

## ***“You Adulterous People!” – James 4:4-6***

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*[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, [www.welovethegospel.com](http://www.welovethegospel.com).]*

Take a Bible and meet me in James 4....

This section of James is still contrasting for us the nature of worldly wisdom with godly wisdom from above. The last time we were in James we saw that chapter 4 opens with some words on how worldly wisdom leads to a breakdown in our relationship with people as manifested by interpersonal conflict and a breakdown in our relationship with God as manifested in our prayer life (or lack thereof). We saw that all of these breakdowns related to unhealthy desires or to making good desires ultimate desires. In short, worldly wisdom inevitably leads to issues. We know this.

The verses we will consider today are still part of that discussion. They are first quite threatening, but by sermon’s end we will see that, by God’s grace, in the words of James, *“Mercy triumphs over judgment”* (2:13). So let’s pick things up where we left off in James, which was at the beginning of verse 4. Follow along as I read. This is God’s Word...

*“You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. <sup>5</sup> Or do you suppose it is to no purpose that the Scripture says, ‘He yearns jealously over the spirit that he has made to dwell in us’? <sup>6</sup> But he gives more grace. Therefore it says, ‘God opposes the proud but gives grace to the humble.’”*  
(James 4:4-6)

I think it’s safe to say that James is not one who pulls his punches. Calling your readers *“adulterous”*, as he does in verse 4, was probably not the advice Dale Carnegie gave in his book, *How to Win Friends and Influence People*. But that is the approach James takes. He is not messing around. And he is intentionally jarring because he wants his readers to understand the seriousness of their life choices.

But why call them an *“adulterous people”*? Is it because, by and large, they had been unfaithful to their spouses and broken their marriage covenants? No. James here is picking up the language of the Old Testament prophets to call to mind the people’s unfaithfulness to God, a kind of spiritual adultery. Often in the Bible God will liken his relationship with His people to the marriage relationship. In the Old Testament, for example, He is called the husband of His people Israel (e.g., Isa. 54:5; Jer. 2:2). When God’s people broke their covenant with Him, especially through things like idolatry, that unfaithfulness was likened to adultery (e.g., Isa. 57:2-3, 8). Through the prophet Jeremiah, for example, the Lord said, *“like a woman unfaithful to her husband, so you, Israel, have been unfaithful to me”* (Jer. 3:20 NIV; cf. Ezek. 16; Hos. 1-3). If God was husband to Israel, then they had been unfaithful, they had become adulteresses. And God will not tolerate competing lovers.

Turning to the New Testament, we discover that *“God’s special relationship with Israel serves as a picture of his relationship with the church.”*<sup>1</sup> Not surprisingly then, this same *“Husband”* imagery is echoed in the New Testament, where the Church is called the *“Bride”* of Christ (e.g., Eph. 5:32; Rev. 21:9). Indeed, Christian marriage is even patterned after this relationship between Christ and His people (Eph. 5:22ff.). This is why, for example, husbands are to love their wives *“as Christ loved the church and gave himself up for her”* (Eph. 5:25).

In light of this rich background, it seems clear that James' language here falls into that same stream of usage. He sees God as the faithful husband who has entered into a covenant with an undeserving people who at times, despite His goodness and grace, have been unfaithful to Him. What does that unfaithfulness look like? In this case James describes it as "*friendship with the world*". "*Do you not know*", he asks, "*that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy with God.*" That's a strong statement. James is reminding us that ultimate allegiance and devotion cannot be shared. Jesus made the same point in the Sermon on the Mount:

*"No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."* (Matthew 6:24)

We don't get to have two masters because in trying to be faithful to one we must be unfaithful to the other. James would agree. This is why he presents "*friendship with the world*" as a kind of spiritual adultery or the result of spiritual adultery. This kind of friendship is akin to cheating on God. I think we can agree that this is something we want to avoid and something that God takes seriously. Therefore, we need to get to the bottom of what James means by "*friendship with the world*".

