



IVP
ACADEMIC
CATALOG

SPRING 2024

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.

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Dear Reader,

At a recent academic conference, I heard a line that has set up camp in my thoughts: “Hope lies in humility.” (Props to the psychologist-theologians Brad Strawn and Christin Fort for their joint presentation on this.) The immediate topic was narcissism in church contexts, clinically diagnosed or otherwise, but I couldn’t help extending the idea. In what ways do we need—and benefit from—humility in academic publishing?

Fortunately, sharp-thinking psychologists that they are, Drs. Strawn and Fort offered a crisp three-point definition. Humility entails:

- an accurate self-appraisal
- a receptive orientation toward others
- the ability to self-regulate both shame and pride

Each quality seems to me strikingly relevant to the work of authors and their publishers.

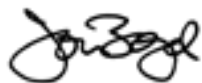
For instance, as you browse through this catalog’s descriptions of our new and forthcoming titles, I hope you’ll find the descriptions to be inspiring and even impressive—but always accurate. We’re in a unique position to tell you about these books, and we know you depend on us for that “accurate self-appraisal.” May we never overhype a book or the research and analysis it contains.

Secondly, a number of books herein exhibit an obvious orientation toward others. I’m thinking of titles like *The Servant Lawyer*, *Awakening to Justice*, or *Worship in an Age of Anxiety*, where a receptive, empathetic attitude appears right on the cover. But truly, we work hard alongside our authors on every single book to build in a reader-first posture from the ground up. Not every book is for every audience, but may no book aim for anything but blessing readers.

The third point about “shame and pride” might be the toughest. We admit to being proud of these books, and we certainly think their authors should be justly proud of them too. But if I may be honest about the flip side as well, it’s also true that shame can creep in when someone catches a typo we hadn’t noticed, or when a reviewer finds fault (justly or not). So I pray these powerful forces will always be under good regulation.

With that, I humbly offer you the Spring 2024 catalog.

Happy reading!



Jon Boyd
Associate Publisher
& Academic Editorial Director



SPRING 2024

IVP
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CATALOG

VOLUME 96

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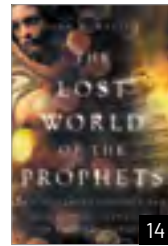
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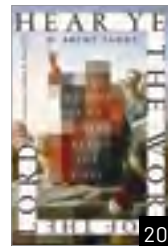
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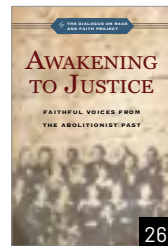
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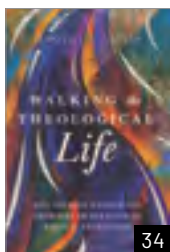


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from IVP Academic



IVP Academic's monthly Excursus newsletter features curated content about important conversations happening in the university and the church, new academic books of interest, and more.

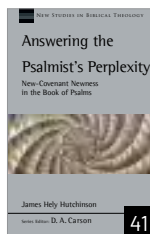
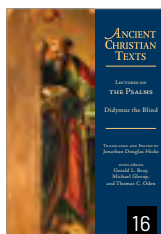
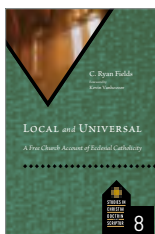
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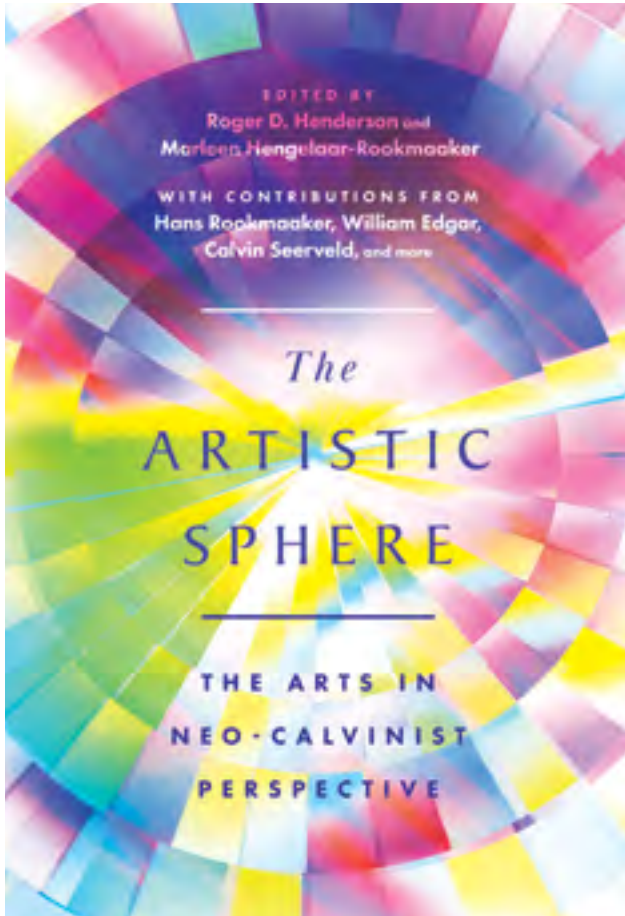
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SELECTED NEW SERIES TITLES





AVAILABLE JANUARY 02, 2024
 432p, 978-1-5140-0797-6, \$45, W
 6x9in, PBK

ROGER D. HENDERSON (PhD, Free University) studied philosophy at UC Berkeley before attending the Free University in Amsterdam, where he studied Herman Dooyeweerd’s development. He has taught in both Iowa and the Netherlands and now lives in Berkeley, California.

MARLEEN HENGELAAR-ROOKMAAKER is the editor-in-chief of ArtWay. She edited the *Complete Works* of her father, art historian Hans Rookmaaker. She has also published three books in Dutch as well as many articles about popular music, liturgy, and the visual arts in Dutch and English books and magazines.

THE ARTISTIC SPHERE

THE ARTS IN NEO-CALVINIST PERSPECTIVE

While some Christians have embraced the relationship between faith and the arts, the Reformed tradition tends to harbor reservations about the arts.

However, among Reformed churches, the Neo-Calvinist tradition—as represented in the work of Abraham Kuyper, Herman Dooyeweerd, Hans Rookmaaker, and others—has consistently demonstrated not just a willingness but a desire to engage with all manner of cultural and artistic expressions.

This volume, edited by art scholar Roger Henderson and Marleen Hengelaar-Rookmaaker, the daughter of art historian and cultural critic Hans Rookmaaker, brings together history, philosophy, and theology to consider the relationship between the arts and the Neo-Calvinist tradition. With affirmations including the Lordship of Christ, the cultural mandate, sphere sovereignty, and common grace, the Neo-Calvinist tradition is well-equipped to offer wisdom on the arts to the whole body of Christ.

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Part One: Roots

1. Geneva’s Artistic Legacy: From Calvin to Today (Marleen Hengelaar-Rookmaaker)
2. Calvin and the Arts: Pure Vision or Blind Spot? (Adrienne Dengerink Chaplin)
3. Rumors of Glory: Abraham Kuyper’s Neo-Calvinist Theory of Art (Roger D. Henderson)
4. Dooyeweerd’s Aesthetics (Roger D. Henderson)

Part Two: Art History

5. Art, Meaning, and Truth (Hans R. Rookmaaker) Looking with Historical Depth: Hugo van der Goes, Filippino Lippi and Albrecht Dürer
6. The Vocation of a Christian Art Historian: Strategic Choices in a Multicultural Context (E. John Walford) *Ridentem dicere verum—Pieter Bruegel’s Peasant Wedding of Circa 1567*
7. More than Can Be Seen: Tim Rollins and K.O.S.’s *I See the Promised Land* (James Romaine)

Part Three: Aesthetics

8. The Halo of Human Imaginativity (Calvin Seerveld) The Meaning of the Crucifixion: Grünewald and Perugino
9. Rethinking Art (Nicholas Wolterstorff) The Social Protest Meaning of the Graphic Art of Käthe Kollwitz
10. Imagination, Art, and Civil Society: Re-envisioning Reformational Aesthetics (Lambert Zuidervaart) Redemptive Art Criticism
11. Art, Body, and Feeling: New Roads for Neo-Calvinist Aesthetics (Adrienne Dengerink Chaplin) Chris Ofili: Contemporary Art and the Return of Religion

Part Four: Theology and Art

12. The Theology of Art of Gerardus van der Leeuw and Paul Tillich (Wessel Stoker)
13. The Elusive Quest for Beauty (William Edgar)
14. Fifty-Plus Years of Art and Theology: 1970 to Today (Victoria Emily Jones)

THE 1662 BOOK OF COMMON PRAYER

SERVICE BOOK

IVP Academic's popular edition of the classic 1662 Book of Common Prayer, now available as a beautiful Service Book for use in public worship.

The Service Book of the *The 1662 Book of Common Prayer: International Edition* contains all the services a minister would use in corporate worship. The liturgies present the unaltered text from the International Edition, set in large, readable type with red rubrics and five ribbons. Covered in beautiful genuine red leather, with gold stamping and a lay-flat binding.

.....

The Service Book includes:

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- Evening Prayer
- The Creed of St. Athanasius
- The Litany
- Prayers and Thanksgivings
- The Collects, Epistles, and Gospels
- The Ministration of the Holy Communion
- Baptism, Both Public and Private
- Baptism for Those of Riper Years
- The Catechism, with Confirmation
- The Solemnization of Matrimony
- The Burial of the Dead
- The Thanksgiving of Women after Childbirth
- A Communion
- The Psalter
- Appendix I: Prayers from Other Services
- Appendix II: Additional Prayers and Thanksgivings
- Appendix III: From the Additional Rubrics

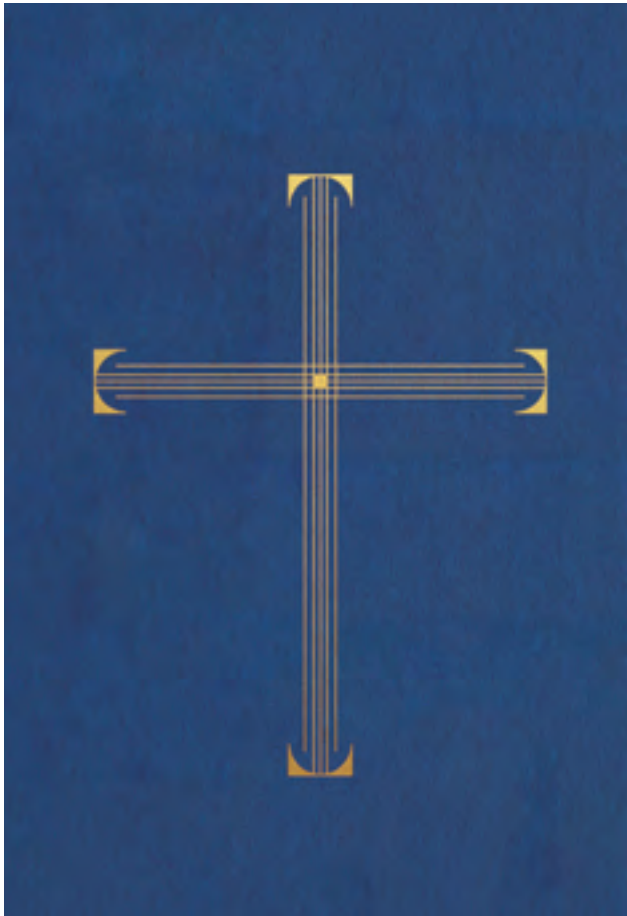


AVAILABLE JUNE 11, 2024

632p, 978-1-5140-0698-6, \$250,
WEU 9x12in, CBD

SAMUEL L. BRAY is the John N. Matthews Professor of Law at the University of Notre Dame as well as a McDonald Distinguished Fellow at the Center for the Study of Law and Religion at Emory University. He is coauthor (with John F. Hobbins) of *Genesis 1–11: A New Old Translation for Readers, Scholars, and Translators*.

DREW NATHANIEL KEANE teaches in the Department of English at Georgia Southern University. He formerly served on the Standing Commission on Liturgy and Music for the Episcopal Church. He is coauthor (with Samuel D. Fornecker) of a forthcoming commentary on the 1662 Book of Common Prayer.



AVAILABLE JUNE 11, 2024

832p, 978-1-5140-0699-3, \$30, WEU
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SAMUEL L. BRAY is the John N. Matthews Professor of Law at the University of Notre Dame as well as a McDonald Distinguished Fellow at the Center for the Study of Law and Religion at Emory University. He is coauthor (with John F. Hobbins) of *Genesis 1-11: A New Old Translation for Readers, Scholars, and Translators*.

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THE 1662 BOOK OF COMMON PRAYER

PEW FORMAT

The 1662 Book of Common Prayer: International Edition in pew format

The *Book of Common Prayer (1662)* is one of the most beloved liturgical texts in the Christian church, and remains a definitive expression of Anglican identity today. It is still widely used around the world, in public worship and private devotion, and is revered for both its linguistic and theological virtues.

But the classic text of the 1662 prayer book presents several difficulties for contemporary users, especially those outside the Church of England. The *1662 Book of Common Prayer: International Edition* gently updates the text for contemporary use. Prayers specific to England are replaced. Obscure words and phrases have been modestly revised while still preserving the prayer book's own cadence. Finally, a selection of treasured prayers from the later Anglican tradition is appended.

Here InterVarsity Press's *1662 Book of Common Prayer: International Edition* is presented in a pew format, with a larger format and larger typeface and with a durable cover and sturdy binding for regular use in corporate worship.

The Pew Format includes:

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- Concerning the Service of the Church
- Concerning Ceremonies
- How to Read the Psalter
- How to Read the Rest of the Holy Scripture
- Tables and Rules for the Feasts and Fasts
- Proper Lessons and Psalms
- The Calendar, with the Table of Lessons
- Morning Prayer
- Evening Prayer
- The Creed of St. Athanasius
- The Litany
- Prayers and Thanksgivings
- The Collects, Epistles, and Gospels
- The Ministration of the Holy Communion
- Baptism, Both Public and Private
- Baptism for Those of Riper Years
- The Catechism, with Confirmation
- The Solemnization of Matrimony
- The Visitation and Communion of the Sick
- The Burial of the Dead
- The Thanksgiving of Women after Childbirth
- A Communion
- The Psalter
- Forms of Prayer to Be Used at Sea
- The Ordinal
- Articles of Religion
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- Appendix III: Additional Rubrics
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- Appendix V: The Glossary
- How to Follow the Services

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International Edition

The Classic Anglican Prayerbook for All Christians and All Nations



The Book of Common Prayer (1662) is one of the most beloved liturgical texts in the Christian church. But the classic text presents several difficulties for contemporary users, especially those outside the Church of England. This new international edition gently updates the text for contemporary use around the world, with obscure phrases revised and treasured prayers from later Anglican tradition appended. With this collection of products, you'll find everything you need to seamlessly integrate the *Book of Common Prayer* into the life of your church.

"The Book of Common Prayer has kept its place at the center of Anglican identity in a remarkable way, considering the long and kaleidoscopic history of the churches that use it. This latest presentation of its riches is, like the original, marked by judicious common sense, but also by a sure instinct for how its many virtues can elegantly be augmented by the practice of later centuries.

It is to be welcomed as a gift to Anglicans worldwide: not a trophy of antique display but a practical framework for everyday worship."

DIARMAID MACCULLOCH

professor emeritus of the history of the church, University of Oxford

The 1662 Book of Common Prayer

Edited by Samuel L. Bray and Drew Nathaniel Keane, Casebound, 978-0-8308-4192-9, \$38.00

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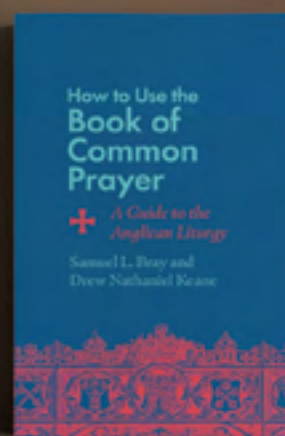
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The 1662 Book of Common Prayer—Service Book

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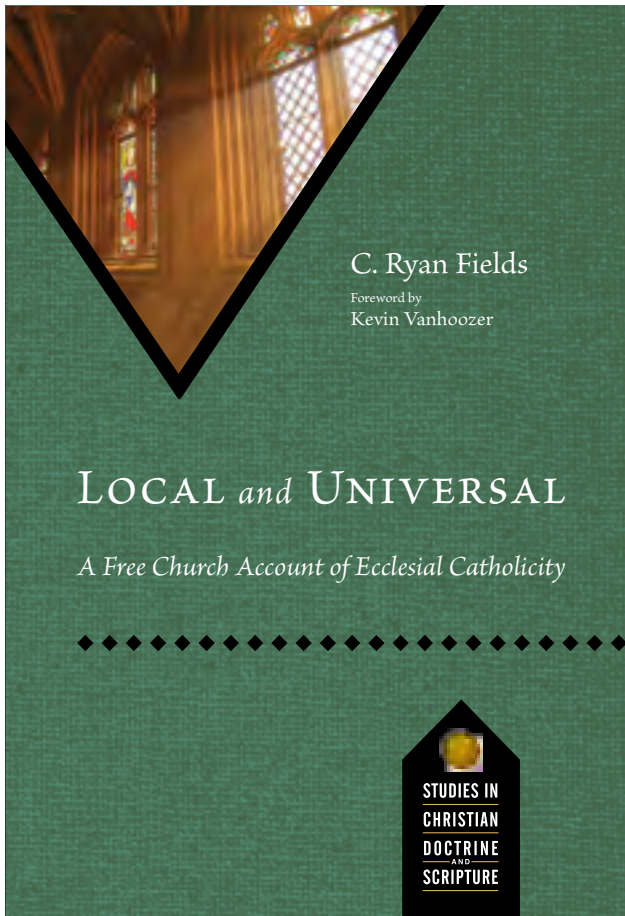
—All of the services and liturgies a minister needs featuring large type, leatherbound lay-flat binding, and 5 ribbon bookmarks.



