

WHY SHOULD I TRUST THE BIBLE?:

GROUP CURRICULUM BY ISABELLA WU AND TIMOTHY PAUL JONES

The goal of this curriculum is to provide a resource to facilitate a context where Christians and non-Christians can discuss the book *Why Should I Trust the Bible?* At least one week before the first group session, provide every participant with a copy of the book *Why Should I Trust the Bible?* Contact all participants prior to the first group session to let them know that they will need to read the first chapter of the book before the first session.

SESSION 1: A DIFFICULT BOOK TO BELIEVE?

Before leading this session, carefully study chapter 1 “A Difficult Book to Believe?” in *Why Should I Trust the Bible?* Consider also reading C.S. Lewis, *Surprised by Joy* (reprint edition; San Francisco: Harper, 2017). Text or email every participant to remind her or him to read chapter 1 in *Why Should I Trust the Bible?* before the group session. Pray that the Spirit of God will open the minds of any participants who doubt or disbelieve the truthfulness of the Bible.

SET THE MOOD

Play these songs in the background as participants arrive:

- “Hold On” (Wilson Phillips)
- “Man on the Moon” (R.E.M.)
- “Losing My Religion” (R.E.M.)
- “God Part II” (U2)
- “O Help My Unbelief” (Indelible Grace featuring Andrew Osenga)

SNACK IDEA FOR THIS WEEK: Moon Cheese or other snacks that remind people of the lunar landing, discuss why some people don’t believe that the lunar landing actually happened.

BEGIN THE CONVERSATION:

Ask one or more of the following questions to help participants get to know one another:

- What object in this room best describes your faith right now?
- What song best describes your attitude toward this study?
- What has been your highest high this past week?
- What has been your lowest low this past week?

REVIEW THE CONTENT

Review the content of chapter 1 with participants. After reviewing the content, ask three of the following questions to reinforce participants’ recollection of what they read:

- Select one sentence in chapter 1 that you found interesting or surprising. Share this sentence with the group by reading it out loud. What was interesting or surprising to you about this particular sentence?
- How have your experiences of life and faith and learning been similar to the author’s experiences? How have your experiences been different?
- According to the author of *Why Should I Trust the Bible?*, “faith, at least as understood in the Christian tradition, has never stood in opposition to evidence—and it certainly doesn’t eliminate the need for evidence. Faith is a disposition of trust that includes evidence” (p. 25). How might this perspective on evidence cause you to view your faith differently?
- Bart Ehrman is an agnostic biblical scholar; an agnostic is someone who does not believe there is sufficient evidence to believe that God exists. In an interview about his beliefs, Bart Ehrman admitted,

“Everybody has faith in something. My agnosticism is a kind of faith.” In what ways are atheism and agnosticism types of faith?

- The evidence for the truthfulness of the Bible is primarily historical. Historical evidence provides us with a reasonable confidence that grows from reconstructions derived from testimonies and texts, monuments and artifacts. What are some historical events outside the Bible in which you have reasonable confidence? What testimonies, texts, monuments, or artifacts have contributed to this confidence?

BRING IT TOGETHER

Remind the participants to read chapter 2 before the next session; then, select two of the following questions to wrap up the discussion:

- Every person has faith in something or someone. How have you seen this in your life and in the lives of others?
- On a scale of one to ten—with ten being absolutely certain—how confident are you that the Bible tells the truth? Why?
- Near the end of the first chapter, the author writes, “The doubts and the convictions that work together within us to form what we believe are too complex to be reduced to a single text in isolation from everything else. It’s never a single book or idea that crushes faith or creates it. It’s the loneliness of that first year of college entwined with the recognition that the people you trusted most told you lies about God. It’s that one coincidence that you can’t quite explain coupled with a community that kept caring for you even when everyone else turned away. It’s the knowing nod of that one professor who listened to your questions even when no one else would take the time. It’s a book or a blog post or a conversation that entwines itself with the point of your deepest pain. It’s all of this, coupled with a vast tangle of other threads of which you’re not even consciously aware. Sometimes, these storylines lead you to a faith that includes the divine. Other times, they lead to an expression of faith that tries its best to leave God behind. And yet, none of these storylines operates alone, separated from all the other strands of your life (pp. 36-37).” How has this been true in your life?

