

Inside

4 | New & Noteworthy

The challenge of Jesus now comes with a DVD, Richard Mouw asks evangelicals to behave, and after twenty years, Darwin is still on trial.

5 | Views of Salvation

Brenda Colijn models a more kaleidoscopic vision of soteriology.

7 | Ante-Reformers

New collection sheds light on the contributions of early and medieval theologians to Christian orthodoxy.

Annual Meetings

It's conference season again, and we at IVP are eagerly awaiting AAR, ETS and SBL. We hope to see you there:

The **American Academy of Religion** Annual Meeting in Atlanta, GA, Oct. 30–Nov. 1, 2010.

The **Evangelical Theological Society** Annual Meeting on "Justification by Faith" in Atlanta, GA, Nov. 17–19, 2010. Plenary speakers will include N. T. Wright, Thomas Schreiner and Frank Thielman.

The **Society of Biblical Literature** Annual Meeting in Atlanta, GA, Nov. 20–23, 2010.

Historiography of a Miracle

*Michael R. Licona's **The Resurrection of Jesus: A New Historiographical Approach** takes biblical scholarship to a whole new level of historical accountability.*



Mike Licona

We knew we just had to have an *Alert* interview with Mike Licona and get him to talk about this book. He was happy to oblige.

Reid: This was a huge project. What got you started on it?

Licona: The resurrection of Jesus is a significant topic of discussion among scholars. Most of these are biblical scholars and a few philosophers. However, the large majority of them have never had a single course on the philosophy of history or historical method pertaining to

weighing hypotheses. So, I was curious how an approach to the question of Jesus' resurrection would look if conducted by a professional historian outside of the community of biblical scholars who had been trained in these matters. How would it differ and what would the results be?

Reid: Some will ask, "If I have Tom Wright's 800-page *Resurrection of the Son of God*, why do I need another big book on this topic?"

Licona: Wright's major contribution in *Resurrection of the Son of God* was to inform us of the various views of the afterlife held by the ancients. He also is one of the few biblical scholars who demonstrates an informed approach to historiography. Where I believe

continued on page 2

For God and the Emperor

*Upon the release of **Defending Constantine: The Twilight of an Empire and the Dawn of Christendom**, we suspect that Peter Leithart is making a career out of thwarting convention.*



Peter Leithart

So here's the dare: read this interview and resist the urge to buy and read the book (and so put yourself outside the conversation it will stir up).

As William Cavanaugh says about this book,

"Any worthwhile political theology today cannot fail to take Leithart's argument seriously."

Reid: Your book is titled *Defending Constantine*. Many folks would say, "That's just not done!" What led you to write this book?

Leithart: Christians, including many well-educated theologians, are mired in nineteenth-century prejudices about Constantine that most historians long ago abandoned. In

part, the reason for the book is to set the historical record straighter. Constantine is slandered by many believers today, and I wanted to offer a more balanced portrait of his life and achievements, without white-washing his flaws and sins. More importantly, the historical stories we tell contribute a great deal to our theology and practice as Christians, so a distorted view of Constantine and the civilization that followed him is bound to produce distortions elsewhere. One place where the "Constantinian question" will have tremendous future import is among the emerging churches in Asia, Africa and South America. Philip Jenkins has written that churches in the Southern Hemisphere are experimenting with political forms that may constitute the "next Christendom." If that's true, then it's

continued on page 3

Licona, continued from page 1

my book differs is that I devote far more attention to a detailed discussion of matters pertaining to the philosophy of history and historical method, including the important topic of whether historians may investigate miracle reports in their capacity as historians. I also tackle important exegetical matters related to relevant Pauline and Gospel texts in a more thorough manner than Wright. Finally, whereas Wright rushes through his treatment of naturalistic hypotheses, I devote considerable attention to weighing five that are representative of the wide spectrum of what is presently being offered by nonbelievers and assess them according to controlled historical method.

Reid: Can you give us a taste of what other New Testament scholars learn about historiography from your book?

