

DETAILS



Chrysostom's Devil *Demons, the Will, and Virtue in Patristic Soteriology*

Available March 17, 2020 | \$40, 216 pages, paperback | 978-0-8308-4917-8

"The *New Explorations in Theology* series provides a much-needed space for both emerging and senior scholars to engage in the many rich conversations taking place within the broad range of theological discourse today. The result is academic work at its best—lively, challenging, provocative, stimulating. Both the individual volumes and the series as a whole are making significant contributions to shaping the future of the discipline of theology."

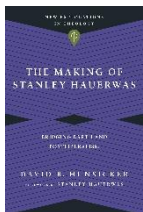
Kristen Johnson, associate professor of theology and Christian formation, Western Theological Seminary

New Explorations in Theology

Theology is flourishing in dynamic and unexpected ways in the twenty-first century. Scholars are increasingly recognizing the global character of the church, freely crossing old academic boundaries, and challenging previously entrenched interpretations. Despite living in a culture of uncertainty, both young and senior scholars today are engaged in hopeful and creative work in the areas of systematic, historical, philosophical, biblical, and practical theology.

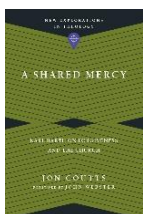
In an age of media proliferation and academic oversaturation, there is a need to single out the best new monographs. IVP Academic is committed to publishing constructive works that advance key theological conversations. We look for projects that investigate new areas of research, stimulate fruitful dialogue, and attend to the diverse array of contexts and audiences in our increasingly pluralistic world. IVP Academic is excited to make this work available to scholars, students, and general readers who are seeking fresh new insights for the future of Christian theology.

In addition to this new release, *Chrysostom's Devil*, NET titles include:



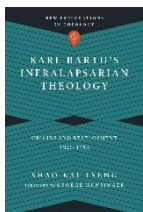
The Making of Stanley Hauerwas: Bridging Barth and Postliberalism by David B. Hunsicker
September 10, 2019, 248 pages, 978-0-8308-4916-1

Stanley Hauerwas is often associated with the postliberal theological movement, yet he also claims to stand within Karl Barth's theological tradition. Which is true? Theologian David Hunsicker offers a reevaluation of Hauerwas's theology, arguing that he is both a postliberal and a Barthian theologian, helping us understand both the formation and the ongoing significance of one of America's great theologians.



A Shared Mercy: Karl Barth on Forgiveness and the Church by Jon Coutts
October 8, 2016, xii + 244 pages, 978-0-8308-4915-4

Combining systematic and pastoral theology, Jon Coutts explores what it means to forgive and reconcile in the context of the Christ-confessing community. Both a constructive practical theology and a critical commentary on Barth's theology in *Church Dogmatics*, this work explains the place and meaning of interpersonal forgiveness in Christ's ongoing ministry of reconciliation.



Karl Barth's Infralapsarian Theology: Origins and Development, 1920-1953 by Shao Kai Tseng
March 18, 2016, 319 pages, 978-0-8308-5132-4

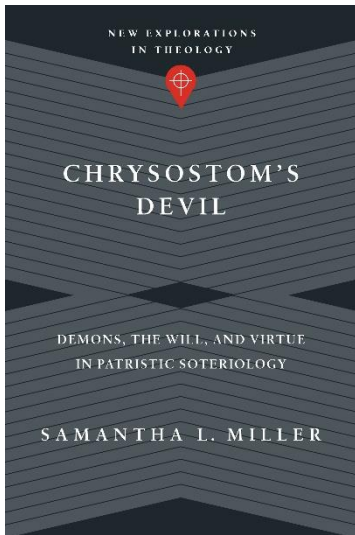
Scholars of Karl Barth's theology have been unanimous in labeling him a supralapsarian, largely because Barth identifies himself as such. In this groundbreaking and thoroughly researched work, Shao Kai Tseng argues that Barth was actually an infralapsarian, bringing Barth into conversation with recent studies in Puritan theology.