SESSION 2: WERE THE GOSPELS WRITTEN TO TELL WHAT HAPPENED IN HISTORY?

Before leading this session, carefully study chapter 2 “Were the Gospels Written to Tell What Happened in History?” in *Why Should I Trust the Bible?* Consider also reading Richard Bauckham (ed.), *The Gospels for All Christians* (Grand Rapids: Eerdmans, 1997). Pray that the Spirit of God will open the minds of any participants who doubt or disbelieve the truthfulness of the Bible.

SET THE MOOD

Play these songs in the background as participants arrive:

- “Creed” (Rich Mullins) or “Creed” (Third Day)
- “Scripture Alone” (Flame)
- “Jesus Is Alive (House of Tea Remix)” (Shai Linne)
- “Risen” (Hazakim featuring Shai Linne)

SNACK IDEA FOR THIS WEEK: bread with seasoned olive oil in which to dip the bread, a common snack among in the time of Alexander the Great; use this to begin talking about the novelistic biography of Alexander the Great.

BEGIN THE CONVERSATION:

Use the following activity to help participants to know one another better:

Have each person in the circle (1) share their name and (2) a fun fact about themselves as well as (3) repeating the names and fun facts from each person who’s already shared. Do the activity clockwise once and then do the activity counterclockwise. Discuss how you might know whether or not someone was fabricating his or her fun “fact.” Remind participants that the primary focus of this week’s chapter has to do with whether or not the authors of the New Testament Gospels fabricated the facts about Jesus.

REVIEW THE CONTENT

Review the content of chapter 2 with participants. After reviewing the content, ask three of the following questions to reinforce participants’ recollection of what they read:

- Select one sentence in chapter 2 that you found interesting or surprising. Share this sentence with the group by reading it out loud. What was interesting or surprising to you about this particular sentence?
- In what ways are the New Testament Gospels similar to novelistic biographies like the life of Alexander the Great that’s described in this chapter?
- The author provides two reasons why, even though some similarities do exist between the New Testament Gospels and novelistic biographies, the Gospels are not fictional. What are those two reasons?
- Is the children’s biography of Phillis Wheatley less truthful than the doctoral dissertation about Phillis Wheatley simply because the genre is different? Why not? How is this relevant for the ways that we read the New Testament Gospels?
- The authors of the Gospels freely incorporated earlier sources, wrote in the third person, and never explicitly mentioned their own names. This pattern is similar in some ways to ancient novelistic

biographies, but that's not the only reason why this pattern might have characterized the writing of the Gospels. It's also because that's how the historical books in the Old Testament were written. The Old Testament historical texts—books like Kings and Chronicles and Ruth—drew from earlier sources and never referenced their authors by name. This pattern suggests that the Gospel writers intended their compositions to be read in continuity with Old Testament historical texts, which they understood as descriptions of real events. How should this pattern shape the ways that we read the New Testament Gospels?

BRING IT TOGETHER

Remind the participants to read chapter 3 before the next session; then, select two of the following questions to wrap up the discussion:

- In what ways are the New Testament Gospels *different from* novelistic biographies like the life of Alexander the Great that's described in this chapter?
- What would you say to someone who reads the New Testament Gospels as symbolic fiction?
- According to the author's response to the engineering student who didn't want to believe the historical events in the Gospels, "everything in the Christian faith depends on this one truth: that God himself entered history as a human being who lived and died and rose from the dead. If this event didn't happen in real life, nothing else about Christianity matters. There is no Christianity worth believing unless Jesus was raised from the dead" (p. 44). Why are these facts so important and so central for anyone who claims to be a Christian?

