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## Welcome, David!



It is with great pleasure that we introduce the newest member of the IVP Academic team, **David Congdon** (Ph.D. candidate, Princeton Theological Seminary). David is associate editor for IVP Academic, overseeing manuscripts in theology, philosophy and ethics. He is currently finishing a dissertation under the direction of Bruce McCormack on Barth and Bultmann. He lives in Downers Grove with his wife and son.

## How I Teach Evolution

*Veteran educator Gerald Rau shares his judicious method for teaching the origins war.*



**Gerald Rau**

As any honest teacher will tell you, broaching origins in the classroom can be quite a risk. How do I fairly present all sides of the debate (and how many sides are there again?) while remaining true to my own inclinations and receptive to those of my students? In a demonstration of considerable poise and critical thinking, Gerald Rau manages to defuse all of these concerns in one classroom-friendly book. *Mapping the Origins Debate: Six Models of the Beginning of Everything* surveys the six dominant models currently used to explain the origins of the natural world, of life, of species and of humans.

IVP's associate publisher and editorial director, Andy LePeau, recently spoke with Rau about his work.

**LePeau:** Tell us a bit about how you got the idea for doing this book.

**Rau:** It sort of came in stages. As a biology major, the topic of evolution has always been important to me. I really struggled with it during college, but could not find a good way to reconcile my faith with what I was learning in science classes. So I set the question aside for almost twenty years.

When I began to teach high school biology in 1995, I could not just teach it as dogma, because I knew there were problems with a lot of the lines of evidence used in the textbook, but I couldn't ignore it either. Fairly quickly I

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## Twentieth-Century Trinitarianism: Revival or Revision?

*British theologian Stephen Holmes hates to be the bringer of bad news, but latter-day trinitarians appear to be rewriting history—not making it.*

In *The Quest for the Trinity*, Stephen Holmes takes readers on a remarkable journey through 2,000 years of the Christian doctrine of God. We witness the church's discovery of the Trinity from the biblical testimony, its crucial patristic developments, and medieval and Reformation continuity. We are also confronted with the questioning of traditional dogma during the Enlightenment, and asked to consider anew the character of the modern Trinitarian revival.

Holmes's controversial conclusion is that the explosion of theological work in recent decades claiming to recapture the heart of Christian theology in fact deeply misunderstands and misappropriates the traditional doctrine of the Trinity. Yet his aim is con-

structive: to grasp the wisdom of the past and, ultimately, to bring a clearer understanding of the meaning of the present.

Associate editor Brannon Ellis, who got to know Prof. Holmes during his doctoral studies in Scotland, recently corresponded with him about his work and its significance.

**Ellis:** Steve, first let me just say this is a remarkable book, both in its scope and its unique take on trinitarian history and theology. Where did the idea for this book come from?

**Holmes:** I did my doctoral studies under Colin Gunton in Kings College London. At the time there was a wonderful academic community in Kings, which Colin and others had brought together, of staff and students

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### Evolution, continued from page 1

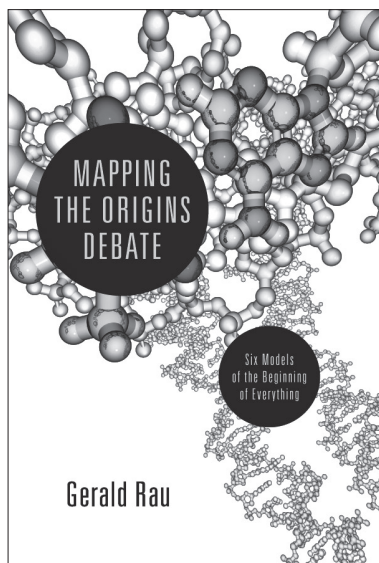
identified four major interpretations: naturalistic evolution, theistic evolution, old earth creation and young earth creation, and I began to make a table summarizing how each view interpreted each type of evidence. So the first thing I wrote was actually an early version of the tables that are now in the Appendix.

