

NOTES

CHAPTER 1: AN EPIC STORY

1. The four books about Eragon's adventures comprise Christopher Paolini's *The Inheritance Cycle* (New York: Penguin, Knopf Books for Young Readers, 2012).
2. Gene Roddenberry et al., *Star Trek: The Next Generation*, season 4, episode 25 (California, Paramount Pictures, 2007).
3. Walter A. Elwell and Karry J. Beitzel, "Ahasuerus," *Baker Encyclopedia of the Bible* (Grand Rapids: Baker Book House, 1988), 40.
4. Jonathan Leeman, *The Rule of Love* (Wheaton, IL: Crossway, 2018), 23.
5. Christopher Paolini, *Eragon*, book one of *The Inheritance Cycle* (New York: Penguin, Knopf Books for Young Readers, 2005), 494.

CHAPTER 2: MEANT TO TRANSFORM HEARTS

1. C. S. Lewis, "Sweeter than Honey," *Reflections on the Psalms* (1958) as republished within *C. S. Lewis: Selected Books* (London: HarperCollins, 2002), 310.

CHAPTER 3: RULES, RULES, AND MORE RULES (LAW)

1. Abraham's grandson Jacob was renamed *Israel* after having wrestled with the angel of God. See Genesis 32:22–32.
2. See Jen Wilkins's *Ten Words to Live By: Delighting in and Doing What God Commands* (Wheaton, IL: Crossway Books, 2021).

3. Ligon Duncan, "The Law in the Christian Life," sermon, June 17, 2004. <https://ligonduncan.com/the-law-in-the-christian-life-210/>.

CHAPTER 4: THIS IS A STORY ALL ABOUT HOW . . . (OLD TESTAMENT NARRATIVE)

1. Sally Lloyd-Jones, "What Stories Do," Ligonier.org blogpost May 1, 2013. <https://www.ligonier.org/learn/articles/what-stories-do/>.
2. "Yo Home to Bel-Air," DJ Jazzy Jeff & The Fresh Prince, September 21, 1992.
3. Frankie Beverly, "Joy and Pain," recorded by Frankie Beverly and Maze, *Joy and Pain* album (Los Angeles: Capitol Records, 1980).
4. *Ahasuerus* is the king's Aramaic name, pronounced ah-HAHS-veh-ruhsh in Hebrew and commonly pronounced ah-Hah-soo-her-us in English. His Greek name is *Xerxes* (ZERK-seez).
5. Precept Ministries International, *New Inductive Study Bible ESV* (Eugene, OR: Harvest House Publishers, 2013), 836. Also, Walter A. Elwell and Barry J. Beitzel, "Ahasuerus," *Baker Encyclopedia of the Bible* (Grand Rapids: Baker Book House, 1988), 40.
6. When the king asked, "According to the law, what must be done to Queen Vashti" (Esther 1:15), Memucan did not respond, "According to the law," but out of concern that other wives, by Vashti's example, might stand up to their husbands. It's also difficult to tell what "law" the king referred to. As a pagan king who was not a follower of Yahweh, he was certainly not referring to the law of God.

CHAPTER 5: PRAYERS AND SONGS (POETRY)

1. You can find the whole poem "Mr. Nobody" online: Poetry Foundation.org, <https://www.poetryfoundation.org/poems/42914/mr-nobody>. Accessed September 6, 2021.
2. Edmund Vance Cooke, "Rags," AllPoetry.com, <https://allpoetry.com/poem/8619985-Rags-by-Edmund-Vance-Cooke>. Accessed September 6, 2021.
3. Mark Vroegop, "Lament Psalms Are a Gift," [markvroegop.com](http://markvroegop.com/lament-psalms-are-a-gift/), <http://markvroegop.com/lament-psalms-are-a-gift/>. Pastor Mark Vroegop has written extensively on lament in *Dark Clouds, Deep Mercy: Discovering the Grace of Lament* (Wheaton, IL: Crossway Books, 2019).

