

# Footnotes in *Say It!*

## Preface

1. *Gentrification* is the practice of displacing (typically) lower-income minorities by upper-to-middle-class majority families/individuals in a way that adjusts the property value and in essence causes those original families to lose their homestead.

*Gospel gentrification* is a term I picked up from K. Edward Copeland that exemplifies this same phenomenon in the church and academy. It happens when young black scholars move into white evangelical institutions and are enamored by their supposed theological sophistication and the increased value of their tradition, and, as a result, reject their own. Like a neighborhood being gentrified, the voices of the socioeconomic disinherited becomes replaced with those of the white evangelical giants.

It is happening in record number. More and more black students attend white evangelical schools, sit under white evangelical pastors, and abandon the black tradition altogether. They sit in those pews and consider the ice of white evangelicalism as colder than the ice of their forefathers.

2. See David D. Daniels III, "1619 and the Arrival of African Christianity," Jude 3 Project, August 31, 2019, <https://jude3project.org/blog/slavetrade>.

## Introduction

1. Zora Neale Hurston's very famous lines in *The Sanctified Church* portray this sentiment as part of African Americans' early history: "The real, singing Negro derides the Negro who adopts the white man's religious ways in the same manner. They say of that type of preacher, 'Why he don't preach at all. He just lectures.' And the way they say the word 'lecture' make it sound like horse-stealing. 'Why, he sound like a white man preaching.' There is great respect for the white man as law-giver, banker, builder, and the like but the folk Negro do not crave his religion at all" (Zora Neale Hurston, *The Sanctified Church* [Cambridge, MA: Da Capo Press, 1998], 106–107).
2. The quote derives from a similar vignette, in which Charlie Dates writes, "While studying theology at his small Bible college, he started to run up against the not so subtle jabs aimed at the black church. His professors and his peers wondered why someone so bright would return to the 'simplistic, unsophisticated' preaching of the black church. Far be it from them to name it heresy" ("Don't Give Up on the Black Church," *CT Pastors*, September 2015, <https://www.christianitytoday.com/pastors/2015/september-web-exclusive/dont-give-up-on-black-church.html>).
3. I recognize this statement is full of conjecture. However, even recently in a conversation with an extremely well-known African American pastor with over twenty-five years of ministry experience, speaking of a nearby evangelical seminary he said to me, "We can't send anyone to that school because they come back useless to do ministry in the Black Church." Similarly, I recently met an African American pastor in an evangelical Doctor of Ministry program who expressed to me, "I like this program because they do not try to

make you change your ministry to fit their [cultural] idea of ministry like other [evangelical] schools do.” (The context of the conversation concerned the difference between DMin offerings at evangelical schools.) I have had conversations like these too many times in almost three decades of ministry. I suspect many others might have had the same experiences.