**LePeau:** So at first you had no plans to write a book, you were just trying to figure out how to teach evolution.

**Rau:** That's right. The idea of doing a book came much later. As I continued to research the topic, I stumbled on the idea of the nature of science. Some authors used the idea of the nature of science to exclude religion from the debate and from science classrooms, by saying science and religion are two different ways of knowing. But from reading creation interpretations I realized that not everyone believed that.

In 2003 I began seriously researching and wrote five chapters, out of fifteen I had outlined, and sent them to Jim Hoover at IVP, who had been my InterVarsity campus staff member when I was in college. We wrote back and forth several times, but in the end the conclusion was that the book was just too broad.

**LePeau:** But apparently that didn't stop you since obviously we are publishing the book.



**Rau:** No, I decided to go back to get a masters in science education, focusing on the nature of science. I learned that most of the ideas I had about the nature of science that I thought were original had already been published, but at least I was going in the right direction. The focus

If we don't expect to see intervention, we can propose a reasonable explanation that avoids it.

of *Mapping the Origins Debate* emerged a couple years later, during discussions with students at Wheaton College when I taught there from 2008 to 2010. As I talked with them, I found out what questions they were asking, and as I tried to explain things, the connection between the underlying philosophy and the interpretations came into sharp focus for me, and I knew I had finally found the right approach.

**LePeau:** You said the first book was rejected because it was too broad, but it's still broad. Not only is it about evolution, it also covers cosmology and the origin of life and human origins as well. Why did you want to include such a range of issues?

**Rau:** Even when I taught biology, I included these, even though the origin of the universe and the origin of life are really outside the scope of biology, because they are not addressed in any other high school science classes. But they have important repercussions for the study of evolution. It is fairly easy for science to explain small changes from one species to another by naturalistic means. However, there really is no good hypothesis for how life could have originated by natural means, and some of the strongest scien-

tific evidence for the existence of God comes from the origin and fine-tuning of the universe.

**LePeau:** All the people in this debate are incredibly intelligent. Those representing five of the six models look to Scripture and to science as authorities in the discus-

sion. Why are there such wide-ranging differences among them?

**Rau:** I'm glad you asked that, because that really addresses the core contention of the book. Our philosophical and theological assumptions determine the perspective from which we view the evidence, and therefore our interpretation of that evidence. If you tell me what your theological position is, and answer a few questions about how you view the interaction between different branches of knowledge, I can pretty well predict what interpretation you will hold of the scientific evidence.

The biggest issue is that some people think that science and religion answer totally different sets of questions, so there is no overlap between the two fields of study. Others think the two can't be separated, that they interlock, like puzzle pieces. The first group tends to emphasize the transcendence of God, his ability to create a world so perfect that he does not need to intervene after that. The second emphasizes his immanence, his continued work in the world. Of course, both are correct. God is both immanent and transcendent, but it is a question of which is more important in the area of science.

If God intervened, however, the ques-

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*Trinity, continued from page 1*

doing serious theology in the service of the gospel. I still, fifteen years later, meet so many people in evangelical leadership in both Britain and the USA who came through Kings at that time. Then I taught at Kings for six years, so I was very much a part of that school. What we did

of the Trinity. I began to ask myself when and why that changed. *The Quest for the Trinity* is a part of my answer.

**Ellis:** You argue that the modern trinitarian revival departs in a number of ways from the aims and emphases of the classical tradition. Which divergences do

which they need to defend that were not there in earlier ages; to that extent, the sense of disruption is there in the pew also.

**Ellis:** If you had your way, what would deep and long-lasting success for this book look like to you? What is it that you want?

**Holmes:** Enough sales to retire on! Success would be a change in the conversation—I don't think I could imagine this book winning an argument, but I hope it might start one that has not really begun yet. I was taught the difference between

“The most basic modern divergence from the classical tradition is the belief that human words can refer straightforwardly to God.”

was theology predicated on the belief that the Bible's witness to God's saving work in Jesus Christ should be central and transforming of every reality, and I am still completely committed to that idea. We were also a center of a particular revival of trinitarian theology, which followed from the work of Colin's own teacher, Robert Jenson, and from John Zizioulas, who used to visit us there very regularly.

