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IVP Welcomes New Associate Editor

We are pleased to announce that Michael Gibson has joined InterVarsity Press as the new associate editor of academic and reference books. One of his main responsibilities will be to serve as the project editor of the forthcoming Reformation Commentary on Scripture series (28 projected volumes). Michael comes to IVP from Vanderbilt University, where he is completing his doctoral dissertation in theological studies. ■

N. T. Wright's *Justification*: More Than a Response

A major book by N. T. Wright is always a major publishing event. That is certainly no less the case with his new IVP Academic book, Justification, which takes on one of the central issues that has been so contested in the so-called new perspective. Here are excerpts from our recent chat with Tom. (For the complete interview visit ivpacademic.com.)



N. T. Wright

InterVarsity Press:

What prompted you to write *Justification*?

N. T. Wright: When John Piper's book came out, various friends said, "You need to respond to this because people are picking it up and saying, 'There you are. He has

just disproved what N. T. Wright says about justification.'"

So eventually I thought, yes. I would rather wait and do this as part of a larger

project, but since it is such a buzz, I think it'd better be dealt with sharply as much as I can.

IVP: Why do you think this topic of justification becomes such a hot issue?

Wright: For some people in some Christian traditions, the doctrine of justification expressed in a particular way has been the lynch pin, the thing that's held everything together. So that if they think people are expounding it in different ways, it looks as though their entire theological edifice is going to come crashing down.

It seems to me that when something becomes a hot issue like this, the key thing

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Mark Noll on the New Christian Dynamism

The latest from historian Mark Noll makes the curious assertion that the greatest contribution of the United States on contemporary global Christianity lies not in its missionary efforts or its cultural dominance but in its early centuries, as a kind of template for how Christianity spreads in new territories. Mark took some time to entertain some of our questions about his thesis.



Mark Noll

InterVarsity Press: In this book you present American Christianity more as missionary laboratory than city on a hill. How does that change the conversation about the shape of global Christianity?

Mark Noll: Clearly the role of the United States has been important. But with so many points of new Christian dynamism—China, Brazil, Nigeria, South Korea, India, Uganda, Central America, as just a start—it's preposterous to think Christian believers in one nation could

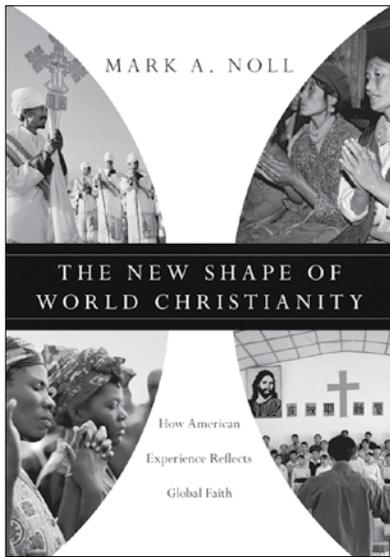
be the driving force upon which world Christianity is dependent. I try to explore in this book how the history of Christian development in the United States might itself be perceived as a model for how Christianity has developed elsewhere, particularly over the last sixty or seventy years. To shift perspective in this way can be useful for opening up American minds to see the drama, disappointments, unexpected triumphs and extraordinary transformations that are now underway throughout the world. It might also open our hearts to important lessons in Christian living, theology and cultural perspective from what has become the Majority Christian world.

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IVP: How did the church's establishment in North America intersect with parallel historical developments: democratic government, religious pluralism and materialist rationalism, for example?

Noll: Most of the Europeans who planted churches in North America during



the seventeenth and eighteenth centuries more or less expected things to run here as they had there. But conditions were different enough that the older patterns of European Christendom simply could not be transplanted. Moreover, some early American settlers had already embraced principles that would lead to something different. Early Jesuit missionaries to the Great Lakes region determined to set aside the cultural expressions of European Christendom in order to reach Native Americans. In the colonies that became the United States, strong voices advocated the free practice of religion and what would come to be known as the separation of church and state. These positive principles interacted with conditions on the ground to produce something new—vital and active Christian faith, but a faith not tethered to the official interests of states and the treasured patterns of the centuries.

