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IVP  
ACADEMIC  
CATALOG

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*SPRING 2023*



# MEET IVP ACADEMIC

IVP Academic publishes books that facilitate meaningful conversations across the academy and the church. We partner with leaders at colleges and universities to provide thoughtful resources for engaging with the Christian faith and its world-changing implications.

## OUR HISTORY

IVP Academic is the academic imprint of InterVarsity Press, the publishing branch of InterVarsity Christian Fellowship. As an affiliate of this campus ministry, we have been publishing for students, professors, scholars, and church leaders for over seventy years.

Although our breadth of authors and offerings has expanded, we maintain the same commitment to education and transformation. We publish across a wide range of disciplines beyond theology and biblical studies, including strong programs in psychology, philosophy, and missiology, with additional resources in history, business, economics, science, and apologetics.

## WHO WE ARE



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## Dear Reader,

One of my favorite expressions from the book world is that of the publishing “house.” I think a “house” is a lovely image for a book-publishing outfit, especially for the type of independent nonprofit that InterVarsity Press is. Originally it wasn’t much of a metaphor, but literally indicative of family businesses and guilds’ clannishness, but let’s spin this out a little. Here are some of the ways I think it fits well:

If your house is anything like the Boyds’, there is a lot of **conversation** going on all the time—and I mean *a lot*. It starts first thing in the morning with a replay of everyone’s wacky dreams (and sometimes nightmares), and it carries on through bedtime heart-to-hearts and prayers. A publishing house, too, hosts countless conversations: within teams, across departments, with authors, with readers, with booksellers, with printers and other suppliers, and on and on. A house is a place to speak up, to listen, to hear each other out, and to be heard. And this all results in books, of course, which are nothing if not printed conversations.

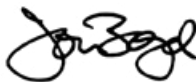
There’s also lots of good **food** *chez Boyds*. This is mostly thanks to our resident gastronome, Ann Boyd, but all four of us have our own specialties, both ones we love to prepare but especially ones we love to eat. A publishing house is similarly a place laden with nourishment for heart, soul, mind, and strength. We at IVP Academic work hard to prepare a menu that’s both good and good for you. *Bon appetit!*

The house is also a place you come to **rest** and replenish. It’s hard work out there, so we all need a place where we can put up our feet and take care of ourselves and each other. When you walk through the metaphorical door of a publishing house, it’s also a place where you can slow down, take time, give your thumbs a break from the endless scroll—and soak up some peace and quiet.

A house serves as a gathering place and a launching pad for **friends**. (At least, it did pre-pandemic. Remember that?) This is a place you know you’re loved, and where there’s a steady parade of *new* friends all the time too. More friends just make it better. A publishing house is just like that. It’s a place for hospitality and welcome not because we’re all exactly the same, but because we’re safe here with each other. It’s a place where you can know and be known.

Other publishing metaphors like royalty and platform and slush and galley and bleed and gutter—we can talk about those some other time.

Happy reading!



Jon Boyd  
Associate Publisher  
& Academic Editorial Director



SPRING 2023

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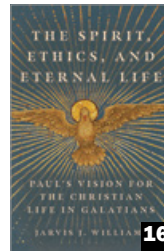
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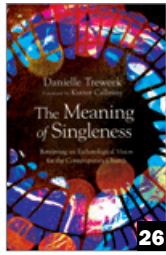
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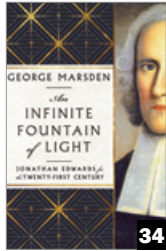
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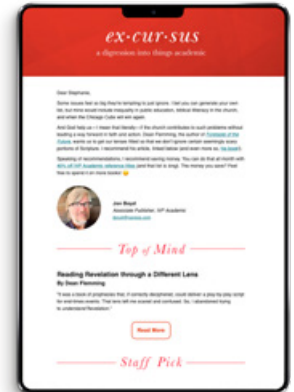
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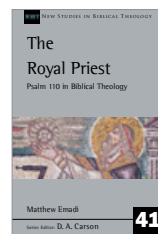
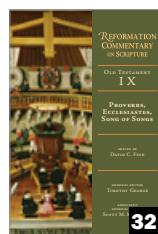
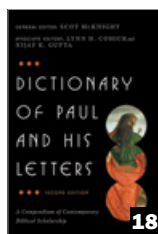
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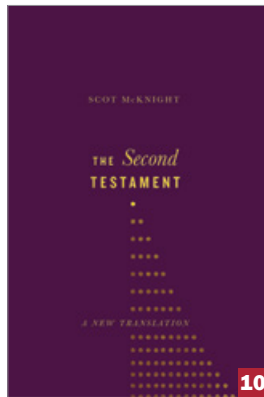
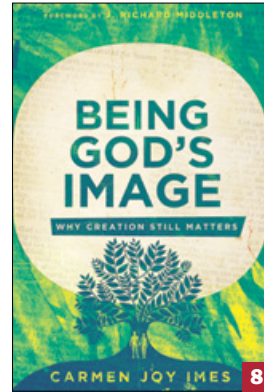
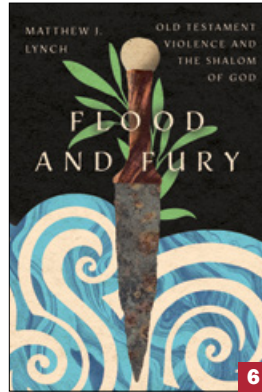
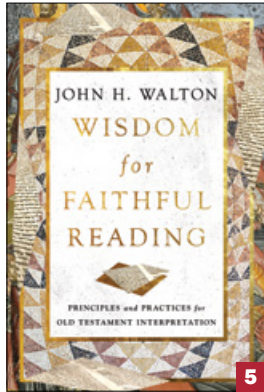
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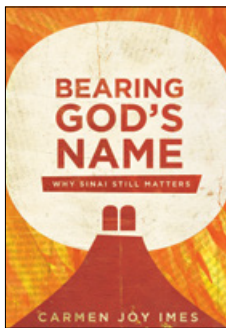


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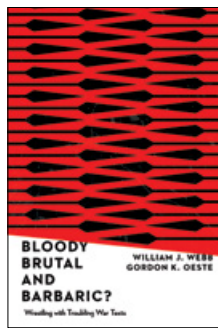
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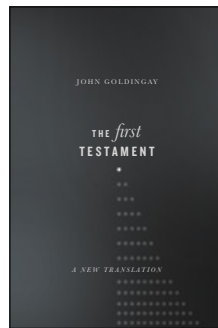
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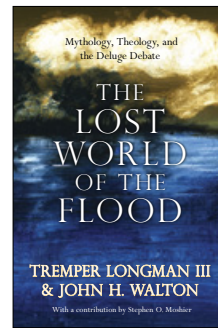
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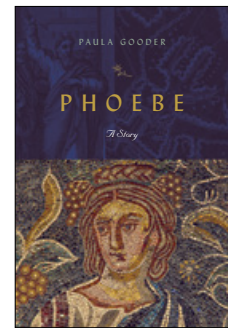
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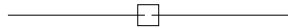
## A Practical Guide to Old Testament Interpretation

The church has too often lost its way in reading the Old Testament for lack of sound principles of interpretation. We need a consistent approach to give us confidence as faithful interpreters.

Trusted Old Testament scholar John Walton lays out his tried-and-true best practices developed over four decades in the classroom. His principles are memorable, practical, and enlightening, including:

- The Bible is written for us, but not to us.
- Reading the Bible instinctively is not reliable and risks imposing a foreign perspective on the text.
- More important than what the characters do is what the narrator does with the characters and what God is doing through the characters.
- Not everything has a “biblical view.”

Using numerous examples across the breadth of the Old Testament and its genres, Walton’s insights identify common missteps and point the way to stay focused on what the Old Testament text communicated to its original audience—and what it has to say for us today. When we submit ourselves to be accountable to the authors’ intentions we experience the true authority of Scripture, and faithful reading fuels a faithful life.



*“Anyone who reads this book will come away with a better sense of how to read Scripture and an appreciation for its beauty and richness.”*

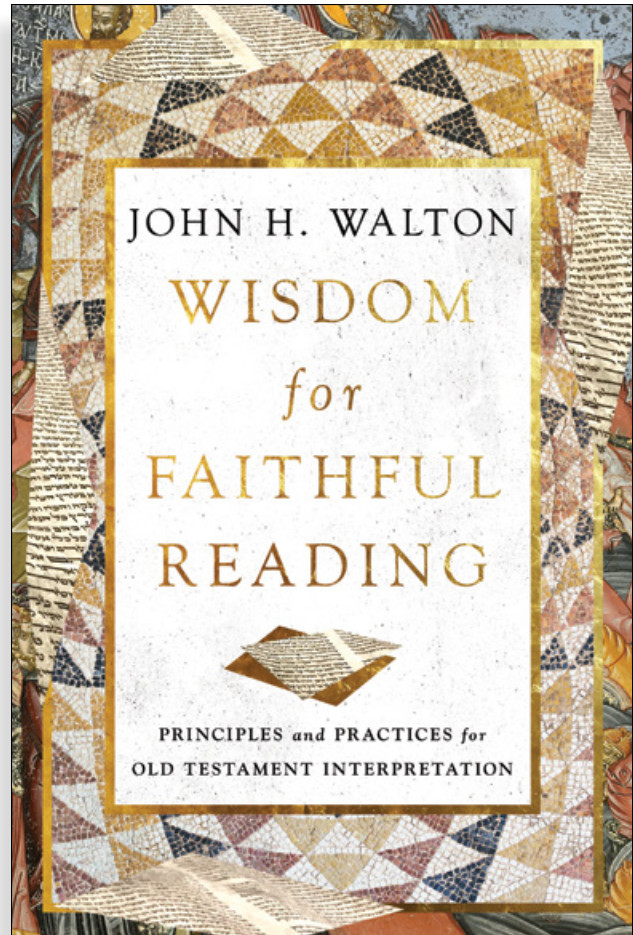
NATHAN MACDONALD  
University of Cambridge

*“Wisdom for Faithful Reading distills over four decades of [Walton’s] Old Testament research and his reflection on responsible interpretation into a scholarly-yet-accessible volume. . . . His deep respect for biblical authority shines through as he guides teachers and pastors to responsibly interpret the Old Testament in a way that will ultimately equip the church to honor and glorify God.”*

JENNIFER BROWN JONES  
Liberty University



JOHN H. WALTON (PhD, Hebrew Union College) is professor of Old Testament at Wheaton College and Graduate School. His many books include *The Lost World of Genesis One* and other titles in the Lost World Series, *Old Testament Theology for Christians*, and the *IVP Bible Background Commentary: Old Testament*.

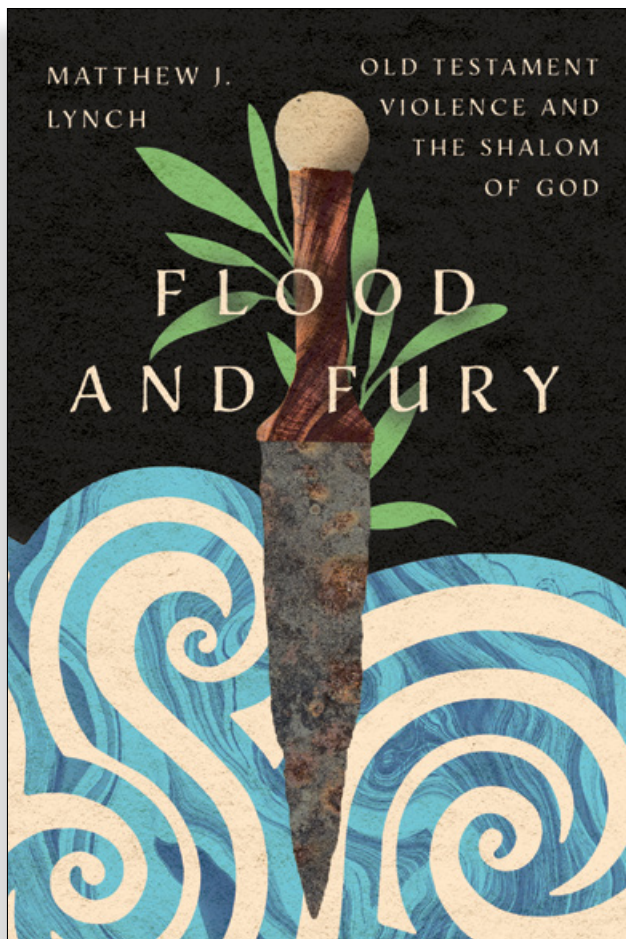


**APRIL 2023**

248 pages, paperback, 978-1-5140-0487-6, \$26.00, W

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**FEBRUARY 2023**

256 pages, paperback, 978-1-5140-0429-6, \$24.00, W

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## Wrestling with Violence in the Old Testament

What do we do with a God who sanctions violence?

Old Testament violence proves one of the most troubling topics in the Bible. Too often, the explanations for the brutality in Scripture fail to adequately illustrate why God would sanction such horrors on humanity. These unanswered questions leave readers frustrated and confused, leading some to even walk away from their faith.

In *Flood and Fury*, Old Testament scholar Matthew Lynch approaches two of the most violent passages in the Old Testament—the Flood and the Canaanite conquest—and offers a way forward that doesn't require softening or ignoring the most troubling aspects of these stories. While acknowledging the persistent challenge of violence in Scripture, *Flood and Fury* contends that reading with the grain of the text yields surprising insights into the goodness and the mercy of God. Through his exploration of themes related to violence including misogyny, racism, and nationalism, Lynch shows that these violent stories illuminate significant theological insights that we might miss with a surface reading.



*"This is the most helpful book on the Bible I've read in a long time. Matthew Lynch is easily among the brightest, most insightful, best read—and funniest—biblical scholars working today."*

BRENT A. STRAWN  
Duke University

*"Of the myriad books on violence in Scripture, Lynch marries his scholarly work with his winsome writing so that the church can properly wrestle with what the biblical texts say about human and divine violence."*

DRU JOHNSON  
The King's College

*"Flood and Fury addresses these age-old problems with sensitivity to the unique questions of a new generation. And most importantly, Lynch does this by inviting his readers to face these issues head-on—acknowledging the struggle—all the while considering some of Scripture's most challenging texts with care, literary sophistication, and confidence in the good God we encounter there."*

MICHELLE KNIGHT  
Trinity Evangelical Divinity School



MATTHEW J. LYNCH is associate professor of Old Testament at Regent College in Vancouver, Canada. He is the author of *First Isaiah and the Disappearance of the Gods*, *Portraying Violence in the Hebrew Bible*, and *Monotheism and Institutions in the Book of Chronicles*. He is the cofounder of the OnScript podcast, a podcast focused on providing engaging conversations on Bible and theology.

EXCERPT FROM *FLOOD AND FURY*

AUTHOR

MATTHEW J.  
LYNCH

In his poem “Warning to the Reader,” Robert Bly describes the inside of a wooden farm granary. We see rays of light shining through the cracks between the granary’s boardwood walls. Many birds end up trapped in these granaries, Bly tells us. Assuming they’ll find an exit by following the light, the birds fly repeatedly at the small gaps between the boards. But

they can’t fit. The way out, Bly tells us, “is where the rats enter and leave; but the rat’s hole is low to the floor.”<sup>1</sup> Failing to recognize this, many birds end up starved to death in the granary.

Bly’s poem is an important warning for Bible readers. We’re to consider the costs of flying at little bits of “sunlight” in the text but refusing the darkness. We might be tempted to fly straight toward “great is your faithfulness” (Lam 3:23) without entering the circles of pain and suffering that surround that passage (Lam 1–5). We might fly toward stories of resurrection and hope without tracing the stories of cross and suffering. Flying directly at the happy texts can leave us diminished, a pile of lifeless feathers in the corner. We think stories of light offer a quick solution for our disorientation, but they only disappoint us and those with whom we might unwittingly share our “toxic positivity.”<sup>2</sup>

As we consider the Bible’s violent texts, it’s important to remember Bly’s warning. The way out is so often “where the rats enter and leave; but the rat’s hole is low to the floor.”<sup>3</sup> As we consider approaches to violent texts, let’s duck our heads low and peer into the darkness, and at least let our eyes adjust.

Let’s consider the process of peering into the darkness before we consider how the early stories from Genesis provide us with a basic orientation to violence in the Old Testament.

**Be shocked.** Sometimes the best starting point is to let yourself be shocked, horrified, or frustrated with the Bible. Too often we suppress such responses to Scripture because they seem . . . unbiblical or unchristian. But if Abraham, Moses, Gideon, David felt free to respond in their frustration to God (without censure), surely we can respond honestly to Scripture without fearing loss of faith.

**Hear it out.** We also need to make sure we’ve understood the problem correctly. That means looking carefully at the biblical text, including the hard-to-look-at passages. I can’t overstate how important this is, and how often readers skim quickly over the text but speak with confidence about what exactly the text is stating. Every time I’ve done this the Bible surprises me. It defies stereotypes. Prepare to be surprised when you give the Bible a fair hearing!

**Let the whole Old Testament focus our attention.** If you’re like me, you get up in the morning and reach for your glasses. I can’t think without them (strangely, even if it’s pitch dark). The glasses bring the amorphous shapes of the room into focus and help me interpret and understand what is in front of me.

Is that black object on the ground a giant spider or my sock? Is that my daughter standing in the doorway or is it my backpack? (It’s that bad.) The two lenses I wear change the image my eyes perceive—and they do so in a way that helps me see what is really happening. The reality of what I’m seeing doesn’t change—so it’s not like the glasses rearrange the room

magically. Scripture works this way, but we need to learn which texts have that focusing role. . . .