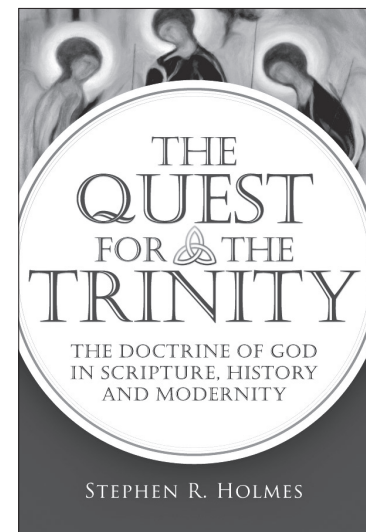
I bought into this completely at first—my first book, on Jonathan Edwards, shows plenty of signs of it. As I read more historical texts, however, I began to wonder how true the story we told was. I got interested, for reasons to do with understanding the atonement, in the doctrine of divine simplicity (the idea that God is without “parts”). I suddenly realized that we lived in an intellectual world which assumed you could either believe in simplicity or in the Trinity, but not both—I knew people on both sides, but they all agreed on that. By contrast, for most of the church's history theologians were convinced that if you believed in simplicity, you had to believe in the Trinity—and that was true for theologians who believed both ideas, and for those who sought to criticize the doctrine

you feel are most significant?

**Holmes:** The most basic theologically is the belief that human words can refer straightforwardly to God—this drives everything else. The most far-reaching is the idea that God's life as Trinity is somehow bound up with the life of creation, so that God needs the world to be who he has chosen to be. This is endemic in modern theology, and changes so much of traditional Christian belief.

**Ellis:** Do you find that theologians sense the results of this divergence between classical and contemporary trinitarian thought at all? What about Christians in general?

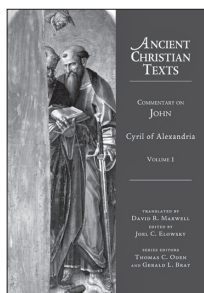
**Holmes:** Most theologians have a sense of a huge disruption in the history of theological thought around the beginning of the nineteenth century; some celebrate it, some try to overcome it, but most of us feel it's there. I think the change in trinitarian doctrine I identify would be a part of that. “Christians in general” is harder. Christians in mainline denominations are generally aware, I think, that the faith they practice is in certain ways different from the faith that was practiced by earlier generations, and Christians in confessional traditions are aware that there are threats against



Latin and Greek doctrines of the Trinity, and the failure of the Latin model, as established fact when I studied; I hope this book might at least make people aware that there is a different way of reading the history, and so a discussion to be had. If a historian of doctrine in fifty or a hundred years time were to pick out the book as a significant moment in changing the shape of the discussion on the doctrine of the Trinity, I would be very well satisfied. ■

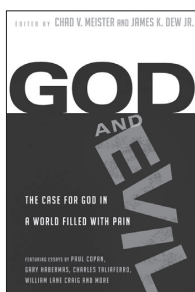


## New & Noteworthy



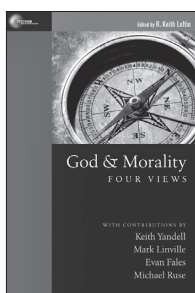
David R. Maxwell brings his expertise in christological controversies circa the 4th-6th centuries to the task of translating Cyril's *Commentary on John*.

In this first of two volumes we find the famous Alexandrian theologian rebuking the followers of Arius and instructing catechists in an orthodox account of God's plan for salvation. After the second volume, Maxwell will have provided us with the first complete English translation of the text since the nineteenth century.



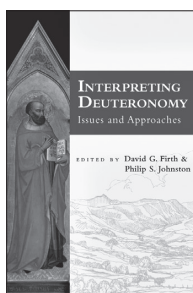
Chad V. Meister and James K. Dew Jr. edit *God and Evil: The Case for God in a World Filled with Pain*, a new collection of essays on the problem of evil and suffering.