Missiologist Andrew Walls has spo-

ken of the almost inadvertent way the voluntary missionary society came into prominence in the early eighteenth century. To be sure, this influential new way of doing things was the product of evangelical zeal and reflected unusual entrepreneurial creativity from early leaders like the founders of the Moravians and

and North American terms. But as the weight of the world's new Christian realities continues to become more obvious—through turmoil in worldwide Anglicanism, for instance, or through the presence of Nigerian, Korean and Brazilian missionaries in London, Kiev and New York, or with the Catholic

It's preposterous to think Christian believers in one nation could be the driving force upon which world Christianity is dependent.

later England's Baptist and Anglican missionary societies. But no one planned to set aside the instincts and traditional authority structures of Christendom. Rather, new opportunities arose (especially with the expansion of European interest and power beyond the Western world), energetic individuals responded to those opportunities, and sometime later people awoke to the reality that the instincts of Christendom and a reliance on past models offered only one way of organizing Christian churches and promoting the Christian gospel—and not necessarily the way that most of the rest of the world was pursuing.

IVP: Where do you see Western scholarship addressing its historical neglect of world Christianity?

Noll: Within the last year or two, Martin Marty, Bruce Mullin, Scott Sunquist and Dale Irwin, and several others have published general church histories that take new world realities into account. In so doing, they are synthesizing some of the path-breaking scholarship of Kenneth Scott Latourette of a previous generation and the outstanding work of more recent scholars: Andrew Walls, Dana Robert, Lamin Sanneh, Philip Jenkins and many others.

I don't see anything particularly pernicious in the tendency to think of "standard" church history in European

Church's increasingly strong engagement in the Philippines and in Africa, or with the extraordinary broadening and deepening of Christian faith in China—people in the West will begin to catch on sooner rather than later.

IVP: You cite the *Jesus Film* as pointing to the dual role of American Christianity as a shaping influence globally and as a template for how Christianity is received and appropriated locally. What makes the *Jesus Film* such a useful illustration?

Noll: It's certainly an American enterprise—financed, developed and used by Campus Crusade for Christ. It's also certainly an American rendition of the life of Christ (not much on the church, for example). But in the translation of the film into vernacular languages, it becomes a vital force in the indigenizing of the gospel. For many this film may be the first message from outside the vernacular culture to use the vernacular language—not Coca Cola, not military instruction, but Jesus speaking in one's own mother tongue. The combination of its obvious American characteristics with its obvious particularization in non-American cultures makes the *Jesus Film* an unusually good illustration for the thesis of Lamin Sanneh, that the translation of the Bible into local languages has been the great transformative force in the last period of

Wright, continued from page 1

is to go back as coolly and calmly as you can and read the biblical texts again. I am not trying to say anything which isn't in Scripture, and indeed my whole argument is that those who have opposed and attacked what I've been doing are being very selective in their reading of Scripture. These are whole letters which

The point that the Reformed tradition is trying to make is indeed a Pauline point, but because they're making it, I would say, from the wrong texts and in the wrong ways, it comes out distorted.

mean what they mean as wholes. Only when we do business with them on that basis will they yield up their secrets.

IVP: What barriers might be keeping people from fully appreciating what Paul says about justification?

Wright: There are several possible social and cultural factors involved here. Let me name just one. Whenever Paul talks about justification he is also talking about the coming together of Jew and Gentile in Christ. I do wonder whether for many Christians in the Western world that sort of sense of ethnic integration has just not been on their radar screen.

For Paul it is radically important, and I think that demands in a lot of people a major category shift which they're really worried about making.

IVP: Is this debate, from your standpoint, in part a case of, "Great point, wrong text"?

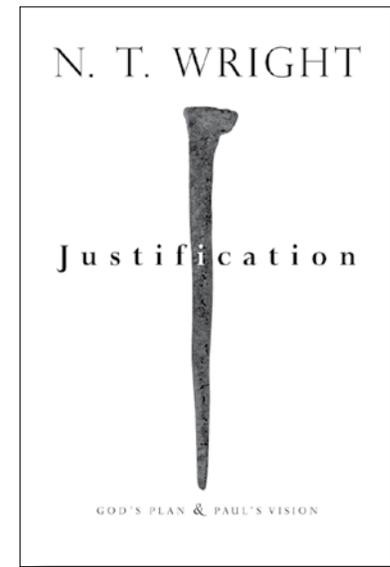
Wright: One of the things that I've been frustrated and puzzled about in some of the debates is that people have often said things that imply that I, Tom Wright, don't believe, for instance, in substi-

tutionary atonement. Or that I don't believe in justification by grace through faith. And I want to say to them, "Here. Read my lips. Look what I've written. I've been preaching and writing about substitutionary atonement and justification by grace through faith for twenty or thirty years now."