In sum, let’s let the Bible do its work of placing violent texts in relation to core claims about creation (that it’s meant to be nonviolent), the stories of Scripture (which give us multiple angles on difficult topics), and God (who is fundamentally merciful). ■

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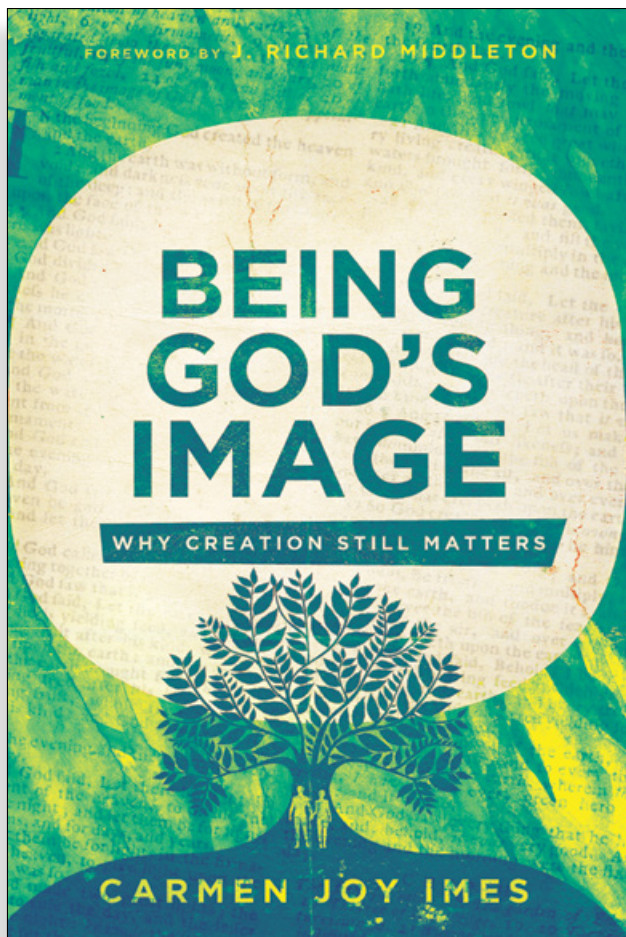
*“Sometimes the best starting point is to let yourself be shocked, horrified, or frustrated with the Bible.”*

MATTHEW J. LYNCH

<sup>1</sup>See Robert Bly, “Warning to the Reader” (poem), in *Stealing Sugar from the Castle: Selected and New Poems, 1950-2013* (New York: W. W. Norton, 2013), 72, <https://books.google.com/books?id=qfGwAAAAQBAJ&lpg=PP1&pg=PA72#v>.

<sup>2</sup>A term from Dra. Itzel Reyes’ essay “Believe Me When I Say It Hurts,” World Outspoken, August 23, 2021, [www.worldoutspoken.com/articles-blog/believe-me-when-i-say-it-hurts#\\_ftn3](http://www.worldoutspoken.com/articles-blog/believe-me-when-i-say-it-hurts#_ftn3). “Toxic positivity” is “the overgeneralization of a happy, optimistic state that results in the denial, minimization and invalidation of the authentic human emotional experience.” Samara Quintero and Jamie Long, “Toxic Positivity: The Dark Side of Positive Vibes,” The Blog, The Psychology Group, 2019, <https://thepsychologygroup.com/toxic-positivity/>.

<sup>3</sup>Bly, “Warning to the Reader,” 72. I thank Brent Strawn for introducing me to this poem at Emory University, ca. 2008.



**JUNE 2023**

240 pages, paperback, 978-1-5140-0020-5, \$22.00, W

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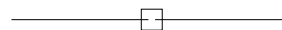
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## The Creation Narratives and Human Identity

What does it mean to be human? This timeless question proves critical as we seek to understand our purpose, identity, and significance. Amidst the many voices clamoring to shape our understanding of humanity, the Bible reveals important truths related to our human identity and vocation that are critical to the flourishing of all of creation.

Carmen Joy Imes seeks to recover the theologically rich message of the creation narratives starting in the book of Genesis as they illuminate what it means to be human. Every human being is created as God's image. *Imago Dei* is our human identity, and God appointed humans to rule on God's behalf. *Being God's Image* explores the implications of this kinship relationship with God and considers what it means for our work, our gender relations, our care for creation, and our eternal destiny. The Bible invites us into a dramatically different quality of life: a beloved community in which we can know God and one another as we are truly known.

Includes a discussion guide for personal reflection or group study, as well as links to related video material through the BibleProject.



*"This insightful, beautifully written book not only provides profound theological depth, it invites us into an all-of-life, practical discipleship that is deeply invested in the flourishing of creation."*

DOMINIC DONE

author of *Your Longing Has a Name* and *When Faith Fails*

*"Along with Bearing God's Name, Being God's Image will stand as an influential Christian theology of creational flourishing."*

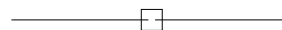
AMY PEELER

Wheaton College and Graduate School

*"Carmen Imes has given us an accessible and profound exploration of this most important biblical theme. She not only shows what this idea meant in its ancient biblical context but also how it leads into the story of Jesus and the mission of his followers still today."*

TIM MACKIE

cofounder of the BibleProject



CARMEN JOY IMES (PhD, Wheaton College) is associate professor of Old Testament at Biola University. She is the author of *Bearing God's Name: Why Sinai Still Matters*, and *Praying the Psalms with Augustine and Friends*.

Carmen loves helping Christians discover God's grace in the Old Testament by writing, speaking, and creating videos.

## INTERVIEW WITH THE AUTHOR



**AUTHOR**  
CARMEN JOY  
IMES



**IVP EDITOR**  
RACHEL  
HASTINGS

**RACHEL HASTINGS:** *Being God's Image* can be read on its own, but it also can be read in conjunction with your previous book, *Bearing God's Name*. Tell us a little bit about the connection between the two books.

**CARMEN JOY IMES:** *Bearing God's Name* explores the identity and vocation of God's covenant people from Exodus to the end of the Bible. However, it leaves unanswered the broader questions about human identity and vocation. *Being God's Image* addresses these questions, tracing this theme from Genesis until Revelation. The two themes unite in the person of Jesus, the ultimate human who models for us how to bear God's name well. When read together, the books explore two of the most prominent themes in biblical theology: creation and covenant.

**RH:** Who would benefit from reading this book and why?

**CJI:** *Being God's Image* reaches past well-worn assumptions about the *imago Dei* to re-examine what the Bible says about what it means to be human. The church desperately needs to recover God's vision for human dignity as the basis for ethics and human vocation. I hope this book will equip students and laypeople to see how theology informs Christian practice. *Bearing God's Name* has been read and appreciated by teens, college and seminary students, and adults of all ages in a wide range of contexts. *Being God's Image* was written in the same style to reach as many people as possible. I'm hoping that together, *Bearing God's Name* and *Being God's Image* can function as a robust introduction to biblical theology for college or seminary Bible courses.

**RH:** You make the distinction between being created in God's image versus being made as God's image. Expound on that a bit. Why is that distinction important?

**CJI:** Language is important. Many of the ways we are accustomed to talking about the image of God imply that it is a capacity or function

that can be lost or damaged. While there are implications for our behavior, the *imago Dei* is not something we *do*, it's who we *are*. No one has more of the image of God than anyone else, and because it's our human identity we cannot lose it. When we realize that human identity is grounded in our kinship with God and in what he declares to be true of us, it provides a stronger foundation for ethics in all sorts of areas.

**RH:** In your research for this book, what was the most surprising/unexpected outcome for you as an author?

**CJI:** I probably learned the most from my exploration of disability and gender studies. I knew from the beginning that I needed to talk about the *imago Dei* in a way that included every human, no matter their ability. I learned so much reading Bethany McKinney Fox's book, *Disability and the Way of Jesus*, and Matthew Thiessen's *Jesus and the Forces of Death*. Both books helped me to reexamine the reasons Jesus heals people's bodies and interrogate my own assumptions about able-bodied normativity both now and in the new creation.

On gender, a book that helped me immensely was Amy Peeler's *Women and the Gender of God* as well as an essay by Christa McKirland in *Discovering Biblical Equality* (3rd ed). McKirland helped to sharpen my explanation of how the *imago Dei* relates to our sexed embodiment. Peeler helped me to see more fully the significance of the incarnation of Jesus through the body of Mary. I'm challenged by the need for the church to fully embrace

both women and men as the *imago Dei*, empowered by the Spirit for gospel ministry.

**RH:** What are some of the most important concepts that you hope people will take away from this book?

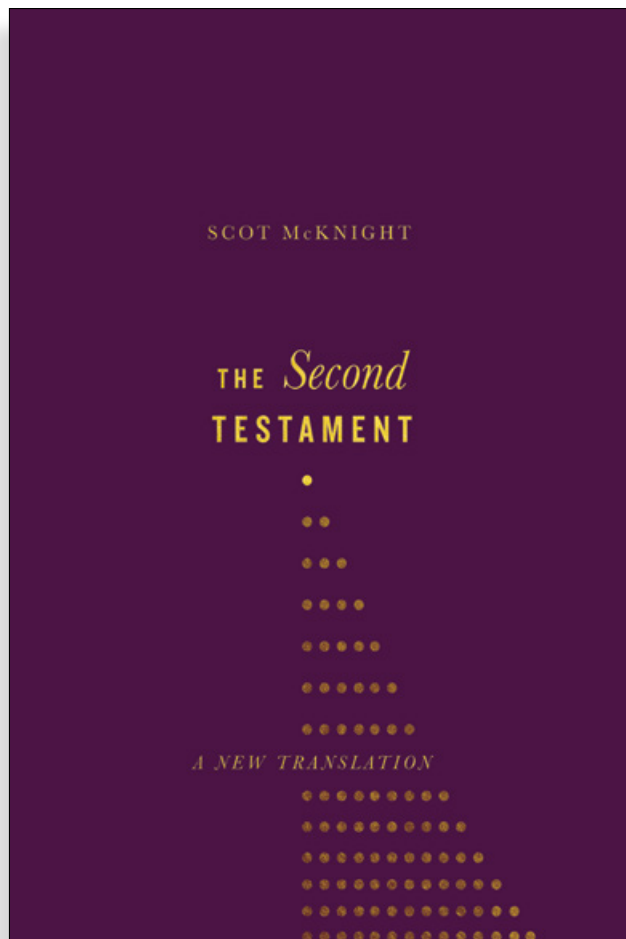
**CJI:** Our gospel-proclamation often misses the Bible's essential teaching on creation. Creation care is an essential component of our human vocation, but instead of inviting people to surrender themselves to be reconciled to the Creator God who is making all things new, we tell them that if they ask Jesus into their "hearts" they will go to heaven when they die. Christians imagine a disembodied future somewhere in another dimension. I'm hoping to help people re-discover the significance of resurrection—not just Jesus', but ours!—and our destiny as residents of the new creation. Our embodiment is not temporary or incidental, but the enduring way in which God has designed us as "very good." ■

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"The church desperately needs to recover  
God's vision for human dignity as the basis  
for ethics and human vocation."

CARMEN JOY IMES

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**JUNE 2023**

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*God blesses the beggars in spirit because theirs is Heavens' Empire.*

*God blesses the grievers because they will be consoled.*

*God blesses the meek because they will inherit the land.*

*God blesses the ones hungering and thirsting for the rightness because they will be satisfied. (Matthew 5:3-6)*



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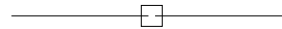
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Ridley College in Melbourne, Australia

"Scot McKnight's translation flips and scatters our settled habits of thought about the New Testament. McKnight's striking prose in The Second Testament compels the reader to un-hear and then re-hear Scripture's message. I highly recommend it, because after the shakedown, you'll find that you've encountered God's Word afresh."

MATTHEW W. BATES

Quincy University, author of *Why the Gospel?*



SCOT MCKNIGHT (PhD, University of Nottingham) is professor of New Testament at Northern Seminary in Lisle, Illinois. He is the author of many books, including *Reading Romans Backwards*, *Pastor Paul*, *The King Jesus Gospel*, and commentaries on James, Galatians, and Colossians. He is also a general editor of the *IVP Dictionary of Paul and His Letters*, second edition.

## INTERVIEW WITH THE AUTHOR



**AUTHOR**  
SCOT  
McKNIGHT



**IVP EDITOR**  
RACHEL  
HASTINGS

**RACHEL HASTINGS:** There are many New Testament translations. What is different about this translation compared to what people are used to reading?

**SCOT McKNIGHT:** One of the most common statements about translations is that the *translator is a traitor*. People say this because translation theory often contends the responsibility of the translator is to turn one language into another. I translated *The Second Testament* to supplement our common, reliable translations by offering a translation that intentionally works to minimize the transformation from Greek to English.

**RH:** Tell us about your methodology around your translation technique.

**SM:** I want to give the reader a sense that feels more like a Greek text than our English translations. Standard translations will translate “When Jesus entered into the house . . .” when the word “When” is not in the text. All that is in the Greek is “Entering.” I leave it like that.

Words that have become heavily religious but were not “Christian” words in the first century, I translate in ways that make the terms less religious. I don’t use the word “Pharisee,” no matter how hard I’ve tried to get students and audiences to see that the name does not mean “legalist.” I use the word “Observant.” I hope to give the Pharisees a fairer hearing.

**RH:** This project is similar to John Goldingay’s Old Testament translation, *The First Testament*. What are the similarities and differences between *The Second Testament* and *The First Testament*?

**SM:** In the UK, N.T. Wright’s translation was bound together with John Goldingay’s translation, but in the USA, Goldingay was published separately by IVP, which he called *The First Testament*. I immediately

began reading Goldingay. I loved it. But I also recognized—as others have—that Wright’s and Goldingay’s approaches to translation were markedly different. In a conversation with IVP’s Jon Boyd I remarked on that difference. He said, “What do you think should be done?” I responded, “We need to find someone to do one like Goldingay’s.” Jon then said, “Would you like to do that?” I immediately said, “Yes.”

Like Goldingay; we are alike in de-jargonizing religious vocabulary; we are both more literal or word-for-word than thought-for-thought. On differences, I translated a Greek text and he translated a Hebrew (and a little Aramaic) text. That’s the major difference. I did what I could to keep terms similar, like “flatbread” for bread. When I began, I thought I’d be able to do more of that, like translating “instruction” for law in *The First Testament*, but that doesn’t work for the Greek word *nomos*. I translate that as the (Covenant) Code.

One of the distinctives of this translation is that as often as possible I translate a Greek term with the same English term every time it occurs. That is not always possible, but not because I didn’t try.

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*“I hope to jar readers into asking, ‘Have I ever read this verse before? It sure doesn’t read like I have.’”*

SCOT McKNIGHT

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**RH:** Tell us about your translation practice. How many hours does a project like this take?

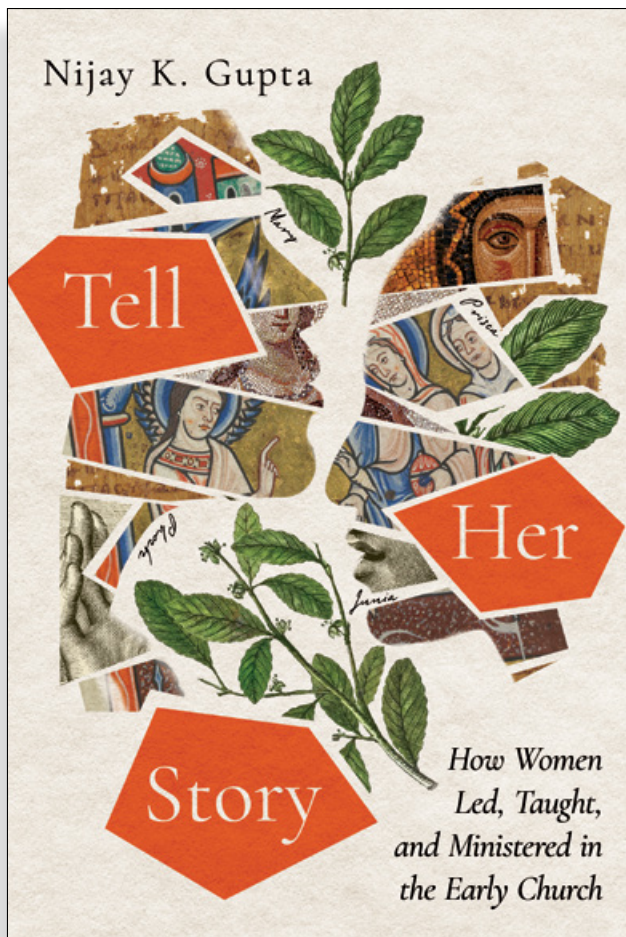
**SM:** I spent Monday through Friday mornings for two years plus, plugging away one day, one word, one sentence, one chapter, and one book at a time. Some days I could translate a hundred verses and other days twenty verses.

I consulted other translations, but I relied mostly on lexicons and studies that focused on grammar, syntax, and translation. Once I was done with the first draft, I spent months going over the whole thing again.

**RH:** What are some of the most important concepts that you hope people will take away from this book?

**SM:** The biggest challenge is that most readers are too familiar at times with the New Testament. I hope to jar readers into asking, “Have I ever read this verse before? It sure doesn’t read like I have.”

