
IVP Academic Alert

IVP Academic's Book Bulletin for Professors | Volume 16 • Number 1 | Winter 2007

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The 2007 Wheaton Theology Conference will be held April 12-14. Visit the conference website at www.wheaton.edu/Theology/theo_conf.

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John Wolffe ushers in the age of Wilberforce, More, Chalmers and Finney in a new volume in the History of Evangelicalism series.

6 God's Rivals

Gerald McDermott's new book grapples with other religions and their place in God's providence. Recommended classroom reading!

Integrative Psychotherapy: Not Your Average Haphazard Eclectic Approach

Clark Campbell of George Fox University and Mark McMinn, also of George Fox, have cowritten an innovative and thoughtful book that presents a model of the integration of Christian faith and psychotherapy. This volume also inaugurates a joint publishing venture between the Christian Association for Psychological Studies (CAPS) and InterVarsity Press. In an interview conducted by IVP Academic editor Gary Deddo, we find out the authors' vision for integration within a controversial field and Paul Regan's take on our partnership with CAPS.



Mark R. McMinn

Deddo: Tell us a little about the history behind the making of this book. First, how did you two come to collaborate on this project?

McMinn: Back in 2003 I was on sabbatical from Wheaton College and

began working on a book to articulate a Christian approach to counseling and psychotherapy. During a vacation to Oregon, I discussed the book with Clark and later sent him a couple chapters to read. Clark never said so directly, but I don't think he liked the book very much. He was kind, as always, but he challenged me to think better. The more we dialogued, the more it made sense to write the book together.

Campbell: We have actually been collaborating in various ways for over twenty years. In the 1980s and early 1990s we had a private practice together and then we taught together at George Fox University. We have collaborated on research, writing and speaking, so working on a book together felt like an extension of our collaboration over the years.

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Certainly Provocative, If Not Audacious

Steven J. Keillor is a historian. His new book, *God's Judgments: Interpreting History and the Christian Faith*, takes up the most fundamental issue facing Christians concerned about the events of history, whether recent or ancient. Can we say anything significant about God and history? Can we avoid saying anything? IVP Academic editor Gary Deddo interviewed Keillor to provide some perspective on this certainly provocative if not audacious book.



Steven J. Keillor

Deddo: Steve, can you tell us something of what concerns led you to write this book?

Keillor: September 11 is the jumping-off point for this book. As with most historical events, it has at least two dimensions—the event itself and our interpretations of it. The inter-

pretations that I encountered on the one-year anniversary did alarm me—especially a commemoration in a city near where I live that had participants pinning prayers for peace on a tree and engaging in other symbolic behaviors that almost sounded like what a kindergarten teacher would assign to a class. I felt saddened by this and felt a sense of responsibility as a historian to step in and explain that living within the historical process, the stream of events cannot conform to our wishes. We are very vulnerable to unpredict-

able and uncontrollable events. September 11 may be a boulder in our path that forces a choice of direction upon us—either we face up to the reality that history is the domain of a judging God who offers us a salvation that is defined as salvation from the judgments contained in our mortality . . . or we launch out on our own subjective definitions of salvation.

Deddo: A good part of the book explores biblical material regarding divine judgments and

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Psychotherapy, continued from page 1

Deddo: What provided the inspiration behind the burden of this book? What exactly was the need you address in it?

McMinn: For years I have heard students express disappointment that there seems to be no well-defined Christian approach to counseling that is respected both by psychologists and Christian leaders. I tried empathizing with my students—that’s what counselors do, right? But at some point I went beyond empathy and began identifying with their frustration; I think our students are right to be concerned about the lack of a truly Christian approach to psychotherapy.

Campbell: Many of the books I have read over the years on integration have been very theoretical. Although interesting and engaging, those books didn’t relate much to the clinical issues clients expressed in my practice. The more practically oriented integration books seemed very simplistic and also didn’t address some of the more complex issues with which people struggle. We felt a book that provided a nuanced approach to the integration of psychology and Christian faith would address the need for a more sophisticated book that was also relevant to practice.

