

Inside

4 | New & Noteworthy

A new essay collection conjures the spirit of the Old Testament, the acts of the risen Jesus get the biblical theology treatment, and a whole gaggle of great texts migrate to paperback.

5 | Early Libyan Christianity

Thomas C. Oden uncovers a bustling North African community nearly lost to posterity.

8 | The Way of Paul

Rodney Reeves discovers an ancient spiritual path in the letters of Paul.

Annual Meetings

Fall academic conferences are almost here. If you make it to San Francisco for ETS or AAR/SBL, don't forget to look us up!

The **Evangelical Theological Society** annual meeting on "No Other Name" in San Francisco, CA, November 16-18, 2011.

The concurrent annual meetings of **American Academy of Religion** and the **Society of Biblical Literature** in San Francisco, CA, November 19-22, 2011.

A Most Contested Doctrine

The latest debate in the Spectrum Multiview series pushes us to question the durability of Luther's classic formulation.

Justification: Five Views is edited by general editors James K. Beilby and Paul Rhodes Eddy, with associate editor Steve E. Enderlein. We think it's an exemplary contribution to our Spectrum series. Alister McGrath says of it, "I can think of no better introduction to these important debates than this outstanding volume." IVP editor Dan Reid recently interviewed the editors.

Reid: Let's start with the views represented in this book. What are they and how were they chosen?

Beilby: This is probably the most difficult part of editing a book like this. And it's easy to second guess yourself because you have to leave out some interesting positions and some

important contributors. But at the same time, some selections were obvious. We needed an able representative (or representatives) from the Reformed, Roman Catholic and new perspective positions. We also thought it worthwhile to address one of the interesting appropriations of the Eastern Orthodox tradition, theosis. The greatest difficulty came in deciding how to cover the Reformed tradition. We decided that there is enough diversity to justify a pair of positions. First, Michael Bird is an able representative of a "progressive Reformed" position. Second, given his important work on justification, Michael Horton was a natural choice to defend the traditional Reformed position. But his inclu-

continued on page 2

One in Spirit

*Gary Tyra's ambitious new book **The Holy Spirit in Mission** attempts to forge an evangelical-charismatic alliance on the common ground of mission.*



Gary Tyra

IVP Academic editor Gary Deddo spoke with Tyra recently.

Deddo: Gary, tell us a little about how the idea for this book took root and began to grow.

Tyra: The genesis of *The Holy Spirit in Mission* was a set of lectures I devel-

oped a few years back for a freshman theology course I teach each semester at Vanguard University of Southern California—lectures designed to help my students understand the critical importance of the Holy Spirit to the Christian life, focusing especially on his desire to use God's people to accomplish God's mission in the world. The content of

these lectures became such an important part of my thinking about the mission of the church that I began to preach on this same theme in local churches on the weekends. Eventually, the affirming responses I received to both the lectures and the sermons based upon them inspired me to take the insights I'd gleaned from my study of Scripture and personal ministry experiences, expand them, and put them into book form.

Deddo: This book sits at the crossroads of evangelical and Pentecostal/charismatic churches and theology. Can you tell us a little bit about your own background? Did much of your own experience and theological training take place at that kind of intersection?

Tyra: I became a Christ follower as a young adult (19 years old) while a premed student

continued on page 3

Justification, continued from page 1

sion made it difficult to include a traditional Lutheran. While there are subtle differences between Horton and traditional Lutherans, they are not significant enough to justify a pair of positions.

Reid: This volume has a substantial introduction of seventy pages. What led to its growth?

Beilby: We became convinced that the usefulness of this book as a textbook would be enhanced if we covered both historical developments and contemporary exegetical and theological debates. After all, many of the contemporary debates need to be set in historical perspective to be appreciated. As we canvassed a number of recent books on justification, we noticed that there were few that offered a broad historical survey on justification, and for those that did, there were often some interesting voices missing from the survey, such as Anabaptism, Pentecostalism, liberationist views and Eastern Orthodoxy. Including these voices alongside the more commonly treated perspectives within the Western church significantly increased the size of the introduction.

