



ACADEMIC ALERT

IVP Academic's Book Bulletin for Professors • Volume 22 • Number 3 • Winter 2014

Inside

SPECIAL INSERT

The highly anticipated Encyclopedia of Ancient Christianity is coming. Volume editor Jim Hoover speaks.

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Christina Cleveland wants to know why we all can't just get along, and John Stott looks at the fights that Jesus picked. Meanwhile, Mark Foreman hums a philosophy tune.

6 | Yoder on Mission

Few know that John Howard Yoder had worked out a theology of mission in his lifetime. Find out about the forgotten lectures.

IVP Fall Conferences

We're excited to be attending the fall conferences in Baltimore, including the **Evangelical Theological Society annual meeting** November 19-21. Find us at **booth #406** for a 45% discount on the titles featured in this issue plus much more.

On the heels of that conference, we'll be attending the joint annual meetings of **the American Academy of Religion and the Society of Biblical Literature**. You can visit us at **booth #1316** in the exhibit hall for the same wonderful discount on our new academic and reference titles.

Modern Theology: The Full Story

Theologian Roger Olson flies solo on his massive rewrite of a classic textbook.



Roger Olson

Over twenty years ago, in 1992, Stanley Grenz and Roger Olson published *20th-Century Theology: God & the World in a Transitional Age*. The book was well received and continues to be widely used as an introduction in theology courses.

But the situation of modern theology has changed dramatically in the years since it appeared. Tragically, Grenz died in 2005, leaving Olson the task of writing a new version that could tell the full story. *The Journey of Modern Theology: From Reconstruction to Deconstruction* is the result. One of our editors, David Congdon, interviewed Olson to get his perspective on the new book.

David Congdon: *20th-Century Theology* was such a successful and widely used book. What prompted you to decide that a major rewrite was necessary?

Roger Olson: A lot changes in theology in twenty years. Also, *20th-Century Theology* focused mostly on, well, twentieth-century theology. InterVarsity Press asked me if I would update the book and include more about nineteenth-century theology. As I began working on it I realized a lot of gaps needed to be filled in to provide a more complete picture of modern theology. Also, *20th-Century Theology* was primarily Stan's book; I wrote at least half but his was the guiding vision that decided, for example, the unifying theme. Over the years my mind has changed about that theme and turned toward a different one: Christian theological responses to

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Where Bible Scholars Fear to Tread

John Walton and Brent Sandy take on the juggernaut of biblical authority in

The Lost World of Scripture.

Bible scholars John Walton and Brent Sandy have a quarrel with how some Christians articulate their understanding of biblical authority. Their latest book, *The Lost World of Scripture*, contends that a better understanding of the literary production of the biblical texts will shed light on how exactly Scripture functions as our rule of faith and practice. Senior editor Dan Reid caught up with the authors to find out why they wanted to address this issue.

Reid: You mention that "a major stimulus in our work is students who stay after class and ask the question in hushed tones—first look-

ing around to make sure everyone else has left the room—Why do we still use the word inerrancy?" Can you comment on that?

Walton: Students ask such questions because they have already noted some of the difficulties that occur when one tries to apply inerrancy to genres such as proverbs or psalms. Many who ask such questions have not lost their commitment to the truth and authority of the Bible. They have just found the term inerrancy ill-suited to an all-encompassing way to express their convictions and wonder why some still retain it so militantly. They have not found inerrancy noncredible,

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Journey, continued from page 1

modernity. I think readers of *The Journey of Modern Theology* will see a lot of what was valuable in *20th-Century Theology* still there but also some new features, an expanded scope and a new unifying theme.

Congdon: *20th-Century Theology* was, of course, coauthored with the dearly missed Stanley Grenz. What was it like to revise his material? How much of Stan's work remains? How much of your own work remains?

Olson: I almost felt guilty about taking on this task. I miss Stan and still feel deep affection for him and his influence on my life and career. However, I tried to keep a lot of Stan's "voice" in *Journey*, and I think readers will recognize that. I felt him watching over my shoulder as I revised his chapters and hoped he would say "Yes—that's good" when I made a change. I'm sure he wouldn't say "That's better," but I think he would approve. I'm only estimating, but perhaps a fourth of the book is still Stan's and a fourth mine (from *20th-Century Theology*) and half is new—including areas of revision in chapters. I rewrote every chapter that I kept from *20th-Century Theology* to bring the subjects up to date and to make them more reader friendly. Of course there are quite a few totally new chapters and some dropped away entirely.