Deddo: Taking up the task of the integration of psychology and Christian faith does not place you in placid waters. Can you say something about the ongoing discussion, and even controversy, and your particular vision for integration embodied in this book?

McMinn: Some would describe the waters as shark-infested, with psychologists being the sharks. And maybe that reputation is deserved, at least partly. Too often Christian counselors and psychotherapists sprinkle a

few Bible verses atop a nontheistic psychological model of personality and try to serve it up as a Christian approach to counseling. If there is controversy about such a thing, then I say bravo for the church; we should be critical of anything that masquerades as Christian but fails to meet the standards of orthodoxy. But there is another side to consider. Some Christians seem to reject every finding of psychology, almost reflexively, and assume that the Bible provides a direct and

allow that worldview to inform every aspect of *Integrative Psychotherapy*.

Campbell: In addition to starting with theological anthropology, I think another key element is the eclectic (or integrated) nature of the psychological theories we describe. Rather than looking at one theoretical orientation (psychodynamic or cognitive-behavioral), we suggest that several psychological theories have prominent roles within the overall conceptualization we provide. Most psychologists

Psychology has limits . . . but let’s not reject it all just because some psychology has been misused in the church.

immediate answer to every question of living. And I say bravo to the Christians who find this objectionable; this is too small a view of Scripture and an uninformed view of psychology. Psychology has limits—huge limits when it comes to issues of metaphysics—but let’s not reject it all just because some psychology has been misused in the church.

Campbell: There are important criticisms on both sides of the integration of psychology and Christian faith dialogue. Both psychology and theology have appropriate limitations and applications to human suffering. Our vision is that this book would push the dialogue forward in a way that is faithful to both an orthodox view of Scripture and a realistic appraisal of psychology, and be relevant to the issues encountered in clinical practice. We hope that our “domains of integration” approach will provide a framework for further study and application. We would like to see further work on ways to conceptualize integration from the perspective of how clients experience and express their struggles.

Deddo: What then constitutes the key elements contributing to the model of integration this book provides and what is distinctive about this model?

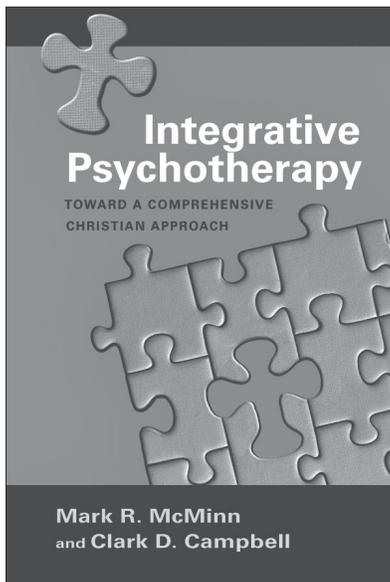
McMinn: Rather than beginning with a psychological worldview and then bringing Christian principles to bear, we tried to approach this the other way around. Our first chapter pertains to theological anthropology and then we attempt to bring various psychological theories and methods to bear. We are psychologists by training and vocation, so the book is still a psychology book. But we begin with the Christian worldview, and we

would oppose a haphazard eclectic approach (and we do as well), but the approach we provide fits within a broader framework of understanding the problems clients bring and a theological perspective of human nature. Probably because of the complexity of human problems, most psychologists use an eclectic approach in their clinical work, and we believe that our conceptualization honors this perspective.

Deddo: Paul, we’re glad for the partnership we’ve forged with CAPS and look forward to launching this book as the first in an expanding series. Can you tell us briefly about the vision of CAPS and how partnership with InterVarsity Press fits into that vision?

Regan: As a professional association, CAPS has spent over fifty years deeply invested in seeing the highest quality work in the field of integration brought to light. Seeing *Integrative Psychotherapy* published through the partnership of InterVarsity Press and CAPS is particularly exciting for us because it promotes integration at multiple levels. Not only does it integrate Christian faith and spirituality with the latest thinking in behavioral science at a theoretical level, but it also integrates the theoretical and academic with the pastoral and clinical.