Reid: There is quite some dispute over whether Paul had in mind imputation. What is perceived as being at stake in this debate?

Enderlein: I think this dispute is reflec-

tive of a tension inherent in the evangelical Protestant tradition. On the one hand, there is a desire to hold onto what are regarded as the historic truths articulated in the Reformation. On the other hand, one of these truths is *sola scriptura*, which drives interpreters back to the text.

“For the last generation American evangelicals have been consumed with practical, moral issues . . . so that issues that seem purely theological have been slow to gain broad attention.”

At times, including this instance, these values produce tension as interpreters attempt both to be faithful to the text and retain the characteristic emphases of the Reformers, which safeguards justification as solely a divine action. Attention to the text certainly elevates the importance for Paul of participation in Christ, but many interpreters, especially evangelical Protestant ones, also want to maintain the Reformation language of imputation. The live question is whether this can be good theology even if it isn't the best explicit exegesis.

Reid: One of the new and interesting developments is the attempt to view justification in terms of theosis, or the ancient doctrine of deification. In your book Veli-Matti Kärkkäinen represents this perspective. Can you comment on that?

Eddy: In doing the research for our introduction, one of the most fascinating things that we discovered is a virtual renaissance in recent years of the idea of theosis—a theme usually associated with Eastern Orthodoxy—across a broad cross-section of the Western church. From the Lutheran “Finnish school” to several Reformed scholars, as well as a number of Anabaptists, Roman Catholics, Wesleyans, Pentecostals and liberation

theologians, the concept of theosis is making an impact across the board. One thing to remember about this view is that it is not making anything like a “New Age” claim! It takes its scriptural cue from 2 Peter 1:4, which states that part of the purpose of salvation is that we “become

partakers in the divine nature.” But the Orthodox tradition has, generally speaking, been very careful to distinguish this Christian idea from something like Eastern pantheism.

Reid: This retrieval of theosis even among evangelicals has led me to wonder: Could the tension within evangelical theology over justification be reflective of a broader cultural inclination toward participationist categories rather than juridical ones?

Eddy: You may be on to something there, Dan. In recent years, there has been what some are calling a “turn to relationality” in many theological quarters. On top of this, there is a growing concern that focusing on juridical categories alone turns justification into a “legal fiction.” On the other hand, we can't entirely explain the new attraction to theosis in the West as merely the result of a postmodern desire for relationship, if for no other reason than that theosis has been a dominant theme in the Orthodox Church for centuries.

Reid: Why do you think the new perspective took so long to become an issue for evangelicals? Depending on where you start the clock, it's around thirty years old and new in name only.

Enderlein: I think there are several rea-

Tyra, continued from page 1

in college. Since my conversion to Christ took place within a Pentecostal/charismatic ecclesial setting, my first worship, nurture, community and mission experiences occurred in an environment where the folks simply took for granted the need to be empowered by the Holy Spirit

“The postmodern turn . . . has created a *chastened* evangelicalism that is . . . more open to experiencing the gifts and activity of the Holy Spirit.”

for life and ministry over and over again throughout one's spiritual journey. Within a year of my conversion I found myself involved in full-time Christian ministry. Once I responded to the call to transition from medicine to ministry, I began the pursuit of a formal biblical, theological and ministry education. Eventually I was exposed to the broader evangelical movement, earning my graduate and postgraduate degrees at Fuller Theological Seminary in Pasadena, California.

I emerged from my time at Fuller as an evangelical who embraces the best aspects of his Pentecostal/charismatic heritage. Among other things, this means that, on the one hand, I'm very much committed to the authority of Scripture and the need for all spiritual experiences to be evaluated on the basis of the sacred text. On the other hand, I'm convinced of the need for fresh, ongoing experiences of Spirit empowerment. The thing that both evangelicalism and Pentecostalism have in common is a commitment to mission. I've spent over three decades ministering as both a pastor and academic within the missional nexus between these two theological orientations, absolutely convinced

that one doesn't have to choose between the two.

