

## REVIEW ESSAY

## An Evangelical Critique of Donald Trump and His Evangelical Support

Ronald J. Sider, ed. 2020. *The Spiritual Danger of Donald Trump: 30 Evangelical Christians on Justice, Truth, and Moral Integrity*. Eugene, OR: Cascade Books.

Robert Wolfgramm, Monash University, Australia

I like Ronald Sider's edited collection of 25 essays from 30 evangelical contributors, not just because they are well aware of the problem Donald Trump poses for thinking Christians everywhere, but because the title of the volume is straight-forward and the book is on my side of the opinion spectrum. It would be superfluous and tedious to rehearse all of the president's known and well-publicized lapses, and daunting to try and review in detail all 25 chapters of this excellent volume, but a summary of how Trump is a 'spiritual danger' is required to explain why these contributors consider it necessary to warn their fellow Christians. Some, like me, are deeply disgusted by the man and his methods, some are cultic in their attachment to him, and many are conflicted about him because of his contradictory excesses.

This is that rare kind of book you can indeed judge by its cover. I enjoyed the contributions immensely, and not just because of having many things in common with my own understanding of what a biblically-informed critique of politics should be like, and of Trump's politics in particular, but because the several authors gave me new factual knowledge about the global menace that Trump represents, a greater appreciation of the intersection of politics and religion in America generally, and especially, more ammunition for future arguments with my dear friends who support Trump from afar – here in Australia and in the Pacific.

Sider divides the contributions into three sections. The first deals with specific charges against Trump's public character and apparent values (chapters 1-8). The second aims at explaining and lamenting evangelical Christian support for him (chapters 9-17). The third discusses theological, historical, and constitutional issues that intersect with Trump's presidency (chapters 18-25). Sider bookends the volume with an Introduction and an Afterword, as well as contributing two chapters. He opens by noting the spirit of "deep sadness and persistent hope" that has led to the book in the face of "current politics [which] is so divisive and dysfunctional." He likewise closes the book by noting that America is "in deep trouble because the political divisions are so deep," politicians are not listening to each other, and there is thereby "a destructive gridlock" permeating Washington. Speaking for the contributors, Sider opens by affirming their "common commitment to Christ" and

closes by suggesting five practical steps Christians can take to help find a way out of Trump-world. In the end, he observes, Christians must pray. Amen to that.

## **PART I: On Trump**

Mark Galli makes the point that if “mere words matter” (which they do), then Trump is “someone who is threatening to unravel the last threads of decency in our culture.” The president “throws gasoline on the fires that rage across our land.” His speech “not only puts his soul in danger,” it puts “the soul of the nation in peril.” Galli, a former editor of the evangelical standard-bearer *Christianity Today*, repeats his earlier editorial claim that “Trump is morally unfit for office” and observes the irony that more non-Christians than Christians approve of this verdict.

Psychologist Chris Thurman makes his position clear in his first paragraph – “Donald Trump is a pathological liar,” and “anyone trying to be the least bit objective about Trump has to admit he is a pathological liar.” Thurman notes not only that the president has an “inability to tell the truth,” he “frequently sends his enablers out to lie for him.” Thurman thinks there are two main reasons Trump lies – “to prop himself up” and “to be mean” to others. Thurman notes that Trump’s lying has been on an upward curve: 1,999 lies in 2017, 5,689 in 2018, and 8,155 in 2019, which is an average of six a day in 2017, sixteen a day in 2018, and 22 a day in 2019. Thurman wonders what the tally will be for 2020, and declares that his president is “sociopathic,” “narcissistic,” “ego-stroking,” and possessed of a “sadistic desire to denigrate.” In case the reader has any doubt, Thurman concludes that “Trump is the greatest Liar-in-Chief our country has ever elected,” and “you can’t trust a pathological liar.”

Vicki Courtney, an economics graduate and women’s conference speaker, continues the “words matter” theme in her chapter outlining “Trump’s low opinion of women.” Courtney reviews a stream of the president’s worst public statements about women, and declares that “Trump has left us with little doubt about who he is, and how he views women.” The Christian’s response must be to stand up and speak up against it: “To remain silent, or even worse, make excuses for his words and behavior, send a dangerous message that objectification, allegations of sexual assault and allegations of sexual abuse are not to be taken seriously.” Courtney is also one of four contributors who reject defenses of Trump as if he is a “modern day King Cyrus,” that is, a pagan God sent here to defend evangelical virtues in the public sphere. It is time for Christians to wake up, Courtney pleads.

