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## Welcome, Brannon!



It is with great pleasure that we introduce the newest member of the IVP Academic team, **Brannon Ellis** (Ph.D., University of Aberdeen). Brannon is associate editor for IVP Academic, and project editor for the Reformation Commentary on Scripture. Look for his first book, *Calvin, Classical Trinitarianism, and the Aseity of the Son*, from Oxford University Press this summer.

## Surprised by Humanism

*Jens Zimmermann's contribution to the Strategic Initiatives in Evangelical Theology series prescribes a Christological humanism for the ennui of the West.*



**Jens  
Zimmermann**

Jens Zimmermann's contribution to our burgeoning Strategic Initiatives in Evangelical Theology series is called *Incarnational Humanism: A Philosophy of Culture for the Church in the World*. Zimmermann, who is professor of English and modern languages at Trinity Western University in Langley, British Columbia, was eager to give us a little entrée to that work. He spoke with IVP Academic editor Gary Deddo.

**Deddo:** First, can you tell us a little about the genesis of this book? What sparked the essential idea for it?

**Zimmermann:** I have been working for some time now on the idea of Christian humanism because I noticed that this concept often comes up. For example when I wanted to look into the Christian foundation of university education and the liberal arts ideal, I discovered it was actually rooted in discussions of Christian humanism. Also, my colleagues in the Reformed tradition kept telling me that Christian humanism was an oxymoron, similar to the expression "Christian atheism." Yet I knew that Catholic intellectuals such as Jacques Maritain and Henri de Lubac freely used the term "Christian humanism" in the 1930s to critique secularist conceptions of Western society (Maritain), and to describe

*continued on page 2*

## A Churchly Medicine

*Citing an ancient tradition of Christian healing, Willard Swartley is out to make health care reform the church's business.*



**Willard  
Swartley**

Willard Swartley, professor emeritus of New Testament at Associated Mennonite Biblical Seminary, recently spoke with our own Gary Deddo about his new and ambitious work of practical theology, *Health, Healing and the Church's Mission: Biblical Perspectives and Moral Priorities*.

**Deddo:** You've spent a lifetime involved primarily in New Testament studies. What was it that drew you to the topic of health and healing?

**Swartley:** The "spark" for this study began in 1988 when I prepared a paper, with counsel from several colleagues, on "Shalom and

"Healing in the Bible" for a conference on healing and deliverance ministries. In the nineties I was invited to do a series of Bible studies on healing for Pastors Week at AMBS. About the same time several medical societies asked me to speak on healing in the context of concern for health care access. The idea of a book, however, came when I wakened early one December morning in 2007 with the impulse that I must look at my filed papers on this subject. Might these have substance for a book?

**Deddo:** I think most of us associate healing far more with the New Testament than the Old. Can you briefly suggest what the Old Testament contributes to that theme?

**Swartley:** The Old Testament contributes in three ways: God is introduced as Jehovah

*continued on page 3*

***Humanism, continued from page 1***

the Christian ethos in general (de Lubac). My interest was only strengthened when I found that a group of Protestant scholars had signed on to what was called a “Christian Humanist Manifesto,” published by *Eternity* magazine, in the 1970s. Supporters of this statement included noted evangelical scholars such as Donald Bloesch, Arthur Holmes, J. I. Packer and Bernard Ramm. As follow-up to this Packer wrote a book with Thomas Howard in the 80s, titled *Christianity: The True Humanism*. If these well-respected evangelicals could describe a Christian worldview as Christian humanism, then why would Reformed theologians insist on equating humanism with atheism and thus surrender this label “humanism” to the secularists?

Once I started researching this topic, I began to discover all kinds of connections between early Christian theology in the church fathers, medieval theological themes, Reformation theology and the educational program of Renaissance humanism. At the heart of these connections was the fact that God had become flesh to defeat sin and death so that we could attain our true humanity, that glorious state of being that the first humans would have reached, had they not sinned. Throughout all these cultural periods, the incarnation was central to theological

reflection. So, I decided to write about “incarnational humanism,” rather than simply about “Christian humanism.” The theological logic behind this shift in terminology is that Christianity is a humanism precisely because in the incarnation God reveals his self-giving love for

found that a number of philosophical theologians, particularly in the tradition of continental philosophy, have no in-depth knowledge of the Christian tradition and bend it to their particular political or philosophical agendas. Finally, I also bring contemporary theologians into the con-

“Without a metaphysic of participation, we cannot really even begin to discuss the current loss of purpose in our culture.”

humanity and places his own humanizing Word at the center of history, meaning and the Christian life.

