



IVP Academic Alert

IVP Academic's Book Bulletin for Professors • Volume 16 • Number 3 • Fall 2007

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InterVarsity Press at ETS and AAR & SBL

We look forward to seeing many of you this November in San Diego! If you'll be attending the Evangelical Theological Society meeting on November 14-16, visit us at booth 310 in the Grand Exhibit Hall of the San Diego Town & Country.

If you'll be at the American Academy of Religion and Society of Biblical Literature meetings on November 17-20, you can find us at booth 215 in the exhibit hall of the San Diego Convention Center. As always, we'll be extending a 50% discount on all our titles! ■

Oden Points to Africa

IVP Academic is pleased to release the latest from Thomas Oden: his provocative plea for reexamining early Christianity, *How Africa Shaped the Christian Mind*.



Thomas C. Oden

Senior editor Jim Hoover interviewed Oden for this season's *Alert*.

Hoover: Tom, your new book has what for many will be a rather provocative thesis. In brief, how would you summarize your main contention?

Oden: The thesis can be stated simply—Christianity has a much longer history than its Western European expressions. Africa has played a decisive role in the formation of Christian culture from its infancy, a role that has never been adequately studied or acknowledged, either in the Global North or South.

Hoover: How did the African mind shape the Christian mind in the earliest centuries of Christianity?

Oden: Christianity was profoundly shaped by the intellectual understandings that developed in Africa between A.D. 50 and 500. It is folly to study church history while ignoring Africa. Yet this assumption has been common in the last five centuries in a way that would have seemed odd during the first five centuries. The classic Christian mind bears the stamp of philosophical analyses, moral insights, forms of discipline and scriptural interpretations that bloomed first in Africa before anywhere else. The seeds spread from Africa north.

Hoover: Tell us a little of the story behind the

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Really Big Book Fills Gap

IVP Academic is particularly proud of our recently published *Foundations for Soul Care: A Christian Psychology Proposal*, by veteran psychologist Eric Johnson.



Eric L. Johnson

Eric Johnson is associate professor of pastoral theology at The Southern Baptist Theological Seminary in Louisville, Kentucky. He is the editor of IVP Academic's *Psychology and Christianity: Four Views* and is the director of the recently

established Society for Christian Psychology. Joel Scandrett is the editor of *Foundations for Soul Care* and recently spoke with Eric about his new book. **Scandrett:** Eric, the first thing our readers will notice about this book is that it's big—really big. It's clear that in writing *Foundations* you've undertaken a major theoretical project. Would you

sketch out for our readers what you're seeking to accomplish here?

Johnson: A science, viewed one way, consists of its texts. Psychology is no exception. The contemporary field of psychology is made up of an enormous set of texts that are attempts to describe aspects of individual human beings, including what's wrong with their functioning and how to repair it. The Christian tradition is similarly constituted by a set of texts—primarily the Bible and secondarily other works that are more or less influenced by the Bible—which, in part, are concerned with the human soul, what's wrong with it and how to repair it. So my book is indirectly about texts—psychological texts, both Christian and modern.

In the first half of the book I explore the

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story. How did you become interested in this topic? What makes you so passionate about it?

Oden: I did not catch this vision from Euro-American mentors. They steered me consistently away from classical African Christianity toward modern European intellectual history. I learned it only from reading the ancient African sources directly. So I came personally to this subject through a unique experiential route—by reading for three decades in early African exegetical sources at a time when they were being grossly neglected. I became fully persuaded of the power of African orthodoxy while residing on the other side of the earth from Africa. This is the painstaking discipline through which I have been going since the early 1970s.

When I first became intrigued with this subject during the early years of researching the texts of the Ancient Christian Commentary on Scripture, I thought it would be possible for me to write a simple, short historical summary of early African Christianity. But even that proved impossible. During the entire year of 2005 I narrowed my focus strictly to early Libyan Christianity, which I thought might be a manageable piece of the picture. But even that piece of the history and archaeology was so complex that a lengthy volume would be needed even to do modest justice to Cyrenaica and Tripolitania alone. So in these pages I have had to trim

my scope even further to deal only with stating the key thesis and inviting others to offer their own skills in solving its problems.

