

# OpenTheo

## #69 Live show Pt 2 - How do we get people reading the Bible again?

June 10, 2021



### Ask NT Wright Anything - Premier

The second part of the live audience show with NT Wright and Tom Holland recorded at Unbelievable? 2021.

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## Transcript

(upbeat music) - The Ask, NT-Rite, anything podcast.

(upbeat music) - Well hello and welcome. It's Justin Briley, Premier's Theology and Apologetics editor with you for the show brought to you by Premier SBCK and NT-Rite Online, bringing you the thought and theology of New Testament scholar and former Bishop of Durham, Tom Wright.

And today, part two of our live audience ask NT-Rite, anything share recorded, as part of Unbelievable 2021, just under a month back. Our theme was How to Tell the Greatest Story Ever Told. And you can get all of the video sessions in high definition from our conference page.

That's Unbelievable.live, including NT-Rite's brilliant opening presentation and Q&A on How to Tell the Jesus Story to a World That's Forgotten It. Plus there's more conversations between Tom Wright and Tom Holland, but right now you can enjoy part

two of that live Ask, NT-Rite, anything show that includes the secular historian, Tom Holland, also in the mix. And find out more about the show.

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(upbeat music) - We're going to a different sort of question now. We'll move away from the resurrection specifically. But Greg asks this question, and it might be something that Tom Holland wants to chip in on as well.

It says, "It seems to be that the Bible is such a complex interwoven story. It takes years and years of prayer and reading to begin to understand it. Yet it seems that young Christians, at least in North America where I am, don't tend to read the Bible and rely on podcasts, preachers, social media posts to acquire their biblical understanding.

And we end up having a conversation to that, a book that actually many of us have never read. So how do we reignite a personal and corporate embrace of scriptural reading? Yeah, I mean, this is a huge question 'cause it's, you know, how do we turn the tide on something? And it's frequently said, isn't it, that we've got more access to the Bible than we've ever had in history, but people are actually reading it less than they ever have, at least within the Christian church. And you've talked about the fact that we don't have Tom Holland, the kind of just religious education that does give people just those very basics of the Bible stories again.

But let's start with you, Tom Wright, first of all, where can we reignite a personal and corporate sort of love of scripture or-- I'm sure we can. It is difficult because of the impression that's often been given about the Bible, particularly young people, either that it's just like a Christian version of Aesop's fables. There are all these funny people way back when wearing strange clothes who do odd things and then there's a little moral and then we turn the page into something else.

In other words, we don't tell the great story, the whole story as a whole story, or if we do, we maybe get it wrong, as I was saying before, and think that the whole thing is simply about how we can be trained to leave this earth and go to heaven rather than how God having made a good world desires and designs to come and live in it with his human creatures. And of course, renewing it radically in the process and how that was what was going on with Jesus and is going on with the Holy Spirit, who we've hardly mentioned today. So I can understand that then for many people, if they haven't got that sense of how the big story works, then the thing will fall apart.

But as Tom Holland and I were agreeing earlier off camera, the Bible is actually riddled with really good stories. I mean, the book of Daniel, the book of Esther, Job is difficult, but my goodness, you want to read it at a run. And I think I would say part of the trick is experimenting with different speeds of reading, that if somebody wanted to get to grips

with the Bible, I would say, don't just read the first 10 verses of a chapter in 1 Kings, and then the next week read the next 10 verses.

Give yourself the benefit of an ass, switch your smartphone off, and just read the whole of one and two Kings straight through, and let it wash over you and feel what's happening like you would with a great novel or something. And equally, there are times to say, I went too fast through that, if you just read, say, Ephesians straight through at a run, you would want to say, hang on, I need to sit down with chapter one verses one to 14, and spend an hour or two, and pray, and go for a walk and figure it out. So to try to be a bit more savvy about which bits need reading at speed, and which needs reading in minute detail, and to experiment with different things you can do in church, like having a Sunday evening where you get one or two or three actors to do the whole of Mark's Gospel, or to do Isaiah 40 to 55, straight through, but well read.

So few Christians today in the Western world have heard the Bible being read well and attractively, and it tends to be, (imitates ) and we shut it, and then somebody preaches a sermon for 20 minutes, try doing it the other way round, try having a three minute introduction by somebody who knows what they're talking about, and then having a really good reader or actor actually give you 15 chapters, why not? I mean, well, yeah, that's my dear. - So there's my dear, it's a run. Any ideas from you, Tom Holland on how we can-- - I can't believe, I mean, the Bible is amazing.