Essays from Gregory Ganssle, Yena Lee, Bruce Little, Garry DeWeese, R. Douglas Geivett and others provide critical engagement with the New Atheists and offer grounds for renewed confidence in the God who is "acquainted with grief." Includes a transcript of the much-publicized debate between William Lane Craig and Michael Tooley.

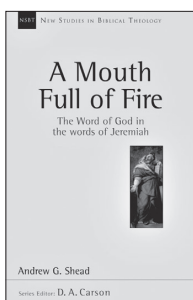


R. Keith Loftin edits this exciting new Spectrum Multiview book. *God and Morality: Four Views* brings together four distinguished voices in moral philosophy

to articulate and defend their place in the current debate between naturalism and theism. Participants include two Christian philosophers, Keith Yandell and Mark Linville, and two self-identified atheist/agnostics, Evan Fales and Michael Ruse.

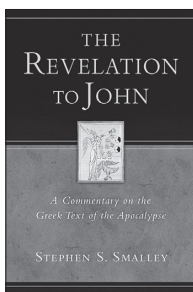


As with so many Old Testament books, study of Deuteronomy is in the midst of significant change. David G. Firth and Philip S. Johnston edit this collection of essays, which guides readers through the sea of current issues and approaches. *Interpreting Deuteronomy: Issues and Approaches* brings you the latest evangelical scholarship that will inform, stimulate and reward diligent students and teachers of the Old Testament.

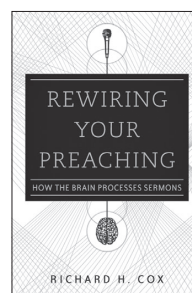


In *A Mouth Full of Fire: The Word of God in the Words of Jeremiah*, the most recent addition to the New Studies in Biblical Theology series, Andrew G. Shead examines

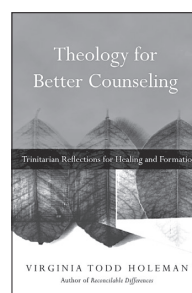
Jeremiah's commissioning, embodiment of the word of God, covenant preaching and oracles of hope. He shows how differentiation between "word" and "words" enables "the Word of God" to function as an organizing center for the book's theology.



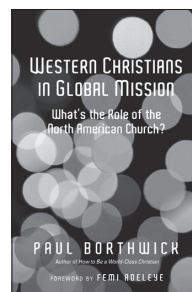
After a full seven-year cycle between hardcovers, Stephen S. Smalley's *The Revelation to John: A Commentary on the Greek Text of the Apocalypse* comes to paperback! Here Smalley demonstrates the fruitfulness of reading John's Apocalypse like a two-act drama with a "marked sevenfold patterning." His theological and literary analysis of the Greek text puts Revelation squarely in the hands of contemporary readers, demonstrating its power to transcend barriers of culture and history.



If Richard H. Cox's new book is any indication, it won't be long before we see neuroscience texts cropping up on homiletics syllabuses. Drawing on the best of modern neuroscience, *Rewiring Your Preaching: How the Brain Processes Sermons* presents the sermon as a highly charged cognitive event. A pastor himself, Cox explains the role of brain stimuli in such crucial pastoral tasks as delivering comfort and provoking moral action.

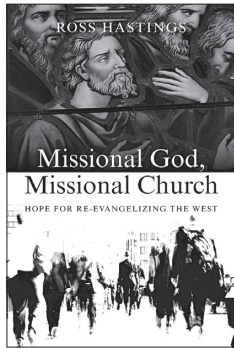


Seeking an adequate response to the "theological disequilibrium" of many of her patients, Virginia Todd Holeman pursues the connections between theology and the practice of counseling. *Theology for Better Counseling: Trinitarian Reflections for Healing and Formation* will help ensure that our counseling students, pastoral counselors and licensed mental health professionals are as well-formed theologically as they are trained clinically.