4. In agreement with Cleophus J. LaRue, *Rethinking Celebration: From Rhetoric to Praise in African American Preaching* (Louisville: Westminster John Knox Press, 2016), xiii, I recognize “we cannot deepen our understanding of the particulars of black homiletical theory simply by contrasting and comparing ourselves to approaches to preaching espoused by those from another culture.” This volume is not an attempt to contrast African American preaching against the preaching of any other ethnic group’s homiletical theories or practices.
5. Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 2nd ed. (Grand Rapids: Baker Academic, 2005), 131.
6. R. Albert Mohler, *He Is Not Silent: Preaching in a Postmodern World* (Chicago: Moody Publishers, 2008), 65.
7. *Ibid.*, 69.
8. Since much of expository preaching is about hermeneutics, this volume includes chapters on such in the discussions to come. See chapters 1–3.
9. Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd. ed. (Grand Rapids: Baker Academic, 2001), 21. Prior to his definition, Robinson identifies expository preaching as the type of preaching that “best carries the force of divine authority,” which he equates with “biblical preaching” (20).
10. Lewis V. Baldwin, *The Legacy of Martin Luther King, Jr: The Boundaries of Law, Politics, and Religion* (South Bend, IN: University of Notre Dame Press, 2002), xv, quoted in Rufus Burrow Jr., *Martin Luther King Jr. for Armchair Theologians*, 1st ed. (Louisville: Westminster John Knox Press, 2009), 161. Baldwin is speaking of Martin Luther King Jr.’s identity within the African American preaching tradition.
11. Kenyatta Gilbert, *The Journey and Promise of African American Preaching* (Minneapolis: Fortress Press, 2011), 19.
12. Robert S. Harvey, “Restoring the Social Justice Identity of the Black Church,” *Inquiries Journal* 2, no. 2 (2010): 1.
13. *Ibid.*
14. Albert Raboteau, “The Dignity of Faith,” *Christian History Magazine* 62 (1999), <https://christianhistoryinstitute.org/magazine/article/dignity-of-faith>.
15. Frank Thomas, “Black Preaching Changed the Course of this Country,” *The Washington Post*, May 9, 2016, [https://www.washingtonpost.com/news/acts-of-faith/wp/2016/05/09/black-preaching-changed-the-course-of-this-country-what-creates-that-style/?utm\\_term=.0add5d24a295](https://www.washingtonpost.com/news/acts-of-faith/wp/2016/05/09/black-preaching-changed-the-course-of-this-country-what-creates-that-style/?utm_term=.0add5d24a295).
16. “Expositional preaching is preaching in which the main point of the biblical text being considered becomes the main point of the sermon being preached” (Mark Dever and Greg Gilbert, *Preach: Theology Meets Practice* [Wheaton, IL: Crossway, 2011], 36).

17. Phillip L. Pointer, "The Role of Celebration in Preaching," *Preaching Today*, <https://www.preachingtoday.com/skills/2017/february/role-of-celebration-in-preaching.html>.
18. Edwin Hawkins, "If You Come to Him" (Indianapolis, IN: Tyscot Records, 1997).

## Chapter 1

1. Linda Kay Jones, *Theme in English Expository Discourse* (Lake Bluff, IL: Jupiter Press, 1977), 117.
2. During World War II, African American soldiers were treated with respect and dignity by Europeans. With their mental horizons expanded and altered as a result of their experience in the war, these veterans returned to the United States determined to no longer accept second-class citizenship in their own country. This alteration of their mental horizon was one the catalytic factors in the civil rights movement of the 50s and 60s.
3. Jeannine K. Brown, *Scripture as Communication: Introducing Biblical Hermeneutics* (Ada, MI: Baker Academic, 2007), 121–22.
4. Kevin J. Vanhoozer, *Is There a Meaning in This Text* (Grand Rapids: Zondervan, 1998), 32, declares, "Life together is largely *interpretation*; good *hermeneutics* makes good *neighbors*. The Golden Rule, for hermeneutics and ethics alike, is to treat significant others—texts, persons, God—with love and respect" (emphasis added).
5. *Ibid.*
6. Brown, *Scripture as Communication*, 122.
7. *Ibid.*
8. A person must not agree with all of President Obama's political policies and views in order to appreciate the historic significance of his election.
9. Albert A. Goodson, "We've Come This Far by Faith" (Manna Music, Inc., 1965, 1993).
10. Peter C. Hodgson and Robert C. Williams, "The Church," in *Christian Theology*, eds. Peter C. Hodgson and Robert H. King (Philadelphia: Fortress Press, 1985), 267.
11. In his opening message at the 2018 Founder's Week conference, Pastor Meeks affirmed the divine inspiration and the inerrancy of Scripture. He is also a trustee of Moody Bible Institute. Every year each Trustee signs our doctrinal statement, which includes the Chicago Statement on Inerrancy.
12. See "Nobody Knows the Trouble I've Had," in *Slave Songs of the United States*, William Francis Allen, Lucy McKim Garrison, and Charles Pickard Ware, eds. (New York: A. Simpson & Co., 1867).
13. Elie Wiesel, *Night* (New York: Bantam Books, 1982), 61–62.
14. A. W. Tozer, *The Knowledge of the Holy* (New York: HarperCollins, 1961), 80.
15. C. H. Woolston, "Jesus Loves the Little Children" (n.d.).
16. E. K. Bailey and Warren W. Wiersbe, *Preaching in Black and White* (Grand Rapids: Zondervan, 2003), 45.
17. Henry H. Mitchell, *Black Preaching: The Recovery of a Powerful Art* (Nashville: Abingdon Press, 1990), 100.
18. *Ibid.*, 101.
19. *Ibid.*