Indeed, when it comes to substitutionary atonement, I think I have written the longest ever defense of the view that Jesus himself conceived his own coming death in terms of Isaiah 53 in my book *Jesus and the Victory of God*. I actually expected when I wrote that chapter that many of my evangelical friends and colleagues would stand up and cheer. Instead they were worried about other aspects of the book and what I said about

substitutionary atonement seems to have slid by them.

The point that the Reformed tradition is trying to make is indeed a Pauline point, but because they're making it, I would say, from the wrong texts and in the wrong ways, it comes out



distorted, and then generates other second-order distortions, if you like. I'm concerned to get back to Paul himself and discover the Pauline questions, and by answering them be refreshed in our vision of God's purpose and mission for the whole world. ■

Noll, continued from page 2

world Christian history.

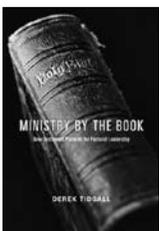
IVP: One of your endorsers, Ogbu Kalu, passed away as you were preparing the final draft. Could you comment on his contribution to mission?

Noll: Ogbu was a diligent scholar who also became a significant leader in mobilizing Africans to write the history of Christianity in Africa and challeng-

ing Western historians to take with utter seriousness the heightened supernaturalism that is the norm in non-Western Christianity—"Clio in a sacred garb," he called it, by which he meant using good historical methods but setting Enlightenment instincts on the shelf when trying to see what is really going on. With his sound historical

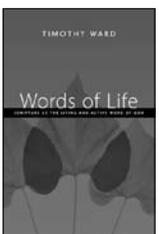
training at the University of Toronto (including a dissertation on English Puritan history!), his deep understanding of Africa's modern church history and his challenging forays in method for writing about new Christian realities, he will be greatly missed. ■

New & Noteworthy



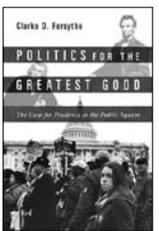
Not content to squeeze the variety of New Testament models for ministry into a single mold, Derek Tidball sets free the genuine diversity and unity of

the early church. *Ministry by the Book* shows how each pattern for pastoral leadership was shaped by the particular needs of particular churches, as well as the backgrounds, ambitions and passions of each New Testament author.



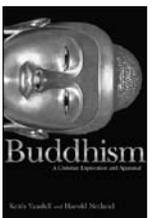
“A very fine treatment of the classical Christian doctrine of holy Scripture, which draws particularly on the theological wisdom of the Reformed tradition.

A particular strength . . . is the way in which the author formulates his account of Scripture from Scripture itself, notably from its covenantal character. *Words of Life* is well-written and clear-headed, thoughtful and judicious.” Paul Helm, Regent College



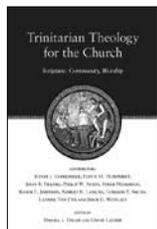
Clarke Forsythe, while very familiar with “politics as usual,” has written a book that doesn’t take that path. As a lawyer and leading policy strategist on bioethical issues,

Forsythe offers an alternative to the all-or-nothing approach to public policy that has often gripped public debate. *Politics for the Greatest Good* offers us a viable way to engage effectively in the political process without moral compromise.



In *Buddhism*, Harold Netland and Keith Yandell team up to use their complementary gifts for exploring the nature and claims of Buddhist religion and then offer

a Christian evaluation. Of value for Christians wanting a clear and accurate perspective on Buddhism but also for those interested in Buddhist-Christian interaction in the university setting or for global mission.

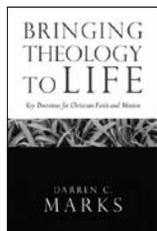


The doctrine of the Trinity has gotten significant attention in the past 30 years, but the implications for the life and ministry of the church have often been neglected. Growing out of the Wheaton Theology Conference 2008, *Trinitarian Theology for the Church* impressively addresses that imbalance, shedding light on preaching, the sacraments, worship, mission and community.

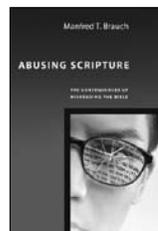


Despite the current climate, there are those looking for therapists and therapies that help them address unwanted same-sex attraction.

Dr. Joseph Nicolosi has been a pioneer in developing such therapy. With strong commendations from educators in Christian schools of psychology as well as in the APA, *Shame and Attachment Loss* is for students, counselors and psychotherapists who want to enrich their practice with Nicolosi’s research, experience and compassion.