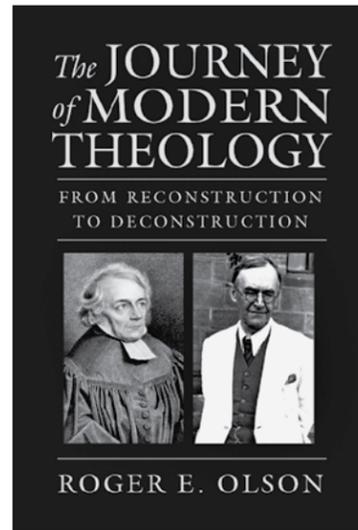
Congdon: What is the most significant

difference between *20th-Century Theology* and this book and why? What do you think is the most interesting addition to this book?

Olson: The most significant change is the unifying theme. In *20th-Century Theology* it was God's immanence and transcendence. I felt that we had to force that onto some chapters' subjects. The theme of *The Journey of Modern Theology* is Christian theological responses to modernity and especially the challenges of science and philosophy. Every modern theologian wrestles with modernity, the culture that the Enlightenment and scientific revolutions introduced. Even postmodern theologians do that (and I included some in *Journey*). I think the most interesting addition in *Journey* is the section on postmodern theologies—postliberalism and deconstructionism. I'll be very interested to see how people respond to those final chapters.

Congdon: Did you learn anything in the course of researching and writing this book that surprised you?

Olson: Much. Very much. It was a real learning experience for me. One thing that surprised me is how often something contemporary Christians think is new really isn't. For example, evangelicals especially have been talking about something

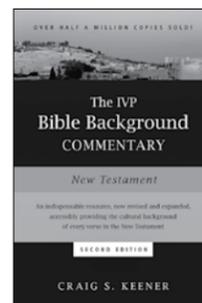


called "open theism" for a couple decades now—as if it were totally new. My chapter on the nineteenth-century German mediating theologian I. A. Dorner demonstrates that he was almost certainly of the same opinion about God's relationality and omniscience. I also learned much I did not know before about Catholic theology. I included a chapter on Catholic Modernism and on Catholic theologian Hans Urs von Balthasar—a very influential and now popular Catholic thinker, even among Protestants.

Congdon: The book now spans a much longer period of time and ends, not with

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The Bible Background Commentary Reloaded



For nearly twenty years Craig Keener's commentary has set the standard for students and pastors who want to understand the cultural and religious backdrop of the New Testament era. Now Keener has expanded this volume throughout and

provided even more up-to-date information.

The new edition maintains the format of the original edition that gives Jewish, Greek and Roman background information on every verse of the New Testament. Also included are a glossary of cultural terms and important historical figures, maps and charts, up-to-date bibliographies, and introductory essays about cultural background information for each book of the New Testament.

Over half a million copies have been sold of this book that is ideal as a resource for introduction and survey courses in the New Testament, as well as those focused on the Gospels or the Pauline corpus. Your students will appreciate you assigning this text because it is one that they will still be referring to twenty years from now. ■

Lost World, continued from page 1

“ Authority was inherently associated with spoken words. . . . We struggle to fathom such a system even once we are told about it. ”

only inadequate.

Sandy: For an example of what John is describing, I give undergrad students an assignment to compare the four accounts of Jesus' resurrection, to reconstruct the individuals present and the order of events, and then to create a worship drama for an Easter service. The project initially seems simple enough, but students quickly throw up their hands in despair: the divergences in the accounts are not readily harmonized nor do they fit their preconceived notions about the Bible's inerrancy. In the end, however, the assignment turns out beautifully. And it culminates in a fascinating classroom discussion about gospel composition and what it means to say the Bible is inerrant.

Reid: The "lost world" seems very poignant as we are now in the midst of a huge transition from traditional books to ebooks. What are some examples of how our modern notions of text production get in the way of our understanding biblical text production?

