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New & Noteworthy

Examine C. S. Lewis's case for Christ, find out what Christianity has done for us (relatively) lately, and make philosophy a little less difficult for your students.

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AAR & SBL 2005

Attend our evening symposium on the history of evangelicalism with Mark Noll and David Bebbington. And visit us in booth number 318.

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Nicola Hoggard Creegan and Christine D. Pohl's new book will help you encourage the women you know whose academic gifts are in biblical studies, theology, ethics and church history.

Putting Evangelicalism as a Subject Squarely on the Academic Map



David W. Bebbington

This September IVP released David W. Bebbington's *The Dominance of Evangelicalism: The Age of Spurgeon and Moody*, the second in the five-volume History of Evangelicalism series coedited by Bebbington and Mark A. Noll. IVP associate editor Joel Scandrett had the opportunity recently to ask David about the series and his new book.

Scandrett: David, your book is the second in IVP's five-volume History of Evangelicalism series. What do you and Mark Noll hope to accomplish in producing this series? What will be its signal contributions?

Bebbington: One aim of the series is to provide evangelicals with a general account of the development of their own movement. It should be sufficiently theological to

satisfy ministers and to answer the questions they want to ask about the evolution of doctrine, but it should also be sufficiently accessible to be helpful to those without theological training. It should provide a synthesis of recent scholarly research for those who don't have time to examine a large body of literature, and yet, through the substantial bibliographies in each volume, should also provide direction for further reading in areas of special interest.

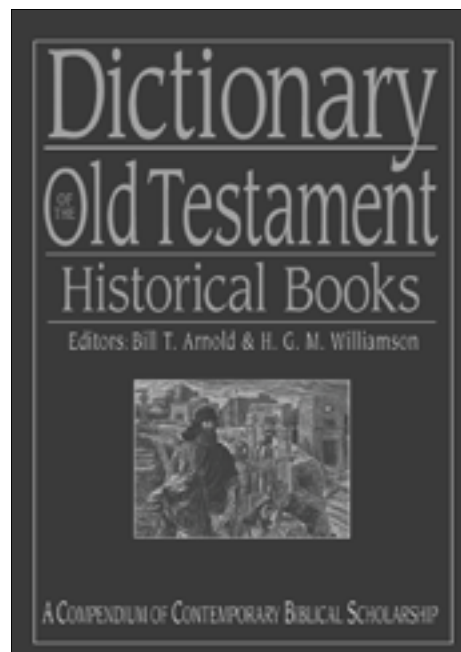
The series is also designed to put evangelicalism as a subject squarely on the academic map. In the past it has been possible to write about many aspects of recent history without giving the evangelical movement its due. By pointing to the variety of ways in which the gospel has been embodied in society, this series should make evangelicalism much harder to ignore. Historians, even figures of great ability, have sometimes misunderstood evangelicals. For example, Adrian Hastings wrote a superb

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A Veritable Portable Library on the Old Testament Historical Books

This fall we are publishing the sixth volume in our "black" bible dictionary series: the *Dictionary of the Old Testament: Historical Books*. Several years in the making, the *DOTHB* is edited by Bill T. Arnold, Professor of Old Testament and Semitic Languages at Asbury Theological Seminary, and H. G. M. Williamson, Regius Professor of Hebrew at Oxford University. Dan Reid, IVP's reference editor who has been developing this series since its inception, conducted the following interview with the *DOTHB* editors. (For the full, unabridged version of this interview, go to www.ivpacademic.com.) Those who are interested in this volume will want to take note that we will also be releasing *Exploring the Old Testament, Volume 2: A Guide to the Historical Books* by Philip E. Satterthwaite and J. Gordon McConville in May 2006. For professors, we see an attractive textbook package in these two books—*Exploring* as a main text and the *DOTHB* as a veritable portable library of supplementary readings and resource material.

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Evangelicalism, continued from page 1

history of African Christianity, but it was marred by its assumption that mid-nineteenth-century evangelical missionaries had attitudes shaped by premillennialism, whereas that doctrine became widespread only at the end of the century. This series, by providing summaries of our knowledge of the main facets of the evangelical movement, should help to dispel such myths.

Finally, these five books should manage to demonstrate that evangelicalism has been a single entity across the world. It has been divided by national boundaries, but—at least in its English-speaking expressions, to which the series is restricted—its teachings have not been confined within the limits of international frontiers. While evangelicals have belonged to a variety of denominations—Anglicans, Presbyterians, Congregationalists, Baptists, Methodists, Brethren and many others—they have also felt a sense of belonging to a single movement, though the strength of that perception has varied over time. Evangelicalism is revealed in these books to have been a truly global faith, transcending nation and denomination alike.

Scandrett: The first book in this series was Mark Noll's *The Rise of Evangelicalism*. How would you describe for our readers the relationship between his book and yours?