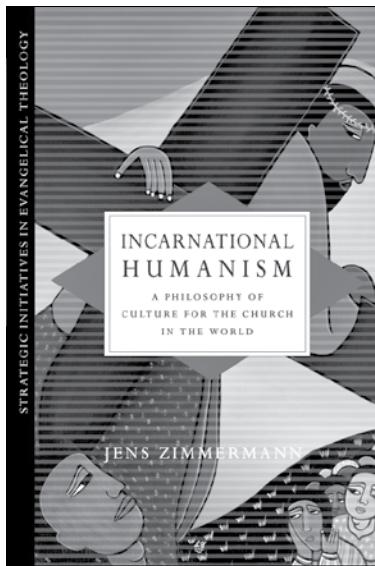
**Deddo:** Who are the main authors and books you are in conversation with in this book?

**Zimmermann:** It may be easier to think in terms of groups of people with whom I interact. My main target audience in this book is Christians, more specifically evangelical Christians, though I realize that this label “evangelical” has become so broad that it is virtually meaningless. Like many other scholars under this large umbrella of “evangelical,” I am trying to connect modern theological and ecclesial practices to the church fathers. I think that many modern Christians have lost touch with their theological roots in patristic, medieval and even Reformation theologies. I believe that these earlier theologians have much to teach us about the nature of our faith and about the relation between God and culture. However, modern evangelical Christians are not the only ones who need to get in touch with their tradition. Catholic colleagues complain about the same shallow thinking among their students. But even beyond that, I also engage so-called postmodern thought, or at least a radical strand of it. I

versation, both Catholic and Protestant. I engage, in particular, Dietrich Bonhoeffer because his theology and life in many ways embody the kind of incarnational humanism I try to articulate in the book.

**Deddo:** You speak most directly to Christians in this book. What is the key issue you think is urgent to address?

**Zimmermann:** The key issue for me is that popular Protestant or evangelical Christianity, and perhaps also some theologians and biblical scholars, has lost sight of the centrality of the incarnation, and of the implications of this event for how we interpret the Christian life, including our view of the sacraments, of worship. Bonhoeffer could say that “all Christian theology has its origin in the miracle of all miracles, that God became human.” Does our Christian life reflect this today? When I began reading the church fathers, I was struck by their emphasis that the Christian faith is ultimately about attaining our new humanity through participation in Christ. It is not that they don’t also talk about sin, hell and salvation. But the real power of early Christian theology comes from its focus on God’s descent into humanity to make possible the human ascent to communion with God. The fathers used the language



**Swartley, continued from page 1**

(YHWH)-*rapha* (the Lord heals), shalom and healing are intertwined in the Old Testament, and many psalms are known as healing psalms. In the OT we also encounter paradoxes on suffering and healing. We can learn much about human mortality, sickness and God's

do they add to the picture?

**Swartley:** The vision of the ecclesial perspective in all these topics guided the study from the beginning. However, one of my early readers suggested I must do a more thorough study of the historical legacy of healing in the church's mission.

The practice of medicine is to be understood as a service to humanity, empowered not by dollar-profit but by compassionate commitment to human need.

healing as grace and mercy.

**Deddo:** You describe this work in one place as a biblical theology. It is indeed that, but it seems to me that the end product is more comprehensive than most treatments in that genre. Had you thought of a more limited project but found you had to expand its scope?

**Swartley:** As I worked toward a book, yes, the scope did grow, especially in the historical and mission dimensions. The "biblical theology" portion of the book, as implied in the subtitle, "Biblical Perspectives," is concentrated in part I of the book, though similar perspectives are sprinkled throughout the remaining seven chapters also. You are right that the scope is larger than biblical theology, but biblical-theological perspectives inform the chapters on mutual aid and the moral priorities of shalom, justice and service in health care systems. Given this context, the present-day challenges that health care faces need to be addressed from biblical, moral and church-historical perspectives.

**Deddo:** Your book delves into the fascinating history of the church's involvement in healing and health ministry. What compelled you to include the historical and ecclesiological aspects? What

Chapter 8 on healing and health care from the first century A.D. to the present is thus the newest part of my contribution—one that fascinates me greatly. I learned much in researching and writing this chapter, assisted by readers' suggestions! Amanda Porterfield's book, *Healing in the History of Christianity*, helped me much in this study.

