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## IVP Welcomes New Editorial Assistant

We would like to welcome editorial assistant Ben McCoy, the newest addition to the IVP Academic team. A native of North Carolina, Ben comes to us from Duke Divinity School where he recently completed a Th.M. in biblical studies. He also holds an M.Div. and an M.A. in biblical languages from Gordon-Conwell Theological Seminary. We are pleased to have him on board! ■

## IVP Academic on the Web

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3. Facebook: Search for the IVP Academic page and become a "fan." ■

## The Return of Revival

*Revivals are often viewed as quirky folk rituals associated with rural America and nineteenth-century camp meetings. They seem to belong more to an age of plows and prairies than of postmodernity and globalization. But Mark Shaw thinks otherwise.*



Mark Shaw

Mark Shaw's provocative new book, *Global Awakening*, says revivals are at the epicenter of the phenomenal growth of Christianity in the twentieth century. Far from being an American export, these revivals, Shaw found, were and are quite indigenous.

Andy Le Peau, IVP's associate publisher for editorial, recently had a chance to interview Mark about his upcoming work.

**Le Peau:** What was your first exposure to revivals around the world?

**Shaw:** When I was in graduate school I met an

African student from Uganda. Kefa had a Ph.D. in art history from Amsterdam and had been a lecturer at Makerere University in his home country. At the same time he had started a church of about ten thousand people. I had grown up in New England where churches of a hundred are considered large.

When I probed him for explanations he told me about the east African revival and how it had transformed Christianity in that part of the world. I was so intrigued by this movement that Lois and I moved to Kenya after I finished my doctorate both to teach as well as to study this phenomenon close up. That was thirty years ago. I'm still there.

**Le Peau:** So why thirty years until *Global Awakening* appeared? Was there a crystallizing event or experience that motivated you to write it now?

*continued on page 3*

## Briefly, Paul

*In March we will be publishing Anthony Thiselton's The Living Paul: An Introduction to the Apostle's Life and Thought. At 192 pages, it is a wonderful distillation of Thiselton's understanding of Paul, honed for readers who have questions about the great apostle to the Gentiles.*

IVP Academic's Dan Reid (who admits to taking Thiselton's *The Two Horizons* on a family camping trip to the Sierras back in 1980) is a long-time fan of Thiselton's work and interviewed him for the *Alert*.

**Reid:** Hearing of a forthcoming book by Anthony Thiselton does not conjure up an image of a short book. At many points, where your comments were so concise, I marveled at your restraint.

**Thiselton:** I had originally hoped to write a much bigger book on Paul. But after I sent the proposal to SPCK, their committee met and decided that what was really needed was a concise and readily understandable introduction to Paul and his theology. I very much reflected about the aim, and decided that to aim at brevity and intelligibility was my next immediate calling and relished attempting the task. I was delighted when my local minister and colleagues told me it was very readable.

**Reid:** I don't see your book as characterized by sharply defined positions on controversial Pauline

issues. Rather you seem to want to point out the strengths and pitfalls of various views and set up some handrails that will guide your readers on a broad but sure path of understanding. Is that a fair description?

**Thiselton:** Yes. I have always felt that it was the business of a scholar or expositor to set out all views fairly, and as far as possible to let the reader think for himself or herself, provided that there are basic guidelines. Many questions are often not best answered with "yes" or "no," but in one sense they deserve "yes," and in another sense "no." I don't greatly warm to packaged positions, but to a search for the truth.

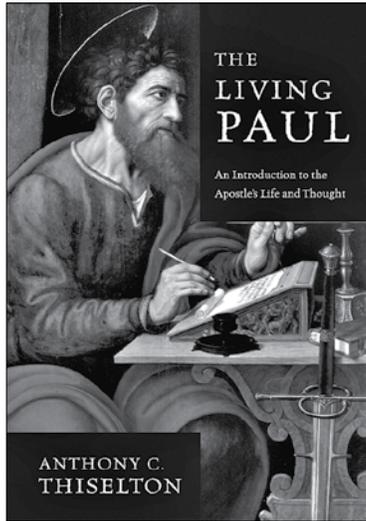
**Reid:** Why do you think so many people—even in the church—have so much trouble with Paul?