SESSION 3: ARE THE GOSPELS HISTORICALLY PLAUSIBLE?

Before leading this session, carefully study chapter 3 “Are the Gospels Historically Plausible?” in *Why Should I Trust the Bible?* Consider also reading Peter Williams, *Can We Trust the Gospels?* (Wheaton: Crossway, 2018). Pray that the Spirit of God will open the minds of any participants who doubt or disbelieve the truthfulness of the Bible.

SET THE MOOD

Play these songs in the background as participants arrive:

- “An Open Letter to Whoever’s Listening” (Beautiful Eulogy)
- “Scripture Alone” (Flame)
- “Jesus Is Alive (House of Tea Remix)” (Shai Linne)
- “Risen” (Hazakim featuring Shai Linne)

SNACK IDEA FOR THIS WEEK: various flavors of beef jerky; use this to begin talking about the scraps of meat that fell from the sky in the Kentucky Meat Shower.

BEGIN THE CONVERSATION:

Use the following activity to help participants to know one another better:

- Provide each student with a 3 x 5 card.
- Instruct each student to write on one side of her or his 3 x 5 card the most unbelievable and implausible event that actually happened in her or his life that’s appropriate to share publicly.
- Then, instruct each student to write on the other side of her or his 3 x 5 card a false event which never happened in this person’s life. The result will be that each person’s card will have a true story on one side and a false story on the other side.
- Shuffle and redistribute the cards. Have each person read both sides of the card he or she receives and state which event he or she thinks actually happened.

REVIEW THE CONTENT

Review the content of chapter 3 with participants. After reviewing the content, ask three of the following questions to reinforce participants’ recollection of what they read:

- What evidence supports the historicity of the Kentucky Meat Shower, even though the event seems completely absurd?
- How were ancient practices of writing and authorship different from these practices today?
- According to the author, “if connections to certain first-century personalities had been fabricated in the second century, it’s unlikely that Christians would have selected Matthew, Mark, Luke, and John as the authors of the Gospels” (p. 86). How does the obscurity of Luke in particular support his authorship of the Gospel that bears his name?

- According to the author, “if connections to certain first-century personalities had been fabricated in the second century, later manuscripts would probably have ascribed the same Gospels to different authors.” And yet, every manuscript that has survived sufficiently intact for the title to be recovered ascribes the Gospel to the same author to whom that Gospel is ascribed in New Testaments today. How does this consistent pattern support the claim that Matthew, Mark, Luke, and John authored the Gospels that bear their names?
- According to the author, “if you’ve already presupposed that supernatural possibilities belong in a special category of improbability separate from other improbable happenings, it’s worth considering the possibility that this presupposition may have predetermined your conclusions prior to any open-minded examination of the evidence” (p. 94). In what ways might an atheist’s presuppositions determine his or her conclusions? What about a Christian? How might a Christian’s presuppositions determine his or her conclusions? The primary issue isn’t whether or not both Christians and non-Christians have presuppositions that determine their conclusions. The issue is which presuppositions most accurately explain and describe reality.

BRING IT TOGETHER

Remind the participants to read chapter 4 before the next session; then, select two of the following questions to wrap up the discussion:

- Here’s how the author summarizes the evidence for the resurrection of Jesus: “The resurrection of Jesus appears not only in the four Gospels but also in an early oral history recorded by Paul. The details differ, but all of these disparate accounts agree that Jesus died and then returned to life three days later. So does an independent but secondhand report composed in the second century and preserved in a later document known as the Akhmim Fragment. All but one of these reports also include incidental details such as the claim that Mary Magdalene was the first witness—a detail that was unlikely to have been fabricated in a first-century context where there was systemic bias against testimony from women. ... What’s more, encounters with the resurrected Jesus reshaped the lives of certain witnesses in such a way that they eventually chose death over any denial of what they proclaimed about Jesus” (p. 95). Which of these facts did you already know? Which facts were new to you?
- According to the author, “if you’re open to the possibility that the Gospels tell the truth and that Jesus was raised from the dead, the rest of this book will help you to see how a reasonable person might end up trusting the rest of the Bible. If you’ve already decided that no supernatural explanation can ever be admissible as history, what I say in the chapters that follow this one cannot convince you that the Bible is trustworthy” (p. 98). Why is there an inevitable “fork in the road” that separates those who are willing to consider the possibility of a resurrection from those who are unwilling?