Walton: Today, people are inclined to think of expert scholar-authors sitting down to write books that will then reflect the authoritative manifestation of their thinking. This is a modern concept. In the ancient world scribes did the writing, and short documents were what they produced. Authority was inherently associated with spoken words in the hearing-dominant culture of antiquity. We struggle to fathom such a system even once we are told about it. Yet this lost world should serve as the foundation for a robust articulation of biblical authority.

Sandy: If we want to understand how the Gospels came into being, modern text production is probably the wrong place

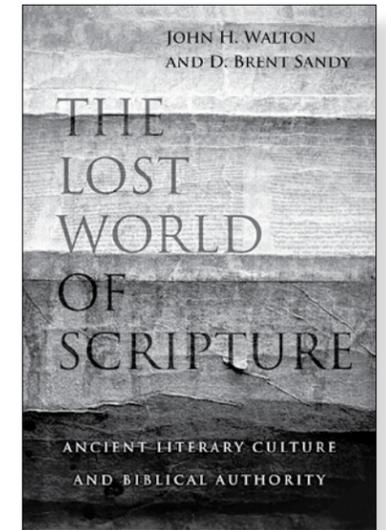
to begin. While it has been common to conclude that the Gospels are primarily the result of each evangelist using written sources and redacting them for the purposes of his particular Gospel, that is overlaying a literary hypothesis on an oral culture. Would we seek to understand ancient Roman artillery through the lens of modern warfare? We contend that it's entirely possible, if not likely, that decades of oral performance, oral transmission and oral preservation shaped the Gospel records, all of it being superintended by the Holy Spirit. We are not denying editorial work by the authors, only that both oral transmission and redaction were involved in the production of the Gospels.

Reid: We have a lot of layers to peel back to get to the world in which Scripture was written, don't we? So much seems like "common sense," and yet . . .

Walton: Common sense is more often than not a reflection of culturally located ideas. We risk much when we assume that our common sense would be universal. I think it's also true that when we don't have information to suggest otherwise, we easily choose the most expedient understanding.

Sandy: The more I encounter the world of the NT, the more I sense how counter-intuitive it is. Though the importance of backgrounds for biblical study is widely recognized, the differences between the ancient world and ours are so much more complex than many of us realize. Like missionaries who immerse themselves in another culture, we need to "live" in the culture in which Scripture was written in order to understand how it was written.

Part of the result for missionaries is that friends back home fail to understand why



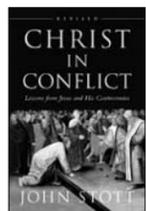
the missionaries do certain things differently. Similarly, unless readers of our book also enter into the world of orality, they will not understand why we think differently about how the Bible was composed, how the written forms came into being, and the implications of all that for biblical authority.

Reid: Inevitably, someone will ask why no one thought of this until Walton and Sandy came along. Do we have new evidence of how ancient Near Eastern texts were produced or is it a matter of drawing the proper conclusions from the evidence we've had?

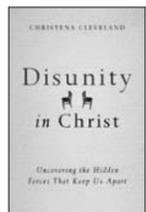
Walton: While it has long been recognized that oral traditions were the foundation of written texts, it is only in the last couple of decades that the material from the ancient Near East has been sufficiently sifted and analyzed that we can understand the process of literary production more completely. Generally, however, evangelicals have not been interacting with this new information and trying to process it for the church.

Sandy: We would be quick to admit that we are not the first explorers of the oral culture of the biblical world, nor is most of the evidence we discuss new. For some of our colleagues, it may seem paradoxical that we hold to inerrancy yet are will-

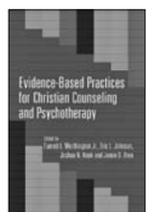
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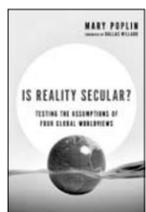
The conflicts in the Gospels provide a key to the heart of Christian doctrine. Who God is, the authority of Scripture, the way of salvation, morality, and worship are just some of the areas where Jesus turns things on their heads. This text of Stott's classic *Christ the Controversialist* is now edited by David Stone for the twenty-first century.



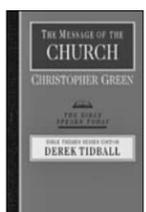
In *Disunity in Christ* social psychologist Cleveland brings to bear the latest research on the dynamics that tend to separate men and women, conservatives and liberals, young and old as well as ethnic groups.



