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Wheaton Theology 2012

The 21st annual Wheaton Theology Conference, "Bonhoeffer, Christ and Culture," will be held in Wheaton, Illinois, on April 12-13, 2012.

A Revolution, It Wasn't

*G. R. Evans's new introduction **The Roots of the Reformation: Tradition, Emergence and Rupture** finds tradition at work in the great age of reform.*



G. R. Evans

The Roots of the Reformation: Tradition, Emergence and Rupture, by renowned historian G. R. Evans, is an innovative, new introduction to the study of the Reformation.

In this volume, Evans sets the ideas, themes and discussions of the Reformation era within the much deeper context of arguments across the early and medieval traditions of the church. She demonstrates that the major debates that occurred in the Reformation were not wholly new or unprecedented, but rather are a part of a much broader history of internal discussion.

As such, *The Roots of the Reformation* is a significant advancement of a recent paradigm shift within Reformation studies. Inaugurated by scholars such as Irena Backus (Geneva), Eamon Duffy (Cambridge), Diarmaid MacCulloch (Oxford), Ian Hazlett (Glasgow), and, in the U.S., David Steinmetz (Duke), a recovery has been underway of the centers of continuity and rootedness of the Reformation in the broader tradition of the church. Speaking with her editor Michael Gibson, Evans notes that her aim in this book is "to provide a picture of the events and ideas that led up to the Reformation from a point of view which tries to show the Reformation as a stage in the continuing

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The Oracle and the Article

*The editors of the **Dictionary of the Old Testament: Prophets** explain why the prophetic literature portends change for biblical scholarship in the West.*

We will soon be publishing the long-awaited *Dictionary of the Old Testament: Prophets*, edited by Mark Boda and J. Gordon McConville.

This volume will complete the canonical coverage of IVP Academic's Black Dictionary series. While the final pieces were still being assembled, Dan Reid engaged the editors in a conversation about what this volume holds for readers.

Reid: Most readers are familiar with what distinguishes IVP's Black Dictionaries from other multivolume Bible dictionaries. How would you sum up the advantages of one volume focusing on a particular group of biblical books?

McConville: I think the great advantage is focus. The Old Testament/Hebrew Bible has traditionally been divided into canoni-

cal sections, albeit differently for Jews and Christians. So believing communities have always regarded these as having their own distinctive characteristics. The great thing about a dictionary dedicated to one of these sections is that it can become in itself a powerful contribution to our understanding of what makes (in this case) the Prophets what they are. In editing the Dictionary I have found my own understanding deepened, not only of the Prophets themselves, but of the many avenues of interpretation that are now open to us in scholarship and the church for appreciating them more fully.

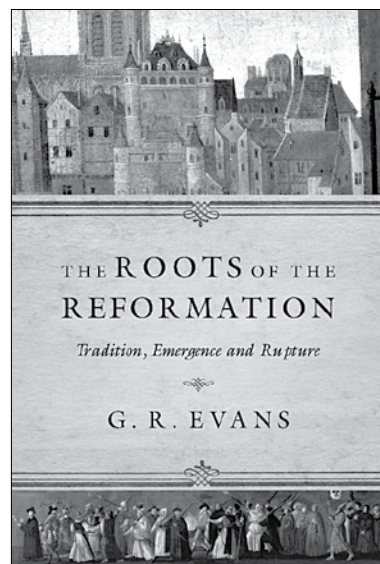
Reid: As editors you inherited a plot of biblical text that follows a largely Christian rather than Jewish canonical scheme, with the "former prophets" allotted to the volume

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Evans, continued from page 1

story of the church rather than a revolution. [As such] the Reformation ought to be viewed as a part of Christianity's age-old attempts to iron out these problems and smooth out the aporias." This wider story, continues Evans, "is the context in which the Reformation really happened and I think it is impossible to make sense of it any other way."