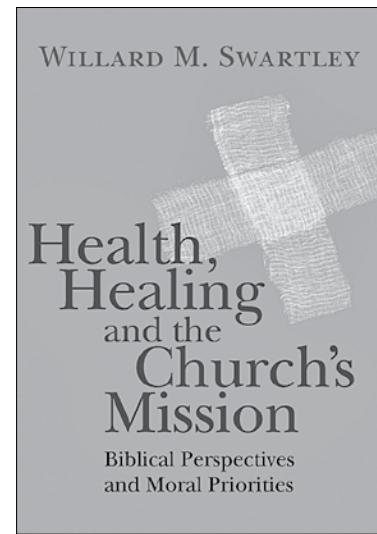
**Deddo:** How did your chapter on disability come to be included in the book?

**Swartley:** I grew up as the youngest of eight siblings. One older brother had a moderate learning disability. Hence my interest in this topic arose partly because of daily interaction with my brother Clifford. This was an era when "shame" for the family was too often associated with one disabled. But we also discovered we could learn much from Clifford—his frequent "don't do today what you can do tomorrow" reprimanded my workaholic tendency. I continue to need to hear that word even though he died in 2000. Also, I was asked to speak on this topic in the late nineties by Mennonite church-wide leadership. This chapter grows out of those experiences.

**Deddo:** Of course any book that touches on matters of health and healing will raise questions of the nature of God's

providence, miracles, so-called "healing ministries," etc. You don't shy away from those theological questions.

**Swartley:** How could I shy away from those questions? They are the very issues that must be addressed on the topic of healing. Sirach 38 already addressed that issue several centuries before Jesus and the NT church began its ministry of healing. Medical expertise contributes to healing as do also the prayers of God's people, individually and corporately. A mystery persists: why do some people experience healing miracles while most



people don't? We know that God says, "I will have mercy on those I will have mercy." God's sovereignty is also divine freedom, grace and mercy. Given this mystery, the church is called to continue its ministry of healing, both in prayer and medicine. Who gets healed miraculously and who doesn't is God's decision. We live in trust of his goodness, even if we are disabled in some way.

**Deddo:** You mention your own experience with health issues in the book. Can you tell us a bit about that?

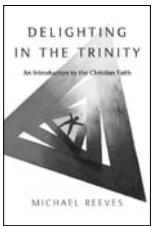
**Swartley:** Most likely this book would not have happened if it were not for my own health "crash" and struggle to heal, even with compromised health. I speak about this in the book. Why didn't I

## New & Noteworthy



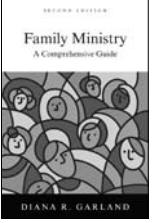
*Deep Mentoring: Guiding Others on Their Leadership Journey* is a textbook resource that informs leaders how to cultivate adult learning and spiritual formation and

to develop leaders. Building on the pioneering work of Bobby Clinton of Fuller Seminary, Randy D. Reese and Robert Loane offer a strategy for nurturing leadership for the long run.

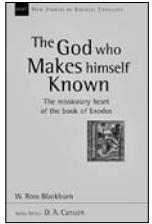


With *Delighting in the Trinity: An Introduction to the Christian Faith*, Michael Reeves provides us with a little meditation-cum-textbook on

the comeliness of the Trinity. Set against the history of theology and alternative conceptions of the divine, the doctrine comes through as the crown jewel of the Christian faith.



The award-winning *Family Ministry: A Comprehensive Guide* has been given a significant makeover. Diana R. Garland takes a three-pronged approach to family ministry, which includes developing families grounded in faith, helping families live the teachings of Jesus together, and equipping and supporting families as they learn to serve.

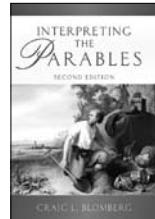


Is God a missionary? W. Ross Blackburn's *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus* (NSBT) reveals God's missionary commitment

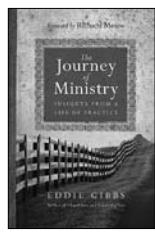
to be the central theological concern of the book of Exodus.