**Thiselton:** I think that the reason is sometimes that Paul is responding to a very specific situation or question, while we tend to treat his words as a generalization. For example, the question about women's head gear in 1 Corinthians

*continued on page 2*

**Thiselton, continued from page 1**

It depends on a specific cultural situation. “Going to law” in 1 Corinthians 6 is really about trying to manipulate a fellow Christian rather than about the law at all. They forget passages about women caring so much for Paul that they chose to risk their necks for him. I can’t imagine them doing this for a misogynist! I have argued this in



my book.

**Reid:** Currently the precise understanding of justification is a point of evangelical controversy. Knowing your book was to be concise, how did you decide to approach this issue?

**Thiselton:** I have spent nearly forty years teaching justification in Paul, and my basic plan was to use the best of my lecture notes. In a second revision I then attempted to take account of the latest developments in the controversy. If people are getting excited about the doctrine, I am simply glad!

**Reid:** You write: “Tom Wright, like Alister McGrath, rightly insists that the later historical doctrine of justification by faith developed a meaning which is independent of the richer and wider meaning of the term in Paul and in other biblical writings.” Do you think that in this case later doctrine occludes or clouds our vision of that richer meaning?

**Thiselton:** This is largely a matter of a few people taking Pauline themes out of context. It is not so much that they could be wrong, but that they have often failed to take account of the subtle nuances of the subject, with which readers in the first century, especially those with an Old Testament or Jewish background, would be fully aware.

**Reid:** I am hearing more about Paul and theosis these days. In general, do you think theosis is a fruitful way into understanding Paul’s soteriology?

**Thiselton:** I think that there are two quite separate questions here. The emphasis on transformation and participation is wholly right and useful, provided that this is no more than complementary to the traditional notion of a right status before God. Being in a right relation with God involves not just looking on as a spectator, but also personal participation and transformation, and this is cross-centered. However, on the second question I am not

**It is a great sadness of mine that many New Testament scholars today are what Jim Packer called “technicians.” It points to the damage done by over-specialization.**

entirely sure what theosis might mean. But if it means divinization, this is used in a very special sense in the Greek fathers and the Orthodox Church, and I would hesitate to try to transplant it into Pauline thought.

**Reid:** I have often wondered how much of the heat generated in the recent evangelical controversy over the atonement is due to an apparent neglect of the trinitarian nature of the atonement. I was not surprised to find you helpfully speaking of the trinitarian nature of the atonement, since you sounded the same note in your *Hermeneutics of Doctrine*. In *The Living Paul* you write, “There is no thought in Paul of a grudging God being persuaded by Christ on the cross to give humanity a second chance. God ‘sent’ his Son because it was the shared purpose of God as Father, Son and Holy Spirit.”

**Thiselton:** Yes, you have exactly hit the nail on the head. The trinitarian framework, if properly understood, would have avoided what would look like a storm in a teacup from this point of view. You are quite right in your implication that it has generated much more heat than light. We need a more careful understanding of the Trinity before you jump to uninformed charges about punishment or child abuse!

**Reid:** At several points you introduce names of scholars from a previous generation—whether Vincent Taylor, J. K. S. Reid, Joachim Jeremias, G. B. Caird or Oscar Cullmann. Do you find any particular qualities in these mid-twentieth-century scholars that we need to retrieve and emulate today?

**Thiselton:** The great thing about virtually all those scholars whom you have named is that they were interested both in New Testament studies and theology or doctrine. It is a great sadness of mine that many New Testament scholars today are what Jim Packer called “technicians.” I remember a colleague’s say-

ing about some shortlisted New Testament applicants for a post: “They know everything about the New Testament except what the New Testament is really about!” This of course is not to be understood as a universal generalization, but it points to the damage done by overspecialization. One American institution would simply not accept that I wanted to lecture there in an interdisciplinary area: New Testament, systematic theology and philoso-

phy!

**Reid:** When dealing with the question of an intermediate state after death, you helpfully invoke Wittgenstein’s contrast between “participant” and “observer” points of view. Can you comment briefly on that?