Clearing away older patterns of interpretation of the Reformation is vital to a recovery of a proper understanding of not only what happened in the sixteenth century, but how the Reformers themselves were embedded within the tradition of the historical development of the church and how they related to the millennium and a half of thought that preceded them. Discussing the long prevailing view of the Reformation, Evans states that the "main thing is the assumption that the Reformation took a huge leap back to an early church where everything was apostolic and uncorrupted and that the thousand years and more between [was] a time of error and corruption. A lot of hard, honest thinking went on in all those generations and the sixteenth-century Reformers benefited [greatly from that tradition]. Continuities in the history of the church are important and it is essential not to lose sight of them." The major thematic



"centerpieces" of the sixteenth century Reformation are, in fact, developments and extensions of long-standing arguments that wind back through the history of ecclesial theology. Evans focuses on major epicenters of discussion that roiled the sixteenth-century church—

“The story of dissent becoming established tradition is a remarkable feat of history that must be appreciated in its original context.”

Scripture, faith, authority, ecclesiology, sacraments, institutions, preaching and politics—and traces the threads that connect the Reformers, such as Luther, Calvin, Zwingli, Melancthon, Bucer, Bullinger, Baxter and Hooker, to the manifold discussions in Cyprian, Augustine, Gregory, Anselm, Guibert, Bernard, Wyclif and others.

One of the highly valuable aspects of this project, additionally, is its immersion in the primary sources of all the eras under discussion. The voices of a great multitude of figures from the history of the church take center stage and speak to the critical issues at hand. This is a key issue of historiographic methodology for Evans: "I always try to begin with what people said at the time. If you listen to people's concerns as they expressed them in their own accounts of what they were doing, you can get closer to the way they understood things themselves." The "command of primary source material" by Evans in this new book, according to Gordon-Conwell associate professor of church history, Gwenfair Walters Adams, "is breathtaking in scope;" yet, this is crucially balanced by Evans's pedagogical deftness as "an outstanding teacher and superb storyteller," demonstrated in her

ability to fashion an accessible, fresh and engaging narrative out of the historical record. These complementary abilities are seen keenly, for instance, in a "scene establishing" piece at the outset of the book, the "fair field of folk," appropriated from the fourteenth-century poet,

William Langland. This image, from the poem *Piers Plowman*, captures the dynamic of the dialectic that runs throughout: the religious, social and political currents of tradition tinged with controversy and upheaval. Evans notes that the "fair field of folk" in Langland's poem was "a fourteenth-century way of seeing the people of God getting on with their lives in a society already beginning to look quite modern, with commercial pressures and wheeling and dealing and temptations and distractions. I chose it partly because it balances religious and secular (even satirical) commentary, partly because it was written at a point of balance before the pressures for change began to build towards the Reformation itself."

The "pressures for change," of course, lead to the other side of the legacy of the history of the Reformation—the dissolution of a unified "Western Christendom." While a recovery of the deep tissue of connection between the Reformation and the early and medieval traditions of the church is of vital importance to understanding the Reformation itself, the "rupture" that occurred in the sixteenth century is equally a part of that story. Ian Hazlett describes Evans's contribution in just these terms: "[It is] the

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Dictionary, continued from page 1

on the Historical Books and this one including Daniel among the Prophets. What are the pluses and minuses of this arrangement?

Boda: Although I have written a book which reflects on the canonical scheme of the prophets in the Hebrew textual

of the Twelve as a book, we are again tapping into ancient theological tradition. That does not become an exclusive hermeneutical imperative, obviously, because in the tradition the individual books have also been preserved as books. But when you begin to think of

“I think we need a greater appreciation for the many nameless heroes who preserved the prophetic words for our generation.”

tradition, in particular because this order appears to be important to Christ and the early church, most Christians today encounter a different canonical scheme and so need a dictionary that includes Daniel among the Prophets. Of course, Daniel provides an opportunity to expose our readers to later developments in the visionary/prophetic tradition, both as to form and eschatology, that are key to the New Testament.