What has been a challenge for me, I now put as a challenge for my readers. Simple awareness of the condition of Africa is the first step to turning the heart to Africa. Finding a heart for Africa is the precondition of taking any other step. There is a stirring of

and motivation. The Holy Spirit is awakening an enormous body of believers in Africa who have found their way into Scripture, but not yet found their way into the stories of early African saints and martyrs and especially teachers. Africa is now poised to rediscover its own history, its deeper identity and its renewed vocation within world history.

Hoover: Why haven't these dynamics been

All Christians on the continent of Africa have a birthright that awaits their discovery.

the tender and compassionate awareness of our Christian brothers and sisters in Africa. It is not just a question of historical scholarship but also of moral commitment as some of our Christian family will indeed be out there on the firing line risking life and limb. Others will remain in a safe place yet with a lively conscience attuned closely to those who are sacrificing.

What do Western scholars know about these matters? Little in terms of suffering, but enough in terms of historical attentiveness to see that many have been deeply moved by classic African theology.

Hoover: In many ways your book is a call for more research, even a generation's worth. Why is such research needed?

Oden: The common misperception is that intellectual leadership typically moved from the North to the South, from Europe to Africa. But in Christian history, the flow of intellectual leadership seems much more to have moved from Africa to Europe. But this has yet to be fully demonstrated. These arguments await explicit unpacking, but sifting the evidence remains the task of a generation of future scholars, many of them from Africa, to restudy the flow of ideas from Africa to Europe and better describe their impact. I am convinced, however, that when the evidence is rightly digested, it will again reshape modern African Christian identity

better understood?

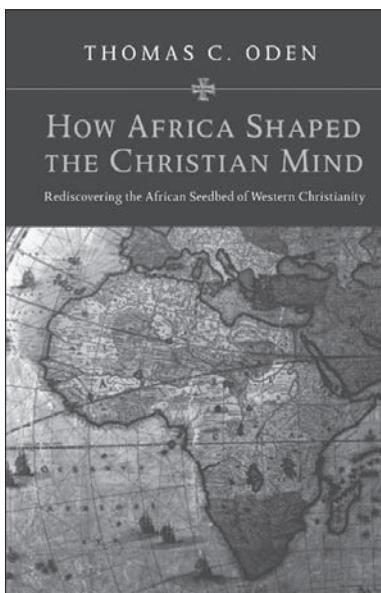
Oden: The historical answer is that Euro-American intellectuals have transmitted these ideas to Africa where they have been camouflaged as if to assume that these prejudices were themselves genuinely African.

Here is the crucial test question: Compare these two lists: (a) Nietzsche, Marx, Freud, Marcuse, with (b) Tertullian, Cyprian, Athanasius, Augustine. Now ask which list is more African. Now ask which list has more deeply affected the past generation of the African intelligentsia and of scholarship in and about Africa, and even of much African theology. A review of references in their books will show that the European list is quoted a hundred times as frequently as the African list. It is thus evident how far African interpreters have gone in accommodating to European thinkers with minimal empathy for African sensibilities, metaphors and premises.

Hoover: Why does this topic generate such resonance?

Oden: The Christians of Africa are growing exponentially. It is to their future that this effort is dedicated. Debates in the West are appearing trivial in relation to what lies ahead in the Global South. The world Christian population is predominantly located in the Southern Hemisphere. Yet Christians of the Global South have had far less opportunity

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Soul Care, continued from page 3

primary soul-care agenda of the Bible and try to show that it led the Christian tradition to develop its own psychology. I point out that the modern version of psychology that has dominated the field for the past 150 years is thoroughly secular and, for the most part, resolutely committed to the worldview of naturalism. These two versions of psychol-

undertaking of psychology or counseling, what would that be?

Johnson: Evangelical counseling has been in a kind of intellectual crisis for the past forty years, a crisis caused by the rich and sophisticated literature of modern psychology that arose during a time when, in marked contrast to its own history and heritage, orthodox Christianity largely had abandoned

I don't believe Christian psychology will be different in every respect from modern psychology. In areas of the discipline that are not so worldview-dependent, such as neuropsychology, animal learning, cognition and drive motivation, we would expect the differences between Christian and non-Christian psychology to be relatively minor. But in areas of psychology that are more worldview-dependent, such as personality, uniquely human motivation, psychopathology, therapy and social relations—where what we see is to some extent shaped or constrained by our worldview—we would expect differences to be significant. In those areas, I hold out hope that Christian psychologists will some day contribute directly as Christians to a more postmodern field of psychology—one that accepts distinctly Christian, Jewish and Hindu psychological research and theory, as well as secular, and recognizes that the human sciences have to be pluralistic, because sophisticated descriptions of human beings necessarily reflect the worldview of their authors.

