

A JUDE 3 PROJECT CURRICULUM

THROUGH EYES OF COLOR

A CONTEXTUALIZED GUIDE TO HELP YOU KNOW
WHAT YOU BELIEVE AND WHY.



JUDE 3 PROJECT

Chapter Six

PLACES OF CONTENTION

I. Places of Contention in the Bible

Have you ever been reading the Bible and had to come to a complete stop because something you read seemed deeply problematic? Maybe you read something horrific that caused you to question the goodness of God. Maybe something just rubbed you the wrong way.

If this has happened to you, good. As our sister Ekemini Uwan said at the 2019 Courageous Conversation conference, “The Bible ain’t no PG book.”⁵⁶ It is filled with war, incest, rape, injustice, slavery, murder, horror, love stories, and the story of an innocent man who was sentenced to severe flogging and death on the cross.

If the Bible hasn’t made you uncomfortable yet, just keep reading it. Abandon your tendency to hop around the Bible from one favorite passage to the next and read it from Genesis 1:1 to Revelation 22:19. Resist the temptation to skip over the books that seem irrelevant to you. Those seemingly irrelevant books usually find themselves at the forefront of theological debate. Remember Deuteronomy 28? Hebrew Israelites have built a whole religion around that one chapter of the Bible. Don’t allow fear

56. Dr. Charlie Dates, Willie Francios, Dr. Nichielle Guirdy, and Ekimini Uwan, “Discerning Truth”, Retrieved August 8, 2019 from <https://www.courageousconvos.org/2019-conversations>

to cause you to ignore those passages in the Bible that seem to stand in contention with what you have come to understand about God or Christianity. Instead, sit there, wrestle with your complex questions, and pray. Our Father will gladly meet you there.

In this chapter, we are going to deal with some seemingly contentious places in the Bible. We will do this by first laying out some general principles for how to interpret difficult passages in the Bible. Then, we will deal with two problematic passages in the Bible — one on the treatment of women, the other on slavery.

Are there some Bible passages that seem disturbing, confusing, or contradictory to you? If so, list them here and discuss your questions with the group. Don’t try to answer one another’s questions right now. Just listen. Learn to be OK with living in those places of contention together.

II. Principles for Interpreting Difficult Passages in the Bible

1. GENRE MATTERS

There really isn’t any other book like the Bible. It is comprised of sixty-six books, was written by forty different authors, spans about 7,000 years of history, and utilizes more than ten different genres to tell one cohesive story about God and humanity. In his book *A Layperson’s Guide to Biblical Interpretation*, Dr. Luke Bobo reminds us that “while, all genres operate on our imaginations, emotions (heart), intellects, and wills — they do so differently.”⁵⁷ Poetry engages our imagination and emotions in ways a narrative never could. The instruction given in wisdom literature like Proverbs and Ecclesiastes should be read and interpreted differently than the instruction Paul lays out in his epistles (letters) to churches. Here are some of the major genres in the Bible, along with a brief summary of how each one of them is utilized in the Bible to tell one cohesive story.

57. Luke Brad Bobo, *A Layperson’s Guide To Biblical Interpretation: A Means to Know the Personal God* (Eugene, OR: Resource Publications 2016), 69.

Literary Genre	Summary	Examples
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Historical Narrative	Historical Narratives “simply recount the past.” ¹ They make up about 60% of the Bible and function as a descriptive text that informs us of what happened in the past rather than a prescriptive text that instructs us on how to live in the present. ²	Genesis, Judges, Daniel 1–6, Ruth, 1 Samuel, 2 Chronicles, Matthew, Luke, Acts
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Law	When scholars speak of law as a genre of the Bible, they are referring to the laws recorded in Exodus, Leviticus, Numbers, and Deuteronomy. These laws were given to Israel to govern their covenantal relationship with God. Though the law may seem to lack relevance today because it was fulfilled in Christ and Christians are no longer bound to the law, it still has immense value to us. They “provide timeless ethical, moral, and theological principles,” while also revealing to us “the character of God and our need for the Perfect Law Keeper, Jesus Christ.” ³	Leviticus, Numbers, Deuteronomy
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Poetry	Poetry is a wonderfully complex genre of the Bible. Biblical authors used this genre to communicate their pain, talk out their confusion, express their truest loves, and awaken their audiences’ hearts with rich and powerful language. Poetry humanizes the Bible by helping us understand how David felt when he was being unjustly pursued by Saul or how Israel emotionally navigated their years of exile in Babylon.	Psalms 19, Psalm 23, Hosca 2, Lamentations, John 1:1–5, and Philippians 2:6–11
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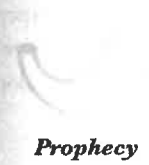
1. Ibid, 82.
 2. Robert L. Plummer, 40 Questions About Interpreting the Bible (Grand Rapids, MI: Kregel Publishing 2010), 191.
 3. Bobo, 81.



