

OpenTheo

#212 The New Testament in its World with special guest and co-author Mike Bird

March 28, 2024



Ask NT Wright Anything - Premier

Today's episode features a special guest - renowned Australian Bible scholar, co-authored and friend of Tom's, Mike Bird. Together, they delve into their groundbreaking collaborative work, "The New Testament in its World: An introduction to the history, literature, and theology of the first Christians" which both combines and unpacks years of Tom's major study into this seminal volume. For more books written by Tom Wright and Mike Bird • Jesus and the Powers: Christian Political Witness in an Age of Totalitarian Terror and Dysfunctional Democracies (2024) <https://shorturl.at/cwzBP> • The New Testament in its World (2019) <https://shorturl.at/BGLOX> This episode originally aired on 6 Nov 2019 • Subscribe to the Ask NT Wright Anything podcast: <https://pod.link/1441656192> • More shows, free eBook, newsletter, and sign up to ask Tom your questions: <https://premierunbelievable.com> • For live events: <http://www.unbelievable.live> • For online learning: <https://www.premierunbelievable.com/courses> • Support us in the USA: <http://www.premierinsight.org/unbelievableshow>

Transcript

As a believer, reading God's Word is a critical part of your daily spiritual journey. And because it's so important, we've created a unique new resource to help you immerse yourself in biblical truth and open your eyes to all God's Word has for you. It's a free PDF download called The Word 1-1 that takes you on a guided journey through John chapter 1. With biblical text and short commentary, each page provides insights that will strengthen your faith in an easy-to-read guided format.

There's truly no other resource. Welcome to this replay of Ask NT Wright Anything, where we go back into the archives to bring you the best of the thought and theology of Tom Wright, answering questions submitted by you, the listener. You can find more episodes, as well as many more resources for exploring faith at premierunbelievable.com. And registering there will answer any questions you want to

hear from your friends at www.com.com. You can unlock access through the newsletter to updates, free bonus videos, and e-books.

That's premierunbelievable.com. And now for today's replay of Ask NT Wright Anything. The Ask NT Wright Anything podcast. Well, welcome back to the podcast and a bit of a different one today because I'm joined by, as usual, Tom Wright here in the studio, but also joined on the line today by Mike Bird, who has co-authored with Tom.

So, first of all, welcome back, Tom to the studio. Great to have you with you. And welcome for the first time to the, we never had a guest, actually, on the Ask NT Wright Anything podcast.

So, this is a first for us as well, Mike, but good to have you joining us today. All the way from Melbourne, I think. Yep, good day from Melbourne and condolences to all my English friends for how the rugby went.

It's too bad, isn't it? But at least we got rid of you Australians in the early around. Yeah, we managed to sort out the men from the boys early on, didn't we? Anyway, without any further rugby references, because I'm not sure rugby existed in first century. But we're going to be talking about the New Testament in its world.

Thank you very much for coming on the line to join us for this edition of the show, Mike. Just how long have you guys known each other is my first question? Tom, do you remember? That's a good question. Mike may have a better memory than me, but I would say 10 or 15 years.

Is that right, Mike? I think it'd be like between 10 and 15 years. I mean, in 2007, I wrote a little book on Paul called Paul and the Saving Righteousness of God, which had an excursus at the end, trying to defend Tom against some of his more, shall we say, animated, reformed critics. And I think I send it to Tom and Tom wrote to me back and said how much he appreciated that.

And we've had it a few times at conferences and academic places in Scotland. And then of course it was this book project that also brought us together. I mean, you've been involved in New Testament studies for quite a long time yourself, Mike.

In fact, at one time you were based here in the UK. That's right. I taught at the Highland Theological College for five wonderful years.

Yeah. Well, by the wonders of modern technology, you can join us nevertheless today. And this book, I hadn't quite realized because I'd been sent the sampler version, which is about 160 pages.

Tom, today is brought in the actual volume. And it is a large volume. This is a big book.