Bebbington: Mark's volume concentrates on origins, and so deals with the formative influences on the movement—from earlier Puritans, from continental Pietists and from many others. Even at the end of the eighteenth century, the point when Mark's book closes, the movement was still at a pioneering stage, putting evangelical clergy into parishes for the first time, reaching out to new areas and experimenting with fresh approaches. By the later nineteenth century, the period of my book, evangelicals were more set in their ways. They sometimes adopted novel ideas or different techniques of mission, but there was a tendency to settle into more respectable patterns. Cushions were put in pews, elaborate Gothic buildings were built, and formal accounts were kept. Some did not like this rising tide of respectability, and so broke away to create more intensely committed groupings. In America, Methodists were criticized by Free Methodists for becoming too worldly, but by the end of the century Free Methodists themselves were censured by the holiness movement for taking exactly that path. The two books therefore deal with different themes.

Also, because our sources are different, the

approaches taken in our books are distinct. For the eighteenth century, many of the primary sources are original texts by those newly fired by the gospel. In the later nineteenth century, the best sources are often newspapers, whether denominational, interdenominational or secular, showing the extent to which society at large had become permeated by evangelical values. The books rely on whatever illustrates the period most fruitfully.

Scandrett: How will the subsequent books in this series relate to the first two? What will they cover that yours have not?

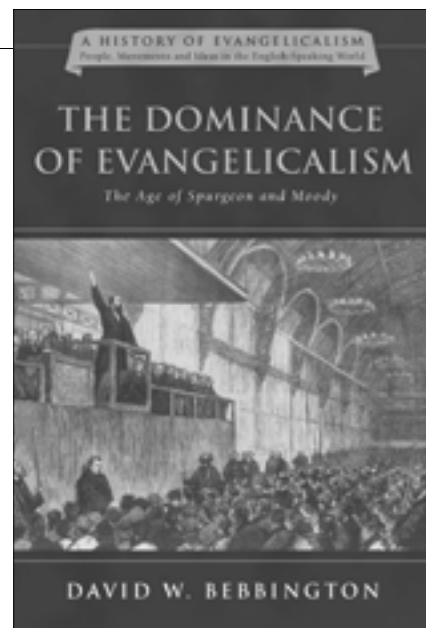
Bebbington: The other three volumes will each have characteristics chosen by their authors to reflect the salient features of their periods. John Wolffe, who is writing on the early nineteenth century, will be emphasizing the local revivals that were at the heart of evangelical expansion in his period. His book will illuminate the transition between the small but aggressive body of evangelicals of the eighteenth century and the social ascendancy that the movement enjoyed by mid-century.

Geoff Treloar, who is covering the early twentieth century, will be examining the tendency to divide into Fundamentalist and Modernist camps that marked his period. He will show something of the weakening of the cultural hegemony that evangelicalism had previously enjoyed.

Brian Stanley, who is discussing the movement since World War II, will examine the enormous diversity of evangelicalism in the later twentieth century. Against the backdrop of decolonization, the Cold War and other global developments, the evangelical movement underwent unprecedented transformation.

Scandrett: In your view, what most distinguishes the period of evangelical history covered by *The Dominance of Evangelicalism* from the preceding and succeeding periods? Why is this period so important?

Bebbington: In the period I'm covering, 1850-1900, the movement was central to the culture of the English-speaking world. Already in the previous decade there were signs that evangelicals were setting the tone of society: in 1841, for instance, the incoming Conservative government in Britain decided to avoid meeting on Sundays. Although the ascendancy of evangelicalism was beginning to decay well before the end of the period, its permeation of society was enormous during the 1850s and 1860s. John Stuart Mill published *On Liberty* in 1859 primarily to warn his contemporaries against what he saw as the dangerous



degree of social influence exerted by evangelicalism. Likewise, American politics in the decade preceding the Civil War were shaped by evangelical causes—including, tragically, the defense as well as the criticism of slavery. Literature had evangelical themes, the enfranchisement of women had evangelical spokespeople, and even High Churchmen launched missions in imitation of their evangelical contemporaries. Charles Haddon Spurgeon was one of the sights of London, more compelling to many overseas visitors than Westminster Abbey or the Tower of London. D. L. Moody had the ear of America. Both were widely read in Canada, South Africa, Australia, New Zealand and elsewhere. Far more than before or since, evangelicalism established the norms for the English-speaking world, bringing together gospel and culture.

Scandrett: Did you have any notable preconceptions regarding this era in the history of evangelicalism that were overthrown or surprisingly altered by your research? If so, what were they?

Bebbington: One hypothesis that was confirmed was that the trajectories of evangelicalism in Britain and America were far more similar than the existing literature suggests. There were, of course, significant differences between their settings, with England, unlike the United States, having an established church that contained enterprising High and Broad Churchmen as well as evangelicals. Yet the similarities outweigh the contrasts. For instance, evangelicals in both lands—and others—campaigning to resist the growing fashion for ritualism that copied Roman Catholic liturgical practice within the Anglican communion. There were equivalent liberalizing tendencies in theology, with the Fatherhood of God eclipsing more tradi-

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DOTHB, continued from page 1

Reid: How did each of you become interested in pursuing OT scholarship as a vocation—and what keeps you going?