SESSION 4: WHICH BOOKS BELONG IN THE BIBLE?

Before leading this session, carefully study chapter 4 “Which Books Belong in the Bible?” in *Why Should I Trust the Bible?* Consider also reading Michael Kruger, *The Question of Canon* (Downers Grove: InterVarsity, 2013). Pray that the Spirit of God will open the minds of any participants who doubt or disbelieve the truthfulness of the Bible.

SET THE MOOD

Play these songs in the background as participants arrive:

- “Risen” (Hazakim featuring Shai Linne)
- “Sola Scriptura” (Flame)
- “Our Hearts Still Burn” (The Gospel Coalition)
- “Creed” (Rich Mullins) or “Creed” (Third Day)

SNACK IDEA FOR THIS WEEK: Large pretzel sticks; as a fun activity, use pretzel sticks to measure an object in the room, then discuss how the word “canon” comes from a reed with which ancient people measured objects.

BEGIN THE CONVERSATION:

- Ask, “What are some comic book or movie series that have ‘canonical’ and ‘non-canonical’ parts?” To prepare for this discussion, it might be helpful to read one or more of the following articles:
- Marshall Lemon, “*Star Wars* Apocrypha: The Expanded Universe Canon and Religious Mythology” *The Escapist* (June 12, 2014): <http://www.escapistmagazine.com>.
- Adam Rogers, “The Version of *Star Wars* on Disney+ Changes the Canon Once Again” *Wired* (November 13, 2019): <http://www.wired.com>.
- Curtis Saxton, “Continuity, Canon, and Apocrypha” *Star Wars Technical Commentaries* (January 16, 1999): <http://www.theforce.net>.

REVIEW THE CONTENT

Review the content of chapter 4 with participants. After reviewing the content, ask three of the following questions to reinforce participants’ recollection of what they read:

- Review pages 118-119 in *Why Should I Trust the Bible?* Ask: How did apocryphal books end up in the Old Testaments that are read in Roman Catholic and Eastern Orthodox congregations?
- How can the words of Jesus help Christians to determine which books belong in the Old Testament?
- How were certain Christian texts recognized as authoritative texts in the early churches?
- Review pages 123-128 in *Why Should I Trust the Bible?* Why were Christian texts such as *The Shepherd* and *Gospel of Peter* rejected?
- What does the word “canon” mean?

BRING IT TOGETHER

Remind the participants to read chapter 5 before the next session; then, select two of the following questions to wrap up the discussion:

- Before reading this chapter, had you ever heard the legend that the books of the Bible were chosen at the Council of Nicaea? Where did you hear this legend? How would you respond if you encountered someone who believes this legend?
- Imagine that a friend asks you why her or his Old Testament includes different books than your Old Testament. How would you explain this discrepancy with kindness and clarity?
- Look carefully at the table of contents in your copy of the New Testament. Can you remember the eyewitness of the resurrected Jesus to whom each of these texts can be traced? Work together to review and to remember these eyewitnesses.

SESSION 5: HOW MUCH OF THE BIBLE MUST I TRUST?

Before leading this session, carefully study chapter 5 “How Much of the Bible Must I Trust?” in *Why Should I Trust the Bible?* Consider also reading R. Albert Mohler, ‘When the Bible Speaks, God Speaks’, in *Five Views on Biblical Inerrancy*, ed. James Merrick and Stephen Garrett (Grand Rapids: Zondervan, 2013), pp. 29-58. Pray that the Spirit of God will open the minds of any participants who doubt or disbelieve the truthfulness of the Bible.

