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## Hollywood Worldviews

Hollywood screenwriter and IVP author Brian Godawa is now offering a special multimedia presentation of *Hollywood Worldviews* for Christian college students. Visit [www.hollywoodworldviews.com](http://www.hollywoodworldviews.com) for contact information and details on arranging this presentation at your institution.

## IVP Welcomes New Academic Sales &amp; Marketing Manager

We are happy to announce that Nick Liao has taken up the post of IVP Academic sales and marketing manager. Nick recently completed an M.Div. at Duke Divinity School and holds a B.A. in marketing from McCombs School of Business at the University of Texas in Austin where he was a student leader in the InterVarsity Christian Fellowship chapter. He now joins us to promote our academic books. Welcome, Nick!

## Synthesizing Theology &amp; Ethics

*A discussion about Ben Witherington's The Indelible Image: The Theological and Ethical Thought World of the New Testament*



**Ben Witherington**

Within the next few months Ben Witherington—Amos Professor of New Testament for Doctoral Studies at Asbury Theological Seminary, a member of the doctoral faculty at St. Mary's College, University of

St. Andrews, and possessor of the fastest two fingers in the east—has two volumes of more than eight hundred pages each coming out from IVP Academic titled *The Indelible Image: The Theological and Ethical Thought World of the New Testament*. The two volumes make

a double pass through the New Testament material in analytic (volume 1, *The Individual Witnesses*) and then synthetic fashion (volume 2, *The Collective Witness*). Senior editor Jim Hoover interviewed Ben recently to glean his thoughts on the project.

**Hoover:** Ben, I suppose the first thing to be noted is that you tackled this project only after having written commentaries on all of the books of the New Testament. Few scholars in the recent past have even attempted, let alone accomplished, such a feat. Why did you think it was important for you to do the commentary project first before launching into New Testament theology and ethics, and how, in particular, do you think this has

*continued on page 2*

## Goldingay's Old Testament Theology Is Complete

*John Goldingay has now completed his three-volume Old Testament Theology. The final volume, subtitled Israel's Life, will be published this fall. Goldingay's editor, Dan Reid, discussed this project with him.*

**Reid:** Well, as you note in your preface, you've been saved from the embarrassment of not completing the third volume of your *Old Testament Theology*! For our readers who are not so familiar with your project, would you explain briefly how this third volume relates to the previous two?

**Goldingay:** I think we should explain what I thought might embarrass me—I was aware of the warning in James about announcing what you plan to do today and tomorrow when you don't know what tomorrow will bring! The subtitle of the third volume is *Israel's Life*. So it's about the life God invited and challenged Israel to live. The difference from the other volumes is that it focuses more on us, on our response to God. In light of what God did for us (volume one) and who God is (volume two), it concerns itself with Francis

Schaeffer's question, "How should we then live?"

**Reid:** Some readers will want to know how you went about your writing of these three volumes. With a detailed map of where you were headed? With an array of books spread out around you? With a goal of so many pages per day?

**Goldingay:** I originally imagined I would write the kind of theology that has a chapter on God and a chapter on Israel and a chapter on humanity and so on, but I realized that this wouldn't take seriously the way the Old Testament itself does theology; the New Testament is the same in this respect. It works by telling Israel's story. Indeed, telling Israel's story is where it starts. So I decided that the first volume needed to be on the theological implications of that story. Then

*continued on page 3*

*The Indelible Image*, continued from page 1

influenced the project?

**Witherington:** Two reasons. First, I don't think a theological or ethical reading of the text can be done properly without first doing the heavy lifting of detailed exegesis of the text. Second, I felt I needed to see the whole scope of the theological and ethical witness of the New Testament. Most of the time New Testament theologies and New Testament ethics focus too much on the so-called major witnesses—the Evangelists, Paul, the Johannine literature. This assumes that some portions of the New Testament are more important than others; it assumes a sort of canon within the canon. I don't see this as a helpful or appropriate approach if the goal is New Testament theology and ethics.

**Hoover:** As you say, you deliberately set out to give the lesser-known and lesser-appreciated witnesses in the New Testament their due. What sorts of things do you think we would miss by concentrating on the so-called major witnesses?