Political scientist Napp Nazworth likens Trump’s promises to protect evangelicals to “Satan’s offer to Jesus,” but stops short of declaring that the president is “the anti-Christ.” Nazworth notes rather that “Christians already have a protector and his name isn’t Trump.” The center of Nazworth’s critique is that Trump is a “race-baiter, misogynist, and fool”. Nazworth denounces the president’s appeal to racists, his fanning tribalism, and his specifically white American “fear of non-white people to mobilize voters.” Again, Trump’s words matter – Nazworth seizes on the president’s depiction of his Republican party

opponents as “human scum.” Like Courtney, Nazworth tackles Trump’s demeaning of women, and similarly concludes that in relation to women and minorities, evangelicals must not acquiesce or remain silent. Drawing on the apostle Paul’s letters, Nazworth suggests evangelicals must reject the presidential “fool” and become “Fools for Christ,” turning “worldly wisdom on its head” to “proclaim the gospel to the world.”

Philosopher Michael Austin tackles the question of “humility” and “pride” from the Christian point of view. He opens his broadside of the president by listing verbatim twelve boasts – all false – made by Trump, and then notes seven more. For the first time in the book, this caused me to laugh out loud, but also to agree with Austin that “President Trump has a serious character defect.” Austin concludes his survey and analysis with the observations that Trump’s lack of biblical humility coupled with his expansive boastful pride “make him unqualified to be president of the United States of America.”

Nigerian evangelist and Harvard trained lawyer Irene Fowler reminds us that while “we can’t know whether or not Donald Trump is a follower of Christ” – “only God knows that” – we can conclude that “there is little evidence he lives by the core values of Christianity.” He seems instead, in Fowler’s view, to represent the opposite by showing he is unaware of his sins, feels no need for forgiveness, has no hunger or thirst for righteousness, prefers the things of this world rather than “loving God,” and glorifies himself rather than “glorifying God”.

Sociologists Christopher Pieper and Matt Henderson offer “10 reasons Christians should reconsider their support of Trump,” these being “he lacks compassion,” “he appeals to fear and anger,” “he lies – a lot,” “he is hostile to women,” “he speaks about his daughter in a disrespectful and sexualized way,” “he does not attempt to love his enemies, but instead cultivates antagonism,” “he does not model sacrifice or altruism,” “he doesn’t seem to care about the poor,” and as with Fowler, “his love of money is more apparent than his love of God or others.”

## **PART II: On Evangelical Support of Trump**

Public intellectual Peter Wehner titles his essay “The Deepening Crisis in Evangelical Christianity.” The root or key to understanding the mystery of why American evangelicals have flocked to voting booths for a presidential candidate whose moral-spiritual and biblical-ethical credentials are well known to be suspect, is found, according to Wehner, in two sources: 1) fear – “many white evangelical Christians” are “deeply fearful of what a Trump loss would mean for America, American culture, and American Christianity,” and 2) vindication – “they feel they have been mocked, scorned, and dishonored by the elite culture over the years.” After unpacking these points, Wehner warns that unless the evangelical “love affair” with “a president who is an ethical and moral wreck” is ended, America’s evangelical crisis “will only deepen.”

Religion historian Randall Balmer declares from the outset that “after a long and lingering illness, evangelicalism died on November 8, 2016.” That was the election day when

81% of white evangelicals voted for a “twice divorced, thrice married, self-confessed sexual predator whose understanding of the faith is so truncated that he can’t even fake religious literacy.” Defining evangelicals broadly as those who take seriously the Bible, the need for personal conversion, and spreading the Word, Balmer helpfully traces the origins of these values in America’s history of what he calls “the three Ps:” Puritanism, Pietism, and Presbyterianism. Importantly, Balmer helps us understand the double-headed tension in contemporary evangelicalism – one stresses personal piety, and the other promotes social good works. In sum, it is the personal piety strand of evangelicalism that supports Trump and feels most rewarded by him, while social gospel evangelicalism has been left out in the cold.