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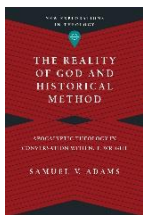


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The Reality of God and Historical Method: Apocalyptic Theology in Conversation with N. T. Wright by Samuel V. Adams
November 9, 2015, 297 pages, 978-0-8308-4914-7

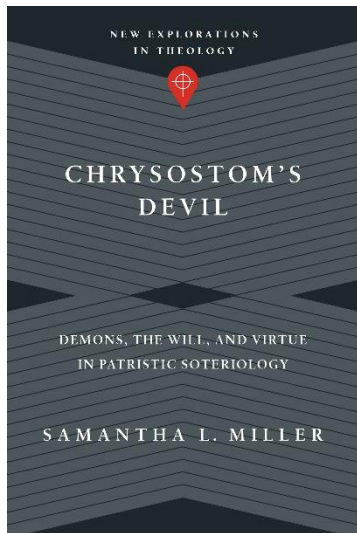
Samuel Adams engages the classic problem of the relation between faith and history from the perspective of apocalyptic theology in critical dialogue with the work of N. T. Wright. He argues that historical and theological scholars must take into consideration, at a methodological level, the reality of God that has invaded history in Jesus Christ.



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“A Captivating Journey”

“Samantha Miller provides a scholarly yet approachable study of a topic few Western scholars are willing to tackle. The topic of demons doesn’t get a lot of press in the West, perhaps because we have enough other distractions that lure our attention away from God. The study is well grounded in the precursors of Greco-Roman and Jewish thought, as well as early Christian literature before Chrysostom. It also includes a discussion about free will which, like Chrysostom himself, borders on the synergistic. But Miller pushes back, pointing out that such discussions about synergism and soteriology largely came after Chrysostom’s time. While this is a debatable point, her assertion that Chrysostom held that ‘neither God nor the devil compels,’ is nonetheless quite compelling on its own. Chrysostom noted that just as humans have limits, so do demons. They are not as strong as they pretend to be—but neither are they to be trifled with, which is why Chrysostom insisted that Christians must be trained in virtue in order to do battle. This book will provide a window into that spiritual battle as well as provide an added dimension to scholarship on Chrysostom and early Christian spirituality and soteriology.”

—**Joel C. Elowsky**, professor of historical theology, Concordia Seminary, St. Louis, Missouri

“I am often surprised when I preach how often listeners want to talk about demons. The liberal in me wants to demythologize. Samantha Miller, drawing on St. John Chrysostom, shows me a better way. Demons can’t make you do anything. In fact, God uses our struggle against evil to hasten salvation. What a timely word she brings, addressing even the prosperity gospel and Americans’ present penchant for demonizing one another.”

—**Jason Byassee**, Butler Professor of Homiletics and Biblical Hermeneutics, Vancouver School of Theology

“*Chrysostom’s Devil* takes us on a captivating journey through the spirit world of late antiquity as described by one of the most prolific Christian authors in history. Miller aptly demonstrates how John Chrysostom engages with the culture of his day by providing significant correctives to how people understood demons and demonology in their lives. But *Chrysostom’s Devil* also brings John into conversation with modern-day deliverance theology for the very first time, proving that today’s church can—and should—still learn a great deal from ancient Christian wisdom.”

—**Chris L. de Wet**, University of South Africa, author of *Preaching Bondage: John Chrysostom and the Discourse of Slavery in Early Christianity*

“Miller connects the dots from Chrysostom’s demonology to the fundamental questions of what it means to be human and to be saved. By opening the door into the moral imagination of early Christian demonology, Miller breaks open the hard shell that Western thought has encased around it. This book will help Western Christians learn, not only from these ancient voices but from much of global Christianity today.”

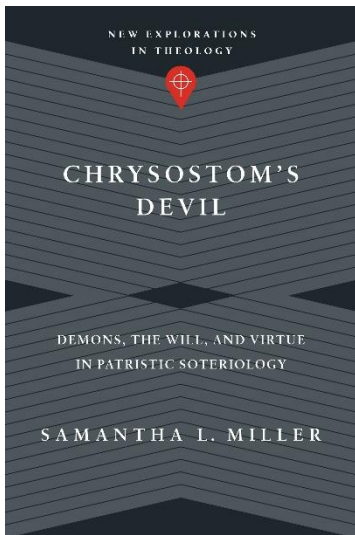
—**Amy Oden**, visiting professor of early church history and spirituality, Saint Paul School of Theology at Oklahoma City University



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“In this well-written account, Miller fills an important gap in our understanding of John Chrysostom’s theology: demons and personal responsibility. In a somewhat surprising conclusion, she argues persuasively that this early Eastern preacher speaks directly to the concerns of Western charismatic and evangelical Christians today. Delightful turns of phrase, such as ‘[The devil] will put [sin] in a tuxedo and make it dance so that it is enticing’ and ‘A monk who is content and has no sweet tooth will not be tempted, even if the dessert is a three-tiered chocolate cake,’ illustrate the argument and make an otherwise dry topic accessible to the student and more general reader.”