Licona: Well, to start, I discuss the nature of historical knowledge. It's always provisional. Many biblical scholars become too pessimistic because they can't arrive at a thorough portrait of Jesus with absolute certainty. What they will see in this volume is that these challenges are not unique to historical Jesus research but are present when attempting to paint portraits of most other ancient historical figures. This anxiety on the part of biblical scholars is leading

many of them down the path of post-modernism. What's funny is that these biblical scholars see their approaches as groundbreaking while being unaware that debates have been raging for decades by professional historians outside of the community of biblical scholars on

of an event when a hypothesis is "quite certain" to "very certain." A hypothesis may be regarded as "very certain" if it fulfills all five criteria for an argument to the best explanation and has a respectable distance between it and competing hypotheses.

“It becomes quite clear that Paul and the early apostles understood Jesus' resurrection as an event that occurred to his corpse in space-time.”

realist and postmodernist approaches to history with several leading postmodernists conceding defeat within the last fifteen years.

I discuss the part horizons play in every historical investigation and I suggest a number of actions historians can take in order to minimize their negative influence in an investigation. I also articulate what controlled historical method looks like. Other issues include the role of consensus, who carries the burden of proof and the nature of historical truth.

Reid: You work to identify a historical bedrock of evidence and then work from there. Would you say something about that?

Licona: Historical bedrock is comprised of facts so strongly evidenced that they are agreed upon by the nearly unanimous and heterogeneous consensus of scholars. They are for all practical purposes beyond doubt. A portrait of the historical Jesus must be built upon this foundation of facts or it's most likely inaccurate.

Reid: What level of certainty is possible for historical questions?

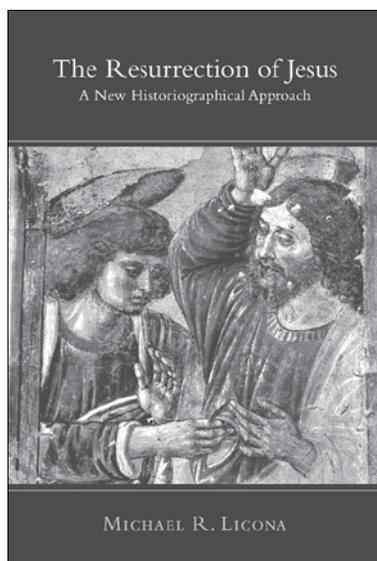
Licona: Absolute certainty is very rare and elusive, since one can always posit a "What if . . . ?" I argue that historians are warranted in holding to the historicity

Reid: You evaluate and respond to several scholarly hypotheses about the resurrection—Vermes, Goulder, Lüdemann, Crossan and Craffert. What, in your opinion, is the most formidable argument against the historicity of the bodily resurrection of Jesus?

Licona: After accessing a number of them, I don't think there are any. This honestly came as a shock to me—that is, how strong the resurrection hypothesis actually is. Competing hypotheses are not only weak, they are very weak. I discovered that the agnostic position that the evidence is indeterminate pertaining to Jesus' postmortem fate is a far better historical hypothesis than the fanciful proposals being offered by many scholars today and often involve psychohistory.

Reid: And how do you respond to those who say that Christ has spiritually ascended to the right hand of God and that "resurrection" is a mythic or narrational symbol or rendering of that fundamental event?

Licona: Walk with me as we carefully examine the key Pauline texts. I reveal a new linguistic discovery that clears up a lot of the misunderstanding that has occurred. It becomes quite clear that Paul and the early apostles understood Jesus' resurrection as an event that



Constantine, continued from page 1

exceedingly important for us to have an accurate and nuanced grasp of what the first Christendom was all about, both its glories and its evils.

Reid: John Howard Yoder plays a significant role in this book. Could you explain that for those who are unfamiliar with

Stanley Hauerwas often use the term, and what Yoder describes as “Constantinianism” has been a serious enough problem in church history and certainly a regular temptation especially to churches that have some degree of political clout. But the label isn’t neutral.

“Why pay close attention to what late patristic, Byzantine or medieval Christians have to say about politics if they are all in the grip of a heresy?”