**Thiselton:** How strange! I am planning to preach a sermon this Sunday on this. Paul says in Philippians, “to depart and to be with Christ.” He says in Thessalonians and 1 Corinthians that certain events will come before the end. How can these both be true? Which is right? Well, we say to excited children: “The sooner you fall asleep, the sooner Christmas morning will be here.” But meanwhile we prepare for Christmas morning, wrap up presents and so on. From the point of view of experience, or the participant, the next thing that the Christian who dies knows is that he or she is immediately with Christ. But from the observer’s point of view, or a spectator’s, the world may go on for an interval. There is no contradiction between these standpoints; they are both true, as Paul knew.

**Reid:** In pursuing a Pauline theology, do you think it makes sense to weigh each letter separately, or is there a legitimate case for taking a stand in Romans, the first Pauline letter in canonical order, as the canonically received vantage point from which we should view the Pauline corpus?

**Thiselton:** No. I think that it is far more helpful to unfold the Epistles chronologically.

1 and 2 Thessalonians are the earliest documents in the New Testament, and it would be tragic to list the books in order of size, which was the reason for the original canonical order. Canonical criticism has a place, provided it is used for appropriate purposes.

**Reid:** You seem willing to leave open the question of the authorship of the Pastorals.

**Thiselton:** I refer to the Pastoral Epistles regularly, depending on the audience. For

**Shaw, continued from page 1**

**Shaw:** I remember talking about global revivals five years ago with a friend of mine who's a terrific scholar and an accomplished professor in American history. She knew a great deal about revivals in the shaping of the American story but basically told me that they were such an American phenomenon that I was probably barking up the wrong tree to apply the word *revival* to what was going on in the Global South. Being a closet contrarian,

non-Western Christianity that was backward, medieval and inclined toward theocracy. The evidence pointed in quite a different direction.

World Christianity and the revivals that created it are forces of pluralism, movements that tend to break up religious monopolies and the violence these monopolies foster. Global revivals are catalysts of civil society and diversity rather than theocracy and monopolies of power.

**World Christianity and the revivals that created it are forces of pluralism, movements that tend to break up religious monopolies and the violence these monopolies foster.**

that was all the incentive I needed to pursue the subject.

**Le Peau:** What surprised you as you plowed into the topic of revivals?

**Shaw:** I was surprised at the role revivals were playing in producing the new world Christianity that is changing the global landscape. World Christianity is shaped by things like globalization, glocalization, contextualization, inculturation and vernacular translation.

What I didn't realize is how global revivals act as the main delivery system for all of these dynamics. Contextualization doesn't take place in a classroom. For indigenous people to see the gospel in a powerful new light that addresses their real-world problems takes the furnace of a dynamic religious movement. That's where revivals came in.

**Le Peau:** Did you approach the project with any particular hypothesis you thought would play out in the book?

**Shaw:** I came into the research wondering if I would find evidence for Philip Jenkins's thesis about the "Next Christendom," a new

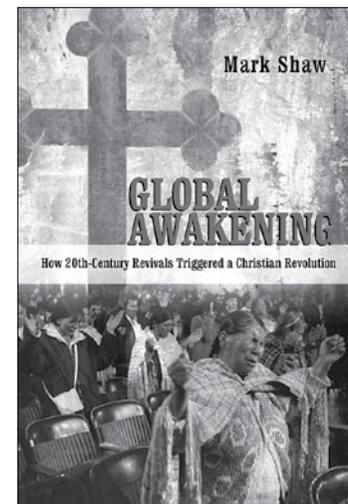
**Le Peau:** There is more and more interest these days in the history of Christianity around the world in the twentieth century. What sets your book apart?

**Shaw:** I am not trying to compete with some of the excellent surveys of Christian history that have appeared in recent years and the careful attention they have paid to global Christianity. What I try to do in this book is make the case that this new Christianity is generally from below.

The grass-roots movements of renewal and revival have been driving it. The real secret to understanding its nature is not just numbers or geography but a scrutiny of the dynamics that create revival movements anywhere in the world. No one has looked very hard or very long at that level of the story of world Christianity.

**Le Peau:** You write about some revivals that happened early in the twentieth century and some that were more recent—several of which you've had a chance to see in action firsthand. What struck you about your trip to Brazil, for example?