**Witherington:** A lot. We would miss entirely, for example, the way the teaching of Jesus was reapplied and reused in James, the way that all sorts of apostolic teaching was reused and combined in 2 Peter, and the fact that we can become

partakers of the divine nature through Christ. We would miss the most profound use of Isaiah to explain the suffering and death of Jesus in 1 Peter, and we would miss the strong prophetic witness of Jesus' brother Jude.

**Hoover:** The history of New Testament

of the witnesses in my brain at one time so I could see the relationship of the parts to the whole. The advantage of my approach, which suggests that the New Testament is like an oratorio about the Messiah—his person, words and works—is that it is both comprehensive and

**After much pondering I discovered that one of the keys to understanding the relationship between theology and ethics in the New Testament is the discussion of the image of God—the *imago Dei*.**

scholarship reveals a tension between an understanding of unity and diversity within the New Testament. How has your extended survey and incorporation of neglected voices affected your understanding of the unity and diversity within the New Testament witness to Jesus?

**Witherington:** Well, I would say there is unity amid the diversity, and the study of all these books in detail has simply vindicated that assumption. What was especially impressive to me is that there is as much ethical unity in the New Testament as theological unity, and without collaboration or corroboration in some cases. It must be a Holy Spirit thing.

**Hoover:** Why have you felt it important to address both theology and ethics together in this project?

**Witherington:** Because, despite the history of Protestant exegesis and theology, the two are profoundly intertwined and interdependent on each other. The theology has ethical implications and applications, and there are no ethics in the New Testament that are not profoundly theological.

**Hoover:** What challenges and advantages has this presentation given to your work?

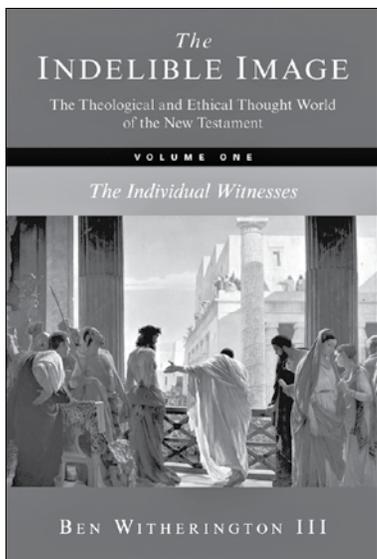
**Witherington:** The big challenge was to manage to keep the whole spectrum

intensive and sees the unity as well as the diversity of the whole.

**Hoover:** What themes and concerns have come to the fore? In particular, what's the significance of your title?

**Witherington:** Excellent question. After much pondering I discovered that one of the keys to understanding the relationship between theology and ethics in the New Testament is the discussion of the image of God—the *imago Dei*—in humankind and its restoration in Christ. For example, as Philippians 2:5-11 puts it, we are to have the same mind in us that was also in Christ Jesus, the perfect image of God on earth. How is this possible? The answer is that we too are created in God's image and through Christ renewed in that image for good works. The ethics is the working out of the theology in human lives and actions. The theology explains the basis for such exhortation and why it is possible to respond to the exhortations: because we are being re-created in Christ's image.

**Hoover:** I suspect you didn't know this, though I doubt you'll be surprised by the fact, but you use the words *righteous/unrighteous* or related words 289 times in your first volume. As you know, the terms *righteousness of God* and *of Christ* have been hotly disputed—objective or subjective



*Old Testament Theology*, continued from page 1

there could be a volume on theological topics in that more general sense, and then a third volume on life with God. So I had no detailed maps, and no array of books really, because I wanted to let the Old Testament itself set the agenda. So I started reading it! And set myself to writing seven hundred words a day.

**Reid:** You say, “The Torah . . . is a vision rather than a law code or even a program for reform.” In effect, our focus should not be on how Torah’s laws were implemented in Israel but on the “understanding of God, the world, the social order and morality” they embody. Could you talk a bit about that?

watching a frat boy try to make spaghetti for the first time without a recipe.” I think many Christians today would resonate with some of Plotz’s unmediated experience. What kind of recipe does your *Old Testament Theology* offer these frat boys?

**Goldingay:** One thing that comes home to me more and more is that we think the Bible’s story is about us. Actually it’s about God. Thus when people in the Bible do gross things, remember that this is showing us how God perseveres with us anyway, not offering us examples to avoid—still less examples to follow!