With *Western Christians in Global Mission: What's the Role of the North American Church?* missions specialist Paul Borthwick brings an urgent report on how the Western church can best continue in global mission. Providing current analysis of the state of the world and Majority World opinion, Borthwick offers concrete advice for Western churches who want to avoid the pitfalls of colonialism.

## Will the West Be Won?



Western culture has become increasingly secularized as the influence and strength of the church has diminished. Is there hope for re-evangelizing

the West? In this theology of God and the church, Ross Hastings says yes. The result is an ideal book for pastoral ministry courses that seek to give both theological

and practical perspectives on church and culture.

Because our God is a missional God, says Hastings, his church is a missional church. The author directs readers to the foundation of hope in the trinitarian commission after the resurrection when Jesus grants the disciples his peace by breathing his Spirit on them. He formed them into his community of shalom. Leaving their locked room, these “sent ones” went out to participate in God’s own ongoing mission to the world.

Hastings also tackles the dual challenges of isolation from and accommoda-

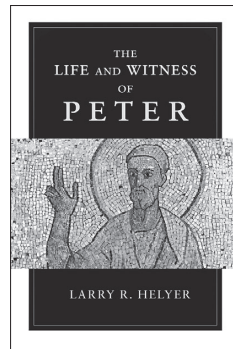
tion to the surrounding culture. Building on the works of Bosch, Newbigin, Guder and Christopher Wright, the author corrects numerous dichotomies that hinder the church.

No armchair theoretician, Hastings has served at several churches including the large and vibrant Peace Portal Alliance Church in the Vancouver area. He knows the challenges of reaching a jaded, distracted culture firsthand. This comprehensive theology of mission aims to renew faithful efforts to join in Christ’s mission to the world. ■

## Paul We Know—But Who Are You?

It’s widely recognized that Peter has not received his due in New Testament studies. But not much has been done about it. Larry Helyer has addressed that need by pulling Peter out from the long shadow of Paul and giving us a winsome textbook: *The Life & Witness of Peter*. You can think of this as a companion volume to Helyer’s *The Witness of Jesus, Paul and John* (IVP Academic, 2008). But it’s a book that also stands on its own.

Here, under the guidance of an experienced teacher, we meet the Peter of the Gospels, Acts and letters as well as of

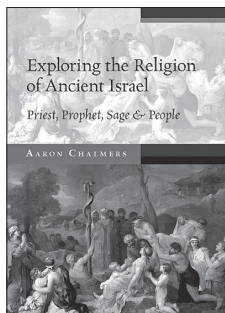


early Christian tradition. The New Testament sources for the life of Peter are carefully canvassed, weighed and used to reconstruct the life of this prominent

apostle. The letters of First and Second Peter are introduced and their themes explored. This is a book that will be wel-

comed by anyone teaching a course on Peter. And for those who aren’t, it’s an invitation and encouragement to do so! Fuller Seminary’s Donald Hagner seconds that: “Seasoned biblical scholar Larry Helyer has produced a wide-ranging, synthetic and theologically rich exploration of Petrine themes in the New Testament and the early church. Written from a standpoint of faith and commitment, and with a clear desire to hear the texts, this book is at once informative and edifying.” ■

## Growing Up Ancient Israelite



With *Exploring the Religion of Ancient Israel: Priest, Prophet, Sage & People*, Aaron Chalmers gives students an introduction to

the religious and social world of ancient Israel in two parts. The first explores the major religious offices mentioned

in the Old Testament, including prophets, priests, sages and kings. As well as considering what these key people said and did, Chalmers traces the process someone might have gone through to become recognized as a prophet, priest or sage, and where one could have gone in ancient Israel to find someone who held these offices. The second part of the book focuses on the religious beliefs and practices of the common people—the group that made up the vast majority of

ancient Israel’s population.