How to Use the Book of Common Prayer

By Samuel L. Bray and Drew Nathaniel Keane, Paperback, 978-1-5140-0747-1, \$18.00

—An newcomer's guide to using the Prayer Book, introducing the history and case for liturgical prayer.



AVAILABLE FEBRUARY 06, 2024

304p, 978-1-5140-0671-9, \$40, W
6x9in, PBK

C. RYAN FIELDS (PhD, Trinity Evangelical Divinity School) is senior pastor of Faith Evangelical Free Church in Acton, Massachusetts.

LOCAL AND UNIVERSAL

A FREE CHURCH ACCOUNT OF ECCLESIAL CATHOLICITY

In the words of the creeds, the church is the one, holy, catholic, and apostolic body of Christ.

Of those features, perhaps none is as misunderstood as the church’s catholicity (that is, its universality)—because while the church is universal, it is also radically local, connected to a particular community or even found on a specific street corner. How might we reclaim the universality of the church without losing its local situatedness?

In this *Studies in Christian Doctrine and Scripture* volume, pastor and theologian C. Ryan Fields offers a surprising solution: he turns to the Free Church tradition, those churches that are historically separate or “free” from state oversight. Juxtaposing the Free Church with its Episcopal counterpart, he argues that far from neglecting the catholicity of the church, the Free Church tradition can helpfully inform our understanding of the one body of Christ while remaining true to its local roots.

Studies in Christian Doctrine and Scripture, edited by Daniel J. Treier and Kevin J. Vanhoozer, promotes evangelical contributions to systematic theology, seeking fresh understanding of Christian doctrine through creatively faithful engagement with Scripture in dialogue with church tradition.

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Introduction: Free Church Catholicity?

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4. Free Church Catholicity Explored: Examining Reformational Manifestations
5. Free Church Catholicity Expounded: Assessing Contemporary Proposals
6. Free Church Catholicity Embodied: Locating Catholicity

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STUDIES IN CHRISTIAN DOCTRINE AND SCRIPTURE

SERIES EDITORS: DANIEL J. TREIER AND KEVIN J. VANHOOZER

Studies in Christian Doctrine and Scripture, edited by Daniel J. Treier and Kevin J. Vanhoozer, promotes evangelical contributions to systematic theology, seeking fresh understanding of Christian doctrine through creatively faithful engagement with Scripture in dialogue with catholic tradition(s).

Volumes in SCDS explore the synergy between Scripture and contemporary issues, rooted in the classic evangelical commitment to Scripture as well as the perpetual need to contextualize with creative fidelity. Likewise, these volumes promote historically informed engagements with the crucial themes of classic dogmatics and contemporary systematic theology in order to promote scholarship that is theologically competent and biblically literate.

This series promotes evangelical contributions to Christian doctrine by reflecting different approaches, appealing to biblical theology, history of interpretation, theological interpretation of Scripture, and more. Some volumes engage in detailed exegesis while others appropriate broader biblical themes and patterns with the ultimate goal of promoting the constructive engagement between Scripture and Christian theology.

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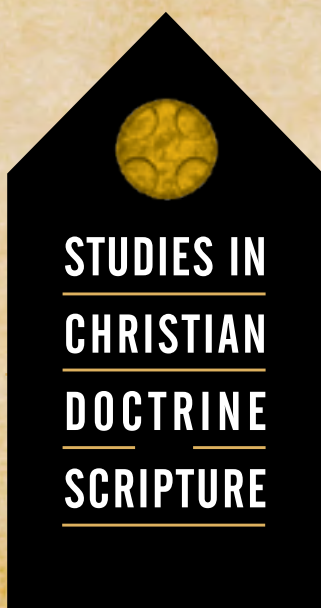
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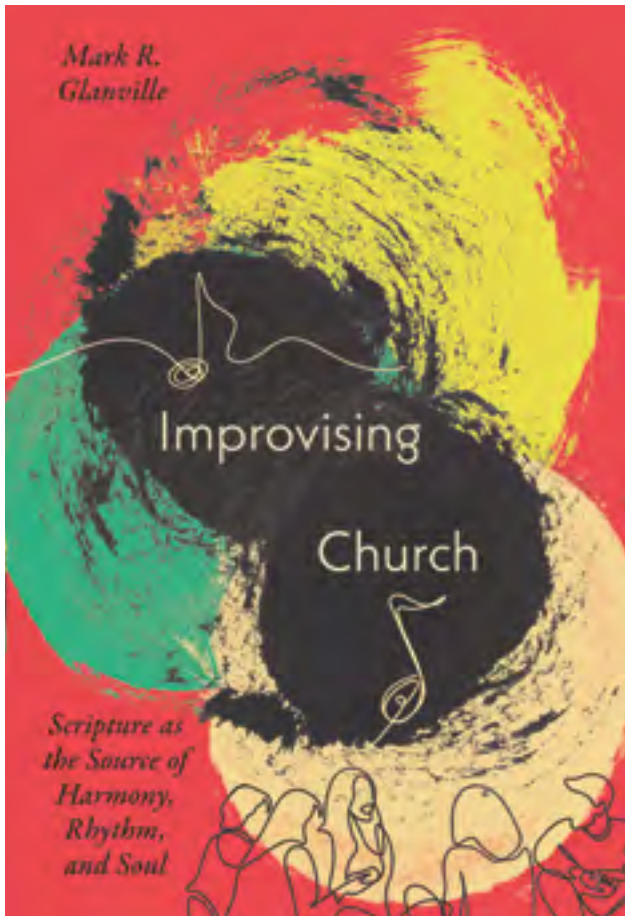
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AVAILABLE FEBRUARY 13, 2024
224p, 978-1-5140-0745-7, \$28, W
6x9in, PBK

MARK R. GLANVILLE (PhD, Bristol University) is associate professor of pastoral theology at Regent College, Vancouver, and an Old Testament scholar. He is the author of *Refuge Reimagined*, *Adopting the Stranger as Kindred in Deuteronomy*, and *Freed to Be God's Family*.

IMPROVISING CHURCH

SCRIPTURE AS THE SOURCE OF
HARMONY, RHYTHM, AND SOUL

The post-Christian cultural turn is creating the conditions for a crisis of confidence in the church and in pastoral ministry.

While such changes can be disruptive and disconcerting, our new cultural reality makes the present moment a uniquely exciting time to reimagine churches that bear witness to Christ. How do we move beyond cookie-cutter approaches (which may have worked in the past) to building the creative, compassionate, and incarnational churches we long for?

Biblical scholar and accomplished jazz pianist Mark Glanville plays with a metaphor of improvisation to chart twelve themes as the key “notes” on which Christian communities play as they bear witness to God in the world today. Building on these two dynamic traditions—jazz music and Christian community—*Improvising Church* unfolds a biblical, practical, and inventive vision for churches seeking to receive and extend the healing of Christ.

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EXCERPT FROM *IMPROVISING CHURCH*

TAKEN FROM FROM CHAPTER 5: WORSHIP IN POLYRHYTHMS



AUTHOR
MARK R.
GLANVILLE

We need some imagination for an alternative to the globalized megachurch model described earlier. With this in mind, we can think of worship as polyrhythmic, incorporating: 1. The biblical story, 2. Our community, 3. Our neighborhood, and 4. The wider church.

The rhythms of Scripture. Worship attends to the rhythm of the story of redemption in Scripture, inviting our communities to enter in, in tempo. The various elements of worship connect with the biblical story in different ways. For example, confession connects with Genesis 3 and with Israel's exile (among other things). Another example, the sending at the end of the service, re-embodies Acts 1-2.

The rhythms of our community. In the design of a worship service, worship can be crafted pastorally, as we discern what the Spirit is doing among us. Worship can reflect the ways in which God has met our community on the road. The Pentecost ritual that opened the chapter is an example of overlaying the rhythms of Scripture with the rhythms of our community.

The rhythms of our neighborhood. Incarnational communities can create their own "homegrown" liturgies, songs, and prayers that reflect the aesthetics, symbols, and values of our local neighborhood. While traditional liturgies are incredibly valuable, each of these was nonetheless composed for its own context, responding to its own unique challenges. We can create liturgies that nourish and form us for the opportunities and challenges facing our own communities!

The rhythms of the wider church (historical and global). Liturgical traditions from Christian history connect us with the community of saints, as we commune with God using rich expressions of the faith arising from other contexts and times. Christian worship of the past two thousand years has been deep and broad, varying greatly across time and across cultures. As a window into the riches in historical liturgy, consider this ancient liturgy for "bringing in the lights," recorded in the *Apostolic Tradition*, an early third-century document. Picture a dispersed

network of house churches in Rome. To begin evening worship, a deacon processes a lamp into the household, while a bishop (like a pastor today) re-narrates the day they have just experienced. The theme of divine gift is prominent:

We give you thanks, O God, through your child Jesus Christ our Lord, through whom you have illuminated us, revealing to us the incorruptible light. Therefore we have completed the length of the day and we have arrived at the beginning of the night, being sated with the day's light which you created for our satisfaction . . .¹

What profound words with which to conclude the day together, linking Christ's light with the sun's light that has fully satisfied us all that day.

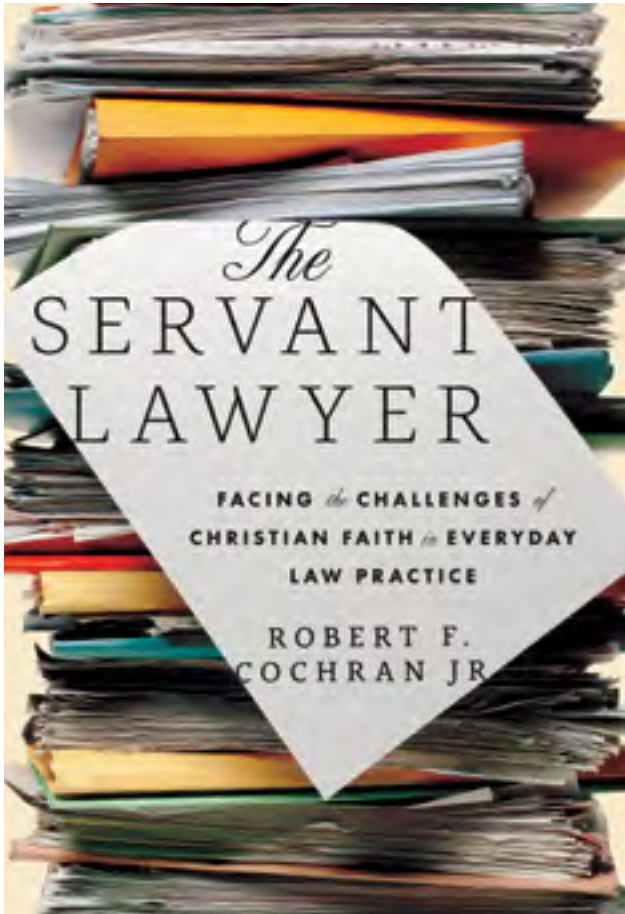
Yet this is just one tradition of thousands! Great places to start learning about historical traditions are *African American Christian Worship*, by Melva Wilson Costen, and *Celtic Daily Prayer*, produced by the Northumbria Community. . . .²

Worshiping in polyrhythms involves layering these rhythms together as we design worship. In any given movement, one or two of these layers may be more prominent. If you are feeling overwhelmed at the thought of keeping these four rhythms in mind, an illustration from jazz may help you to begin.

Master jazz drummer Art Blakey left his mark on jazz as the leader of the Jazz Messengers for over thirty-five years. The Jazz Messengers was not only a world class jazz group, it was also the training ground for generations of young musicians. Some nights, when a musician was struggling during a solo, Art Blakey would call out from behind the drums: "Tell your story!" Blakey's words helped the musician to focus, to find coherence in their solo, and to play with heart. Perhaps Blakey's advice can help you to focus as you prepare for worship: "Tell your story!" Blakey's phrase reminds us, at a very visceral level, of the weaving together of the biblical story, the story of our community, the story of our neighborhood, and the story of the church (global and historical). Just tell your story.

¹Alistair C. Stewart, *On the Apostolic Tradition: An English Version with Introduction and Commentary* (New York: St. Vladimir's Seminary Press, 2015), 133-34 [25].

²Melva Wilson Costen, *African American Christian Worship* (Nashville: Abingdon, 1993); *Celtic Daily Prayer: Prayers and Readings from the Northumbria Community* (New York: Harper One, 2002).



AVAILABLE FEBRUARY 20, 2024

240p, 978-1-5140-0722-8, \$28, W
6x9in, PBK

ROBERT F. COCHRAN JR. is Louis D. Brandeis Professor of Law Emeritus at Pepperdine University and a senior fellow at the Institute of Advanced Studies in Culture at the University of Virginia. He is the coauthor or coeditor of ten books, including *Agape, Justice, and Law*; *Law and the Bible*; *Christian Perspectives on Legal Thought*; and *Lawyers, Clients, and Moral Responsibility*.

THE SERVANT LAWYER

FACING THE CHALLENGES OF CHRISTIAN FAITH
IN EVERYDAY LAW PRACTICE

Most lawyers, from Wall Street to the county seat, spend their days drafting documents, negotiating with other attorneys, trying cases, researching the law, and counseling clients. How does this everyday law practice relate to Jesus' call to follow him in servanthood?

With decades of experience in the law office, courtroom, and classroom, Robert F. Cochran Jr. explores Jesus' call on lawyers to serve both individual clients and the common good. Cochran pulls back the curtain with stories from his own career and from the legal community to address a wide range of challenges posed by law practice, including counseling clients, planning trial tactics, navigating tensions with coworkers, and handling temptations toward cynicism and greed.

This honest and accessible book

- shares wisdom from an experienced practitioner and master teacher
- addresses real-world situations and relationships experienced by most lawyers
- charts the way toward a truly Christian practice of everyday law

For students considering a career in law as well as for seasoned attorneys, *The Servant Lawyer* casts an encouraging vision for how lawyers can love and serve their neighbor in every facet of their work.

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Introduction

1. The Client: "This Person God Has Brought into My Life"
2. Lawyers as Builders and Trustees
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INTERVIEW WITH ROBERT COCHRAN



AUTHOR
ROBERT F.
COCHRAN



IVP EDITOR
JON
BOYD

Robert F. Cochran's new book, *The Servant Lawyer*, stands out amidst the existing literature on faith and the law because he focuses on the calling to the ordinary practice of law as experienced by ordinary lawyers, and because he considers law practice as a "servant" profession.

Jon Boyd: When someone mentions "the helping professions," we don't usually think they mean lawyers. But in what ways are lawyers in fact uniquely positioned this way?

Bob Cochran: The common image of the lawyer is the trial lawyer ranting and raving at a witness. There is a place for a lawyer's aggressive advocacy, but lawyers spend a lot more time caring for hurting clients than attacking witnesses. People often go to a lawyer when they are facing the most difficult challenges of their lives—their marriage is breaking up, they are facing a prison sentence, they have been permanently injured, their children are in trouble, or their business has failed. The lawyer metaphor that I suggest in this book is the lawyer as friend. The lawyer, like a friend, is on the client's side, but brings a level of objectivity to the relationship. Lawyers serve clients by loving them, by speaking for them, and by standing with them during the most stressful times in their lives. Lawyers also serve clients at times by standing up to them—by calling them to be their best selves.

JB: What do you wish most that the general public knew about lawyers' work? And what do you wish most lawyers themselves knew better?

BC: Many Americans, including Christians, have a somewhat anti-law attitude. Of course, law can be a force for evil and Christians are saved by grace, not law, but when law is in its proper place, it is a structure of love and a gift from God. It encourages human flourishing. Generally I think the American judicial system yields pretty good results. Go to a country where there is no rule of law, and you will greatly appreciate our legal system.

I also wish the public appreciated the role lawyers play in the legal system. Justice is complex and often difficult to discern. Within our system, judges and juries seek truth and justice with the help of lawyers for each side attempting to make the best case for their clients. Lawyers help judges and juries exercise wisdom.

As for lawyers, I wish they had a better sense of how their work fits in God's world. Many lawyers just go through the routine of law practice each day. They do not see their work as a vocation, as a service to God and humans. They fail to think Christianly about their work. Such a view would give lawyers a greater sense of meaning in their work. It would also help them discern when they should resist what might be the standard responses of lawyers to situations. At times, lawyers should swim against the tide.

JB: In what ways is the calling of a lawyer like any other vocation, and in what ways is it different?

BC: God calls all of us to be servants, to meet people's needs. But in addition to the particular focus on justice, of course, one important distinction is that lawyers have more power than people in most lines of work. That power creates special temptations and lawyers can use it for good or evil. Lawyers' decisions about whom to represent, whether to bring suit, and how to handle a case are likely to affect not only the parties but a lot of other people as well.

JB: Your book is saturated with a lively sense of energy and I'd say even lightheartedness.

How do you keep a smile on your face in a line of work that plunges you amid disagreements and conflict, even crime and violence?

BC: You are right that lawyers often encounter tragic situations. Much of a lawyer's work arises because of the fallen nature of humanity. The temptation is to distance oneself emotionally from such situations and such people. There is a danger that lawyers will become cynical. I guess I remain hopeful, maybe lighthearted, because I have confidence in a sovereign God. He will bring good out of the worst situations, even if we never see it. I also try to look at things from an eternal perspective. From that view, even the worst things we (and our clients) encounter will seem smaller. In the New Heavens and Earth, God will "wipe away every tear."