McConville: Either choice would have its own validity. The manifold interrelationships among all the books of the OT/HB can't be accounted for in any one canonical format, and different juxtapositions of books produce different prompts for interpretation. I think the advantage of adopting the Christian canonical scheme is principally theological, that in the Christian canon, Daniel is among the Prophets. However, it is also clear that Daniel is an interpreter of prophecy (see the article!), and further justification is hardly needed.

Reid: I find the recent work on the Book of the Twelve to be fascinating and illuminating. Can you comment on the broader hermeneutical significance of this perspective on the Twelve?

McConville: In rediscovering the idea

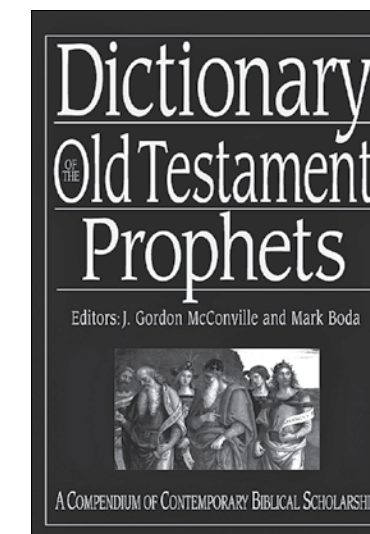
the Twelve as a book, it can highlight connections and themes that one might otherwise miss. It also allows questions to arise about trajectories within prophecy: how does the message of Hosea become "prophetic" to the audience of Zechariah, for example?

Boda: Whether one is convinced that the Minor Prophets constituted a Book of the Twelve or not, the reality is that since these books are embedded within their canonical context in the present form of the Scriptures, they are read in relationship to one another. This hermeneutical development in studies on the Minor Prophets has forced scholars to reconsider the interplay between the books on the literary and theological levels. It was Zechariah the prophet who first prompted me to take this approach more seriously, since he not only explicitly links his message to that of the "earlier prophets" (Zech 1:4-6; 7:7, 12) but consistently includes echoes and alludes to these earlier works.

Reid: It is often pointed out that for Jeremiah we have two textual traditions—a longer text in the LXX, a shorter one in the MT. Do you think this is just an anomaly peculiar to Jeremiah, or does it possibly tell us something more broadly

about the formation of other prophetic books?

McConville: The Jeremiah evidence points to books being transmitted in different forms among different believing groups. So it's a vital clue to understanding the link between reception, community and text in the formation of prophetic books. The account of the path from prophetic utterance through collections of texts to recognizable books, and even collections of books, is not an exact science. However, it helps us to be aware that voices of the prophets have been

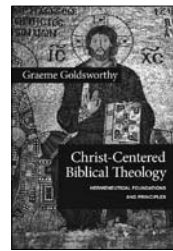


heard and heard again in many times and places, and that we have ancestors in faith who mediated them to us. Jacob Stromberg's excellent article on the formation of prophetic books in this volume offers many tangible points at which to take soundings in the fascinating story.

Boda: The textual traditions of Jeremiah remind us as readers of the complicated character of the development of prophetic books. I think it is probably indicative of the processes underlying all prophetic books, although we cannot be certain. The Western tradition of reading has been far too individualistically oriented, focusing on particular creative individuals to whom we can attribute the origin of a book. I think this evidence from Jeremiah

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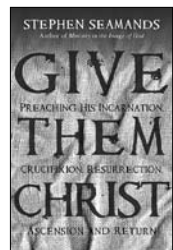
New & Noteworthy



Since the publication of *Gospel and Kingdom*, Graeme Goldsworthy's approach to biblical theology has been subject to debate and refinement. In what may be a defining work for Goldsworthy, *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles* makes the case for biblical theology's place at the heart of evangelical hermeneutics, preaching and ministry.

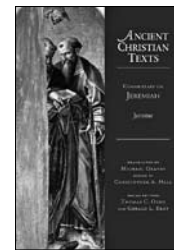


Social ethics. Political science. Economics. In *Fixing the Moral Deficit: A Balanced Way to Balance the Budget*, Ron Sider wraps it all together as he discusses one of the hottest topics of this election cycle. His clear, balanced analysis and concrete proposals will stimulate classroom discussion and prompt students to dig deeper into the issues.