More than ever, Christians engaged in the fields of psychology, psychotherapy and counseling need to know whether their preferred treatments are supported by evidence from clinical trials. The contributors to *Evidence-Based Practices for Christian Counseling and Psychotherapy* explore the research regarding Christian-accommodative psychotherapeutic treatments for individuals, couples and groups.

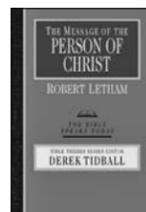


The ultimate test of a worldview, philosophy or ideology is whether it corresponds with reality. In *Is Reality Secular?* Mary Poplin examines four major worldviews: naturalism, secular humanism, pantheism and Judeo-Christian theism and puts each to the test, exploring the truth claims and implications of each.

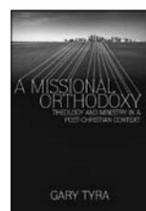


Chris Green's *The Message of the Church* begins with a survey of the church "from eternity, to Eden, to exodus, to exile, to eternity." This stimulating and insightful addition

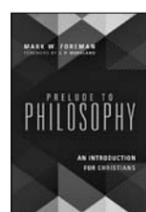
to the Bible Speaks Today Bible Themes series explains how God assembles his people, whom he loves—and that this is what the Bible calls church.



A new volume in the Bible Speaks Today Bible Themes series, Robert Letham's *The Message of the Person of Christ* explores how Christ is the key to the biblical story of God's plan to save humanity. Letham shows us how the Bible speaks to us with increasing detail of its central figure.



Gary Tyra's *A Missional Orthodoxy* critically engages with the ideas of Brian McLaren and Marcus Borg for the sake of developing a missional and contextual theology that overcomes the false antithesis between a fighting fundamentalism and a too-accommodating liberalism.



Students pursuing the study of philosophy anticipate splashing about in the deep waters of the intellect. But before that day comes, aspiring philosophers may be wise to wade into the conversation with the help of a guide. This resource from Mark Foreman welcomes students to the discipline. *Prelude to Philosophy* devotes individual chapters to explaining major branches of philosophy, analysis methods and common fallacies.



In *Recovering the Full Mission of God* Dean Flemming, author of the award-winning *Contextualization in the New Testament*, turns to the Scriptures to recalibrate and enrich our understanding of how we should participate in the full mission of God.

ing to consider the role of oral tradition in the composition of Scripture. But the evidence for orality simply cannot be denied. And if that evidence shows our understanding of biblical authority to be impoverished, then we need to be secure enough in our faith to reconsider how we have understood inerrancy.

Reid: One point you make is that for the NT at least, the copying of texts involved far more fluidity than we moderns assume or are comfortable with—and that this suggests something for how we view Scripture.

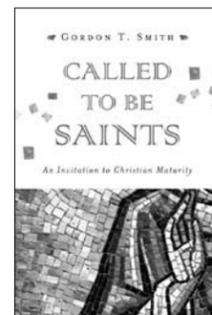
Sandy: Probably under the influence of the scientific reasoning of the Enlightenment, many Christians think that the truth of the Bible hinges on exact words. If we don't know what God's precise words were as originally penned, we cannot know the truth. Unfortunately, arguing for that point has actually undercut biblical authority for some people. We probably all know of students who lost their confidence in the truthfulness of Scripture when, after having inerrancy drilled into them, discovered the extent of variants in the manuscripts. When they find out that they cannot know for sure what the exact, original words were in many places, the foundation of their faith begins to crumble. This is sad and unnecessary. The truth of the matter is, fluidity of wording, yet stability of meaning, are evident in both the oral transmission phase and in the early manuscript tradition of Scripture. We cannot determine many places what the precise words were, but the overall meaning and illocution are not in question.

Reid: You speak of "oral texts." And that will probably strike some as a novel idea. What do you mean by oral texts?