**Shaw:** My time in Brazil was amazing. The leaders of the movements that I was looking at were highly educated, intellectual visionaries who in some cases had flirted with atheism or Marxism or both during their development. Then they experienced a radical conversion and saw in the ancient Christian gospel a hope for the poor that transcended the



ideologies of the twentieth century. For all the talk about world Christianity being little more than an exported American gospel, what I saw was a series of local movements that were deeply Brazilian but at the same time deeply Christian and powerfully transformational. The Western influence was marginal.

**Le Peau:** Talk for a minute about what you think is the significance of global revivals for North America and the church in the West generally.

**Shaw:** I think we know that the church in the north Atlantic community is in transition. The liberal experiment of accommodating culture has failed. The fundamentalist

*continued on page 4*

**Thiselton, continued from page 2**

example, it would be intolerable if we could not speak of the qualifications and gifts required for bishops, presbyters and deacons, on the ground that we could not use the Pastorals. I did not rely on the Pastorals in *The Living Paul* because I would have become sidetracked to argue for them. If pressed for a purely personal view, I see no decisive argument against the Pauline authorship, on the grounds that if Paul was first in prison and then became very elderly, this changes one's style and perspective. It is

perfectly natural that after, as James Dunn puts it, Paul has been on fire for the gospel, he would turn his attention to the church and ministry in far later years.

**Reid:** Your final chapter on Paul and postmodernity will capture the interest of many readers. While I can see this easily emerging from your broader work in hermeneutics, what prompted you to include it in this book?

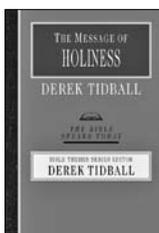
**Thiselton:** SPCK, the British publisher, argued that anything which would help Paul

to address the contemporary world would be useful. I have lectured on postmodernity in many different connections, and when I suggested that this might be useful, the publishers readily agreed.

**Reid:** Can we expect to see further books from you in the future? What are you working on?

**Thiselton:** Yes, I am working on Blackwell's commentary on Thessalonians through the centuries at present. In fact I have only one chapter and a quarter yet to go. This combines reception history in hermeneutics with

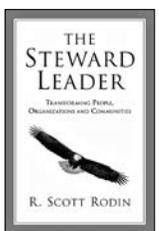
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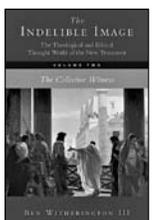
In *The Message of Holiness* (part of The Bible Speaks Today—Bible Themes series), Derek Tidball follows the Scriptures to a compelling portrait of what it means to be holy as God is holy.



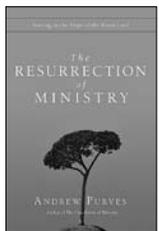
A good way to give students a first look at the church's history of theology is to highlight key figures. From Origen to Augustine to Luther to Barth and seven others, Gerald McDermott highlights distinguishing marks for each without overburdening one's time or budget. The result: *The Great Theologians*, eleven theologians in about 200 pages.



Scott Rodin has been a fundraiser and consultant for non-profits, he's been a seminary president and he's earned a Ph.D in theology. He's brought all of that to bear in *The Steward Leader*, providing biblical and theological depth to his understanding of what leadership is really all about.

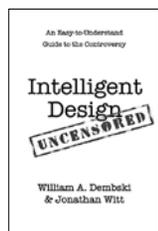


We are pleased to announce the release of the second volume of Ben Witherington's *The Indelible Image: The Theological and Ethical Thought World of the New Testament*, which we featured in the previous *Alert*. If one can identify a magnum opus for anyone so prolific, this two-volume work should surely fit the bill, not only in length but in significance.



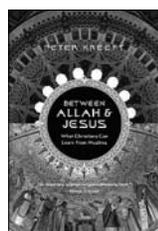
After *The Crucifixion of Ministry*, Andrew Purves didn't want to just leave us at the cross. Now he leads pastors through Holy Saturday to Holy

Easter Sunday. *The Resurrection of Ministry* is one sequel you won't want to miss.