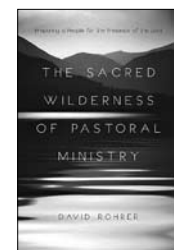


Throwing down the gauntlet for Christian homiletics, Stephen Seamands, professor of Christian doctrine at Asbury Theological Seminary, rouses

preachers to return Christ to the center of their practice. Addressing issues of doctrine and praxis, *Give Them Christ: Preaching His Incarnation, Crucifixion, Resurrection, Ascension and Return* shows how the preaching office can reflect the full scope of Jesus' work.

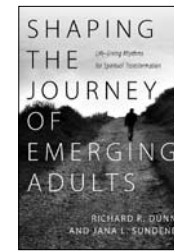


Michael Graves, Old Testament professor at Wheaton College, has added the latest translation to our Ancient Christian Texts series—Jerome's *Commentary on Jeremiah*—edited by Christopher Hall. A distinguished philologist himself, Graves brings a great appreciation and insight into Jerome's translation and philological work, while offering insights that should prove valuable to all students of Scripture.

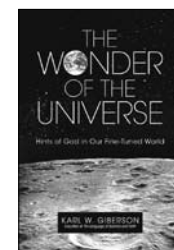


Today's pastors find themselves struggling to survive in an ecclesiastical wilderness. Is there hope? Author David Rohrer believes there is. Using illustrations from everyday church life and decades of ministry experience, Rohrer carefully crafts a lively and realistic pastoral theology for ministry. *The Sacred*

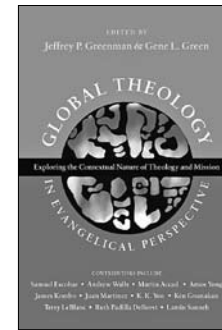
Wilderness of Pastoral Ministry: Preparing a People for the Presence of the Lord is a sure guide for seminary students and pastors.



In *Shaping the Journey of Emerging Adults: Life-Giving Rhythms for Spiritual Transformation*, Rick Dunn, former chair of educational ministries at Trinity Evangelical Divinity School, and Jana Sundene, associate professor of Christian ministries at Trinity, provide mentors with the facts and wisdom to meet the needs of today's "emerging adults."



In *The Wonder of the Universe: Hints of God in Our Fine-Tuned World*, Karl Giberson takes science students on a fascinating introductory tour of planets and protons, galaxies and gamma rays. He weaves together the history of scientific discovery, noting a cosmic architecture capable of supporting life like ours and of inspiring observers to wonder if there is more than meets the eye.



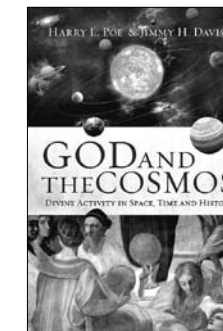
Wheaton College has long been associated with evangelism and missions-minded Christians. Through their Biblical and Theological Studies Department they sponsored a several-day event that brought together theologian-practitioners to discuss evangelical theology as expressed throughout the world. *Global Theology in Evangelical Perspective:*

Theology in Situ

Exploring the Contextual Nature of Theology and Mission captures much of the variety and regional color of the conference as representatives of the global East and South and from within various ethnic contexts in North America reflect on the nature and content of theological work being done within their context. Affirming Scripture as authoritative for the Christian community no matter where on earth it is, participants grappled with the fact that "all theology is contextual" and that much theology has a Western accent. The contributions demonstrate the possibility that theologi-

cal developments can still remain true to their source in the gospel of Jesus Christ even while fostering a relevant engagement with local culture and traditions. This rich witness of theologians gathered from diverse regions of the world demonstrates in sometimes surprising ways how the work of interpreting Scripture and proclaiming the truth and reality of the gospel in every context is the task of the whole church. Global theology is the outcome of fellowship and communion among all its members. Read this book and see if it doesn't embody just that. ■