At any rate, relying on biblical revelation as well as philosophical analysis and empirical research to understand human beings, in addition to all the topics of interest in modern psychology, Christian psychology will explore things like the image of God, Christian reinterpretations of significant subfields of psychological study, the nature of sin and its influence on human moti-

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Evangelical counseling has been in a kind of intellectual crisis for the past forty years.

ogy, then, should be seen as intellectual rivals. It must be admitted that the literature of the psychology of Christianity to date consists of very little experimental research. But this is compensated for by its greater existential value and capacity for character formation, and its deeper correspondence to God's evaluation and understanding of human beings. Christian psychology needs to do research, but it aims at being a wise science of the soul that includes the Bible within its disciplinary boundaries. Modern psychologists will of course object that this is no science at all. But rather than submit to their rules for what counts as scientific knowledge, Christian psychologists and counselors must be true to their own worldview, and elucidate rational and valid rules for psychology and soul care that comport with it.

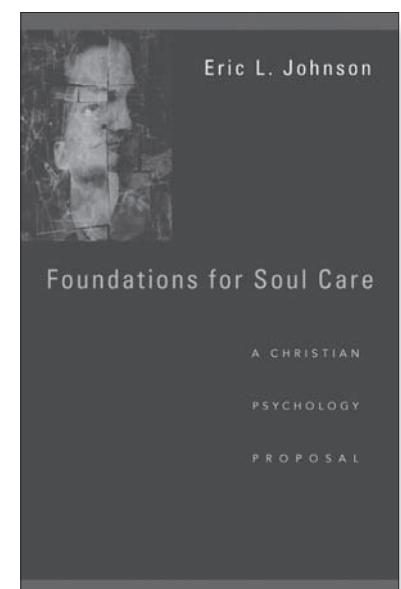
In the second half of the book I discuss some of the broad themes of a distinctly Christian science of the soul and its reformation, based on the texts I mentioned earlier. In a nutshell, I don't say much more than that the goal of the Christian soul-healing journey is increasing conformity to the image of Christ, so that should be the lodestar of soul-care practice which is self-consciously Christian.

Scandrett: If there were one aspect of the book that you would identify as the most significant new contribution to a Christian

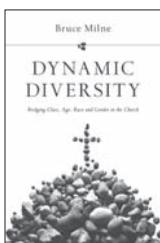
the care of souls. As evangelicalism returned to the academy in the mid-twentieth century, their psychologists and counselors began to recognize that modern psychology had uncovered a lot of knowledge about human beings. However, this "integration" group tended to be somewhat naive and perhaps not critical enough regarding the worldview bias that shaped modern psychology. Skeptical of this trend, some "Bible-only" Christians advocated returning to the Bible alone for Christian soul-healing, since it is God's inspired book of soul-care guidance. Both groups assumed a sharp dichotomy between biblical studies and empirical studies that I see no reason to maintain. Yet both recognized something important: the Bible-only approach recognized the value of the Bible and the danger of syncretism, while the integration approach recognized the value of empirical research and the danger of cultural isolationism. Building on the respective strengths of these groups, I hope that Christian psychology might provide a "place" to dialogue with and learn from all who take the Bible and scientific theory and research seriously.

Scandrett: By contrast, what do you see as the distinctive features, and distinctive promise, of the approach that you refer to as "Christian psychology"?

Johnson: First off, I want to be clear that

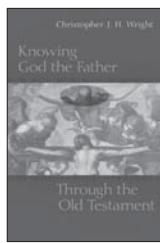


New & Noteworthy

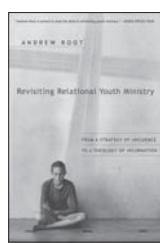


In *Dynamic Diversity*, Bruce Milne contends that all Christian congregations are called to be centers of reconciliation, where gender, age, ethnicity and socioeconomic status offer

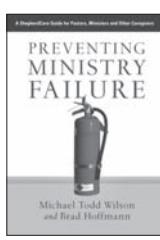
God's people opportunities to demonstrate practical oneness.