International perspectives are offered by Samuel Escobar (Peru), David Lim (Philippines), and Zac Niringye (Uganda), and are combined into a single chapter. Escobar rejects “supporting a pagan war-maker” rather than a “Christian peace-maker,” and regrettably, “Trump is a pagan.” Lim presents eight reasons for rejecting Trump at the poll. These are things that “matter:” personal integrity, leadership style, national unity, just policies, foreign policies, climate crisis, US leadership, and the “evangelical brand.” Niringye’s piece calls for us to remember “we are all ‘God’s offspring’.” Like Courtney, Niringye rejects the “King Cyrus” defense of Trump, and, like Wehner, sees fear as a root source for Trump’s support.

Religion and Dietrich Bonhoeffer specialist, Stephen Haynes, addresses the problematic analogy of positioning Trump as though he were a Bonhoeffer. For those who have read up on European evangelical history during the decade of World War II, Bonhoeffer is a revered figure of protest against Fascism and the Nazi rendering of it. Haynes was shocked to find evangelical apologies that see Trump as representing a “Bonhoeffer moment” (their term) in that Trump allows them a chance to make a stand on their (not his) moral issues. Moreover, the “King Cyrus” analogy is equally wrong-footed in his view. Haynes usefully presents a point by point verbatim comparison of eight German Christian apologies for Hitler with a dozen evangelical defenses for Trump. It makes for startling reading. He concludes that evangelicals may not be interested in “Christianizing Trump”, but Donald “has succeeded in Trumpifying American Christianity.”

There is no relief, if that is the word, from the devastating critiques that pile up the evidence for Trump as a “spiritual danger” in the chapter from singer-songwriter and pastor Daniel Dietrich. He presents the lyrics from one of his songs that condemns Trump’s policies of wall-building, breaking up families, and weaponizing religion, but which also prophetically challenges evangelical Trump-supporter to live up to the good, the just, and the righteous: “why don’t you live the words that you put in my mouth. May love overcome and justice roll down.”

Sociologist George Yancey touches on the problem of “Christianophobia” – “the unreasonable hatred or fear of Christians” – that many American Christians see themselves to be victims of. Yancey argues that “many evangelical Christians see Trump as someone who will save them from ‘Christianophobia’.” He wonders first whether the condition of

hating Christians is real (yes, it exists predominantly among males who are white, wealthy, and educated), and second what its root cause may be (the problem is culture, Yancey says). And “evangelical support of Trump is making our culture even more toxic for Christians.” He rightly warns that “if Christians do not push back on the disturbing attributes of Trump, then we will own those attributes.” For Yancey, reputation damage is at stake, and “we dare not allow him [Trump] to continue to poison the good name of Christians.”

Psychologist Chris Thurman returns in Part II of the book to challenge those evangelicals who in his assessment “have taken it upon themselves to serve as Trump’s spiritual advisory team,” or more accurately, his “religious defense team.” Like other writers in the book, Thurman sees Trump’s evangelical backers as serving only “to empower the president to cause further damage to the reputation of Christ.” Singled out for Thurman’s critique are Ralph Reed, Franklin Graham, Jerry Falwell Jr., Jack Graham, and Robert Jeffress. These names may not be familiar to those outside America, but they have committed themselves to denigrating anti-Trump Christians. “Why the attacks?” Yancey asks rhetorically, but thinks Wehner has it right (and quotes him): being “court pastors to win the favor of the king,” yielding to “the ancient temptation of being too close to power,” “they are thrilled to be taken seriously,” and to accept invitations to the White House. Yancey says, “I think that pretty much explains it.” But no one is left off the hook, Yancey asserts. “[W]e’re all part of the problem.”

Three contributors from different academic backgrounds – Edward Simmons (history), David Ludden (psychology), and Colin Harris (religious studies) – combine their efforts to assess the “cognitive dissonance” dimension of being an evangelical Christian on one hand, and supporting Trump on the other. Cognitive dissonance is the mental dilemma and logical paradox of holding to contradictory values simultaneously. They note that Trump’s presidency is “the most irreligious president in at least 100 years,” while being “hailed in messianic language by conservative evangelical Christians who remain loyal despite prosecutions, corruption and impeachment.” Cognitive dissonance creates tension and instability that have to be resolved in some manner, and the authors of this essay assert that “too many conservative Christians” resolve the condition by habitually “rejecting verifiable truth” in favor of “a sort of blind faith.” The authors conclude that it is time for Americans of this persuasion to “start giving priority to verifiable truth.”