—**Wendy Mayer**, associate dean for research, Australian Lutheran College at University of Divinity

“Samantha Miller clearly lays out John Chrysostom’s demonology, but more importantly, she demonstrates how, for Chrysostom, demonology is a kind of practical theology because of the way it becomes part of his overall systematic theology, especially anthropology and soteriology, and because of the way Chrysostom uses his teaching on demons to drive his audience toward virtue. Miller shows how to respond to a world where people are tempted to claim, ‘the devil made me do it,’ by countering as Chrysostom did with a healthier view of spiritual warfare and human freedom, regardless of one’s present view of the demonic. Miller is a careful and thorough scholar, but also eminently readable, and she has the gift of making nuanced analysis accessible to the scholar and nonscholar alike. This is a very satisfying book. It covers all the bases and checks all the boxes.”

—**James L. Papandrea**, professor of church history and historical theology, Garrett-Evangelical Theological Seminary

“*Chrysostom's Devil* is an example of how crucial historical theology of early Christian texts is for modern theology. Demonology is not one of those fields of study that tends to take up much, if any, space in modern Western conversations of theology. Samantha Miller helps create some needed space through engagement with the great fifth-century preacher, John Chrysostom. The theological connections he makes in his sermons and catechetical writings between demons and anthropology, soteriology, and ecclesiology demonstrate Chrysostom’s deep pastoral concern that his flock live without fear and choose lives of virtue. Miller’s expansive and close reading of Chrysostom’s texts (and other ancient texts) both illuminates the late-antique world in which demons are a granted reality and offers a starting point for shared ecumenical understanding today. For Pentecostals or charismatic Christians, discussions of the demonic might be commonplace but would benefit from Chrysostom’s deeply theological integration of demonology, free will, and virtue. For other Christians who are either unfamiliar with demonology or who rebuff such discussions for whatever reason, *Chrysostom's Devil* offers a fascinating and accessible entry point.”

—**Amy Brown Hughes**, assistant professor of theology, Gordon College, coauthor of *Christian Women in the Patristic World*

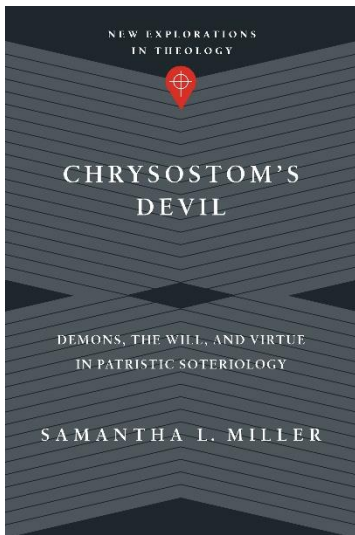
“This succinct yet thorough account offers a window, not only into John Chrysostom’s views on demons, but also into his thinking on persons human and divine. Drawing on texts from across John’s corpus, Miller deftly limns the ancient contexts, practices, and intellectual traditions shaping John’s perspectives, even while relating his thinking to



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contemporary movements and assumptions. Anyone interested in demonology, John Chrysostom, or early Christian anthropology should read this thoughtful, engaging, and celestially clear book.”

—**Han-luen Kantzer Konline**, assistant professor of church history and theology, Western Theological Seminary

“In an age when we have lost the ability to discern the principalities and powers, Miller’s *Chrysostom’s Devil* is a welcome intervention. She offers a historically substantive demonology and its place in the theology of the early church, particularly that of Chrysostom. As important as the historical analysis is, this work offers much more. It is a profound investigation into moral theology. The discussion of *proairesis* is brilliant. Given its ongoing importance for theological and philosophical ethics, her work should be required reading for anyone interested in a theological rendering of human action and practical reasoning. Miller not only shows us why we should have ‘no sympathy for the devil,’ she shows us how we can avoid it.”

—**D. Stephen Long**, Cary M. Maguire University Professor of Ethics, Southern Methodist University



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