**Christians are inclined to think that we have things basically right and therefore that the Bible is to be expected to confirm what we think, whereas actually, when the Bible says something very different from what we think, that is when life starts getting interesting.**

Then when I had done my own reading and thinking and writing, I went to the books. That’s the way I tell students to write their papers, too.

**Reid:** What are some notable discoveries you made in the course of writing these volumes?

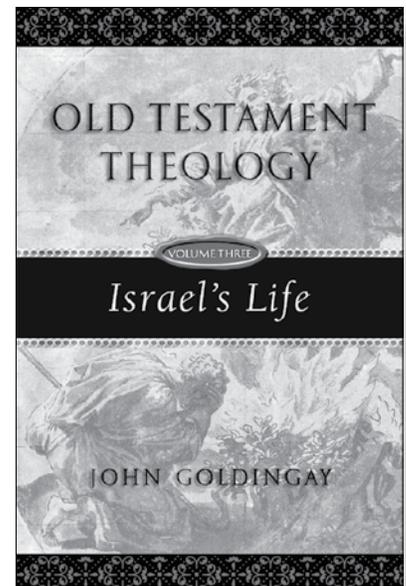
**Goldingay:** Last night in class we were looking at the hardening of Pharaoh’s heart, and it reminded me of the way the Old Testament uses narrative to discuss tricky theological issues such as the relationship between God’s sovereignty and human responsibility. We get in a mess when we try to “resolve” that kind of question in conceptual terms, but narrative makes it possible to walk around the question and look at it from various angles without pretending to “solve” it. That’s in volume one. In connection with volume two, I kept reflecting on the fact that the Old Testament’s default way of speaking about forgiveness is as God “carrying” our sin. That’s really profound, and it helps us see how God was relating to Israel through the Old Testament story and into the New Testament story, to see what God was doing on the cross, and to see how God keeps relating to us. In volume three, when I began I was aware of the way our categories such as ethics and worship aren’t biblical ones, and I was pleased with the idea of thinking in terms of life with God, life with one another and life as selves.

**Goldingay:** I guess a major thing here is that I got quite angry at the way we assume in our culture—our Christian culture—that we have a proper understanding of marriage, family, work, worship, local community, nation and so on, and that these pre-Christian Israelites were so primitive in their understanding, whereas actually we are in a mess in all these areas and the Old Testament has so much to teach us.

**Reid:** You draw a striking contrast between the inwardness of Western spirituality and our sense of the self, and the “sense of outwardness, external expression, noise and activity” that characterizes spiritual life in the Old Testament. Do we need a change of course under the tutelage of the Old Testament?

**Goldingay:** I don’t see much basis or support for our “inward” approach in the Old Testament or the New Testament. But both Testaments also indicate that God puts up with us living in a way that reflects our needs, and with us relating to God in the way we need to because of what we are. But once again, the Scriptures offer us whole new mind-expanding, life-expanding possibilities.

**Reid:** David Plotz summed up his reading of the Old Testament in *Good Book: The Bizarre, Hilarious, Disturbing, Marvelous, and Inspiring Things I Learned When I Read Every Single Word of the Bible*. A recent reviewer likened the book “to



Related to this is the fact I have hinted at, that Christians are inclined to think that we have things basically right and therefore that the Bible is to be expected to confirm what we think, whereas actually, when the Bible says something very different from what we think, that is when life starts getting interesting.

**Reid:** Some evangelicals have recently been having heated discussions about the New Testament’s use of the Old Testament. In that context, do you think a Matthew or Paul knew what you know—or think you know—about the Old Testament’s theology? And does it matter?

**Goldingay:** I wonder if there are two issues here—one about theology, one

## New & Noteworthy

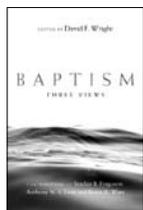


In *Hidden Worldviews*, Steve Wilkens and Mark Sanford uncover socially and culturally conditioned ways of thinking, acting and believing.

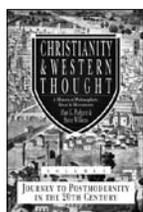
Individualism, consumerism, nationalism, postmodern tribalism and salvation by therapy can all compete with our highest convictions.