Having Clark and Mark’s book serve as the lead volume in this new partnership series is wonderfully appropriate. It demonstrates beyond a shadow of a doubt that CAPS and InterVarsity Press are both committed to the creation of a new venue for the sharing of leading-edge integration work that advances theory and application to a broad intellectual audience. ■



Keillor, continued from page 1

especially a consideration of Jesus' self-identification as the Son of Man in the New Testament. Why did you feel it necessary to include this material?

Keillor: *God's Judgments* is meant as a robust, evangelical, politically independent political theology that, it seems to me, is necessitated by our present political polarization—although such a thing was not necessary before, arguably. As a theology, it must be grounded in Scripture. However, I am a his-

Also, Lincoln's second inaugural statement that the Civil War was divine judgment on the nation for the sin of slavery is by far the clearest presidential statement on God's judgments. It so happens that the lengthy working-out of the causes of the Civil War is a clear illustration of the Hebrew word of judgment, *mishpat*, which can mean a lengthy "sifting-out" process that separates the unjust person or movement from the righteous one. Our English word "judgment" connotes a

under the night sky, cursing God and returning safely to bed untouched by any divine lightning. He concludes God does not exist. A more nuanced, subtle view of judgment reveals that God is actually at work "sifting-out" all along in the nation's history. This can be quite complex, with the same event having different saving or judging effects on different individuals or groups. It can seem paradoxical. This is not to say that judgment is the only category of divine action in history—it is merely the most challenging one for a historian to grapple with and understand.

Deddo: We know this book will stir up some conversation and probably even some controversy both with historians outside of Christianity but also among Christians. We trust that will be beneficial on both counts. What are your hopes for the reception of the book in both those venues?

Keillor: For historians outside of Christianity, I hope this book is a kind of "salt" or preservative. The "linguistic turn" in the historical profession in the past twenty-five years has not been helpful. Perhaps that was just a passing phase. If so, I hope this book encourages its passing—by stressing the key role of the *event*. Hindu skeptics also duck when they go through low doorways, as the saying goes. The person who debates the meaning of words and whether they correspond to external reality still experiences events. Secular historians will dispute my interpretation of events but may feel compelled to give an alternative view of *events*—rather than another reading of *words*. For Christians, I hope that a nonpartisan, balanced view of God's judgments is liberating—we are whipsawed between increasingly

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Right and left make Christ a means to some political end. . . . We must recover a sense of Christ as history's end, its *telos*, and its meaning.

torian and not a theologian or pastor. I am not trying to poach on other people's turf. So *God's Judgments* does not mainly deal with the pastor's theme of the individual soul facing divine judgment and fleeing to the cross for salvation, nor the theologian's and pastor's stress on the Last Judgment at the end of history. I stress God's judgments on nations and other collective groups in history—hence my use of the "Son of Man" title, which is not used by Paul or John in their Epistles (and Revelation) when dealing with the individual or the Last Judgment. I support the pastors and theologians who proclaim the substitutionary atonement and the exclusive truth claims of Christ in the best way I am capable of—by fashioning a biblical political theology and interpretation of history that protects those doctrines and is based upon them. This is needed because right and left make Christ a means to some political end—upholding American free-market democracy or pursuing peace and justice—and that effectively denies the supremacy of Christ. So we must recover a sense of Christ as history's end, its *telos*, and its meaning. The "Son of Man" title best captures those truths.

Deddo: You chose two case studies, if you will, to explore your thesis: the burning of Washington and the Civil War. Can you say a little about why you found them in particular to be illuminating?

Keillor: Most basically, I chose these two case studies because commentators after September 11 chose to compare that tragic attack on the nation to the British burning of Washington and, in regard to the loss of life on a single day, to the battle of Antietam.