This fresh, up-to-date and unrivaled introductory textbook was written on a central topic in biblical studies with the needs of students in mind. While useful in its own right, it can also serve as a companion to the widely used *Exploring the Old Testament* volumes. ■

## Evolution, continued from page 2

tion is what would it have looked like and would it be detectable scientifically. I could give lots of illustrations where just a slight intervention can totally change the final result—for example, a florist pinching off the top of a plant to make it more bushy. Someone looking at that plant a month later would have a hard time telling whether the tip was broken off naturally, by accident or on purpose. If we don't expect to see intervention, we can propose a reasonable explanation that avoids it. If we expect interventions, it is easy to find reasonable candidates.

**LePeau:** You seem to think that the discussion among representatives of the various Christian models is stuck. What in your view is key if proponents of these views are going to move beyond the stage of merely talking past each other?

**Rau:** I think Del Ratzsch said it best [in *The Battle of Beginnings*, IVP], “maybe the various sides should talk. Not debate—talk.” Too often people read books written by someone from a different position looking for things they can attack. They don't even understand that the other person is using different definitions, which means even if they are using the same words, they are not saying the same thing. But there is no way to judge which definition of a word is correct, scientifically.

**LePeau:** I suppose some might think that by presenting six models your book locks people into even more rigid categories than before and makes the possibilities for finding common ground even more remote. Would you agree or disagree with that assessment, and why?

**Rau:** Well, I certainly hope that doesn't happen. Two things I try to make clear in the book are that the models are not really separate, but parts of a spectrum, and that the division into six models is something that should be judged based on its utility rather than whether it is right or wrong.

**LePeau:** You are studiously neutral in how you approach the different perspec-

tives on origins. I'm not going to try to “out” you here. But tell us if you found it difficult to present each viewpoint without tipping one way or the other.

**Rau:** I would say it was about as easy as crossing a stream on a wet log ten feet above the rushing water below on a windy day. You have to concentrate on every step to avoid a dangerous and embarrassing fall.

I guess it's not a secret that I do not endorse either end of the spectrum, as anyone reading the book will undoubtedly infer. It's impossible not to leave hints. Being in the middle makes it easier to understand more of the spectrum, but obviously it is not possible to be totally objective. Even the choice of words can favor one position or another. The choice of which position is presented first or last makes a difference in perception. I tried as much as possible to choose the order based on what would be easiest for the reader to understand, but I have to admit it was extremely difficult. Having friends who hold every position on the spectrum made it somewhat easier. I tried to think about how I would say it if I were talking to them directly, what might offend them and how I could minimize the offense.

**LePeau:** What's been the response when you've taught using this framework?

**Rau:** The first year I taught as an adjunct at Wheaton College, I taught a biology course for non-majors in the fall. That spring the biology department asked me to present the method to the faculty, and since then they have been using the tables in classes for both majors and non-majors.

The feedback I have gotten is that it helps students understand the range of opinion on the issue, and why Christians cannot agree on one position. Most students come in having heard only one Christian option, and are caught off-guard when they find that other God-fearing students and faculty do not believe the same thing. They also seem to like the fact that it helps them integrate science and faith.

**LePeau:** What other value do you see the

book as having beyond just describing the various models?

**Rau:** I hope the book will provide a foundation for Christians from different positions to sit down and talk about the issue. As I was finishing the first draft of the book I got together a group of folks from different churches, representing young earth creation, old earth creation and theistic evolution, for and against Intelligent Design, to make sure I was not misrepresenting any position and that the arguments were presented clearly. We had a great time, and emerged from the discussion as friends, even though no one changed their opinion. That is a model of what I hope will happen as groups study this book together.

Too often we as Christians characterize believers who disagree with us on this issue as either compromising with the world or as brain-dead. Ultimately, if history is an indication, all of the current positions are probably inadequate, and will have to be modified as science advances, so more humility would be appropriate. We forget that none of the interpretations currently on the table have been around more than fifty years, although all have roots that go back much further. So to claim that any is the final answer is the ultimate hubris. If readers accept even that much, I will count the book as a success. ■

## Annual Meetings

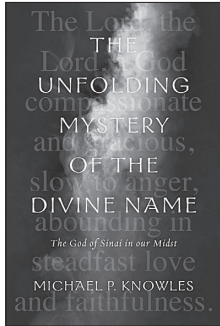
The Midwest is the place to be this conference season. If heading this way for ETS or AAR/SBL, don't forget to look up IVP!