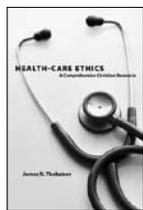
*Teaching the Faith, Forming the Faithful* by Gary Parrett and Steve Kang offers a biblical vision for education in the church. The text attends to both the content and process of educational and formational ministry.



Could a baptism debate ever be dull? In *Baptism: Three Views*, you get lustral insights on infant baptism (Sinclair Ferguson), believer's baptism (Bruce Ware) and dual practice (Anthony Lane). Edited by the late David F. Wright.



With *Christianity & Western Thought, Vol. 3: Journey to Postmodernity in the Twentieth Century*, Alan Padgett and Steve Wilkens have brought Colin Brown's first volume of nearly twenty years ago full circle. A clear assessment of twentieth-century philosophical and theological thought.



In *Health-Care Ethics*, James Thobaben brings together years of research and teaching to guide those working in the health-care professions. Thobaben offers ethical reflection on a range of issues that bear witness to evangelical faith.

Tremper Longman follows his popular *How to Read* volumes with *How to Read*

*Exodus*. Longman is a senior scholar and teacher, so all the elements you want your students to grasp are here, in addition to a Christian reading of this Old Testament Gospel.

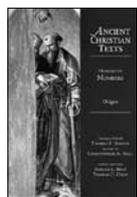


Originating in a Tyndale Fellowship conference of 2008, *Interpreting Isaiah* is edited by David Firth and H. G. M. Williamson. This veritable seminar in codex features John Goldingay, Nathan MacDonald, Richard Schultz, David Reimer, Philip Johnston and others.



With the release of *Apocrypha*, the Ancient Christian Commentary on Scripture is complete. Sever Voicu, Scriptor Graecus of the Vatican Apostolic Library, has selected early church commentary on Tobit, Wisdom of Solomon, Sirach, Baruch, the Letter to Jeremiah, the Prayer of Azariah, the Song of the Three Young Men, Susanna and Bel & the Dragon.

In *God the Peacemaker*, the latest in the New Studies in Biblical Theology series, Graham Cole weighs in on atonement theology debates. The road to shalom, he argues, leads inevitably to—and through—the cross of Christ.



Thomas Scheck's translation of Rufinus's Latin text of Origen's *Homilies on Numbers* joins Ambrosiaster's two volumes on the Pauline Epistles in the new Ancient Christian Texts series. The homilies are noteworthy for their spiritual interpretation of the desert wanderings of the Hebrew people.



In *Leading Across Cultures*, missiologist James Plueddemann presents a road map for crosscultural leadership development in the global church.

In *The Message of the Holy Spirit* (BSTT), Keith Warrington shows the Spirit's centrality to, and immanent involvement in, the life of faith.

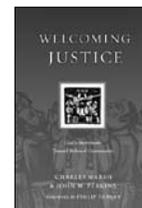
In light of the resurgence of evangelical interest in worship and liturgy, we add to the IVP Pocket Dictionary lineup Brett Provance's *Pocket Dictionary of Liturgy and Worship*. Many of these terms will be new to those from nonliturgical backgrounds.



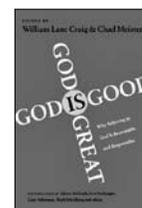
David Firth's *1 & 2 Samuel*, the latest Apollos Old Testament Commentary, is a full-scale commentary that will not disappoint.



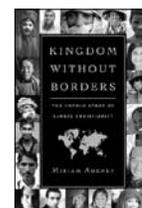
*Business as Mission* by C. Neal Johnson is a comprehensive guide to one of the most strategic mission paradigms of the twenty-first century.



In *Welcoming Justice*, the latest in the Resources for Reconciliation series, Charles Marsh and veteran activist John Perkins chronicle God's movement for justice and community in the post-civil rights era.