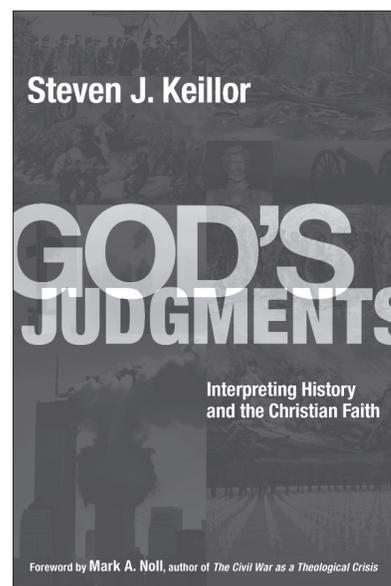
sudden curtain-dropping punishment (which can happen of course) and is not so useful for a historian studying long-term processes. Thus, I take two full chapters to outline the slow, subtle "sifting-out" that led to the Civil War. This also makes judgment a more nuanced and subtle idea, and not merely a sledgehammer concept.

Deddo: Are there some significant connections between your first book, *This Rebellious House*, and *God's Judgments*?

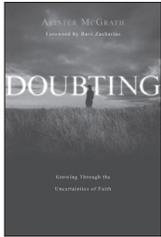
Keillor: The earlier book was an essay on human rebellion in American history that was explicitly Christian but did not address the major difficulty that evangelical historians have always seen—that of "identifying the hand of God in history." That book merely pictured the human fist being shaken at God's commands. Frankly, I was not yet ready to tackle the much more difficult question of what God's response to rebellion might be. Then the "boulder" of September 11 forced a choice: the idea of divine judgments in our history would either have to be dropped or it would have to be clarified and defended.

Deddo: Does the recent book represent some development of your thought since *This Rebellious House*?

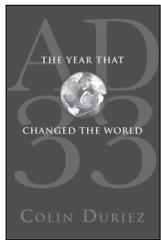
Keillor: Yes, it adds divine judgment to the equation. The *mishpat* concept, which I found in Leon Morris's book on the doctrine of judgment, was enormously helpful. The problem with the sledgehammer view of judgment is, what is our interpretation when the nation or person sins grievously but no punishment seems to fall? It is similar to the situation of the "village atheist" going out



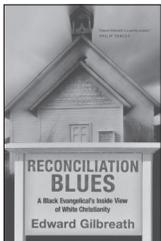
New & Noteworthy



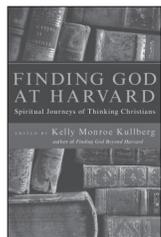
Alister McGrath, once an atheist himself, offers *Doubting*, a compact volume appropriate for introductory apologetics and evangelism classes. His argument that all worldviews, including atheism, ultimately involve unprovable beliefs is important in understanding doubt as a universal problem, not limited to Christians.



In AD 33 Colin Duriez (best known for his works on the writings of Tolkien and Lewis) takes us through events throughout the world in the year of Christ's death, showing how history was changed as a result.

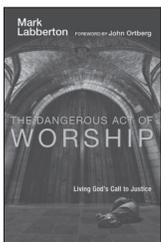


Michael O. Emerson describes journalist Edward Gilbreath's work: "*Reconciliation Blues* is a spellbinding first-person look into his world as he has navigated white evangelicalism. . . . An eye-opening journey into what is white about American Christianity." The opportunity to meet lesser-known historical figures such as Tom Skinner is alone worth the price of the book.

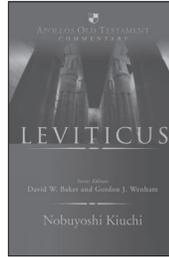


Now back in print! *Finding God at Harvard* explores how Christianity stands up to rigorous intellectual scrutiny. Veritas Forum founder Kelly Monroe Kullberg brings together essays from Nicholas

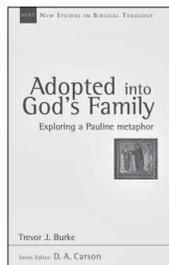
Wolterstorff, Armand Nicholi, Lamin Sanneh, Mother Teresa and others. A helpful reader for apologetics courses.