Wisdom

Wisdom is likely one of the most misinterpreted and misapplied genres of the Bible. This is likely because many have interpreted it’s causal nature of “if you do this, then this will happen” as sure promises of the Bible. However, “a proverb contains a principle, not a promise. A proverb tells you: this is how life basically works. What is left unsaid is the qualifier: life does not always, 100 percent of the time, work this way.”⁴

Job, Proverbs, and Ecclesiastes



Prophecy

Though many of the prophets foretold the future, their primary role was to call the Israelites back into proper fellowship with God by *turning away* from idolatrous and injustice behaviors and *turning* to obedience of God’s commands. Many of the events they foretold were even in relation to Israel’s and other nations’ disobedience and how God would respond if they didn’t repent. Many of “these ‘future events’ were immediately fulfilled in the lifecycles of Israel, Judah or surrounding nations.”⁵

Isaiah, Obadiah, Micah



Letters

“Of the twenty-seven books in the New Testament, twenty-one are letters. Some are letters to individuals, but most are written to congregations.”⁶ Reading letters can very much feel like eavesdropping on someone’s phone conversation. Though we can hear what the person near us is saying, we have no idea what the person on the other end of the phone has said or done to necessitate their response. For that reason, it is very important to read, study, and interpret these letters in light of their historical and cultural contexts to ensure we don’t read our twenty-first century experience into the text.

Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1–2 Thessalonians, 1–2 Timothy, Titus, Philemon, Hebrews, James, 1–2 Peter, 1–3 John, Jude

4. Howard G. Hendricks and William D. Hendricks, Living by the Book: The Art and Science of Reading the Bible (Chicago: IL Moody Publishers, 2007), Kindle Locations 4401-4402.
 5. Bobo, 84.
 6. Plummer, 279.

Apocalyptic

Apocalyptic literature is one of the strangest literary genres of the Bible due to the richness of its symbolic imagery and its ambiguous language.⁵⁸ It is best to stay away from literal interpretations of this genre and to be content with not fully grasping its meaning. Instead, pay attention to overarching themes of the text.

Daniel 7–12,
Revelations

2. CONTEXT MATTERS

We will never grow tired of stating the importance of context in the task of interpreting Scripture. Though we have already mentioned a few throughout the book, here is a list of the different contexts we need to consider when interpreting Scripture, along with a brief definition:

Literary Context: Every verse exists within a paragraph, that exists within a chapter, that exists within a book, that exists within a testament, that exists within the Bible. Sometimes we can find the answers to our questions if we just keep reading. For instance, if you are reading John 3:16 and find yourself wondering what the eternal life is that Jesus is talking about, just keep reading. You'll find your answer in John 17:3.

How does Jesus define eternal life in John 17:3?

How does this expand your understanding of eternal life and your relationship with God?

58. Bobo, 89.

When we pluck a verse out of its literary context, we will often walk away with either a shortsighted or completely wrong interpretation. We will also likely miss the author's intended purpose for writing those particular words. If we just did the work of regular ol' reading and comprehension, we would find that some of the passages we think are mysterious and difficult to interpret are really quite simple.

Historical Context: As stated in the chart above, reading the Bible can be a lot like eavesdropping on a phone conversation. For that reason, sometimes we need to seek out resources like commentaries and Bible dictionaries to get a better sense of what's going on historically and how it gave rise to the words we see on the pages of Scripture. For instance, consider what the disciples asked Jesus right before his ascension: "Lord, has the time come for you to free Israel and restore our kingdom?" (Acts 1:6). This may seem like a silly question to us, but when we familiarize ourselves with the historical context their question becomes clear.