SET THE MOOD

Play these songs in the background as participants arrive:

- “Symbols and Signs” (Beautiful Eulogy featuring Propaganda)
- “Precious Puritans” (Propaganda)
- “Helter Skelter” (U2) or “Helter Skelter” (the Beatles)
- “Creed” (Third Day)

SNACK IDEA FOR THIS WEEK: White frosted cake (if you enjoy decorating cakes, make the cake look like the cover of the Beatles’ White Album) or some other snack that is produced in white squares; talk about the Beatles’ White Album and the ways that the words of this album were misunderstood and misused.

BEGIN THE CONVERSATION:

- Give each person in the group a piece of paper. Choose an obscure text of Scripture, no more than ten verses in length, to read out loud. Have participants write down the text on their pieces of paper as you read the text out loud. Don’t allow anyone to see the text that you’re reading! Gather the pieces of paper, and let participants know that you’ll be using these papers in the final session of the discussion group.
- Ask the discussion group, “What are some ways that you’ve seen the Bible misused?” Guide the discussion toward a recognition that misuse of the Bible does not negate the truth of the Bible. Be prepared to respond with compassion and understanding (and, if needed, a report to law-enforcement authorities) if any group participant has experienced significant personal pain or abuse.

REVIEW THE CONTENT

Review the content of chapter 5 with participants. After reviewing the content, ask three of the following questions to reinforce participants’ recollection of what they read:

- The author provides three reminders to help readers to engage with the Bible in ways that derive the right meaning from each text: (1) The Bible is written in different literary genres with different levels of precision. (2) The Bible rightly records what happened even when what happened wasn’t right. (3) The Bible works best when it’s understood in its own context before being applied in another context. Has there been a time in your life when one or more of these guidelines would have helped you to understand the Bible better?

- Suppose that a friend says to you, “I can’t believe the Bible because there’s so much violence and brutality in it! And what about all the ways the Bible has been used to exploit people over the centuries?” After reading this chapter, how would you respond to this friend?
- Why weren’t the Beatles charged with a crime because of the murders that Charles Manson instigated after listening to the *White Album*? What does this have to do with the many ways that the Bible has been misused over the centuries to exploit and to abuse?
- According to the author, “most of the difficulties with trusting the truthfulness of Scripture fade away when we stop trying to make the Bible do things that it was never meant to do—but not all of the difficulties vanish when the Bible begins to be rightly interpreted. Even after carefully interpreting texts as literary texts in their original contexts, there are times when the Bible seems to contradict history, common sense, or even itself” (p. 165). Why is it still reasonable to trust a text even if we can’t completely resolve every question or difficulty that might appear anywhere in the text?
- According to the author, “when I see an apparent contradiction in the Bible, I assume either that the statements fit together in a way I don’t yet understand or that one of the solutions with which I’m not yet satisfied is the right solution after all. Given the historical truth that I find in the rest of the Bible—and particularly in the Gospels—there are good reasons to think that this trusted friend isn’t lying to me” (p. 167). How can this attitude help you to deal more effectively with odd or difficult biblical texts?

BRING IT TOGETHER

Remind the participants to read the appendix of *Why Should I Trust the Bible?* before the next session; then, select two of the following questions to wrap up the discussion:

- According to twentieth-century English journalist G.K. Chesterton, “in answer to the historical query of why [the Christian faith] was accepted and is accepted, I answer for millions of others in my reply; because it fits the lock, because it is like life. It is one among many stories; only it happens to be a true story. . . . This is the sort of truth that is hard to explain because it is a fact; but it is a fact to which we can call witnesses.” What are some of the most significant witnesses to the truthfulness of the Bible?
- How can Christians today make certain that they are not misusing the Bible in ways similar to slaveowners in the nineteenth-century American South?
- In his poem “Seven Stanzas at Easter,” American novelist John Updike wrote regarding the resurrection of Jesus, “Let us not seek to make it less monstrous,/For our own convenience, our own sense of beauty,/Lest, awakened in one unthinkable hour, we are embarrassed/By the miracle,/And crushed by remonstrance.” Updike was critiquing the tendency to reinterpret biblical miracles to make them seem less supernatural so that they might be more acceptable to modern people. Why are Christians sometimes embarrassed by the miracles in the Bible?