Sandy: For moderns immersed in print culture, "oral text" may be counterintuitive, and that is precisely the point. We must think our way back into oral culture so that our understanding of the composition of Scripture is framed by their culture, not ours. Texts such as the *Iliad* and

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Oh, I Want to Be in That Number

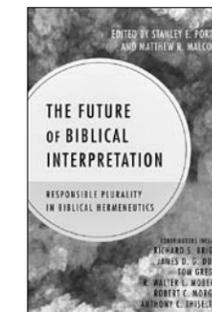


Addressing the common temptation of evangelicals to fixate on the moment of conversion or the doctrine of justification to the exclusion of other factors of the faith, Gordon Smith points to the importance of sanctification in the life of a Christian.

Long acknowledged for his thought and writing on the topics of calling, conversion, and spiritual formation, Smith now brings the culmination of a lifetime's work in *Called to Be Saints*. This comprehensive theology traces what it looks like to follow Christ from beginning to end, giving words to the pursuit of holiness in all its facets. He demonstrates the ways in which a union with Christ leads to inter-related dimensions of maturity, including wisdom, vocational holiness, love for oth-

ers and joy. This book also features useful appendices, including one which invites Christian educators to be part of transforming their institutions, that they might give more attention to the importance of fostering Christian maturity. *Called to Be Saints* serves as a wonderful guide to that end. ■

A Polyphony of Biblical Voices



The Bible comprises a plurality of voices, in perspective as well as in genre. It is fitting, then, that interpreters of Scripture have produced a plurality of interpretations. *The Future of Biblical Interpretation*, a collection of essays edited by Stanley Porter and Matthew Malcolm, takes as its central question: "How can readers of the Bible appropriately acknowledge and do justice to plurality, while being responsibly as readers?"

Anthony Thiselton, well known for his

work in hermeneutics and New Testament interpretation, inaugurates the discussion with his chapter on "The Future of Biblical Interpretation and Responsible Plurality in Hermeneutics." The contributors then reflect on Thiselton's work as

they examine the issues from a variety of angles—theological, scriptural, kerygmatic, historical, critical, ecclesial and relational. The result is an invigorating conversation exploring interpretation of the Bible today which ends up advocating for "a hermeneutically informed awareness of parameters within which responsibly productive readings will occur."

A must-read for anyone seriously engaged in biblical scholarship today. ■

Asking Better Questions of the Canon



Some books bring clarity to a debate as well as advance our understanding. Michael Kruger's *The Question of Canon* is one of those.

Kruger is not asking the usual question of Why are these books in the New Testament canon and not others? He is asking the more basic and intriguing question: How is it that we have any

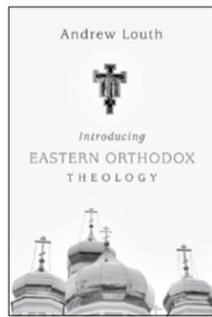
canon at all? Was it the result of later, extrinsic forces—such as bishops and councils—imposing a canon on the church's cheerful plurality of Scriptures? This view is common enough, though it takes a variety of shapes.

Kruger examines five weight-bearing columns of the extrinsic view. In a generous tone he tests them against the evidence, and with historical reasoning he finds them wanting. Instead he finds the evidence pointing toward the canon arising from forces intrinsic to early Christianity. *The Question of Canon* is an

engaging, well-documented and closely reasoned study—one that will reward serious students of the New Testament and engender debate in the scholarly arena.

Already a chorus of illustrious scholars are weighing in on the importance of this book. Donald Hagner comments, "If you are interested in the formation of the New Testament canon, you cannot afford to neglect this book." ■

Orthodoxy from the Inside



suited to the task—Louth is professor emeritus of patristic and Byzantine stud-

An insider to the Eastern Orthodox tradition, Andrew Louth writes as a hospitable tour guide for those who have not experienced its majesty and mystery. He is particularly well

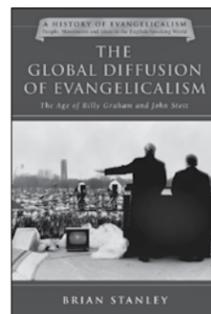
ies at Durham University, England, visiting professor at the Amsterdam Centre of Eastern Orthodox Theology, as well as a priest of the Russian Orthodox Diocese of Sourozh (Moscow Patriarchate).

In *Introducing Eastern Orthodoxy*, he capably and clearly presents the core aspects of the faith, such as the doctrine of the Holy Trinity, the doctrine of Creation, understandings of Christology and humanity, as well as the role of icons and sacraments in the liturgy. This book

covers a breadth of topics at a depth that is insightful yet not too intimidating for someone with little to no experience with Eastern Orthodoxy to engage.