Remember Jeremiah 29:11? God promised Israel that though they were in exile and under Babylonian rule, He had a plan for them to prosper and to give them a better future. Israel had always interpreted that as the redemption of their land and being freed from the rule of their enemies. About 600 years later, Israel found themselves not under the rule of another empire—Rome. Knowing that, the disciples' question is not so silly anymore, is it? They were probably thinking, "This is Jesus, the one who said He had come to set the captive free and who rose from the dead. If he resurrected Himself, surely he can overthrow a whole kingdom, right?"

Look at how Jesus responds in Acts 1:7-8 : "The Father alone has the authority to set those dates and times, and they are not for you to know. But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses, telling people about me everywhere—in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth."

He redirected their focus from just the redemption of land to the redemption of souls. He emphasized the eternal need for people to be freed from the captivity of the evil one rather than their desire to be freed from Roman rule. "That will come, but for now be my witnesses in all of the earth," he says.

Cultural Context: Many have likened opening the pages of Scripture to entering a foreign country in which they greet one another with a kiss or words like "shalom" instead of a hearty "what's good, fam?" It's different. Instead of sitting up

straight at the dinner table, they recline, which today would be considered not having good manners. When a woman's husband dies, she is left with very little options for providing for herself. Therefore, when Jesus raises the wailing woman's son from the dead in Luke 7:11-17 he is not only demonstrating his great power, but also his compassionate heart. Jesus knows her life will be bitter without the presence of a man to protect and provide for her in her ancient Middle Eastern society. Jesus knows she can't just pull herself up by her boot straps, get a job, and become an independent woman. Though this kind of cultural reality makes us cringe and is nonsense to us in a time when women are raising families on their own with brilliance and grace, we have to be careful of what Dr. Joanne Vitale refers to as chronological snobbery.⁵⁹ We need to be careful to not judge a 3,000-year-old culture that we don't quite understand, and instead humbly wrestle with its cultural differences in an honest yet respectful way.

Redemptive Context: The story of God in the Bible moves in a particular direction. It moves from the creation of all things, to the fall of all things, to the rescue of all things, to its final redemption. We must keep this metanarrative (overarching story) of the Bible in mind when we encounter not just difficult passages, but all passages. This becomes particularly important when we are confronted with the horrors of sin and injustice in the Bible. The metanarrative of Scripture keeps us from blaming God for the wretchedness of this world and helps us remember that the world we live in is very different from the world He created. He told Adam and Eve not to eat from the tree of the knowledge of good and evil because He never wanted them to know the bitter taste of selfishness, murder, incest, betrayal, abandonment, rape, slavery, and so much more. He was so grieved by sin and its effects on humanity that He sent Christ to intervene on our behalf and rescue us from the penalty and power of sin. And, soon He will rescue all who have trusted in Christ for their salvation from sin's destruction. This is the lens we need to read the Bible through for our faith to not be deterred when we encounter tough passages like that of the Levite's concubine in Judges 19. Passages like Judge 19 exist not to challenge the goodness of God, but instead to confirm the reality of the fallen condition of the human heart.

59. Joanne Vitale, "Is God a Sexist?" [Audio Podcast], Retrieved from <https://jude3project.podbean.com/?s=Is+God+Sexist> November 2018

How does Judges 19 testify to the fallen condition of humanity?

In her podcast interview, Joanne Vitale expounds on this text in a way that invites us to wrestle with the question, "Why is this passage in the Bible?" Given that the Bible is the inspired Word of God, what might God be trying to reveal to us through this story?

Vitale reminds us that throughout the book of Judges everybody in Israel is said to be doing right in their own eyes. Judges 19—these acts of horror against this nameless concubine—is what happens when people turn from the goodness of God's instruction and try to define what is right for themselves.

3. CROSS-REFERENCES MATTER

Here's an important rule of thumb: When the Bible is clear on something in one passage and seems confusing in another, go with what has been made clear. In your Bible (your paper Bible, that is) you will find tiny letters dispersed throughout the verses. These letters are footnotes that direct you to other passages in the Bible that are related to the one you're reading. These other passages are referred to as cross-references. If one of those tiny letters shows up in a passage you are finding difficult to understand, reading the cross-references can be extremely helpful. For instance, remember our brief discussion of Deuteronomy 28 and Lamentations in the previous chapter? If you found that impressive, don't. It was just a little exercise of paying attention to those little letters and reading the cross-references.