20. Ibid.
21. Ibid.
22. Ibid., 100.

## Chapter 2

1. There are many nuances within these genres, including Old Testament parable, wisdom, and covenant lawsuit. For more on interpreting the various genres of the Old Testament, see Gordon Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 4th ed. (Grand Rapids: Zondervan, 2014); Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids: Eerdmans, 1989); Walter C. Kaiser Jr., *Preaching and Teaching from the Old Testament* (Grand Rapids: Baker, 2003); Tremper Longman III, *How to Read the Psalms* (Downers Grove, IL: IVP, 1988); Leland Ryken, *Words of Delight: A Literary Introduction to the Bible* (Grand Rapids: Baker, 1993); Christopher J. H. Wright, *How to Preach and Teach the Old Testament for All Its Worth* (Grand Rapids: Zondervan, 2016).
2. Quoted in David L. Baker, *Two Testaments, One Bible: The Theological Relationship Between the Old and New Testaments* (Downers Grove, IL: IVP, 2010) 38.
3. Augustine, *On the Catechising of the Uninstructed*, 4:8, <http://www.newadvent.org/fathers/1303.htm>. This last quote comes in popular form as, “In the Old the New is concealed; in the New the Old is revealed” (Lat. *Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet* [Augustine, *Questions on the Heptateuch*, Hyde Park, NY: New City Press of Focolare / Augustinian Heritage Institute, 2016 2,73: PL 34, 623].)
4. Nahum M. Sarna, *Genesis: The JPS Torah Commentary* (Philadelphia: Jewish Publication Society, 1989), 199, comments on Gen. 28:16, “This reaction of amazement is unprecedented in the patriarchal stories. Neither Abraham nor Isaac exhibit any surprise at their initial experience of God’s sudden self-revelation. Jacob’s exceptional emotional response requires explanation. Undoubtedly it lies, at least partially, in his realization of the baseness of his behavior toward his father and brother. He must have been beset with feelings of complete and deserved abandonment by God and man. Having fallen prey to guilt and solitary despair, he is surprised that God is still concerned for him. At the same time, ‘the place’ he has stumbled upon possesses no intrinsic value for Jacob. It is merely a convenient spot where he may lodge for the night.”
5. The quotation marks in the NIV suggest that the NIV understands John 1:51 to be quoting Gen. 28:12. Commenting on this verse, D. A. Carson, *The Gospel according to John* (Grand Rapids: Wm. B. Eerdmans Publishing, 1991), 163–64, writes, “The explicit parallel is drawn between Jacob and Jesus: the angels ascend and descend on the Son of Man, as they ascended and descended on Jacob (for clearly that is how John understands Gn. 28:12). . . . Even the old Bethel, the old ‘house of God,’ has been superseded. It is no longer *there*, at Bethel, that God reveals himself, but in Jesus . . . just as later on Jesus renders obsolete such holy places as the temple (2:19–22) and the sacred mountains of the Samaritans (4:20–24).”
6. For more on this theory of interpreting narrative, see Eric C. Redmond, “The Very Right of God: The Meaning of Luke 13:1-9, and Criticism(s) of John Piper’s View of the Role of God in Tragedy: A Narrative Analysis,” in *The Theory and Practice of Biblical Hermeneutics: Essays*

*in Honor of Elliott E. Johnson*, eds. Forrest Weiland and H. Wayne House (Silverton, OR: Lampion, 2015).