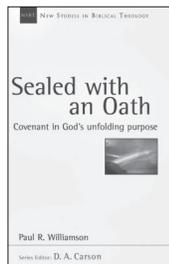
About Mark Labberton's *The Dangerous Act of Worship*, Richard Mouw lauds, "We need this book! Labberton offers . . . insight and guidance to all of us who care deeply . . . about promoting justice in a suffering world."



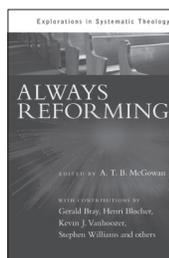
The newest addition to the Apollos Old Testament Commentary is *Leviticus* by Nobuyoshi Kiuchi. As much as this Old Testament book is neglected, it is startling to think what its absence from the canon would mean for biblical theology. If your library has a gap in Leviticus coverage, here is a great remedy!



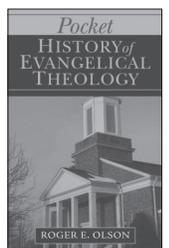
Adopted into God's Family is the recent addition to the New Studies in Biblical Theology series. Trevor Burke explores Paul's unique usage of the term *huiothesia* ("adoption as sons"). He argues for its reclamation as a key theological metaphor.



In *Sealed with an Oath*, Paul Williamson examines the terminology and concept of covenant in Scripture, places it in the context of God's universal purpose, and traces it through Noah and the patriarchs, the nation of Israel and the kingship of David.

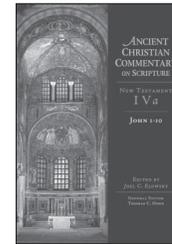


Some heirs of the Reformation have abandoned Christian orthodoxy while others have progressed toward a rigid confessionalism. Between these extremes is the ongoing need of the church to be "always reforming"—subjecting its beliefs and practices to the scrutiny of Scripture. This collection of essays edited by A. T. B. McGowan seeks to do just that.

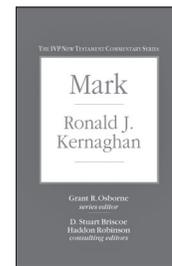


Roger Olson is renowned for his storytelling ability through books like *The Story of Christian Theology*. Now in the IVP Pocket Reference Series Roger has made available a short

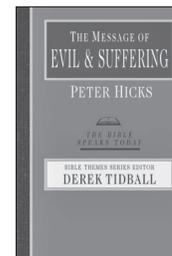
but richly informed book, the *Pocket History of Evangelical Theology*.



Joel Elowsky, Ph.D. candidate at Drew University, has edited two new volumes, *John 1-10* and *John 11-21*, for the ACCS series. Few verses of any in the Old or New Testament were commented on by the church fathers as much as those from John's Prologue.



Ronald J. Kernaghan, director of Presbyterian ministries at Fuller Theological Seminary, offers a splendid commentary on the Gospel of Mark, bringing The IVP New Testament Commentary Series to its penultimate volume.



Peter Hicks has written the latest addition to The Bible Speaks Today—Bible Themes series. *The Message of Evil & Suffering* provides a pastorally sensitive, biblical theology of evil and suffering focusing on the cross and resurrection. ■

The 2007 Wheaton Theology Conference: Ancient Faith for the Church's Future

The 2007 Wheaton Theology Conference, scheduled for April 12-14, will take up the question of how the rich resources from the early church can provide wisdom and direction for today's emerging church. For more information, please see the conference website at www.wheaton.edu/Theology/theo_conf, or contact Liz Klassen at liz.a.klassen@wheaton.edu. ■

Keillor, continued from page 3

polarized political programs that demonize opponents and demand we support them lest the demons win. The vision of a constantly acting, judging God can free us from false choices. I'm concerned that after decades of a somewhat unbalanced right-wing evangelicalism, we will fall off the other side of the horse into an unbalanced, theologically unsound liberal evangelicalism. We need a view of history and politics that takes preservation of the Christ-centered, cross-centered gospel as the main goal.