Group Activity: Open your Bible to the book of Lamentations. In the middle (or the bottom) of your Bible you should find a list of cross-references that correspond with the verses in Lamentations. Using the list of cross-references as a guide, note which verses in Lamentations overlap with verses in Deuteronomy 28. The first one has been done for you.

Lamentations	Deuteronomy 28
Lamentation 1:3	Deuteronomy 28:65

***You can find the answer key at the end of the chapter.*

How do these cross-references further discredit the claims of Hebrew Israelites?

4. COMMUNITY MATTERS

When Jesus ascended into the heavens, he left us with His Spirit, His Word, and His Spirit-filled people to comfort and lead us into all truth. This is extremely loving of God, given that our hearts -- though redeemed by Christ's blood -- are still deceitful and tempt us to stray away from the Lord's instruction. These three gifts keep us safe from falling into despair and heresy in our attempts to interpret difficult passages of Scripture. So don't let pride or shame keep you from raising your hand in Bible study to ask a seemingly stupid question. And don't let fear of what you will find keep you from wrestling with hard questions about life and the Bible. Seek out God's people for help. Whether it be asking your pastor or Sunday school teacher directly, picking up a book, or listening to a podcast, use all the resources God has provided.

Who are some men and women in your life that are well-acquainted with Scripture that might be able to answer your questions about the Bible?

Who are some Christian scholars and thought-leaders you can spend more time with by reading books, listening to sermons, or attending a conference?

III. The Bible and Women

Many women (and men) have read the Bible and accused "Old Testament writers of endorsing all kinds of sexism, patriarchy (socially oppressive structures favoring men over women), and even misogyny (hatred of women)."⁶⁰

What are some passages in the Bible concerning women that seem problematic to you?

When asked a similar question, Dr. Vitale responded,

Across the Old Testament you have rape, polygamy, incest, (and) violence against women. It's all in the text. . . . Before jumping to the conclusion that [these stories] are here because God thinks they are a good idea . . . Could it be that [these stories] are not there to commend the behavior but actually to condemn it in the strongest possible way? And could it be that the Bible is intended

60. Paul Copan, *Is God a Moral Monster?: Making Sense of the Old Testament God* (Grand Rapids: MI Bakers Books, 2011), 101.

to be a kind of story that depicts both the highs [and] also the extreme lows of human nature? And a lot of these extreme lows involve the way that women have been treated throughout history.

For me, the hardest [passages used to be] a lot of the narratives, but I don't find those to be the hardest. . . . What I find the hardest [now] are the legal codes. . . . because when it comes to the narratives in the Old Testament you can say, "Well, these are here as examples of people behaving badly to show how messed up the world is and how much we need saving." But, what about the legal codes? If they are laws given by God, then how do you make sense of the fact that some of those laws are hard to come to grips with? If God is perfect and eternal then whenever he gives laws then those laws must also be perfect and eternal, [right]? For a long time that was the assumption I came to when reading that genre of the Bible. . . . But then, I think part of learning for me has been coming to understand what is the function of these legal codes and coming to understand that they're really intended for a particular time and a particular place in history, kind of like case laws or provisional laws.

[For example] if a teenager [wants to do] something stupid and [their] parents really don't want them to do it. So, they're like, "Hey, I don't want you to go out but at least be home by midnight," or "I don't want you to get your nose pierced, but if you're going to get it pierced at least take it out when Grandma comes to stay." It's basically like [saying] "I don't want you to do these things, but I know what you are like [and] I know you're going to do them, so let's put some things in place to manage human mess as far as possible." . . . So some of the legal codes we read [in the Old Testament] are dealing with really tricky and messy situations that God is trying to, I would say, limit the damage as much as possible.⁶¹

What are some of the principles listed above that Dr. Vitale is using to explain how she interacts with difficult passages about women in the Bible?

61. Joanne Vitale, "Is God a Sexist?" [Audio Podcast], Retrieved from <https://jude3project.podbean.com/?s=Is+God+Sexist> November 2018

Let's look at one of these legal codes Dr. Vitale is referring to using the principles above. Read Deuteronomy 21:10-14 and use the following questions as a guide for applying the principles for interpreting difficult passages of Scripture.



Genre

What is the genre of this passage?

Is this a descriptive or prescriptive text? If prescriptive, to whom is the command given?