Let's start with what James does not mean. He doesn't mean that "friendship with people in the world is hatred toward God or makes anyone his adversary."<sup>2</sup> He can't mean that since Jesus Himself was called a friend of sinners (Matt. 11:19; Luke 7:34). Were His opponents wrong in labeling Him such? Not at all. He didn't come for those who saw themselves as righteous, but to draw those who knew themselves as sinners (Luke 5:31-32), which is why He so often welcomed the kinds of sinners that the religious leaders of His day avoided (Matt. 19:14; Luke 7:37-39). Inasmuch as we are supposed to follow Jesus' example, then there is a sense that we too will be accused of being "friends of sinners," probably by those who fashion themselves as being religious. "And instantly," as Jonathan Parnell points out, "this discussion can drift into a much bigger one about Christians and culture and all that."

In a helpful article called "Three Tips on Being a Friend of Sinners," Parnell suggests, first, that if we are going to live like Jesus we will need to grow more comfortable "associating with the marginal, the poor, the destitute—those often overlooked in society (Luke 7:22)" and more comfortable being marginalized ourselves. This is the way of Jesus. Second, he suggests that Christians who want to follow the way of Jesus will need to "Aim to love, not be liked." He writes,

"The aim of our charge is love, not popularity (1 Timothy 1:5). Jesus constantly infuriated the popular ideals of his day. They knew his teaching contradicted their own, and rather than like him and wrap their arms around him in happy tolerance, they tried to shut him up (Mark 12:12). 'If they have called the master of the house Beelzebul, how much more will they malign those of his household' (Matthew 10:25).

Jesus wasn't a fan favorite. They crucified him, remember? The leaders and the people. Not to mention that alongside Jesus's reputation for shady associations was the utter absence of popularity baiting. 'Teacher, we know that you are true and do not care about anyone's opinion. For you are not swayed by appearances . . .' (Mark 12:14). This means Jesus didn't let the crowd's facial expressions dictate his message. Or pageviews. Or book sales."<sup>3</sup>

And then his final tip is that we have to "Put the gospel to work." If we are going to be "friends" to sinners in this world like Christ was, then that will mean that we will offer to them what is best for them. The best thing we have to offer anyone is the Gospel—the good news that the Son of God died for sinners like us and saves all those who turn from their sin and trust in Him alone for their forgiveness. We will call people to repentance and faith because that is the response that this good news calls for and that is the only way for sinners to be made right with God. So being a friend means offering this hope, not shying away from it. That may mean that some we seek to befriend will want nothing to do with us. Nevertheless, when the Gospel "orders the way we, sinners

saved by grace, think about those around us, sinners in need of grace, then, and only then, we'll make for good friends" to this lost and dying world.<sup>4</sup>

Pursuing that is a good thing. It's following the example of Jesus. But that is not what James has in mind when he speaks of "*friendship with the world.*" When James speaks of the "*world*" here he has in mind "the evil world system" which is "at the very least indifferent to God and at the worst openly hostile toward him" because it takes its lead from the evil one, Satan (cf. John 14:20; 2 Cor. 4:4; Gal. 1:4; 1 John 5:19).<sup>5</sup> One who is a friend of the world in this sense is one who is "united closely with values antithetical to God and his kingdom."<sup>6</sup> This James likens to spiritual adultery. "Christians two-time God when we adopt the values of the world."<sup>7</sup> John pushes the warning even further in his first epistle.

*"Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. <sup>17</sup> And the world is passing away along with its desires, but whoever does the will of God abides forever."* (1 John 2:15-17)

Is it possible for a Christian to live like a friend of the world? Yes. As J. A. Motyer memorably wrote, "we who are AD children can live BC lives."<sup>8</sup> We do so every time we sin and in our patterns of sin. Nevertheless, "It must be said that those who persist in living as friends of the world are very likely without grace, not Christians, despite their claims to faith." That seems to be John's point in the verses I just read. And of these kinds of people, Paul writes,

*"For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. <sup>19</sup> Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things."* (Philippians 3:18-19)

These are friends of the world and that is their end. It is the end of all enemies of God.