Deddo: And yet, your book offers a critique of both expressions of the church. Was there a trigger event or catalyzing moment when you came to recognize what was missing in each of these tradi-

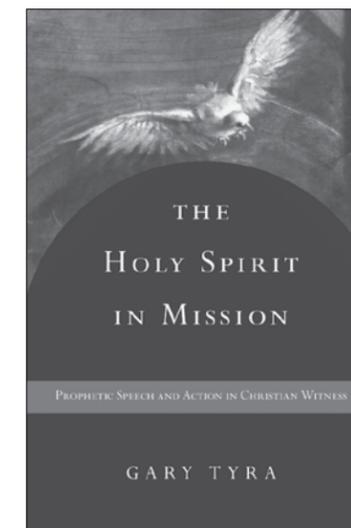
tions? What contributed to your waking up to the deficits each faced?

Tyra: In the book I devote a relatively small amount of space to a discussion of the need for all evangelicals to avoid the radical swing of the proverbial pendulum and the false antithesis this pendulum swing often presents us with. It seems to me that most doctrinal disputes allow for a mediating, both-and alternative between two extreme, eccentric, dogmatic perspectives. That said, over the years I've come to recognize that we shouldn't have to choose between the excessively conceptual focus on the ideas found in Scripture that some evangelicals appear to advocate, or the obsessively mystical preoccupation with spiritual experience that seems to characterize some Pentecostals/charismatics.

I suppose that, more than anything else, it was my missional activity as a church planter that made me aware of the need for an approach to Christian ministry that is earmarked by a commitment to both the Word and the Spirit—to being biblically informed and Spirit-driven. Even though your desire as a church planter is to reach non-Christians with the gospel, you do have believers looking for a new church home

who wander your way. I found that some of my most perplexing, frustrating pastoral interactions occurred not with new or even non-believers but with eccentric Christians who were averse either to the “moving of the Spirit” in the worship services or to my insistence that all spiritual gift expressions be evaluated on the basis of theological, missiological principles provided in God's Word.

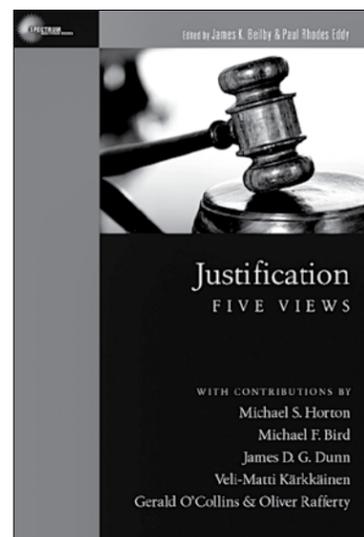
Thus, I'd like to see some evangelicals become a bit more open to spiritual experience, and some Pentecostals/charismatics become more committed to a



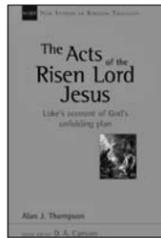
thoughtful, disciplined approach to the study of Scripture. I'm not thinking I'm alone in this regard, but that many others within both theological traditions share this same concern.

Deddo: In your book you bring together insights about the growing church in the majority world and also the challenge of postmodern thinking in North America. That might be a bit surprising. What made you think that they have something to do with each other?

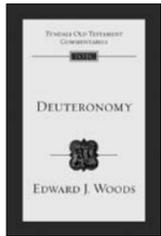
Tyra: Yes, I offer the observation that the global growth of Pentecostal/charismatic churches in the majority world may be viewed as a contemporary expression of the same kind of missional faithfulness that was at work among the earli-



New & Noteworthy



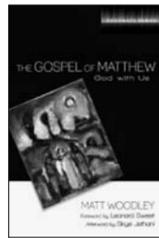
The most recent addition to the New Studies in Biblical Theology series, Alan Thompson's *The Acts of the Risen Lord Jesus* presents a framework for interpreting Acts that helps identify Luke's major themes and relate them to the book as a whole. Thompson highlights Acts as an account of the continuing story of God's saving purposes.