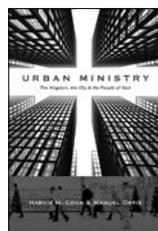
Teaming up with Jonathan Witt, Bill Dembski helps nonspecialists understand what ID claims and what it does not. *Intelligent Design*

*Uncensored* clears the waters muddied by regular misrepresentation.



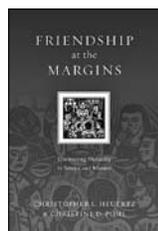
What might Christians learn from devout Muslims? Peter Kreeft explores this question through imaginative conversations between an articulate Muslim student

and Christian students and professors. *Between Allah and Jesus* will be excellent for courses in world religions, apologetics and communication.



The standard text *Urban Ministry* moves to an attractive new paperback edition this spring. Despite the tremendous explosion of urban growth, the work of the

church has generally lagged behind. Two noted scholars and proven practitioners, Manuel Ortiz and Harvie Conn, bring the gospel of hope to their understanding of the city and God's work in it.



The latest in the Resources for Reconciliation series, *Friendship at the Margins* pairs Christine Pohl of Asbury with Christopher Heuertz, international director of

Word Made Flesh. This is friendship as a central motif of incarnational missiology. ■

**Shaw, continued from page 3**

experiment of rejecting culture and trying to seize political power has failed as well. The emerging church movements haven't really emerged. The need of the hour is missional churches that are absorbed by the full scope of the mission of God.

The great hope for American Christianity is not the religious right but the new world Christianity and the global revivals that have produced it.

**Le Peau:** You actually grew up with a certain revival tradition in New England that had been shaped by the theology of Jonathan Edwards.

**Shaw:** You don't normally think of the greater Boston area or its south shore as the Bible belt. Our little church, however, defied the general trend. The pastor was a kindly fundamentalist open to the new changes that Billy Graham and other neo-evangelicals were bringing about in fundamentalist circles in the 1950s and 1960s, but he also had one foot in the old-time religion. Every year our church would have revival meetings. I remember as a boy of eleven hearing Bob Jones Sr.

**Le Peau:** That Bob Jones?

**Shaw:** Yes, that Bob Jones. He even came to dinner once. His camp-meeting style still rings in my ears. But these revival meetings were little more than ritual reenactments of mighty movements that had once swept the prairies and shaken our cities.

As I grew older it appeared to me that the kind of movement that Edwards had experienced in the Great Awakening and had analyzed so profoundly in his writings no longer existed. They certainly were not to be confused with the ritualized and toothless "revivals" that churches continued to schedule and that followed a certain worn-out formula.

**Le Peau:** And now what do you see?

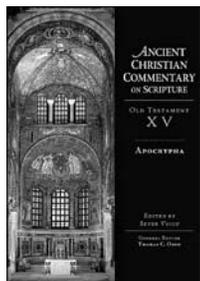
**Shaw:** I discovered that Edwards' awakenings hadn't disappeared. They had just moved south. Revivals are alive and well and changing our world. ■

**Thiselton, continued from page 3**

New Testament exegesis. I have probably written enough now on hermeneutics, since one more book has just come out from Eerdmans this year. This is called *Hermeneutics: An Introduction*. I am toying with the idea of writing on eschatology, perhaps with additional reference to Wittgenstein, but I will take one thing at a time. ■

## The ACCS & Its Heirs

*With the publication of Apocrypha, Old Testament volume 15, edited by Sever Voicu, the twenty-nine-volume Ancient Christian Commentary on Scripture (ACCS) reaches a close.*



It is a remarkable feat in itself that the whole project, thanks to the energetic leadership and gentle prodding of Thomas C. Oden, has reached its climax in just

short of twelve years from the first volume to the last. The six-million-plus-word set has provided readers—Protestant, Catholic and Orthodox—with a wealth of exegetical insight that has inspired a new generation of readers hungry for the reflections of past mentors in the faith. With over 500,000 copies in print the series is poised to have a lasting influence on generations of readers to come. Various translations are underway as well—in Spanish, Italian, Russian, Chinese, Arabic, Korean and Polish—many funded by generous support from the Fieldstead Foundation, which provided funding as well for the underlying research in the Cetedoc and TLG databases. Countless behind-the-scenes collaborators should also be acknowledged—you can find a full list in the front matter of each volume. But special acknowledgment should be made to Christopher Hall, now chancellor of Eastern University, as associate editor of the series, and to Joel Elowsky as the operations manager. Chris read every manuscript at one stage or another, and Joel coordinated a team of researchers, proofreaders and original-language checkers that supplemented the in-house work of IVP Academic. An able linguist and scholar himself, having recently completed his Ph.D. with distinction at Drew, Joel on more than one occasion provided a

fresh translation of sentences here and there that weren't quite English yet.