### **PART III: On Theological, Historical, and Constitutional Issues**

#### **Regarding Trump**

Yale-based theologians Miroslav Volf and Ryan McAnnally-Linz make no specific mention of Trump, but offer Sider’s book an essay on “Christ the Center and Norm” to remind the reader that the politics of Jesus proceed in a very different direction to that which many, not just Americans, experience as normative. The kingdom of Jesus is animated by the spirit of serving others. Its realization is future, and “we cannot make it arrive” they assert, but “we can reflect some of its character” in the here-and-now.

Like Balmer and other contributors in the book, James W. Skillen (public intellectual and political theologian) and James R. Skillen (environmental politics) seek to explain the “evangelical double-mindedness” that leads many to support of Donald Trump. The Skillens make the point up front that as one who “makes no profession of faith in Christ” nor puts “trust in the Bible as the guide to his life,” Trump “is one of the least spiritual persons ever” to accede to the presidency. The root cause of evangelical support for him, they argue, springs from America’s historical grounding in self-definition as a “new Israel”, exceptional among nations for being called to be God’s chosen “light on a hill.” This is reflected, they assert, in its Constitution, but its acceptance has been less than straight-forward, especially given that a second defining narrative took root among black Americans because of slavery. Where the liberation of the colonies from King George was interpreted in Exodus and salvific terms and self-conception, what mattered more to black Americans was an Exodus story and liberation from white American plantation Pharaohs. This tension, the Skillens say, “is the primary driving motor” for America’s “culture wars” that find expression in the Trump phenomenon, among many others. The Skillens note in passing the King Cyrus analogy for their president, but call on Christians to depose of the apparent lordship of Trump in favor of the lordship of God as found in the Decalogue and in Jesus Christ.

Historian John Fea proposes that “white evangelicals can learn about politics from the Civil Rights movement.” Using the concept of “faithful presence” (from James Davison Hunter), Fea reminds us of the witness of the leaders of the mid-20<sup>th</sup> century civil rights movement who “saw all human beings” as being “in the image of God and sinners in need of God’s redemptive love.”

Congressman Reid Ribble tackles the “collision of Scripture and current immigration policy.” His short chapter addresses the issue passionately and forthrightly, biblically and logically – Christians cannot sit on the fence or be silent in the face of how we think about immigrants. Our duty is to call our public officials to take account of Scriptural principles when shaping and enforcing policy.

Political scientist Steven Meyer asks, “Quo Vadis, America?” (where are you going?), and suggests that the nation “is at a crossroads.” The reason, Meyer states, is because “it has sold its soul to an over-weening dolt and bully.” Like Haynes’s piece, Meyer wonders about the comparison of Trump and Hitler, and concludes that “Trump is no Hitler,” but “there are some eerie and uneasy similarities” between the Europe of the early decades of the 20<sup>th</sup> century and Trump’s presidency. And as with others in the book, Meyer thinks the evangelical support for Trump is fear-driven. Trump is a Nietzschean expression of pure will, a “hero” defending Christians who see themselves as the persecuted rather than the persecutors. However, Meyer’s scope is larger, and he casts his critical pen on the impact of Trumpism on “the poor”, and on its blundering foreign policy. He concludes that “not only is Trump devoid of many Christian values, he is ignorant of what those values are.”

Historian Edward Simmons has a chapter of his own in which he makes the case against “silence” and reviews in brief “three prophetic voices against” it. The voices are that of Walter Brueggemann (scholar), John Meacham (presidential historian), and Madeleine

Albright (former US Secretary of State), as they are found in recent books by each. It would be out of place here to review Simmons's review of these conscientious authors, except to say they add weight to the overall critique of Trumpism that is found in this collection.

Pastor Christopher Hutchinson issues "a call for the church to remain holy in an era of bitter partisanship." Acknowledging that he is a conservative, Hutchinson says "moral relativism," once thought of as the monopoly of the political left, has "so infiltrated our culture that many on the right were subject to it as well," as evidenced by the evangelical support for the rise of Trump. He reminds us first that Christians are called to be holy, but this does not mean we are called "to make society as holy as we are." Second, while Christians grant "grace to the repentant", they are also duty-bound to "give warning to the unrepentant." And third, "the church must be fair-minded to call out sins of all kinds," not just "blatant sexual immorality," but "greed and swindling" too. Hutchinson roundly declares that "Christians must always be the loyal opposition to any secular government, regardless of party." Like others in this book, he too worries that through ill-founded support for Trump, "the cause of Christ becomes maligned."