With *Knowing God the Father Through the Old Testament*, Chris Wright has completed his trilogy on the Trinity, offering valuable insights from the Old Testament into the intimate, familial character of God.

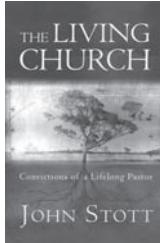


In contemporary youth ministry, strategic youth workers impart a message and beckon kids to follow them out. Andrew Root's *Revisiting Relational Youth Ministry* explores Dietrich Bonhoeffer's theology of the incarnation to reveal how workers can instead search expectantly with youth for the present Christ.

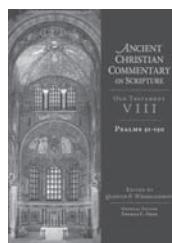


Drawing from their ministry to force-terminated pastors, along with observations from the CareGivers Forum, Michael Todd Wilson and Brad Hoffmann guide

readers through seven foundation stones of self-care for ministers in *Preventing Ministry Failure*.

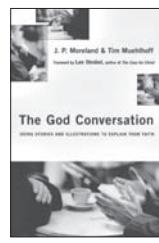


John Stott's *The Living Church* mines the New Testament for insights into the emerging church movement, its challenges and temptations in a post-modern context, and its place alongside its modernist forebears in the continuity of the church through the ages.



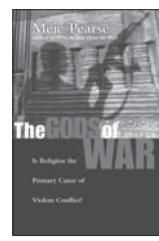
Quentin F. Wesselschmidt is the volume editor for the latest addition to the Ancient Christian Commentary on Scripture. *Psalms 51-150* offers a wealth

of early church insight into the Psalms as sources for theology and understanding Jesus' messianic role.



The God Conversation is a great resource for practical classes in evangelism and apologetics. Authors

J. P. Moreland and Tim Muehlhoff combine philosophical acumen with solid communications credentials to aid students in making the case for the Christian faith.



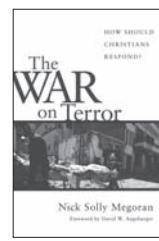
Today's neo-atheists claim that religion is responsible for war throughout history. Not so, argues historian Meic Pearse in *The Gods of War*, a penetrating study showing that war arises

more often from irreligious motivations of culture, greed and power.



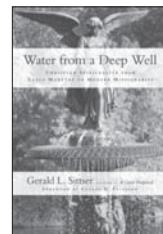
Does it matter that the church proclaims faith in a triune God? Is it more than an abstraction? In *The God Who Is Triune*, Allan Coppedge contends that when we make the triune

nature of God the starting point for theology, our understanding of the attributes, roles and works of God will be radically altered.



How do we love our enemies in an age of terror? In *The War on Terror* political geographer Nick Solly Megoran surveys different Christian approaches to war, terrorism, just-war theory and pacifism, bringing biblical exposi-

tion to bear on the geopolitical events of our day.



Here's what Mark Noll has to say about *Water from a Deep Well*: "In lucid prose and with a gentle spirit, Gerald Sittser offers a careful primer on the history of Christian spirituality, a gracious guide to spiritual experience today and most of all a winsome invitation to experience the reality of Jesus Christ. . . . In words spoken to St. Augustine, 'tolle, lege' (pick it up, read it)."



It's finally here! *The Bible Speaks Today New Testament* CD-ROM for Windows (Libronix Digital Library System™) will be available November 2007.

(Mac version coming early 2008.) All who teach God's Word will benefit from these superb studies edited by John R. W. Stott. ■

CAPS Releases Integration Reader

CAPS (Christian Association for Psychological Studies) celebrates fifty years with the publication of *Psychology & Christianity Integration*, a collection of significant essays in the history of integration scholarship, edited by Daryl H. Stevenson, Brian E. Eck and Peter C. Hill. Contributions by Bruce Narramore, Gary Collins, Eric Johnson, Stanton Jones, Everett Worthington Jr., David Benner and many others. For ordering information, see www.caps.net or call 630-639-9478. ■



Africa, continued from page 2

to appreciate or even learn of their history than have Western Christians. All Christians on the continent of Africa have a birthright that awaits their discovery. But in subtle ways they seem to have been barred access to it as a result of long-standing preconceived notions and biases. So their heritage has remained sadly unnoticed, even in Africa.