7. Willem VanGemeren, "Psalms," in *The Expositor's Bible Commentary, Volume 5*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1991), 32.
8. I assume Davidic authorship because the superscription to the psalm identifies him as the author.
9. "The emphatic particle *ki* (for) sets the conditions of ownership" (James L. Crenshaw, *The Psalms: An Introduction* [Grand Rapids: Eerdmans, 2001], 157).
10. *Parallelism*, the key genre element for understanding the working of poetry, is the sharpening or focusing of meaning in two or more lines of poetry. Following Robert Lowth's *Lectures on Sacred Poetry of the Hebrews* (1753), an older definition of parallelism said that it is the *repetition* of meaning in two or more lines of poetry. The idea was that the second (and third, and fourth lines, etc...) only repeated the first line in different terms. However, work by Kugel, Berlin, Alter, and Garrett have advanced the discussion. See Robert Alter, *The Art of Biblical Poetry* (New York: Basic Books, 1985); Adele Berlin, *The Dynamics of Biblical Poetry*, rev. and expnd. (Grand Rapids: Wm. B. Eerdmans, 1985); Duane A. Garrett, *Proverbs, Ecclesiastes, Song of Songs* (Nashville: Holman Reference, 1993); James Kugel, *The Idea of Biblical Poetry* (New Haven, CT: Yale University Press, 1981).
11. VanGemeren similarly identifies this group as "the elect in Jacob" and "the true descendants of Jacob" ("Psalms," 220, 223).
12. Leland Ryken, James C. Wilhoit, and Tremper Longman III, eds., "Gates," in *The Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity, 1998), 322.
13. Ryken, Wilhoit, and Longman, "Gestures," in *The Dictionary of Biblical Imagery*, 327. The term "afn" denotes "to stand proudly" (Victor Hamilton, "afn," *New International Dictionary of Old Testament Theology and Exegesis* [Grand Rapids: Zondervan, 1997], 3:163).
14. Raymond Dillard and Tremper Longman see gatekeepers in view (Tremper Longman III and Raymond Dillard, *An Introduction to the Old Testament*, 2nd ed. [Grand Rapids: Zondervan, 1994], 244). One should note such that a reference to Ps. 24:3 does not appear in the index of the work.
15. Peter Craigie, without giving specific reference to a Matthean fulfillment, sees a "certain logic" to the Christian use of Psalm 24 "[to affirm] the victory achieved by Jesus Christ in death and resurrection and anticipat[ion] of the ultimate and triumphant Advent of the King," (Peter C. Craigie, *Word Biblical Commentary: Psalms 1-50*, [Dallas: Word, 1983], 215). See also, J. Barton Payne, *Theology of the Older Testament* (Dallas: Word, 1965), 519. Payne refrained from classifying this psalm as "distinctly Messianic" because verses 7–10 "were fulfilled in David (the N.T. truth may be similar, but there exists no real identity)."
16. "The Westminster Shorter Catechism in Modern English with Scripture Proofs and Comments," WSC website, Question 26, <https://matt2819.com/wsc/>.

### Chapter 3

1. For a helpful introduction to the concept of culturally competent interpretation see Brian Blount, *Cultural Interpretation: Reorienting New Testament Criticism* (Minneapolis: Augsburg Fortress, 1995).

2. Jacob Neusner, *The Mishnah: A New Translation* (New Haven, CT: Yale University Press, 1988); quoted in Darryl L. Bock and Gregory J. Herrick, eds. *Jesus in Context* (Grand Rapids: Baker, 2005), 49.
3. Neusner, *The Mishnah*, 448; quoted in Bock and Herrick, *Jesus in Context*, 49–51.
4. The English “Jesus” translates the Greek Ἰησοῦς (*Iesous*). In the LXX, Ἰησοῦς translates the Hebrew יהושע and יֵשׁוּעַ, both rendered in the English as “Joshua” (William Arndt, Frederick W. Danker, et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* [Chicago: University of Chicago Press, 2000], 471–72). As David Howard observes, “Joshua’s name means ‘Yahweh saves’ or ‘Yahweh delivers’” (David M. Howard Jr., *Joshua* [Nashville: B&H Publishers, 1998], 27).
5. See Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Message*, 3rd ed. (Grand Rapids: Baker, 2014).
6. Frederick Whitfield, “Oh How I Love Jesus” (1855), Timeless Truths, [https://library.timelesstruths.org/music/Oh\\_How\\_I\\_Love\\_Jesus/](https://library.timelesstruths.org/music/Oh_How_I_Love_Jesus/).
7. “Bless That Wonderful Name of Jesus,” [https://hymnary.org/text/theres\\_power\\_in\\_the\\_name\\_of\\_jesus\\_power](https://hymnary.org/text/theres_power_in_the_name_of_jesus_power).