Williamson: When I first went to university (Cambridge) I was planning to be a solicitor (an English type of lawyer). As a subject, academic law did not appeal to me, and I knew I could get all I needed in six months at law school later, so I decided to do something at university that really interested me and that I would not have the chance to do properly later—and that was theology. During my second year my Hebrew teacher asked if I had ever thought of doing research. I said no, but as soon as he said it and I began to think about it, I realized that it could be an attractive way of life. After graduating I spent a year working with a peripatetic evangelist, and after that I knew I had to make the decision—either carry on with preaching and children's work or return to academic study. Needless to say I prayed about this over several months, and a series of circumstances that I cannot detail now, but including what to this day I regard as miracles in terms of timing and provision, made very clear to me that God was calling me into research. Then, just as I was finishing my Ph.D., a job in Hebrew and Aramaic opened up again at exactly the right time and place. So you will understand that because of all this I have an extremely strong sense of vocation to the work that I do. I am grateful to God for that.

Arnold: I was headed for pastoral ministry but was completely captivated by Hebrew my senior year of college. It opened a window on the Bible that surprised me, and I don't think it is an exaggeration to put it this way—it changed my life, or at least my vocation. During seminary years, I gradually came to understand my calling in a different way. In the last year of seminary, with the advice of friends and teachers, I decided to pursue a Ph.D. I still thought of myself as a pastor, however, and aspired to be a “teaching-pastor,” which my denomination needs desperately. So I can't say I actually pursued “OT scholarship as a vocation” as you said. Rather, I simply kept going to school (my in-laws thought I would never stop!) because I just had to know more. Or better, I wanted to read the Bible on its own terms because I thought it would enhance my ministry. In the long view, of course, I believe God was directing and guiding me through this whole process. So indeed, I did not pursue scholarship as a vocation, rather God led me into certain forms of ministry that matched the skills he had invested in me.

Reid: In the preface to the *DOTHB* you make a distinction between “historical writing” and “his-

tory.” Would you elaborate on this?

Williamson: That's easy. By “history,” what we mean is what actually happened in the past. That includes both events and the reasons why those events happened. Most of this is completely unknown to us, of course. Far more has happened than anyone could even begin to record, and the reasons are of such enormous complexity that practically speaking it is bound to remain unrecorded. By “historical writing” we mean the written record of the past. That will inevitably be selective, and the selection already puts a certain interpretation on what is recorded. But beyond that, the reasons behind the historical events will be under-

THE EXPECTATION THAT TRUTH MAY BE FOUND OUTSIDE OUR NORMAL CHANNELS IS WHAT CHIEFLY DIFFERENTIATES THIS DICTIONARY FROM ONE THAT WOULD HAVE BEEN WRITTEN THIRTY YEARS AGO.

stood differently by different people, depending on their whole outlook on life. Obviously someone who believes in God will be open to interpretations of the past that are not available to an atheist, for instance.

Reid: One thing becomes clear: the ancients did not write history by the same “rules” we think should be followed. How should we frame our thinking to understand this?

Williamson: I have no answer other than to say we must allow the Bible to tell us of its own conventions—Scripture must interpret Scripture, in other words. It would be idolatrous to bring our own preconceived notions to the text about what it can and cannot do. By patient study—and the humility to admit that we often get it wrong—we have to burrow away to unearth these biblical conventions. That is why we have dictionaries like this one!

Arnold: Only in the past thirty years or so have we begun to understand the degree to which their history writing is different from ours. Their historical literature is driven by a desire to convince the reader to live faithfully in a covenant relationship with God, and therefore the specifics of chronology or detailed numbers or even geography were only a means to that end. They were more interested in the power of rhetoric and in faith.

Reid: Many are aware of the renewed quest for the historical Jesus. Perhaps not so many are aware that a somewhat parallel quest is underway for

the historical Israel. How is the *DOTHB* shaped by and responsive to this quest? Or to put it otherwise, how does the *DOTHB* differ from how it might have looked if it had been undertaken in, say, 1975?

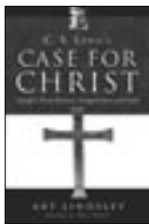
Arnold: It's true that every Easter and Christmas season, the Jesus quest gets a ton of press, at least in this country. The Israel quest is not as sexy, and doesn't get much ink. Compared to thirty years ago, I think more is at stake today. The “new quest” for the historical Israel has stretched the limits of skepticism about the Bible to new extremes. Rather than being reactionary, as the church has so often been in the past, we need to step back and reconsider how much the Bible actually claims for itself. We don't solve anything by claiming more for the Bible than the text itself claims. So when some challenge the historicity of David, for example, it's a good idea to reconsider the archaeological and epigraphical evidence for the united monarchy. In 1975, that would have been thought unnecessary. But our volume enters into the conversation in a way that I think is healthy.