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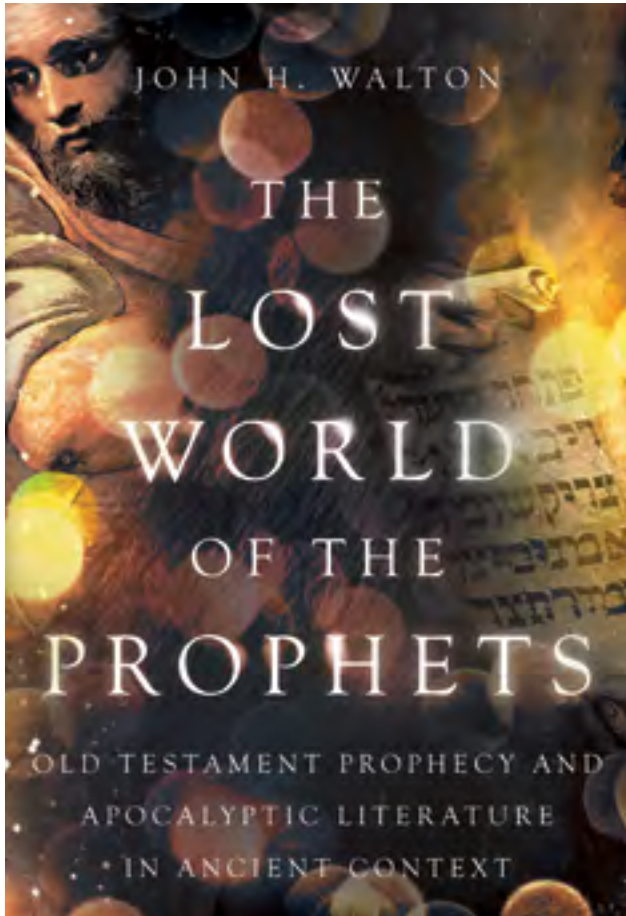
"Lawyers serve clients by loving them, by speaking for them, and by standing with them during the most stressful times in their lives. Lawyers also serve clients at times by standing up to them—by calling them to be their best selves."

ROBERT F. COCHRAN

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This version of the interview has been edited for length.
Scan this code to read the full interview online.





AVAILABLE FEBRUARY 27, 2024

192p, 978-1-5140-0489-0, \$22, W
5.5x8.25in, PBK

JOHN H. WALTON (PhD, Hebrew Union College) is professor of Old Testament, emeritus, at Wheaton College and Graduate School. His many books include *The Lost World of Genesis One* and *Wisdom for Faithful Reading*.

THE LOST WORLD OF THE PROPHETS

OLD TESTAMENT PROPHECY AND APOCALYPTIC LITERATURE IN ANCIENT CONTEXTS

Being responsive to God is at the heart of prophecy. We need to shake loose both from a paradigm of reading prophecy as an offer of mysterious divination as well as from the habit of constructing eschatological timelines of any sort. How do these books work as meaningful Scripture for Christians today?

John Walton applies his signature method to help us recover the lost world of the prophets. To read these biblical books well, we must understand:

- the role of the prophet
- the nature of prophetic literature
- the theological significance of prophecy
- how apocalyptic differs from prophecy

A fresh reading of the Old Testament text in light of the ancient Near Eastern context can open new avenues of awareness. Walton provides a clear, helpful guide to the nature of biblical prophecy and apocalyptic literature that will help readers avoid potential misuse and reclaim the message of the prophets for their lives.

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- Proposition 15: In Apocalyptic Literature, Visions Are Not the Message but the Occasion for the Message
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INTERVIEW WITH JOHN WALTON



AUTHOR
JOHN H.
WALTON



IVP EDITOR
JON
BOYD

John Walton, emeritus professor of Old Testament at Wheaton College and Graduate School, has written a seventh volume in his Lost World series, *The Lost World of the Prophets*.

JON BOYD: The term “prophecy” is loaded with so many meanings that misunderstanding seems almost built in, right?

JOHN WALTON: I think that it is important for people to avoid bringing their presuppositions about words and even institutions to the biblical text. When they do this they impose something foreign on the Bible—that is, they impose modern ideas and definitions on an ancient text. We have to understand what these terms and concepts would have meant to the biblical authors and their audiences.

JB: In what ways are the Old Testament’s books of prophecy and apocalyptic just like the rest of Scripture, and in what ways must we be most careful to read them differently?

JW: They are the same in that they are the product of an ancient culture, and still they come to us with the authority of God—therefore, as I so often say, they are not to us, but are for us. They are different from the rest of the Bible as any genres differ from one another. As a different class of literature, they function with their own conventions and rhetoric. We have to read them on their own terms.

JB: The ancient world went in big for all kinds of divination, and there seems to be plenty of appetite for it still to this day. How did (and does) God-centered prophecy differ from the rest?

JW: Divination is simply a category that includes all the sorts of communication that people believed they could receive from God or the gods. It was considered critical to tap into the divine communication circle, and there were many techniques used in the ancient world to do so. Many of those techniques were forbidden to Israel, but ancient prophecy, one category of divination, was used by God to communicate to the Israelites. It differs from many other types of divination in that it did not require specialists to read inscrutable signs and interpret them.

JB: The Lost World books have become quite a set now. How’s the view from where you stand?

JW: It is a surprise to me that it became a series. That was never my intention, and in fact, after each one I have declared to myself that it would be the last. Yet I keep being persuaded that “just one more” is needed to help people read the Bible well by taking account of its cultural context. It has been very gratifying over the years to receive thousands of emails and personal comments that testify to how the books have helped people get through their doubts and troubles. People can begin to feel like they can embrace the Old Testament in an improved way.

JB: We’ve talked a lot about these books’ unusual structure, with their numbered “propositions” for chapter titles. How did that approach come about?

JW: When I did the first Lost World book, that just struck me as a logical way to present the case. I did not think of it as odd or innovative—it just seemed to make sense. The strength is that readers can immediately see how the case throughout the book is built and what topics are going to be addressed. I suspect that some might react negatively to it if it makes them feel that I am starting out with my mind already made up about the conclusion. That is not the intention, and on a few occasions as I wrote the books I had to change the proposition because in the process of research and writing I had come to see things differently.

“It is a surprise to me that it became a series. That was never my intention, and in fact, after each one I have declared to myself that it would be the last. Yet I keep being persuaded that ‘just one more’ is needed to help people read the Bible well by taking account of its cultural context.”

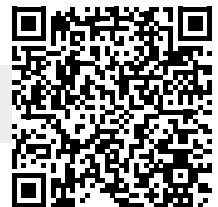
JOHN WALTON

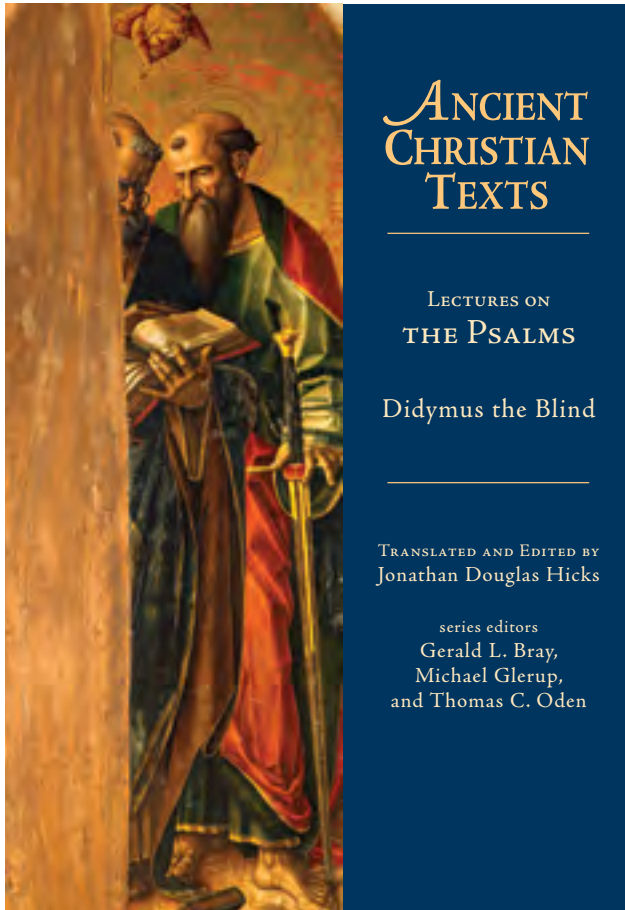
JB: How do you see the future for Old Testament studies? What advice would you give to a budding biblical scholar?

JW: I generally tend toward optimism, but on this question the church in the US all too often seems less and less interested in academics, and the curricula of Christian colleges and seminaries seem to be bending to the market. Budding scholars should be faithful to their sense of

calling and to the passion that drives them to be academics. Even if the interest of the church flags, we should press on to maintain the integrity of exegesis and sound hermeneutical methods.

This version of the interview has been edited for length.
Scan this code to read the full interview online.





AVAILABLE MARCH 05, 2024
 408p, 978-1-5140-0604-7, \$70, W
 7x10in, HCV

CHRISTOPHER A. HALL (PhD, Drew University) is the president of Renovaré. He is associate editor of the Ancient Christian Commentary on Scripture, and his books include *Reading Scripture with the Church Fathers*, *Learning Theology with the Church Fathers*, and *Worshiping with the Church Fathers*.

LECTURES ON THE PSALMS

ANCIENT CHRISTIAN TEXTS

“The Lord shepherds me, and nothing will be lacking for me. In a place of tender grass, there he causes me to encamp.”

In his reading of Psalm 23, early Christian theologian Didymus the Blind perceived the comfort that is provided only by Christ, the good shepherd: “The disciples of Christ who have become perfect in his instruction . . . do not simply hear a voice, but they are familiar with the teacher himself.”

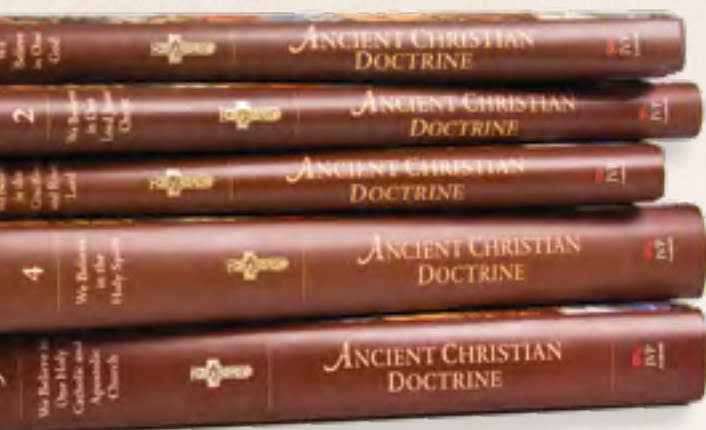
Born around the year when the Edict of Milan legalized Christianity, Didymus the Blind (ca. 313–398) lost his sight due to an illness at a young age. He nevertheless excelled at learning and became a defender of Nicene orthodoxy against Arianism. Over the course of his career, he wrote numerous theological treatises and exegetical works. Though some of his theological speculations would later earn the ire of the Second Council of Constantinople, Didymus was also a careful exegete of Scripture.

This Ancient Christian Texts volume presents Didymus’s lectures on portions of the Psalms as they were originally presented to his students. Here readers can learn at the feet of this early Christian teacher and find comfort in the Word of God.

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- Abbreviations
- General Introduction
- Volume Introduction
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- General Index
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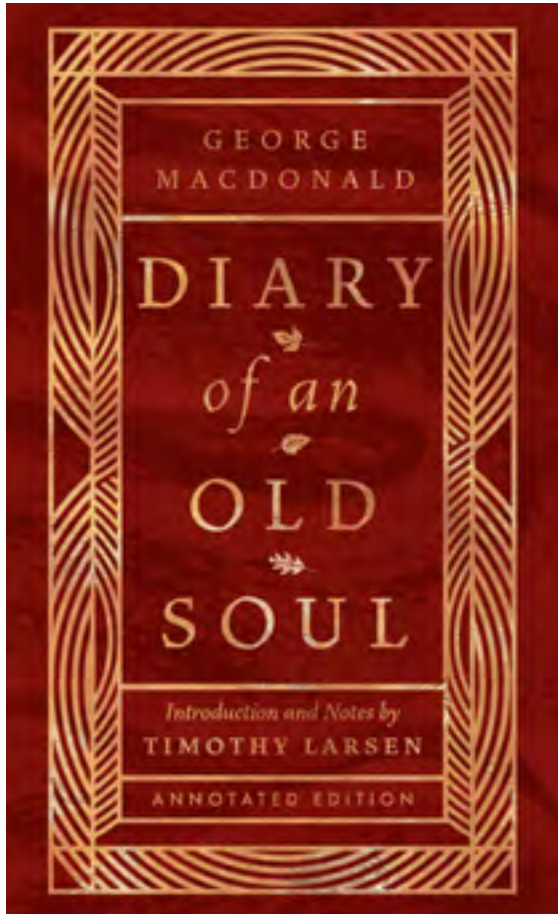
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AVAILABLE MAY 21, 2024

296p, 978-1-5140-0768-6, \$30, W
4.25x7in, HCV

GEORGE MACDONALD (1824–1905) was a Scottish author, poet, and preacher. He published some fifty volumes of novels, poetry, short stories, fantasy, sermons, and essays.

DIARY OF AN OLD SOUL

ANNOTATED EDITION

*“Be thou the well by which I lie and rest;
Be thou my tree of life, my garden ground;
Be thou my home, my fire, my chamber blest,
My book of wisdom, loved of all the best;
Oh, be my friend, each day still newer found,
As the eternal days and nights go round!
Nay, nay—thou art my God, in whom all loves are bound!”*

In 1880, the prolific author George MacDonald self-published a long poem in book form as a gift for his friends. He called it, in full, *A Book of Strife in the Form of the Diary of an Old Soul*. It contained a new seven-line stanza for each day of the calendar year, written as prayers expressing MacDonald’s longings, struggles, and joys in everyday life.

The *Diary* was originally printed with a blank page facing every page of poetry so that readers could supplement MacDonald’s diary with their own. This feature in particular, along with the spiritual wisdom and literary artistry of the text itself, was beloved by C. S. Lewis, who gave a copy of the book to his future wife, Joy Davidman, as a Christmas gift in 1952.

Now in this deluxe edition, MacDonald’s classic devotional resource is again available with the blank pages he envisioned alongside the complete text. With a new introduction and explanatory notes by historian Timothy Larsen, the beloved writer’s prayers find new life for enthusiasts and first-time readers alike.

- Complete text of MacDonald’s classic work—one poem for each day of the year
- Thoughtful layout with a blank page for journaling opposite each poem
- Introduction and annotations by historian Timothy Larsen
- Deluxe features including cloth binding and bookmark ribbon

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EXCERPTS FROM DIARY OF AN OLD SOUL

February

3.

Back still it comes to this: there was a man
Who said, "I am the truth, the life, the way:"—
Shall I pass on, or shall I stop and hear?—
"Come to the Father but by me none can:"
What then is this?—am I not also one
Of those who live in fatherless dismay?
I stand, I look, I listen, I draw near.

4.

My Lord, I find that nothing else will do,
But follow where thou goest, sit at thy feet,
And where I have thee—
Roses—

March

12.

Therefore, my brothers, therefore, sisters dear,
However I, troubled or selfish, fail
In tenderness, or grace, or service clear,
I every moment draw to you more near;
God in us from our hearts veil after veil
Keeps lifting, till we see with his own sight,
And all together run in unity's delight.

13.

I love thee, Lord, for very greed of love—
Not of the precious streams that towards
But of the indwelling, outgoing, fountain
Than mine, oh, many an ignorant heart
Therefore the more, with Mary at thy
I must sit worshipping—that, in my
Thy words may fan to a flame the love

14.

Oh my beloved, gone to heaven from me
I would be rich in love to heap you with love;
To love you, sweet ones, perfectly—
No spanning vault above,
Circling air—

June

9.

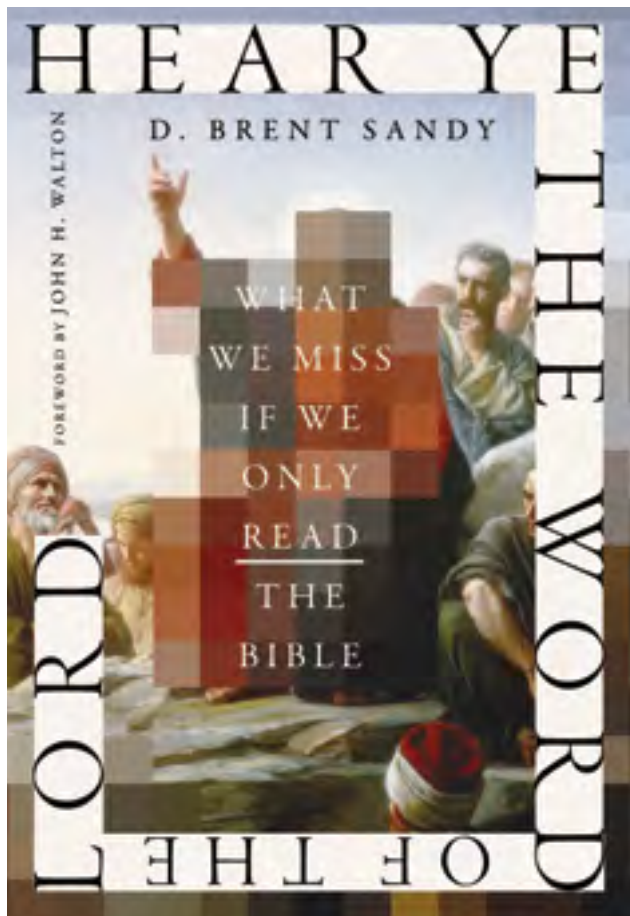
Faith is the human shadow of thy might,
Thou art the one self-perfect life, and we
Who trust thy life, therein join on to thee,
Taking our part in self-creating light.
To trust is to step forward out of the night—
To be—to share in the outgoing Will
That lives and is, because outgoing still.