Also available is the latest replacement volume in the Tyndale Old Testament Commentary series, *Haggai, Zechariah, Malachi*. Andrew Hill shows how these

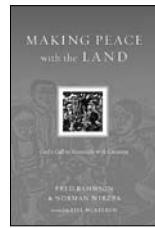
three prophetic voices in post-exile Israel remain relevant for the Christian church's worship and mission in the world today.



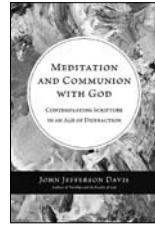
In this substantially new and expanded edition of *Interpreting the Parables*, Craig Blomberg surveys and evaluates contemporary critical approaches to the parables. He ably defends a limited allegorical approach and offers a brief interpretation of all the major parables.



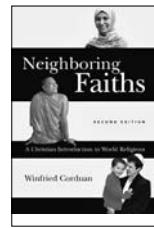
Eddie Gibbs of Fuller Seminary offers *The Journey of Ministry: Insights from a Life of Practice* for ministers walking with the family of God through the challenges of life. Personal reflections and wisdom from a lifetime of practice make this a helpful guide for those active in pastoral ministry.



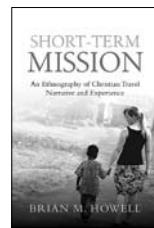
*Making Peace with the Land: God's Call to Reconcile with Creation* is the seventh and final volume in the Resources for Reconciliation series from the Duke Center for Reconciliation. Theologian Norman Wirzba and agriculturalist Fred Bahnson paint a rich portrait of humanity's ecological partnership with God in redemptive agriculture and eucharistic eating.



In *Meditation and Communion with God: Contemplating Scripture in an Age of Distraction*, theologian John Jefferson Davis recovers the practice of meditation on Scripture. Exploring biblical and theological foundations, he probes our current sociocultural context, noting elements that both hinder and help our approach to Scripture.



Winfried Corduan's comprehensive world religions text *Neighboring Faiths: A Christian Introduction to World Religions* has now been thoroughly revised and expanded. It includes a new chapter on Islam after 9/11 and other material on developments in lived faith traditions.



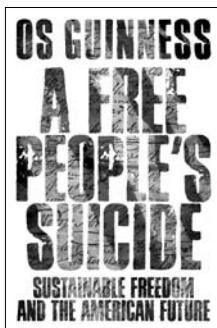
In *Short-Term Mission: An Ethnography of Christian Travel Narrative and Experience*, anthropologist Brian Howell unpacks the narratives we use to frame and interpret our short-term mission trip experiences. He traces the history of STM and reveals the dynamics at work in crosscultural travel, with implications for how North American Christians understand mission and relate to the global church.



How should Christians respond when the world comes knocking? J. D. Payne explores the migration of Majority World peoples to the West and new opportunities for mission in *Strangers Next Door: Immigration, Migration, and Mission*.



Foundational to the New Testament understanding of Jesus is Jeremiah's promise of a "new covenant"—that God will transform our hearts. In *Transformed By God: New Covenant Life and Ministry*, David G. Peterson expounds Jeremiah's oracle and its influence on the New Testament, as well as the relevance of the New Covenant for ministry and life today.



In this highly polarized election year, political leaders on all sides debate what it means to be a free people. People confuse freedom with mere consumer choices. Popular movements contend against how government or corporate entities infringe upon individual and collective freedom. Economic crises and social inequities call into question whether

our American notion of freedom is real or merely illusory.

In *A Free People's Suicide: Sustainable Freedom and the American Future*, cultural observer Os Guinness argues that the American experiment in freedom is at risk. While freedom is perhaps the defining trait of American society, it is not enough for freedom to be won. It must also be sustained. Unrestrained freedom is unsustainable because it undermines the very conditions necessary for freedom to exist. Guinness's careful study of history reminds us that it is not enough to have negative freedom from constraint.

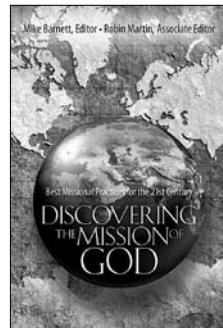
He calls us to cultivate the essential civic character needed for ordered liberty and sustainable freedom.

Guinness's study includes up-to-date analysis of the Tea Party and Occupy Wall Street movements. The University of Chicago's Jean Bethke Elshain calls Guinness "one of the most nimble voices from the Christian community as he surveys our history and our present with appreciation as well as deep concern. Highly recommended for all interested citizens, whatever their political or faith commitments." ■

## Best Practices for Global Missions

Global mission today requires a multidisciplinary understanding of the biblical and theological warrant for mission as well as the new realities on the ground in our globalized world. Toward that end, Mike Barnett, dean of the College of Intercultural Studies at Columbia International University, has assembled *Discovering the Mission of God: Best Missional Practices for the 21st Century*.