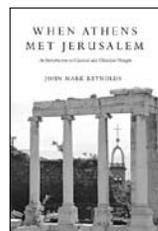


Engaging academic discussions of the past and the present, Darren Marks provides a refreshing introduction to Christian faith that will be of special interest to university and seminary students. Innovative in its organization, *Bringing Theology to Life* explores and contextualizes seven key doctrines for the day-to-day life of a faith community absorbed in worship, discipleship and mission.



In *Abusing Scripture* Manfred Brauch shows us why high doctrine must be accompanied by equal commitment to faithful interpretation and application of Scripture.

Inattention to a proper approach to Scripture leads to its abuse, which not only distorts the meaning of Scripture but also undermines Christian integrity in its proclamation to the world.



John Mark Reynolds tells the intriguing story of the development of Greek philosophy from its pre-Socratic roots and shows how it prepared the way for the proclamation

of the Gospel in the Hellenized context of the New Testament and early church. *When Athens Met Jerusalem* will serve as an excellent undergraduate introduction to ancient philosophy.



Did the Resurrection Happen? A Conversation with Gary Habermas and Antony Flew includes the full transcript of their third and final public debate from 2003, not

long before Flew’s much-publicized conversion from atheism to deism. This volume, edited by David Baggett, also includes appraisal of their arguments for and against the resurrection and serves as an engaging and illuminating resource for students of apologetics.



In *The Holy Spirit* (CDGP), Ivan Satyavrata writes from his vantage point in India, retracing the steps of the Holy Spirit through church history, placing the Pentecostal movement and other evidences of the Spirit’s work in proper context. ■

Two New Series Spawned by the ACCS

IVP Academic is excited to announce the launch of two new series spawned by the interest in the Ancient Christian Commentary on Scripture (ACCS), which currently has over half a million copies in print.



The first—the Ancient Christian Doctrine series (ACD)—is a five-volume set expounding the doctrine of the Nicene (or more properly the Nicene-Constantinopolitan) Creed. In similar fashion to the ACCS, these volumes offer contemporary readers the opportunity to study for themselves key writings of the early church—from about A.D. 95 to 750—in relation to doctrinal issues linked to the creed phrase by phrase. In addition to overviews of the content to follow for each phrase, the volume editors provide a précis of the historical context for the development of particular doctrines.

The Ancient Christian Doctrine series offers a unique entry into the sources of early Christian teaching. As such it will prove valuable for the study of both historical and systematic theology.

As an aid to the use of these volumes in systematics, the back matter of each includes an extended outline of the content.

The volume editors include Gerald L. Bray, *We Believe in One God*; John Anthony McGuckin, *We Believe in One Lord Jesus Christ*; Mark J. Edwards, *We Believe in the Crucified and Risen Lord*; Joel C. Elowsky, *We Believe in the Holy Spirit*; and Angelo Di Berardino, *We Believe in One Holy Catholic and Apostolic Church*.

Consulting editors for the series include Bishop Kallistos Ware, Bishop Stephen Sykes, Professor Augustine Di Noia and Professor James I. Packer.

The initial two volumes are scheduled for release in June 2009. This series is under the general editorship of Thomas C. Oden.

The second series to be launched in June is Ancient Christian Texts (ACT). In preparation for the ACCS a number of ancient texts in Greek, Latin and Syriac were translated for the first time into English. Making these new translations available to contemporary readers is the

primary purpose of this new series.

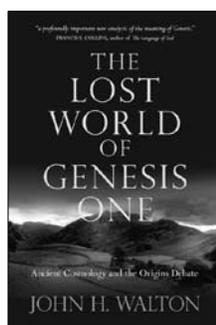
The first of these volumes—*Commentaries on Romans and 1-2 Corinthians* by Ambrosiaster, to be released in June—provides the first installment for making available to English-speaking readers one of the finest pre-Reformation commentaries on Paul's epistles. The second volume—*Commentaries on Galatians-Philemon* by Ambrosiaster—will be released in September.

The series is ably edited by Gerald L. Bray, who has provided the translation for Ambrosiaster, and Thomas C. Oden, general editor for the ACCS and ACD. Other projected volumes in the series include the following: Origen: *Homilies on Numbers*, trans. Thomas Scheck; Theodore of Mopsuestia, *Commentary on the Gospel of John*, trans. Marco Conti; *Incomplete Commentary on Matthew (Opus imperfectum)*, 2 vols., trans. James Kellerman. ■

The Genesis of the Cosmos

In the clamorous debate over Genesis and science, the voice of Old Testament scholarship is often submerged below the din. Well, do Old Testament scholars have anything new to say? Yes, says John Walton in *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate*, and he means it.