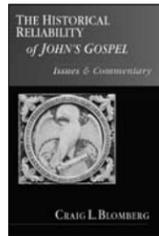
Deuteronomy has been described as a book "on the boundary." In *Deuteronomy*, an all-new replacement volume in the classic Tyndale Commentary series, Edward Woods expounds the book's all-encompassing vision and shows how the Israelites were exhorted to make its words the interpreter of their life's story within the land "beyond the Jordan."



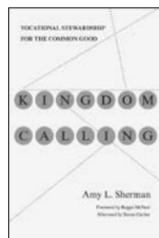
As a series that offers a full-fledged initiation into biblical studies without scaring off newcomers, the Exploring the Bible series merited some updates. David Wenham and Steve Walton's *Exploring the New Testament, Volume 1: A Guide to the Gospels & Acts* and I. Howard Marshall, Stephen Travis and Ian Paul's *Exploring the New Testament, Volume 2: A Guide to the Letters & Revelation* have both seen some significant revisions, and Philip E. Satterthwaite and J. Gordon McConville's *Exploring the Old Testament, Volume 2: A Guide to the Historical Books* is newly casebound.



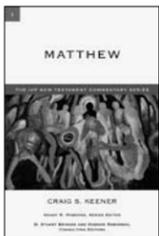
The second volume in the acclaimed Resonate series, Matt Woodley's *The Gospel of Matthew* rests on the audacious idea of "God with us," a transcendent God who touches earth with healing hands and a compelling commission.



A number of classroom standards are now coming out in paperback editions: Craig L. Blomberg's historical-critical tour de force *The Historical Reliability of John's Gospel*, Laurie Guy's panoptic treat *Introducing Early Christianity*, Christopher J. H. Wright's triumph of biblical ethics *Old Testament Ethics for the People of God* and David B. Capes, Rodney Reeves and E. Randolph Richards's crowd-pleasing introduction *Rediscovering Paul*.



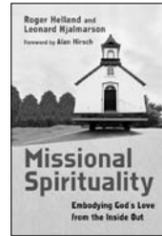
Amy Sherman is director of the Center on Faith in Communities and the Daniel R. Coats Chair in Religion and Civic Engagement for the Foundation for American Renewal. In *Kingdom Calling* she calls on her administrative expertise to help churches and prosperous Christians practice vocational stewardship for the greater good.



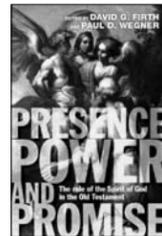
Every volume in the IVP New Testament Commentary series will be available in an attractive, affordable format with the release of the final five volumes in paperback. Craig S. Keener's *Matthew*, William J. Larkin's *Acts*, Linda L. Belleville's *2 Corinthians*, Robert Harvey and Philip H. Towner's *2 Peter and Jude* and Marianne Meye Thompson's *1-3 John* complete the series in its new format.



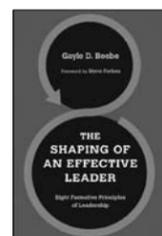
The Bible Speaks Today series continues to prove its validity as a forum for challenging, contemporary biblical commentary with *The Message of Kings* by John W. Olley, *The Message of Sonship* by Trevor J. Burke and *The Message of the Word of God* by Tim Meadowcroft.



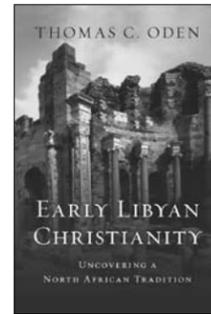
In *Missional Spirituality*, veteran church leaders Roger Helland and Leonard Hjalmanson undertake to give the missional church movement its spiritual bearings. They invite the church to find its spiritual home in Christ, and only then to move outward in an embodiment of God's love for the world.