10.

I am lost before thee, Father! yet I will
Claim of thee my birthright ineffable.
Thou lay'st it on me, son, to claim thee, so
To that which thou hast made me, I aspire
To thee, the sun, upflames thy kindled fire
No man presumes in that to which he will
Less than the gift to claim, would be the

11.

Henceforth all things thy dealings are
For out of thee is nothing, or can be,
And all things are to draw us home to thee
What matter that the knowers scoffing
"This is old folly, plain to the new day"
If thou be such as thou, and they as thou
Unto thy Let there be, they still must a



AVAILABLE MARCH 12, 2024
 216p, 978-1-5140-0298-8, \$25, W
 6x9in, PBK

D. BRENT SANDY (PhD, Duke University) taught New Testament and Greek at Wheaton College and chaired the Department of Religious Studies at Grace College. He is coauthor (with John Walton) of *The Lost World of Scripture: Ancient Literary Culture and Biblical Authority* and author of *Plowshares and Pruning Hooks: Rethinking the Language of Biblical Prophecy and Apocalyptic*.

HEAR YE THE WORD OF THE LORD
 WHAT WE MISS IF WE ONLY READ THE BIBLE

Long before the words of the Bible were written, God’s communication through the spoken word rang out loud and clear.

Jesus in particular commissioned representatives to speak on his behalf even during the time of his earthly ministry. And yet today we are a reading culture. It is easy for modern Christians to take for granted that the Bible was handed down in written form, but the way we receive God’s message is far different from how the original hearers would have heard it. These differences not only shape the way that we hear God’s message to his people, but they put us at risk of misunderstanding his revelation.

In *Hear Ye the Word of the Lord*, biblical scholar D. Brent Sandy explores how oral communication shaped the ways that biblical writers received God’s message—and even more importantly, how the ancient and modern faithful receive it through hearing. Filled with helpful biblical insights related to oral communication and constructive ways for modern readers to become better hearers and performers of Scripture, *Hear Ye the Word of the Lord* provides a constructive way forward for readers interested in exploring how we can better hear God’s Word.

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INTERVIEW WITH BRENT SANDY



AUTHOR
D. BRENT
SANDY



IVP EDITOR
RACHEL
HASTINGS

RACHEL HASTINGS: Tell us about your passion for the project. What gaps were you seeing in the discussion about God’s communication to us through the Scriptures?

D. BRENT SANDY: Going back to my early twenties, I concluded—after majoring in Greek and diving deep into Hebrew—that the study of languages can take us only so far in interpreting Scripture. Our weaknesses are more in understanding the context and culture of the Bible. (For example, it’s easy to misunderstand the concept of grace unless we recognize that grace in NT times entailed reciprocity. If you accepted a gift, it was incumbent to return the favor. See “Grace” in the 2nd edition of the *Dictionary of Paul and His Letters*.) Consequently, I turned my attention to all forms of backgrounds and foregrounds, seeking to develop as much cultural intelligence as possible to grasp ways ancient societies differ from our own.

RH: What most surprised you as you were writing this book? Was there anything that you discovered when writing that you didn’t expect?

DBS: Having been schooled in the view that God’s breathing was the method by which he inspired, I was amazed to find throughout Scripture that speaking was God’s primary strategy. It meant people needed to hear carefully and remember faithfully what God and Jesus said so they could repeat it, giving more people the opportunity to hear the word of the Lord.

The pieces then began to fall into place. For centuries most people didn’t have private copies of portions of Scripture they could read, and many were not literate enough anyway. So fundamentally, people heard. It was natural, then, for authors to shape what they wrote with hearers in mind.

But a lot has changed in the centuries since. We read and that generally happens independently—in contrast to their hearing—which was generally in community. As hearers, they tended to grasp Scripture more holistically, whereas in our reading, we’re

inclined to pay more attention to specific verses or words. The point is, hearing versus reading Scripture can have a significant impact on understanding Scripture.

RH: How would you hope that this book might shape contemporary preaching and teaching of God’s word?

DBS: The starting point is the development of an oral hermeneutic. If our assumption continues to be that the authority of Scripture resides only in the written words, which we can read very closely, then we feel justified in submitting the text to ever deeper levels of exegesis.

But if the meaning of Scripture for us depends, at least to some extent, on what it meant for people who initially heard the word of the Lord, then we need to adjust our expectations and methods for interpreting the truths that God revealed orally and were heard aurally.

When we move the needle closer to oral forms of divine revelation, there are significant consequences, whether we’re writing commentaries, teaching, or preaching. Hopefully we

can improve at least one thing, and that is how we present Scripture in our churches and group settings so that today’s hearers can be impacted similarly to how the initial hearers were.

RH: What areas related to this book require further exploration and discussion?

DBS: Ancient oral culture in relation to Scripture is a wide-open field for future research. The topic has received very little attention in commentaries and books on hermeneutics and homiletics, particularly from a confessional perspective. As a result, divine revelation continues to be studied primarily as a literary artifact, when originally it was an oral phenomenon.

Some areas where additional research is needed include how people in oral cultures think and communicate differently; how brains process information differently when heard versus read; how we should interpret literature differently, since it was designed to be heard; and how oral tradition shaped the preservation of oral revelation in written forms.

“If the meaning of Scripture for us depends, at least to some extent, on what it meant for people who initially heard the word of the Lord, then we need to adjust our expectations and methods for interpreting the truths that God revealed orally and were heard aurally.”

D. BRENT SANDY

This version of the interview has been edited for length.
Scan this code to read the full interview online.





AVAILABLE MARCH 19, 2024

232p, 978-0-8308-4291-9, \$24, W
5.5x8.5in, PBK

STEPHEN G. DEMPSTER is emeritus professor of religious studies at Crandall University, and author of numerous publications including *Dominion and Dynasty* and the Two Horizons Commentary on Micah.

THE RETURN OF THE KINGDOM

A BIBLICAL THEOLOGY OF GOD'S REIGN

The biblical story begins and ends with God as king. Human beings rebel, however, rather than fulfilling their royal calling to rule creation on behalf of their Sovereign—and the world becomes enslaved to the rule of a dark, serpentine lord.

In this volume of IVP Academic's Essential Studies in Biblical Theology, Stephen Dempster traces the themes of kingship and kingdom throughout Scripture, illuminating the challenges, pain, and ultimate hope that the Bible offers. The story of God's kingship is ultimately the fulfillment of a promise, a promise to restore the rightful rule of humanity over creation by defeating sin and death and to establish a world of peace and justice.

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5. Kingdom Restoration Begins: Adam to Abraham
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9. Exodus–Deuteronomy, Part 2: Leviticus–Deuteronomy and the Establishment of a Nation
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12. The Writings, Part 1: The Psalms and Wisdom Literature—Kingdom Prayer, Kingdom Life, Kingdom Hope
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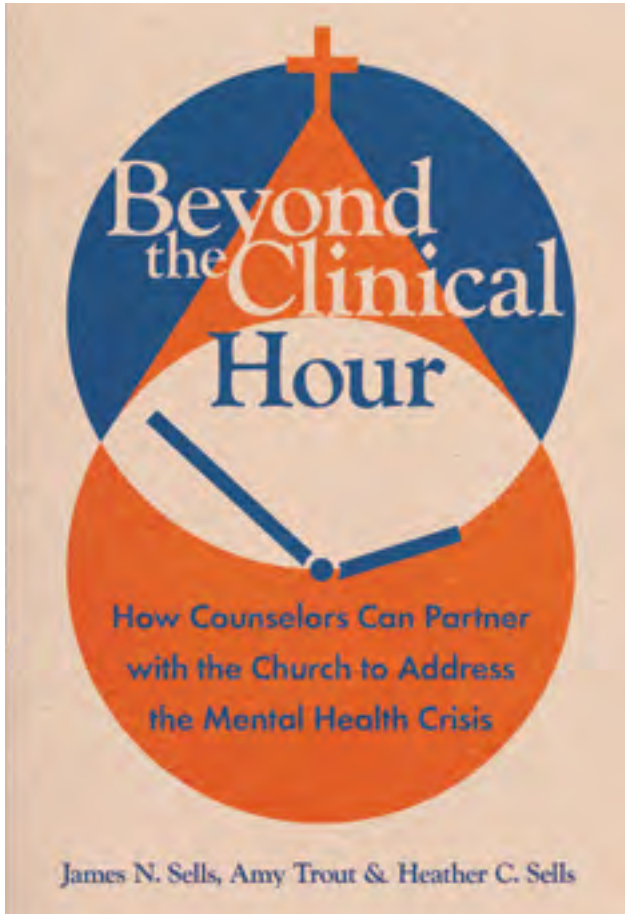
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AVAILABLE MARCH 19, 2024

264p, 978-1-5140-0104-2, \$28, W
6x9in, PBK

JAMES N. SELLS (PhD, University of Southern California) is Rosemary S. Hughes Professor of Christian Thought and Mental Health and codirector of the Charis Institute at Regent University in Virginia Beach, Virginia.

AMY TROUT (PsyD, Wheaton College) is founder and director of a private practice, Cornerstone Consultants, and chief education officer at Counterpoise (a subsidiary of The Burrell Group).

HEATHER C. SELLS (MA, University of Illinois-Springfield) is managing editor for CBN News.

BEYOND THE CLINICAL HOUR

HOW COUNSELORS CAN PARTNER WITH THE CHURCH TO ADDRESS THE MENTAL HEALTH CRISIS

The global mental health crisis is growing faster than our existing mental health care system can address. But there is an institution uniquely positioned with the resources and the heart to help: the church.

Psychologists James Sells and Amy Trout and journalist Heather Sells know firsthand the urgency of the situation—but they have also witnessed creative partnerships between churches and mental health professionals springing up across the United States. In this book, they call clinicians, students, and educators to collaborate with churches and lay leaders to envision and then create innovative solutions in their own communities.

Challenging the dominance of the traditional “clinical hour” as a one-size-has-to-fit-all model, Sells, Trout, and Sells give concrete guidance on how mental health professionals can work with churches to provide consultation, train lay leaders, and develop and evaluate programs to expand a continuum of care. They also explore the skills, theological foundations, and research-based knowledge that both Christian counselors and church leaders need to integrate their spheres of expertise.

Both a call to action and an encouraging roadmap, this book charts the way forward for combining the science of the mental health discipline with the service of Christian ministry.

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Foreword by Ed Stetzer
Preface
Introduction: A Sign Tells a Story

Part 1: Where We Are: Describing the Mental Health Crisis

1. Synthesis of Care: The Confluence of Culture, Church, and Counseling
2. The Hurrier I Go, the Behinder I Get: Unpacking the Surge in Mental Health Concerns

Part 2: The Evolution of Integration

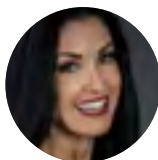
3. Integrating Integration: Approaches for Christians in Mental Health
4. Word and Deed: From Integration to Articulation

Part 3: Navigating the Way Forward

5. The Foundation of Christian Care: Biblical Theology in Contemporary Thought
 6. Guided by Grace: Supervision in Christian Mental Health Practice
 7. Bridging Perspectives: Consultation Between Clinicians and the Church
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 9. Integrity in Christian Mental Health: The Ethics and Economics of Care
- The Last Word: Uniting Churches and Christian Mental Health Professionals

EXCERPT FROM *BEYOND THE CLINICAL HOUR*

AUTHOR
JAMES N.
SELLS



AUTHOR
AMY
TROUT



AUTHOR
HEATHER C.
SELLS

A paradigm shift occurs when the ways we have understood certain ideas, contexts, or experiences no longer explain the current realities we're seeing.

Paradigm shifts are not just words, however. They can be inventions like the cell phone or new ways to meet needs—like getting counseling at your church. We believe the mental health care paradigm must change to meet overwhelming demand, and we invite Christian counselors, educators, and pastors to collaborate in that process. We will explain the demand, cast a vision for new collaboration between counselors and churches, and provide specific recommendations.

The purpose of this book can be succinctly encapsulated: as the existing mental health framework falls short of addressing humanity's profound needs, it's imperative for the church to join forces with Christian mental health experts to tackle the escalating crisis. This collaboration necessitates a transformative approach in the delivery of care, the training and understanding of Christian mental health professionals, and the church's recognition of its divine mandate in ministry. Culminating its insights, the book exhorts readers to forge ahead with audacity, sagacity, innovation, and empathy to usher in a redefined paradigm of mental health care, amalgamating the strengths of both the church and the profession. The symbiosis between these institutions is paramount to counter the mounting challenges in our communities. The call to action is immediate, and this book stands as a beacon for visionaries eager to envision and actuate a more holistic path forward.

As mental health professionals, we believe that our unique training is essential in working with the complicated nuances of mental disease and relational disorder. And we believe that we must prepare the church, collaborate with it, consult, and be a resource as its frontline role of mental health ministry expands to address the need. To accomplish this, those who train Christian mental health professionals must

expand beyond the current emphasis on clinical diagnosis and treatment. Educators must also prepare mental health students to be supervisors of lay counselors, consultants to pastors, and triage clinicians who can refer when necessary and attend to the direct and immediate need as individuals, couples, and families come to their door.

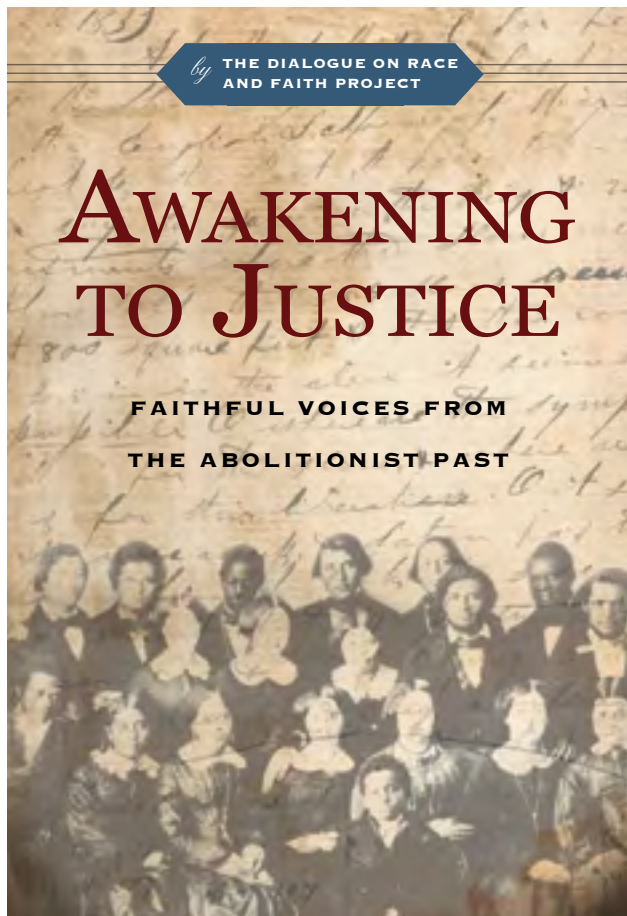
The ideas in this book may seem radical, as that is how paradigm shifts are supposed to feel. Not an unrealistic radicalism that would have no possibility of influencing change but an idea that serves as a response to a real and recognized need. Most in the mental health field know that the system is broken, meaning the needs continue to increase at very scary rates of growth, despite our efforts to educate, inform, and intervene. Our means of informing the public and our medicines are better, and there are more educated and licensed mental health professionals than ever before. Still, with all that we are doing to address the crisis, the problem grows worse.

In this book we highlight a small sample of the professionals who are already working with churches to address human suffering. They are among the hundreds of church/mental health partnerships emerging in communities around the country. These stories serve as models for others who feel called in the name of God and as ambassadors and stewards of his kingdom to act.

In the bigger picture, the overwhelmed mental health system needs a new model of care. Churches can play a crucial role in addressing this need without overburdening the national economy. However, to offer comprehensive mental health ministry, churches must change their understanding of Christian integration, embracing both religious and scientific knowledge.

This book emerges as a daring clarion call, championing a transformative shift in the way care is conceived and delivered. By shedding light on pressing challenges, dissecting their underlying causes, and mapping out viable solutions, it paves the way for groundbreaking change. The church, with its vast reach and spiritual foundation, stands poised to revolutionize the mental health landscape of communities far and wide. The hour beckons for action; let us rise to the occasion and set about this monumental task.

"As the existing mental health framework falls short of addressing humanity's profound needs, it's imperative for the church to join forces with Christian mental health experts to tackle the escalating crisis."



AVAILABLE MARCH 26, 2024
 240p, 978-1-5140-0918-5, \$28, W
 6x9in, PBK

THE DIALOGUE ON RACE AND FAITH PROJECT brings together a multicultural team of Christian scholars to meet and travel to sites of importance from the nineteenth-century antislavery movement, and to discuss how issues of faith and race among abolitionists may provide a usable history for addressing the struggle for racial justice today.

Project members and contributors include: Jemar Tisby, Christopher P. Momany, Sègbégnon Mathieu Gnonhossou, David D. Daniels III, R. Matthew Sigler, Douglas M. Strong, Diane Leclerc, Esther Chung-Kim, Albert G. Miller, and Estrelida Y. Alexander.