- It's fantastic. - I mean, it's the greatest collection of stories. It tells the greatest story.

It's the supreme collection of poetry, of vision. I mean, I can't imagine being a believing Christian and not wanting to read it, because also, because of course, if you're a believing Christian, then you think that this is actually more than a book. - Well, sure.

- 'Cause it's kind of amazing because the purposes of everything. So I'm surprised that people aren't, Christians aren't reading the Bible, 'cause I thought that was the whole point. - I wonder that we're suffering from the same thing that a lot of culture is, and I don't know whether this is impacting you as someone who makes their living in as an author, but our attention spans seem to be going shorter in a digital age, don't they? - But the great thing is that it's very conveniently divided up.

You know, that's one of the great things, is kind of, you know, it's not like you've got the whole war and peace, which is great chunks of prose. It's divided up into little chapters and little verses so you can cope. You know, if you begin at the beginning, begin with Genesis, if you've never read Genesis, it's like watching Casablanca for the first time or Hamlet.

It's so famous. You go, "Oh, that's the terrible Bible. "Oh, that's Jacob wrestling with an angel." Oh, cool, that's, you know, Abraham and Isaac being sacrificed and everything.

And it's just famous story after famous story. And the other thing is that if you're only familiar with it from children's Bibles or bad rice Bibles, it's quite a lot, it's quite shocking. - Well, yes, yeah, absolutely.

There's quite a lot of, oh, really? - Yeah, yeah. - You know, I would highly recommend, you know, if you're in a mood to be shocked, give the end of judges a go. - But what do you do with that? That's the problem, in a sense, there was a time when people were used to reading the Bible, they're kind of the, they're slightly difficult to swallow bits as well as the bits we all like to put on our bumper stickers or whatever.

And just a number of the questions do revolve around this as well, Tom. So we might as well take one now. Tom wrote, "What do you do with those passages "where in the Old Testament especially, "you've got God smiting and sending in the armies "and those sorts of moments?" 'Cause a lot of people will say, yeah, I love to read the Bible, but then they come across something that jars with certainly the picture of Jesus that they've received from the New Testament, let's say.

How do you help people resolve that tension? - Yeah, Tom and I were talking about this again off camera. The Old Testament has a number of different narratives that are trans which are sitting alongside one another and which appear to us to be jangling against one another. The problem begins when people imagine that basically every chapter in the Bible is giving you some kind of moral example to follow or one particular truth which you can then take out of its historical context.

Now, the way that I've approached this problem is to say, when God called Abraham in Genesis 12 to be the launching of his project of rescuing the human race and the whole creation, God called somebody who is deeply flawed. The Abraham story goes up and down. Abraham has moments of great faith and trust and obedience and then crash down, he comes in the next chapter and does something stupid like going to Egypt and saying Sarah is his sister and so on.

And you can see that similarly with Isaac classically with Jacob of all people who is a moral disaster. I mean, you know. Tremendous lad.

Tremendous lad. But he swindles his brother, he deceives his father. You know, he... My children are doing a production of Joseph and his technicality.

And you do think that was a really rubbish, silly way to treat your kids by playing them off one against another. Of course, of course. It's not our best example of a father figure.

But I mean, Genesis just as it is, for me the climax of Genesis is the moment when the sibling rivalry, which has been the theme ever since Cain and Abel, and which has reached its horrible climax with Joseph and his brothers, his brother selling him into slavery, that comes a moment when it could have all gone horribly wrong and Joseph

could have reacted against them, instead of which Judah goes Baal for Benjamin or says he's doing that and Joseph reveals himself and then Joseph forgives them. And it's that moment of reconciliation when he says, "You meant evil against me, but God meant it for good." And that is just like, oh my goodness, somehow the book of Genesis as a whole has a meaning which is much greater than the sum of its individual parts. And then you can do the same with the whole Pentateuch, Genesis to Deuteronomy.

You can do the same with the whole Tanach, the Old Testament. You can do the same with the whole Bible. And it's a matter of learning to see the larger narratives that are going on and not just the little ones.

So the way I would look at it is this. God calls Abraham, who is part of the problem. He is a child of Adam, he is a sinner, he is a problem character in his family are.

And God makes promises as to what he's going to do in and through him. But the promises and the reality of who Abraham is, and Isaac and Jacob and their descendants, are jangling against one another and those different strands only finally get reconciled on the cross. And the cross is the place where God comes and takes personal responsibility for the whole story and all that is built up in it.

Now many people will say that's not good enough. We're not going to take it. Fine, okay, let's live with that question.