The Spirit of God is an important subject in the Old Testament, yet it has received surprisingly little scholarly attention. Editors David G. Firth and Paul D. Wegner fill the void with *Presence, Power and Promise*, twenty-one essays by top-notch scholars who provide a comprehensive examination of the issues surrounding the identity and activity of the Spirit in the Hebrew Bible.



In *The Shaping of an Effective Leader*, Gayle D. Beebe, president of Westmont College in Santa Barbara, uncovers eight principles that make good leaders good. He stresses the importance of the leader's moral formation through mentorships like the one he had with Peter Drucker, the "Father of Modern Management." Steve Forbes, who wrote the foreword, says the book is a "wonderful contribution" to Drucker's legacy.



Libya has been much in the news of late. Benghazi, Misrata, Tripoli—cities little known in the past—have become almost household names. Less known is Libya's almost 600-year Christian history. Buried beneath a millennium of sand and erosion are the remnants of a vibrant, creative Christian community that contributed to the shape

Treasure in North Africa

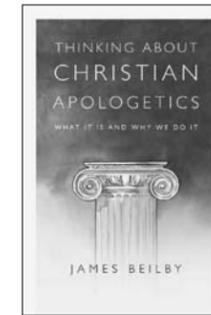
of the faith as we know it today. By the mid-190s A.D., Cyrenaica could claim favorite sons as the Roman pontiff, Victor the African, and as the Roman emperor, Septimius Severus.

The wide variety of key players ranged from early martyrs to great thinkers to archheretics. Tertullian, the great theologian, and Sabellius, the heretic, are relatively well known. Less well known are the martyrs Wasilla and Theodore and the great poet-philosopher-bishop of the early fifth century Synesius of Cyrene.

In this fascinating tour de force, Thomas C. Oden uncovers this North

African tradition and offers it to students of early church history. The book, originating as lectures delivered at the Islamic Da'wa University in Tripoli in 2008 and later expanded as the W. H. Griffith Thomas Lectures in 2009 at Dallas Theological Seminary, has been expanded and refined to provide additional insights and references, surveying the texts, architecture and landmarks of this important period of Christian history. It also serves as a valuable companion to Oden's earlier offerings in *How Africa Shaped the Christian Mind* and *The African Memory of Mark*. ■

Apologetics in Perspective

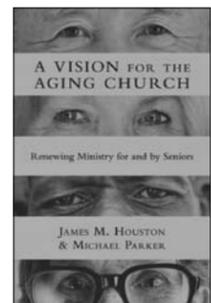


What makes editors happy? Well, one thing is a book that prompts the question, "Why didn't anybody think of doing that before?" And that's what we have in James Beilby's *Thinking About Christian Apologetics: What It Is and Why We Do It*. This is not a book that tells you how to frame apologetic arguments or how to convince a skeptic. There are plenty of books that do that. No, this book comes in at the ground level and orients readers to fundamental questions: What is apologetics? What is the history of apologetics? What are the types of apologetics? What are the objections to apologetics? How can I do apologetics well? In other words, Beilby takes the opening chapter or two in many an apologetics text and develops it into an interesting and instructive book.

Thinking About Christian Apologetics will make a great launching point for any

course in Christian apologetics. There's lots of wisdom wrapped up in an attractively written package. And a topical bibliography stands ready to direct further study. Paul Copan exclaims: "Finally—a balanced, readable, yet sufficiently nuanced introduction to Christian apologetics! Beilby covers much terrain as he ably summarizes the central themes and assesses the relevant literature. A terrific textbook!" ■

A Vision for the Aging Church



Are the elderly merely an object for ministry, or are they a resource for ministry? That's the provocative question posed by noted theologian James Houston and Michael Parker, who brings expertise from the fields of social work and gerontology.