Another challenge was the Synoptic Gospels: I did my best to translate exact parallels between exactly alike, and when they vary slightly, I attempt to give a slight variation. The most challenging books were the second half of the Book of Acts and parts of the Pastoral Epistles. ■



**MARCH 2023**

224 pages, paperback, 978-1-5140-0074-8, \$24.00, W

**C O N T E N T S**

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Introduction: Hidden Figures

Part One: Before the Women Leaders of the Early Churches

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Part Two: The Women Leaders of the Early Churches

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6. Women Collaborers in Ministry

Leadership

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## Exploring Women's Leadership in the Early Church

For centuries, discussions of early Christianity have focused on male leaders in the church. But there is ample evidence right in the New Testament that women were actively involved in ministry, at the frontier of the gospel mission, and as respected leaders.

Nijay Gupta calls us to bring these women out of the shadows by shining light on their many inspiring contributions to the planting, growth, and health of the first Christian churches. He sets the context by exploring the lives of first-century women and addressing common misconceptions, then focuses on the women leaders of the early churches as revealed in Paul's writings. We discover the major roles of people such as:

- Phoebe, Paul's trusted coworker
- Prisca, strategic leader and expert teacher
- Junia, courageous apostle
- Nympha, representative of countless lesser-known figures

When we understand the world in which Jesus and his followers lived and what the New Testament actually attests about women in the churches, it becomes clear that women were welcomed by Paul and other apostles, were equipped and trained for ministry leadership, instructed others, traveled long distances, were imprisoned—and once in a while became heroes and giants.

---

*"At last, an analysis that gives thorough attention to Scripture's context, culture, and history! Nijay Gupta's Tell Her Story unearths the stunning leadership of biblical women and their allies. It may be the final nail in the coffin of Christian patriarchy."*

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author of *The Sexual Reformation*

*"This book is a significant contribution to the ongoing conversations about women in leadership in the early church."*

L I S A B O W E N S

Princeton Theological Seminary

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**N I J A Y K . G U P T A** (PhD, University of Durham) is professor of New Testament at Northern Seminary. He has written several books, including *A Beginner's Guide to New Testament Studies*, *Paul and the Language of Faith*, and academic commentaries on Galatians, Philippians, Colossians, and 1-2 Thessalonians. He is coeditor of the second edition of IVP Academic's *Dictionary of Paul and His Letters* and serves as a senior translator for the New Living Translation.

## INTERVIEW WITH THE AUTHOR



**AUTHOR**  
NIJAY K.  
GUPTA



**IVP EDITOR**  
JON  
BOYD

Nijay Gupta is a passionate ally of women in the church and academy, and he has harnessed that passion to researching the lives and situations of women named as leaders and ministers in the Bible. *Tell Her Story* harvests those insights from the early church—with real implications for today.

**JON BOYD:** How did your vision for this book arise?

**NIJAY GUPTA:** Several years ago, I did a blog series called “Why I Believe in Women in Ministry.” I had been on a journey of study on the subject for about twenty years, and I had come to a place of strongly supporting women in ministry, so I thought I would write up some of my reasons. The series got a lot of engagement right away, and I ended up doing over twenty posts in the series. *Tell Her Story* grew out of that experience, knowing that people are eager to better understand the women who participated in and led the early churches.

**JB:** What are some of your favorite, underappreciated facts from the life of one of the early-church women?

**NG:** Junia, a female Christian leader in Rome, spent time in prison! That’s a fact that is often missed and is a pretty big deal. We know prison was very rough for men (torture, disease, malnutrition, suffocation), and all the more for women who very rarely were imprisoned. For Junia to endure prison and then go back into ministry is astonishing. She was also older in the faith than Paul, and probably older in age as well. She represents an earlier generation of Christianity than Paul, imagine that! I tell my students that Paul might well have called Junia “Auntie” and undoubtedly admired her greatly.

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□

*“I tell my students that Paul might well have called Junia ‘Auntie’ and undoubtedly admired her greatly.”*

NIJAY K. GUPTA

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□

**JB:** If you could sit down with one of the women in the book, who would it be?

**NG:** I mean, how can you pass up a chance to talk to Mary, the mother of Jesus? I would love to hear her talk about that fateful angelic visitation, her difficult pregnancy, and the neighbors looking at her with suspicion. Learning over time just how special this Jesus kid is. Raising him, disciplining him! But then following him, seeing him suffer and die. And importantly—helping to lead the early churches. Talk about a Lifetime Achievement Award!

**JB:** What changes do you see these days in how your peers engage with questions of gender in biblical studies and the church?

**NG:** When I was young, it was often considered natural to prohibit women from ministry and to use stereotypes as justification for that: “women are too emotional, they can’t preach, they are more gullible,” etc. Fortunately I rarely ever hear anyone use those explanations anymore.

More commonly, I hear some scholars just say, “Women are meant to focus on the home” or “women aren’t called to pastor,” and “that’s just the way it is,” or “that’s what the Bible says.” *Tell Her Story* is really meant to paint a picture of the early Christians in the Roman world where women were everywhere, and they were able to do just about anything.

**JB:** After they read your book, what do you recommend next for a reader who’s gotten excited about the topic?

**NG:** I recommend Beth Allison Barr’s *The Making of Biblical Womanhood*, which covers many eras of Christian history, from early Christianity through medieval Christianity and into the modern era. Also, *Discovering Biblical Equality*, now in its third edition, is a massive resource that’s kind of a mini-encyclopedia on women, the Bible, church history, and theology. Then, Holly Beers’s excellent *A Week in the Life of a Greco-Roman Woman*. Her historical fiction helps readers walk in the shoes of a woman in the first century. ■



MAY 2023

208 pages, paperback, 978-0-8308-5522-3, \$24.00, W

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6. Creation's Christ
7. Creation's Cross
8. Creation's Congregation
9. Creation's Commission
10. Creation's Consummation

Conclusion: Pastoral Reflections  
 Discussion Questions

## A Biblical Theology of Creation and New Creation

Many Christians think of the doctrine of creation primarily as relating to the world's origins. In *The Beginning and End of All Things*, Edward W. Klink III presents a more holistic understanding of creation—a story that is unfolded throughout all of Scripture and is at the core of the gospel itself.

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*"Rather than merely considering debates regarding origins, this biblical theology of creation demonstrates that creation is not just about the beginning but also about the purpose of the world, and this purpose speaks to both the life of faith and the life of the public world. An excellent example of biblical theology for the church."*

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Trinity Evangelical Divinity School

*"This profound and wide-ranging book is a joy to digest and a privilege to commend. It combines a scholar's deep reading with a pastor's heart and vision."*

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Covenant Theological Seminary, St. Louis, Missouri

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EDWARD W. KLINK III (PhD, St. Andrews) is senior pastor of Hope Evangelical Free Church in Roscoe, Illinois. His books include *Understanding Biblical Theology: A Comparison of Theory and Practice*, *John* in the Zondervan Exegetical Commentary on the New Testament series, and *The Local Church: What It Is and Why It Matters for Every Christian*.



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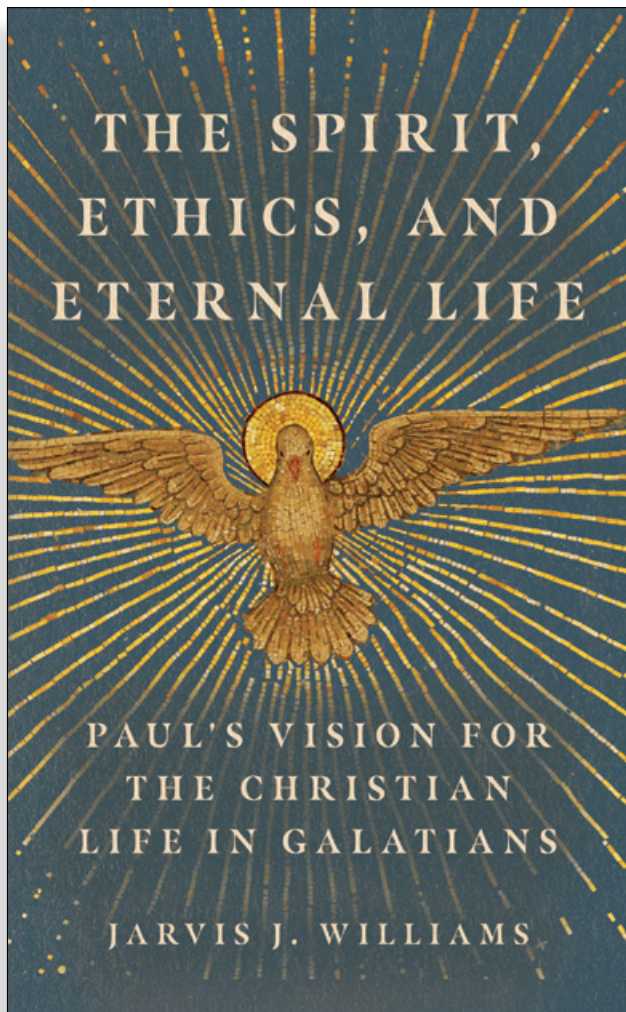
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## The Christian Life According to Galatians

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The New Testament scholar Jarvis Williams considers how Paul's letter to the Galatians can inform our understanding of the Christian life here and now as well as into eternity. What emerges from this careful study is a multifaceted vision of God's saving action in Jesus Christ for both Jew and Gentile, in both the vertical relationship between God and humanity as well as the horizontal relationships among people—with cosmic ramifications.

Through Paul's instructions and Williams's interpretation, Christians can learn the importance of walking by the Spirit.



*"Jarvis Williams has made a significant contribution with this work on the Holy Spirit in Galatians. He situates his study in the Second Temple Jewish context of Paul's day and also enters the conversation with contemporary scholarship on the role of the Spirit."*

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Elmhurst University

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ROY E. CIAMPA  
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JARVIS J. WILLIAMS (PhD, Southern Baptist Theological Seminary) is associate professor of New Testament interpretation at The Southern Baptist Theological Seminary. He is the author of numerous books, including *Redemptive Kingdom Diversity: A Biblical Theology of the People of God, Christ Redeemed 'Us' from the Curse of the Law: A Jewish Martyrological Reading of Galatians 3:13*, and a commentary on Galatians in the New Covenant Commentary Series.

EXCERPT FROM *THE SPIRIT, ETHICS, AND ETERNAL LIFE*

**AUTHOR**  
JARVIS J.  
WILLIAMS

In W. D. Davies's famous monograph on Paul's theology, *Paul and Rabbinic Judaism*, he boldly states, "No interpretation of Paul's doctrine of the Spirit can be accepted which does not regard it as integral to the whole of his thought." Not every Pauline scholar agrees with Davies's statement, as many scholars focus their work on justification, union with Christ, or on another important part of Paul's soteriology. However, the

enormous history of scholarship on the Spirit in Paul shows that many concur that the Spirit is important to his theology. The Spirit's significance in Paul's theology in Galatians is evident from the numerous times he refers to the Spirit and to the important theological concepts he connects to the Spirit in the central section of the letter in Galatians 3:1–6:10. As the title of my book suggests, my monograph focuses on only one aspect of the Spirit in Paul's letter to the Galatians: namely, the relationship between the Spirit, personal agency, ethical transformation, and eternal life. . . .

My thesis is twofold: first, Paul describes God's saving action in Christ for Jews and Gentiles and for the world in Galatians as vertical (justification by faith [Gal 2:16]), horizontal (love one another [Gal 2:11-14; 5:14–6:10]), and cosmic ("deliverance from the present evil age" [Gal 1:4]; deliverance from the elementary principles of the world [4:3-11]; and new creation [6:15]). Second, God's vertical, horizontal, and cosmic saving action in Christ is the reason Paul *commands* the Galatians to walk in the Spirit, the reason they *can* walk in the Spirit, the reason they have life in the Spirit, and the reason they *must* walk in the Spirit to participate in eternal life now in the present evil age and to inherit the kingdom of God in the age to come. . . .

Paul's theology in Galatians does not give any space whatsoever for Christians to be apathetic about or disengaged from loving our neighbors as ourselves and from showing compassion

about the suffering of real people in the real world. His theological discourse in Galatians was presented in specific theological and social contexts in the midst of intense theological and social conflict for the purpose of theological formation and ethical transformation of the Christian communities to which he wrote. Paul's remarks about the Spirit, personal agency, ethical transformation, and eternal life in Galatians have much to contribute to current Christian ethical discourse on race and ethnicity in the public square and on other related matters pertaining to "the Christian and the social order." In Christ Jesus, God has in fact given Christians everything they need for eternal life and godliness. Christians would do well to carefully consider afresh Paul's soteriology in Galatians and how it speaks to these matters in a world enslaved to sin and its power, because what seems to be dominating the vernacular in public discourse on race or matters related to social issues and social engagement from those on the left, in the middle, and the right is (as one scholar has said) constant "racial gridlock."

Christians ought to be healthy and helpful agents of ethnic conciliation, helpful contributors to race and ethnic discourse in the public square, and helpful agents of Christ as we engage in

public discourse and in matters related to the Christian and the social order with wisdom and grace. This would be a welcome alternative to race hysteria, race dysfunction, race chaos, race shaming, and social anarchy on the internet or in the real world. However, to be helpful ambassadors

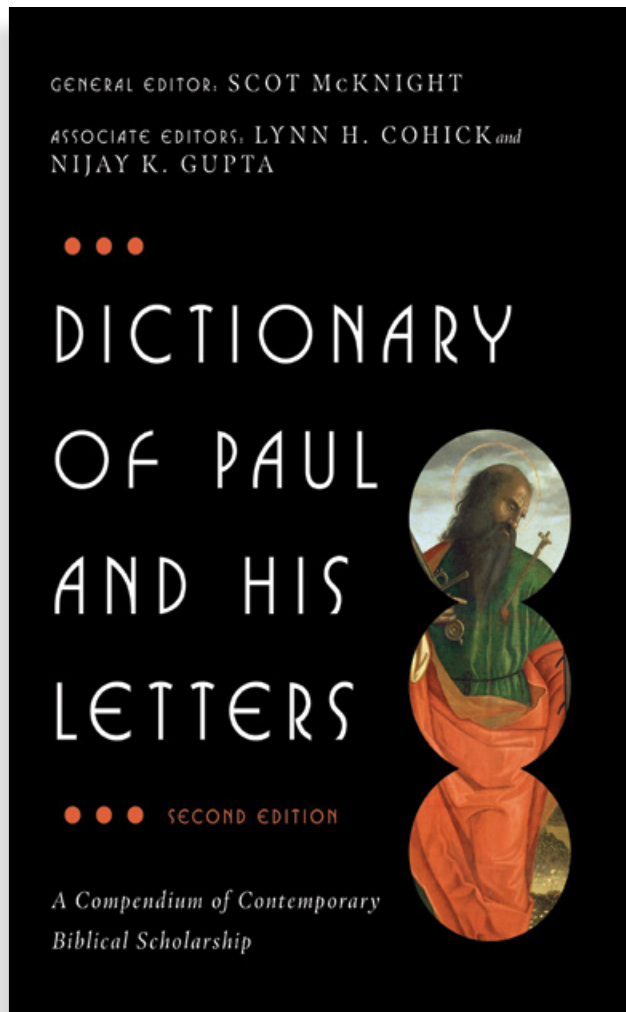
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*"Paul's theology in Galatians does not give any space whatsoever for Christians to be apathetic about or disengaged from loving our neighbors as ourselves and from showing compassion about the suffering of real people in the real world."*

JARVIS J. WILLIAMS

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of Christ in the public discourse on race and ethnicity and to contribute redemptively to Christian engagement in social action in this present evil age, the first place Christians must start is with sacred Scripture. We must refocus our attention on what the Scriptures clearly teach us about God's saving action in Christ and Christians living in the present evil age. We must, for example, carefully consider Paul's holistic vertical, horizontal, and cosmic message of God's saving action in Christ for ethnically diverse people and for the world, and we must be informed on the ways in which sin works in society to enslave people to its power. ■

**APRIL 2023**

1264 pages, hardcover, 978-0-8308-1785-6, \$70.00, WIV

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This second edition of the *Dictionary of Paul and His Letters* is a thoroughly revised and updated version of the acclaimed 1993 publication. Since that groundbreaking volume was published, developments in Pauline studies have continued at a rapid pace, with diverse new scholars entering the conversation, new ideas and methods gaining attention, and fresh expressions of old topics shaping the present discussion.

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MATTHEW V. NOVENSON

University of Edinburgh



SCOT MCKNIGHT (PhD, University of Nottingham) is Julius R. Mantey Chair of New Testament at Northern Seminary. He is the author of many books, including *Reading Romans Backwards*, *Pastor Paul*, *The King Jesus Gospel*, and commentaries on James, Galatians, and 1 Peter.

LYNN H. COHICK (PhD, University of Pennsylvania) is provost and dean of academic affairs at Northern Seminary, where she also teaches New Testament. Her books include *Christian Women in the Patristic World* and commentaries on Ephesians and Philippians.