Political scientist Julia Stronks' problem is that "we have a president who has disdain for our Constitution" – emphasis on 'disdain.' She also asks whether the Constitutional framework is a necessary part of a biblical perspective for achieving a just government – emphasis on 'necessary.' Stronks believes it is, and lays out her reasons. She concludes that while respect for the Constitution is essential, two other social graces matter – "mutual toleration" and "forbearance."

Finally, theologian Sider offers two chapters in the book – one deals with Trump's handling of the coronavirus pandemic, and the other asks "will the evangelical center remain silent in 2020?" I will not pursue the points he raises except to say that Sider argues that Trump's management – or mismanagement – of the COVID-19 crisis should be factored into consideration of who to vote for at the 2020 election. And in his other piece, Sider summarizes Trump's many failures (as outlined by the various contributors to this book) and concludes "by his words and his policies, Trump contradicts and violates" many of the biblical principles Christians should uphold. Silence on these contradictions and violations is not an option.

This is a book I could not put down, but by the end, I was exhausted by its thoroughness. I just wish Sider had included an index to biblical references, because most of the chapters are loaded with explicit scriptures, as well as Bible references and contexts. It is notable and admirable that so many contributors have anchored their critiques in the word of God, chapter and verse. This is a book that stands or falls on its biblical base. Without comprehensive coverage, and tying comments to biblical injunctions, the book would be just another rhetorical discourse, weightless repetition, and cheap criticism. To this end, I have attached (below) my own concordance of Bible verses cited by the respective authors.

Finally, I share Sider's "deep sadness" that such a book had to be written. Not because Trump surprises me, but because I too have been shocked and numbed by the fact

that fellow Christians support him in overwhelming numbers. This latter revelation makes me question whether I am a Christian. By one measure, the contributors to this volume are like Martin Luther's "blunt axe" laying into "a tough knot" called Trump. Or like Christian soldiers requiring Trump to 'run the gauntlet.' But by another measure, the book's authors ignore what seems obvious to me: their president is a con man. A parvenu, plain and simple. There is a sophisticated way to dress up my summary assessment which is missing from this extraordinary book. My response to Trump in 2016 was to see him in terms of Max Weber's theory of "charismatic leadership" giving ritual "virtuoso" performances in the public arena (Weber 1964).<sup>1</sup> Weber's original characterization of charisma has been modified more recently to include the notion of "manufactured charisma" – adapted for our media-savvy age – and that of "evil charisma" (as Ronald Glassman 1991 has it).<sup>2</sup> Trump is an example of both: he is manufactured in the media sense, and evil in the moral sense. As Glassman puts it, "charismatic leaders may be possessed of the gift of the devil, as well as the gift of grace." In my own research,<sup>3</sup> I found that charismatic leaders are impossible to de-legitimate – once revered, they may be knocked down, but never out. I therefore expect the cult of Trump to persist whatever happens in November's election. Moreover, I can see him faking more evangelical piety for the sake of votes as that time approaches – holding up a Bible in front of a Washington church, as he did during the George Floyd protests, was perhaps the signal start of more pious humbug.

Direct correspondence to Robert Wolfgramm at [melbournestreetpreacher@gmail.com](mailto:melbournestreetpreacher@gmail.com)

#### BIBLE TEXTS EXPLICITLY REFERENCED IN SIDER (2020):

| OLD TESTAMENT    | AUTHOR/S & PAGE NO.     | NEW TESTAMENT | AUTHOR/S & PAGE NO. |
|------------------|-------------------------|---------------|---------------------|
| GENESIS 1 :27,28 | Courtney 31; Ribble 178 | MATT 4:17     | Volf/M-L 152        |
|                  |                         | MATT 5:1-8    | Hutchinson 208      |
|                  |                         | MATT 5:6      | Fowler 49           |
|                  |                         | MATT 5:5-8    | P/Henderson 56;     |
|                  |                         |               | Volf/M-L 151        |
|                  |                         | MATT 5:10     | Volf/M-L 151        |
|                  |                         | MATT 5:17-20  | S/L/H 143           |
|                  |                         | MATT 5:22     | P/Henderson 56      |
|                  |                         | MATT 5:39     | Volf/M-L 151        |
|                  |                         | MATT 5:43-48  | P/Henderson 58;     |
|                  |                         |               | Volf/M-L 151,154    |
|                  |                         | MATT 6:5      | S/L/H 140           |
|                  |                         | MATT 6:24     | P/Henderson 60;     |
|                  |                         |               | Volf/M-L 154        |
|                  |                         | MATT 6:25-34  | Yancey 128          |