Now, you could argue, as some have, that James' entire letter is describing what friendship with the world looks like in contrast to friendship with God.<sup>9</sup> If you want to know what a friend of the world looks like, look at the behavior that James seeks to curtail in this letter. Go back and listen to any sermon in the series and you'll get a sense of these contrasting orientations. But hopefully we can see now that avoiding friendship with the world, in the sense that James has in mind, does not mean that we cease to be salt and light in this world (Matt. 5:13-16) and withdraw into isolation from people who do not presently share our faith. "But it does require separation from the sinful practices of the world."<sup>10</sup> This making sense?

"In other words, the health of our relationship with God is quickly established by examining the desires in our hearts: are they godly, or worldly? Do we chase the things the world chases, or are our deepest desires for the things of God—his reputation, the good of his people, and service of others?"<sup>11</sup>

Connecting this discussion with what James has previously been saying about the desires of our heart, Sam Allberry writes,

"James has shown us that if we look inside ourselves, we see selfish hearts. This is true of the whole world. The default setting for all people is to live with themselves at the centre. Ever since the first sin of Adam and Eve in the Garden of Eden, this is what comes naturally to us. It is the very mentality for which we need forgiveness, for it pushes God from his rightful place. When Christians adopt this mindset, they are figuratively climbing back into bed with the world. It is not friendship with people in the world that's wrong, but friendship with the values of the world. And God takes it personally—just like a husband who finds his wife back in bed with the thug she was dating before he had come into her life and rescued her from that awful relationship. Such a husband would have every right to be angry. And James is very clear that being unfaithful to God provokes his enmity."<sup>12</sup>

And this leads to verse 5. Look again...

*“Or do you suppose it is to no purpose that the Scripture says, ‘He yearns jealously over the spirit that he has made to dwell in us’?”* (James 4:5)

There are several challenges with this verse. To start, it’s not clear which Scripture James has in mind, but the sentiment expressed—related to God’s jealousy for His people’s affections—is a common one in the Bible (e.g., Ex. 20:5; 34:14; Deut. 4:24; 6:15). James seems to be putting this theme forward as a biblical principle, rather than offering a direct quotation of a specific verse. Remember, the Greek language that James is writing in does not have quotation marks. Those are added by translators.

The second challenge is that the word for “spirit” could be understood as either the subject or the object of the sentence. If it’s the subject, the “Spirit” would almost certainly refer “to the Holy Spirit as jealously (and righteously) longing for God’s people’s ultimate loyalty” (e.g., NKJV).<sup>13</sup> If “spirit” is the object of the sentence, then it probably calls to mind the human spirit, which God desires unadulterated allegiance from. This is the direction the ESV seems to take the expression, but a quick comparison of the English translations will show that there is really no consensus. The Greek is pretty ambiguous. And this is not the place for us to dive into all of those complexities, but I’m happy to be on the side if you’d like. “Regardless of how one translates the verse, the point of God’s holy demand for his people’s unadulterated loyalty is clear.”<sup>14</sup>

Often the idea of a “jealous” God is troublesome to people. This is because our experience with jealousy—in ourselves and in others—tends to be tainted with sin and self-interest. But God is not. His is a holy jealousy. It’s a symptom of His love for us. Just like I would oppose anything that competed for my wife’s affections with everything in me, so God, in a far more pure way, does not want His people turning to any other source to “have their needs met.” He wants our commitment not because He needs anything from us, but because He knows that this is what is best for us. As David Platt has pointed out,

“God is infinitely jealous for His people, and He will oppose with divine force anything or anybody who threatens their good. God is jealous for the affections of your heart as a follower of Christ. This is not an insecure jealousy that is afraid you’re going to find someone or something better, for there isn’t anyone or anything better. This is a secure jealousy that seeks what is best for you by guarding your heart from adulterous pursuits. He tells us to run from the things of this world and cling to Him in order to find all that we need.”<sup>15</sup>

We must take seriously this jealousy of God. We ought to be brought to tears over our unfaithfulness and what that communicates to God. We ought to see our idolatry not as harmless indulgences, but spiritual adultery. We are being unfaithful to the One who has saved us by His grace. What a wretched response to His unmerited affection. It should move us to immediate repentance when seen in these terms. In what ways does your life and choices evidence such unfaithfulness? Does your week suggest you are friend to the world—running after its values and virtues—or friend to God—walking in obedience to Christ? Hear the warning of James. God “*yearns jealously*” for you and your “*friendship with the world is enmity with God.*” Turn from your sin. And turn to Christ Jesus. Because when you do, you will learn that sweetness of the truth that begins verse 6...