This book issues an urgent call to reconceive the place and part of seniors in the local church congregation. In this interdisciplinary study, Houston and Parker assess our current cultural context and the challenges and opportunities we face. They warn that the church seems to be unprepared either to offer ministry to its increasing numbers of seniors or to benefit from ministry they can offer. Confronting the idea that the elders among us are mostly a burden on

the church, they boldly address the moral issues related to caring for them, provide examples of successful caregiving programs and challenge the church to restore broken connections across the generations. This book is indeed visionary and one that shouldn't be overlooked by those preparing for ministry, church leaders, healthcare professionals, pastors and, yes, their "elders." ■

Justification, continued from page 2

sons for this delay. First, there is usually an inevitable delay for new theological ideas to impact Christian laypeople. Initially PhD students encounter these ideas, then later they gain teaching positions in which they train pastors and other Christian leaders who then present these ideas to laypeople as foregone conclusions. It is only at this stage, often a generation later, that this ‘academic old news’ becomes a hot issue. I think that has happened with the new perspective. In addition, this delay has been compounded by the fact that the biggest proponents have been on the far side of the Atlantic, slowing further the already delayed reaction in America. Finally, for good or ill, for the last generation American evangelicals have been consumed with practical, moral issues—abortion, homosexuality, war—so that issues that seem purely theological have been slow to gain broad attention.

Reid: The Roman Catholic view is authored by two people, Gerald O’Collins and Oliver Rafferty. How did that work out?

Eddy: I had the honor of having Fr. Gerald O’Collins on my dissertation

committee some years back. When I contacted him about being a part of this project he said he’d be happy to do so. But he also mentioned that he had a colleague, Fr. Oliver Rafferty, who had done more focused work on justification in the Roman Catholic tradition, and wondered if they could do a joint essay coming at the topic from two different angles. We think the essay turned out beautifully!

Reid: Many if not most Christians do not have a clear understanding of the doctrine of justification. Which is to say, I think most would agree that a person does not have to be able to articulate a doctrine of justification in order to be justified. Do you think your contributors would disagree over what a person does need to understand?

Enderlein: I think our contributors would agree that there is great value in understanding and being able to articulate both one’s theology in general, and one’s understanding of justification in particular, even though they would not agree what that understanding should be. I also think they would agree that people aren’t saved because of a correct doctrinal understanding, and, in fact, are saved often in spite

of an incorrect understanding. I think there would be a lot of overlap in what our contributors regard as necessary for a person to understand regarding the personal plight of sin and the christological nature of redemption. However, they might diverge concerning what they think is necessary for a person to know about the nature of the Christian life following initial conversion, particularly concerning the role of a holy life and the nature of perseverance for final justification.

Reid: What do you hope readers will take away from this book?

Beilby: We hope they will be made aware of the dizzying breadth of the debate over justification. There are literally dozens of important exegetical, historical and theological questions lurking in the background of this topic. This is not just a simple debate between the old and new perspectives or between Protestants and Roman Catholics. In addition, we hope that readers will learn from the examples of our contributors, who model what it looks like to speak one’s convictions with clarity and boldness, while always doing so in a spirit of respect and mutually honoring dialogue. ■

Tyra, continued from page 3

est Christians as recorded for us in the book of Acts. I then go on to explore what a similar expression of missional faithfulness would look like here in the post-Christian West, influenced as it is with postmodern thinking and the epistemological, moral and religious relativism that a deep embrace of the turn to language tends to produce. I’m convinced that the phenomena of prophetic speech and action, grounded in a stalwart embrace of a theological realism, is integral to all three of the expressions of missional faithfulness just referred to. In other words, I believe the biblical and historical evidence points to the fact that because of the faithfulness of the Holy Spirit, the Christian gospel can be faithfully and fruitfully contextualized within any sociocultural context, be it premodern, modern or postmodern!

Deddo: You want to highlight the idea of prophetic speaking. That term has often led to theological controversy. But you see it as presenting common ground. What do you mean by prophetic speaking and how did you come to see the role it plays in the evangelistic ministry of the church?