Yoder’s thinking about Constantine?

Leithart: Yoder was the most influential Mennonite theologian ever, and his influence is still expanding. He articulates an unusual kind of “inner-worldly Pietism” that is refreshing and attractive, especially in our post-Christian world. Yet, there are some pretty basic problems with his account of Constantinianism. Despite some modifications, he operates with a traditional Anabaptist narrative about church history, according to which the church fell into fundamental compromise with the world (he sometimes describes it as “apostasy”) during the second-to-fourth century. For Yoder, “Constantinianism” isn’t identical to the “life and work of Constantine,” but instead describes an ecclesiological and eschatological “heresy” that, Yoder claims, fundamentally misplaces the locus of meaning in history. In a Constantinian framework, the really big things in history are wars and imperial enactments, rather than martyrdoms, preaching and sacraments.

Reid: What’s wrong with regarding “Constantinianism” as simply a metaphor for much of what went wrong with the church in the West?

Leithart: That’s the way Yoder and

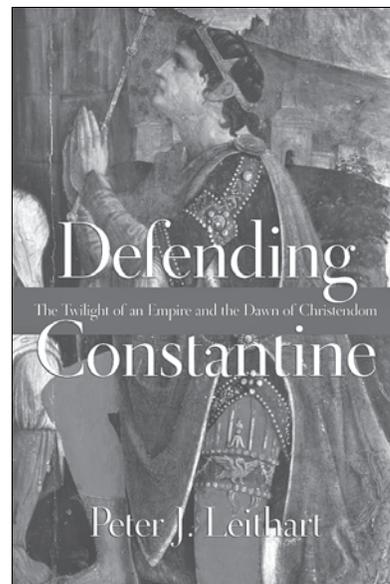
It is a breathtaking error to say, as Yoder does, that the church has been dominated by this “heresy” for the better part of her history. Yoder, for instance, badly misreads Augustine because he’s trying to stuff Augustine into a simplistic historical narrative. There’s pressure toward that kind of misreading of history (and hence of theology) when you use the name of a fourth-century emperor for a phenomenon that, in Yoder’s view, has lasted in various permutations for more than a millennium. And the label also subtly justifies hostility to and ignorance of the vast riches of Christian thought after Constantine. Why pay close attention to what late patristic, Byzantine or medieval Christians have to say about politics if they are all in the grip of a heresy? We need to be discriminating in thinking about the church’s relation to power throughout history, and the label “Constantinianism” lends itself more to denunciation than discrimination.

Reid: You maintain that you want to “contribute to the formation of a theology that does not simply inform but is a social science.” Would you explain that?

Leithart: I’m using a phrase from my doctoral supervisor, John Milbank. In his major work, *Theology and Social Theory*, he

argues that Christian theologians don’t need to rely on the theoretical contributions of the social sciences to understand the basic shape of social and political life. In his reading of intellectual history, social sciences have their roots in heresy or paganism. Orthodox Christianity professes certain truths about human nature that imply a theology of human society. Christian theology has a social theory “built into” it.

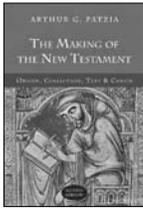
Reid: You have some fascinating things to say about the significance of Constantine’s ending sacrifice.



Leithart: I read Guy Stroumsa’s book on the “end of sacrifice” a few years ago, and the more I researched Constantine the more relevant Stroumsa’s work became. As I show in the book, Roman civilization was organized around animal sacrifice, and Constantine marked the beginning of the end of sacrificial civilization. If we were thankful to him for nothing else, we can at least be thankful to Constantine for the fact that the U.S. Senate (unlike the ancient Roman Senate) doesn’t open its sessions by slaughtering a goat.

Reid: Harvey Cox bundles up common perceptions of Constantine in his recent book *The Future of Faith*. Constantine made an “adroit decision to commandeer

New & Noteworthy

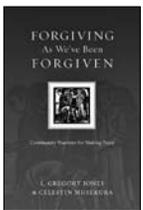


In this revised and expanded edition of *The Making of the New Testament*, Arthur Patzia engages our burning questions surrounding the writing and formation of the New Testament canon. Its comprehensiveness and writing style make it an ideal introductory textbook.