*“But he gives more grace...”* (James 4:6a)

How beautiful is that? He gives more grace. How comforting? “He never falters in respect to our needs, he always has more grace at hand for us.”<sup>16</sup> He gives more grace. Too good to be true? It’s not. As Motyer writes, “His resources are never at an end, his patience is never exhausted, his initiative never stops, his generosity knows no limit: he gives more grace.”<sup>17</sup> Yes, you are a great sinner! Jesus is a greater Savior! He gives more grace. “The fiery, consuming jealousy of God is outdone by his gracious kindness and favor” (cf. 12:18-21).<sup>18</sup> And the verse continues, drawing on Proverbs 3:34 (something we will consider, Lord willing, next week) with

the reminder that “*God opposes the proud, but gives grace to the humble.*” In other words, as one writer put it, “God will brook no rival (he ‘opposes the proud’), he is eager to forgive and welcome all who come to him in repentance (he ‘gives grace to the humble’; James 4:6).”<sup>19</sup> There is more grace. There is grace enough for you too. You are not the exception to the rule. You prove the rule. He gives more grace.

“*For from his fullness we have all received, grace upon grace*” (John 1:16)

I love the way Annie Johnson Flint captures this in a poem, turned hymn:

He giveth more grace when the burdens grow greater;  
He sendeth more grace when the labours increase;  
To added afflictions He addeth His mercy,  
To multiplied trials His multiplied peace.

When we have exhausted our store of endurance,  
When our strength has failed ere the day is half done:  
When we reach the end of our hoarded resources,  
Our Father’s full giving is only begun.

His love has no limits, His grace has no measure,  
His power has no boundary known unto men;  
For out of His infinite riches in Jesus,  
He giveth, and giveth, and giveth again.<sup>20</sup>

“*He gives more grace.*” Perhaps the most vivid illustration of this in the New Testament—outside of the work of Christ—is depiction of the father welcoming home his wayward son in the parable of the prodigal. In the Old Testament the example that seems to grip me the most is the one that involves the prophet Hosea, described in the book that bears his name.

I don’t know what you know of Hosea. His book is the first of what are known as the “Minor Prophets,” which are “minor” in terms of length, not significance. Unlike most of the Old Testament prophetic books, Hosea’s message was delivered to the Northern Kingdom of Israel (aka. Ephraim). When he writes, the nation is in shambles. The nation of Israel had split after the Solomon’s reign in 931 B.C. They never were faithful to the Lord, despite the ministries of men like Elijah and Elisha.<sup>21</sup>

Eventually God calls Hosea to serve as prophet to the North. But his ministry begins in a puzzling way—God tells him to marry a prostitute named Gomer. Why would God do that? The reason is given in the second verse of the book—“*for the land commits great whoredom by forsaking the Lord*” (Hos. 1:2). In other words, God intends to use Hosea’s life as an object lesson—a flesh and bone illustration—of God’s faithfulness to His people (represented in the actions of Hosea) despite the unfaithfulness and spiritual adultery of His people (as seen in Gomer). One of its main takeaways is that God doesn’t love His people because they are intrinsically good or well behaved. So Hosea is commanded to love her like God has loved Israel. The prophet obeys and sets out to “love her and build his life around her despite her past.”<sup>22</sup>

Unfortunately, their marriage is a disaster. Gomer is unfaithful to Hosea and leaves the marriage, returning to prostitution. She prefers her old life to the one that Hosea offers. That, friends, is how Israel had treated the Lord in those days. But tendency didn’t stop with them. Listen to how Paul describes the Christian’s life prior to God’s loving intervention:<sup>23</sup>

“*For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.* <sup>4</sup> *But when the goodness*

*and loving kindness of God our Savior appeared, <sup>5</sup> he saved us, not because of works done by us in righteousness, but according to his own mercy...*” (Titus 3:3-5)

Do you see the connection between Israel’s story and our own? Matt McCollough helps us connect the dots. We were...