Deddo: At the end of the book, you make it clear that you don't think the study of history and the faithful accounting of history is merely academic. How we understand and tell history, especially as Christians, has implications for our personal and civic lives. Can you say something about what you think is at stake in this issue of including or leaving out the judgment of God in our telling of history?

Keillor: The Christian gospel, Christian truths, do not change as history proceeds, but each new age presses upon the believer in new ways and from new directions, and threatens to distort his or her beliefs in novel dimensions. Of course, this constant pressing and pressure is a kind of divine judgment itself—making the right choices in reacting

to it can result in great personal insight and blessing and spiritual growth but making the wrong choice can be stultifying and can cause us to regress. The reality of history is that human things don't remain the same—and the *mishpat* "sifting-out" indicates this constant testing and refining and judging. Our nation, the church of Christ, the individual believer do not stay the same but are confronted with inescapable and fateful choices. Following the *archegos*, the Pathfinder of Hebrews 2, is not just a nice idea or a noble ideal but it is the only way to make it intact to the end of the race. ■

"The clarity of Steven Keillor's theological reasoning as well as the boldness of his historical conclusions demand very serious attention. As myself an evangelical who is partial to worldview reasoning, I am not sure he has entirely convinced me. But I know he has made me think, and think hard."

—From the foreword by **Mark A. Noll, Francis A. McAnaney Professor of History, University of Notre Dame**

InterVarsity Press Appoints New Academic Sales & Marketing Manager



Kristie Berglund

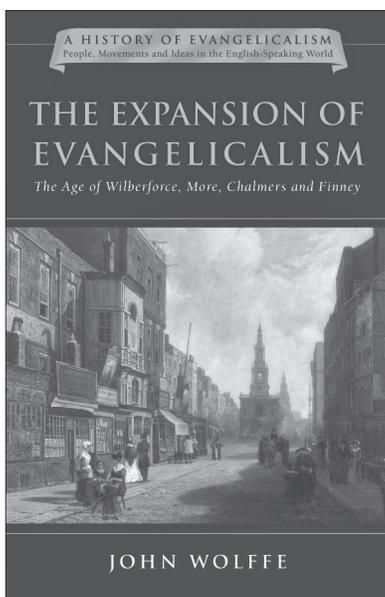
We're pleased to introduce Kristie Berglund as our new academic and library sales and marketing manager. Berglund, who received her master's degree in biblical studies from Regent College in Vancouver and is presently pursuing a second

master's at Trinity in Deerfield, Illinois, spent the past two years in the editorial department where she worked on numerous academic and reference works, including the Ancient Christian Commentary on Scripture. She succeeds Emily Varner, who has relocated with her family to Ohio.

Berglund will coordinate InterVarsity Press's presence at key academic and library gatherings, present titles to major accounts, and promote awareness of titles. She can be reached at kberglund@ivpress.com. ■

Here! There! Evangelicals Everywhere!

Many in the media, politics and society at large want to understand who evangelicals are and what they want. There is no better place



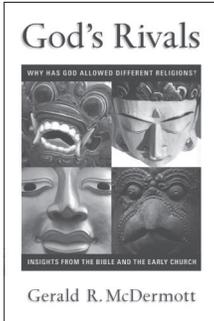
to begin than InterVarsity Press's History of Evangelicalism series, edited by David Bebbington and Mark Noll. This projected five-volume history is proving to be a landmark in understanding evangelical movements throughout the English-speaking world from the 1730s to the 1990s.

In the latest volume, *The Expansion of Evangelicalism: The Age of Wilberforce, More, Chalmers and Finney*, John Wolffe, professor of religious history at The Open University in England, covers the period from the 1790s to the 1840s that saw the rapid growth of evangelicalism and its sway in a variety of circles. There was Wilberforce's successful campaign to end the slave trade (which we celebrate the 200th anniversary of this year) and then slavery itself in Britain. In Hannah More we find a highly influential role model for activist evangelical women. Thomas Chalmers, the

dominant personality in Scottish church life, pioneered a new approach to urban ministry in Glasgow. The revivalism of Charles Finney, which was a model in his own day, continues to have significant influence today.