What are you trying to do then? Where did this come from? Who suggested putting all of this material together and what can people expect? I'll begin with you on that from Mike. Well, I was sitting in a bar with Philip Law, who's an SPCK editor. And he said to me, Mike, do you have any books you'd like to pitch to us? And I said, Phil, I'm pretty busy at the present time.

But I've got an idea for you. You should get someone to work with Tom Wright and take his lifetime of work and try condense it down into one volume in the genre of a New Testament introduction. Because I think that would go very well.

It would be brilliant. It would give Tom's whole corpus a kind of a wonderful entry point. And when Philip heard, they think that's a great idea.

And he said, why don't you do it with Tom? I said, well, Tom might have his own own person in mind or something. But if I don't know, they took the idea to Tom and Tom said, yeah, that sounds like a pretty good guy. I think I could work with an Australian.

That would be a wonderful creative collaboration. And then over the next 19 years, we got to work on this. And the final product has just come out and released.

It's on the 19th of November. There you go. So this has obviously been a collaborative project in this case.

It's been an interesting collaboration because it was pitched to me originally. And I will remember we had a dinner at the SBL conference in San Diego. I don't know when that was my Kate or nine years ago or something.

And the pitch to me was basically, you've written all your stuff. What Mike is going to do is swallow it all whole and regurgitate it in a straightforward one volume format. And you won't have to do anything except sign it off at the end.

I'm not sure they actually said that, but that was roughly what was communicated. So naturally, I said, yes, now, of course, no collaboration actually works like that. But I have to say, I mean, when the great manuscript arrived, I was astonished just how much Mike had managed to boil down what I'd been saying for many years.

And he's taken many, many passages and has quietly condensed them. But of course, I haven't in my lifetime written on absolutely everything we needed to cover. So there are several bits here which are original bird and which I sort of heave a sigh of relief.

Oh, few. Mike's done that bit. And then, of course, there were some bits where Mike had edited with a few joining phrases here and there.

And just occasionally, there were little Australianisms which I thought, do you know what? This has got both our names on the cover. Somebody is going to say, as N.T.

Wright says, and then they will quote this thing. So I had an interesting few weeks, some of before last, working right through and checking.

I think there was only one whole section that I rewrote. Mike, was that right? But it was fascinating. And I'm just thrilled and very, very grateful to Mike for an amazing amount of work.

I should say the other thing which Mike did entirely without my help and it's terrific is that every other page almost, there are photographs, there are pictures, there are colour illustrations, there are maps, there are charts, there are diagrams. And if I was a first year student trying to think, oh my goodness, how do I get into this stuff? This is exactly the sort of thing that one would want. This is just a marvellous book, as I say, partly because it is all colour photos and charts and diagrams and everything.

And as you say, very much aimed probably at the first year theological student, that sort of thing. So I see this very much becoming a staple part of, you know, theological libraries and that sort of thing. As you say, a lot has been condensed into this book, Mike.

I'm just going to read out the different sections that make up the book. Part one, reading the New Testament. Part two, the world of Jesus in the early church.

Part three, Jesus in the victory of God. Part four, the resurrection of the Son of God. Part five, Paul in the faithfulness of God.

Part six, the Gospels in the story of God. Part seven, the early Christians in the mission of God. Part eight, the making of the New Testament.

Part nine, living the story of the New Testament. I mean, you can see why the book is so long, but in a sense, it's also very short given the amount of ground you're covering there. So how did you even begin on a project like this, Mike, I suppose? Well, it was quite a challenge working through Tom's materials.

You know, which bit do you cut and paste? Which bit do you summarise? Which bit, what sort of thing gaps do you have to fill in along the way? And there was a number of points to think like, yeah, Paul in the faithfulness of God. How do you condense that down roughly to about two chapters, one on history and one of theology? So I won't deny it was a challenging volume, but it was also kind of fun. It's kind of like going through your favourite DVD collection and picking out all the greatest hits.