A Universe Fit for a King



What happens when a theologian and a chemist put their heads together to think about God's relationship with creation? Taking on far more than the issue of evolution, Hal Poe and Jimmy Davis explore the expansive spectrum of divine interaction that ranges from the subatomic and molecular to human history and the cosmological. Moreover, they want to understand how the God of the Bible in particular relates to all of creation at every level. They ponder the question of what kind of creation was made by this God that allows for the sorts of inter-

actions made possible. The nature of the potential interaction between the divine and the physical universe depends upon the particular nature and character of the God affirmed and also on the particular nature and character of that material reality. Poe and Davis probe in detail what we know in particular about

the Christian God in comparison with the claims of other religions and philosophies and what we have discovered about the physical world through quantum physics, chemistry, biology, cosmology and history. In *God and the Cosmos: Divine Activity in Space, Time and History*, Poe and Davis give us eyes to see more deeply into the wonders of the multidimensional interactions of the God of the Bible with our vast and multileveled cosmos—and with us who live, learn, love and worship in it. That's what you get when a theologian and a scientist put their minds together! ■

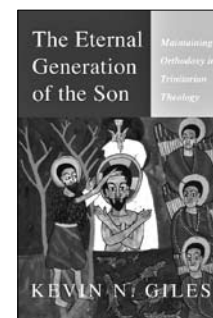
CAUTION: Signs at Play



Crystal Downing, associate professor of English and film studies at Messiah College, sees a great need for Christians to appreciate what the study of semiotics has to offer. While this field may seem esoteric to many, Christian Scripture and the history of its interpretation has a lot to do with it. Think the

Gospel of John (signs) and St. Augustine's treatise *On Christian Doctrine* (things, signifiers). Downing, with her signature wit and clarity, helps readers navigate the contemporary scene of semiotics, introducing us to the thought of the likes of Ferdinand de Saussure, Roman Jakobson, Claude Lévi-Strauss, Jacques Lacan, Julia Kristeva, Antonio Gramsci, Louis Althusser, Raymond Williams, Jacques Derrida, Charles Sanders Peirce and Mikhail Bakhtin. Downing facili-

tates our understanding of these theorists by drawing on an astonishing variety of illustrative sources, ranging from personal experiences to church history, trinitarian theology, biblical studies and film. Of special interest to communications and English majors who want to understand semiotics, *Changing Signs of Truth: A Christian Introduction to the Semiotics of Communication* will prove helpful to anyone, including evangelists and preachers, who want to communicate the gospel clearly and effectively in our time. ■



The church has for centuries declared "We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father." Some have recently questioned this creedal formulation on both theological and biblical grounds. Kevin Giles was dis-

Is "Begottenness" a Fabrication?

turbed by this trend and began his own careful and laborious study of what this affirmation of faith meant and whether it should be retained in Christian worship and doctrinal teaching. With a foreword by noted theologian Robert Letham, this volume marks the culmination of years of work by Giles. His conclusion is unequivocal. It would be a horrible mistake to eliminate this doctrine and there is yet to be found an equivalent substitute for it. In fact, he believes much is at

stake, including our very understanding of what evangelical theology is and who Jesus Christ is in relation to God the Father and God the Holy Spirit. Well-researched, fair-minded and yet in the end forthright, anyone interested in what the Nicene Creed means, and in understanding the current debate as to whether the witness of this formula ought to be retained, will be rewarded in the reading of *The Eternal Generation of the Son: Maintaining Orthodoxy in Trinitarian Theology*. ■