What book of the Bible is this passage in?

What are some of the unique features of this book that you need to keep in mind to ensure you interpret this passage correctly?



Literary Context

Read Deuteronomy 20-22. How does the literary context help you get a better understanding of what is happening in Deuteronomy 21:10-14?

How does Deuteronomy 22:13-30 affirm the equality of man and women?

How does Deuteronomy 22:13-30 affirm God's desire to protect and care for women?



Historical Context

Where does this story fit within the historical timeline of Israel's history? Where have they been, and where are they going?

What are some cultural norms in this Deuteronomy 21:10-14 that are not normative for our culture today?

In what ways do you need to be careful to not commit cultural snobbery?

Cultural Context

What questions do you need to ask about this culture to ensure you interpret this passage well?

In what ways do you see God managing the mess of humanity?



Redemptive Context

Creation: How does the creation story keep us from falling into the belief that God views women as less than men? (Hint: see Genesis 1:27.)

Fall: In what ways does this passage reveal the wickedness of the human heart?

Rescue: In what ways do God's legal codes seek to rescue women from abuse and harm?

How does the gospel keep us from falling into the belief that God views women as less than men? (Hint: Galatians 3:27-28)

Final Redemption: Though women were and still do experience different levels of sexism and misogyny, what hope can be found for justice and freedom in the second coming of Christ?



Cross-References

Are there any cross references in this text that need to be considered?

How has applying these principles helped you to get a better understand of Deuteronomy 21:10-14?

What about this passage still makes you uncomfortable?

How might you summarize this text given what you have learned?

If someone was to say to you, "I just can't get down with the Bible. All it does is promote a misogynistic, sexist, and patriarchal culture," how would you respond? Remember to affirm their pain and concerns before offering a response.

IV. The Bible and Slavery

Well, there it is—slavery. Right there in our Bible. Both the Old and the New Testament contain passages about slavery. What are we supposed to do with these texts? Here's how Dr. Esau McCaulley responds to this question:

I actually don't usually start off with the particular passages that deal with slavery. I actually try to give them a hermeneutic, or way of looking at the Bible as a whole. . . . Interestingly enough, I actually like to start with what Jesus said about divorce. That may seem like a strange place to start off talking about slavery, but I think it gives us a hermeneutical key to understanding how we read the Bible, especially the Old Testament laws. In that passage . . . the Pharisees and the Sadducees . . . come to Jesus and they asked him, "Jesus, Moses said that we can divorce our wife for any reason. What do you think?"

What they really wanted to do is similar to what we do in the slavery issue, they want to get Jesus into the weeds to fight about all of these different passages to catch him in this exegetical conundrum. What Jesus does is he goes, "Well, hold on in the beginning, it wasn't that way." So rather than actually beginning with the passages in Deuteronomy, he actually goes back to creation and say what was God's creational intent? He says God's creational intent was for man and woman to be united as one flesh. Every law that Moses has about divorce, was actually because of Israel's hardness

of heart. So in other words he's saying . . . God put these certain laws [in place] to deal with human sinfulness. . .

So I think . . . we take a step back, look at the Bible as a whole [and ask ourselves], do we have any evidence that it was God's creational intent to enslave people? . . . When we read the Genesis creation story, does it seem like God's plan was we're going to have slaves? . . . Well, of course not. So that means that what slavery then is, or at least the discussion of the Bible . . . are God's attempts to mitigate the impact of human sin. . . . So the statement that the Bible support slavery to me just misunderstands how Christians read the Bible. Just because there's a passage that talks about something, it doesn't mean that that's commended as the way that God expects a society to function.⁶²

Which of the principles listed above is Dr. McCaulley using to explain how he interacts with difficult passages about women in the Bible?

Let's look at Colossians 3:22 using our principles for interpretation. Use the following questions as a guide for applying the principles for interpreting difficult passages of Scripture.

62. Esau McCaulley, "Slavery and the Bible" [Audio podcast], Retrieved from <https://www.podbean.com/ew/pb-pprxw-6d1928> July 2017

Lamentations	Deuteronomy 28
Lamentation 1:3	Deuteronomy 28:65
Lamentations 1:5	Deuteronomy 28:13
Lamentations 1:9	Deuteronomy 28:43
Lamentations 1:14	Deuteronomy 28:48
Lamentations 1:18	Deuteronomy 28:41
Lamentations 2:12	Deuteronomy 28:51
Lamentations 2:16	Deuteronomy 28:37
Lamentations 2:20	Deuteronomy 28:53-57
Lamentations 4:10	Deuteronomy 28:53
Lamentations 4:14	Deuteronomy 28:29



Genre

What is the genre of this passage?