So I got to work through the entire Christian origins and the question of God, the New Testament for everyone and all these miscellaneous writings from Tom and kind of pick out all the bits I liked and find a way to make them connect and line up and try to keep a similar tone and basically work it out. So we're telling one story about the New Testament and that is why did Christianity emerge? Why did it take the shape that it did

and why was Jesus at the central of it? And to that end, working with Tom's materials was a sheer delight. Oh, you're very kind.

I've got a question here because I thought it might be fun to try and sneak in a few listener questions as we normally do on the podcast. I mean, Carol, funny enough in Australia, Mike, where you are, there's thanks for the podcast. Could you recommend a basic book for a lay person about the ancient world that would help in understanding the context of the New Testament? Now, obviously we can recommend the one we're talking about today, the New Testament in its world.

In a sense, do you feel like this will become the standard text or are there other texts that I don't know if they didn't want to love this one? I would hope it will become a standard text for all the reasons that you just gave, but it's a standard text which does much more than what Carol was wanting because this does the world of the New Testament, but then also the New Testament itself and Jesus himself and the Christians themselves, et cetera. And I have to say, I could ask that question quite a lot. And I think Mike and I have mentioned it before to one another, that actually there is still room for a kind of a 200-page book on the world of Jesus' day.

Because, I mean, it's interesting, I've just moved houses, you know, and one of the things you do if you're a scholar when you move houses, you look at a room full of unsorted books and you think, how on earth am I going to sort this lot out? And the first two things that I've done, I've sorted out all the classical stuff and I've sorted out all the Judaic stuff. And there they are on the wall. And I've gone right through those books and at no point have I said to myself, this is the book that I would want to put into the hand of somebody asking exactly that question.

Now, it's interesting because 200 years ago, no, 150 years ago, there was a guy called Alfred Adishaim who wrote a book called *The Life and Times of Jesus the Messiah*. When I was a boy, every elderly clergyman that I knew had that book on his shelves and it kind of oriented them to what were the Romans doing, who were the Sadducees, all of that sort of stuff, which if you don't know, there are going to be many bits of the New Testament, which will just be completely opaque to you. And somebody needs to do that kind of primer, that kind of basic thing, and it's possible that we could develop the relevant section of this into something like that.

But what I say to people actually, when they ask me that question, is just get the penguin classic of Josephus' *The Jewish War* and read it as a novel. Make sure you read it on a sunny day when you're feeling happy because it's one of the most miserable stories ever written because the destruction of Jerusalem and thousands of young Jews getting crucified, et cetera. But Josephus was an odd guy, but he was there.

He knew what it was like. He knew the Jews. He knew the Romans.

He tells you, incidentally, en route to telling his story, lots and lots of things about just what life was like. And that's a great way and a primary source, which is accessible, get it in an English translation. But there is still plenty of room for fresh work, and I'd be intrigued to know what Mike gives to his students when they ask that question.

Yeah, what would be your sort of, or equally to someone in a church context as well, Mike, who wants to just get a bit more knowledge on these areas? Yeah, I'd echo Tom's thoughts. One thing you can simply do is just read the classics. I remember James Charlesworth, a famous Princeton scholar, saying he's inherited six libraries from pastors who have passed away or retired.

Every single one of them had a copy of the complete works of Josephus in English. So our forefathers and foremothers and the faith knew the value of working through history. And what I try to do these days is I'm always reading, but I try to make sure every second book I read is some original source text or some ancient text.

At the moment, I'm currently rereading the histories of Herodotus. And after that, I'm going to probably head off to Thucydides in the Peloponnesian War. So one thing is just to read the primary text for yourself.

You can pick up Josephus' The War of the Jews. You can pick up a copy of the Dead Sea Scrolls and the numerous translations that are very easily. And if you wanted a little book, there was actually a very good little book written by George Cade called Apostolic Christianity.