But that's how I think as a Christian, I am driven to read the Old Testament as a whole that its disparate narratives find their reconciliation in Jesus and his crucifixion. I mean, my sense is that we are nervous of a God who is terrifying. Right.

It's Jesus, meek and mild. It's Jesus as a liberal, Jesus as a guardian reader. It's basically kind of a sense of attention.

And the truth is that any God who created this world and this cosmos must be pretty terrifying because it's so full of terrifying things. Mm. Dily source.

Quite. I mean, essentially, that's why I always loved the book of Joe was because it's Leviathan and so on, these wonderful creatures. God created them and he's boasting.

Basically, he's boasting to Joe by creating sauropods and that's always how it seemed for me. It was one of the reasons why it was my favourite book. And I think that, so Joe would be the classic example of people trying to say, OK, well, what does it mean? Why does God do this? Why is he doing that? And they present all the kind of classic answers.

And then God turns up and says, no, you're rubbish. You've all got it wrong. And Joe basically says, you know, say, what's going on? Why have I had all these awful things? And God just boasts for people.

Yeah. Verse after verse. Where were you? Yes.

And he doesn't answer the question. And you may think that he's-- that's because he can't answer the question. Or you may think the question is kind of irrelevant.

And the thing is, at the end of it, he restores, you know, Joe's flocks and gives him a new wife. But he doesn't bring his children back to life. So Joe is left-- He gives you new children.

Yes. So he has new children, but his dead children. He's left to mourn his children.

That's left unspoken, but it's there. And I think you just have to read it and think, that's part of the package. And I think again and again, the most powerful-- the most powerful moments in the Bible often seems to me is precisely where there's a strangeness there that seems to defy any attempt at explanation of which I would guess the-- and I can't remember exactly what happens, but the rest of Jacob with the angel.

And he kind of touches his knee, doesn't he? It's just thai. It's just thai. It's just thai.

And something weird happens. He's limping from there now. Yes.

Why? What's-- It's just-- Well, I'm sure there are all kinds of allegorical reasons that the church has-- But basically, it's just very, very odd. And you kind of feel that engaging with-- if God exists and he's created the entire cosmos, it should be odd. No, there should be-- There should be things-- We couldn't expect to understand that.

You can't understand that. And I think that-- Yeah. And obviously, this makes people very uncomfortable, but he's a god of wrath.

Roth is a part of him. And violence must be a part of him. Because-- Well, as we said before, if God doesn't hate certain wickednesses, then he's not a good god.

And is that your take? I mean, you sometimes are not keen on the way that God's wrath is sometimes expressed. There are also questions here on what that means in terms of the crucifixion and so on, Tom. But obviously, Tom Holland says, we shouldn't shy away from the god of wrath.

What do you do with the god of wrath? Do you say yes? Yes, but saying the phrase the god of wrath could go in several different directions. And I would want to be quite careful, because so often, not least in sadly popular preaching, this comes across as a malevolent or capricious god. And the point of the biblical doctrine of the wrath of God is that that's the negative side of God as the good and wise creator and the god of providence.

That ultimately, when things are being done, which deface and destroy humans and God's creation, God rightly says no to that, and God will rightly finally say no to it. There

will be no-- that's why in the book of Revelation, there is no place in the holy city. For there's a whole list, including people who love and make lies, people who distort creation by using words which pull bits of God's creation out of shape.

That's something we could reflect on along right now. Let's go to another question. Christian asks this.

Appreciate all three of you. Thank you very much, Christian. I'm a South African missionary in South Sudan, where there has been decades of civil war and unrest.

A church leader at a peace building conference called it a nation divided by rivers and AK-47s. What's terribly sad is to see how identity politics along ethnic and tribal lines have become part of the church here as well. Being South African and knowing the history of the Dutch Reformed church's role in supporting apartheid, but also the Anglican church's role in opposing it, I'm both appalled and hopeful at the church's role in uniting the South Sudanese people.

In an increasingly polarized world with unrest and protest ranging from Colombia to Israel to Myanmar, how does the New Testament and church history inform our struggle for peace and breaking down barriers between people? It's a huge question. But obviously, this is coming from a specific angle of trying to shift. And I remember at the Lambeth Conference in 2008, meeting the Bishop of Dafur and having a short conversation with him and just being humbled by this man's wisdom and spirituality and courage.