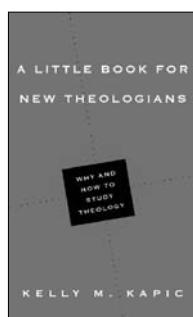
The book weaves together the basic components of God's global mission and challenges readers to identify where they fit in the mission of God. It explores the



mission of God as presented in the Bible, expressed throughout church history and in cutting-edge best practices being used around the world today. Drawing from a new generation of scholar-practitioners, this comprehensive reader provides global perspective, recent missiological research, case studies, recommended

further readings and relevant discussion questions at the end of each chapter. Contributors include Christopher J. H. Wright, Ed Stetzer, John Piper, A. Scott Moreau and dozens of missiologists and mission professionals.

Jerry Rankin, president emeritus of the International Mission Board, writes in the preface, "*Discovering the Mission of God* will challenge the church and motivate God's people to adjust priorities and personal agenda to become aligned with what God is doing to fulfill his mission today." ■



Kelly Kapic teaches theology to students who are just starting out on the journey. He wants students to grasp what theology is but recognizes that this is not an easy task. Not all theologies are created equal. Some approaches are actually harmful. He's especially concerned that

## Your New Helmut

theological reflection does not contribute to bifurcations between academics and the church, between theology and life, between truth and love. Correcting such "detachment" begins with a recognition that the person of the theologian matters in the work of theology. In *A Little Book for New Theologians*, Kapic shows how the discipline of theology is necessarily joined to a lively faith, prayer, humility and repentance, suffering, the pursuit of justice, and above all, to know-

ing God. Not an isolated or autonomous task, Kelly argues that theological work is done in a community of believers and under the authority of Scripture.

Inspired by Helmut Thielicke's *A Little Exercise for Young Theologians*, Kapic demonstrates the value of theological study and explains its nature as a serious discipline. Kapic also draws out the relevance of theology for life, worship, mission and witness. The work will serve well as a primer for undergraduate and beginning seminary students. ■

***Humanism, continued from page 2***

of deification for this incredible truth. The early church took a very theological and Christ-centered approach to the Bible and to preaching and also had a very sacramental mindset. We could benefit from their example.

**Deddo:** You are not only concerned about individual Christians and their theological thinking, but offer some direction for ecclesiology as well.

**Zimmermann:** All the theologians whom I cite positively in the book insist on the presence of God with his people. And this presence does not merely pertain to the individual's subjective experience of faith but has a very important corporate, communal dimension. Dietrich Bonhoeffer once said that the church is Christ existing as community. The church is really the place where God, through the preaching of the Word and through the sacraments, by the power and influence of God the Spirit, shapes his people into the new humanity for which Christ came. In my experience, preaching is not sufficiently understood to be a place where God becomes present to his people. Bonhoeffer could talk in this context about "the sacrament of the Word," by which God formed his people into the true humanity. But that requires that the preacher lets God speak rather than lecture the people on what he thinks God should say concerning "relevant" issues.

Aside from preaching, the sacraments, especially the Lord's Table, should become fully recognized as God's presence among his people. I remember once telling my 13-year-old daughter to stop doodling on her drawing pad and pay attention as the pastor prepared the elements. She gave me that teenager look and inquired, "Why should I?" I asked whether it would make a difference to her if Christ actually stood at the table, his hands spread out in welcome, for an intimate embrace that would touch the innermost core of her being. I think if we believed this, it would transform our

churches.

**Deddo:** While the implications of your thesis are wide-ranging, did your own experience in university education provide some important impetus for the message of your book?

**Zimmermann:** I do think that my teaching environment influenced my writing quite a bit. As you know, I am teaching at an evangelical university with deep roots in the Evangelical Free Church tradition. That tradition has historically not been very good in keeping faith and reason together; I don't want to give here a detailed list of how that is evident, but I can say in general that we still suffer from a dualistic mindset, a positivist idea of truth and too little interest in the greater Christian tradition. When you combine that kind of Christian bubble thinking with the increasingly dominant business mentality that pervades so many universities, the kind of Christian humanism that used to motivate Christian institutions does not stand much of a chance. It's sad in a way, because, as I said, Christian institutions could speak very powerfully into the current university crisis, but they succumb to the currently rising model of the managerial university.