AWAKENING TO JUSTICE
 FAITHFUL VOICES FROM THE ABOLITIONIST PAST

“O where are the sympathies of Christians for the slave and where are their exertions for their liberation? . . . It seems as if the church were asleep.”
—David Ingraham, 1839

In 2015, the historian Chris Momany helped discover the forgotten journal of a nineteenth-century Christian abolitionist and missionary, David Ingraham. As Momany and a fellow historian Doug Strong pored over the diary, they realized that studying this document could open new conversations for twenty-first-century Christians to address the reality of racism today. They invited a multiracial team of fourteen scholars to join in, thus launching the Dialogue on Race and Faith Project.

Awakening to Justice presents the groundbreaking work of these scholars. In addition to reflecting on Ingraham’s journal, chapters also explore the life and writings of two of Ingraham’s Black colleagues, James Bradley and Nancy Prince. Appendixes feature writings by all three abolitionists so readers can engage the primary sources directly.

Christians have all too often compromised with racism throughout history, but that’s not the whole story. Hearing the prophetic witness of revivalist social justice efforts in the nineteenth century can provide a fresh approach to today’s conversations about race and faith in the church.

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- Prologue—Jemar Tisby
- Introduction: Waking a Sleeping Church
- 1. “How Long, O Lord?” A Narrative of Three Christian Abolitionists (Christopher P. Momany)
- 2. “Soul-Destroyers Tore Me from My Mother’s Arms”: West African Resistance to the Slave Trade (Sègbégnon Mathieu Gnonhossou)
- 3. “Liberty, Liberty!”: Witnesses to a More Racially Equitable Future (David D. Daniels III)
- 4. “Reviving Our Spiritual Strength”: Worship, Justice, and Salvation (R. Matthew Sigler)
- 5. “This Holy Cause”: Revivalist Theology and Justice Advocacy (Douglas M. Strong)
- 6. “Purified Through Fire”: The Piety and Power of Female Affliction (Diane Leclerc)
- 7. “Organized Efforts to Educate and Elevate”: Charitable Aid among Christian Abolitionists (Esther Chung-Kim)
- 8. “Made Welcome as Equals”: The Oberlin Experiment in Interracial Christian Community (Albert G. Miller)
- Conclusion: A Prophetic Past (Estrelida Y. Alexander)
- Appendix A: Timeline of Significant Dates in this Historical Narrative
- Appendix B: James Bradley, “Brief Account of an Emancipated Slave Written by Himself, at the Request of the Editor,” 1834
- Appendix C: Excerpts from the Journal of David S. Ingraham, 1839-1841
- Appendix D: David Ingraham, “Capture of the Ulysses—Sufferings of the Slaves,” 1840
- Appendix E: Excerpts from *The Narrative of Nancy Prince*, 1853

INTERVIEW WITH DOUG STRONG AND ALBERT MILLER



AUTHOR
DOUGLAS M.
STRONG



AUTHOR
ALBERT G.
MILLER



IVP EDITOR
REBECCA
CARHART

REBECCA CARHART: This is a unique book in many ways—including that there are ten coauthors. How would you describe the process of working on this book?

DOUGLAS M. STRONG: From the beginning of the Dialogue on Race and Faith Project, our intent was that our group of scholars would try to embody the kind of beloved multicultural community we saw demonstrated in the lives of the nineteenth-century abolitionists we were studying. First, we met together virtually multiple times, getting to know one another as scholars and as Christian sisters and brothers. And then, with funding from a grant, we traveled together to abolitionist sites in Ohio, to the Museum of African American History and Culture in Washington, DC, and to Benin, the location of some of the most notorious West African slave ports. These experiences bonded us as a team. The writing then flowed out from the trust built between us.

ALBERT G. MILLER: I think that it became clear to each of us that if we were going to work together, we would have to take time to get to know each other and build trust with each other. We came from a variety of Christian traditions, academic disciplines, racial and ethnic makeups, and regional origins. It would take great time and effort to grow in vulnerability, to let our guards down and risk speaking from our life experiences and perspectives without feeling or being judged. I think that through intensive dialogue, we were able to begin to come to honest conversations about our own viewpoints on faith and race. This is an ongoing process!

RC: What was it like for you reading David Ingraham’s journal after it had been hidden away for so many years?

AGM: I was not aware of David Ingraham or his diary prior to joining this project. As an emeritus American and African American history faculty member of the Oberlin College Religion Department, it was very moving for me to read this document as an integral part of Oberlin College and city history. Ingraham exhibits clear dedication and commitment to living a life of holiness and justice in the service of the gospel and radical abolitionism.

DMS: As a historian who is also a Christian, reading the journal exhilarated me. I felt like I was peering through a looking glass, right back into Ingraham’s place and time!

RC: Who do you think would benefit from reading this book?

AGM: My hope is that we as scholars would write this book for a layperson point of view, serving congregations, small groups, college-age readers, and others who are grappling with what it means to be a person of faith in our time and who are committed to living out a life of social justice. My hope is that this book would generate conversations and action to impact policies which shape the world that we live in and promote the great commandments: that we would love God with all of our heart, soul, mind, and strength and love our neighbor as ourselves.

RC: *Awakening to Justice* includes excerpts from writings by James Bradley, David Ingraham, and Nancy Prince. Why was it important to devote space in the book to these historical sources?

AGM: We unanimously decided it was critically important that our readers digest these nineteenth-century people of faith on their own terms. It was especially essential to have the writings of the two African Americans, Bradley and Prince, as these voices are seldomly heard from when we think about nineteenth-century abolitionist and holiness actors in the freedom story.

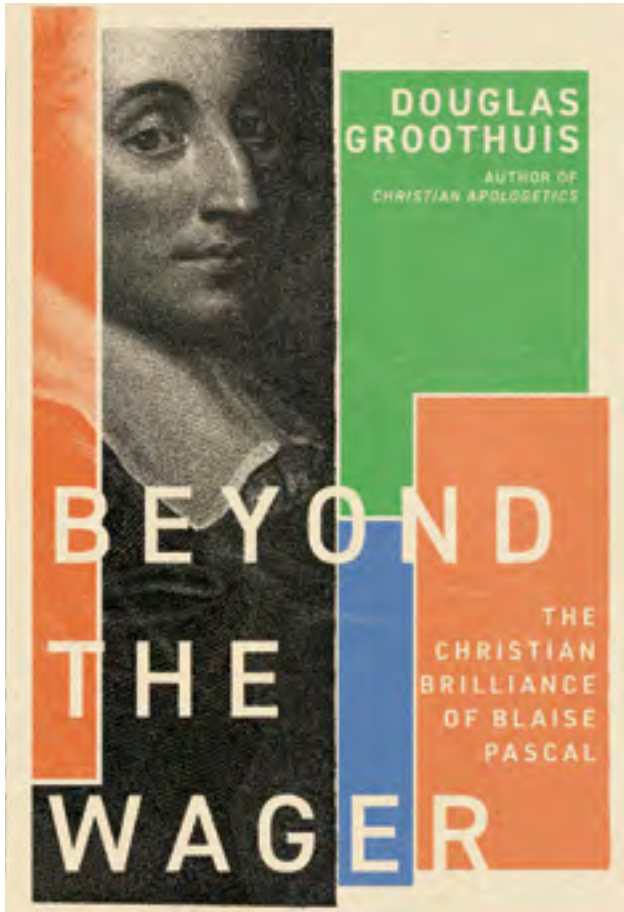
DMS: It’s so important for everyone to learn from primary sources—in this case, to hear the voices of Black and White Christian activists who’ve gone before us. I would say to anyone who picks up this book: don’t just take the word of the scholars who wrote the chapters; read the powerful words of the abolitionists themselves!

RC: What else is the Dialogue on Race and Faith Project working on?

DMS: The Dialogue on Race and Faith team produced a website of resources (awakeningtojustice.com), which includes sermon ideas; an original musical composition for use by choirs; the full transcript of David Ingraham’s journal; links to the biographical narratives of James Bradley and Nancy Prince; and a study guide. We encourage Christians to use the example of the abolitionist past as a springboard to promote multicultural fellowship and racial justice advocacy in their own communities today.

This version of the interview has been edited for length.
Scan this code to read the full interview online.





AVAILABLE APRIL 02, 2024

224p, 978-1-5140-0178-3, \$24, W
6x9in, PBK

DOUGLAS GROOTHUIS (PhD, University of Oregon) is professor of philosophy at Denver Seminary. He is the author of numerous books, including *Christian Apologetics*, *Fire in the Streets*, *Philosophy in Seven Sentences*, *Unmasking the New Age*, *Truth Decay*, *On Pascal*, *On Jesus*, and *Walking Through Twilight*. He has written for scholarly journals such as *Religious Studies*, *Sophia*, *Research in Philosophy and Technology*, *Journal of the Evangelical Theological Society*, and *Philosophia Christi*, as well as for numerous popular magazines.

BEYOND THE WAGER

THE CHRISTIAN BRILLIANCE OF BLAISE PASCAL

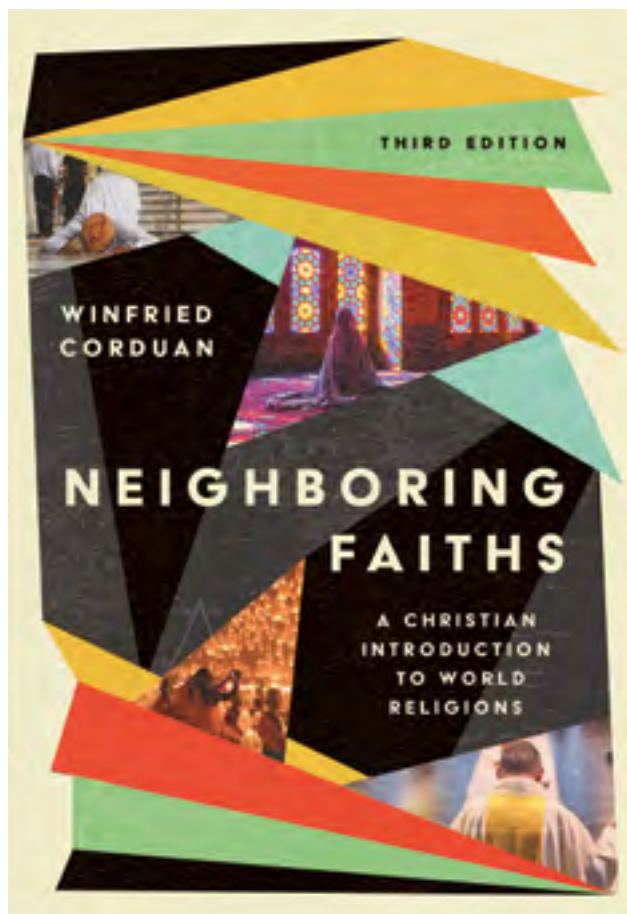
Blaise Pascal, the seventeenth-century French philosopher and scientist, is perhaps best known for his “wager,” an argument about the existence of God. But there was much more to Pascal and his brilliance.

In this accessible and well-documented study, philosopher Douglas Groothuis introduces readers to Pascal’s life as well as the breadth of his intellectual pursuits, including his contributions to mathematics, science, ethics, and theology. Groothuis overviews the key points of Pascal’s *Pensées*, which captures his thoughts about God, humanity, and Jesus Christ. Readers will also explore Pascal’s views on a range of topics, including culture, politics, Islam, and miracles.

Often quoted and often misunderstood, Pascal is a complex figure whose writings have charmed, puzzled, and inspired readers across the centuries. With guidance from a leading Christian thinker and longtime student of Pascal, *Beyond the Wager* takes you on a journey to discover the riches Pascal has to offer today.

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- 1. Blaise Pascal: Known and Unknown
- 2. A Short Life of Pascal
- 3. Scientist and Philosopher of Science
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- 5. The Character and Plan of the *Pensées*
- 6. God: To Prove or Not to Prove
- 7. Skepticism and the Hidden God
- 8. Deposed Royalty
- 9. Jesus Christ: Miracles and Prophecy
- 10. The Excellence of Christ
- 11. Christianity, Mohammad, and the Jews
- 12. Wagering a Life on God
- 13. Pascal’s Critique of Culture and Politics
- Conclusion: A Christian Genius for the Ages
- Appendix: Descartes and Pascal Get into an Argument in Heaven



AVAILABLE APRIL 30, 2024

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WINFRIED CORDUAN (PhD, Rice University) is professor emeritus of philosophy and religion at Taylor University, Upland, Indiana. He has led many undergraduate tours focusing on the lived religious traditions of various parts of the world. He is the author of several books, including *Handmaid to Theology*, *Reasonable Faith: Basic Christian Apologetics*, *Neighboring Faiths*, and *A Tapestry of Faiths*.

NEIGHBORING FAITHS

A CHRISTIAN INTRODUCTION TO WORLD RELIGIONS

World religions are not merely abstract sets of doctrinal beliefs. They are embodied worldviews and practices lived out by real people around us. Encounters with these neighboring faiths often challenge our own beliefs and traditions, making us think more deeply about our faith commitments.

For all who want to understand the religious faiths of their neighbors, Winfried Corduan offers an introduction to the religions of the world.

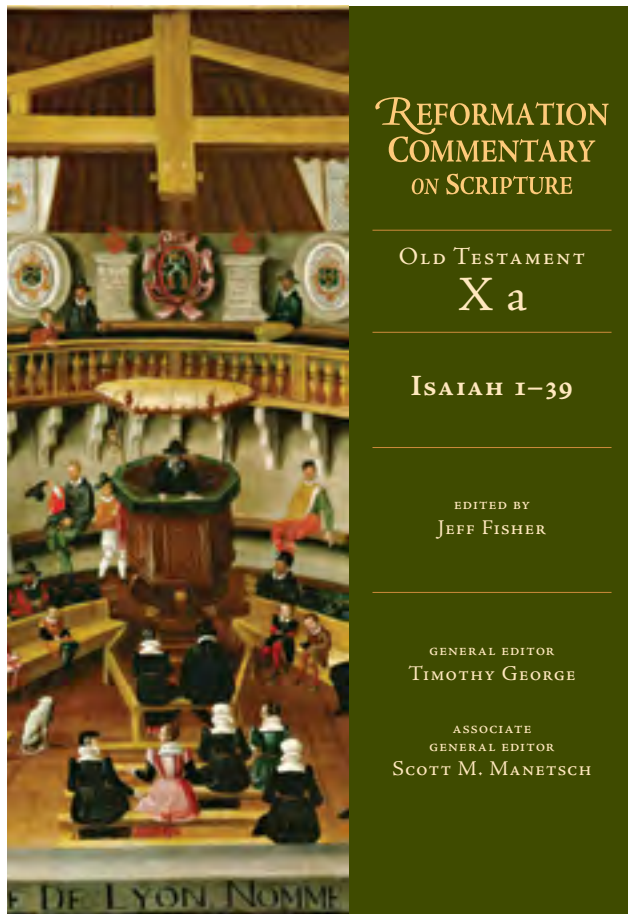
This classic text covers major as well as lesser-known religions, emphasizing not just formal religious teachings but also how each religion is practiced in daily life. Dozens of photographs, charts, and maps help illustrate how the faiths have developed and how they're lived out today. Corduan offers specific insights into what to expect from encounters with adherents of each religion and suggestions for how Christians can engage them in constructive dialogue. Each chapter offers lists of key points, ideas for term papers, and recommended resources to help students, instructors, and small groups go deeper.

This third edition has been updated and revised throughout. The chapter on militant Islam is significantly revised to address more recent events and issues, and questions for reflection and discussion have been added to each chapter.

Neighboring Faiths is an indispensable guide for Christians seeking an informed, empathetic perspective on different religions and the people who practice them.

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JEFF FISHER (PhD, Trinity Evangelical Divinity School) is professor of theology and director of spiritual formation at The Foundry. He previously taught at Kuyper College and Calvin Theological Seminary. He is the author of *A Christoscopic Reading of Scripture: Johannes Decolampadius on Hebrews*.

ISAIAH 1-39

REFORMATION COMMENTARY ON SCRIPTURE

“And I heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ Then I said, ‘Here I am! Send me.’”

In his interpretation of Isaiah’s vision of God and subsequent sending, the Anabaptist reformer Menno Simons perceived a pattern for all prophets, apostles, ministers, and preachers who are called and then sent out to spread the good news: “They did not assume the honor to themselves, as do the preachers of this world; but like Aaron, they were called by God. . . . They were brought by the Spirit of God, with pious hearts, into his service; they had always esteemed themselves unfit to serve the people of God or to stand forth in such a high and responsible station. . . . No one can serve in this high and holy office, conformably to God’s will, except those whom the Lord of the vineyard has made worthy and fit by the spirit of his grace.”

In this volume of the Reformation Commentary on Scripture, Reformation scholar Jeff Fisher guides readers through a wealth of early-modern commentary on the first thirty-nine chapters of Isaiah. Readers will hear familiar voices and discover lesser-known figures from a diversity of theological traditions, including Lutherans, Reformed, Radicals, Anglicans, and Roman Catholics.

Drawing on a variety of resources—including commentaries, sermons, treatises, and confessions—much of which appears here for the first time in English, this volume provides resources for contemporary preachers, enables scholars to better understand the depth and breadth of Reformation commentary, and seeks to help those who have been called to this task and those whom they serve.