And I mean, we as comfortable Western Christians can only admire and say thank you to our brothers and sisters for trying to hang on to the gospel in those situations. So nothing that I could say is anything other than out of admiration and prayer for them. Having said that, as we've said once or twice today already, it is absolutely basic to the early Christian vision, that Jesus is Lord of the whole world, that through his death, he has dealt with all the sin and pollution which might have meant, say that Jews wouldn't eat with Gentiles.

If this Gentile is in Christ, then his or her sins and pollutions from past idolatries have been dealt with and we belong at the same table. And that is basic, that's in Galatians, which I think is the first letter that Paul wrote, and it's right there in early Christianity, not as an add-on first-ware Christians and then we ought to have this multicultural church. But because of the gospel itself, all people of whatever background are welcome at the foot of the cross and welcome at the same table.

And if the church had been doing that, well, it would have seen the heresy of apartheid for what it was long before it even happened and would have said, "No, we can't do that, "haven't you read the Bible?" But sadly, for all sorts of historic and cultural reasons, it didn't do that. So the church has always had the responsibility to model that kind of

welcoming community in which all are welcome. Of course, when Jesus welcomes people, his welcome is always transformative just as well because if you welcomed me the way I was way back when, you know, as a sinful being, et cetera, I shouldn't be staying like that.

I need transforming and I still need it. So it isn't the easy-going inclusivity that we hear about so much. It's rather the radical welcome of the gospel which says in baptism, you die in the water and you rise again to new life.

And once that's happened, you're all on the same footing, whatever your ethnic moral, cultural background. - I mean, that's what was shocking to the Romans about the early Christians was that they were people who were of the entire, they weren't a people. You know, they weren't like the Jews.

They weren't like the Greeks. They disowned ties of specific fields and temples and towns and embraced everybody. And this was precisely what made them seem so sinister.

I suppose they were citizens of nowhere rather than citizens of somewhere. - And I'm assuming that many of the Roman emperors would have loved to be able to have the Roman Empire giving them allegiance and coming into a sort of unity of loyalty to Caesar. - Well, I think that's precisely what happens is, of course, that in the long run, in the early third century, every free male in the Roman Empire becomes a citizen.

And so therefore the Roman Empire is faced with the challenge of constructing some kind of identity that can map onto that civic identity. It takes them a century to get there, but Christianity fits that need like a glove to a hand. - This is what we're, I wanna ask you guys, a couple of more, let's say down to earth questions.

These are more sort of people just interested in knowing a bit more about you both. Now, firstly, Tina has some fun questions. What takes you home happy? What do you just sort of, you know, when, you know, you've had a good day, what kind of thing is it that's made you, made you happy? Is it something to do with cricket in your case, Tom? - Yeah.

- It's as simple as that really. - Yeah, basically. - It's cricket, okay.

Tell us about these long walks, 'cause someone else actually has said, can I join you on one of your long walks, Tom? - Well, they've been a sort of great, have great happiness to me actually. They began as a kind of response to the lockdown because I discovered, we were told initially, or thought, that we were only allowed, you know, when the first lockdown kicked in, we could only go out for an hour. So that was very limiting.

Then we discovered that wasn't actually the law, 'cause a lawyer, a friend who's a lawyer said, "No, you can go for as long as you like, "as long as you go from your front door." -



Okay. - So we started going on these increasingly lengthy walks. So the first one, the first one we did was, maybe some of you've seen 28 days after, 28 days later, which is a zombie film, and it opens in St. Thomas's Hospital, which is the hospital directly opposite the houses of Parliament.

And it turns out the whole of Britain, it's a guy who's been in hospital for 28 days. He wakes up and discovers that the whole of Britain's been kind of-- - It can over-vise them. - It can be passed by terrible viral force, it's turned people into zombies.

So we went, and that was the day when the Prime Minister was in St. Thomas's and-- - Oh, right. - So it was Easter morning. And we went to, we got up very early, went to Westminster Bridge, and at first sunrise, it was completely empty.

And we walked down Whitehall and in the film, there's a kind of toppled bus. Everyone's empty, went pick a daily circus again. It was all completely empty.

- It was like the zombie apocalypse that happened. - Absolutely. - And then we, again, a week later we did, people who read H.G. Wells's "War of the Worlds" may remember that the Martians come, they incinerate, sorry, why not? (laughing) - They, everyone flees London and it ends with the narrator returning to an abandoned London.

He walks through empty London and he ends up on Primrose Hill, above London Zoo, where he discovers that all the Martians have died again of the common cold. So there's a kind of theme there. But we followed the route that Wells describes in his novel, "Through Empty London." And it was the eeriest thing, because he'd say, "I came to South Kensington, no one moved.