Williamson: We have tried very hard to ensure that the *Dictionary* reports the wide spectrum of critical opinions, even when authors disagree with them. And many topics are actually covered in more than one entry, from different points of view, so that readers can see how scholars may come to different conclusions. I think this willingness on the part of the evangelical community to engage with a wider spectrum of opinion in the expectation that truth may be found outside our normal channels is what chiefly differentiates this *Dictionary* from one that would have been written thirty years ago.

Reid: The further we go back into Israel's history, the more elusive becomes the concrete extrabiblical evidence of Israel's history. Should we not accord the text of these Historical Books equal status with, if not privileged status above, any other historical source?

Williamson: You are right to say that as we go back further, so the external evidence for Israel's history becomes less and less. It therefore becomes very difficult to know how to handle this material as a historian. Whether the biblical account should receive privileged status is not a question that can be answered from a strictly historical point of view, of course. But I hope that those who say it does will remain open to the possibility that the difficulties which archaeology sometimes raises may in fact be God's way of leading us to a better way of reading the Bible.

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Art Lindsley's *C. S. Lewis's Case for Christ* takes up the challenge to introduce even timid readers to Lewis's understanding of the compelling character of Jesus Christ, and to do it without oversimplifying and thus obscuring the insights Lewis offers. This would be a perfect book to introduce a new generation to Lewis, but more than that, to the one in whom Lewis believed with heart, soul and mind, Jesus Christ.



In *What Has Christianity Ever Done for Us?* Jonathan Hill (author of *The History of Christian Thought*) offers undergraduates a readable survey of the influence Christianity has had throughout the history of (especially) Western culture. Lamin Sanneh calls it "clear and lively," while Max Stackhouse says it "is loaded with insight and nuance, written with style and wit." This four-color, hardbound, large-format book is generously illustrated with photographs and paintings of people, places, artifacts and art. Your students will love it.



Stephen Sizer's *Christian Zionism: Road-map to Armageddon?* provides a thorough examination of the historical development, variant forms, theological emphases and political implications of Christian Zionism within Judaism and evangelicalism. His informative survey interweaves critical assessment that repudiates both nationalistic Zionism and anti-Semitism.

NEW NOTEWORTHY



Everett L. Worthington Jr.'s books on marriage counseling have been standard texts for many years. Now his *Hope-Focused Marriage Counseling* is available in paperback, with a new introduction summarizing the latest findings and developments in marital counseling in light of today's cultural and clinical realities.

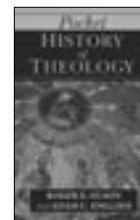


J. P. Moreland and Garrett J. DeWeese's *Philosophy Made Slightly Less Difficult* is a handy overview of philosophy for nonmajors, truly "a beginner's guide to life's big questions." Included are short chapters on logic, metaphysics, epistemology, ethics, philosophical and theological anthropology, and science.



John R. Franke's *Joshua, Judges, Ruth, 1-2 Samuel (ACCS)* is an edifying array of excerpts from the church fathers on the early historical books. The early church found significant parallels and types for expounding Christian themes from these works, not least based on the similarity (indeed, identity in Greek) of the names Joshua and Jesus. Samuel joined Joshua as a type of Jesus, while

David was recognized as his ancestor, and Ruth was interpreted as a type of the church.



In *Pocket History of Theology*, Roger E. Olson and Adam C. English offer a masterful condensation of Olson's highly acclaimed *Story of Christian Theology*, just the right starting point for those who need a quick overview or review of the history of theology, its major twists, turns and key players.



Ida Glaser, senior teaching and research fellow at the Edinburgh Centre for Muslim-Christian Studies, takes the reins of the latest challenging topic in the Christian Doctrine in Global Perspective series, *The Bible and Other Faiths*. Against a backdrop of religious conflict at a global scale, Glaser brings her formidable intellect and vast experience in interreligious dialogue to ask the right questions facing Christians as they encounter the reality of other faiths: what does the Lord require of us?



A Reader's Guide Through the Wardrobe by C. S. Lewis scholar Marjorie Lamp Mead and literary expert Leland Ryken provides analysis of characterization, setting and framework from Lewis's point of view, as well as reflection and discussion questions. This new exploration of Lewis's classic will thus deepen your childhood love for Narnia and satisfy your adult hunger for rich insight and deeper knowledge. ■

Introducing the Emerging Scholars Network

As *Academic Alert* readers know, the pursuit of an academic vocation, whatever the field, too often includes loneliness, faith struggles and career-path confusion. Assistance for such difficulties is now available through the Emerging Scholars Network (ESN), a part of InterVarsity Christian Fellowship's Graduate & Faculty Ministries.