One particular challenge in producing the final volume of the ACCS was what to call it. Some Roman Catholic and Orthodox readers may take exception to our title, while some Protestants may question why we have included the volume in the series at all. While the comments of the church fathers themselves should justify its inclusion, volume editor Sever Voicu, curator of Greek manuscripts at the Vatican Library, is careful to note in unbiased fashion such facts as Chrysostom's and other Antiochene authors' reservations about Sirach, believing its wisdom is human and not revealed. Our use of the term *apocrypha* is meant entirely descriptively and not pejoratively. This is the term adopted by the RSV in its ecumenical edition, which received the imprimatur from Richard Cardinal Cushing and approval from His Eminence, Athenagoras, Archbishop of Thyateira and Great Britain. Regardless of the canonical status of these within the various churches, they have long influenced the spiritual formation of generations of Christians around the globe.

Come June, we plan to release the full twenty-nine-volume set on CD-ROM in versions for both PCs and Macs at the price of \$385—an \$1160 value in cloth. We hope that ongoing digital rights negotiations will not delay the release of the CD-ROM.

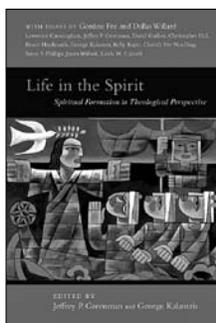
Two other projects spawned from the ACCS are making their own impact. With *We Believe in One Holy Catholic and Apostolic Church*, the five-volume Ancient Christian Doctrine series, which does for the Nicene Creed what the ACCS does for the canon of Scripture, comes to full fruition as well. Added to the ACCS format is a section on historical

context, which helps readers to understand the circumstances under which the church formulated the Creed. The full set joins together the editorial labors of Gerald L. Bray (Beeson Divinity School and The Latimer Trust), John Anthony McGuckin (Union Theological Seminary and Columbia University), Mark J. Edwards (University of Oxford), Joel C. Elowsky (Center for Early African Christianity and Drew University) and Angelo Di Berardino (Augustinian Patristic Institute of Rome)—spanning the Atlantic and encompassing the Great Tradition.

Soon joining the two volumes of Ambrosiaster's commentaries on the Pauline Epistles and Origen's *Homilies on Numbers* in the recently inaugurated Ancient Christian Texts series will be Theodore of Mopsuestia's *Commentary on the Gospel of John*, translated from its Syriac version by Marco Conti and edited by Joel C. Elowsky, and the first of two volumes comprising the *Incomplete Commentary on Matthew*, translated by James A. Kellerman and edited by Thomas C. Oden. Ancient Christian Texts is a particularly welcome outgrowth of the ACCS. One of the limitations of the ACCS is the brevity of its excerpts and the difficulty in discovering the original train of thought. Since several ancient works never before translated into English were translated in preparing the ACCS, it seemed worthwhile to complete and edit these translations to make them available to a larger audience. Future volumes will include such treasures as Cyril of Alexandria on the Gospel of John, John of Damascus and Theodore of Mopsuestia on the Pauline Epistles, Ephrem the Syrian on the Prophets, Latin and Greek commentaries on Revelation, Bede and Severian of Gabala on Genesis, Eusebius on Isaiah, and Jerome on Jeremiah. ■