Already it is drawing rave reviews from others in the church. John Behr of St. Vladimir's Orthodox Theological Seminary calls it an "exceptional introduction to Orthodoxy, . . . inviting readers to explore and experience for themselves the mystery of God in Christ." We hope you'll agree. ■

The Era of Billy Graham



ough and insightful. While touching on the names and places one would expect to find in such a title, Stanley also intro-

global expansion. Written by respected historian of Christian missions Brian Stanley, the book's treatment of this segment of history will be found by readers to be both thor-

duces lesser-known players and events that ushered in a new era in evangelical Christianity. He gives close attention to the shaping effect of charismatic and neo-Pentecostal movements, as well as the role that the southern hemisphere played in the second half of the twentieth century. As a standalone volume, a pithy and fascinating read. As a key title in this unique series, an excellent bookend to Mark Noll's *The Rise of Evangelicalism*. ■

The Lost Tapes of John Howard Yoder

Editors Gayle Gerber Koontz and Andy Alexis-Baker discuss the landmark discovery of Yoder's reflections on the church's mission.



John Howard Yoder

John Howard Yoder, who lived from 1927 to 1997, was the foremost defender and advocate of Christian pacifism. His most famous work remains *The Politics of Jesus* (1972), a work that is perhaps even more prophetic and challenging today. He was also the author of numerous important articles on a wide range of ecclesiological

and ethical issues. From 1964 to 1983, Yoder taught a course on mission at what was then called Associated Mennonite Biblical Seminaries (AMBS), composed of Goshen Biblical Seminary and Mennonite Biblical Seminary. His course was titled "Theology of Mission" (not "Theology of Missions"), and the course sessions were recorded in 1973 and 1976. Though Yoder himself was unable to complete the project, these lectures are now seeing publication thanks to the efforts of Gayle Gerber Koontz and Andy

Alexis-Baker. The IVP editor for the volume, David Congdon, recently interviewed them about this highly significant achievement.

Congdon: Could you tell us briefly the story behind this book? What took so long for these lectures by John Howard Yoder to see publication?

Alexis-Baker: John Howard Yoder recorded these lectures and intended to transcribe them, copy them and distribute them to his students as course material. He even thought they might make

Yoder, continued from page 6

It's the most original material of Yoder's to be published since *The Politics of Jesus*.

a good basis for a book on the theology of mission. Unfortunately, before he was able to start that project, he left AMBS, and the tapes were stored away at AMBS and forgotten, even lost. In 2009, Eileen Saner, the librarian at AMBS came across the tapes while searching through old boxes. From there Gayle and I reviewed the tapes to see if they were worth our time transcribing and editing. We both thought they were.

Congdon: What is the significance of this manuscript for understanding Yoder's theology in general? How does this book shed light on his other writings?

Gerber Koontz: It's been clear that a gospel of peace has been central to Yoder's theology and understanding of the mission of the church. But in these lectures for the first time we see him reflect on Christian mission in a sustained and systematic manner. Once people read this book, they'll see his other books in a fresh light. We can see how the missionary character of the church threads through his thought as a whole as he considers biblical texts and the history and practice of missions in relation to more familiar themes of nonviolence, eschatology, and the relationship of church and state.

Congdon: The field of missiology exploded in years after Yoder's death in 1997. What does he contribute to the current conversation? What makes these lectures relevant decades after they were presented?

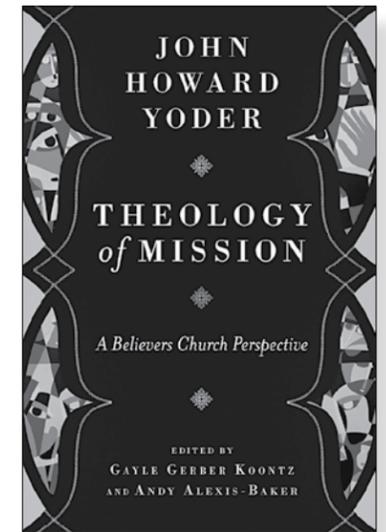
Gerber Koontz: Yoder's reflection on mission in this book come from a spe-

cifically Anabaptist understanding. His reading of the Bible and what it means to do mission reflect that ecclesiology in a way that no other textbook on missions currently does. His idea that mission is a church-wide activity directed by the Holy Spirit, in which an individual's witness is only intelligible within a community of faith, really adds to the conversation. His ideas on "migration evangelism," which he explains in this book, need significant reflection in the missionary community and in the church more generally. Basically the idea is that whole churches would pack up and move, rather than sending specialized individuals whose witness is hampered by a lack of community-based context.