Evans, continued from page 2

Reformation as paradoxical—severed from the long past and yet still associated with and deeply rooted in it in such a way as to ensure its future, continuous existence in various forms.” But, as Evans suggests to Gibson, one of the surprising points about the rupture of the sixteenth century is “probably not the creation of divisions—that has happened in every century. It was the fact that this time the dissenters were not brushed away but became the approved churches of different parts of Europe (for example, Lutherans in parts of Germany; Anglicans in England). That was partly politics of course.” The story of dissent becoming established traditions is a remarkable feat of history that must be appreciated in its original context and grappled with by the adherents of all the Western descendents of the various sixteenth-century movements for reform—magisterial, radical and, even, Catholic. The present configuration of Western Christianity is explicable only from within this story. Thus, the (relative) antipodes of “tradition” and “rup-

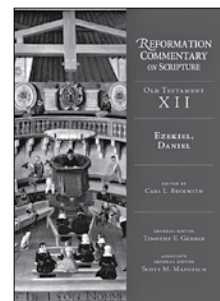
ture” are our story today.

The Roots of the Reformation resurrects the sixteenth century’s “complex tides of debates” to provide students of church history with an ecumenical renarrating of the “traditional” and the “new” in the establishment of Protestant Christianity. This is not set against confessional designs, but against the tendency of ossification of Protestantism, in which “divided communities sometimes take their stand on [a set] of key points by which they define themselves.” Evans opens up a narrowly constructed Protestant identity “in [a] big picture” which allows for greater and deeper formation in the traditions of Western Christianity, as well as, hopefully, the possibility of continued healing of fragmentation.

The book is the culmination of a storied career. Evans is professor of medieval theology and intellectual history at the University of Cambridge and was previously the British Academy Research Reader in Theology. She is a widely lauded scholar and prolific author of key texts in patristic and medieval studies, includ-

ing volumes on Gregory the Great, Anselm of Canterbury, John Wyclif, Bernard of Clairvaux and Alan of Lille. Additionally, she is the author of the landmark titles *Philosophy and Theology in the Middle Ages*, *Fifty Key Medieval Thinkers*, *The Church and the Churches: Toward an Ecumenical Ecclesiology* and a two-volume companion set on the histories of the universities of Oxford and Cambridge. While Prof. Evans is noted for her scholarship in patristic and medieval history, *The Roots of the Reformation* is not her first foray into Reformation studies, having penned *The Language and Logic of the Bible: The Road to the Reformation* and *Problems of Authority in the Reformation Debates*. Rather, as a comprehensive volume, *Roots* is a synthetic interweaving of her considerable specialties and brings together her knowledge and broad reading across early, medieval and Reformation thought. Dr. Evans mentioned to Gibson, “Everything [I have written previously has] become material for this next enquiry.” ■

New in Reformation Commentary



The Reformation Commentary on Scripture (RCS) is projected to be a 28-volume series consisting of comment on the whole bible from an array of

figures from the Reformation-era. Like its predecessor, the Ancient Christian Commentary on Scripture (ACCS), the volumes in the RCS are designed for pastors, teachers, students and scholars, and introduce readers to the diversity of thought represented in the traditions of the Reformation—united around a common practice: reading Scripture.

Each volume in the series presents selections of comment on a particular portion of the canon from the giants of the Reformation, as well as a host of lesser-known and unread figures, Lutherans, Reformed, Anglican, Anabaptists and reform-minded Catholics, many rendered into English for the first time.

We are pleased to announce the second volume of the RCS, *Ezekiel, Daniel*, edited by Carl L. Beckwith. In *Ezekiel, Daniel* readers will find the dazzling, apocalyptic visions of these Old Testament prophets unlocked by thinkers like Johannes Oecolampadius, Johann Gerhard, Heinrich Bullinger, Philipp Melancton, Johann Wigand, John Mayer, the radical Reformers Hans

Denck, Menno Simons and Tieleman J. van Braght, beloved Puritans such as John Owen, Richard Baxter and Thomas Manton, as well as the stalwarts Luther and Calvin. In this commentary, the walls between the time of the prophets and the Reformers vanish, and the thoughts of Reformers on the biblical text will be equally proximate to readers today.

Subscriptions Available!