**Deddo:** Although the primary audience is those of Christian faith, how might this book equip the Christian to engage our surrounding secular culture? Might someone outside of the church benefit from reading this?

**Zimmermann:** In a way, I can answer both questions at once. I think that it is important for both Christians and non-Christians to realize that discussions about who we are, what religion is and what culture is, are always conducted according to basic assumptions about reality. Our customary division into secularism and religion is not really helpful in becoming aware of our underlying assumptions because that makes it sound as if we were in a battle between religious and non-religious worldviews. In reality, however,

there are more basic underlying control beliefs that go deeper than this supposed religion-secular divide. The real question, at least in my view, is whether the human mind participates in a rational, intelligible universe that contains a moral order of some kind.

The ancient world, no matter whether pagan, Jewish or Christian was, in general, persuaded of a participatory worldview. This shared belief is why Christians found so much congenial material in pagan philosophy and recognized divine reason in many pagan sources. This was also why believing in God's presence in the sacraments, and his providential guiding of scriptural development, together with spiritual exegesis, was not out of the question. Language, too, could be, after all, a sacrament, a vehicle for the divine, for that which transcended particular times and culture.

For many reasons, however, modern man has largely lost this understanding of reality. Yet our theology, and also institutions such as the university, was constructed on the basis of this belief. Without such a metaphysic of participation, we cannot really even begin to discuss the current loss of purpose in our culture. This question affects Christians and non-Christians alike. In short, the book pushes us to think in terms of our deepest assumptions about reality, and to ponder once again what it really means for the very fabric of reality and our experience of it that God became a human being. ■

**Swartley, continued from page 3**

die? God was and is gracious. Both the prayers of many people and medical expertise worked together for my healing. With compromised heart health I pray for strength and wisdom for the day. In our afflictions God is present in love and grace. God gives peace and hope amid our infirmities, and we cry to God for healing as did the psalmists and Hezekiah. During my hospital recovery I meditated on the Psalms, with the “mantra” from Psalm 30, “so that I may praise you, and not be silent.” That became my goal for healing, for which the psalmist gives thanks (vv. 2, 12).

**Deddo:** This book comes at a time when U.S. healthcare is a great concern. While you don't get into the technical issues of funding health care, you don't shy away from the controversy, either. What approach do you take to address our current social/political context?

**Swartley:** My approach is first and foremost to remind us of the biblical moral perspectives we bring to this issue. Shalom and justice are foundational moral commitments we must take into this debate. The practice of medicine is to be understood as service to humanity, empowered not by dollar-profit but by compassionate commitment to human need. From the side of health care recipients, gratitude for services rendered is

important. My approach is also to describe why health care is so expensive when compared to costs in other countries. T. R. Reid's book, *The Healing of America*, contributed much to my insights and developing convictions regarding health care reform in the U.S. I make suggestions, drawing on a variety of proposals by health care specialists, regarding how spiraling costs might be contained.

**Deddo:** Are there any hopeful signs of change?

**Swartley:** I do believe the U.S. ought to adopt some form of universal health care, but such is not likely, given the huge fraction (17.6%) of total Gross Domestic Product (GDP) spent on health care. Cutting health care costs means reallocation of economic priorities. This translates for me into a major concern for cost reduction. Since health is God's gift, a Christian vision for health care might also include graduated fees for those without health insurance.

There are new models of health care that have reduced costs and alternative health care services rooted in church initiatives. I describe over a half-dozen of these that stretch from the East Coast to the West Coast. Some have cut costs by 30%. In Elkhart County of northern Indiana where I live, about 23% have no health insurance. A new alternative model

in my county is the Center for Healing and Hope clinics that operate in churches for a minimal or even waived fee. Eighty churches (interdenominational) support this ministry. Christian Scripture does not present a moral ideal that is impossible to implement. New models are springing up that operate with a distinctive churchly and Christian moral perspective.

**Deddo:** Having completed this study, now, looking back, were you surprised in any way, or compelled to change your mind on things?