"I went past the Natural History Museum, all was silent." And that's what it was like. - Well, it was so fun. - Yeah.

And so it expanded and expanded and expanded from that. And we followed the buried rivers of London. We've gone and looked at all the ghosts around London.

So it's been wonderful. And am I allowed to mention-- - A charity for sure. - A charity for sure.

- Yes, I know what you do to mention it. - Okay, so it's culminating. So I've been doing these escalating walks and this fuses walking in cricket, because in cricket there's a tradition that county players, professional players, after 10 years, get given what's called a benefit.

And people raise money for them so that they will have something when they retire. So I've been awarded a benefit by my cricket team. But we're raising this money for three homeless charities.

One, a general homeless charity. One specifically for homeless women to give them a kind of separate place away from men who may harass them, so that they can have a kind of separate space. And one for these Edes, who I mentioned earlier, who were still refugees, who were still living out in tents in desperate need.

So we're raising money for that. And one of the things that we did, myself and my brother and a friend, we walked 45 miles across London. So we went from the Northern--  
- Wow.

- Tip. It was a kind of sports theme. So we went from a cricket ground in the north of London on the M25, which is the orbital motorway, right the way down to the south.

And we went via Lord's Cricket Ground, at Graver Cottage, which is a ground, a Fulham football club, and took an rugby stadium. And so if you felt like contributing to that charity, it'd be hugely great. We've raised 45,000 pounds already.

- Tell us the website. - Which huge tribute to the, I can't remember the ad identity, but if you look at my Twitter account, which is @holand\_tom, the pinned tweet on that, there is a link. - Good, good.

- And there's a video showing the kind of accelerated path that we took across London. - Good. I followed it with interest on the day that you were doing.

'Cause you were tweeting from all across London. - Thank you, thank you, on the journey. It was fascinating.

So it's good. - Well that made me happy. - There you go.

- And then the wonderful thing, we started at five, we finished at nine in the evening, came back home and we discovered that our wonderful local Indian restaurant, Curry Paradise on Brixton Hill, give a shout out to them, sent us this huge, free meal. - Wow. - So, and I just kind of felt full of it.

- Oh, everyone's wonderful. - Yeah. Humanity was at its best.

- Yes, it really was. - That's wonderful. - Tom, what about you? - I can't possibly imagine that.

I'm sadly too old to do great long walks like that. I do still do reasonably long walks. I've thoroughly enjoyed cycling around Oxford since we've been back in Oxford and at the beginning of the lockdown, same thing.

These great streets in Oxford that are normally full of students and tourists with some of the most wonderful architecture on a very sort of local scale. And just to cycle two and throw around those, this time last year, April May was glorious weather. That was just a very happy experience.

And my wife and I were allowed by New College. We lived just opposite the gate of New College to go and take our daily walk together round their garden and to watch the, it's a wonderful garden, which Robin Lane Fox, the historian, he's the gardening expert there, interestingly. And to watch the slow development of the shrubs and so on through the season.

And to be followed day by day by, we think the same Robin that came and sang to us. My wife and I just thoroughly enjoyed it. We got photographs of this Robin around the houses, a reminder that it was a very difficult time with the pandemic.

But there was this kind of shaft of light in the middle of it. For me, yes, sport, if my team happens to win a match, then I will go happy, I'll go home happy. But also music, if one of the great sadnesses of the last year has been no concerts, no live concerts.

We live very close, just short walk to a couple of the great concert venues in Oxford. And actually the last thing that I went to in the Sheldonian before lockdown was Jeremy Arne's doing TSL, its four quartets, which was extraordinary. - Great finances about to do that.

- In Oxford, I know, I saw, it's all the advertisement. I may go to that too. But I mean, I've loved the four quartets for ages.

And to have somebody with that kind of voice, just giving it to you, it's enormous. - You know, this struck me about going to church over the past few months, is Bartholomew's has a wonderful choir, which they've kind of socially distanced being managed to reintroduce. But also I miss drama, I miss going to plays, I miss the kind of spectacle.

And I realized that a church service is a drama. - Of course. - That it's this great, you know, it's acted out and you participated in.

- Of course. - And I suddenly realized that you get music and you get drama in a church service. And this is where I've basically been missing.

- Yes, yes. - And I suddenly realized, why? You know, perhaps this is another crisis that the church faces, there's just too much rival entertainment, but when there is no other source of live music or drama, then you go there and, you know, it serves it out to you. And it's kind of wonderful.