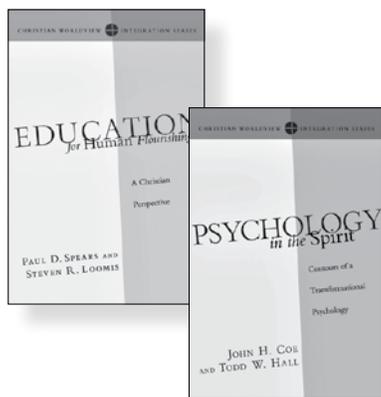


*God Is Great, God Is Good* is a who's-who of contemporary apologetics responding to the rhetoric of the New Atheists.



Providing first-hand coverage of the Christian movement in Africa, Asia, Latin America and the Middle East, Miriam Adeney's *Kingdom Without Borders* is must-reading for courses in missions and global Christianity.

## Launching the Christian Worldview Integration Series



If you've ever met J. P. Moreland, you know, if nothing else, that he is a passionate man—passionate for truth and passionate for Christ. Over many years J. P. has lamented the waning influence of Christianity within the academy and has worked vigilantly to encourage Christians to sharpen their intellectual skills and to bring their Christian faith to bear on their disciplines. *Integration of faith and learning* is not just a slogan to him but a call to disciplined action. Over many years he has led faculty seminars on the integration of faith and learning and urged Christian faculty to let their Christian faith do some heavy lifting within their disciplines—that is, if Scripture makes a truth claim relevant to a particular academic discipline, then explore its ramifications with vigor. His vision: that Christians in every discipline should achieve a renaissance comparable to that of Christians within philosophy.

Too often, he fears, Christian scholars have been content to put a Christian veneer over purely secular views within their disciplines. Fears of marginalization or lack of academic respect have kept them from wholeheartedly developing a distinctively Christian view of truth within their disciplines. And so, in the end, they have felt it sufficient to let their Christian faith inform their moral and ethical approach to students and colleagues, but have ignored or suppressed any distinctive intellectual claims that their Christian faith might make upon their disciplines.

Recently, J. P. enlisted Frank

Beckwith as coeditor of a series of textbooks for advanced undergraduates that urges and provides models for a thorough integration of the Christian worldview with academic disciplines—the Christian Worldview Integration Series. These texts are intended to challenge conventional wisdom and motivate Christian students to work toward a robust personal and conceptual integration of their faith with their academic discipline, recognizing that Christianity claims to be a knowledge tradition and that the Christian faith may make truth claims that, if ignored, will diminish our understanding of the realities around us even within so-called secular fields of study.

In the series preface, J. P. and Frank offer seven reasons that such integration is necessary and important:

1. The Bible's teachings are true.
2. Our vocation and the holistic character of discipleship demand integration.
3. Biblical teaching about the role of the mind in the Christian life and the value of extrabiblical knowledge requires integration.
4. Neglect of integration results in a costly division between secular and sacred.
5. The nature of spiritual warfare necessitates integration.
6. Spiritual formation calls for integration.
7. Integration is crucial to the current worldview struggle and the contemporary crisis of knowledge.

Currently contracted are volumes on education from Paul Spears and Steve Loomis, psychology from John Coe and Todd Hall, communications from Tim Muehlhoff and Todd Lewis, politics from Frank Beckwith, history from John Woodbridge, philosophy from Gary DeWeese, biology from Paul Nelson and Scott Minnich, business from Scott Rae and Kenman Wong, and literature from Gregory Maillet and David Lyle Jeffrey. Launching the series are *Education for Human Flourishing: A Christian Perspective* and *Psychology in the Spirit: Contours of a Transformational Psychology*.

In *Education for Human Flourishing* Paul Spears and Steve Loomis make an especially spirited analysis not only of our view of human persons and its implications for educational practice, but also of the information economy of education and why the growing technical model fails to achieve the ends for which education ought to be pursued. This volume not only rehearses what Christians ought to know from their past but puts forth cutting-edge analysis with profound implications for the future not only of the discipline but of public education and human flourishing generally.

Similarly, John Coe and Todd Hall, in *Psychology in the Spirit*, put forward a provocative proposal for a truly transformative psychology that is thoroughly integrated with, informed by and shaped by the rich Christian tradition of spiritual formation, a psychology transformed by the Spirit. Psychologist Todd Hall teams up with theologian John Coe in calling for an approach to psychology that sets a new agenda for Christian psychology for the sake of servicing the spiritual needs of the church.