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- Map of Europe at the Time of the Reformation
- Timeline of the Reformation
- Biographical Sketches of Reformation-Era Figures and Works
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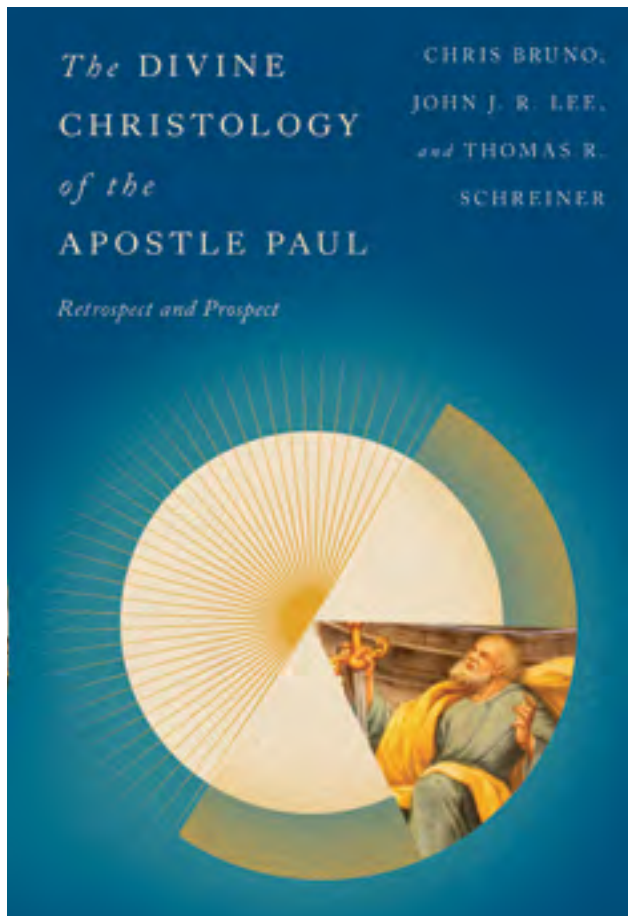
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CHRIS BRUNO (PhD, Wheaton College) is a global partner with Training Leaders International and the founding president of Oahu Theological Seminary, Oahu, Hawaii.

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THOMAS R. SCHREINER (PhD, Fuller Theological Seminary) is associate dean and James Buchanan Harrison Professor of New Testament Interpretation at The Southern Baptist Theological Seminary, Louisville, Kentucky.

THE DIVINE CHRISTOLOGY OF THE APOSTLE PAUL

RETROSPECT AND PROSPECT

The last fifty years of Pauline scholarship have provided numerous insights to both the academy and the church. Some of those most important discussions have related to the question of Paul's view of Christ with respect to his divinity. While the landscape is rich with scholarly findings, it can be overwhelming to navigate the complex lines of argumentation and the interactions between various key scholars.

In *The Divine Christology of the Apostle Paul*, biblical scholars Chris Bruno, John Lee, and Thomas Schreiner explore the more detailed and often perplexing conversations concerning the divinity of Christ, bringing helpful guidance and clarity to scholars' various articulations, including those of:

- Richard Bauckham
- Larry Hurtado
- Chris Tilling
- N. T. Wright
- and others

After offering a cohesive and constructive understanding of such landmark studies, they then provide their own insights through the exegetical study of key New Testament passages related to Paul's Christology.

Filled with helpful charts, appendixes, and study aids, this is an essential guide for any student, pastor, or scholar looking for an insightful distillation of this key dimension of Pauline studies.

CONTENTS:

- Preface
- 1. Introduction

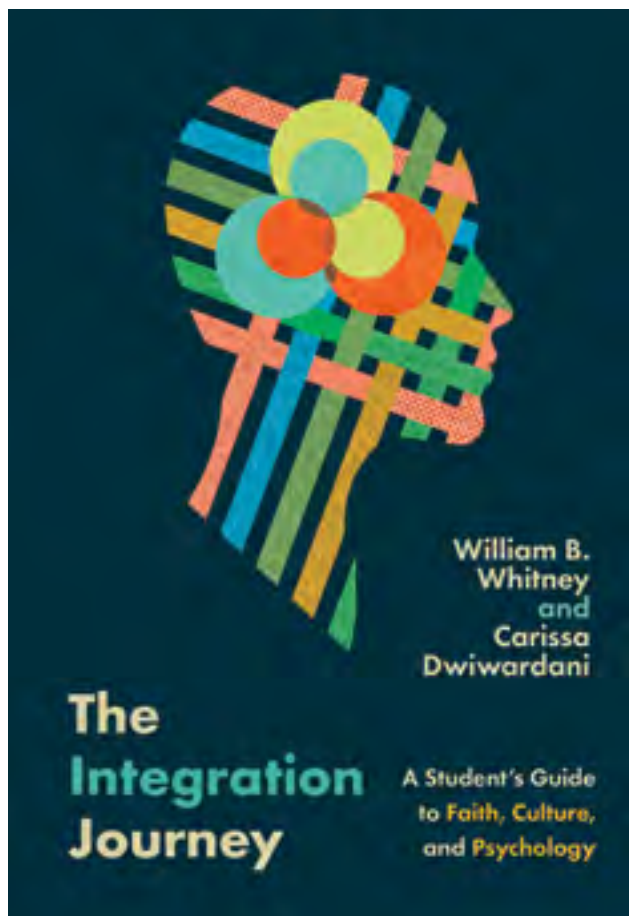
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Part 2

- 7. Jesus, the One Lord of Israel
- 8. Jesus, the Incarnate God Who Humbled Himself as Man
- 9. Jesus, the Ruler and Sovereign of Creation and New Creation
- 10. Jesus, the Subordinate One?
- 11. Conclusion

- Afterword by Thomas R. Schreiner
- Appendix I: Other Notable Voices
- Appendix II: For Review
- Appendix III: Some Tips on Second Temple Jewish Writings



AVAILABLE JUNE 04, 2024

264p, 978-1-5140-0056-4, \$30, W
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WILLIAM B. WHITNEY (PhD, Fuller Theological Seminary) is associate professor of psychology at Azusa Pacific University. He practices as a therapist at La Vie Counseling Center and is the author of *Problem and Promise in Colin E. Gunton's Doctrine of Creation*.

CARISSA DWIWARDANI (PhD, Rosemead School of Psychology) is professor of psychology at Biola University's Rosemead School of Psychology. She is a licensed psychologist who is board certified in clinical psychology (ABPP).

THE INTEGRATION JOURNEY

A STUDENT'S GUIDE TO FAITH, CULTURE, AND
PSYCHOLOGY

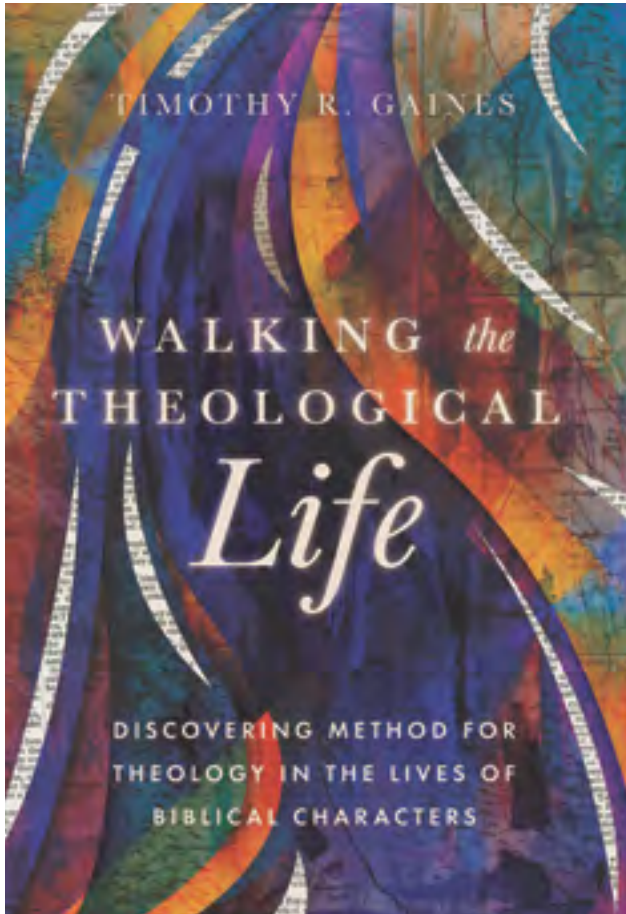
There are numerous models, theories, and resources on integrating psychology and the Christian faith. But practicing integration in the real world is something else entirely. To move from theory to practice, we need learning informed by experiences, reflection on those experiences, and feedback from others. This integration process is a lifelong journey.

William B. Whitney and Carissa Dwiwardani offer a fresh approach to integration as embodied, lived, and practical. These two seasoned teachers guide students through the process of theological reflection on psychology as part of their spiritual formation and vocation, requiring each person to incorporate their own stories, culture, and experiences. True integration, the authors contend, should work for justice in our churches, communities, and wider society, with particular attention to the marginalized and oppressed.

Using guided exercises and prompts for reflection and discussion, *The Integration Journey* invites students to make their own contributions to constructing a culturally informed, organic model of integration that works for them. The goal of integrative reflection is ultimately to be shaped so that we can better love God and others and work toward God's kingdom here on earth.

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1. Introduction to Integrative Thinking, Reflection, and Formation
2. Integration as Story
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4. Integration Is Culturally Embedded
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6. Honoring Cultural and Communal Wisdom
7. Holding Space for Lament in the Face of Injustice
8. Reflection, Action, Vocation: Finding Your Integrative Voice



AVAILABLE JUNE 11, 2024

216p, 978-1-5140-0743-3, \$26, W
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TIMOTHY R. GAINES (PhD, Garrett-Evangelical Theological Seminary) is associate professor of religion at Trevecca Nazarene University, where he teaches theology and ethics and directs a graduate program in theology and biblical studies. He has authored and coauthored several books, including *Christian Ethics*; *Following Jesus: Prophet, Priest, King*; *Kings and Presidents: Politics and the Kingdom of God*; and *A Seat at the Table: A Generation Reimagining Its Place in the Church*.

WALKING THE THEOLOGICAL LIFE

DISCOVERING METHOD FOR THEOLOGY IN
THE LIVES OF BIBLICAL CHARACTERS

Explore how to do theology virtuously through the lives of biblical characters.

For many who are not initiated into the discipline, theology can feel either overwhelming or just plain boring, especially when theological discourse is disconnected from the lives we live. But for centuries, theology wasn't a disconnected discipline—but an invitation to respond to God from the deepest parts of who we are.

Theologian Tim Gaines invites readers into the adventure of theology, breathing life into the study of God. More than an intellectual pursuit, *Walking the Theological Life* explores the lives of key biblical characters pursuing their own theological paths, helping us learn and grow in our own understanding of how to do theology in a virtuous fashion. Enter into the stories of biblical characters and discover the joy of the theological journey.

CONTENTS:

- Introduction: Invitation to Theology
- 1. Jeremiah: On Not Knowing How to Speak
- 2. Jacob: On Wrestling
- 3. Sarah: On Laughter
- 4. Moses: On Morality
- 5. Miriam: On Courage
- 6. Isaiah: On Being Undone
- 7. Mary: On Pondering
- 8. John the Baptist: On Standing at the Edge
- 9. The Woman Wiping Jesus' Feet: On Love
- 10. Thomas: On Doubting
- 11. Martha and Mary: On Grieving
- Conclusion

EXCERPT FROM *WALKING THE THEOLOGICAL LIFE*

TAKEN FROM FROM CHAPTER 7: MARY



AUTHOR
TIMOTHY
GAINES

The theological life is often characterized by what one says. Theological careers can be measured by publications, presentations, sermons, or social media shares. Theological *lives*, on the other hand, will need to make room for pondering and some silence. Following Mary's lead, silence, too, can be a response

to the work of the divine, revealing more than it is concealing.

Silence has long been recognized as a vital spiritual practice. It has "worked like an underground stream down the centuries, penetrating and nourishing the Church far more deeply and widely than its usual hiddenness might suggest."¹ At the same time, silence can also be a stream of theological wisdom, a methodological partner to speech, opening the space we need to evaluate what has been spoken. In Mary's life, virtue is found in the way her description of God's activity and the spiritual practice of silence cannot be separated from each other, as can be the case in the way theology is often done. Mary holds these together, reminding us that the theological life is at once about praising God in words and holding space to not speak.

The work of a theologian, whether pastoral or academic, is often plagued with the pressure to say the next thing. There are sermons to write, lectures to prepare, articles to publish, inspiring words to be shared at the next church event, or the next social media post to formulate. Amid that tension, silence stills us, opening a place for pondering without pressuring us to say anything. While pastoral theology often takes place in a never-ending loop of counting down to Sunday, and academic theology tends to be compelled by the demand to produce papers, presentations, and lectures, silence is the companion who reminds us that not all theology takes place in what we are producing. Without applying demands to make our observations into something that others can consume, admire, or

critique, silence calls us to wonder and delight, to be enchanted by God without ever asking us to produce a thing.

Recognizing the virtue of silence in the work of theology, a host of the ancients pointed toward a method of doing theology we now call *apophatic theology*. Arguing that the absolute transcendence of God places God far above what human knowledge can attain or words can describe, theologians such as Gregory of Nyssa, Basil the Great, and John Chrysostom suggested that we actually come to know God in what we cannot say rather than in what we can say. Apophatic theology, then, walks with a humble posture, always aware that the moment we say something about God, it will by definition fall inadequate at some point. Perhaps,

.....

"Without applying demands to make our observations into something that others can consume, admire, or critique, silence calls us to wonder and delight, to be enchanted by God without ever asking us to produce a thing."

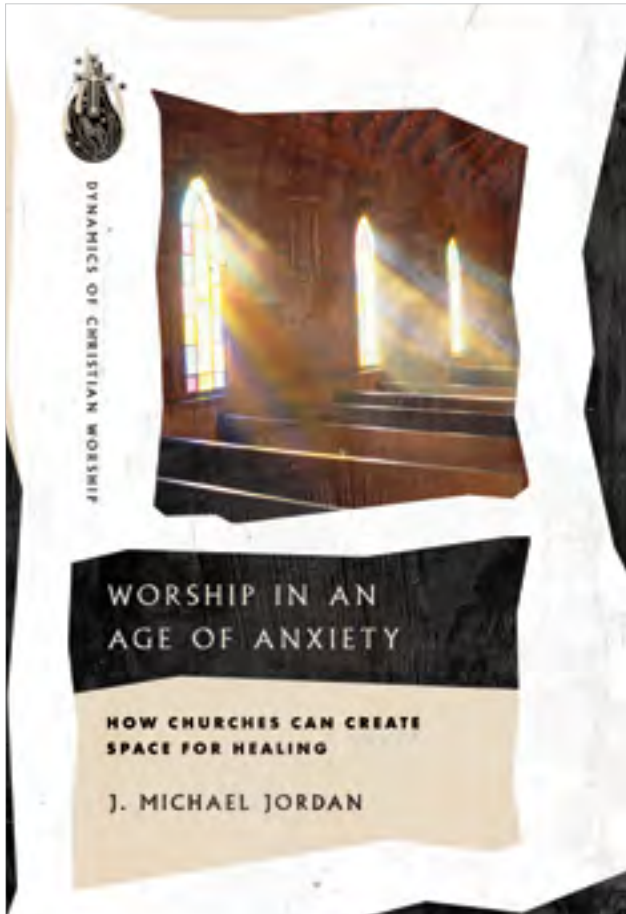
.....

this method suggests, it would be right and good for us to fall silent in the presence of the divine. Silence is the surrender into the mystery. . . .

There is freedom in silence for the theologian because silence is not mere lack or emptiness, at least not for the work of theology. In the theological life, silence is a place of abundance and extravagance. It is the space in which we can respond to the overwhelming goodness of the divine without having to produce words at all. It is the place where we can treasure what we have witnessed in the work of God, where we are given permission to not spin out our latest discovery into a sermon, lecture, or blog post. We are given the blessing of simply delighting in the goodness of God.

Silence also opens a place for us to make synthetic connections we may not have seen before. Silence may be quiet, but it is not always inactive. Often, taking time to be quiet and simply ponder the goodness of God creates a space of meeting, where we can not only meet with the goodness of God but also allow new points of theological connection to find one another. In locating herself between praise and silence, incorporating both into her response to God's address, Mary finds herself as a faithful observer of God's activity in the world. For her and for us, silence is not an emptiness but a fullness.

¹David F. Ford and Daniel W. Hardy, *Living in Praise: Worshipping and Knowing God* (Grand Rapids, MI: Baker Academic, 2005), 27.



AVAILABLE JUNE 04, 2024

248p, 978-1-5140-0610-8, \$32, W
6x9in, PBK

REV. DR. J. MICHAEL JORDAN (PhD Drew University) is an ordained Wesleyan pastor with eleven years of pastoral ministry experience in United Methodist, American Baptist, and Wesleyan churches. He currently serves as dean of the chapel and associate professor of religion at Houghton College.

WORSHIP IN AN AGE OF ANXIETY

HOW CHURCHES CAN CREATE SPACE FOR HEALING

The history of the theology of worship is riddled with examples of clergy and worship leaders who have sought to manipulate their parishioners' anxiety in order to spur repentance and turn people toward God. Even if such ends may be desirable—at what cost?

In *Worship in an Age of Anxiety*, J. Michael Jordan challenges this utilitarian approach, offering a critical assessment of contemporary as well as historical evangelical figures such as D. L. Moody and Billy Graham who have deployed anxiety as a tool for conversion.

Proposing a completely different model, Jordan takes up various elements of worship, including:

- liturgy
- space
- music
- preaching
- the sacraments

In doing so, he develops a practical theology of worship that also turns people toward God but within a healing framework.

While worship alone cannot heal anxiety, it can be a time and place where, rather than being manipulated, anxiety can be acknowledged, accepted, and offered to God.