Sign up for a subscription to the RCS today and receive the first volume, *Galatians, Ephesians*, for only \$9.99, and 40% off each subsequent volume. You will also receive Timothy George’s *Reading Scripture with the Reformers* absolutely free! <http://www.ivpress.com/series/rcs/> ■

Dictionary, continued from page 3

suggests that the production of literature in the ancient world was far more communally oriented, as those commissioned to care for the legacy of a prophet played a significant role in the shaping of that legacy in literary form.

Reid: In his article Hugh Williamson, speaking of redaction criticism of Isaiah, writes: “It is unusual now to find material simply dismissed as ‘late’ or ‘additional.’ Regardless of quite when or by whom a verse or passage was added, the first question nowadays is to ask after the rationale of this addition at just this point in the text.” Could you comment on that?

Boda: This earlier trend to dismiss the significance of material related to the editorial processes which drew together a prophetic book into the form we now have it was partly related to a Western hermeneutic which prized the individual over the community. For some reason we equated the authoritative text with a known individual who had received divine revelation. While it is true that 2 Peter 1:20-21 links divine revelation to God’s work within the lives of prophetic figures, 2 Timothy 3:16-17 reminds us that the final written forms of the Old Testament texts are divine revelation. It is these final written forms that we now possess and in this we need to recognize the revelatory processes at play in the original prophetic figure on the oral level, but also those revelatory processes at play in the shaping of the prophets’ words into a perseverable written form. I think we need a greater appreciation for the many nameless heroes who preserved the prophetic words for our generation.

Reid: It seems that whereas a former generation of critical scholarship tended to view these prophetic books as composed of a series of unrelated, almost haphazard, additions or layers, now there is a clear trend toward recognizing the extent to which the formation of these books, while extended over times, was deliberate and aimed toward a strategy. Is that a fair

generalization?

Boda: Spot on. Past scholarship has probably focused inordinate attention on the earlier phases in the development of prophetic books and less on the final form of the text at the end of this process. This is showcased in the development of the discipline of form criticism, from a focus on the role of an individual pericope within its original Sitz im Leben (Setting in Life), to a focus on the role of an individual pericope in its present Sitz im Buch (Setting in Book). The article by Colin Toffelmire on form criticism in the Dictionary is a helpful overview of developments in this particular discipline, and I think readers will find the many contributions on various interpretive methods extremely helpful.

Reid: This series has always encouraged contributors, where appropriate, to survey the forefront of research and also offer fresh insights. I don’t want to introduce invidious comparisons, but I was recently reviewing Brent and Brad Strawn’s article on “Prophecy and Psychology,” and I think it is a great example of this. Do you agree?

Boda: Most certainly. The Strawns have provided a superb review of the fruit of psychological criticism. We encouraged our writers to draw in the best of insight from classic and recent works on the prophets while not losing their own voice as they evaluate this critically for our readers. There are many examples of this in the volume. I think it was helpful for our readers that we have provided an article on each of the prophetic corpora (Isaiah, Jeremiah, Ezekiel, Daniel, Minor Prophets) as well as an article on the history of scholarship related to each corpus.

McConville: I agree on the Strawns’s article, which I found extremely stimulating for my own thinking about the “self” or “person” in the OT. I have found much here to make me think afresh. Perhaps Richard Briggs’s article on hermeneutics might be mentioned, for example, or Paul Redditt on the history of prophecy. There’s

often a fine line between presenting and engaging with the latest research and pushing through something new. There’s a lot here for scholars to engage with as well as pastors and students.

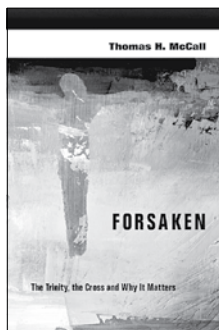
Reid: This volume concludes a project of over twenty years, covering the canonical texts of the Bible article by article. We published the first volume, *Dictionary of Jesus and the Gospels*, in 1992, and we are now undertaking a full revision of that work. Let’s say the Prophets volume is fully revised in 2032. What are one or two scholarly developments, relatively new in 2012, that we might reasonably hope to come to full flower by 2032?