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4. C. S. Lewis, “Sweeter than Honey,” *Reflections on the Psalms* (1958) as republished within *C. S. Lewis: Selected Books* (London: HarperCollins, 2002), 310.
5. The word *stanza* is Italian in origin. There is much debate about the difference between strophe and stanza. Some commentators use the terms interchangeably; others have written entire literary volumes without mentioning either term. I have attempted to create helpful and clear distinctions between the terms and how they can be identified in Scripture. My primary source for understanding the distinctions and functions of strophe and stanza in poetic literature is Mark D. Futato, *Interpreting the Psalms: An Exegetical Handbook* (Grand Rapids: Kregel Academic, 2007), 144.
6. For more on understanding parallelism, see Tremper Longman III, *How to Read the Psalms* (Downers Grove, IL: IVP Academic, InterVarsity Press, 1988), 95–110.
7. Janette Ikz, “Run Ablaze . . .,” *His Testimonies, My Heritage: Women of Color on the Word of God* (Epsom, Surrey, England: The Good Book Company, 2019), 61–62. Used by permission.

CHAPTER 6: A WORD FROM THE WISE (WISDOM)

1. Rev. Edward W. Clayborn, “Your Enemy Cannot Harm You,” Rockol, <https://www.rockol.com/uk/lyrics-112571502/rev-edward-w-clayborn-your-enemy-cannot-harm-you>.

CHAPTER 7: VISIONS OF THE FUTURE (PROPHECY)

1. Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook* (Grand Rapids: Kregel Academic, 2014), 57.
2. Leland Ryken, “Symbols and Reality: A Guided Study of Prophecy, Apocalypse, and Visionary Literature,” *Reading the Bible as Literature* (Bellingham, WA: Lexham Press, 2016), 28.
3. Tremper Longman III, *How to Read the Psalms* (Downers Grove, IL: IVP Academic, InterVarsity Press, 1988), 92.
4. The various oracles are assigned in broad categories to make it easier to remember to look for during Bible study. Many of these categories are taken from Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook* (Grand Rapids: Kregel Academic, 2014),

and Gordon Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 4th ed. (Grand Rapids: Zondervan, 2014).

5. Gordon Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 4th ed. (Grand Rapids: Zondervan, 2014), 193.
6. Visions will be covered in chapter 6.
7. Each chapter in Lamentations forms an acrostic poem (except chapter 5). In an acrostic, each verse or set of verses appear in alphabetical order by their first letters. In the Old Testament, they correspond to the twenty-two letters of the Hebrew alphabet. In Lamentations 3, there are three verses for each Hebrew letter. For example, Lamentations 3:1–3 begins with the letter *aleph*.

CHAPTER 8: THE GOOD NEWS (GOSPELS)

1. Anirudh, “Ten Major Accomplishments of Muhammad Ali,” Learnodo Newtonic, May 1, 2019. <https://learnodo-newtonic.com/muhammad-ali-accomplishments>.
2. David Haye, interviewed on CNN June 4, 2016. <https://www.youtube.com/watch?v=xbMt6mgkCPU&feature=youtu.be>.
3. James R. Edwards, “Markan Sandwiches: The Significance of Interpolations in Markan Narratives,” *Novum Testamentum* 31(3), 1, 1989, 93. <https://www.jstor.org/stable/1560460?origin=crossref>. Accessed September 6, 2021.

CHAPTER 9: SNAIL MAIL (EPISTLES)

1. John D. Harvey, *Interpreting the General Letters: An Exegetical Handbook* (Grand Rapids: Kregel Academic, 2013), 110–113.
2. Leland Ryken, “Letters of Grace & Beauty: A Guided Literary Study of New Testament Epistles,” *Reading the Bible as Literature* (Bellingham, WA: Lexham Press, 2016), 21.

CHAPTER 10: THE SCARY STUFF (APOCALYPTIC)

1. Leland Ryken, “Symbols and Reality: A Guided Study of Prophecy, Apocalypse, and Visionary Literature,” *Reading the Bible as Literature* (Bellingham, WA: Lexham Press, 2016), 93.

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2. Richard T. France, "Matthew," *New Bible Commentary: 21st Century Edition* (Downers Grove, IL: InterVarsity Press, 1994), 936.
3. Duvall J. Scott and J. Daniel Hays, *Grasping God's Word: A Hands-on Approach to Reading, Interpreting, and Applying the Bible* (Grand Rapids: Zondervan, 2012), 320.
4. Gordon Fee and Douglas K. Stuart, *How to Read the Bible for All Its Worth*, 4th ed. (Grand Rapids: Zondervan, 2014), 260–61.



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