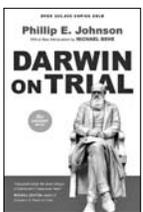
Though having to do with prophets of an allegedly diminutive stature, there's nothing "minor" about the two newest entries in the venerable Bible Speaks

Today series: *The Message of Obadiah, Nahum and Zephaniah* by Gordon Bridger and *The Message of Ezra & Haggai* by Robert Fyall.



The newest release in the Resources for Reconciliation series, *Forgiving As We've Been Forgiven* pairs L. Gregory Jones with Célestin

Musekura in a theological discussion on forgiveness. These two theologians and practitioners reflect on essential community practices for peacemaking, engaging contexts from the Rwandan genocide to contemporary congregational life.



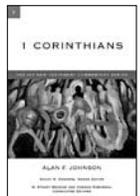
For decades the secular world of science had largely ignored what was regarded as an in-house debate among Christians about how creation began.

Then, twenty years ago, Berkeley law professor Phillip Johnson's book *Darwin on Trial* came out. He analyzed and held up to scrutiny the nature of the arguments and assumptions behind evolutionary science and found them wanting. While there has been much more research since then, as microbiologist Michael Behe says, "Two decades later, even as scientific advances accumulate, Johnson's insight

remains key. We must cast off arbitrary assumptions. If we are ever to arrive at the solution the search for answers to the question of how life arose and developed has to be free to follow the evidence wherever it leads." The trial is not yet over. The prosecutor has not yet rested his case: *Darwin on Trial: 20th Anniversary Edition*.

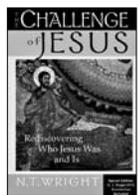


We can't understand the modern world without understanding the Enlightenment and its nineteenth-century aftermath. Now more affordable in this new paperback edition, *Christianity & Western Thought, Volume 2* offers, as Colin Brown says, "a judicious, balanced and well-documented survey of European and North American thought that will serve students and teachers alike. Their work has no rivals in this field." Written by Steve Wilkens and Alan G. Padgett.

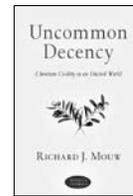


Pastors with a passion for sound exposition and scholars with a heart for pastoral leadership joined forces to produce the readable and reliable IVP New Testament

Commentaries. We are now releasing handsome, new and more affordable paperback editions. Alan Johnson's *1 Corinthians*, Ray Stedman's *Hebrews* and George Stulac's *James* make their appearance in the new format this fall.



N. T. Wright's classic introduction to Jesus, *The Challenge of Jesus*, is now married to his 50-minute DVD, *Resurrection*, shot on location in Israel, Greece and England. He walks us through the political, historical and theological issues at stake in Jesus' day and today. Priced ten dollars less than the two bought separately, this pair brings to life a fresh, provocative and historically credible portrait.



In a society even more polarized than when this book was first published, few people in the evangelical world have conversed as widely and sensitively as Richard Mouw. This new edition of *Uncommon Decency* adds an introduction and afterword, expands its treatment of Islam and sexual identity and provides a new chapter on the spiritual underpinnings of civility.



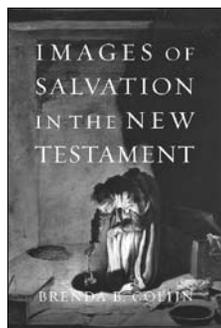
In the most recent addition to the Ancient Christian Texts series, *Commentaries on Genesis 1-3*, readers will get an excellent introduction to the Hexameron tradition of exposition of the Six Days of Creation. This popular form of commentary highlights the importance of the opening chapters of Genesis as the foundation for all theological reflection. Both Severian of Gabala and Bede the Venerable wrote in this tradition, although extending their work beyond just the "Six Days." Now students can gain direct exposure to their work. Translated with notes and introductions by Robert C. Hill and Carmen S. Hardin, edited by Michael Glerup.