Boda: I think there will be far more insights available by that time on the intertextual character of the prophetic corpus, the ways the prophets have drawn material from each other to express their message. This will highlight even more the interconnectedness of the prophetic books, justifying the canonical sensibilities of believing communities throughout the ages. Another key development I see in this volume is greater sensitivity in general to the imagistic character of prophecy. I envision more refined methods for describing the various images used in the prophetic books, especially the complex frames which are designed to capture the imagination of the reader.

McConville: I would hope to see a growing interest in the spirituality of the Prophets, which I think is in its infancy among biblical scholars. It embraces a good deal that is evident in our volume, including ethics, justice, worship, psychology, suffering, servanthood, etc. But it has a rounded focus on the relationship between text and life that I think will gain momentum. The prophets have a powerful and disturbing contribution to make to what we think of as “the spiritual life.” ■

Full transcript at ivpress.com/dotp

The Cry from the Cross

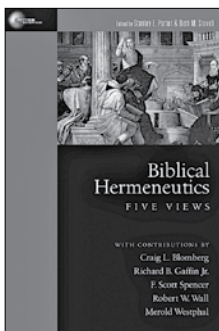


What happened on the cross has been explained in many ways down through Christian history. A comparison of some of these ways reveals some startling divergences. Theologian Tom McCall saw a need to delve into this profound mystery, especially in connection with the relationship of the

Son of God to the Father and Holy Spirit in the atoning work. This brief but acutely focused work explores various alternatives both historically taught

and explicated today. Was the Trinity broken? What does the cross say about the love and wrath of God? Is the cross a tragedy? And, what difference does this all make? *Forsaken: The Trinity, the Cross and Why it Matters* is written for students, pastors and everyday believers to help sort out the options. While not attempting to be original or exhaustive, this book will help anyone avoid misleading, problematic and potentially damaging conclusions. And that modest goal in turn contributes to a more profound appreciation of what happened on that terrible yet wonderful day of sacrificial giving by our triune God—for us and our salvation. ■

New in the Spectrum Series



Where does meaning happen? Is meaning limited to the author's original intent? Who arbitrates what is a correct reading, if there is one? What is the role of theology in biblical interpretation? These and many other questions have generated endless discussion in the contemporary field of biblical hermeneutics.

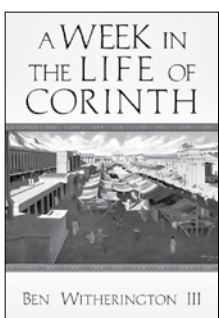
There are many books that cover biblical hermeneutics in general and survey and weigh a range of views from a single perspective. But *Biblical Hermeneutics: Five Views*, edited by Stanley E.

Porter and Beth M. Stovell, offers something different in its presentation of five representative views put into conversation with each other. Through the contributors' presentations and interaction we find the hermeneutical issues, commonalities and points of tension laid bare. Here in one edited volume we have a panel of well-known representatives of well-defined views:

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Invite them into your classroom! ■

When in Rome



Historical study gets an infusion of mystery and intrigue in Ben Witherington III's latest. *A Week in the Life of Corinth* provides a time traveler's window into an ancient, bustling metropolis and greenhouse for Christianity. As you follow a fictitious

Corinthian named Nicanor through an eventful seven days of business dealings and conflict, you will encounter life at various levels of Roman society—eventually meeting Paul himself and gaining

entrance into the Christian community there.

This historically situated fiction entertains and delights while it teaches. The story of Nicanor winds through street and forum, marketplace and baths, taking us into shop, villa and apartment, where we meet friends new and old. Numerous sidebars and full-page text boxes shed light on the scene, immersing readers in the ancient world.

The result is an unforgettable introduction to life in a major center of the New Testament world. Reenchant your reading of Paul with this creative reconstruction of ancient Corinth. ■

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