ESN seeks to help every member, at whatever career stage, ask—and formulate answers to—the following four questions:

• *Why should I consider pursuing an academic vocation?*

- *What do I need to learn about Christian thought and practice to be faithful within my academic calling?*
- *How do I navigate the various stages and transitions of an academic career?*
- *Who can help me at each stage of my professional development, and whom can I help?*

ESN seeks to help believing academics flourish by offering members benefits such as discounts on thoughtful magazines or books through partnerships with organizations like InterVarsity Press and the growth and maintenance of a strong networking

community. Additional programs, such as mentoring and discussion group formation, also promise to serve ESN members throughout their academic careers. Ultimately, the ministries provided by ESN will positively impact the academy, the church and the world.

For more information about the ESN mission, vision and values and the benefits of membership, visit www.emergingscholars.org. ■

Evangelicalism, continued from page 2

tional conceptions. There were comparable conservative theological reactions, with efforts to stem the advance of biblical criticism. The social gospel took root on both sides of the Atlantic. In each of these and in many other ways, as contemporaries were well aware, there were parallel developments in Britain and America.

There were, however, areas in which my previous assumptions were challenged. A British historian may perhaps be forgiven for having underestimated the extent to which race impinged on evangelical history during the period—for in this respect there was undoubtedly a contrast between the two sides of the Atlantic. There was a mass exodus by African Americans from the Southern churches in the years immediately after the Civil War, creating the “black church” that continues and flourishes to this day. In South Africa, New Zealand and elsewhere, the issue of race likewise divided evangelicals and complicated their relations with each other.

In today’s world, when we think of the communications revolution as having been a recent phenomenon, it is salutary to realize that the second half of the nineteenth century had its own equivalent. Railroads drastically reduced journey times by land while sea travel, now powered by steam rather than sail, was far easier. The telegraph allowed the rapid transmission of news, which was gathered up in the burgeoning press. These innovations were a force that did much to ensure the substantial unity of the global evangelical movement. People in Australia read Spurgeon’s sermons almost as soon as they were delivered in London; the songs of Moody’s partner in the gospel, Ira D. Sankey, were soon sung all over the world. As at the Reformation, when the invention of print made for an acceleration in the circulation of ideas, technological developments in the secular world had an impact on the progress of the gospel. **Scandrett:** What do you think our present-day evangelical readers will be most surprised to discover about their evangelical predecessors of this period?

Bebbington: The strangeness of the past will soon become apparent. Some evangelicals, for instance, spent a great deal of energy in this period denouncing flowers in church. The idea seemed to them an intrusion of an alien element into spiritual worship, at best a distraction from the purpose of services and at worst an approximation to the nature worship condemned in the Old Testament. The placing of vases of flowers in

church was pioneered by the very broad-minded American Congregationalist Horace Bushnell, and to many it appeared tainted by association with his overly latitudinarian approach to theology. The practice was also commonly taken up by Anglo-Catholics alongside other liturgical innovations that evangelicals deplored such as wearing the surplice to preach—another feature of modern Anglican worship—which evangelicals would not now find offensive. Christmas mangers were so fully identified with Roman Catholic worship in this period that I have encountered no instance of evangelicals even considering the notion.

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Also, Sunday observance was much more rigid than has subsequently become common among evangelicals. For example, a Baptist minister visiting Glasgow in Scotland who emerged from church on to the street whistling a hymn was rebuked by a policeman for breaking the sabbath. Likewise, in Scotland—and among Presbyterians elsewhere—there was fierce resistance to the introduction of organs into public worship. Instead, music was started by a precentor with a tuning stick and then sung unaccompanied. There was nothing in the New Testament about organs; accordingly, they should not be permitted in Christian services. There are still places, especially in the Highlands of Scotland, where the sabbath is strictly honored and where organ music is anathema, but these are cultural enclaves preserving the ways of the remote past. The mainstream of evangelicalism has moved on to other concerns—such as, in some quarters, the defense of organs against guitars!

Another theme brought out by the book is that several of the causes taken up by conservative spokespeople during the period—causes that were to be taken up by Fundamentalists in the next generation—were not the parts of the ancient deposit of faith that their defenders took them to be, but recent theological innovations. That is true of holiness by faith, the slogan of the Keswick

movement, and of the principle of faith missions. It is also substantially true of the doctrine of the second coming in the premillennial form that gradually rose in popularity during this period. Although there had been premillennialists in the early church, the form of the teaching that made rapid strides in the later nineteenth century went back only to Edward Irving in the earlier part of the same century. So there are definitely surprises in store in this volume! ■

IVP at the 2005 Annual Meetings of the AAR & SBL

The joint Annual Meetings of the American Academy of Religion and the Society of Biblical Literature are scheduled for November 19-22 in Philadelphia, Pennsylvania. As usual, IVP will be sending a number of its academic editors and sales and marketing personnel to attend sessions, meet with friends and authors, and find out how to be of service to you and your academic colleagues. Stop by our booth, number 318, and see if we can assist you with course or research needs. Peruse the latest InterVarsity Press academic works and take advantage of a 50% conference discount. Exhibits will be held in the Pennsylvania Convention Center Exhibit Hall. We look forward to seeing you!