## A Quickenng Spirit

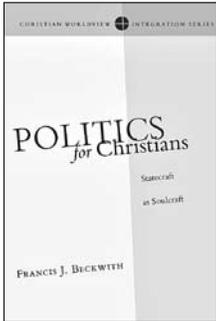
You would think that treatments of Christian spiritual life would make use of theological foundations and that theological books would develop a strong connection to spiritual formation. But this happens more rarely than one would hope. *Life in the Spirit*, arising out of the Wheaton Theology Conference of 2009, is designed to help heal this divide. Gordon Fee argues for the absolute need to keep the Holy Spirit as God's



active presence central to any approach to spirituality. Dallas Willard addresses the evident disjunction in our churches between salvation and transformation into Christlikeness. Contributions from

Chris Hall, David Gushee, Cherith Fee Nordling, James Wilhoit, Bruce Hindmarsh and Linda Cannell, among others, build on and develop the key notes sounded by Willard and Fee. Together these essays offer an integrative picture of theologically informed practices that help us face the shared concern of spiritual inertia. Theory meets practice in these pages with great effect. ■

## New in Christian Worldview Integration



The Christian Worldview Integration Series, highlighted in the previous *Alert*, adds two new volumes this season—*Politics for Christians: Statecraft as Soulcraft* by series editor Frank Beckwith and *Authentic Communication:*

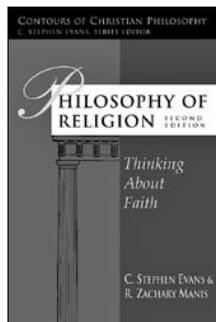
*Christian Speech Engaging Culture* by Tim Muehlhoff and Todd Lewis—bringing the total

number of volumes to four. In *Politics for Christians* Frank Beckwith puts forth the case for Christian engagement in the public square and offers concrete advice and strategies for such engagement. In *Authentic Communication* Tim Muehlhoff and Todd Lewis provide a fresh look at communication and how we can use it to engage culture, especially as counterpublics, offering alternative voices to those which dominate our culture. ■

## Updated Classics

In recent years we have been making a concerted effort to update a few classics for the classroom. A resurgence in interest in the *Contours of Christian Philosophy* series has made revisions in this series particularly valuable. *Philosophy of Religion* by Steve Evans and second-edition coauthor Zach Manis recently joined an updated version of *Ethics* in this series. New developments in philosophy of religion have brought about changes and additions, including challenges from cognitive psychology and the new atheism.

Bruce Milne's *Know the Truth* has provided a useful undergraduate introduction to systematic theology for nonmajors since 1982. It received a facelift in 1998 and now has been tweaked and

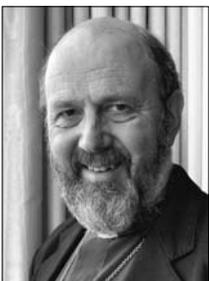


revised throughout, offering updated bibliographic features.

In the fifth edition of Jim Sire's *The Universe Next Door*, we've changed the size and format, adding sidebars and a new chapter on Islam, contributed by

Winfried Corduan at the invitation of Sire. One prof suggested to Jim that not all deists are alike, and so he broadened the discussion to distinguish cold deists from warm deists. A solid edition for a new generation of students. ■

## N. T. Wright at Wheaton Theology Conference 2010



"Jesus, Paul and the People of God: A Theological Dialogue with N. T. Wright." Wheaton Theology Conference 2010, April 16-17. Tom Wright's ever-expanding corpus has contributed significantly to contemporary New

Testament studies. He will be joining us at the 2010 Wheaton Theology Conference (cosponsored by InterVarsity Press), but he's not coming alone. Eleven of the thirteen sessions will be steered by prominent biblical scholars and theologians who will assess Wright's work so far. Markus Bockmuehl, Marianne Meye Thompson, Richard Hays, Jeremy

Begbie, Kevin Vanhoozer, Edith Humphrey, Nicholas Perrin, Brian Walsh and Sylvia Keesmaat will sharpen the discussion and propel the conversation forward.

Far from offering rubber-stamp approval of Wright's work, these scholars will challenge and invigorate the discussion. There will even be a couple of panel sessions putting Wright on the hot seat. Not just for scholars, this conference is designed for pastors and lay teachers who are looking for current perspectives to inform their work. For more information, visit <[www.wheaton.edu/Theology/theo\\_conf/index.html](http://www.wheaton.edu/Theology/theo_conf/index.html)>. ■

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