CONTENTS:

- Introduction
- 1. Anxiety Today
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- 3. Implicit Practical Theologies of Anxiety in Evangelical Worship Today
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- 7. A Healing Approach to Preaching: Faithful to Text, Self, and Listener
- 8. A Healing Approach to the Sacraments: More Than Words, More Than Me

INTERVIEW WITH J. MICHAEL JORDAN



AUTHOR
J. MICHAEL
JORDAN



IVP EDITOR
COLTON
BERNASOL

COLTON BERNASOL: What inspired you to explore the intersection of worship and mental health? How has your experience as a minister shaped your approach to these topics?

J. MICHAEL JORDAN: Ever since I was very young, worship was fraught with a lot of emotions. When we were warned each month before receiving communion that receiving it improperly could damage us spiritually, I took all of that to heart. I spent hours worrying that I had committed some unforgivable sin. I also had trouble with altar calls, at feeling pressure to respond in the moment—I believed that a failure to respond to an altar call disappointed God.

Yet I also felt wonderfully at home in church: I felt safe, seen, and loved. My parents gave me a tremendous gift by raising me in this small, loving church that gave me a grammar for knowing Jesus and sorting right from wrong.

I'm in my twelfth year of campus ministry now, and I have seen the ways that young people now talk about their anxiety in radically different ways than I might have. Many young people today often process their anxiety through a clinical lens totally separate from their spiritual lives. Yet they, too, have an emotional approach to worship. It is different than what I experienced when I was younger, but an approach with plenty of implicit messages about who God is and what God expects from us. I wanted to explore this intersection of worship, anxiety, emotion, and our spiritual lives.

CB: You characterize our age as an “age of anxiety.” How have churches contributed to this anxiety?

JMJ: Churches contribute to anxiety through what I call the “anxiety-repentance-relief” cycle. An influential pattern to revival evangelism in the 19th and 20th centuries stressed that a life out of alignment with God would bring anxiety. Repentance was a way to bring your life into alignment with God’s purposes and thus relieve stress. If anxiety tells us that something in us is sinful or not aligned with God, then when we feel anxious, we are

encouraged to repent anxiety away. And if repentance doesn’t relieve the anxiety, we feel stuck, or continue the cycle by finding something else to repent for.

CB: You are critical of past instances where the church has manipulated anxiety to turn people toward God. But you also believe the church can approach anxiety through a “healing framework.” If worship cannot “heal” our anxiety, could you tell us how churches can have a healthier relationship to anxiety in their worship practices?

JMJ: It’s a matter of rethinking our theology of emotions.

Consider the example of music. So much contemporary worship music relies on intense emotionality. This music enacts an encounter with God that is passionate. Yet we know that such an encounter with God does not necessarily lead to a fruitful, mature Christian life. Students often tell me that they feel a gaping emptiness when a passionate encounter does not arise. Where is the room in our worship for broader emotional expression? Let’s sing songs that don’t imprison God within our own emotional experience of God.

CB: I’m wondering if you could tell us who you are hoping this book will reach and what are you hoping they will take from it?

JMJ: I hope this book will reach pastors and practitioners who feel something is off in the current state of evangelical worship but don’t know how to begin to talk about it. I hope that it spurs academics to think seriously about a culturally dominant form of worship. Broadly, I hope this book will speak to anybody interested in the relationship between Christian spirituality and mental health.

CB: What’s next for you? Anything we should watch for from you in the future?

JMJ: I have much appreciated the experience of writing this book and connecting with IVP authors and staff.

Without being overly autobiographical, I have often felt conflicted about my desire to write, because I am very committed to local, accountable ministry. But my connection with the IVP community has helped me to discover “my people” in a way that transcends location. So yes, I imagine I will keep writing and deeply hope it is with IVP.

.....
“Many young people today often process their anxiety through a clinical lens totally separate from their spiritual lives. Yet they, too, have an emotional approach to worship.”

J. MICHAEL JORDAN
.....

This version of the interview has been edited for length.
Scan this code to read the full interview online.



DYNAMICS OF CHRISTIAN WORSHIP

Worship of the triune God stands at the heart of the Christian life, so understanding the many dynamics of Christian worship—including prayer, reading the Bible, preaching, baptism, the Lord’s Supper, music, visual art, architecture, and more—is both a perennial and crucial issue for the church.

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JAMES HELY HUTCHINSON is director of the Institut Biblique de Bruxelles in Belgium, where he teaches Old Testament, biblical theology, and biblical languages. He has also taught at several other training institutions in French-speaking Europe. He is a contributor to *The God of Covenant*, *Interpreting the Psalms*, and *Stirred by a Noble Theme*.

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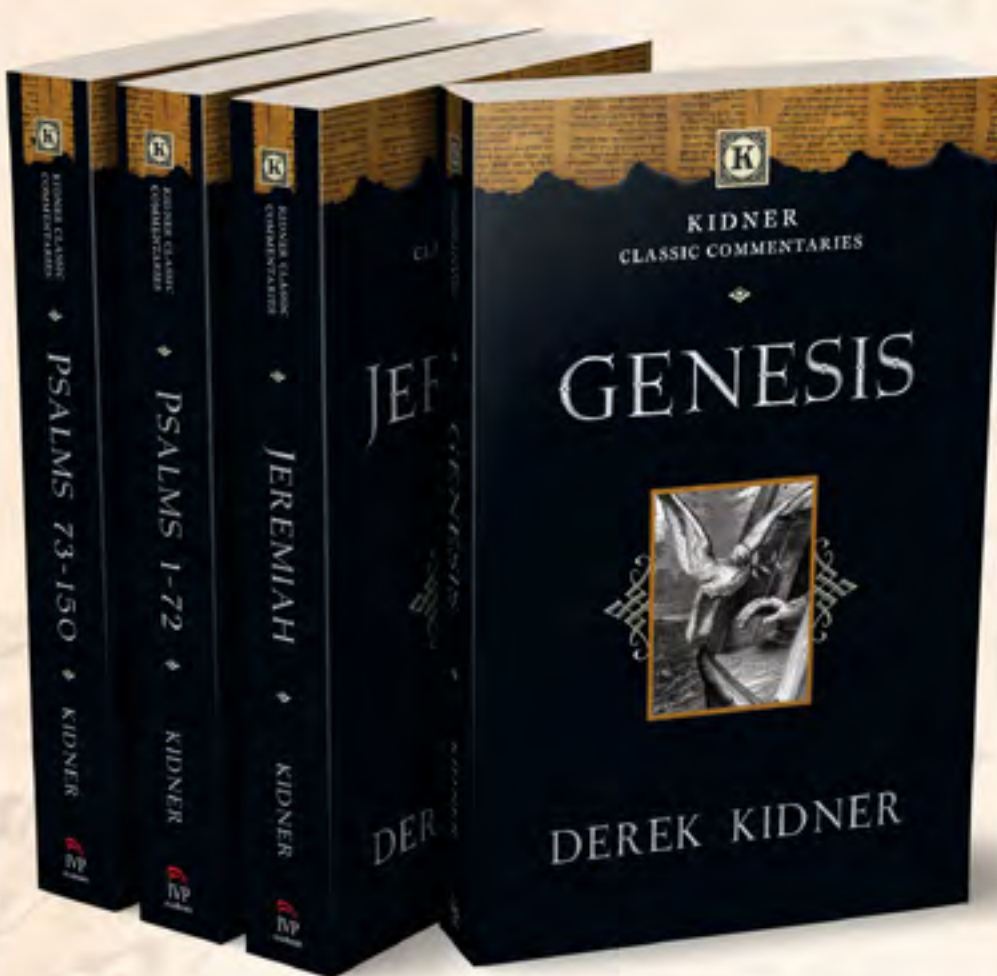
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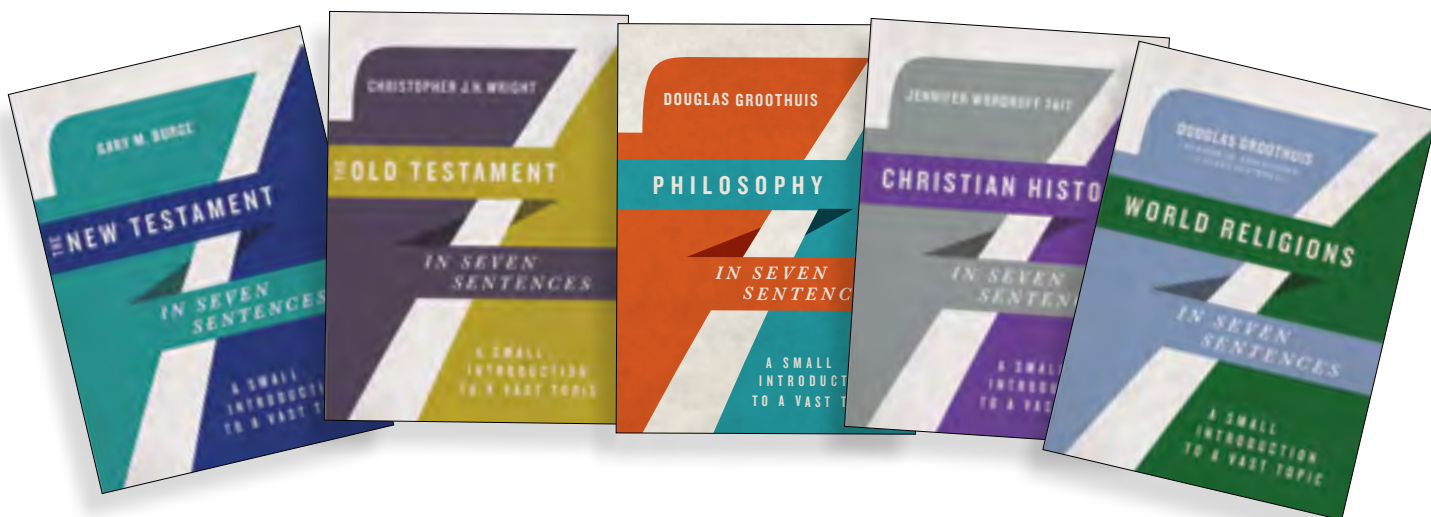
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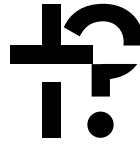
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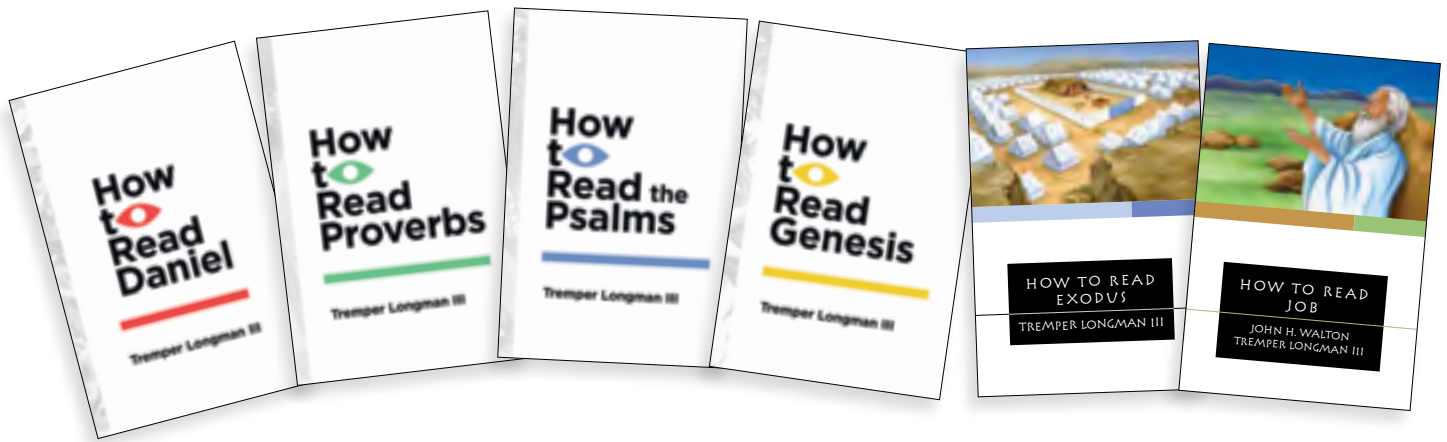
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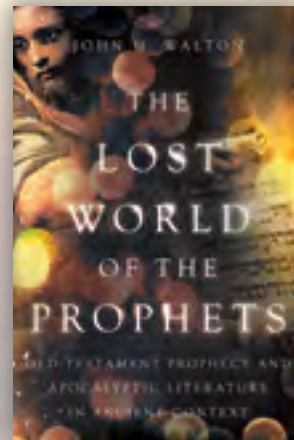
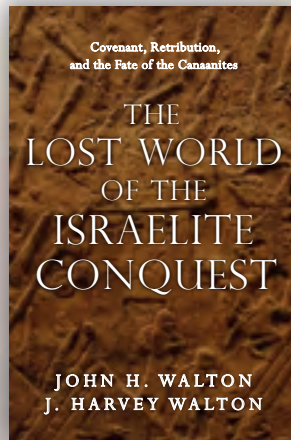
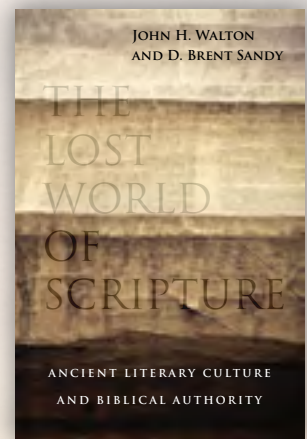
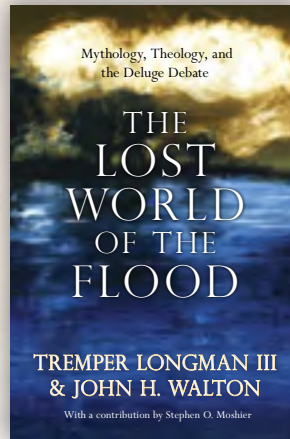
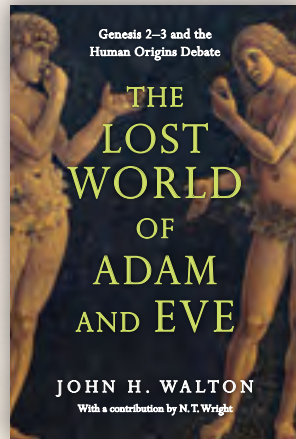
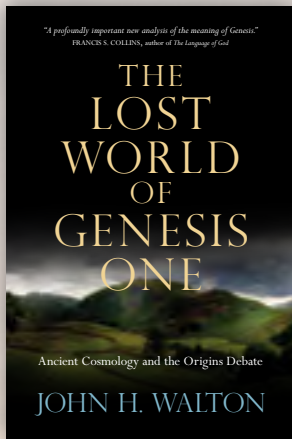
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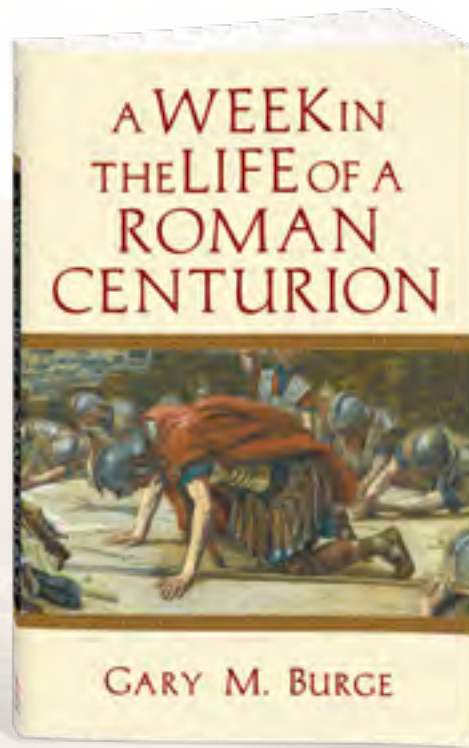
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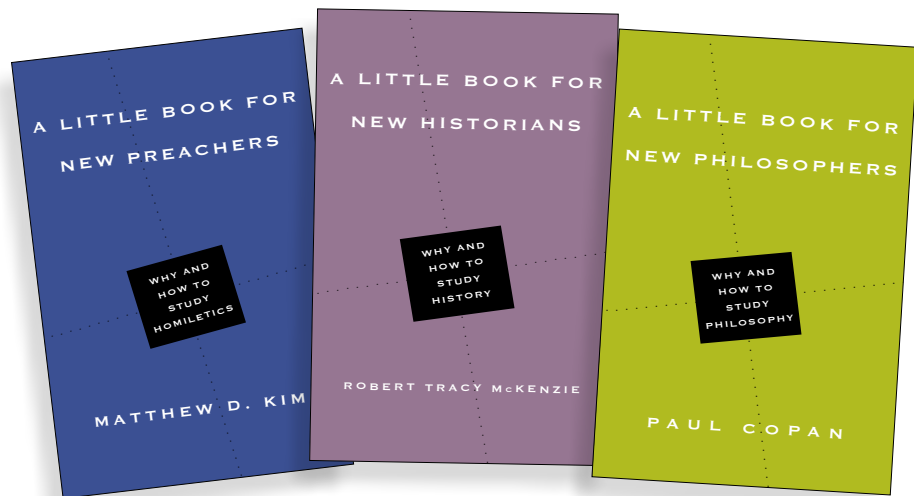