Tyra: Actually, my focus in the book is on prophetic speech and action. To speak or act prophetically, in the sense in which I refer to these missional activities, is to say or do something at the behest of the Spirit of mission so as to enable an achievement of God’s purposes in the world. Put even more simply, prophetic speech and action occur whenever someone, due to a special prompting of the Holy Spirit, says or does something on God’s behalf.

It’s my contention that the Bible as a whole not only contains multiple references to this kind of prophetic activity, but actually presents it as the Holy Spirit’s method of choice for involving God’s people in the accomplishment of God’s mission. Why and how this works is what the book is all about!

While I would not want to say that the theology of the Spirit I put forward is completely owing to my personal ministry experiences, I will acknowledge that some of the stories I present in the book as contemporary examples of missional prophetic activity do predate the scholarly work that eventually led me to my pneumatological conclusions.

Deddo: Your book begins to unpack a pneumatology that can be shared by evangelicals and charismatics/Pentecostals. This area has often been a sticking point. Has something shifted? Are there signs of hope that these two theological traditions can become better partners?

Tyra: I’m personally hopeful that a rapprochement between the two theological traditions is possible at this point in time because of two particular ecclesial trends I see occurring here in North America during the overlap between the modern and postmodern eras. The first trend is the chastening effect which the postmodern critique of epistemological foundationalism has had upon many evangelicals, Pentecostal/charismatic and non-Pentecostal/charismatic alike. For one thing, the postmodern critique of the idea that a certain, objective, unconditioned knowledge of reality can be achieved by historically and culturally conditioned human observers has succeeded by and large at making the point that healthy human beings can and must learn to live with at least a little ambiguity in their lives, especially when it comes to theology. Thus, the postmodern turn, and the critical realist epistemology many evangelical philosophers have offered as a response to it, has created a *chastened* evangelicalism (postfundamentalism) that is less exclusively scholastic and conceptual in its orientation, more open to experiencing the gifts and activity of the Holy Spirit, and less arrogant, dogmatic and obscurantist in the manner in which its adherents hold and proclaim their views.

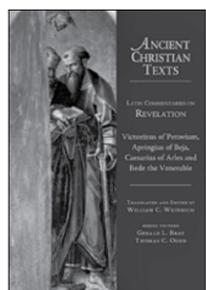
It’s also my sense that the postmod-

ern turn has created as well a chastened Pentecostalism, especially among younger Pentecostals, that is less modern in its orientation—less insistent on some sort of empirical evidence or indisputable “proof” that Spirit baptism has occurred, and that is more concerned than in years past to be a part of an ecumenical (i.e. bridge-building) discussion regarding Spirit baptism—a discussion which a growing number of Pentecostal/charismatic scholars believe can precipitate an even more profound degree of theological reflection.

The second ecclesial trend which has me hopeful is the current focus on the need for evangelical churches to be more missional and less institutional in their orientation. Evangelicals of all stripes have always been about the mission. This concern to be more missional provides the common ground, I believe, for a pneumatology that unites rather than divides. What is needed is a missional pneumatology which evangelicals from both theological traditions can embrace because its focus is not on distinctive boundary-marking doctrines but on the broader goal of producing a greater missional engagement among rank-and-file evangelical believers.

While I am not convinced that the advent of postmodernity was a necessary precondition for these two ecclesial developments, the fact is that the postmodern turn has served to facilitate both of them. Thus, it’s my belief that the convergence of these two important ecclesial trends offers hope that the time is ripe for the emergence of a new theology of the Spirit that can unite all evangelicals around the goal of living biblically informed, missionally faithful lives in the power of the Spirit.

Deddo: From one Gary to another, thanks for taking the time for this informative and illuminating interview. ■

Latin Commentaries on Revelation


The theological interpretation of Scripture cannot help but benefit from *ressourcement*—a return to the early church sources of theology. Ancient

Christian Texts from IVP Academic are designed to bring fresh translations of such ancient texts to modern readers. The latest contribution to this series is the work of William C. Weinrich in translating and annotating four Latin commentaries on Revelation, ranging

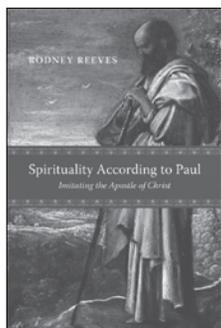
from the third-century commentary of Victorinus of Petovium to the eighth-century commentary of Bede the Venerable.