Culturally aware and thoroughly practical, the Resonate Series is a new kind of commentary for those weary of sloggng through the specialized language of more advanced commentaries.

Series editors Paul Louis Metzger and David Sanford, and contributors like Dan Kimball, Tim Keel and Matthew Woodley invite those looking for an accessible way in to the Scriptures to encounter the "Word made fresh."



Many Images, One Salvation



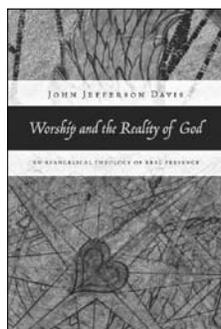
“The New Testament does not develop a systematic doctrine of salvation. Instead, it presents us with a variety of pictures taken from different perspectives. From one angle, the human predicament is rebellion against God. Salvation looks like living under God’s universal reign. From another angle, the human predicament is bondage to both internal and external forces. Salvation

looks like freedom from those forces. From yet a third angle, the human predicament looks like alienation from God, from other people, from creation, and even from one’s own best self. Salvation looks like the restoration of those relationships.” So writes Brenda Colijn in introducing her broad survey of New Testament soteriology, *Images of Salvation in the New Testament*. Advanced undergraduate students and seminarians alike will benefit from her wise and stimulating discussions of New Testament images and metaphors. Included in her broad sweep are inheritance; citizenship and discipleship; eternal life; regeneration

and new creations; rescue and healing; redemption, ransom, freedom and forgiveness; reconciliation, adoption and peace; justification; election; being in Christ, glorification and theosis; sanctification and perfection; and pilgrimage, contest and worship. Ben Witherington commends the book, noting, “Highly recommended for those wanting to understand not merely the nature of salvation but also its many facets and dimensions.” David deSilva adds, “Colijn honors the distinctive perspective that each New Testament author brings to the discussion, helping us to see the kaleidoscopic beauty of the whole.” ■

Having a Form of Worship But Denying Its Power

Perhaps we’ve all been touched by the so-called worship wars going on in so many churches at one time or another. John Jefferson Davis of Gordon-Conwell Seminary knows this often times disruptive phenomena all too well. However, he’s not at all convinced that what we need or even what we’re looking for in worship can be resolved by adjusting our styles of music or investing in mega-multi-media equipment. What’s missing is any expectation that God will show up,



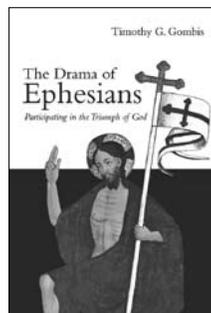
be really present.

And that lack of expectation, Davis notes, is fed in many and various ways, often subtly, by the cultural soup we swim in. Davis does not advise

that we merely return to traditional forms of worship, but rather that we need to

have a Copernican revolution that enables us to break free of views of reality generated by growing religious pluralism, the impact of economic globalization and the digital revolution. A transformed vision of the grace, glory and reality of God does not mainly result in a new theory, but in new and renewed practices of worship—practices that Davis helpfully holds out to us in *Worship and the Reality of God*. ■

Paul’s Grand Opera



Triumph of God should capture the attention of professors and students with a strong interest in Pauline studies.

Lying somewhere between a commentary and an intensive thematic study, Timothy Gombis’s *The Drama of Ephesians: Participating in the*

Gombis, whose Ph.D. dissertation at St. Andrews was on divine warfare in Ephesians, brings a wealth of insight to this study. His approach, however, is one not often attempted. Rather than cataloguing the letter’s theological artifacts or offering a belabored exposition of the text, Gombis envisages Ephesians as a dramatic narrative inviting readers to inhabit Jesus Christ’s rule over the powers and principalities.

The format of the book isn’t the only

thing that’s unusual. Gombis’s writing voice might be considered somewhat atypical for a New Testament scholar—that is, conversational and pastoral. His ability to make exegetically sophisticated arguments without showing his “math” up front might be a triumph in its own right! And so this is a versatile text that will work well across a variety of applications, from the classroom, to preaching and even Bible study. We hope you agree. ■

Licona, continued from page 2

occurred to his corpse in space-time.