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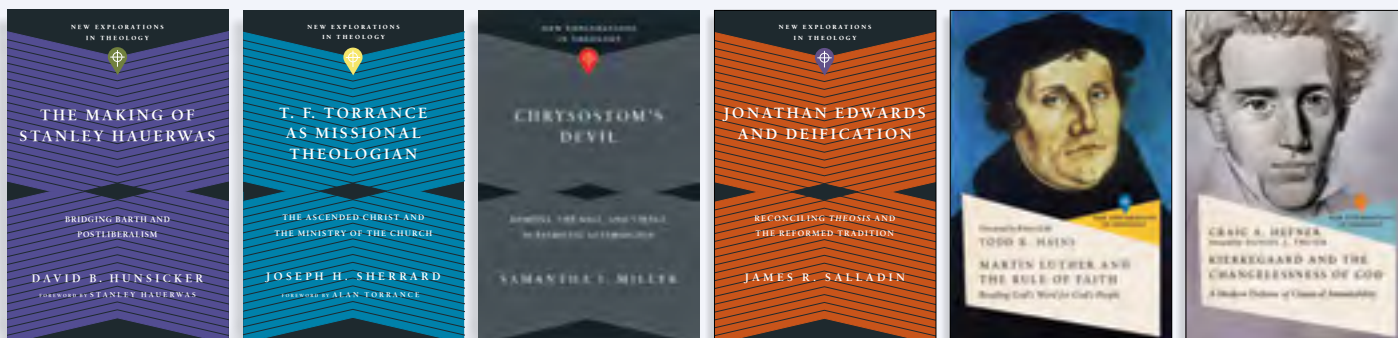
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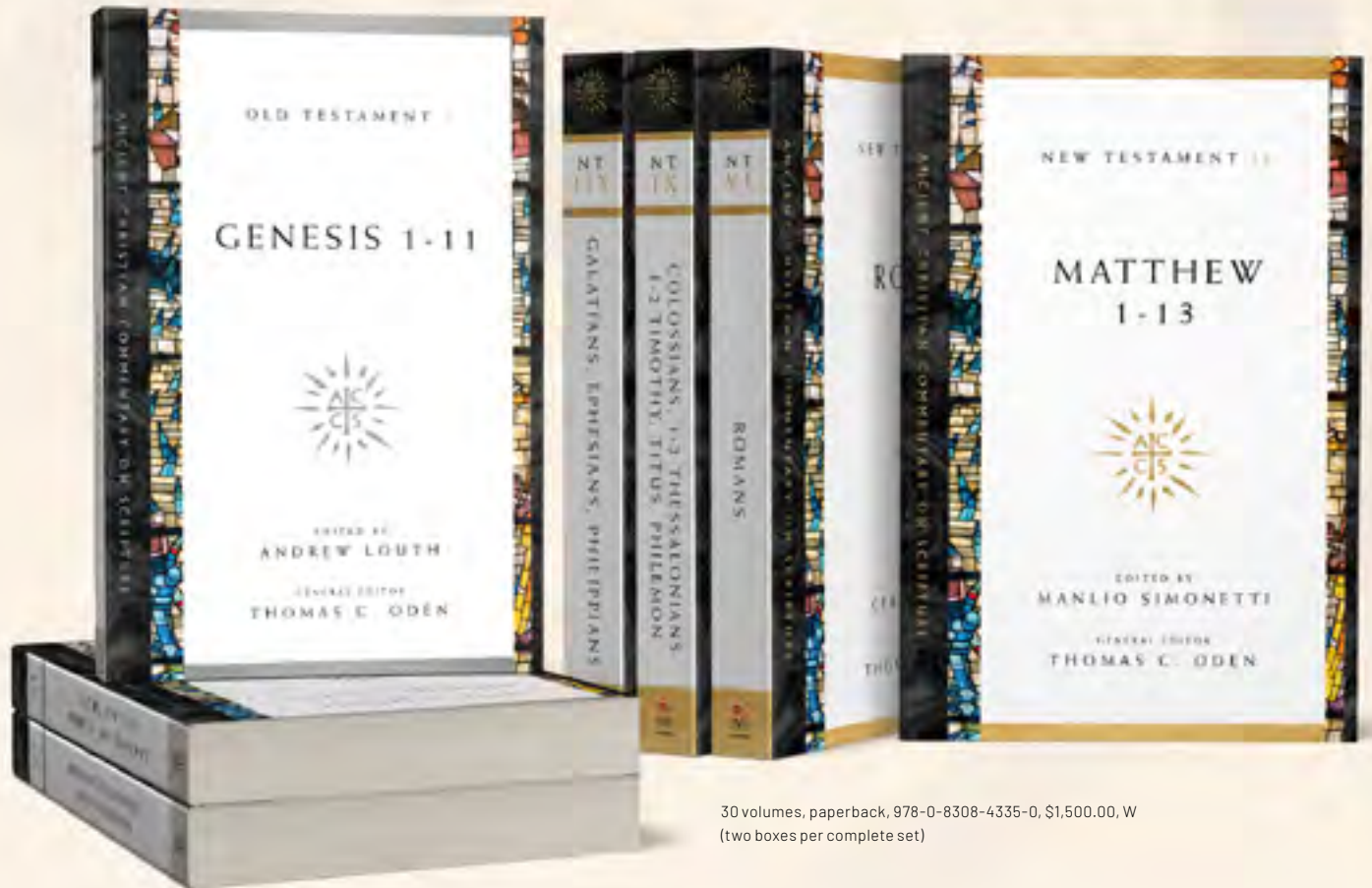
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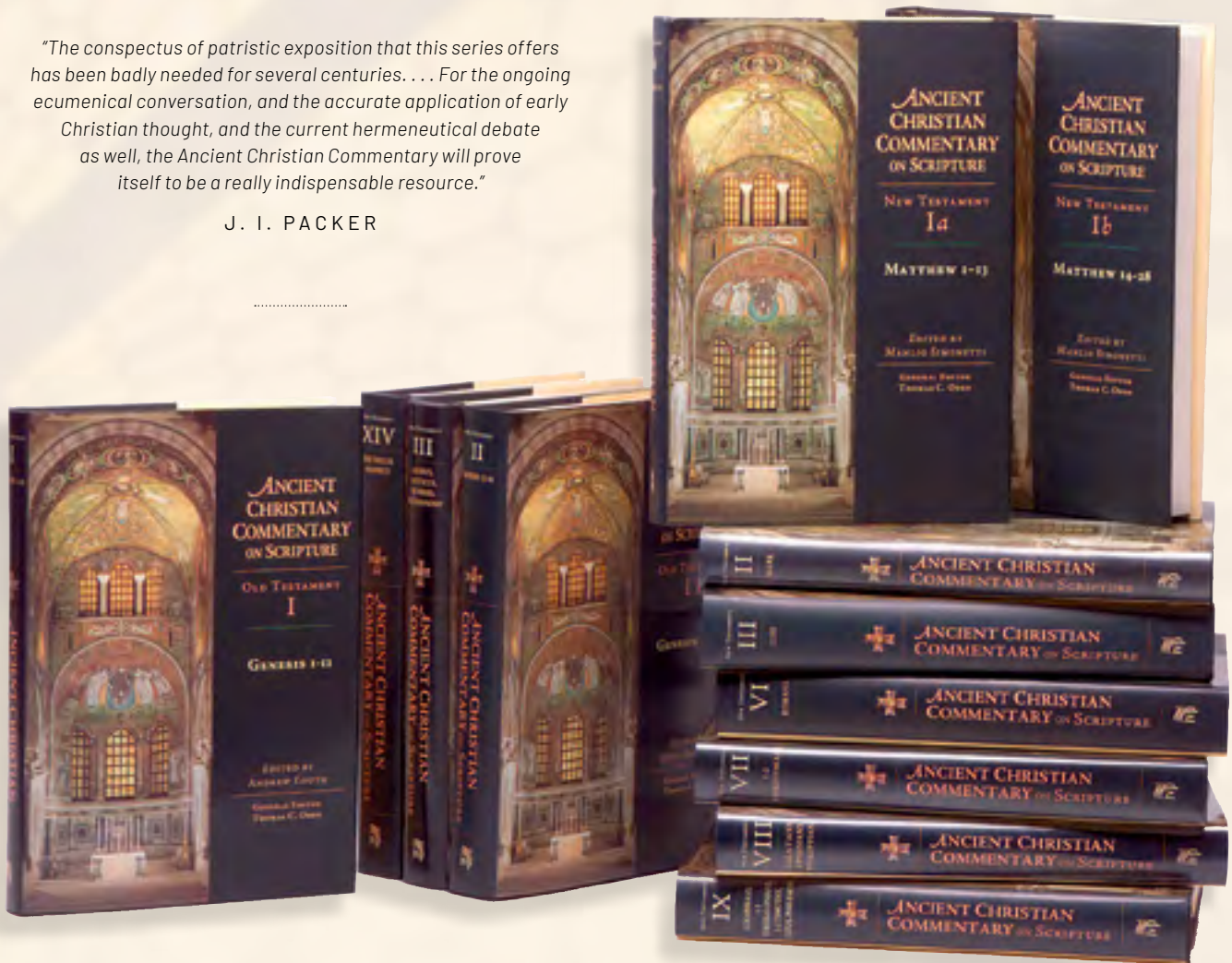
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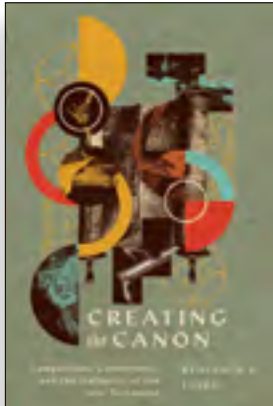
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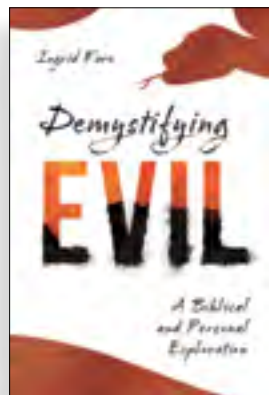
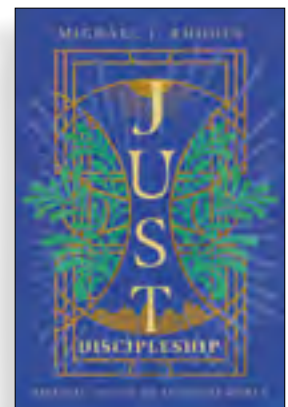
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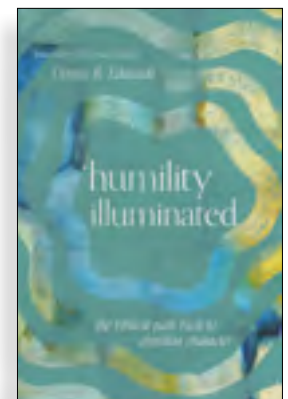
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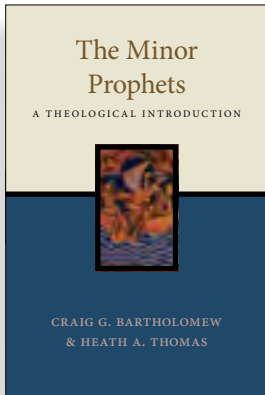
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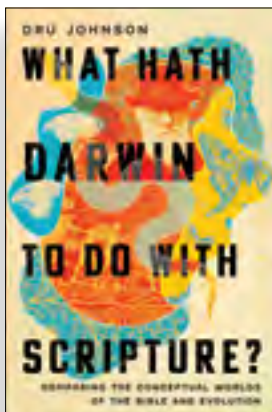
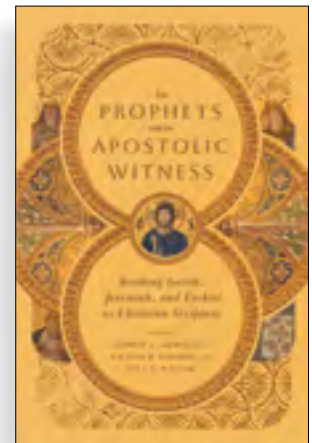
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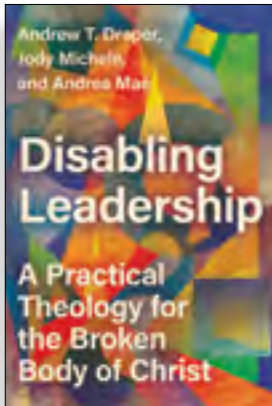
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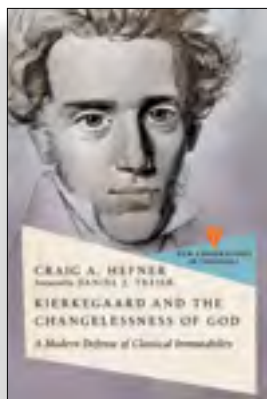
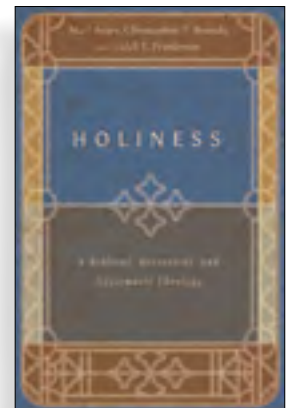
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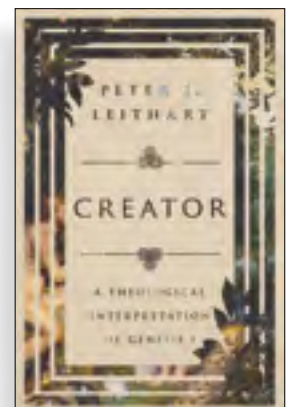
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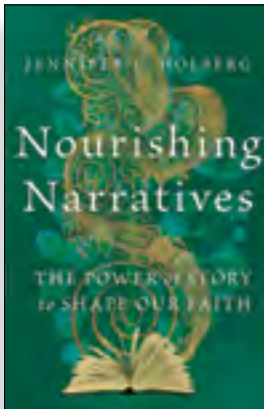
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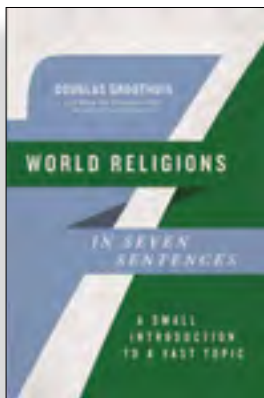
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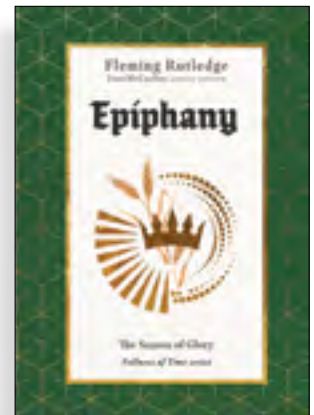
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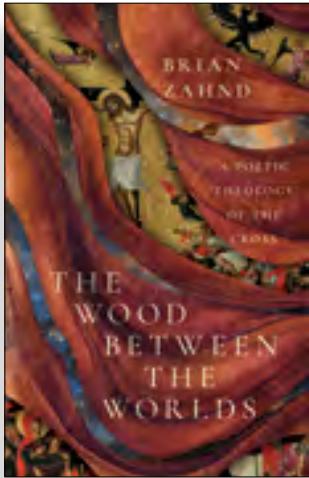
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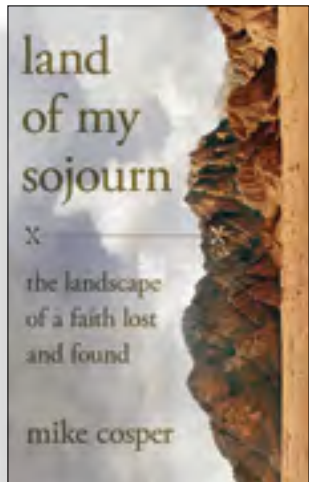
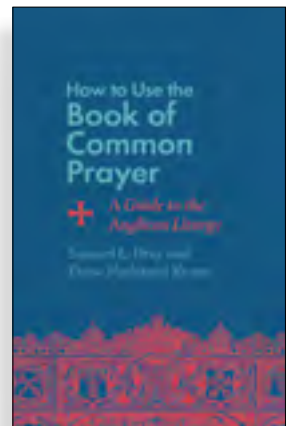
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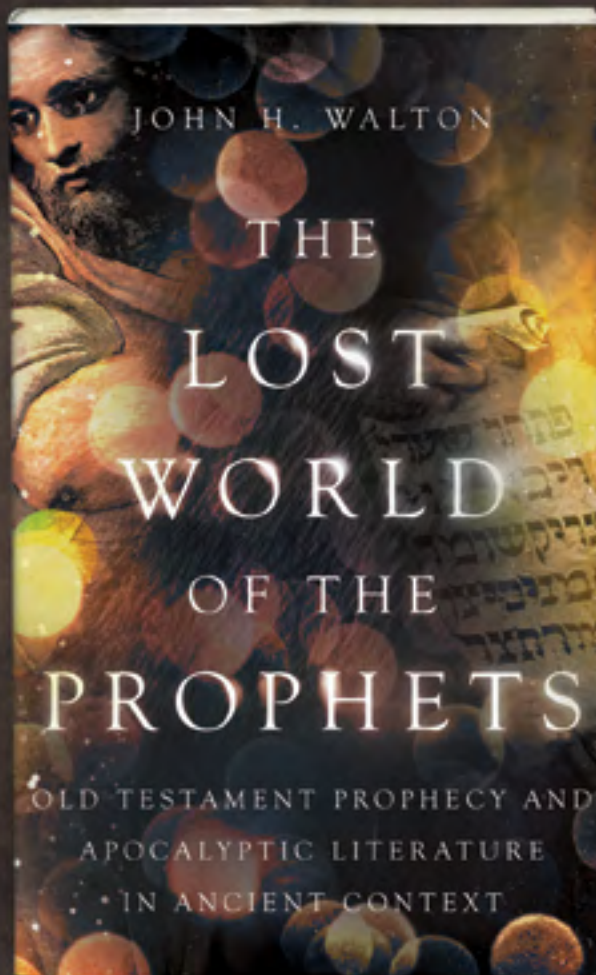
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