## Chapter 4

1. In Num. 14:28–30, the number of those entering the Promised Land was limited due to the sins of the people: “Say to them, ‘As I live, declares the LORD, what you have said in my hearing I will do to you: your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against me, not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun’” (ESV).
2. Russell K. Carter, “Standing on the Promises” (1886), Timeless Truths, [https://library.timelesstruths.org/music/Standing\\_on\\_the\\_Promises/](https://library.timelesstruths.org/music/Standing_on_the_Promises/).
3. Paul House, *Old Testament Theology* (Downers Grove, IL: IVP, 1998), 169–70.

## Chapter 5

1. Ed Lewis, “Keeping Old Adults in Church,” *On Mission* blog, <https://www.cenational.org/resource/keep-older-adults-church>, accessed August 2, 2019.
2. John Piper, “Getting Old for the Glory of God,” *Desiring God*, <https://www.desiringgod.org/messages/getting-old-for-the-glory-of-god>, accessed August 2, 2019.
3. I recognize that there are many health disparities between older African Americans and older white Americans, and the issues of “avoiding or embracing health challenges” is not intended to overlook the role of mental and physical abilities in making choices on how or even whether to serve within a congregation. Caleb is quite robust and active for a person of his age. However, Caleb also is a former slave, and acknowledging such gives the preacher another means of connecting a senior audience to a senior biblical personality, and a means of keeping a hearer from quickly dismissing Caleb’s story on the basis that he did not have the challenges to health posed by a racially discriminatory society. For more on

health disparities between African Americans and white Americans, see Tracy Wharton, Daphne C. Watkins, Jamie Mitchell, and Helen Kales, "Older, Church-Going African Americans' Attitudes and Expectations About Formal Depression Care," *Research on Aging* 40.1 (January 2018): 3–26.

4. John Calvin, *Commentaries on the Book of Joshua*, trans. Henry Beveridge (Grand Rapids: Christian Classics Ethereal Library, n.d.), 14:9, <https://www.ccel.org/ccel/calvin/calcom07.xvii.i.html>.

## Chapter 6

1. "Barth in Retirement," *Time Magazine*, May 31, 1963.
2. J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor, OH: Logos Research Systems, Inc., 1997).
3. H. R. Balz and G. Schneider, *Exegetical Dictionary of the New Testament*, vol. 3 (Grand Rapids: Eerdmans Publishing Co., 1990), 43.
4. John Piper, *Let the Nations Be Glad! The Supremacy of God in Missions*, 2nd ed. (Grand Rapids: Baker Academic, 2010), 17.
5. J. H. Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): The Minor Prophets, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs*, vol. 5 (Grand Rapids: Zondervan, 2009), 402.
6. See *TDOT*, III, 314.
7. Marvin E. Tate, M.E., *Psalms 51–100* (Dallas: Word, Inc., 1998), 512.
8. James A. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (OT)* (Bellingham, WA: Faithlife, 1997).
9. *Ibid.*
10. Eric Mason, *Woke Church: An Urgent Call for Christians in America to Confront Racism and Injustice* (Chicago: Moody Publishers, 2018), 180–81.

## Chapter 7

1. The KJV is used throughout this chapter unless noted otherwise.
2. Dr. Martin Luther King Jr., "Our God is Marching On!" (speech, Montgomery, AL, March 25, 1965), Stanford, The Martin Luther King, Jr. Research and Education Institute, <https://kinginstitute.stanford.edu/our-god-marching>.

## Chapter 8

1. The British and Foreign Bible Society, *The Missionary Register*, vol. 24 (London: L&G Seeley, 1836), 352, [https://books.google.com.au/books?id=IH0oAAAAYAAJ&pg=PA352&redir\\_esc=y#v=onepage&q=voltaire&f=false](https://books.google.com.au/books?id=IH0oAAAAYAAJ&pg=PA352&redir_esc=y#v=onepage&q=voltaire&f=false).
2. A term Joel Gregory used in a personal correspondence with me.