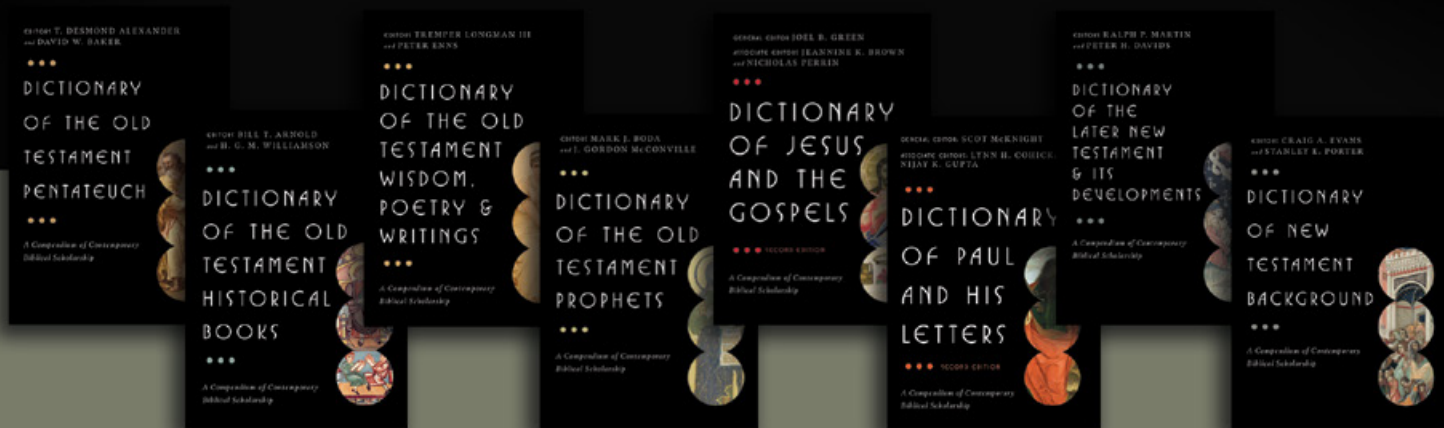
NIJAY K. GUPTA (PhD, University of Durham) is professor of New Testament at Northern Seminary. His books include *A Beginner’s Guide to New Testament Studies*, *Paul and the Language of Faith*, and commentaries on Galatians, Philippians, Colossians, and 1-2 Thessalonians.

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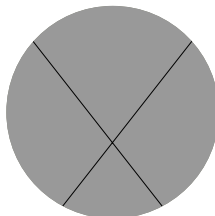
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## INTERVIEW WITH THE EDITORS



**AUTHOR**  
SCOT  
McKNIGHT



**AUTHOR**  
LYNN H.  
COHICK



**AUTHOR**  
NIJAY K.  
GUPTA



**IVP EDITOR**  
REBECCA  
CARHART

**REBECCA CARHART:** The first *Dictionary of Paul and His Letters* (DPL1) was published in 1993. The field of Pauline studies has developed since then, of course. How would you summarize some of the major changes?

**SCOT McKNIGHT:** First, evangelicalism has changed and is not the same as it was thirty years ago. Then Pauline studies have changed significantly. At the time, the reigning paradigm for reading Paul was what is now called the “old” or “Reformation” or “Lutheran” reading of Paul. At the time of DPL1 the “new” perspective was gaining some steam, but it then became more prominent. But it, too, was matched by other approaches, including the apocalyptic approach, the participationist approach, and the Paul-within-Judaism approach. Alongside the above we now encounter so many readings of Paul from specific locations—the African American reading of Paul, the Latin American reading of Paul, etc. These readings constantly upgrade and shift the discussion about Paul.

Another major shift is represented in this volume in the number of women who wrote articles and whose scholarship is discussed by authors of entries in this volume. The changes since DPL1 are enormous.

**LYNN COHICK:** A big change has been welcoming women and minoritized and global voices. Other changes have been the interest in reading Paul from a theological perspective, the emphasis on studying Paul and empire, and the development of a “Paul within Judaism” perspective.

**NIJAY GUPTA:** There is a lot more openness to interdisciplinary engagement with systematic and historical theologians and patristics scholarship. Another area of increased interest is the Roman world in which Paul lived. Drawing from Roman history, archaeology, and classics, scholars are trying to bring more sophistication to social and political dynamics in Paul’s time and place.

**RC:** This is a massive project with 141 different contributors. How do you begin putting together a book like this?

**SM:** Three academic professor-editors (McKnight, Cohick, Gupta) were in on the initial stages along with Anna Gissing, our then editor. Each of us went through the old DPL1 entries list and added to the list and then came up with a lengthy complete list of articles to be written. Then we sat for two days in an office discussing names. Between the three of us we came up with a wide diversity of contributors

**NG:** A motto that I returned to often as editor is: trust the experts. These writers have proven themselves to be skilled thinkers and writers in their areas of specialty, whether that is the Old Testament in Paul, theological interpretation, hermeneutics, chronology of Paul’s life, or social history. We knew that if we got the right people, our job as editors would be to set the table and be good hosts for this feast of information.

**RC:** As you commissioned, reviewed, and wrote articles, did you learn anything that stood out to you?

**LC:** We were intentional in asking for contributions from women and minoritized and global voices, and it was a joy to see these contributions come in.

**NG:** I think I was continually reminded that there is always more to learn. I have been studying and teaching and writing on Paul for more than twenty years, and I was struck again and again as I read DPL2 essays that my knowledge is so narrow.

**SM:** Nearly every article was a learning experience. It would not be hard for us to pick out our favorite entry, but out of gratitude for each and appreciation for all the authors I won’t do that.

*“A motto that I returned to often as editor is: trust the experts. These writers have proven themselves to be skilled thinkers and writers in their areas of specialty, whether that is the Old Testament in Paul, theological interpretation, hermeneutics, chronology of Paul’s life, or social history. We knew that if we got the right people, our job as editors would be to set the table and be good hosts for this feast of information.”*

NIJAY K. GUPTA

**RC:** One change in this edition was adding articles on interpreting Paul from specific historical eras and cultural perspectives (such as patristic, medieval, and postcolonial). Why were these important to include?

**SM:** The IVP volumes that collate comments from scholars in the patristic era (ACCS) and the Reformation era (RCS), if one spends time reading them, reveal that different ages read Paul in different ways. It is biased to think our age is the enlightened age and that former ages were blinkered in their understanding. These essays may prove to be some of the most helpful for those studying Paul today because many modern readers are lost in reading only modern scholarship about Paul.

**NG:** In the internet age, the world is getting smaller, we are talking to people around the globe in real time. That makes us realize that, while there was only one Paul, none of us today knew him personally. We learn about and from Paul the writer reaching back through many centuries and from our own cultural and experiential vantage points. We can only become better readers of Paul if we acknowledge and understand this better.

**RC:** With so much information available online, why do you think this kind of large reference work is still useful?

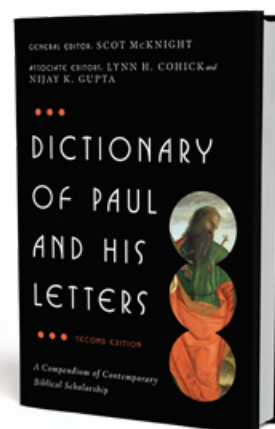
**NG:** The internet is like the Wild West—lots of interesting things to read, but it’s hard to know where you can get the most reliable information. Now that I know what happens behind the scenes of a dictionary like this, I see how writers are chosen very carefully. Publishers draw from long-term experience in reference work production. And scholarship is double or triple or quadruple checked. The stuff you find online doesn’t always give you that. Also, these IVP black dictionaries are beautiful physical artifacts—I’m still a sucker for a well-produced physical book.

**SM:** Because books are books and online is online. The care taken by our contributors overwhelms 99 percent of what can be found online.

**RC:** What are your hopes for this dictionary? How will it benefit readers?

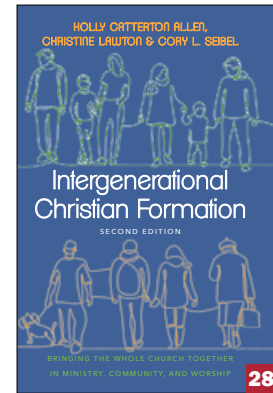
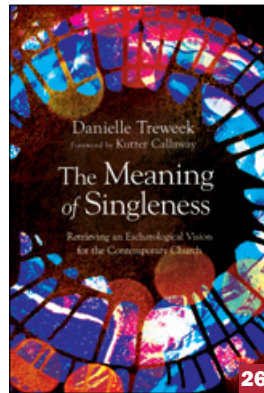
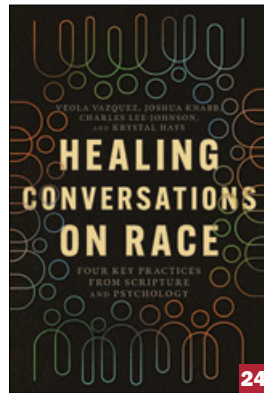
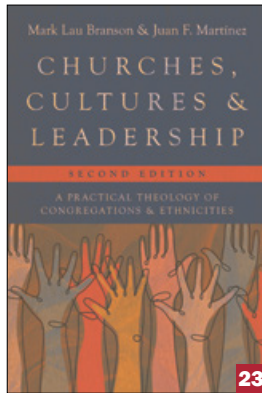
**SM:** First, I hope it will prove to be beneficial to three special groups: pastors, professors, and students. Pastors in sermon preparation; professors in lecture preparation as well as in reading for publications; and students in their assignments and in reading for papers.

**NG:** Nobody sits down and reads a dictionary from beginning to end. And yet I was struck by how readable the essays are. People think of dictionary entries as tedious and dull. Sometimes that can be true. But I see students and scholars pulling this off the shelf for quick consultation. I see professors using this as a textbook—I know I will. And I hope pastors will wear out their copy of DPL2 the way many have of DPL1. Of course, I also have a digital copy of DPL1. And I will use my DPL2 on Logos constantly! ■

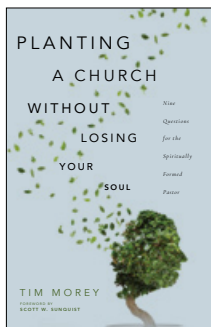


# MINISTRY, LEADERSHIP, & THE CHURCH

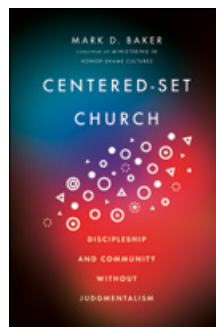
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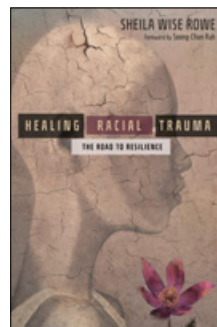
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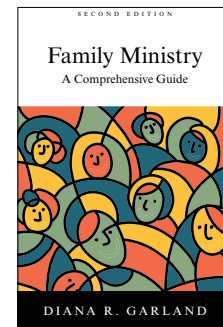
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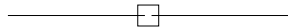
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## Updated Edition of a Multiethnic Church Resource

We live in a culturally diverse society. As the church continues to heed Christ's call to reflect the multiethnic character of his people, pastors and lay leaders need to gain skills and competencies to serve in multicultural contexts, both inside and beyond their congregations. With this book, Mark Lau Branson and Juan F. Martínez equip leaders to create environments that make God's reconciling initiatives apparent in church life and in missional engagement with their neighborhoods and cities.

Drawing on courses they've taught at Fuller Theological Seminary, Branson and Martínez take an interdisciplinary approach that integrates biblical and theological study with sociology, cultural anthropology, leadership studies, and communications. The result is a rich blend of astute analysis and guidance for the practical implementation of a deeper intercultural life for the church.

Case studies, Bible studies, and exercises for personal and group reflection address real-life challenges and opportunities that arise in multiethnic contexts. This new edition is updated throughout to address current trends and sources, particularly emphasizing the continuing power of racism and how churches should respond.



*"The United States is in the midst of a profound diversity explosion that will continue to transform the church for decades to come. Mark Branson and Juan Martínez supply a proven multidisciplinary model of practical theology, which enlarges our capacity to navigate these increasing intercultural complexities."*

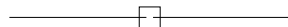
ROBERT CHAO ROMERO

University of California, Los Angeles, author of *Brown Church*

*"Branson and Martínez thoughtfully provide insights, scriptural resources, and group exercises to assist local congregations in becoming a healing signpost and an instrument of God's peace in their communities."*

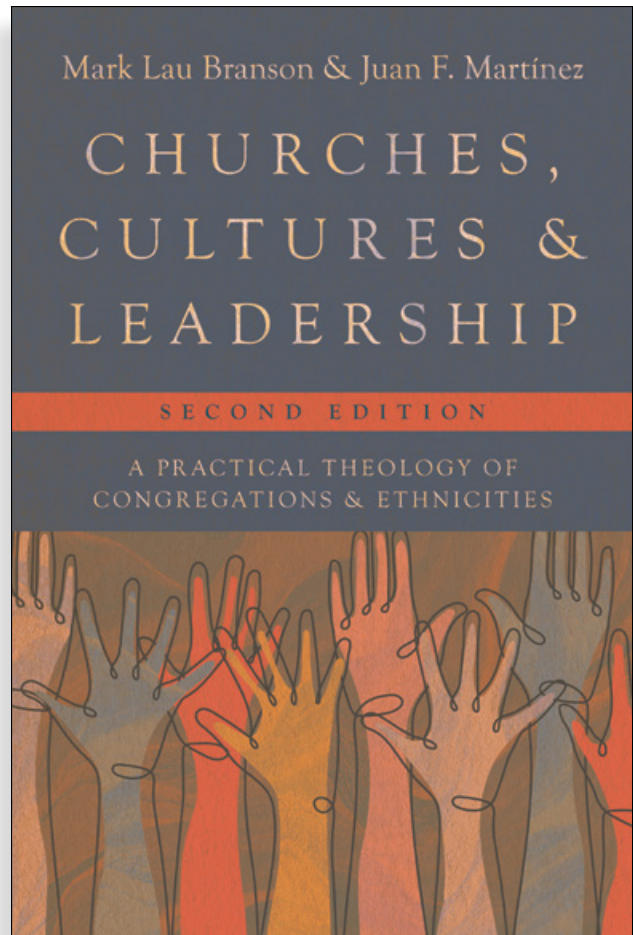
RUSSELL JEUNG

San Francisco State University, cofounder of Stop AAPI Hate



MARK LAU BRANSON (EdD, University of San Francisco) is the Homer L. Goddard Senior Professor of the Ministry of the Laity at Fuller Theological Seminary. His most recent book is *Leadership, God's Agency, and Disruptions: Confronting Modernity's Wager* (with Alan Roxburgh).

JUAN FRANCISCO MARTÍNEZ (PhD, Fuller Theological Seminary) has served as vice president for diversity and international ministries, director of the Center for the Study of Hispanic Church and Community, and professor of Hispanic studies and pastoral leadership at Fuller Theological Seminary. His recent books include *The Story of Latino Protestants in the United States*.

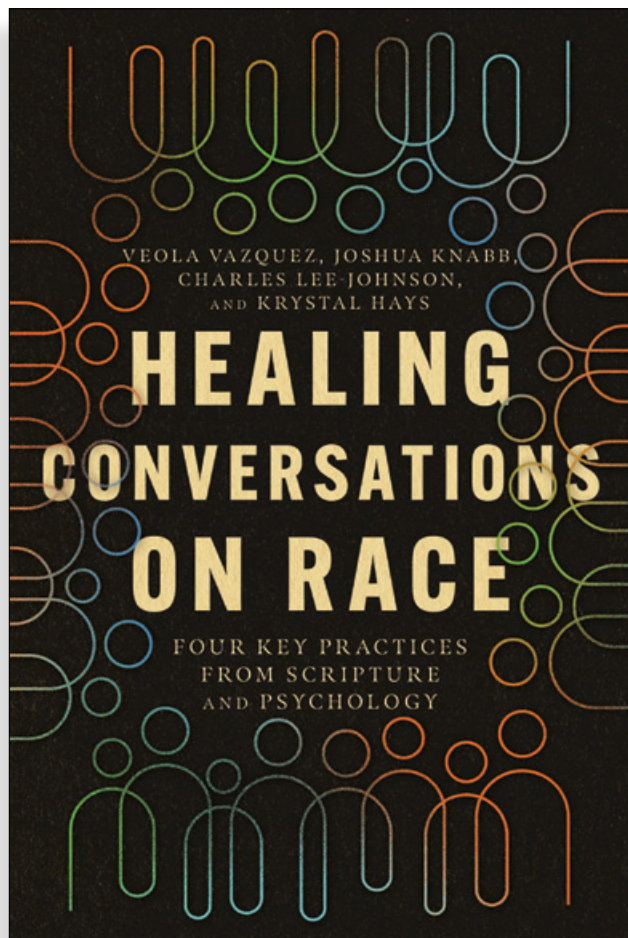


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2. Humility: Pursuing Christlikeness
3. Empathy: Sharing Stories and Lamenting Together
4. Acceptance: Embracing Emotions with Christian Disciplines
5. Love: Deepening Relationships Through Christlike Compassion
6. Holding a Healing Conversation on Race: Demonstrating Christlike Humility, Empathy, Acceptance, and Love
7. Continuing the Journey: Your Story and the Grand Narrative of Scripture

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## Biblical & Psychological Insight for Cross-Race Communication

Race complicates our relationships, even when we reject racism and seek to walk a better path together. In this book, four experts in psychology and social work present a model for how to build and deepen the cross-race relationships we want.

The starting place, they testify, must be a biblical understanding of the problem of racial disunity followed by practical insights about psychology and social behavior. This book is the culmination of professional—but also deeply personal—conversations the authors have had with each other, wrestling together over current events, their own stories, and their roles in the healing process. They combine biblical teachings with psychological science to help Christians develop the skills to discuss race and ethnicity.

In each chapter, you will be guided through essential information, biblical examples, case studies, activities, and journaling exercises to prepare you to practice healing conversations. Using research from psychology, attachment theory, and emotionally focused therapy, this process will build your knowledge, self-awareness, other-awareness, and specific relational skills.