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All *Academic Alert* readers who attend the 2005 AAR/SBL Annual Meeting are invited to attend an evening reception for authors and friends, featuring a discussion with David W. Bebbington and Mark A. Noll on the history of evangelicalism. The reception will take place on Sunday, November 20, 2005, from 7:30 to 10:00 p.m. at the Courtyard by Marriott Philadelphia Downtown, Juniper Ballroom, Mezzanine Level. ■

DOTHB, continued from page 3

Reid: Some of our readers will have reservations regarding a so-called critical approach to these books and to the history of Israel. You are both very familiar with the objections and reservations. How would you frame the *DOTHB* for them?

Williamson: The critical approach began by taking the Bible more seriously, not less, than alternatives. That is to say, it was not satisfied with making one text say something that it obviously did not mean to say, simply for the sake of harmonizing it with another. And if that raises a problem, then it is surely better to admit it than to try to pretend it will go away. As editors, we have tried to make sure that our contributors are honest with the evidence in this way.

Arnold: The problem has never been with the critical methodologies themselves, only with the assumptions made by those using them. Our forebears in the evangelical world spoke often—and ardently!—about “presuppositions,” and I think their voice sounded a little shrill at times. But the point remains a valid one. When we say we care about the original context and intention of a text (which is itself an assumption challenged by many today), we of necessity must ask these historical-critical questions of the text. We have to use the best critical methods and skills available, while always remaining open to divine intervention in the world and in history.

Reid: The *DOTHB* offers a great deal of information on the “details” of history—archaeological sites, ANE sources, etc. I can already hear the objection: “That’s just the problem with OT scholarship today. It confuses Scripture with ANE studies!” How would you respond?

Williamson: Well, as I have often made this sort of comment myself, I am entirely sympathetic! ANE studies have often been the refuge of evangelical scholars who could not bring themselves

to engage fully with the demands of the biblical texts! Actually, there is lots in this *Dictionary* that gives the lie to this objection; we have tried to take literature and theology as seriously as history and archaeology. But at the same time, the rest is, in fact, important, as the ANE is the world from

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which these texts come, and they need first to be understood in that setting. Where people go wrong is in thinking that that is all there is to it.

Arnold: There are simply no shortcuts for doing the hard work of biblical exegesis. If we believe in the need to study the original context and intention of a text, as I certainly do, then we simply have to dig in a little deeper to get there. And a dictionary devoted to the Historical Books will of necessity require more of these types of articles. I think the objection you anticipate could be turned around: the *DOTHB* actually provides the details necessary for doing the hard work—but joyful work!—of exegesis, and therefore provides a tool for bridging the gap between theology and biblical studies.

Reid: Experience tells me that certain readers would like a book such as the *DOTHB* to contain only articles and authors that they can agree with—and, better yet, that all the articles should

agree with each other! How would you respond as editors?

Williamson: Show me two Christians who agree with everything about the Bible, and I will then commission them to write such a dictionary. The fact of the matter is that it is the height of arrogance to think that we or anybody else have all the answers. Some things are clearer than others, and as editors we have tried to ensure that that is given due prominence. But we should be failing our readers, students especially, if we tried to suggest that everything is cut and dried. What I hope is that with this tool readers will be better equipped to prayerfully reread these familiar texts with new eyes and so to have their horizons on the work of God expanded more than they previously imagined. Joshua was told to meditate on the Law of the Lord day and night—not to buy an IVP dictionary so that there was no more to be done!

Arnold: How thin would the book be if every author had to agree with all the other articles? Besides, as Hugh just suggested, we should borrow an adage from our Jewish friends and admit that wherever there are two Christians in the same room, there are at least three opinions to be expressed.

Reid: Apart from your telling your students to do so, why should they buy the *DOTHB*? What does it offer that, say, a good history of Israel does not?

Arnold: This book is not less than a history of Israel, it’s much more than one. A reader could cover the topic of the history of Israel by reading a cross section of certain articles, and I must say, I think it would be an excellent up-to-date history. But the *DOTHB* is so much more. The student can also learn the state-of-play for all the methodologies, the most recent scholarship on a host of topics that no single work in the history genre

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Contextualizing the Gospel Today



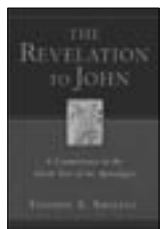
The issue of contextualizing the gospel has long been a staple topic in missiological circles. And sometimes these discussions have turned to the New Testament to see how Jesus and the apostles did it. But New Testament scholars, recognizing the New Testament has much more to offer on the topic than missiologists might realize, have not been impressed. So why has no one written a book that really does the job? That someone would need to have advanced training in New Testament studies and career

missionary experience.