- And I was just building up to saying that, I'm very, very much looking forward to when proper services in the churches at Maggie and I, the church at College Chapel at Maggie and I go to, are fully open again. At the moment, you can only get so many into a college chapel 'cause you have to be distanced and the choir has to be spread out as well. And there's no singing of hymns.

And for me, the regular discipline of, discipline, the joy of worship singing included is

absolutely fundamental. And one of the things that gives meaning to everything else. - Well, maybe one last question to finish off for both of you.

Someone else asks, what's your favorite passage of the Bible and why? So if you had to just choose one, what might it be? Don't know if you wanna go first, Tom Holland or do you want to leave it from right first? - Well, I've already mentioned it. It's gold speech to Joe, your whirlwind. - Yeah.

- And in the King James version, because I think it's, as poetry, it's, I mean, it's. - It's breathtaking. - Oh, a supply, I think.

- Yeah, yeah. - It's the proper word for it. And I think also it is incredible that the Bible has the book of Job because it is full of every doubt that anyone who has doubted the existence of God or the justice of God has expressed.

And it kind of confronts you with the whole issue of theodicy and the question of good and evil and why do bad things happen to good people? And there it is in the middle and it's, and probably the earliest one of them all. You know, yeah, I mean, there's a kind of dinosaur. A couple of dinosaurs there.

Yeah, Moth and Leviathan. - Woo. Perhaps an interesting place to finish with you, Tom Holland, just because one person was asking, have you resolved your dinosaur doubts, basically? Or are you kind of just in that joke place where you're gonna say, I don't know, but maybe there is an answer that's beyond me.

- Well, there are times where I feel that. You know, I've talked about some of those moments today and I absolutely feel that. And then there are times where I just think, it's all nonsense.

(laughs) And you know, it kind of comes and goes. - Comes and goes. - But I think it probably comes more than it goes now.

I think that's, you know, definite. - It'd be lovely to have the honesty of just having you here as a lovely counterpoint very often, but also just a colleague to have these conversations with during the day, Tom, thank you very much. We didn't get to your favorite Bible passage, Tom, and this would be a, - It's fine.

- We're gonna wind up with it. - I'm glad you came with some time though. I'm still going around.

Where do you start? Where do you stop? I, after Tom said that about Job, I wanted to point out my father, who had been a prisoner of war for five years, came through with a quiet but very strong, robust faith which lasted him the rest of his long life. His favorite book of the Bible was Ecclesiastes. Now, I don't know anyone else's favorite book of the Bible, but there's sort of sense of, there is a time to everything.

You get through, you don't understand it, but you gotta be loyal and faithful. And that kind of summed up my dad, and I'm hugely grateful for that. For me, it's hard to pick one of either the gospels or a bit of Revelation 4 and 5. I actually want to say Isaiah 14 to 55, a single great poem, and I've often said to students, if this had been lost in the sands of Egypt or something, and somebody had discovered it, dug it up, translated it, edited it, it'd be on the front page of every newspaper in the world, because it is stunning poetry, and passionate hope and faith and wonderful denunciations of the Babylonian gods, and goodness, you'd love a bit of that.

Yeah, I thought about that. But in the middle, this poem of the servant who has despised and rejected as a result of which we are somehow saved. But that's not a separate poem dropped into it.

It's absolutely part of the warpneur for the whole thing, an ending 55 with the vision of new creation, that instead of the brash, we'll come up with the Mertel, it's the reversal of the Curse of Genesis 3. And to see how that works, written sometime, who knows when, 2500, 600 years ago, and the way in which those themes come through into the New Testament, not as here's a bit in which that's fulfilled and here's a bit in which, but the whole vast sweep of the purposes of God, the Creator, and the God, the Redeemer, you can sort of sum it all up and say, now at last we can see what John's gospel or Romans or whatever is all about. Thank you so much for all of your input across the last hour for this special edition of the Ask N T Right and Ask Tom Holland. Oh, cast.

It's been really great to have you both on.

(upbeat music)

(upbeat music) Well, I hope you enjoyed today's show. Next week, we're back to the usual format, answering your questions on wisdom literature, books like Proverbs and Song of Solomon.

You can find out more about this show, of course, and find further videos how to ask a question yourself and more resources by registering at [askntright.com](http://askntright.com). So we'll see you again next week, but remember, you can get all of the sessions from our unbelievable conference featuring Tom Wright, Tom Holland, and many other speakers in high definition over at the conference page, [unbelievable.live](http://unbelievable.live). See you next time.

(upbeat music) (guitar strumming)