## Chapter 9

1. “Undercover Boss,” Wikipedia, last edited October 3, 2019, [https://en.wikipedia.org/wiki/Undercover\\_Boss](https://en.wikipedia.org/wiki/Undercover_Boss).
2. Rufus Henry McDaniel, “What a Wonderful Change in My Life Has Been Wrought” (1914).

## Chapter 10

1. This view is developed from the context of 1:19–21. James 1:18 speaks of the new birth by “the word of truth.” James 1:21 is an exhortation to “receive the word implanted” (NASB). In the well-known James 1:22, the readers are commanded to become doers of the Word. The emphasis before and after 1:19–21 is the Word. The scholarly article that influenced my interpretation is C. John Collins, “Coherence in James 1:19-27,” *Journal of Translation and Textlinguistics* 10 (1998): 80–87.
2. The NASB is used throughout this chapter unless noted otherwise.

## Chapter 11

1. The ESV is used throughout this chapter unless otherwise noted.
2. R. H. Cornelius, “Oh, I Want to See Him” (1916), Hymnary.org, [https://hymnary.org/text/as\\_i\\_journey\\_through\\_the\\_land\\_singing\\_as](https://hymnary.org/text/as_i_journey_through_the_land_singing_as).

## Chapter 12

1. Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian Community* (New York: Harper One, 1954), 51.
2. Alan Jacobs, *The Pleasures of Reading in an Age of Distraction* (New York: Oxford University Press), 11.
3. Bonhoeffer, *Life Together*, 50–51.
4. D. M. Lloyd-Jones, *Romans: Exposition of Chapter 14:1-17: Liberty and Conscience* (Carlisle, PA: Banner of Truth, 2003), 1–3.
5. Karl Vaters proposes, “It’s much easier to pastor someone that you’re seeing three times a week. But when you only see them two or three times a month, the word ‘pastoring’ has to take on a different meaning. . . . When we have so little of people’s time and attention, we must make the best of it. Training, mentoring, discipling and equipping must be Job One. And not just in small groups and discipleship classes. It needs to become the focus of our main Sunday services” (“Church Attendance Patterns Are Changing and We Have to Adapt,” *Pivot: A Blog by Karl Vaters*, May 02, 2018, <https://www.christianitytoday.com/karl-vaters/2018/may/church-attendance-patterns-are-changing-we-have-to-adapt.html?start=2>).
6. Jennifer Doverspike, “Why You Should Absolutely Read a Whole Book This Year,” *The Federalist*, February 27, 2017, <http://thefederalist.com/2017/02/22/absolutely-read-whole-book-year/>.