SESSION 6: HOW ACCURATELY WAS THE BIBLE COPIED?

Before leading this session, carefully study the appendix “How Accurately Was the Bible Copied?” in *Why Should I Trust the Bible?* Consider also reading Daniel Wallace (ed.), *Revisiting the Corruption of the New Testament* (Grand Rapids: Kregel, 2011). Pray that the Spirit of God will open the minds of any participants who doubt or disbelieve the truthfulness of the Bible.

Tear up the papers on which participants copied the biblical text that you read in the last session; make certain none of the fragments is larger than a business card. Throw away a few of the fragments. Mix together all the pieces of paper and randomly separate the fragments into two plastic containers. If you want to make the group activity a little more difficult, handwrite a different text of Scripture onto a piece of paper, rip up the piece of paper, and combine a few these fragments with the others.

SET THE MOOD

Play these songs in the background as participants arrive:

- “Scripture Alone” (Flame)
- “Sola Scriptura” (Flame)
- “How Firm a Foundation” (Norton Hall Band)
- “Ancient Words” (Robin Mark)

SNACK IDEA FOR THIS WEEK: Encourage each participant to bring his or her favorite snack to share; when you contact each person, remind them to make certain they’ve read the entire book *Why Should I Trust the Bible?*, including the appendix, before this final group discussion session.

BEGIN THE CONVERSATION:

- Organize the participants into two groups. Give each group one of the two plastic containers that you filled with the fragments of paper. Give participants fifteen minutes to attempt to reconstruct the text that you read to them in the last session. Enjoy the process of watching them try to put the text back together! After fifteen minutes, have each group read their reconstruction. Then, read aloud the same original text that you read in the last session.
- Point out the similarities and differences between this group activity and the ways that the text of the Bible has been reconstructed from thousands of manuscripts and fragments. This activity is *similar* because textual critics do reconstruct the text from thousands of manuscripts and fragments. This activity is *different* because textual critics also have access not only to fragments but also to complete manuscripts of biblical books. Also, writing down a text that was read aloud was not how biblical texts were typically preserved; the typical copying process involved a copyist producing a copy with the original text laid beside the parchment or papyrus on which he or she was making a copy.

REVIEW THE CONTENT

Review the content of the appendix “How Accurately Was the Bible Copied?” with participants. After reviewing the content, ask three of the following questions to reinforce participants’ recollection of what they read:

- According to the author, “the biblical manuscripts weren’t copied with perfect precision, but neither was their message lost in transmission” (p. 178). Can you explain in your own words what the author meant by this statement?
- What did the Dead Sea Scrolls reveal about the processes that Jewish scribes followed when they copied their sacred texts?
- According to biblical scholar Bart Ehrman, “there are more differences among our manuscripts than there are words in the New Testament.” What is true in this statement? What aspects of this statement might be misleading?
- Carefully review 1 John 5:7-8. According to Bart Ehrman, the passage that is added to these verses in a few manuscripts of the New Testament is the “only passage in the entire Bible that explicitly delineates the doctrine of the Trinity.” What words are added to this text? Are these words really the only words in the entire Bible that delineate the doctrine of the Trinity?
- According to the author, “the text of the Bible has not been preserved perfectly—but it has been preserved sufficiently to sustain every vital truth that Christians confess” (p. 196). How can imperfect copies of the Bible preserve God’s perfect truth?