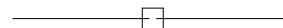


*“Based on biblical teaching, relationship research, and Christian love, the authors’ practical but profound model for promoting racial understanding has great potential to change the church—and maybe even the world—one relationship at a time.”*

ERIC L. JOHNSON  
Houston Christian University

*“The authors humbly and transparently share their own stories and struggles and provide practical skills and steps for engaging in the process of building racial understanding and unity and overcoming racism. Highly recommended!”*

SIANG-YANG TAN  
Fuller Theological Seminary



VEOLA VAZQUEZ, PhD, is a licensed psychologist and a tenured professor of psychology in the College of Behavioral and Social Sciences at California Baptist University.

JOSHUA KNABB, PsyD, ABPP, is a board certified clinical psychologist (American Board of Professional Psychology) and the director of the PsyD program at California Baptist University.

CHARLES LEE-JOHNSON, DMin, MSW, is one of the founders and chair of the Social Work Department at California Baptist University and the CEO of National Family Life and Education Center.

KRYSTAL HAYS, PhD, is the director of the Doctor of Social Work program and an assistant professor of social work at California Baptist University.

## A LOOK INSIDE HEALING CONVERSATIONS ON RACE

When the topic of race relations arises in conversation, the resulting emotions are often fear, uncertainty, and anger. For many people, confusion seems to permeate these conversations, with no shortage of solutions being circulated for addressing the present-day suffering, turmoil, and injustices surrounding race. Like many people, and maybe just like you, the authors of this book have struggled to understand how to respond to the pain associated with race and racism and within cross-racial relationships. Prior to writing this book, we sought to understand what, exactly, healing and racial unity in the twenty-first century might look like and how we were going to get there. As Christians with advanced degrees in the helping professions, we knew we had an important role to play in bringing together our Christian brothers and sisters of different racial and ethnic backgrounds. We each saw the growing anger, disconnection, and disunity in our own communities and recognized that, with our commitment to Christlikeness and biblical unity, as well as our combined years of study, we could potentially make a difference. As we held informal conversations about race-related events, we found that hearing each other's stories and experiences built a growing empathy and understanding for differing views. We also found that we continually returned to the importance of a biblical view of significant race-related events and the importance of demonstrating Christlikeness to build racial unity. As we engaged in these powerful conversations, which included laughing together, lamenting together, and, ultimately, understanding and responding to each other's pain, we gradually developed a model for how to have healing conversations on race. This book is the culmination of these deep conversations. . . .

We believe our approach to healing conversations on race is rather unique, grounded in a biblical view of reality, human nature, values, and redemption. Rather than finding ways to fight against racism by being *less* racist, our model advocates for being *more* Christlike. If Christlikeness—and the corresponding fruit of the Spirit—is a central aim in this life, the process of sanctification should be at the core of Christian conversations on race (Galatians 5:22-23).

Our approach emphasizes one-on-one and small group conversations to elicit change on a *micro* (individual, personal) level, cultivating safety, trust, and unity in one relationship at a time. Modeled after God entering into human history to *personally*

respond to our estrangement and suffering and Jesus entering into specific relationships to *personally* effect change, we prioritize the healing power of individualized attempts to create loving, unifying, and, ultimately, enduring Christlike exchanges with others. We believe that micro-level (individual) changes such as these have the power to influence and lead to macro-level (systemic) changes, thereby dually creating changes within individual relationships and within communities and churches.

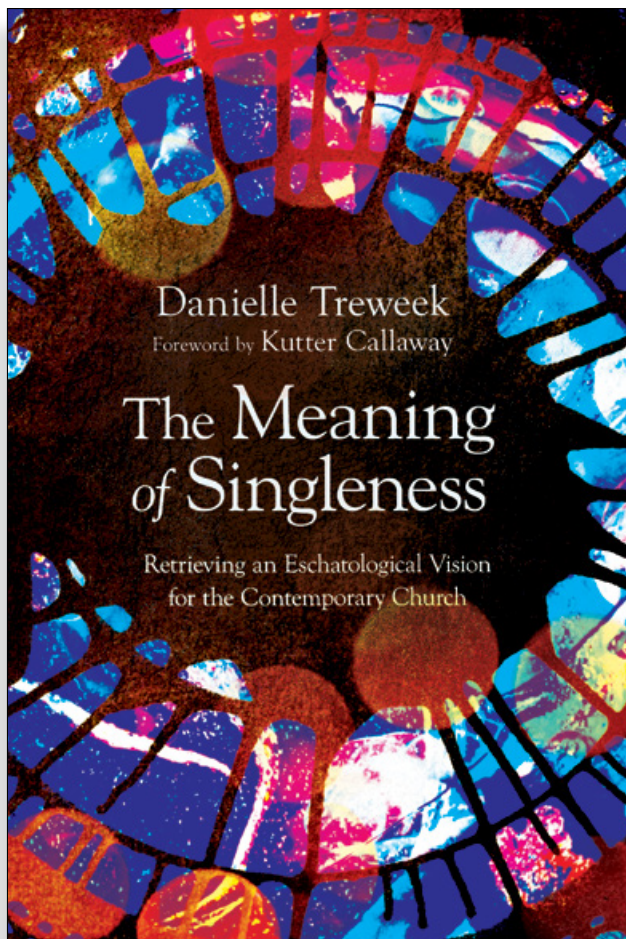
We believe that healing conversations on race start and end with four pivots. Helping you learn to pivot in these ways during healing conversations on race is our goal for you as you journey through this book. We invite you to set these pivots as ongoing goals:

1. Pivot from a human-centered understanding of race relations and racism to a God-centered understanding.
2. Pivot from a focus on self to a focus on Other (God) and others.
3. Pivot from disunity to unity.
4. Pivot from judgment of others (“like God”) to Christlike love (“dependent on God”).

We pray that you will learn to effectively use our model for healing conversations on race. We use the acronym *HEAL* to provide you with an easy-to-remember device to use when having these conversations, which we will unpack more as we move through this book. Therefore, another ongoing goal for you is that you will learn to use the following practices during these conversations:

- *Humility*—Prayerfully Reflect
- *Empathy*—Identify Emotion and Need
- *Acceptance*—Consent to God's Loving Presence
- *Love*—Respond with Christlikeness

The pivots and practices of the *HEAL* model are meant to be ongoing and work hand in hand, with no expiration date, dividing lines, or clear-cut boundaries. Instead, they are enduring and permeable, in the sense that they are pursued on a daily basis, there is overlap between them, and they are all needed as you slowly move toward Christlike unity with racially different others. ■



**MAY 2023**

328 pages, paperback, 978-1-5140-0485-2, \$35.00, W

**C O N T E N T S**

Preface

Acknowledgments

Introduction: Setting the Scene

**Part One: The Context of Singleness**

1. Singleness in Society

2. Singleness in the Church

**Part Two: The Diagnosis of Singleness**

3. The Character of Christian Singleness

4. The Value and Belonging of Christian Singleness

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8. Telling the Time

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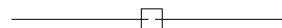
Scripture Index

## A Theology of Singleness for the Church Today

Is Christian singleness a burden to be endured or a God-ordained vocation? Might singleness here and now give the church a glimpse of God's heavenly promises?

Dani Treweek offers biblical, historical, cultural, and theological reflections to retrieve a theology of singleness for the church today. Drawing upon both ancient and contemporary theologians, including Augustine, Ælfric of Eynsham, John Paul II, and Stanley Hauerwas, she contends not only that singleness has served an important role throughout the church's history, but that single Christians present the church with a foretaste of the eschatological reality that awaits all of God's people.

Far from being a burden, then, Christian singleness is among the highest vocations of the faith.



*"Protestants often forget the rich history of the church as it dealt with singleness. . . . Treweek's work to retrieve a tradition that understands singleness to be eschatologically significant offers both a genuine encouragement to Christian single people and a faithful challenge to the church at large."*

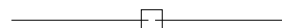
CHRISTINA HITCHCOCK  
University of Sioux Falls

*"Rather than seeing singleness as deficient, regrettable, or only valuable if definitively chosen, Treweek helps us recognize the vital, hopeful, resurrection-oriented role that single Christians can and should play in the body of Christ."*

REBECCA MCLAUGHLIN  
author of *Confronting Christianity*

*"Our culture regards singleness as a substandard, temporary status, and the church is, by and large, no different. We need to consider the Bible's teaching afresh, with sensitivity to the cultural issues and the help of the best theology. Danielle Treweek's book does just that. The Meaning of Singleness is an insightful and inspiring investigation, and a much-needed gift to the church."*

BRIAN ROSNER  
principal of Ridley College, Melbourne, Australia



DANIELLE (DANI) TREWEEK (PhD, St Mark's National Theological Centre and Charles Sturt University) is the founding director of the Single Minded Ministry and an adjunct teacher at Moore Theological College, Sydney. She also serves as both the Diocesan Research Officer and a member of the Archbishop's Doctrine Commission within the Anglican Diocese of Sydney, Australia.

## INTERVIEW WITH THE AUTHOR



**AUTHOR**  
DANIELLE  
TREWEEK



**IVP EDITOR**  
DAVID  
McNUTT

**DAVID McNUTT:** Your book begins by examining the place of singleness in both society at large and the church in particular. What do you think is the most common misconception about singleness?

**DANIELLE TREWEEK:** Sadly, singleness really *is* the subject of a lot of misconceptions in both of those spheres. But what I find particularly concerning and disappointing is just how many of society’s misconceptions about singleness are echoed in the contemporary evangelical church. On that topic, there is a lot to explore (four chapters worth, in fact!), but if I were to boil it down to *the* most common misconception, I think it would be that both society and the church see singleness as a state of “lacking.” Lacking in love. Lacking in sexual fulfilment. Lacking in relational intimacy. Lacking in purpose. Lacking in possibility. Lacking in belonging. Lacking in authentic self-realization. Both spheres typically define and characterize singleness by what it isn’t, rather than by what it is. Or, to put it another way, singleness is primarily thought to be the absence of good, rather than a good in and of itself.

**DM:** In the book, you offer a robust retrieval of singleness—exegetical, historical, and theological. What did you discover that was the most surprising or encouraging during that process?

**DT:** When I started my exercise of retrieval, I already had a broad understanding of the general landscape of singleness throughout church history. However, I soon found myself surrounded by a diverse cloud of witnesses who challenged me with insights about singleness in the Christian life and community that I had simply not ever encountered before. That was enormously encouraging, exciting, and energizing! But, if I’m being honest, there were times when I also found myself a bit saddened and bewildered by it too. Why *was* all of this new to me? How had I *not* encountered so many of these profound insights before? What could possibly explain or justify the contemporary evangelical church having forgotten our own amazingly rich theological, exegetical, and pastoral inheritance in this regard? It was really a double-edged surprise.

— □ —  
*“What could possibly explain or justify the contemporary evangelical church having forgotten our own amazingly rich theological, exegetical, and pastoral inheritance in this regard?”*

DANIELLE TREWEEK

**DM:** You also cast an eschatological vision of singleness. What do you mean by that, and why is that good news for the church?

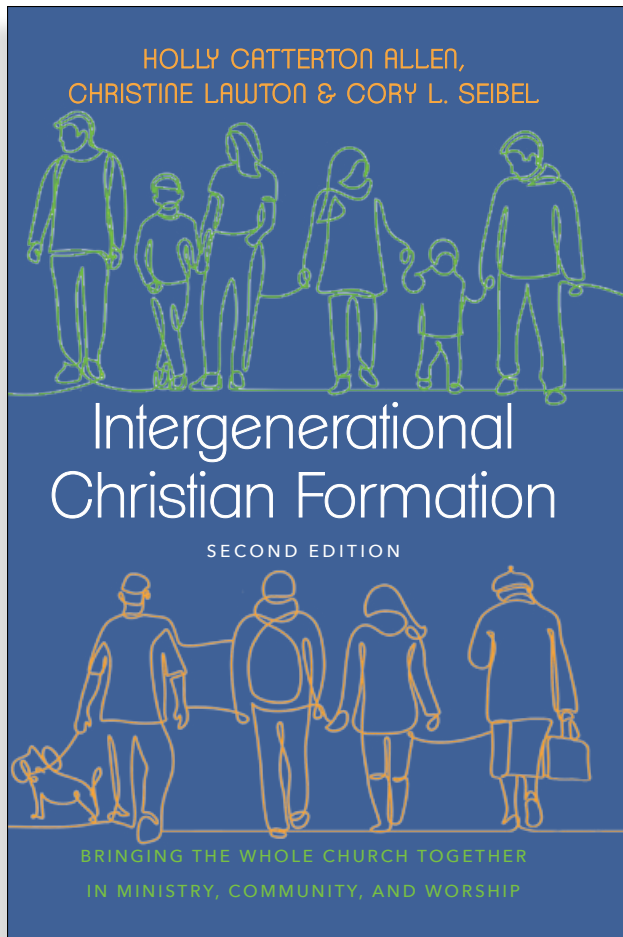
**DT:** As evangelical Christians, we are generally eager to emphasize the eschatological significance of earthly marriage—namely as the “mysterious” foreshadowing of the heavenly marriage between Christ and the church (Eph. 5:32). And that’s a good thing! But it turns out that our own Christian ancestors were just as eager (if not more so) to emphasize the eschatological significance of earthly singleness. Rather than seeing it as a life of lacking, they understood it to be a life of profound eschatological possibility. You’ll need to read the book to find out all the different ways they perceived that to be true! But in summary, those who came before us honored singleness as a life situation that intrinsically called God’s people to remember we live in this creation as those who are already citizens of the next.

**DM:** How has your experience as a single person informed your ministry?

**DT:** While my own singleness has obviously been important for the trajectory and shape of my work, I think it has actually been *other* single Christians who have most deeply informed my ministry in this regard. Walking in tandem with them; rejoicing when they rejoice; grieving as they have grieved; praying with and for them; empathizing in our shared disappointments; working through feelings of isolation; serving alongside them; exhorting them to keep trusting Jesus, and having them do the same for me. Ultimately, it’s been *their* singleness that has most significantly informed *my* ministry.

**DM:** What is your hope for those who pick up and read your book?

**DT:** One of my hopes is that those who read *The Meaning of Singleness* might be better equipped to love, respect, and value the single members of their church communities. And, of course, I hope it will encourage unmarried Christians (whether they be never-married, divorced, or widowed) to delight more and more in the intrinsic goodness of their singleness. But I also pray that those who read this book might better understand the vitally important and God-glorifying role singles have to play in the church’s understanding of her own unique identity. I hope my book might help us all to better realize it’s not simply that single Christians need the church, but the church who really and truly needs single Christians. ■



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JASON BRIAN SANTOS

pastor of Community Presbyterian Church in Lake City, Colorado

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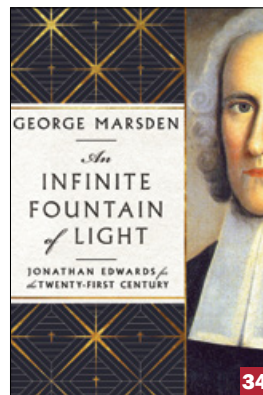
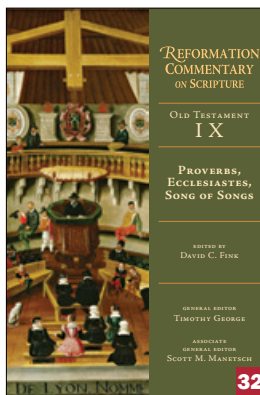
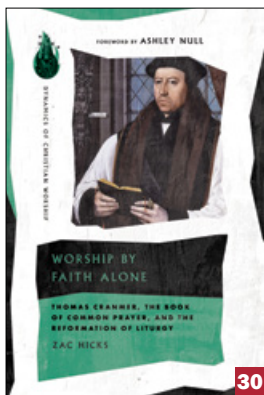
HOLLY CATTERTON ALLEN (PhD, Talbot) served as professor of Christian ministries and family science at Lipscomb University in Nashville, Tennessee. She was the founding director of InterGenerate, an international biennial conference for those who are passionate about intergenerational ministry. She is the author of *Forming Resilient Children*.

CHRISTINE LAWTON (PhD, St. Louis University) is a lifelong Christian educator who has served as youth and family minister in various churches, teacher in Christian schools, and professor/director of the Christian education program at Concordia University Irvine. She is the author of several Bible studies and Sunday school curriculum resources.

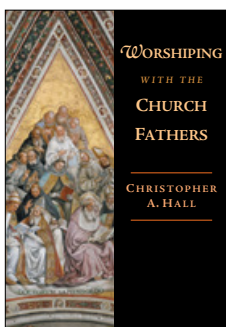
CORY SEIBEL (PhD, Pretoria) is a pastor at Central Baptist Church in Edmonton, Alberta. He also serves as an online tutor for Ridley College in Australia and as a research fellow with the University of the Free State in South Africa. He edited *The Generative Church* and *Engage All Generations* and chairs the InterGenerate conference leadership team.