Is this a descriptive or prescriptive text? If prescriptive, to whom is the command given?

What book of the Bible is this passage in?

What are some of the unique features of this book that you need to keep in mind to ensure you interpret this passage correctly?

Read Colossians 3:1-4:1. How does the literary context help you get a better understanding of what is happening in Colossians 3:22?

How might a Christian who is a slave and worships at the church at Colossae find comfort in Colossians 3:25?

How might a Christian who owns slaves and worships at the church at Colossae be convicted by Colossians 3:25-4:1?



Literary Context



Historical Context

Where does this story fit within the historical timeline of the history of the church? Keep in mind that Christianity was new at the time, and many Gentiles who had lived apart from God and his commands had little to no idea of how to live in a way that honors the Lord.

Is it fair to assume that every Christian slave had a Christian slave owner?

What are some cultural norms in the church at Colossae that are not normative for our culture today?

In what ways do you need to be careful to not commit cultural snobbery?

What questions do you need to ask about this culture to ensure you interpret this passage well?

Cultural Context



Redemptive Context

Creation: How does the creation story keep us from falling into the belief that God affirms slavery?

Fall: In what ways does this passage reveal the wickedness of the human heart?

Rescue: How does the gospel keep us from falling into the belief that God views women as less than men? (Hint: see Galatians 3:27-28.)

Final Redemption: What hope and comfort did Colossians 3:22-4:1 offer to those living in slavery?



Cross References

Are there any cross references in this text that need to be considered? (Hint: Passages in Ephesians, 1 Corinthians about slavery.)

Read Exodus 21. In what ways do you see God managing the mess of humanity?

How is slavery within this cultural context different than American slavery?

How has applying these principles helped you to get a better understanding of Colossians 3:22?

What about this passage still makes you uncomfortable?

How might you summarize this text given what you have learned?

If someone was to say to you, "I just can't get down with the Bible because it affirms slavery and white men used it to enslave our people," how would you respond? Remember to affirm their pain and concerns before offering a response.

V. Why do these passages bother us?

Why do these passages bother us so much? Why do they cause us to question the goodness of God? The nagging feelings of anger, sadness, and confusion we encounter when we read this kind of text reminds us that we we're not created to live in this kind of world. This is also true for the feminist that feels ostracized and person of color who feels ignored and oppressed when they open the pages of Scripture. We're all groaning with pains for the new heaven and the new earth. We all want out of this sinful and broken world. Our pains testify to our beliefs that God is good.

But what if these stories are in the Bible to help us to see that our good God doesn't look away from the evilness of this world? That instead of looking away, He stares at it with us and is grieved by it even more than us? Not only does he look at it, but He comes down in the form of Christ to do something about it! He intervenes! He inserts Himself into humanity's mess. He takes on all our sins and our pains. And in His resurrection, He liberates us from sin's power! Soon, He will liberate us from its presence!

Yes, this has already been said, but the gospel is the lens through we are to interpret these kinds of passages in the Bible. It is also the lens through which we are to interpret the most horrific moments of our lives. The same principles we use to interpret

difficult passages in the Bible can be used to interpret the hardships you experience in this life. We need these passages. Without them we fall into a false sense of reality that the Christian life is void of pain and struggle. But God's people struggled and often lived under oppression. Women navigated faulty cultural norms. Slaves endured under the harshness of men and women they also worshipped with on Sunday mornings.

Though we are far removed from this historical time period, we still feel its effects. However, we can be assured that God sees, God knows, and He will act.

VI. Tools for Going Deeper

- Bobo, Luke Brad. *A Layperson's Guide to Biblical Interpretation: A Means to Know the Personal God*. Eugene, Oregon: Resource Publications, 2016.
- Copan, Paul. *Is God a Moral Monster?*. Grand Rapids, MI: Baker Books, 2011.
- Plummer, Robert L. *40 Questions About Interpreting the Bible*. Grand Rapids, MI: Kregel Publications, 2006.