When Genesis one is read from within the worldview of the ancient Near East—a worldview lost to many readers of Genesis for millennia—the text is eloquent. It answers questions of cosmology and teleology crucial



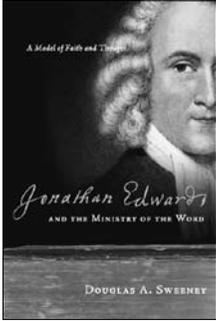
to the ancient Israelites and their neighbors. In eighteen propositions, Walton sets out his perspective and its ramifications—clearly,

concisely and for the widest range of educated readers. Based in Walton's extensive scholarly work on the ancient Near Eastern background of the Old

Testament, *The Lost World of Genesis One* is poised to open up a new conversation about Genesis and origins.

Francis Collins calls it “a profoundly important new analysis of the meaning of Genesis.” Bruce Waltke says, “Walton's cosmic temple inauguration view of Genesis 1 is a landmark study in the interpretation of that controversial chapter.” And Davis Young urges you to “put aside all other reading material this minute and immediately begin to absorb the contents of John Walton's *The Lost World of Genesis One*.” So what's holding you up? ■

A Paragon of Ministry



There is no lack of quality works written on the life of Jonathan Edwards. Recognition of his significance for Christianity in America has only grown in the last 60 years or so.

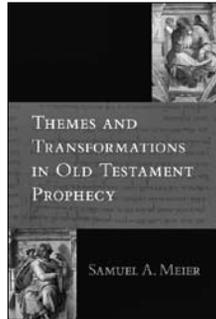
But historian Douglas Sweeney, rather than attempting to provide again a broad and comprehensive view, shines a focused beam on

the heart of Edwards's life and the engine driving his ministry—the Bible. Written for those with an interest in Edwards as a preacher and pastor, this concise treatment places Edwards in historical context, but offers fresh and illuminating detail concerning what mattered most to him: his study of the Bible, and his theological passions. Sweeney ends with an evaluation of the legacy of Edwards and what we can learn from him as a model of humbled Christian faith and ministry.

Remembering Prophetic Diversity

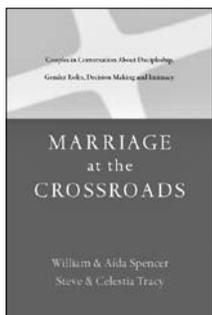
As Samuel Meier points out in his introduction to *Themes and Transformations in Old Testament Prophecy*, there is much more to the seers of Israel than meets the eye. Where we tend to see uniformity and continuity, there is in fact variety and transformation over time. Meier aims to “scrutinize certain features of the prophets that run throughout the prophetic books like leitmotifs. Because the prophets were not static icons but humans whose personalities and concerns adapted to the changing centuries, these themes undergo a variety of permutations.”

This is not a book that introduces the historical settings and messages of the prophets, or even their theological themes. Rather, it supplements



introductory textbooks on the prophets by offering informed and helpful discussions of topics not usually taken up in introductory works—motifs such as the divine council, questions such as whether the future is determined, issues such as the nature of prophetic revelation or the reliability of prophets in the context of change, and several more. In Meier's analysis, a critical historical moment for this transformation is the exile. ■

New Marriage Book for Seminarians



Bill and Aída Spencer, faculty at Gordon-Conwell Theological Seminary, had difficulty finding the right textbook for seminarians looking for marriage enrichment courses. Despite the Spencers' own egalitarian convictions, they wanted their course to

support students who didn't share their convictions about gender roles. After all, what they wanted to encourage were strong, God-honoring marriages regardless of the theoretical outlooks of the students. So they decided to team up with another

couple—Steve and Celestia Tracy—who shared this concern but whose views of gender roles differed from their own. The Tracys, who are self-described soft complementarians, happily accepted their invitation, and a rich, respectful and practical dialogue about discipleship, gender roles, decision making and intimacy ensued.

Marriage at the Crossroads, without covering over the differences in perspective of the two couples, nonetheless shows how much they have in common. A wealth of solid, biblically sound and practical insight flow from their knowledge of Scripture and their more than thirty years of marriage each. ■

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