BRING IT TOGETHER

Select two of the following questions to wrap up the discussion:

- How has studying *Why Should I Trust the Bible?* increased your confidence in the Bible?
- How has studying *Why Should I Trust the Bible?* helped you to read your Bible with greater awareness both of the evidence and of the difficulties?
- What questions do you still have about the trustworthiness of the Bible?

A PLAYLIST FOR YOUR DISCUSSION GROUP

I can't write a book without music. Actually, I suppose that I can't create *anything* without music. Whenever I write books, whenever I read books, when I develop lectures, when I create culinary delights for my family, when I plan what I'm going to create next—always, there is music. But I must point out that I'm in good company when it comes to music! God himself had a live concert thundering in the background as he created the cosmos. All the time that God was superintending the formation of planets and dust particles and poplar trees and red pandas and eventually people, “the morning stars sang together and all the heavenly beings shouted for joy” (Job 38:7). And so, in keeping with this divine paradigm, I made a playlist to accompany the creation of *Why Should I Trust the Bible?* This playlist has three movements:

- **FIRST MOVEMENT: THE TRUTH:** In the first movement, there's a declaration of the truth and sufficiency of God's Word.
- **SECOND MOVEMENT: THE TROUBLE:** In the second movement, there's an admission of the troubles and questions that arise when we trust the Bible. There are, as my favorite hip hop artist Propaganda points out in “Symbols and Signs” and “Precious Puritans,” difficulties that arise from misinterpretations of God's Word and from the many ways the Bible has been misused to marginalize and to oppress. This second movement closes with some of the songs that resonated with me in different ways during a time in my life in the early 1990s when I lost faith in the Bible: “Hold On” by Wilson Phillips and “Losing My Religion” by R.E.M., followed by two songs from U2's *Rattle and Hum* album, “God, Pt. II” and “Helter Skelter.”
- **THIRD MOVEMENT: THE TRUST:** In the final movement, you'll hear a return to trust in the Scriptures. This renewed faith is grounded deeply in historical testimony and in the words of Christians from the distant past.

I invite you to download this playlist (or make a mixtape, if you want to go old-school!) so that you can listen to these songs, in order, as you read each chapter in *Why Should I Trust the Bible?* Hopefully, the inspiration that I drew from these songs as I wrote *Why Should I Trust the Bible?* will seep into your study of the book and enrich your trust in the truth of God's Word.

—Timothy Paul Jones, Advent 2019

FIRST MOVEMENT: THE TRUTH

- “An Open Letter to Whoever's Listening” (Beautiful Eulogy, *Satellite Kite*)
- “Scripture Alone” (Flame, *The 6th*)
- “Jesus Is Alive (House of Tea Remix)” (Shai Linne, *The Atonement*)
- “Risen” (Hazakim featuring Shai Linne, *Theophanies*)
- “Sola Scriptura” (Flame, *Rewind*)

SECOND MOVEMENT: THE TROUBLE

- “Symbols and Signs” (Beautiful Eulogy featuring Propaganda, *Instruments of Mercy*)

- “Precious Puritans” (Propaganda featuring K.O. Olusola, *Excellent*)
- “Hold On” (Wilson Phillips, *Wilson Phillips*)
- “Losing My Religion” (R.E.M., *Out of Time*)
- “God, Pt. II” (U2, *Rattle and Hum*)
- “Helter Skelter (Live)” (U2, *Rattle and Hum*)

THIRD MOVEMENT: THE TRUST

- “Creed” (Third Day, *Offerings II: All I Have to Give*)
- “O Help My Unbelief” (Indelible Grace featuring Andrew Osenga, *Wake Thy Slumbering Children*)
- “How Firm a Foundation” (Norton Hall Band, *My Hope and Stay: Hymns Project, Volume II*)
- “Our Hearts Still Burn” (The Gospel Coalition, *Songs for the Book of Luke*)
- “Ancient Words” (Robin Mark, *Just As I Am*)