The earliest extant full commentary on the Apocalypse is that of Victorinus of Petovium. Victorinus interpreted Revelation in millennialist terms, a mode of interpretation already evident in works by Irenaeus, as well as in modest allegorical terms. Caesarius of Arles, writing in the early sixth century, presents a thoroughgoing allegorical-ecclesial interpretation of the Apocalypse. Apringius of Beja in Portugal, writing in the mid-sixth century, drew on Jerome’s

edition of Victorinus’s commentary yet understood the seven seals christologically as the incarnation, birth, passion, death, resurrection, glory and kingdom. Bede the Venerable, in his commentary, characteristically passes on insight from earlier exegetes, including here that of Augustine, Gregory the Great, Victorinus, Tyconius and Primasius.

Students of the history of interpretation as well as of the theological interpretation of Scripture will benefit from these ably translated commentaries together with their helpful introductions and notes. ■

Walk Like an Apostle



Spirituality often evokes images of quiet centeredness, meditative serenity and freedom from life's pressures. It's become a chic commodity, with its benefits evoked by images of sunrises and secluded retreats.

In *Spirituality*

According to Paul: Imitating the Apostle of Christ

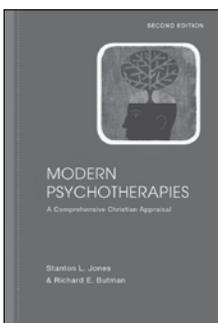
Rodney Reeves does what so many who teach Paul have wanted to do—translate the heart of Paul's counterintuitive spirituality into terms that will arrest and motivate students and laypeople.

What does it mean to imitate Paul as he follows Christ? Refracting Pauline spiritual themes

through the prism of campus and pastoral experience, Reeves fuses the horizons of first and twenty-first century life in Christ and answers the big “so whats” on everyone's mind. Sacrifice and obedience, sex and money, faith and worship and more are formed on the v-shaped anvil of the death, burial and resurrection of Christ.

Reeves brings a rich background of ministry and scholarship to this account of Pauline spirituality. Through story and vignette, he grabs our attention and then shows us how disciples today can follow in the spiritual footsteps of the apostle. *Spirituality According to Paul* will make an excellent supplementary text for introductory courses on Paul or biblically-oriented courses on Christian spirituality. ■

Modern Psychotherapies



Some things do get better with age! The first edition of *Modern Psychotherapies: A Comprehensive Christian Appraisal* broke on the scene in 1991. Hailed by Everett Worthington as “a work that truly integrates psychology and theology,” it has become a widely

used textbook in the field, maintaining an impressive track record for course adoption throughout its tenure. In this revised edition Stan Jones and Rich Butman with the involvement of a team of colleagues have thoroughly updated the work to reflect the developments in the field of psychotherapy since its original publication. There are two new chapters: “Community Psychology and Preventative Intervention Strategies,” which explores the broader possibilities for constructive change using the tools of psychology beyond the typical dyadic counselor–client relationship; and

“Christian Psychotherapy and the person of the Christian Psychotherapist,” which proposes some basic commonalities among all Christian counselors regardless of plural approaches and theories.

Four chapters have been significantly expanded—“Contemporary Psychodynamic Psychotherapies,” “Behavior Therapy,” “Cognitive Therapy” and “Family Systems Theory and Therapy.” The chapter on experiential therapies now reorganizes and combines material from several originally independent chapters. But true to the first, the aim of this second edition is to appraise each of the current major approaches to psychotherapy and theories in the mental health field from the perspective of evangelical Christianity. This should be a welcome rejuvenation (not to say resurrection!) of the respected survey now including even more modern psychotherapies! ■

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