The **Evangelical Theological Society** annual meeting on “Caring for Creation” in Milwaukee, WI, November 14-16, 2012.

The concurrent annual meetings of the **American Academy of Religion** and the **Society of Biblical Literature** in Chicago, IL, November 17-20, 2012.



## Monotheistic Resonance



The revelation of the divine name at Sinai in Exodus 34:6-7 is one of the pivotal moments in the Old Testament. And the wording of this text, known in Jewish

tradition as the “thirteen attributes of love,” echoes through the corridors of Scripture. What happens when we slow down and listen to this text in its full

canonical resonance? And what if we do so in the company of other faiths that look to the God of Abraham?

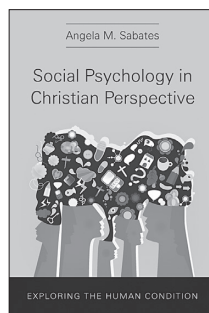
That is the challenge Michael P. Knowles picks up. *The Unfolding Mystery of the Divine Name: The God of Sinai in Our Midst* is a meeting of biblical and spiritual theology, orchestrated by one who bridges the roles of biblical scholar and professor of preaching at McMaster Divinity College. Knowles takes us through each affirmation, unfolding the depths of the divine name. But he also steps back and asks, What does it all mean? And he does

so as one who is at once committed to the truth of the gospel and yet lives in a twenty-first-century context in which Christians, Jews and Muslims are finding themselves at the intersection of a common interest in listening to and reasoning from sacred scriptures. The result is a rich reflection that will helpfully augment courses in Old Testament and biblical theology as well as spiritual theology and intercultural engagement. A full study guide for this book will be found on IVP’s website. ■

## God’s Gift to Social Psychology

A Christian social psychology textbook? Some people we talked to thought that a full-fledged social psychology textbook could not be written successfully from a Christian perspective. Inevitably, they said, when attempting to integrate theology and social psychology, one discipline must suffer at the expense of the other. But when they read the manuscript, they changed their minds.

Angela M. Sabates demonstrates how these two disciplines can indeed be brought together in a fruitful way.



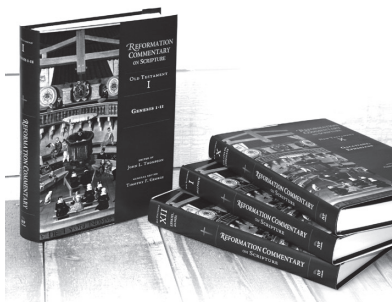
She crisply covers key topics in social psychology, utilizing research that is well grounded in the empirical and theoretical literature. Throughout

she demonstrates how a distinctively Christian approach can offer fresh ideas and understandings.

The dynamics of persuading and

being persuaded, the social psychology of violence, the reliability of eyewitness testimonies, whether racism is declining or we are just getting better at hiding it—Sabates draws out the implications of a Christian view of human persons on these and other central subjects within the well-established framework of social psychological study.

Looking for a core text that uses a theological perspective to explore what the science of psychology suggests about human social interaction? Look no further. ■



**Ezekiel 3:1-15 True Prophets of God EATING THE SCROLL.** JOHANNES OECOLAMPADIUS: He opened his mouth, which is to say, he received the word of the Lord deep within his soul. He ate