Soon to be joined by *Authentic Communication: Christian Speech Engaging Culture and Politics for Christians: Statecraft as Soulcraft*, these two new books offer considerable promise of what is yet to come and what service this new series will provide the church. ■

### IVP Academic at Fall Conferences

As always, IVP Academic will be sending a number of our editors and sales and marketing staff to the annual meetings of the American Academy of Religion, the Evangelical Theological Society and the Society of Biblical Literature. If you'll be attending any of these conferences, please stop by and see us! We'll be offering great discounts on all titles. At AAR we'll be at booth #718, at ETS you can find us at #415, and at SBL we'll be at #229.

We look forward to seeing you there! ■

**The Indelible Image, continued from page 2**

genitive, covenantal or forensic emphasis? Where do you land?

**Witherington:** I have become increasingly convinced that this language is not the language of covenantal faithfulness—the OT background for which is *hesed*, not *ṣaddīq̄/ṣēdāqā*—nor is it merely the language of forensic righteousness, focusing on right standing with God, though that is part of the truth. Rather, the righteousness of God has to do with God’s character and his efforts to give us an extreme makeover in God’s image, so that we have both right standing with God and manifest the actual righteous character of our God. In short, it is about both justification and sanctification, about both our position and our condition, as well as about God’s.

**Hoover:** In the 1990s you published a series of books on Jesus—*The Christology of Jesus* (1990), *Jesus the Sage* (1994) and *Jesus the Seer* (1999), not to mention

two editions of *The Jesus Quest* (1995 and 1997), though the latter two are more of a survey of the state of Jesus studies at the time than your own contribution to the field as is the case with the other three books. The first of these studies was written nearly twenty years ago, and the latest ten years ago. How have your views of Jesus shifted or been nuanced in this new two-volume set? Which of your views, would you say, have been solidified or reinforced?

**Witherington:** I would not say that my views have changed in any significant ways about Jesus. One thing that has been further confirmed over the years is that Jesus had a very exalted view of himself and his ministry, and exegeted himself and his work out of texts like Daniel 7, Isaiah 40–66, Psalm 2 and the book of Zechariah.

**Hoover:** Also in the 1990s, about ten years ago now, you did a reappraisal of

the historical Paul, titled *The Paul Quest*. In what ways did that research shape your views in these two new volumes?

**Witherington:** It set me in motion for realizing how important Paul’s ethics were to his theologizing and vice versa. It also made clear to me that in some cases the Reformer did Paul no service by setting up contrasts between law and grace, or between Paul and James and the like.

**Hoover:** I don’t suppose it would be right to end this interview without asking what you hope readers will most get out of your project.

**Witherington:** I have hopes that this project will give the patient reader a clear glimpse of both the unity and diversity of our New Testament, and especially how Christ is at the heart of the matter when it comes to both theology and ethics. I would hope it would lead us to “see him more clearly, love him more dearly, and follow him more nearly, day by day.” ■

**Old Testament Theology, continued from page 3**

about interpretation. Spurgeon said the Bible is like a lion. So Matthew and Paul are looking at the lion from different angles, and so am I. We will all describe the lion in different ways. Of course the church has decided that their ways were among the right ones, with Mark, Luke and so on. Mine might be different from theirs, as theirs are different from each other’s, though I might still be offering a true angle on the lion. The interpretation issue is that Matthew and Paul aren’t trying to do exegesis of the Old Testament. They aren’t trying to understand it in its own right. They are trying to see what insight it offers on Jesus, on the church and so on. There is nothing wrong with that. I am trying to do something different. I am trying to get at its own agenda so as to let it rework ours. There is a related issue raised by current discussion of “theological interpretation of Scripture.” For many people this means reading the Scriptures in light

of the church’s doctrinal tradition: the creeds and so on. That isn’t necessarily in itself wrong, but it has proved really dangerous because it means subordinating the Scriptures to the church and not taking any notice of the Scriptures’ own agenda.

**Reid:** Have there been any responses to your first two volumes that have surprised, challenged, gratified or even amused you?

**Goldingay:** I loved Stephen Lennox’s comment that “reading John Goldingay on the Old Testament is like listening to a lover talk about his beloved.” I couldn’t ask for a more wonderful observation.

