misquoting Jesus."* Seldom have we published books aimed directly at criticism of single works from other authors, but in these instances the immense popularity of Richard Dawkins's and Bart Ehrman's attacks on traditional Christianity seemed to merit a direct response.



an adult convert to the faith, is an apt critic of Dawkins's simplistic notion that belief in God is comparable to belief in Santa Claus. Perhaps Michael Ruse says it all: "*The God Delusion* makes me embarrassed to be an atheist, and the McGraths show why."

Timothy Paul Jones, a working pastor

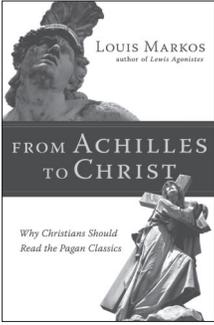
Alister and Joanna Collicutt McGrath are especially well-suited to take on Richard Dawkins's *The God Delusion*. Trained as scientists, they know their fields well, and Alister,



seldom disputes Ehrman's facts, while trenchantly arguing that Ehrman's conclusions do not necessarily follow from his facts. The other great merit of Jones's critique is his reader-friendly clarity. As an added bonus, the book could be used to introduce students to the discipline of textual criticism. ■

with an Ed.D. from The Southern Baptist Theological Seminary, deftly takes on Bart Ehrman's *Misquoting Jesus*. Throughout, he maintains an uncommonly generous spirit that

The Mythic Quality of Truth



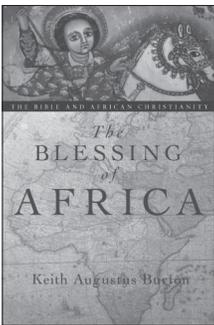
“The heart of Christianity is a myth which is also a fact,” said C. S. Lewis. Jesus as the fulfillment of all human myths lies at the heart of Louis Markos’s new book, *From Achilles to Christ: Why Christians Should Read the Pagan Classics*. In it, Markos introduces readers to the great narratives of classi-

cal mythology from a Christian perspective. From the battles of Achilles and the adventures of Odysseus to the feats of Hercules and the trials of Aeneas, Markos shows how the characters, themes and symbols within these

myths both foreshadow and find their fulfillment in the story of Jesus Christ—the “myth made fact.” Along the way, he dispels misplaced fears about the dangers of reading classical literature, and offers a Christian approach to the appropriation and interpretation of these great literary works. This engaging and eminently readable book will prove an excellent resource for Christian students, teachers and readers of classical literature.

Markos has a Ph.D. from the University of Michigan and is a professor of English at Houston Baptist University, where he teaches classical and English literature. He is a C. S. Lewis scholar and the author of *Lewis Agonistes*. ■

Africa in the Bible & the Bible in Africa

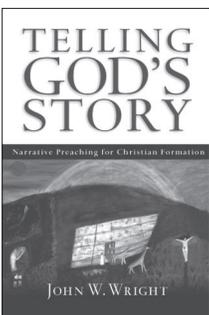


According to some estimates, Africa will soon have the highest concentration of Christians in the world. But African Christianity has had a long and conflicted history, and biblical scholars and historians continue to debate Afrocentric readings of Scripture and church history.

Now IVP Academic offers *The Blessing of Africa*, a landmark survey tracing the story of biblical Africa and the place of the Bible in the land of Ham. Beginning with the Old Testament, Keith Augustus Burton explores the geography of biblical Africa and addresses questions of African ethnicity and identity. He then chronicles

the African presence in the church from the New Testament onward, paying particular attention to the growth of Islam in Africa and the impact of European colonialism and the slave trade. Coming to the modern era, he examines the achievements of African Christianity and visionary efforts to reclaim Christianity for the African context. Of value to theologians, missiologists and historians alike, this work places African Christianity in a wider global context. Ukachukwu Chris Manus of Nigeria’s Obafemi Awolowo University calls it “a landmark publication . . . [and] an invaluable contribution on the specificity of African Christian theology that has blossomed in the last thirty-five years since J. S. Mbiti’s seminal article of 1972.” ■

Homiletical Conceits to the Wind



Some books take a long time to complete. This is one of them. But it was worth the wait. Pastor John Wright has thought long and hard about the call to preaching. *Telling God’s Story* represents a new model of preaching that connects the biblical text with congregations in a way that forms

them into a true Christian community. Such formation calls for interpretative engagement with both the biblical

narrative and the cultural narrative that shapes our society. Wright surveys current theories of preaching and hermeneutical practices, providing practical direction for faithful preaching. ■

“Challenging some of the most determinative conceits represented by contemporary American homiletical practices, Wright provides an alternative account of preaching . . . [so that] the church becomes the subject as well as the agent through which Christians learn again to have their lives narrated by the gospel.”

—Stanley Hauerwas, Duke Divinity School

Andy Le Peau
Editorial Director

James Hoover
Associate Editorial Director
& Senior Editor, IVP Academic

Daniel G. Reid
Senior Editor, IVP Academic

Gary Deddo
Associate Editor, IVP Academic

Joel Scandrett
Associate Editor, IVP Academic

Al Hsu
Associate Editor, IVP Books

Ellen Hsu
Rights Manager

Kristie Berglund
IVP Academic Sales
& Marketing Manager

Heather Mascarello
Print Publicity Manager

Jonathan Boggs
Academic Alert Editor
& Friend of Animals

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

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

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

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

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

Vol. 16, No. 2

Copyright © 2007 by InterVarsity Christian Fellowship/USA. All rights reserved.