Congdon: What was the hardest part about editing these lectures for publication?

Gerber Koontz: Editing Yoder's work was a two-fold challenge because we had to have both boldness and humility in editing his words for publication—in his absence. For these oral lectures to get into published form, we had to take out words and sometimes rewrite sentences to make them more understandable. It took a certain amount of prudence to know when and how much editing we needed to do, and to check and double check that we remained true to Yoder's intent. It took a lot of thought and familiarity with his work to complete this project.

Congdon: How does this book compare to the other posthumously published writings from Yoder that have appeared in recent years?



Gerber Koontz: Most other posthumously published books are material that has already been in circulation in one form or another. This material has never been circulated. Moreover, the content of these lectures is focused on mission. It's the most original material of Yoder's to be published since *The Politics of Jesus*.

Congdon: What is Yoder's enduring legacy and what does the church today need to hear most from him?

Gerber Koontz: Yoder's enduring legacy is the realization that our proclamation and witness is to the God of peace. Christian mission, if it is true mission, can never be violent or coercive, but patiently works alongside others helping them to become more than they currently are in terms of the personal, spiritual, and communal life. If mission does not do that, it doesn't reflect the God shining through Jesus, the very God we intend others to know. ■

Journey, continued from page 2

evangelicalism, but with postmodernism. What lessons do you take away from this story? What should we learn from the history of modern theology?

Where do you think we are headed next?

Olson: As I mentioned before, one lesson we can learn is not to think our “discoveries” or controversies are new; most of the time they are rehearsals of old ones. Sure, something fresh appears each time, but Christian theology has been around a long time and basic trends, patterns and approaches have all been tried before. I think the main lesson we should learn from the history of modern theology is to avoid overreactions to new cultural

trends and worldviews. Much of the story of modern theology is of overaccommodations to and overreactions against modernity. I close the book, for now, with postmodern theologies simply for chronological reasons—that is where the cutting edge of discussion lies right now. Sure, it may be losing some of its panache, but nothing seems to be on the immediate horizon to capture the same level of interest and attention. I foresee a revision, or new book about modern/postmodern theology, in twenty years. No doubt someone else will write it, though. It will have a different ending. ■

Lost World, continued from page 4

Odyssey were composed, preserved and transmitted orally, which happened across hundreds of years. Actually, much of the Bible was oral text before it became written text and before it became printed text. It's essential to follow that trajectory and appreciate the developments from oral to manuscript to printed forms.

Reid: Final question—back to the student dilemma with which we began. How do you hope this book will help those students?

Walton: It is my hope that armed with a more informed view of literary production in the ancient world, students will become comfortable with inerrancy as an important word to convey the truthfulness that we attach to the biblical text. Yet at the same time I want them to have a vibrant doctrine of Scripture that is not overly dependent on what the word inerrancy can do nor hampered by what it can't do. In the process I would be delighted if they are able to sort through the arguments where *inerrancy* is indispensable, as opposed to those in which it has been overextended.

Sandy: I agree, John, but I hope the impact of our book goes beyond that. What we've learned about the oral layers of Scripture confirms an important point: meaning, not wording, is God's primary intent in revelation. True, sometimes meaning hinges on specific wording, but more often, any number of words could convey similar meaning. This may be counterintuitive, but if it's correct, hermeneutics, translation theory, theology, and teaching and preaching need to consider the implications. A second important point is that even with the thousands of textual problems across the manuscript evidence and confusion about which words were original, there is a clear consensus of truth on essential matters of doctrine. In other words, not knowing the exact wording takes nothing away from biblical authority. But it does return the emphasis to the right place: the complete truthfulness of divine revelation and its full authority for Christian faith and practice. ■

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