Dean Flemming has now done the job in *Contextualization in the New Testament: Patterns for Theology and Mission*. With a Ph.D. in New Testament from Aberdeen and an ample stock of crosscultural missionary experience from teaching at Asia-Pacific Nazarene Theological Seminary and now at European Nazarene College, he fits the author profile. The result is a book that is both well anchored in the New Testament and its world and thoroughly conversant with frontline missiological thinking and experience. Carefully sifting the New Testament evidence, Flemming uncovers the patterns and parameters

of contextualizing the gospel in the first-century world and brings this to bear on our contemporary missiological task. But note: contextualizing the gospel is not about missionaries in Cairo or Calcutta or Cochabamba taking care of business for the Chicago office. It is everyone’s job—which includes speaking and living the gospel effectively in the post-Christian and postmodern West. Rich in insights, *Contextualization in the New Testament* provides a biblical foundation for revitalizing the conversation about how we speak and live the gospel in today’s cultures, whether that context is traditional, modern or emergent. ■

Introducing a Magisterial Interpretation of the Apocalypse



The *Revelation to John: A Commentary on the Greek Text of the Apocalypse* by Stephen S. Smalley is a magisterial interpretation of John's Apocalypse as a cosmic drama, which can only be properly understood in light of John's Gospel and letters and in the context of the Johannine community. As such, it offers the reader a significantly different

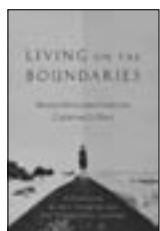
approach to this enigmatic text than that offered by most contemporary commentaries.

Working directly out of the Greek text, Smalley offers a masterful analysis of the critical and literary dimensions of the Apocalypse to students and scholars alike, all the while interpreting the dense and colorful imagery of Revelation with careful balance. In doing so, he demonstrates that the Apocalypse speaks directly to any situation in any age, and offers a portrait of God's loving justice that is relevant to our own society.

Contents include

- an in-depth, critical analysis of the Greek text of Revelation
- a wealth of scholarly interaction with other commentaries and interpretations of Revelation
- a canonical assessment of Revelation in light of other Johannine texts
- a historical understanding of Revelation in the context of the Johannine community
- a literary interpretation of Revelation as cosmic drama ■

Taking Both Evangelical Identity and Feminist Concerns Seriously



The biblical and theological training of coauthors Nicola Hoggard Creegan and Christine D. Pohl transported them through the intersection of evangelicalism and feminism within an academic context. They now both teach in Christian institutions of higher education where others, men and women, are now following along a similar pathway. Creegan and Pohl, along with ninety other women they surveyed, have a story to tell about their experience living on the boundary

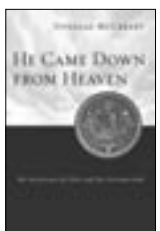
between the evangelical world and the concerns of feminism found in the academy. *Living on the Boundaries: Evangelical Women, Feminism and the Theological Academy* explores what it was like for evangelical women who pursued doctorates in biblical and theological studies. What were their experiences as they taught and wrote, were mentored and became mentors? What are the theological issues they faced and how did they respond? How have they negotiated professional, family and church commitments? This well-informed, multidimensional and sensitive narrative of women's experience will be informative for anyone involved in the academic theological world,

but especially illuminating for women who are just starting out on a journey along this border.

"By not listening with care to the insights of women who take both evangelical identity and feminist concerns seriously, we evangelicals have not only caused much pain—we have failed to face some important theological challenges. This wonderful book is not only a legitimate plea for healing; it also points the way to new levels of theological integrity."

—RICHARD J. MOUW, president and professor of Christian philosophy, Fuller Theological Seminary ■

Examining the Pretemporal Existence of Jesus



He *Came Down from Heaven: The Preexistence of Christ and the Christian Faith* from Douglas McCready shows just what might happen when you set out to write a journal article. A good number of years later, you can end up with a 300+ page book on the subject. After lots of research, an interruption or two, considerable revision and polishing, McCready completed

his study of the pretemporal existence of Jesus Christ. He wanted to engage contemporary questioning of this important tenet of Christian faith and thought it would be best to bring to bear exegetical issues, patristic insights and theological reflection on the question. Drawing on ancient sources and the best of contemporary scholarship, McCready was intent to reach the nonspecialist, such as pastors and students, with his research and findings. This innovative and informative work will be accessible to a wide range of readers.

"He Came Down from Heaven is an innovative study, both exegetical and theological, of the classical doctrine of Christ's preexistence (more accurately, his pretemporal existence, I think). The author is widely read and writes with clarity. . . . Here is a title worth its salt. I commend it."