In addition, Wolffe skillfully balances British and American developments while also encompassing Canada, Australia, the West Indies and elsewhere. Making extensive use of primary sources throughout, Wolffe explores the broader social and political impact of the movement, giving particular attention to the slavery question. The concluding coverage of the 1846 London meeting of the Evangelical Alliance—one of the few grand gatherings of evangelicals from the Atlantic world and beyond—contributes key insights into both the diversity and unity of this important movement. ■

Other Religions: Rivals, Running Mates or Something Else?

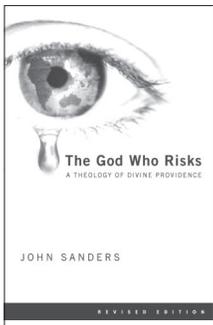


Much discussion has been given to comparing religions and contrasting the truth claims of Christianity to other religions. But relatively little attention has been given to asking how the existence of other religions fits into the providence of God as understood in Christian faith. In

God's Rivals Gerry McDermott has unearthed both biblical material and early Christian writings that bear on this intriguing yet perplexing issue but that have often been overlooked. Mining both the Old and New Testaments as well as the thought of Justin Martyr,

Irenaeus, Clement of Alexandria and Origen, McDermott reveals a multidimensional picture of the meaning of other religions as both human creations and spiritual projects. Wary of the inadequacy of Enlightenment naturalistic analysis as well as the danger of relativism, McDermott's careful work casts a clarifying light on the very nature of religion often obscured by our modern dualist views of sacred and secular life. *God's Rivals* will especially serve in the classroom to help students understand what is perhaps behind the current range of responses to other religions among Christians as well as grasp a more complete view of what religions are and the purpose of God in allowing them. ■

Still Risky After All These Years

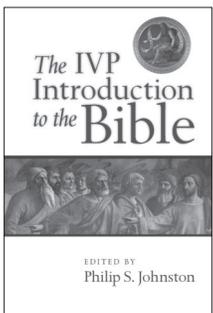


In 1998, with the publication of *The God Who Risks: A Theology of Divine Providence*, John Sanders entered the discussion on God's relationship to the future, especially future human choices. That discussion and controversy on the providence of God continues, and the dialogue has not been

for naught. Sanders has now completed a thoroughly revised version of his original work. In response to his critics and the development of his own thought, Sanders has not abandoned his position but has clarified and refined his understanding. Reworking whole sections in

a number of chapters and fine-tuning the phrasing and line of argument here and there throughout, Sanders offers a clearer presentation of his position and a stronger defense against those who claim it falls outside of an evangelical orthodoxy. Key clarifications and qualifications will render his views far less open to misunderstanding as he engages the advancing discussion down to its current state. For anyone interested in the challenges of understanding the providence of God and Sanders's recent thinking on the topic, refined as it were by fire, this second version is indispensable. How successful his revised argument will be we time-bound creatures will know only after a careful consideration of it has transpired. ■

With Our Wholehearted Commendation: The Bible



Looking for a new one-volume undergraduate introduction to the Bible by some of the most well-known scholars in the field? *The IVP Introduction to the Bible* may be just what you and your students need. An international and interdenominational team of evangelical scholars, all involved in teaching

biblical studies, each write in their area of specialization. Desmond Alexander, Tremper Longman, Ernest Lucas, I. Howard Marshall, Mark Strauss and others offer just the right mix of overview and helpful detail.

Michael Green at Regent College writes, "If I had only one book to help me understand the Bible, this is the one I would go for. Skillfully edited by Dr. Philip Johnston, a group of orthodox scholars not only give a comprehensive survey of all the books in the Bible, but also provide four chapters introducing both the Old and New Testaments (Story, Background, Theology, Interpretation) along with an important chapter 'Between the Testaments.' The style is clear and accessible, requires no specialist knowledge, and combines sound scholarship with an evident love for the Bible. Students and church members alike will find it invaluable. I commend it wholeheartedly." ■

Andy Le Peau

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Vol. 16, No. 1

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