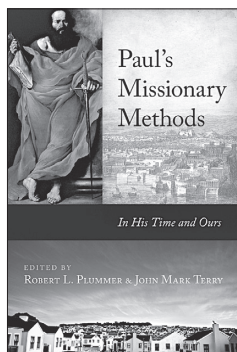
## An Excerpt from the RCS

the book, and Christ poured into him the gift of wisdom that he might understand what was written in the book. . . . All of these things happened in a vision, and he was entrusted all these things that were written in the book. He ordered that he commit these things to memory, not just to pass quickly over them, but to carefully examine these writings. It is not enough to keep the chewed-up book in the stomach, from which it could easily be vomited forth, but to have it absorbed into your inmost heart, where it becomes nourishment for

the soul. In this sense, the Lord responded to the woman who said, “Blessed is the womb that bore you,” that it is truly “better for those who hear the word of God and keep it” (Lk 11:27-28). As such he wishes the food to be in the stomach and not only on the lips. “For the kingdom of God is not in word but in power” (1 Cor 4:20). COMMENTARY ON THE PROPHET EZEKIEL. ■

*Excerpt from Ezekiel, Daniel (Reformation Commentary on Scripture series). Edited by Carl L. Beckwith. Available now.*

## Lessons from the Apostle to the Gentiles



What was Paul's missionary strategy in the first century? Is it relevant to missions in the twenty-first century?

Using the centennial anniversary of Roland Allen's classic *Missionary Methods: Saint Paul's or Ours?* as a springboard for celebration and reflection,

the contributors to *Paul's Missionary Methods: In His Time and Ours* have revisited Paul's first-century mis-

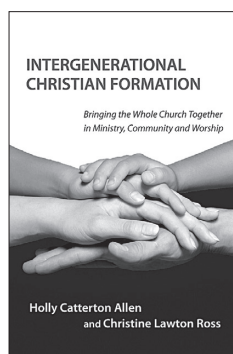
sionary methods and their applicability today. This book examines Paul's missionary efforts in two parts. First Paul is examined in his first-century context: what was his environment, missions strategy and teaching on particular issues? The second part addresses the implications of Paul's example for missions today: is Paul's model still relevant, and if so, what would it look like in modern contexts?

Experts in New Testament studies and missiology contribute fresh, key insights from their fields, analyzing Paul's missionary methods in his time and pointing the way forward in ours. ■

## Ministry for the Ages

Holly Allen and Christine Ross have now written the book on intergenerational ministry—and, according to some, it's not a moment too soon. The modern church's age-segmented ministry model has been showing signs of wear for some time but no serious alternative has emerged to take its place. *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship* hopes to change all that. Allen's research in children's spirituality and intergenerational communities and Ross's expertise in Christian education come together nicely as they build a comprehensive case for intergenerational praxis in worship, learning, community and service.

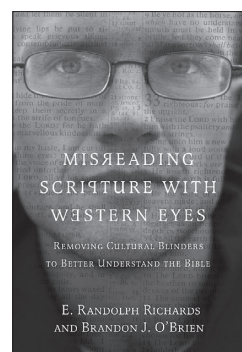
The authors set the scene by explaining how the church came to split the generations and discuss the



consequences of this decision. They then launch into theoretical foundations for intergenerationality, picking out choice bits from biblical and theological studies and social theory. Finally, they introduce the practices that make up

an intergenerational culture, including case studies that will help local churches get on their way. According to Biola's Kevin Lawson, this last section is "worth the price of the whole book." ■

## Mandatory Retina Scan



As the perceived boundaries of the Christian world continue to expand and mission takes on a more polycentric character, a fateful question is being posed to Western hermeneutics: Are you willing to take another look at your sacred texts? In *Misreading Scripture with Western Eyes*:

*Removing Cultural Blinders to Better Understand the Bible*, biblical scholars E. Randolph Richards and Brandon J. O'Brien offer amateur and professional

Bible readers the cultural-hermeneutical equivalent to LASIK eye surgery. Identifying nine areas where commonplaces of modern Western thought diverge with the text, the authors ask us to reconsider long-held opinions about the cultural dynamics steering the biblical narrative. "Their demonstration of how unconscious mores influence the understanding of Scripture," says Mark Noll, "is as helpful as the many insights they draw from Scripture itself. This is a good book for better understanding ourselves, the Christian world as it now exists and the Bible." ■

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**Vol. 21, No. 3**

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