This is a scholarly project seeking to resource global Christian scholars about African Christianity, and African scholars about early African Christianity. Africa has a story to tell to the world church that has been embraced by providence since the times of Isaiah and Jeremiah. This is a story to which the whole of global Christianity may rightly claim ownership. Many are ready to hear it rightly told.

It is unworthy of the international and transracial character of Christianity to view northern African Christianity as intrinsically alien from southern African Christianity. The orthodox and the charismatic traditions need each other. Each one complements what

Soul Care, continued from page 3

vation and psychopathology, the nature of Christian salvation and its role in soul-healing, Christ as the archetype of humanity, conformity to Christ as the psychological maturity goal of humanity, special terminology for psychological phenomena that reflects redemptive-historical dynamics, uniquely Christian models of virtues, distinctive counseling approaches based on the above themes, and critiques of the secular bias in modern psychological research and theory. A Christian psychologist considers the above topics also to be psychology—the study of the soul.

Scandrett: Finally, what impact do you hope this book will have upon the psychologists and counselors who read it?

Johnson: The book was written to be used as a graduate-level textbook in Christian counseling programs. Most Christian counseling literature has been written at a popular level, so evangelical counseling textbooks for use in graduate-level counselor training are in short supply. I hope that this book will help

tends to be partially unobserved in the other.

Hoover: What are your long-term hopes concerning the Early African Christianity Project?

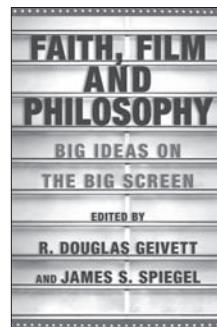
Oden: Early African Christianity has added incalculable value to the Western intellectual tradition. It adds value to African religious communities by helping to restore the confidence of Africans in their own early African textual tradition.

A new task is now incumbent upon emerging African Christianity. It is to embrace its own brilliant intellectual heritage, to reclaim what is rightfully its own. This can only be done properly by showing through critical analysis how this forgetfulness has occurred, and through hard evidence how the facts confirm the extraordinary intellectual generativity of early African believers.

There need be no apologies, only factual clarity leading toward verification. Let the data speak louder than the prejudices. ■

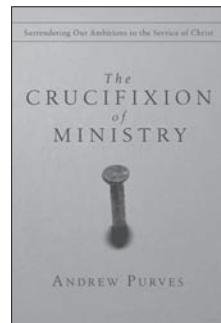
Advanced reader copies will be available at ETS and AAR/SBL. ■

to fill this gap. At the same time, it was also written to help counselors who are already in the field but are looking to enhance their understanding of their faith and the impact it can have on their counseling practice. Along the way, I tackle a number of issues relevant to theology and the human sciences in our day, so I hope it will interest Christian academics in those fields. But ultimately, in spite of the book's scholarly aims, it was written to help the contemporary church fulfill an important part of its mission: the care of souls. Pastors have always been working on the front lines of what we call today the mental health field, and it is time for the church to be restored to its role as the primary "place" of soul-healing in the world (though not the only place). So I would be delighted if counseling-minded pastors and Christian ministers read it as well. We need Bible-saturated psychologists and counselors, working with pastors and other Christian ministers, having different kinds of expertise, but providing a continuum of care with the same God-centered agenda. ■

Faith, Film, Philosophy

Some who teach or take philosophy courses would like to reflect on classic and contemporary films at the same time. Can you imagine? Well, we have good news for just the sort. In

Faith, Film and Philosophy, Doug Geivett and Jim Spiegel have brought together a strong cast of characters to present a collection of essays looking at film through philosophical lenses. Peer into questions about the human condition, the mind and knowledge, the moral life, and faith and religion. Turn your philosophy class into a veritable cinema. Want some popcorn to go with that? ■

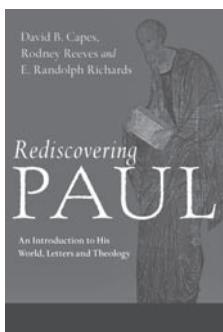
Pastoral Relief

Andrew Purves has been teaching practical theology for a few years now. He is keenly aware of the challenges (and casualties) to pastoral ministry.