—RALPH P. MARTIN, Distinguished Scholar in Residence, Fuller Theological Seminary and Azusa Pacific University ■

A Post-Humean Defense of Natural Theology



The ghost of David Hume has hovered over all discussions of the philosophical arguments for the existence of God for the past two hundred years. Until recently, it was sufficient merely to mention Hume's name and nearly all discussion would stop. But natural theology has had a remarkable resurgence over the

past forty years, led by the work of such philosophers as Alvin Plantinga, Nicholas Wolterstorff, Richard Swinburne, Robert and Marilyn Adams, and William Lane Craig. It's time, argue James F. Sennett and Douglas Groothuis, for a reassessment of the Humean legacy. *In Defense of Natural Theology: A Post-Humean Assessment* assembles a distinguished group of philosophers to assess the state of the cosmological, teleological, moral, experiential, rational and cumulative case arguments for the existence of

God—contending for a more robust, if chastened, natural theology. Contributors include Terence Penelhum, Todd M. Furman, Keith Yandell, Garrett J. DeWeese, Joshua Rasmussen, James D. Madden, Robin Collins, Paul Copan, Victor Reppert, J. P. Moreland and R. Douglas Geivett. Together this team makes a strong case for the value of natural theology that will be of interest not only to students of philosophy but to budding and seasoned apologists as well. ■

Taking the Fear out of Critical Method



Is proper exegesis something only for the top of the class—those headed for a Ph.D. program? Is everything else a knockoff of the real deal? Of course not. We have it on a good pastor's testimony that exegetical method was one of the most practical classes he took in seminary.

Uses those skills every week, he says. But some of us who teach the class have to confess that we tend to hold the bar up a bit high, no? Maybe even make students sweat a little and pray they pass? Okay, so we resort to hyperbole to sell a book. But whatever. Richard J. Erickson has been teaching exegetical method to seminarians for over twenty years, and his friends and colleagues finally persuaded him to put his approach into a

book. We're glad he did, and we've called it *A Beginner's Guide to New Testament Exegesis: Taking the Fear out of Critical Method*. This is a clear, winsome, readable, sometimes conversational and even humorous guide to all the brass-tack skills that go into New Testament exegesis, with plenty of practical encouragement besides. But as Donald Hagner says, "Don't let the light-hearted humor and user-friendly approach of this book fool you! This is a superb introduction to the classic exegetical method that deserves to be ranked with the very best books on the subject." And here is an extra incentive: you will find free on IVP's website a three-ring binder's worth of supplementary material and exercises in PDF format to augment each chapter. Exegetical method without the fear. And lots of free stuff besides. Your students will love you! ■

Integrating Christian Tradition and Modern Psychopathologies



In 1991 Stanton L. Jones and Richard E. Butman completed their now widely used (it's in its fourteenth printing) book, *Modern Psychotherapies: A Comprehensive Christian Appraisal*. As if following a TV soap, its twin has just now appeared on the scene fourteen years

later: *Modern Psychopathologies: A Comprehensive Christian Appraisal*. This book is the product of the efforts of three coauthors who teach and are clinical psychologists, Mark A. Yarhouse, Richard E. Butman and Barrett W. McRay. They take up the challenge of addressing a wide range of mental disorders within a Christian framework while engaging current research in the field. Designed for students and professionals in health care services, this book covers the etiology, treatment and prevention of all the major categories of disorder within the integra-

tive context of the history of pastoral care and a biblical understanding of sin. Truly a practical and integrative work, it will prove a lasting resource for those studying psychology and counseling or who provide counseling services, pastoral care, Christian healing ministries or spiritual direction.

"No other volume takes into consideration the centuries-old tradition of the treatment of the mentally ill by priests and pastors as well as carefully thought-out applied theologies relating sin to human frailty. When these considerations are combined with a definitive survey of contemporary theory and research, we have a seminal volume that will be a standard for years to come. I cannot think of a volume that better balances tradition with practice."

—H. NEWTON MALONY, *Senior Professor, Graduate School of Psychology, Fuller Theological Seminary* ■

DOTHB, continued from page 6

could cover, not to mention several theological topics as well. One could just as easily use cross sections to get the theology of the Historical Books. And don't forget the fresh overviews of each of the Historical Books themselves. Does this sound like a commercial? I'm a little enthusiastic about the end result, obviously.

Reid: On completing one of these projects, I am always immensely grateful for the numerous scholars who have contributed their time, good work and good will to make it happen. I'm sure you would agree.

Williamson: We learn from each other. That is a profoundly Christian understanding of how God works in and through the church. And I hope that readers will

participate in the process. You must not just accept everything that is written, but enter into discussion with it, learn from it, argue with it, disagree, if you like, but only on the basis of showing that the texts have a better solution to the questions being asked.

Arnold: I've done a lot of collaborative work in my career, and it's always enormously satisfying. We can accomplish so much more together than any one of us can do separately. I hope it doesn't sound wrong to say, but I think we brought together an exceptional list of scholars in this volume. They have all sacrificed time on their own research projects to participate, and yes, I'm extremely grateful for that. The result is a great tool, and I think all the contributors will be pleased. ■

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