Reid: Must we believe that dead saints were raised after Jesus' resurrection, entered the holy city and visited many if we wish to argue for the historicity of Jesus' resurrection from the dead (Mt 27:52-53)? In other words, are these two points in Matthew's narrative—separated by hardly fifteen verses of sustained narrative—of an equal order of historical probability? Does it damage the case for Jesus' resurrection if we understand the story of the saints being raised as metaphorical "special effects," highlighting the eschatological significance of Jesus' resurrection?

Licona: Not at all. Matthew's narrative of "When the Saints Go Marching In" has perplexed scholars for a long time. I like your term "special effects." That's what I think is going on here, given similar reports in both Roman and Jewish literature of the period. One of the elements that distinguishes Jesus' resurrection from this sort of special effects is that the earliest Christians like Paul based the fact of his and our future resurrection on the historicity of Jesus' resurrection and that if Christ was not actually raised the Christian faith is worthless. That's not metaphorical language and

was probably written prior to Matthew's strange report of the dead saints.

Reid: As you well know, what seems utterly persuasive and compelling to one person simply does not to another. What do you hope to accomplish with those who just will not find the resurrection hypothesis probable in any degree?

Licona: Horizons play a huge role in even those historical investigations not religious in nature. And they play an even larger role in those that are like the resurrection of Jesus. There are some for whom no amount of evidence would dissuade them from belief while no amount of evidence would ever be enough to compel belief for others. It's the responsibility of the historian to consider what the evidence would look like if she were not wearing her metaphysical bias like a pair of sunglasses that shade the world. It is not the responsibility of the evidence to shine so brightly that they render such glasses ineffectual. So, I hope to challenge them to recognize that their biases are most likely a handicap that needs to be handled carefully in an honest search for truth.

Reid: It sounds like you really tried to bracket your faith as you researched and wrote this book, that you were testing

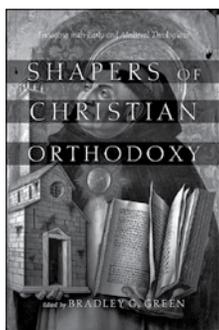
your ability as a New Testament scholar to just come at the evidence as a historian and follow where it led. Could you comment on that?

Licona: It was perhaps the most agonizing exercise of my life. As a conservative Christian, I wanted the resurrection to be proven. And I recognized that this desire jeopardized the integrity of my investigation. So, I worked hard at bracketing my desired outcome, even distancing myself from my worldview, while my investigation proceeded. This was important to me because I'm a second guesser in nature and I wanted to deal with my personal doubts. I reminded myself that I didn't have to fear truth and that it was in my best interest to follow it, even if that meant jettisoning my Christian faith.

Reid: In your mind, who are the readers of this book and what do you hope they'll get out of it?

Licona: The intended primary readers are historical Jesus scholars and students interested in this field. I hope to challenge them to a higher level of sophisticated work on the historical Jesus that will be conducted with integrity. When it comes to the resurrection of Jesus, this degree of work favors orthodoxy rather than skepticism. ■

Before the Protestant Era



The new volume, *Shapers of Christian Orthodoxy: Engaging with Early and Medieval Theologians*, puts into the hands of students a

substantial introduction to key patristic and medieval figures who contributed to the permanent shape of the Christian theological tradition. These eight essays, covering figures from Irenaeus to

Aquinas, are written by top evangelical Protestant church historians who provide thorough historical contextualization of the background and thought of each figure. The distinctive theological legacies of these important figures are carefully presented and analyzed with particular attention given to the constructive value of continued engagement with these historical thinkers by evangelicals today.

This volume aims to overcome the common misperception in much Protestant theology that presumes a critical depletion in doctrinal vitality in the period between the end of the apostolic

era and the rise of the Reformation fifteen centuries later by offering a robust account of the doctrinal development of Christian orthodoxy in the first millennium of the Church.