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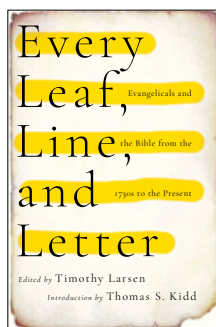
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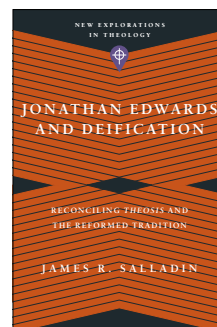
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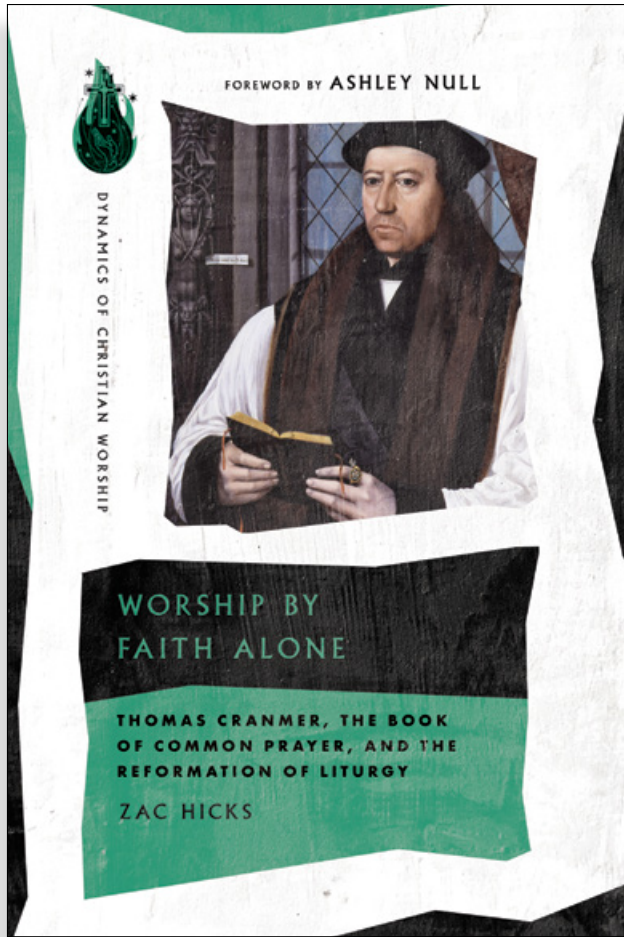
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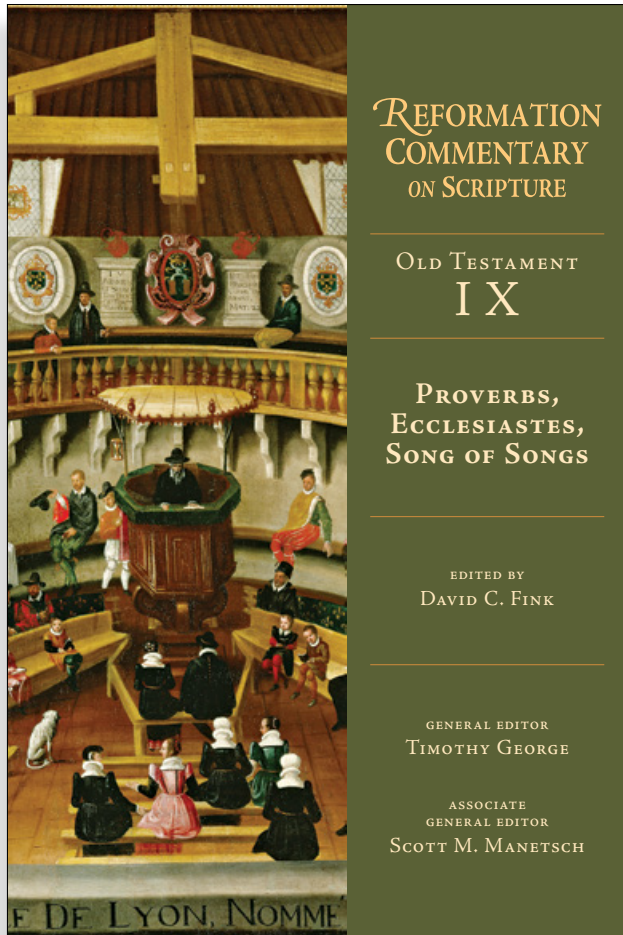
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DAVID C. FINK (PhD, Duke University) is associate professor of religion at Furman University. He is the author of *Divided by Faith: The Protestant Doctrine of Justification and the Confessionalization of Biblical Exegesis*.

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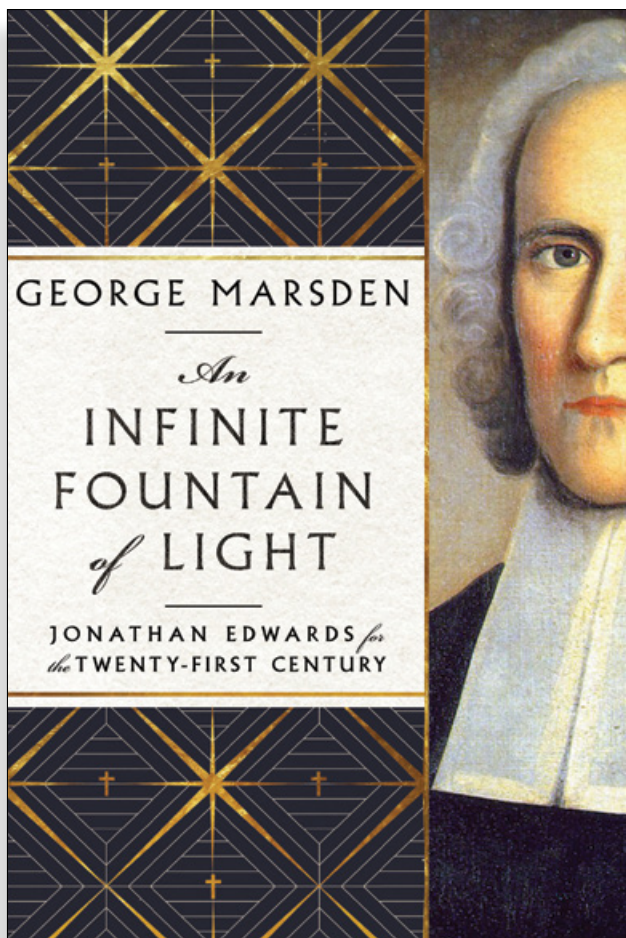
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Appendix. Jonathan Edwards, Sermon: A Divine and Supernatural Light (1733)

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## A Fascinating Historical Look at Jonathan Edwards

Christians need to pause once in a while to get their bearings. For perspective on our own times and how we got here, it helps to listen to wise guides from other eras. In *An Infinite Fountain of Light*, the renowned American historian George Marsden illuminates the landscape with wisdom from one such mentor: Jonathan Edwards.

Drawing on his deep expertise on Edwards and American culture, Marsden explains where Edwards stood within his historical context and sets forth key points of his complex thought. By also considering Benjamin Franklin and George Whitefield, two of Edwards's most influential contemporaries, Marsden unpacks the competing cultural and religious impulses that have shaped our times. In contrast, Edwards offered us an exhilarating view of the centrality of God's beauty and love. Christians' love for God, he taught, can be the guiding love of our lives, opening us to transformative joy and orienting all our lesser loves.

"There is an infinite fullness of all possible good in God, a fullness of every perfection, of all excellency and beauty, and of infinite happiness," wrote Edwards. "This infinite fountain of light should, diffusing its excellent fullness, pour forth light all around."

With Marsden's guidance, readers will discover how Edwards's insights can renew our own vision of the divine, of creation, and of ourselves.

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*"It's hard to beat George Marsden as a guide to Jonathan Edwards—and this gem of a book will be treasured by thousands who know, or will discover, exactly what I mean. It sparkles brightly with profound Christian wisdom from the past interpreted for modern-day readers with clarity and a large helping of simple—though also deeply learned—Christian common sense."*

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GEORGE M. MARSDEN (PhD, Yale University) is professor emeritus at the University of Notre Dame. His many books include *Fundamentalism and American Culture*, *The Outrageous Idea of Christian Scholarship*, and *Jonathan Edwards: A Life*.

## INTERVIEW WITH THE AUTHOR



**AUTHOR**  
GEORGE  
MARSDEN



**IVP EDITOR**  
JON BOYD

George Marsden has won the Bancroft Prize (as close as a historian can get to a Nobel Prize) for his definitive biography of Jonathan Edwards (Yale University Press, 2003), and his many books have been cited in more footnotes than one can imagine. We hope you'll enjoy his new book from IVP Academic, *An Infinite Fountain of Light*, but then we recommend you read as much more of him as you can get your hands on.

**JON BOYD:** Aren't you tired of Jonathan Edwards yet? Why not?

**GEORGE MARSDEN:** No, for two major reasons: First, when I was in my twenties I discovered in Edwards an invigorating emphasis on the dynamic beauty of God at the heart of reality. I have always enjoyed sharing his insights with students and readers. You don't get tired of beauty.

Second, as a biographer of Edwards, I immersed myself in understanding the intriguing world of colonial New England in its frontier days. A lot was going on at every level. It is like being engrossed in piecing together the intriguing story lines of a once-great novel of which we now have only scattered pages.

**JB:** Two other people who factor into this book are Benjamin Franklin and George Whitefield (mostly in contrast to Edwards, to help us understand what was special about him). What do you think Edwards might have admired most about each of them? And what do you yourself most appreciate?

**GM:** Edwards was up-to-date on the latest science and so must have admired Franklin for that. He also would have appreciated Franklin's publishing and his work for the public good including his leadership in the inter-colonial cause during the French and Indian Wars. Personally, in addition to the points mentioned, I appreciate his wit and his contributions to building a republic that has lasted almost two and a half centuries.

Edwards was a great fan of Whitefield and, despite a few differences, became the chief defender of the sorts of awakenings that Whitefield helped promote. I admire Whitefield as a great and pious progenitor of the evangelical religious movement in America that I have spent a lifetime studying.

**JB:** What do you hope for readers to get out of *An Infinite Fountain of Light*?

**GM:** I always feel a bit presumptuous when being prescriptive on matters of piety and religious experience, since I do not see myself as especially accomplished in these respects. So I offer these insights from Edwards in hope that they will resonate with others who likewise need and appreciate wise mentors.

**JB:** You're legendary for (among other things) your "Concluding Unscientific Postscript" to *The Soul of the American University* (1994) in which you brought the legitimacy and relevance of scholars' own religious faith to the forefront. How have things changed these days?

**GM:** I think the situation has improved. Even in the mainstream academy, despite hostility toward some religious views, there is greater recognition that *cultural* diversity needs to include *religious* diversity. And in the meantime, so much excellent Christian scholarship has been published in the past thirty years, including by IVP, that it is difficult to dismiss entirely.

**JB:** What figure might you have chosen to study as intensively as you have Edwards — someone who could have been as rich a historical vein as he has been for you over the years?

**GM:** Pascal.

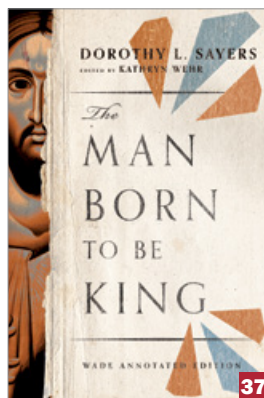
**JB:** Intellectual community has been important in your scholarship and career. (One of the things I love about this particular book is that it was a *computer scientist*, Derek Schuurman, who initially recommended that you and I talk about it.) What qualities of Edwards's intellectual community should we most appreciate and try to cultivate ourselves?

**GM:** Edwards was part of an international Reformed intellectual community that had been formidable for two centuries. It also tended toward theological rigidity and controversy. But it promoted intellectual inquiry. So it was open to the scientific revolution and was interacting with the latest European thought. I see some of Edwards's great insights as arising from his reflections on how his impressive Reformed heritage fit with the Newtonian universe and emerging modern thought. ■

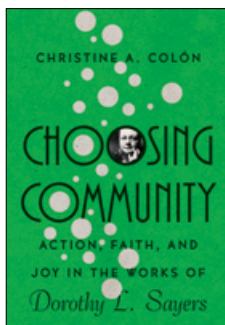
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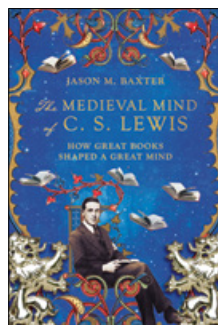
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*"Kathryn Wehr is to be congratulated on her fine scholarship and warmly thanked for performing such a welcome public service."*

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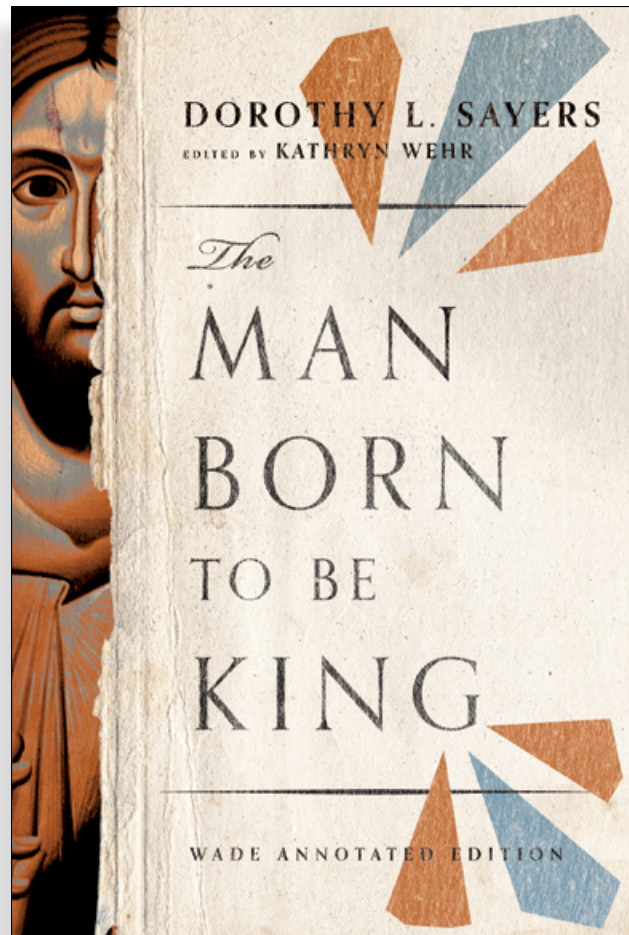
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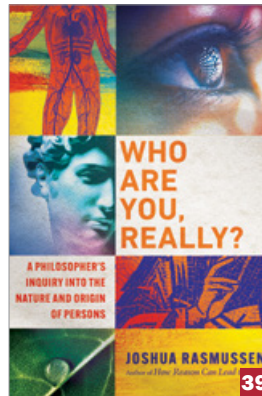
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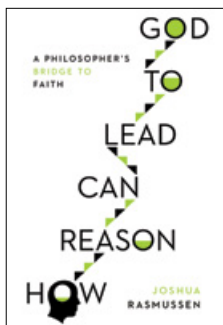
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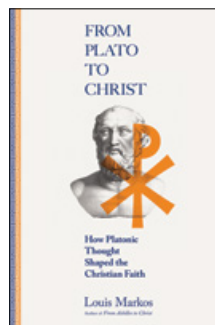
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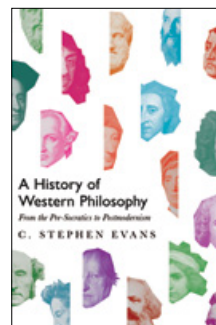
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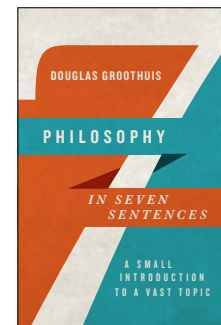
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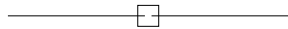