**Reid:** But he also says, “Goldingay has precious little good to say about the church. By my reckoning, most of his comments about it in the second volume are negative.” He thinks this is “understandable, but it is not defensible” (*Books & Culture*, July/August 2009). How do you respond?

**Goldingay:** Well, he goes on to explain that the reason it is not defensible is that it doesn’t fit with what the New Testament says about the church theologically. I of course accept what the New Testament says about the church theologically. I am reflecting the fact that we as the church don’t live up to what the New Testament says about us.

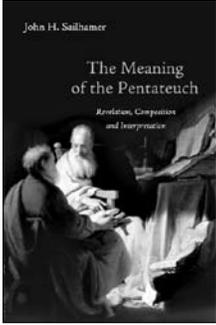
**Reid:** You are quoted as being “fanatically and fervently enthusiastic about every aspect of studying the Old Testament and its significance for the church today.” Why do you think so many preachers don’t seem to share that enthusiasm?

**Goldingay:** It is the effect of biblical criticism and of dispensationalism.

**Reid:** Well, that’s an equitable distribution of blame! Are you relieved to be done with this project? Will you miss it?

**Goldingay:** No, I don’t think I think in either of those terms. ■

## The Return of the Text



John Sailhamer is known for taking the text of Scripture seriously. That is to say, he believes that the biblical interpreter's task is to focus on the text rather than what lies behind the text, whether that be history or religious experience or social setting or multiple layers of tradition and redaction. All of these things distract our attention from the locus of divine revelation, which is the

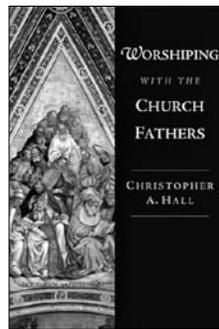
text. In *The Meaning of the Pentateuch: Revelation, Composition and Interpretation*, Sailhamer puts together the whole enchilada. *Revelation*: it's located in the text, and we must look for the biblical author's "intention" in the "verbal meaning" of his book. Sailhamer seeks the meaning of words, phrases and sentences. *Composition*: we must carefully attend to the textual strategy of the author, noticing how the individual pieces fit together within the whole. Sailhamer looks for textual strategies in the composition of the Pentateuch, signals of meaning. And along the textual seams of the Pentateuch, seams that are hymnic

in nature and intone a common theme, he finds a messianism, an eschatological hope. *Interpretation*: Sailhamer follows several Pentateuchal themes, one surprising aspect being a resonance between the Pentateuch's perspective on the law and Israel's response, and that of Paul's understanding of the law.

Given the foundational nature of these "Five Books of Moses," *The Meaning of the Pentateuch* is a work that calls for careful reading and consideration. Professors, students, preachers and teachers who want to seriously grapple with the text of Scripture will profit from engaging with this book. ■

## Worship in the Ancient Style

From the author of *Reading Scripture with the Church Fathers* and *Learning Theology with the Church Fathers* now comes *Worshipping with the Church Fathers*. In turning to the worship life of the fathers, Christopher Hall (chancellor, Eastern University) focuses on the sacraments, prayer and spiritual discipline. How did the fathers regard baptism and the Eucharist? What does it mean to pray without ceasing? How does the Lord's Prayer set down a template for



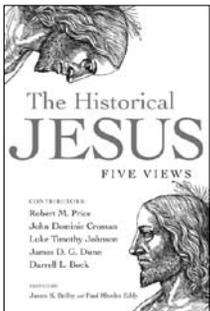
prayer? How might we be schooled in the spiritual life by the desert fathers and mothers?

Hall is a gifted teacher and writer, and he

has created a rewarding excursion into the public worship and private devotion

of the fathers. While theirs is in many ways a strange and distant world from our own, Hall models a contagious curiosity and receptivity, and shows us points of contact between their day and ours. The wisdom of these ancient saints echoes from monastery, cathedral and desert cave, instructing us in the proven disciplines of the godly spirit. ■