With contributions from Carl Beckwith, Gerald Bray, Robert Letham and Bryan Litfin, among others, this is a benchmark text for students, scholars and pastors who wish to engage in the tradition that set the standard for the Reformation and the churches birthed by this profound orthodox movement. ■

Constantine, continued from page 3

Christianity to bolster his ambitions for the empire . . . [and] imposed a muscular leadership over the churches. . . . He and not the pope was the real head of the church.” Constantine and his successors “crowned Christianity as the official religion of the Roman Empire,” and for Christianity this “proved to be a disaster. . . . From an energetic movement of faith it coagulated into a phalanx of required beliefs, thereby laying the foundation for every succeeding Christian fundamentalism for centuries to come” (pp. 5-6). What do you have to say to Cox?

Leithart: I acknowledge in the book that Constantine had political as well as religious reasons for becoming a Christian and supporting the church, but becoming a Christian didn’t bring obvious political benefits to Constantine. In a book that was unfortunately published too late for me to use for my research, the French historian Paul Veyne argues in support of J. B. Bury’s claim that Constantine’s conversion was the most audacious act ever committed by an autocrat in defiance of the majority of his subjects. It was a huge risk politically, and everything indicates that Constantine was willing to take the risk because he became convinced that the Christian God was the living God and would bless Rome if he worshipped Him. Cox to the contrary, neither the pope nor Constantine func-

tioned as “head” of the church in the fourth century. As for paving the way for fundamentalism—well, let’s say that I’m a good bit less spooked by fundamentalism than Harvey Cox is.

Reid: So what do you think about Christendom? Could you just as well write a critique of it?

Leithart: Absolutely. Christendom had many flaws, and in different circumstances I would want to write a critique. I’m working currently on a book on empire that will include a critical (but I hope still nuanced) assessment of America’s self-image as a redeemer nation. For all its flaws, though, I believe that the project of Christendom—the project of seeking to reshape political and cultural institutions and values in accord with the gospel—is a direct implication of the gospel’s proclamation that Jesus is Lord. Kiss the Son, the Psalm says to kings, and in that exhortation rulers are being called to pursue justice, mercy and truth in their public actions as well as in private life. To the extent that this call is heard and enacted, we have Christendom. Yoder, to his great credit, argued that Christians are called to live in conformity with the demands of the gospel here and now, and he even imagined what a more faithful Constantine might have looked like. (His imaginary Constantine resembled the real Constantine more than Yoder realized.)

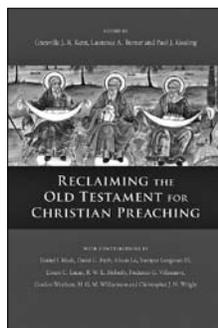
Christians disagree on how achievable that project is. It is, of course, full of risk and temptation (like everything else). I have a difficult time understanding Christians who object to the premise of Christendom.

Reid: When all is said and done, do you come away not only defending but admiring, or maybe even liking, Constantine?

Leithart: Admiration, certainly. Few figures in history achieved more than Constantine, or left such an enduring legacy. Like? That’s harder. Much of what we know about Constantine comes from public records—edicts, decrees, imperial letters—and he was surrounded by a fog of imperial ceremony and courtly pomp. That makes it difficult to get a clear idea of the man. Eusebius tries to give us something more intimate, but he airbrushes Constantine. From what I can see in and around the records, Constantine was a rather taut personality, demanding and morally strict, massively self-assured, impatient with folly and frivolity, every inch the late Roman emperor. Eusebius’ account of his baptism is very interesting in this regard, since it gives us a brief glimpse of the man underneath the imperial robe. All in all, I doubt that I’d want to spend many evenings with Constantine, but then he wasn’t the first or last great leader who was less than cuddly. ■

Reclaiming the Old Testament for Christian Preaching is a unique collection of essays written by celebrated evangelical Old Testament scholars especially for working pastors and students who have the responsibility of sharing and proclaiming the Word of God from the Hebrew Scriptures. The essays in this volume provide wisdom for discerning the shape of the story in the narrative, poetry and characters of the Old Testament texts, and deliver practical advice on crafting

Preaching the Old Testament



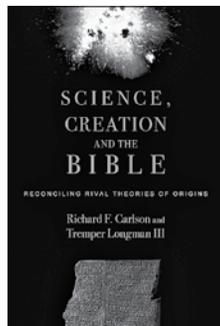
sermons that attend to the art of the texts.