This book is for those who sense something pretty deep is awry—techniques, methods, programs, a seminar or two will simply not do. Bracing, rejuvenating and, well, theologically provocative, *The Crucifixion of Ministry* provides a vision of the very nature of ministry which perceives the continuing humanity and ministry of our ascended Lord alongside a profound biblical realism.

We may very well need not just an improvement in our ministry, but a replacement for it—sharing in the ongoing ministry of Jesus Christ in the power of the Spirit. This may be exactly what the Great Physician ordered. ■

A “Zestier” Pauline Theology

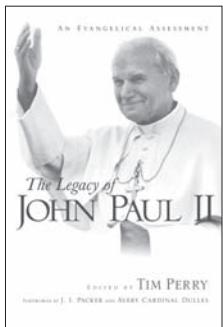


Coming to terms with Paul is the assignment of every beginning student of Christian theology. But it sometimes comes as a let-down to their professors that not every student joins in this pursuit with equal zest. Some students are put off by Paul or find him daunting. Others, raised in the church, find him too familiar and predefined by their tradition. Both need to rediscover Paul, engaging

his first-century Mediterranean world. To help you in your quest to capture your students' imagination, David Capes, Rodney Reeves and Randolph Richards present *Rediscovering Paul: An Introduction to His World, Letters and Theology*.

With chapters on Paul's setting, the realities of letter writing, his life and journeys, the setting and theology of his letters, and the collecting and impact of his letters, this is the textbook many a teacher of Paul has been wanting to put in the hands of undergrads. ■

Evangelicals Honor Pontiff



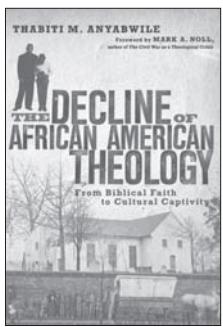
The death of John Paul II in 2005 was the occasion for many evangelicals to stand back and marvel at the long and remarkable tenure of this great pontiff. When Tim Perry stood back, a light went on. How about a book in which leading evangelical thinkers assess the contribution of John Paul II—say, as found in his major encyclicals? Now, two Pentecosts and a host of saints' feasts later, we present to you *The Legacy of John Paul II: An Evangelical Assessment*. Here you will find essays by William Abraham, Michael Beaty and C. Stephen Evans, Andrew Goddard, Mark Charlton, David Lyle

Jeffrey, Derek Jeffreys, Peter Kuzmič, Mark Noll, Nancy Pearcey, Tim Perry, Clark Pinnock, Ronald Sider, and Terrance Tiessen. All this is bracketed by forewords by Avery Cardinal Dulles and J. I. Packer, and an epilogue by Timothy George. ■

IVP Academic Reception at AAR & SBL: Evangelicals and Catholics in Conversation

InterVarsity Press warmly invites our *Alert* readers to attend an evening reception featuring Timothy George and Thomas Rausch, S.J., on the legacy of John Paul II. It will be held Sunday, November 18, at 8:00 p.m. in the San Diego Marriott Hotel & Marina, Salon 1.

Man Waters Drooping Tree



Who were Jupiter Hammon, Lemuel Haynes and Daniel Alexander Payne? And what do they have in common with Martin Luther King Jr., Howard Thurman and James Cone? All of these were African American Christian theologians, yet their theologies are, in many ways, worlds apart.

In *The Decline of African American Theology*, Thabiti Anyabwile offers a challenging and provocative assessment of the history of African American Christian theology, from its earliest beginnings to the present. Speaking

from a staunchly Reformed perspective, he argues that the modern fruit of African American theology has fallen far from the tree of its early predecessors. In doing so, Anyabwile examines the theological commitments of prominent African American theologians and leaders throughout American history. He traces what he sees as the theological decline of African American theology from one generation to the next, concluding with an unflinching examination of several contemporary figures.

With a foreword by Mark Noll, this book is sure to engender debate concerning the past, present and future of African American Christianity. ■

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Downers Grove, IL 60515-1426
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Vol. 16, No. 3

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Evangelically Rooted. Critically Engaged.