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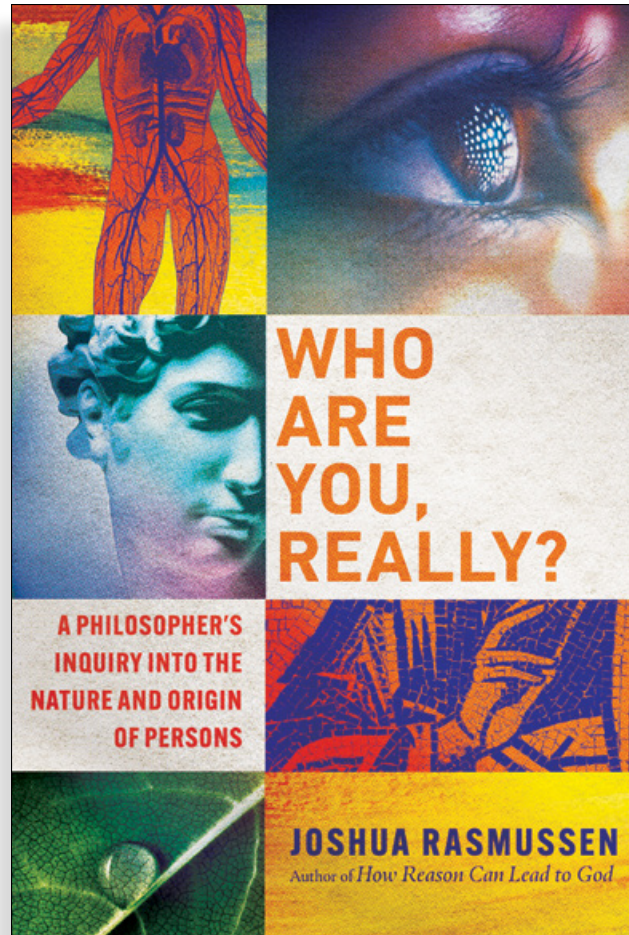
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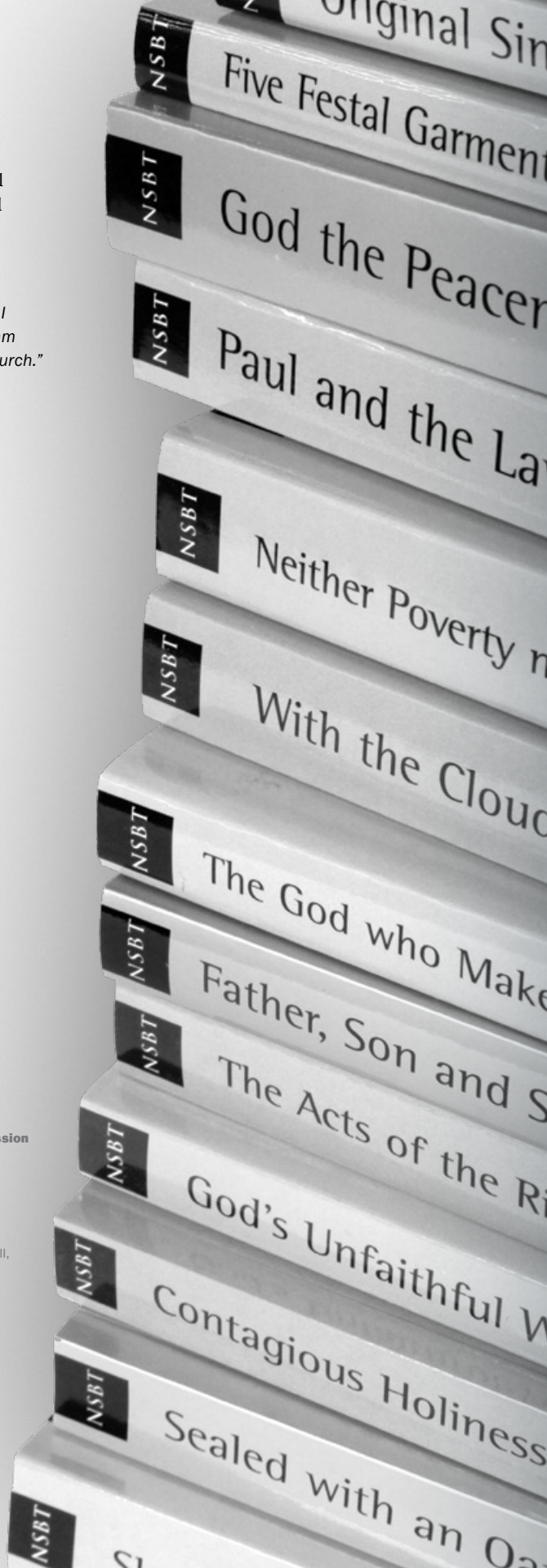
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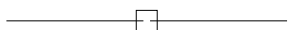
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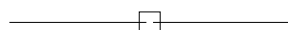
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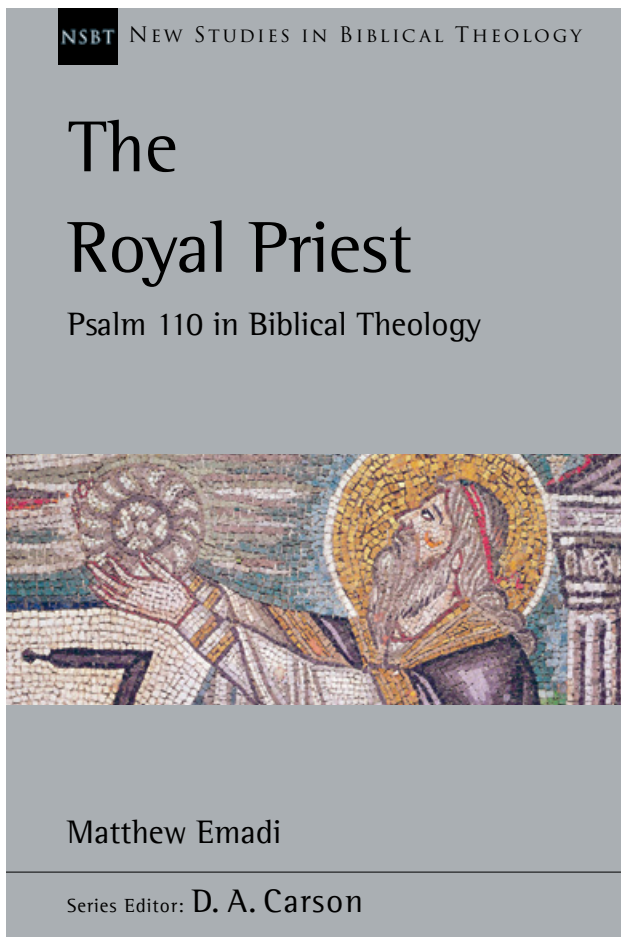


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MATTHEW EMADI is the senior pastor of Crossroads Church in Sandy, Utah. He holds a PhD in biblical studies from The Southern Baptist Theological Seminary and is the author of *How Can I Serve My Church?* in the 9Marks Church Questions series.



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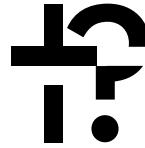
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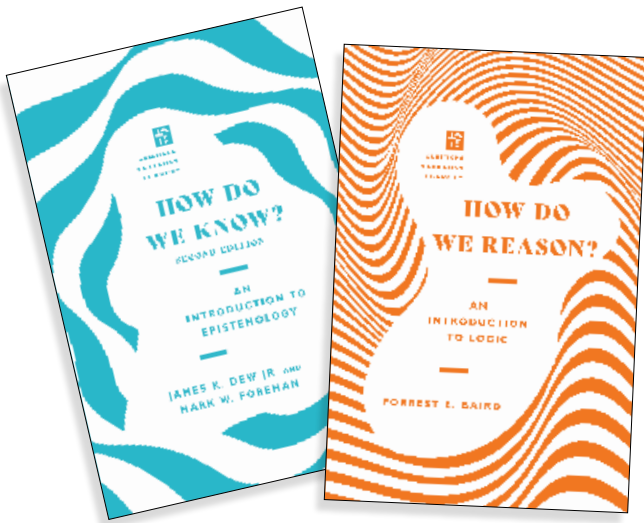
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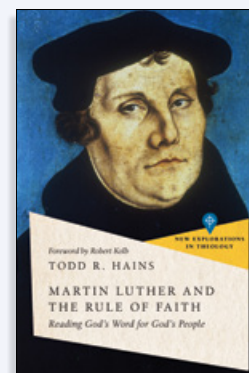
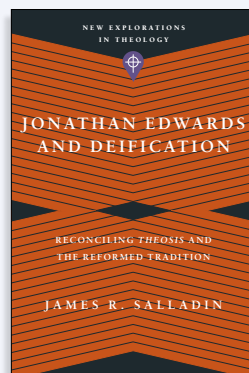
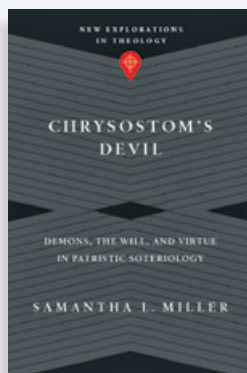
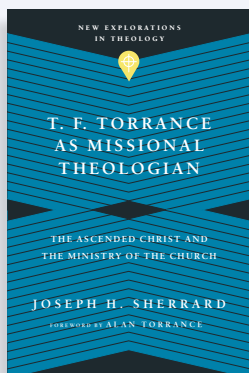
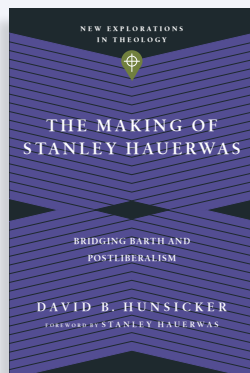
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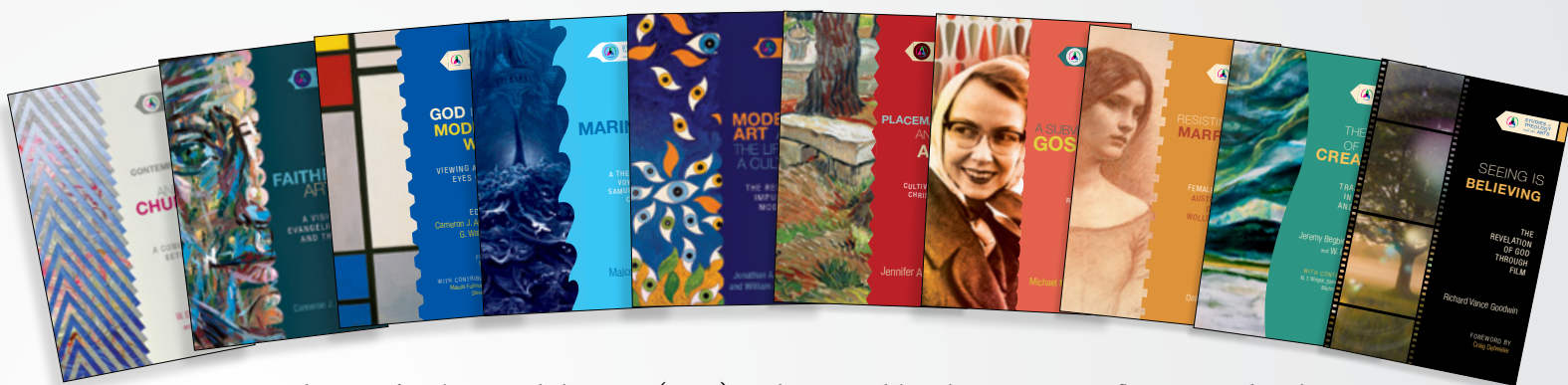
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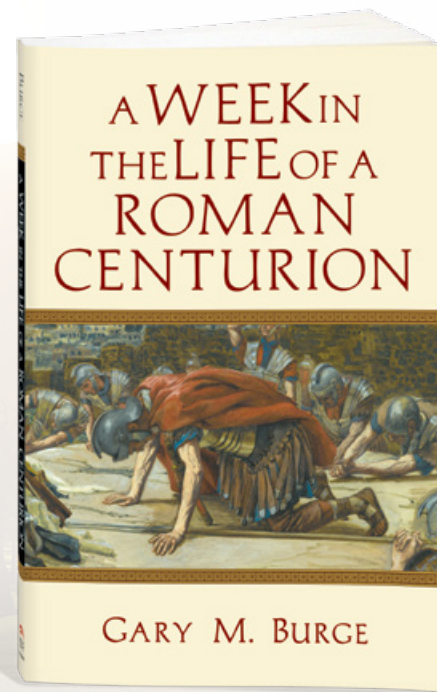
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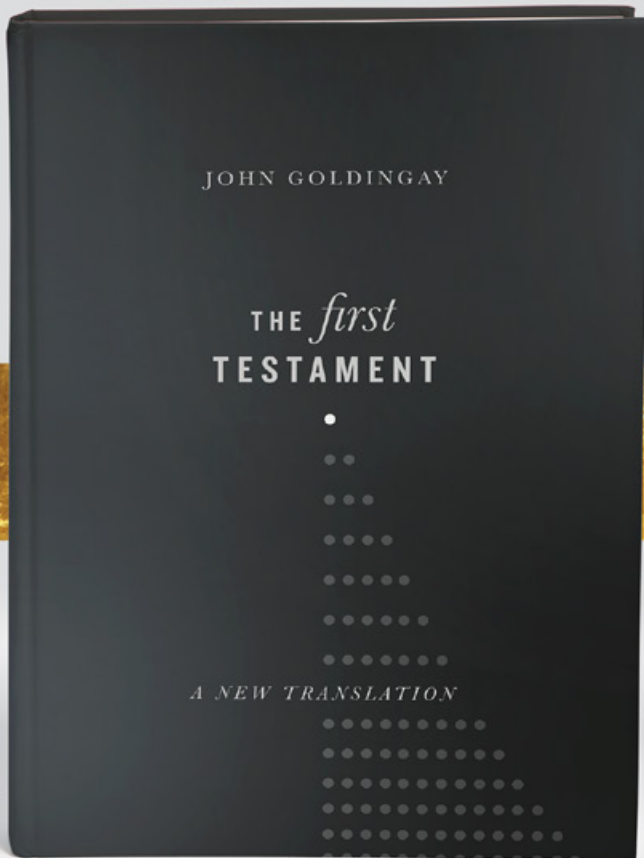
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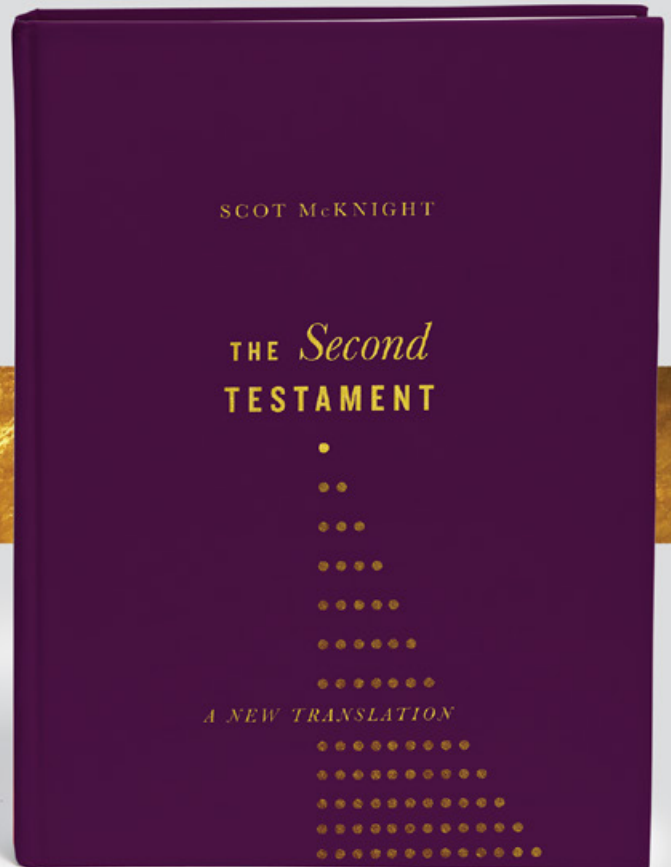
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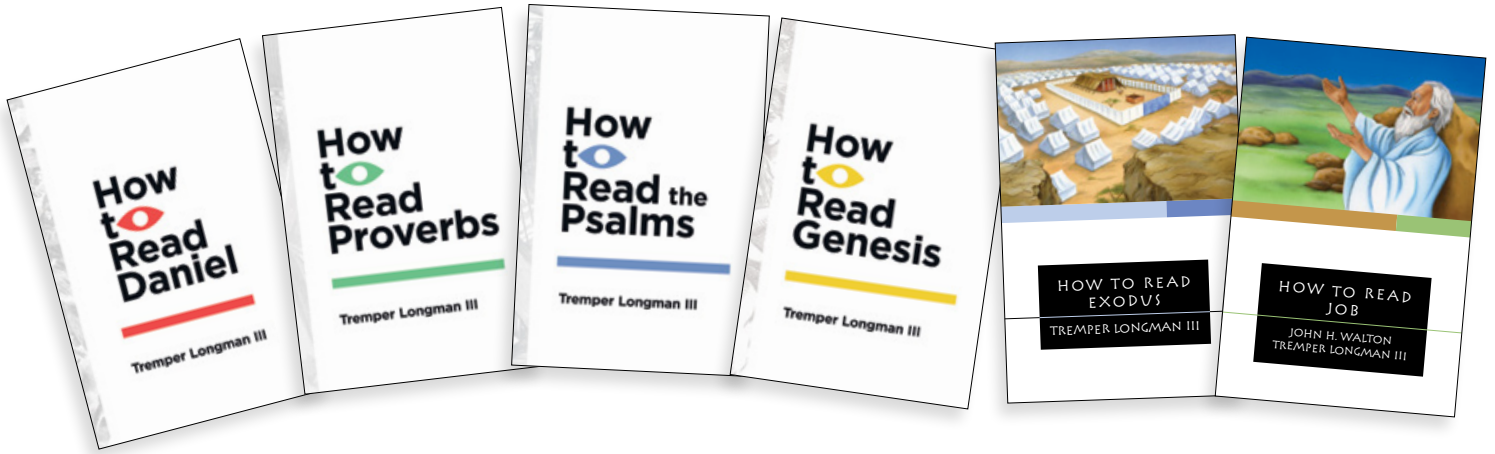
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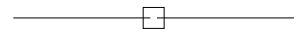
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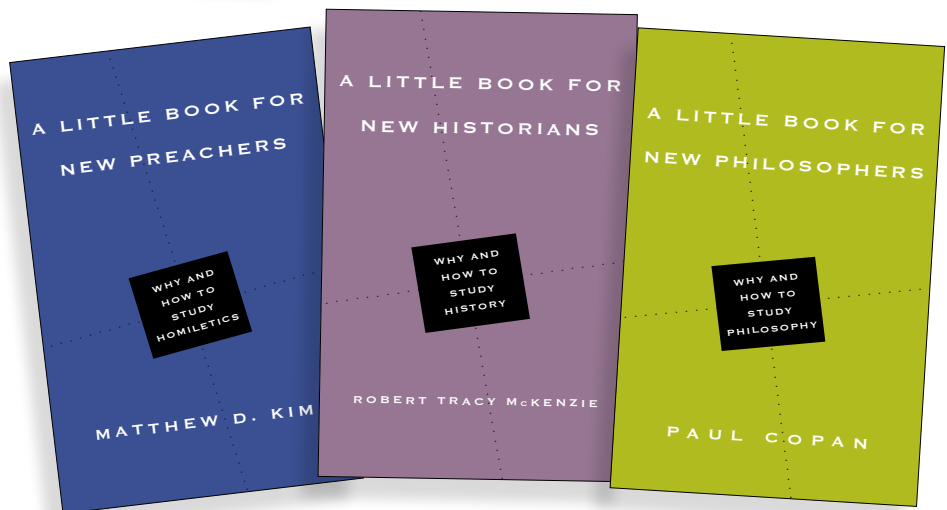
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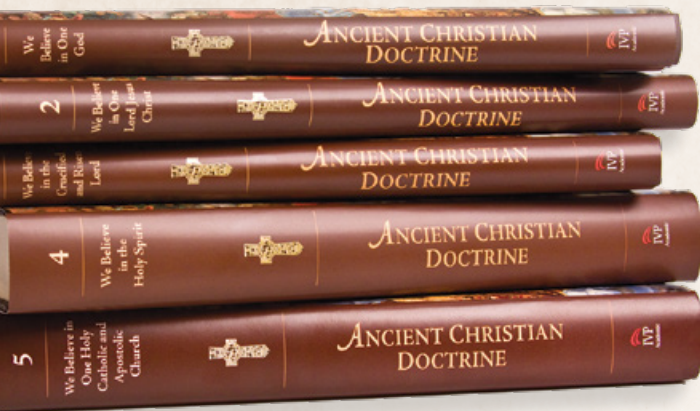
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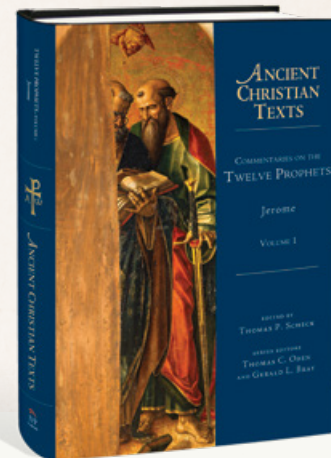
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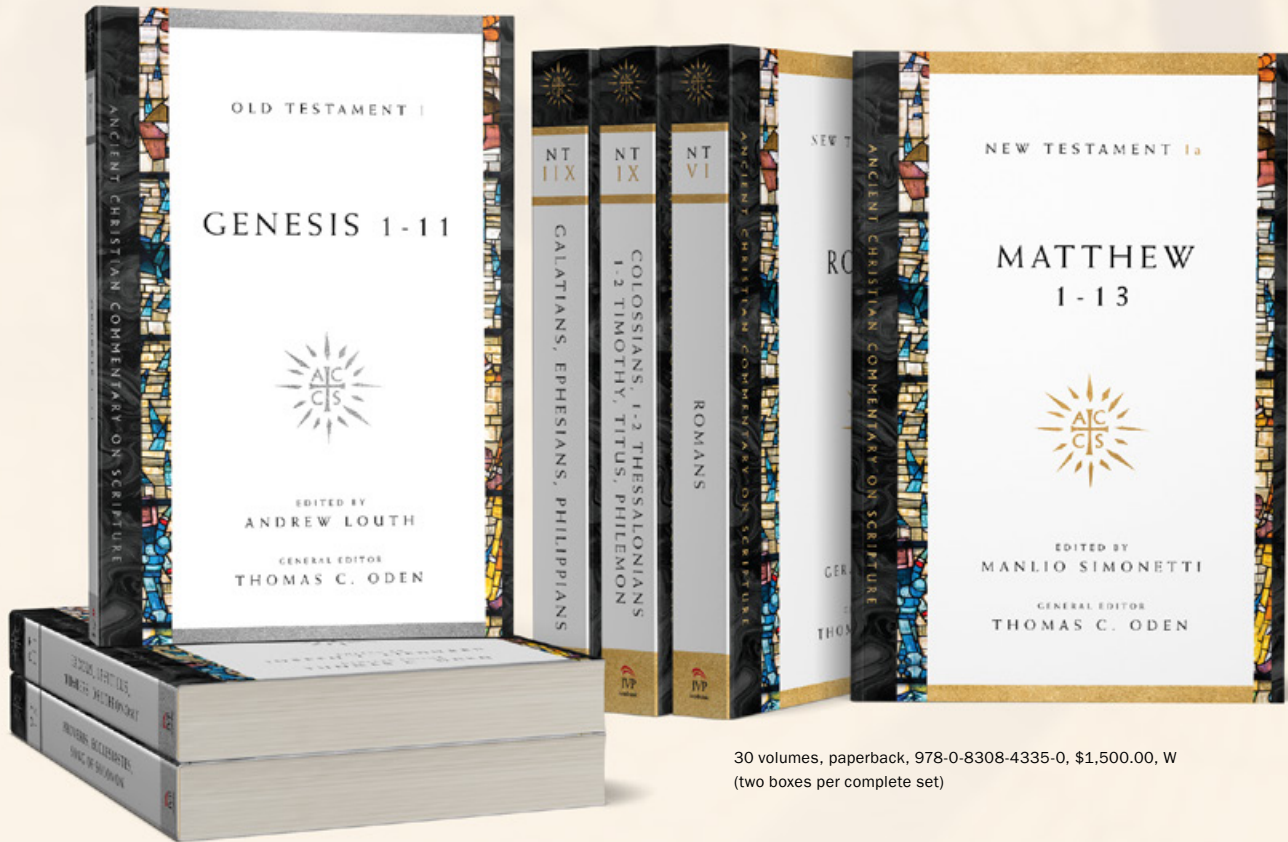
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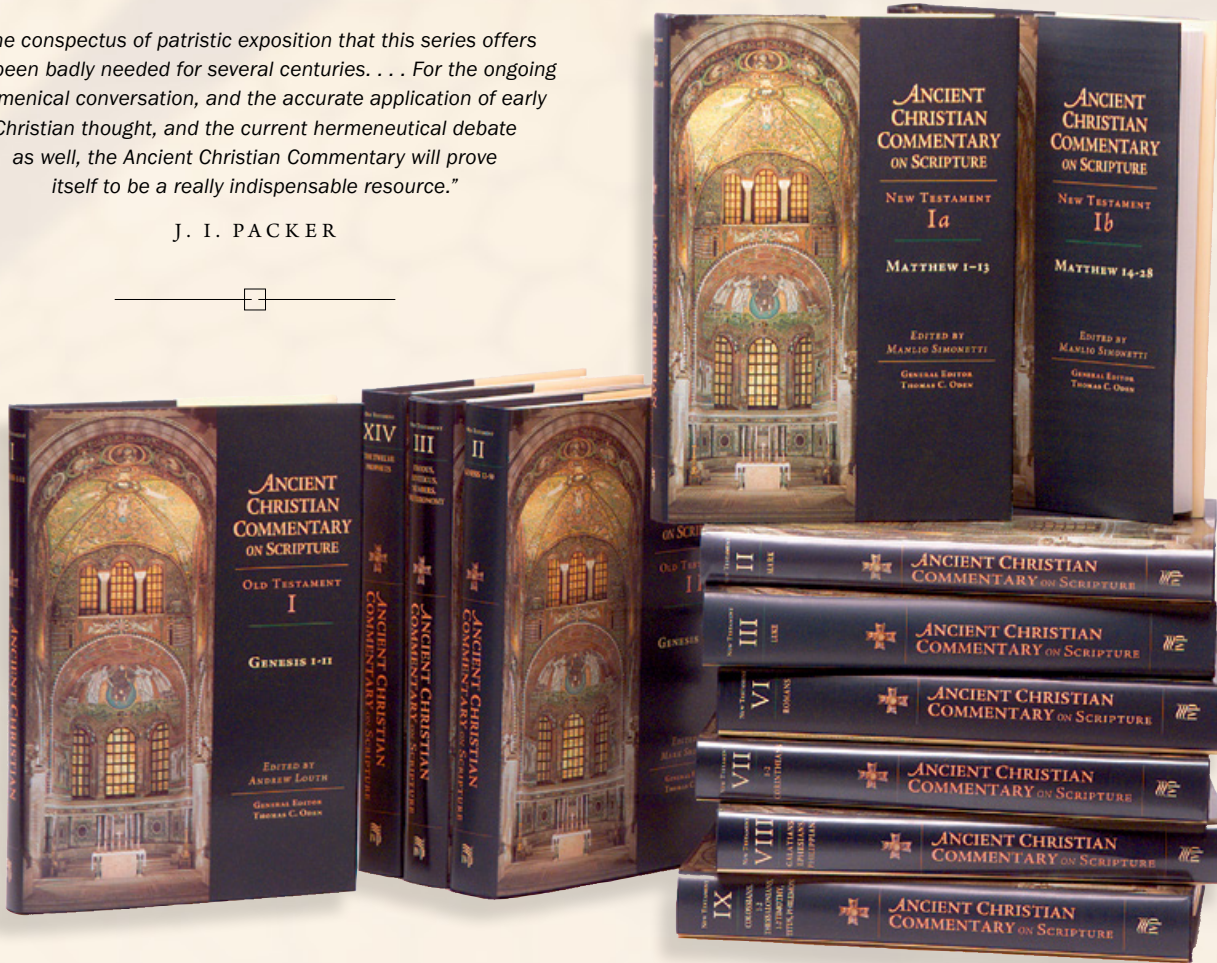
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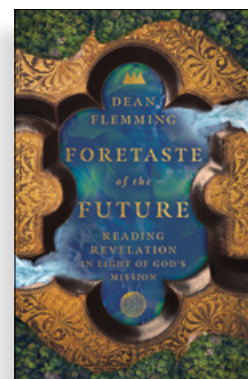
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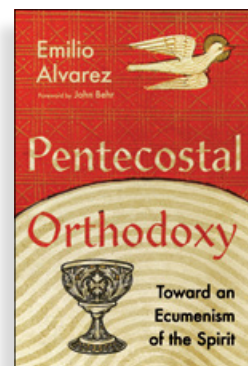
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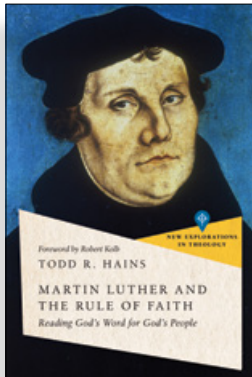
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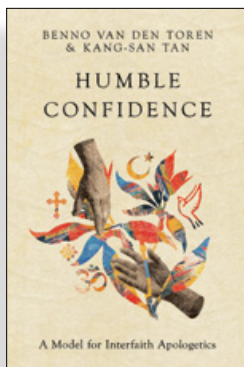
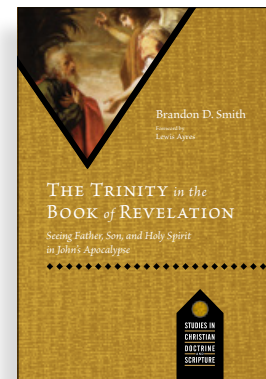
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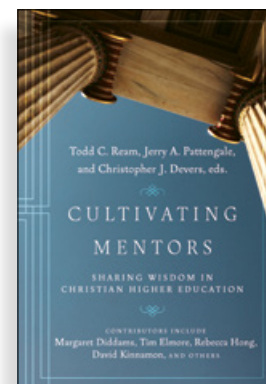
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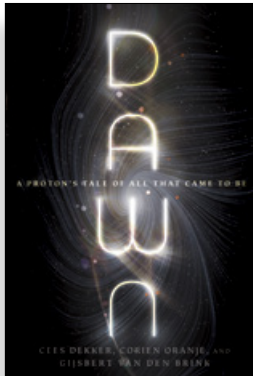
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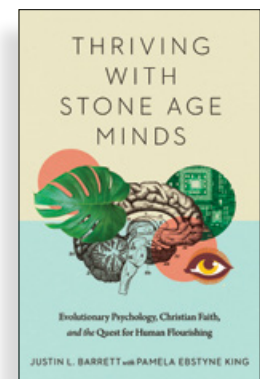
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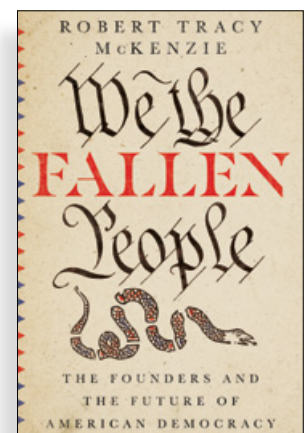