7. For similar sentiments about the relevancy of the ancient Old Testament Scriptures to those living contemporaneous to the New Testament authors, see Rom. 4:3; 15:4; 16:25–27; 1 Cor. 9:9–10; 10:6, 11; 1 Peter 1:10–12.
8. I am referring to the Charleston Church Massacre (2015), the Ferguson Unrest (2014), and the Charlottesville White Supremacy rally and protests (2017). See Nick Corasaniti, Richard Pérez-Peña, and Lizette Alvarez, “Church Massacre Suspect Held as Charleston Grieves,” *New York Times*, June 18, 2015, <https://www.nytimes.com/2015/06/19/us/charleston-church-shooting.html>; Abby Phillip, “After Unarmed Teen Michael Brown Is Killed, the St. Louis Post-Dispatch Front Page Captures Ferguson Burning,” *The Washington Post*, August 11, 2014, [https://www.washingtonpost.com/news/post-nation/wp/2014/08/11/after-unarmed-teen-michael-brown-is-killed-the-st-louis-post-dispatch-front-page-captures-ferguson-burning/?utm\\_term=.4b3443844c14](https://www.washingtonpost.com/news/post-nation/wp/2014/08/11/after-unarmed-teen-michael-brown-is-killed-the-st-louis-post-dispatch-front-page-captures-ferguson-burning/?utm_term=.4b3443844c14); and Eric C. Redmond, Walter J. Redmond Jr., and Charis A. M. Redmond, “#Charlottesville: Some Gospel Thinking on White Supremacy,” *Themelios* 42.3 (2017): 494–504.
9. Bonhoeffer, *Life Together*, 53–54.
10. Here, I disagree with Matt O’Reilly, who writes, “Certain genres of Scripture lend themselves more easily to whole-book preaching. In general, highly didactic texts are more straightforward and easier to explain. Such books will prove more fruitful in maintaining enthusiasm throughout the series on the part of preacher and congregation” (Matt O’Reilly, “Five Things You Need to Know About Preaching Through the Books of Scripture,” <https://www.preaching.com/articles/five-things-you-need-to-know-about-preaching-through-the-books-of-scripture>). In Western cultures, we are more familiar with didactic literature because the Reformation bequeathed to us the preaching of Paul’s epistles (including Hebrews, which was thought by many to be Pauline). So we are more familiar with didactic materials. Yet, again, there is nothing straightforward about what we read in Paul’s literature (or other didactic material like the minor prophets, which O’Reilly counts among “didactic”). We simply do not spend the time working through the material in legal, poetical, narrative, and apocalyptic genres that we do in epistolary. As Daniel Darling admits, “Let’s be honest. When those of us who are expositors talk about preaching verse-by-verse, we mean ‘preaching verse by verse through the New Testament epistles because they are easier to divide’” (Daniel Darling, “How Expository Preaching Could Change the World,” <https://baptist21.com/uncategorized/2018/how-expository-preaching-could-change-the-world/>). Moreover, the consistent butchering of supposedly straightforward didactic passages by preachers, such as Rom. 9; 1 Cor. 7; Eph. 3; Phil. 3:1–4:1; Phil. 1–25; Heb. 11; James 3; 1 John 1:1–2:2 and 2:3–17; Jude 1–25, in which sermons tend to be far from the writer’s intended meaning in such passages, further argues that didactic is not as straightforward as it might seem to many.
11. Bonhoeffer, *Life Together*, 51–52.
12. For a study guide that works through the book in twelve units, see Dane C. Ortlund, *Mark: A 12-Week Study* (Wheaton, IL: Crossway, 2013).
13. Carole A. Newsome, Sharon H. Ringe, and Jacqueline E. Lapsley, eds., *Women’s Bible Commentary*, 3rd. ed., rev. and updated (Louisville: Westminster John Knox Press, 2012). Catherine Clark Kroeger and Mary J. Evans, eds., *IVP Bible Commentary for Women*

- (Downers Grove, IL: IVP, 2002); Dorothy Kelley Patterson and Rhonda Harrington Kelley, eds., *Women's Evangelical Commentary: Old Testament* (Nashville: B&H Publishers, 2011).
14. Tokunboh Adeyemo, *Africa Bible Commentary: A One-Volume Commentary Written by 70 African Scholars*, 2nd. ed. (Grand Rapids: Zondervan, 2010).
  15. Hugh R. Page Jr., et al., eds. *The Africana Bible: Reading Israel's Scriptures from Africa and the African Diaspora* (Minneapolis: Fortress Press, 2009).
  16. *The Africa Study Bible* (Carol Stream, IL: Tyndale, 2016).
  17. *The Original African Heritage Bible—KJV* (Valley Forge, PA: Judson Press, 2007).
  18. *KJV-African American Devotional Bible* (Grand Rapids: Zondervan, 2007).
  19. I strongly recommend the Knowing the Bible series by Crossway. Several of these study guides also are available online as part of free courses through The Gospel Coalition: <https://www.thegospelcoalition.org/course/knowning-Bible-mark/#week-1-overview>.
  20. Martin Luther describes his reading of Paul in this manner in order to understand the doctrine of justification Paul taught. See John Piper, *Brothers, We Are Not Professionals: A Plea to Pastors for a Radical Ministry* (Nashville: B&H Publishing, 2013), 28–29.