## The Quest Continues



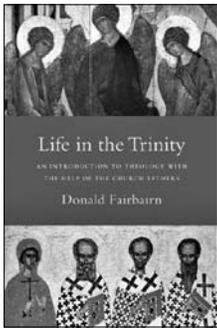
The past fifteen years have seen an explosion of studies and interest in the historical Jesus. Viewpoints have ranged widely in their assessment of who Jesus was, what he said and what he did. In *The Historical Jesus: Five Views*, James K. Beilby and Paul R. Eddy have

brought together five significant players in this scholarly pursuit. Their perspectives span from doubt that Jesus ever existed to arguing for the basic historical trustworthiness of the canonical Gospel accounts. The participants are Robert M. Price, John Dominic Crossan, Luke Timothy Johnson, James D. G. Dunn and Darrell L. Bock. Each presents his case in a substantial essay and each responds to the others. In addition, the editors present us with a forty-six-page introduction to

the history and current state of the quest of the historical Jesus and the debate within this book.

This is a book tailored to classroom use in a wide range of academic settings, from the religious to the secular. Its goal is to inform, to stimulate thought and to spark conversation. General readers will also find it an engaging and educating immersion in a watershed issue of the human search for meaning. ■

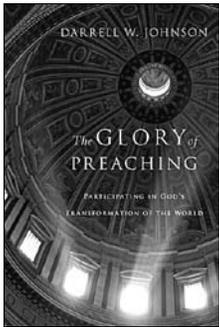
## Did They Even *Have* Theologians Before Calvin?



For today's inheritors of the Reformation, Donald Fairbairn's central question may come with a jolt: If the Reformers reached back to the early church to help them rearticulate the biblical message, shouldn't we? Designed as a textbook for courses in Christian theology, Fairbairn addresses the fundamentals of the Christian faith on the basis of crucial biblical passages, especially from the Gospel of John. Drawing

primarily on the insights into those scriptural texts found in Irenaeus, Athanasius, Augustine and Cyril of Alexandria, Fairbairn helps us grasp the heart of the Gospel with special focus on the themes of God as Trinity, the person of Christ and the nature of our salvation as sharing in the Son's relationship to the Father. As a stand-alone introduction to Christian faith or as a complement to longer, more traditional Western theologies, *Life in the Trinity* is a text that will be valuable for students, pastors and teachers of theology looking for a little help from the early church. ■

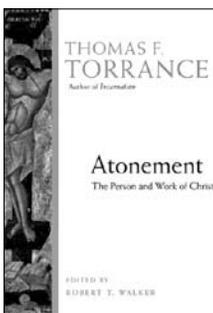
## The Divine Event of Preaching



Can you fit into a book on preaching instruction that inspires a living faith in a God who's alive in our preaching? Darrell Johnson has attempted just that. And by some accounts he may have come as close as anyone could. Johnson clearly presents the sound and essential mechanics of preparation and delivery, learned through his own study and extensive preaching. But what come through even more powerfully are the passion and conviction that come from biblical preaching that counts on God

to continue to speak through the preaching of his word. Johnson reminds us that the faithfulness of God makes "something happen" in the event of the proclamation of the gospel. He has uniquely fused in words a profound theology of preaching with the fundamentals of disciplined preparation and tested communication principles. Johnson's vision of God's glory and our transformation will hone skills and ignite in students and seasoned pastors alike a renewed passion for announcing the good news of Jesus Christ. Leighton Ford says of *The Glory of Preaching*: "Reading it makes me glad I have preached, wishing that I had preached better and excited about preaching more! Read it and you will feel the same." ■

## Volume Two from the Great Lecturer in Dogmatics



Tom Torrance's *Atonement: The Person and Work of Christ* is the anticipated companion volume to his *Incarnation: The Person and Life of Christ*. Together they comprise his lectures on Christology given at New College, Edinburgh, from 1952 to 1978. The fact that there are two volumes, one titled *Incarnation* and the other *Atonement*, could be very misleading. If anything, Torrance was committed to helping students see that the one could in no way be under-

stood apart from the other, and that disaster occurs when they are disconnected. The subtitles are meant to highlight the vital connection by reiteration that it is the person of Christ who is incarnate and who has come to accomplish the reconciling work. Like its companion, this volume is the most readable of Torrance's work and is expertly edited from written lectures into book form by Robert Walker. With cross-references to other of Torrance's writings, this volume offers particular insight into the priesthood of Christ, the cosmic significance of the resurrection and the astounding importance of the ascension and return of Christ. ■

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