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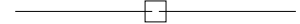
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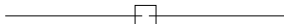
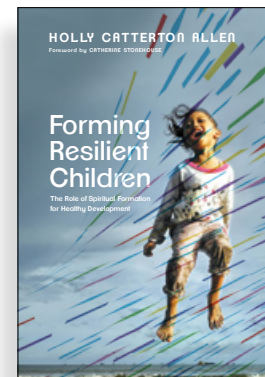
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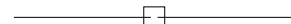
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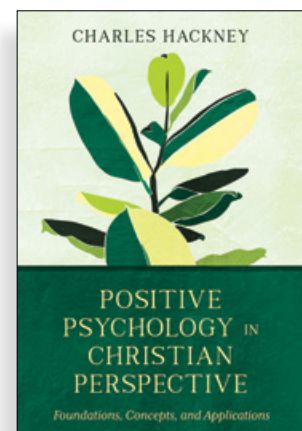
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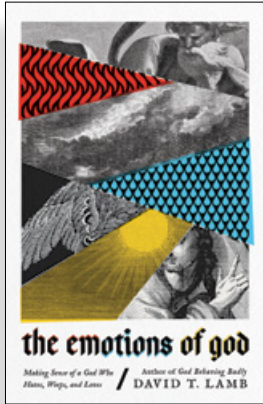
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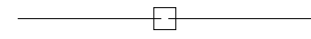
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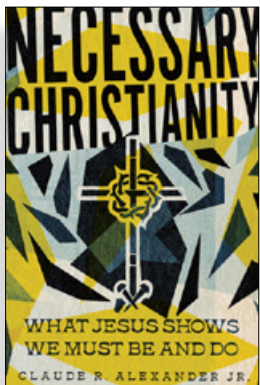
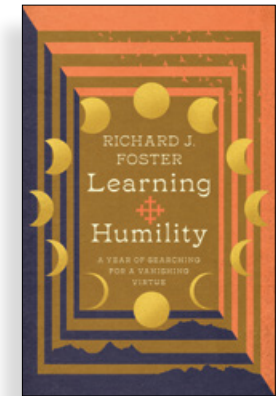
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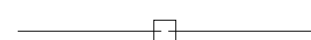
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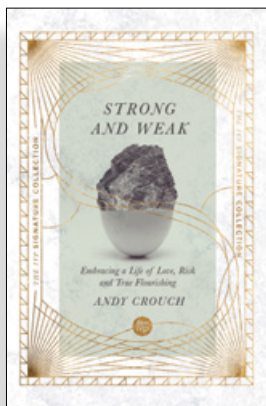
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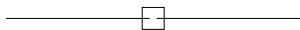
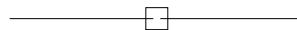
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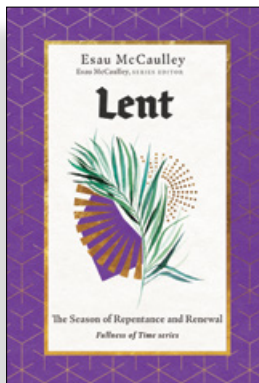
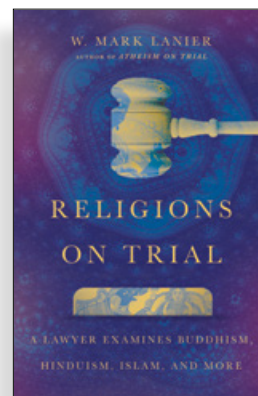
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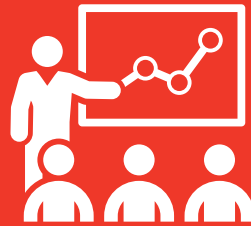
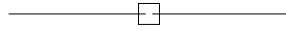
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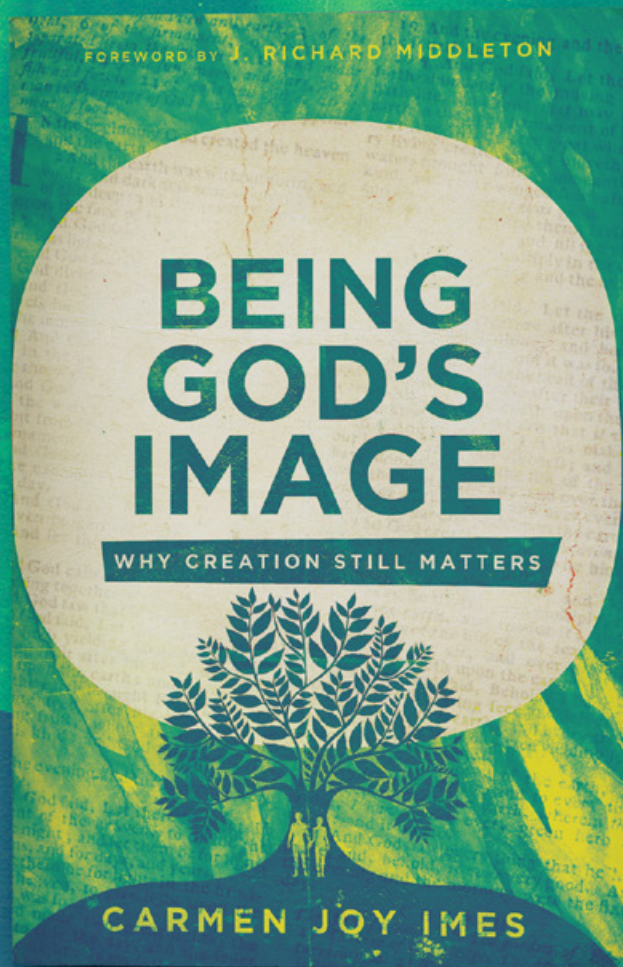


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