“Slaves to passion, just like Gomer. Disobedient, just like Israel. There was no cleanup effort, no ‘work done in righteousness,’ to draw out God’s affection. His loving kindness came first, right down into the mess we had made of our lives.”<sup>24</sup>

So if God’s love for His people is not based on their merit and achievement, then what is the difference between those who are included among His people and those who are not? In a word—Jesus. We are not the objects of His love because we won some sort of contest or earned some sort of prize. God’s love is a gift. It’s underserved. It’s freely received. It’s grace. And, as James said, God gives more grace. “God sets his special love on unrighteous people not because he decided to *set aside righteousness*, but because he decided to *make his people righteous*.”<sup>25</sup>

So how does the story of Hosea and Gomer end. Not with a wedding. But neither does it end with the adultery and abandonment. God commands Hosea to pursue her. To show her mercy. To buy back his faithless wife from slavery. And that is what he does. James Montgomery Boice described these actions of Hosea as “an anticipation in pageant form of Christ’s story.”<sup>26</sup> And that being the case, is it not our story as well.

Consider how Paul described our life before Christ to the Ephesians,

*“And you were dead in the trespasses and sins <sup>2</sup> in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— <sup>3</sup> among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.”* (Ephesians 2:1-3)

But how did God respond to our “*friendship with the world*,” our enmity with God, our spiritual adultery? The next few verses answer that...

*“But God, being rich in mercy, because of the great love with which he loved us, <sup>5</sup> even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— <sup>6</sup> and raised us up with him and seated us with him in the heavenly places in Christ Jesus, <sup>7</sup> so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.”* (Ephesians 2:4-7)

A little later on in the letter Paul will describe Christ’s saving actions in marital terms. Like a faithful husband, like Hosea, He pursued His unfaithful wife—“Christ loved the church and gave himself for her” (Eph. 5:25). And why did He do that? So “*that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish*” (5:26-27).

McCullough again is helpful in his remarks,

“Of course obedience, what the Bible calls righteousness, matters to God. He wouldn’t be who he is—he wouldn’t be worthy of worship and trust—if he didn’t see the difference between good and evil. The righteousness that God loves is not some set of arbitrary rules laid down to trap the unsuspecting or weed out the weak. The righteousness he loves reflect his own perfect commitment to what’s right. God’s righteousness is beautiful. It’s worthy. And in our gut, not perfectly but still truly, we want a God

who loves righteousness because we want a God opposed to injustice. And God does indeed love righteousness. But God loves his people despite their persistent lack of righteousness.”<sup>27</sup>

So what did Christ do, according to Ephesians 5? He gave His life to secure our righteousness. He offered Himself up that we might be presented as “*holy and without blemish*” (Eph. 5:27).

“Holy and blameless. That’s what Christ wants for his bride. Righteousness still matters. But the righteousness of God’s people—the righteousness God loves, that he delights to see—will come to them as a gift from his hand, a gift purchased for them by the blood of his Son.”<sup>28</sup>

This is why Hosea paid the price, at his own expense, to set his wife free. And this is how Christ Jesus redeemed us at the cost of His own life. He gave His life, as Jesus put it, “*as a ransom for many*” (Mark 10:45). Likewise, Peter said, “*Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God*” (1 Pet. 3:18). Or as the Apostle Paul explained it, “*For our sake he [i.e., God] made him [i.e., Jesus] to sin who knew no sin, so that in him we might become the righteousness of God*” (2 Cor. 5:21).

You see, God never stopped caring about righteousness. He requires it from us. But the Gospel shows us that God gives what He requires. It shows us that “Jesus’ faithfulness makes the church a faithful bride.”<sup>29</sup> That’s love. That’s grace. So when we hear James says that God “*gives more grace*”, every Christ-follower in their hearts says, “Amen!” That’s our story. If you are a Christian, then you are one who has come to see that the only way you will have the righteousness that God requires is to receive it as a gift through faith. “We have to accept something that somebody else deserves, and that’s humbling.”<sup>30</sup> But what does James say in verse 6?