<sup>1</sup> Weber, Max. 1964. *The Theory of Social and Economic Organization*. New York: The Free Press.

<sup>2</sup> Etzkowitz, Henry, and Ronald Glassman. 1991. *The Renaissance of Sociological Theory*. USA: Peacock.

<sup>3</sup> "Charismatic De-legitimation in a Sect," MA Thesis, Chisholm/Monash, 1983.



|                |            |                |                                               |
|----------------|------------|----------------|-----------------------------------------------|
|                |            | MATT 7:1-5     | Austin 44; Fowler 50; Volf/M-L 151            |
|                |            | MATT 7:14      | S/L/H 148                                     |
|                |            | MATT 8:4       | Volf/M-L 151                                  |
|                |            | MATT 9:11      | S/L/H 143                                     |
|                |            | MATT 10:28     | Yancey 128                                    |
|                |            | MATT 10:37     | Volf/M-L 154                                  |
|                |            | MATT 11:16-19  | S/L/H 143                                     |
|                |            | MATT 12:10     | S/L/H 143                                     |
|                |            | MATT 12:34     | Thurman 21                                    |
|                |            | MATT 12:36     | Galli 5                                       |
|                |            | MATT 12:36-37  | Thurman 24                                    |
|                |            | MATT 19:21, 30 | P/Henderson 59                                |
|                |            | MATT 22:37     | Fowler 49                                     |
|                |            | MATT 22:37-39  | E/L/N 106                                     |
|                |            | MATT 23:13-33  | Thurman 136                                   |
|                |            | MATT 25:31-46  | Balmer 87; Sider 92,94; S/L/H 147; Ribble 179 |
|                |            | MATT 26:52     | Volf/M-L 151                                  |
|                |            | MATT 27:37     | Volf/M-L 152                                  |
| EXODUS 22 :21  | Ribble 178 | MARK 1:15      | Volf/M-L 152; Hutchinson 209                  |
|                |            | MARK 1:16      | Volf/M-L 154                                  |
|                |            | MARK 1:43-45   | Volf/M-L 151                                  |
|                |            | MARK 3:2       | S/L/H 143                                     |
|                |            | MARK 6:14-29   | Hutchinson 209                                |
|                |            | MARK 7 :24-30  | Simmons 200                                   |
|                |            | MARK 9 :17-18  | Simmons 200                                   |
|                |            | MARK 10 :47-48 | Simmons 200                                   |
| LEVITICUS      |            | LUKE 6:27-28   | S/L/H 140                                     |
|                |            | LUKE 6:43-45   | Austin 44                                     |
|                |            | LUKE 6:45      | Galli 5                                       |
|                |            | LUKE 10:25-37  | Nazworth 35                                   |
|                |            | LUKE 11:20     | Volf/M-L 152                                  |
|                |            | LUKE 15:17-20  | S/L/H 146                                     |
|                |            | LUKE 16:13     | Volf/M-L 154                                  |
|                |            | LUKE 18:2-3    | Simmons 200                                   |
|                |            | LUKE 19:5-7    | S/L/H 143                                     |
|                |            | LUKE 22 :51    | Volf/M-L 151                                  |
| NUMBERS        |            | JOHN 1:8       | Fowler 49                                     |
|                |            | JOHN 1:14      | Galli 6                                       |
|                |            | JOHN 3:16      | E/L/N 106                                     |
|                |            | JOHN 4         | Nazworth 38                                   |
|                |            | JOHN 4:18      | P/Henderson 56                                |
|                |            | JOHN 8:44      | Fowler 49                                     |
|                |            | JOHN 10:14     | Fowler 48                                     |
|                |            | JOHN 13:1-17   | Volf/M-L 151                                  |
|                |            | JOHN 13:34     | Fowler 49                                     |
|                |            | John 17:15-16  | Hutchinson 205                                |
|                |            | JOHN 18:11     | Volf/M-L 151                                  |
|                |            | JOHN 18:36     | Hutchinson 205                                |
| DEUT. 10:17-19 | Sider 92   | ACTS 2:24,33   | Volf/M-L 152                                  |
| DEUT 27:19     | Ribble 179 | ACTS 14:22     | Hutchinson 205                                |
|                |            | ACTS 17:28     | E/L/N 104                                     |
| JOSHUA         |            | ROMANS 12:8,14 | Thurman 138,140                               |
|                |            | ROMANS 12:9-21 | Hutchinson 205                                |