Beloved biblical scholars, like Christopher J. H. Wright, David Firth, Tremper Longman III,

Daniel I. Block and Gordon Wenham among many others, assist the reader in

finding her way through genre, plot, narrative convention and difficult texts, in order to exegete and preach more faithfully from this part of the canon. The final essay in this volume, by R. W. L. Moberly, integrates the sound biblical scholarship on offer throughout with theological sagacity that unites the First and Second Testaments of the Christian canon for the practicing preacher. ■

To End the War of Origins



implications for the ongoing faith and science discussion and debates. In *Science, Creation and the Bible*, they argue that key to that discussion is how

Teamwork is often called for in order to make progress on a challenging problem. That's just why physicist Richard Carlson and Old Testament scholar Tremper Longman III got together to address the issues of both proper biblical interpretation and the

to properly interpret the biblical texts relating to creation. In the first place this means that all the texts that deal with creation need to be brought to bear on the issues raised in Genesis 1 and 2. Carlson and Longman demonstrate that the practice of good, faithful interpretation not only opens up a world of meaning in the biblical message, but also leads to the resolution of many disagreements between Christian faith and the findings of contemporary science. ■

Andy Le Peau

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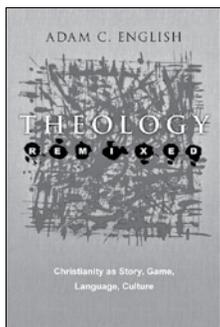
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Theology on Shuffle

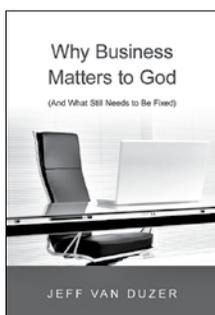


listening, debating and teaching undergraduates he pursues a different approach for understanding and interpreting the Christian faith in today's postmodern and post-Christian context. In *Theology Remixed*, rather than taking up in order

Adam English has been keeping up with media coverage of the new atheists as well as attempting to lead his students to grasp their faith in a way that can answer some of the current charge being aimed at the church in particular and religion as a whole. As a result of his

the traditional loci of doctrinal affirmations, English covers the same ground, but presents the doctrinal content under new categories. By presenting orthodox and evangelical theology under the rubric of what Christian theology is and is not he addresses widespread misunderstandings from the outset. By comparing and contrasting the positive content of Christian faith to story, language, game and culture he provides both a fresh take on Christian doctrine and also engages current discussions and mindsets in a way that both relates and distinguishes the Gospel from any other story, language, game and culture. An intriguing remix indeed of the Christian faith that re-presents the abiding truth of Jesus Christ in the ongoing flow of culture. ■

Did God Give You the Business?



well in the world of business today. But Van Duzer, now dean of the School of Business and Economics at Seattle Pacific University, has come to have a deep appreciation for God's involvement in the

Jeffrey Van Duzer has surprised himself. Years ago he couldn't have imagined himself writing this book. He was a skeptic. Not of God but of business. What good could it really be expected to do, especially in service of Jesus Christ? Of course, by no means is all

human activity we call business. Getting a grip on the theological foundation of God's purposes for human being and behavior in a fallen yet redeemed world was key for him and essential to this book. Recognizing that the many valuable books by Christians that address issues of individual character and morality still didn't get down to the bottom of the issues also played a large part in generating the essential message of this book. The result is *Why Business Matters to God (And What Still Needs to Be Fixed)*, a presentation of the positive purpose of business that squarely faces the problem of conforming its practice to that enduring purpose. ■