**Swartley:** I learned much, especially about the history of health care and how closely it has been connected with the Christian church. Initially I thought mostly about how the church should witness to government regarding health care reform. My hope is that “prophet” convictions will outweigh “profit” motives in health care. If every church member would espouse that view, significant change could come. But even more, I now regard more important that the church not lose its soul by failing to live out its own commitment to health care for the sick, for healing ministries in the local congregation and, as the title suggests, that the church regard health care as part of its mission to and witness in the world. ■

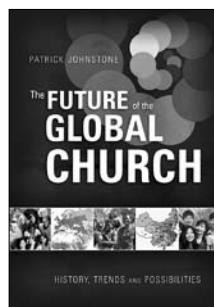
## IVP Acquires Biblica Books

current and nearly 30 new Biblica Books titles, including *Operation World*, the definitive global prayer guide now in its seventh edition. The agreement with Biblica Worldwide was made possible in large measure by our shared vision and commitment for the world mission of the church.

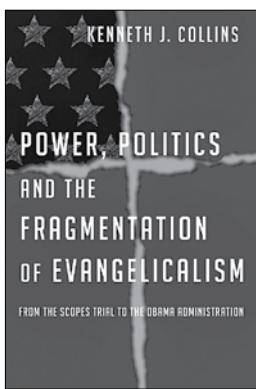
Of particular interest in the line is Patrick Johnstone's new book, *The Future of the Global Church*. Drawing on fifty years of research and a network of loyal

informants, Johnstone's large-scale full-color book weaves together the history, demography and growth of the major world religions including Christianity. A visual and textual survey of the past, present and possible future of the global church, the book makes a great text for introductory courses in global Christianity and the history of missions.

For more, visit [ivpress.com/biblica](http://ivpress.com/biblica). ■



global ministry that produces biblical resources to more than 55 countries. On January 3, 2012, we obtained 170



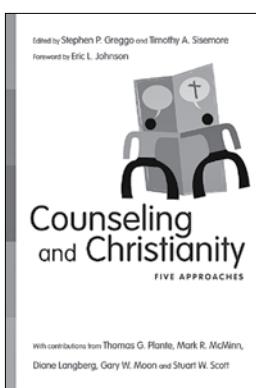
engagement in national life since the 1920s. He argues that evangelicalism's shifting fortunes are most clearly seen through the lens of its ambivalent relationship with power—power to accomplish certain social and cultural aims, and power to combat others. These aims have frequently been at odds in the political polarization of the movement since the 1970s. Ironically, Collins argues, American evangelicals

In *Power, Politics and the Fragmentation of Evangelicalism: From the Scopes Trial to the Obama Administration*, Kenneth J. Collins (professor of historical theology and Wesley studies, Asbury Theological Seminary) narrates the turbulent history of American evangelical

cals on both sides of the liberal-conservative divide have unintentionally reduced the richness of their public testimony to an almost entirely political idiom.

From the Scopes trial through the Great Society, after the Moral Majority and the Affordable Care Act, we are led to wonder: Will American evangelicalism outlive its partisan history?

Collins tells us that in light of the past—and often in spite of it—there is hope for the future. Political judgments must be put in their proper place, so that social visions and cultural power are not immediately equated with the kingdom of God. In this way evangelicals of all persuasions can be free to pursue together a calling to be fully engaged in culture and politics, even while testifying to a kingdom that is beyond all earthly powers. ■



each actually be applied in a clinical setting. While built around the same views as Eric L. Johnson's *Psychology & Christianity: Five Views*, this volume can be used independently or as a companion to that classroom standard.

Thomas G. Plante, Mark McMinn, Diane Langberg, Gary Moon and Stuart W. Scott depict how to assess, conceptualize, counsel and offer

## Featuring Jake the Hypothetical Client

In *Counseling and Christianity: Five Approaches*, Stephen P. Gregg and Timothy A. Sisemore have created a fresh take on the traditional multi-view book. This CAPS volume explores how five major perspectives on the interface of Christianity and psychology would

aftercare to Jake, a hypothetical client with a variety of complex issues. The contributors each explain how theory can translate into real-life counseling scenarios.

While the contributors do not respond to each other in this volume, the editors provide five valuable chapters of their own. These aid readers in assessing similarities and differences among the treatment strategies. They also show how mental health professionals can build explicit connections between their own Christian worldview and a particular area of practice. Finally, they offer additional case scenarios for group conversation or individual practice in case analysis.

And every reader will finally get an answer to their persistent but unanswered question: "What would that counseling view look like behind closed doors?" ■

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