|                   |              |                   |                                                  |
|-------------------|--------------|-------------------|--------------------------------------------------|
|                   |              | ROMANS 13         | E/L/N 105; Skillen & Skillen 167; Hutchinson 205 |
| JUDGES            |              | 1 COR. 1:17-19    | Nazworth 40                                      |
|                   |              | 1 COR. 1:20-25    | Nazworth 41                                      |
|                   |              | 1 COR. 4:10       | Nazworth 40                                      |
|                   |              | 1 COR. 5:9-13     | Hutchinson 206                                   |
|                   |              | 1 COR. 13:1-13    | Hutchinson 208                                   |
|                   |              | 1 COR. 14:33-35   | Simmons 200                                      |
|                   |              | 1 COR. 15:28      | Volf/M-L 153,154                                 |
| RUTH              |              | 2 COR. 5:17       | Volf/M-L 155                                     |
| 1 SAMUEL 8 :5-22  | Yancey 127   | 2 COR. 11:13      | Fowler 53                                        |
|                   |              | GALATIANS 3:28    | Nazworth 37; Hutchinson 204                      |
|                   |              | GALATIANS 5:19-26 | Ribble 180; Hutchinson 208                       |
|                   |              | GALATIANS 6:17    | Fowler 47                                        |
| 2 SAMUEL 7 :11-16 | S/L/H 143    | EPHESIANS 1:21    | Volf/M-L 152                                     |
| 2 SAMUEL 12       | S/L/H 143    | EPHESIANS 4:15    | Thurman 138                                      |
| 1 KINGS           |              | PHILIPPIANS 2:3-8 | Austin 43,42                                     |
| 2 KINGS           |              | COLOSSIANS 2:15   | Volf/M-L 152                                     |
|                   |              | COLOSSIANS 3:8    | P/Henderson 57                                   |
| 1 CHRONICLES      |              | COLOSSIANS 3:9,10 | Meyer 184                                        |
| 2 CHRONICLES      |              | COLOSSIANS 3:12   | P/Henderson 55                                   |
| EZRA              |              | 1 THESS. 4:11     | Hutchinson 205                                   |
| NEHEMIAH          |              | 2 THESS.          |                                                  |
|                   |              | 1 TIMOTHY 2:2     | Hutchinson 204                                   |
|                   |              | 1 TIMOTHY 6:4     | Thurman 136                                      |
|                   |              | 2 TIMOTHY 1:7     | Yancey 128                                       |
|                   |              | 2 TIMOTHY 3:1-5   | Fowler 51, 53; Thurman 137                       |
| ESTHER            |              | TITUS             |                                                  |
| JOB               |              | PHILEMON 14       | Hutchinson 204                                   |
| PSALMS            |              | HEBREWS 13:8      | Volf/M-L 155                                     |
|                   |              | HEBREWS 13:14     | Hutchinson 209                                   |
| PROVERBS 6:16-19  | Thurman 18   | JAMES 1:26        | Galli 5                                          |
| PROVERBS 12:15    | Nazworth 39  | JAMES 1:27        | Fowler 49;                                       |
| PROVERBS 12:16    | Nazworth 39  |                   | Hutchinson 207                                   |
| PROVERBS 12:18    | Galli 5      | JAMES 3:4-6       | Galli 5                                          |
| PROVERBS 14:3,7   | Nazworth 40  | JAMES 3:7-10      | Galli 5; Ribble 178                              |
| PROVERBS 14:33    | Nazworth 39  | JAMES 3:13-18     | Hutchinson 208                                   |
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