“*But he gives more grace. Therefore it says, ‘God opposes the proud but gives grace to the humble.’*”  
(James 4:6)

So if you have not received Christ as Savior and Lord, give up the boasting of your self-sufficiency and the feeble attempts to earn God’s favor. They will get you nowhere. Instead, turn from your sin and trust in Jesus. He will forgive you. He will make you new. He will gift you with His righteousness so that you can have a right relationship with God for all time. He will cleanse you. “In God’s eyes, through Jesus we’re not Gomers anymore!” Why? He gives grace. Don’t run from Him. Run to Him. He gives more grace.

And all God’s people said? “Amen!”

Let’s pray...

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<sup>1</sup> Matt McCullough, *Does God Love Everyone?* (Wheaton: Crossway, 2021), 32.

<sup>2</sup> R. Kent Hughes, *James: Faith That Works* (PW; Wheaton: Crossway, 1991), 175.

<sup>3</sup> Jonathan Parnell, “Three Tips on Being a Friend of Sinners,” accessed online as of May 1, 2021, at <https://www.desiringgod.org/articles/three-tips-on-being-a-friend-of-sinners>. He continues with a clarification of the above point: “In a sense, there is a holy disregard for what outsiders think, but that’s not the whole story. In the Pastoral Epistles, Paul lays out that one of the qualifications to be an elder is that ‘he must be well thought of by outsiders’ (1 Timothy 3:7). As David Mathis writes, we care what others think because God cares. Ultimately, ‘we want outsiders to become insiders.’ Jesus came to serve, not be served (Mark 10:45), and the same goes for us. We are in this world to serve, not be pampered. To love, not be applauded. To bless, not be notarized. So we should care about our reputation — to serve and love and bless — but that doesn’t mean trying so hard to be liked by everybody. Having a respectable reputation is one thing, trying to get everyone to throw their arm around us is another.”

<sup>4</sup> Ibid.

<sup>5</sup> Hughes, 175-176.

<sup>6</sup> Robert L. Plummer, “James,” in *Hebrews-Revelation* (ESVEC; Wheaton: Crossway, 2018), 268-269.

<sup>7</sup> Sam Allberry, *James For You* (The Good Book Company, 2015), 109.

<sup>8</sup> J. A. Motyer, *The Message of James* (BST; Downers Grove: InterVarsity Press, 1985), 147.

<sup>9</sup> Craig L. Blomberg and Mariam J. Kamell, *James* (ZECNT; Grand Rapids: Zondervan, 2008), 190; L. Timothy Johnson (“Friendship with the World/Friendship with God: A Study of Discipleship in James,” in *Discipleship in the New Testament*, ed. Fernando F. Segovia (Philadelphia: Fortress, 1985), 176-183.

<sup>10</sup> Blomberg and Kamell, 200.

<sup>11</sup> Allberry, 110.

<sup>12</sup> Ibid., 109.

<sup>13</sup> Plummer, 269.

<sup>14</sup> Ibid.

<sup>15</sup> David Platt, *Exalting Jesus in James* (CCE; Nashville: B&H Publishing Group, 2014), 88.

<sup>16</sup> Motyer, 150.

<sup>17</sup> Ibid.

<sup>18</sup> Plummer, 269.

<sup>19</sup> Ibid.

<sup>20</sup> Cited in Hughes, 179.

<sup>21</sup> Stan Guthrie, *God’s Story in 66 Verses: Understanding the Entire Bible by Focusing on Just One Verse in Each Book* (Nashville: Nelson Books, 2015), 90.

<sup>22</sup> McCullough, 37.

<sup>23</sup> Ibid., 38.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid., 39.

<sup>26</sup> James Montgomery Boyce, *The Minor Prophets*, vol. 1 (Grand Rapids: Baker, 1983), 14. Encountered in McCullough, 40.

<sup>27</sup> McCullough, 36-37.

<sup>28</sup> Ibid., 40-41.

<sup>29</sup> Michael Williams, *How to Read the Bible through the Jesus Lens* (Grand Rapids: Zondervan, 2012), 115.

<sup>30</sup> McCullough, 47.