And it's a very small, very slim volume, but I found that very helpful as a young seminary student trying to get a grip on the historical context of the assessment. I think in England it was published as the Apostolic Age or something like that. But yes, Cade had this, who was my teacher, of course, he had this extraordinary knack of being able to say in one sentence what others would take a paragraph to say.

And it is very readable, very helpful, but it's a bit out of date now. Some of the, yeah, I mean, obviously this is bang up to date, the New Testament in its world. I mean, someone who reads this mic is clearly, by the time they get to the end of it, going to know an awful lot more about the context of the emergence of early Christianity.

Paul, Jesus, the early church, the Roman historical context within it. And for many people, myself included, that has been an enormous eye open. It helps them to get behind the text, understand some of the issues going on, reframes things that very often we've assumed.

Now, Thomas, who says he's at the edge of the Ozark Plateau writing hints, has this question, I love hearing about the historical background of the early Christian writings, but it makes me realize how much I assume when I read the Bible. And it feels like I need

a doctorate to understand the Bible correctly. Where is the balance between just picking up the Bible and reading it and studying ancient languages and cultures to make sure I've interpreted scripture appropriately.

So what do you say to that sort of, I suppose it's a pastoral question as much as anything. Mike, Thomas says, do we have to know everything in order to understand the Bible, can we simply read it and get something from it? I understand the concern that unless you've got a PhD in Second Temple Judaism and an undergraduate degree in classics, that understanding the Bible is reduced to the sort of a magisterium of scholars up in their tower. Now, reading the Bible on your own, just following the dynamics of the argument, being attentive to the story, you can get a basic and adequate grasp of what the New Testament is about.

The Protestants had a word for that, they called that the clarity of scripture. But not everything in the Bible is equally clear. That's why you need a Philip to run beside your chariot and to explain to you what you are reading.

And that's why we need teachers, we need people who have gone back and studied the meaning of Greek words, people who have immersed themselves in the ancient world. Because there's a difference between having an adequate understanding of the New Testament compared to having a historically informed, nuanced and contextually sensitive. And the difference between having a basic grasp of the New Testament and knowing some background is like the difference between watching something in black and white and watching something in 3D in color.

There's just levels of depth and there's dimensions that you don't necessarily see when you're operating without that kind of knowledge. Yes, could I say as well? I mean, it's really, as you said, just in a pastoral point, that God is not bound by our knowledge limitations, which is just as well because none of us, the greatest God that ever lived, is still not completely on top of everything that is there. And the Holy Spirit can leap across the gaps in our understanding.

And like an electric charge or like a bolt of lightning can take a text that we actually haven't got all the footnotes for and nevertheless make it very real and personal and apply it directly to our hearts and minds and lives. That happens often, it happened again and again to me as a boy starting to read the Bible and as a teenager. And it was in the light of those experiences that I realized I wanted to spend my life studying this more.

So it isn't the case that God can't speak until you've got the PhD far from it. And sometimes, tragically, the PhD can actually obscure things and people can use their knowledge to blind themselves with their own science. So what I hear in the question is just the slight niggles of a kind of anti-Aletism thing, which I very much share.

I mean, you know, I've inhabited the world of scholarship, but I know only too well that some of the silliest people I know are very seasoned scholars. And some of the most mature and developed Christians are people who've never got an A level or a degree. So I'm not trying to say you need the PhD, however, however, again and again and again.

In church history, as Mike says, there's the Ministry of Teaching. In the New Testament, it's very interesting, Paul talks about apostles' prophets' teachers. And we need to think, what are these teachers' teaching? And the first thing they're teaching in the early church, I think, to a lot of people is how to read.

Because a lot of people were functionally illiterate. And then, for many of them in worlds where they would speak a demotic language, not coin a Greek, they would have to learn enough Greek to start to read. And then they would be taught to read the Greek Old Testament, the Septuagint.

Because the Gentile convert coming in didn't know who Isaiah was, didn't know who Abraham was, knew nothing or not much about Moses. And so Christianity has always been about education. And that's why in the church, we're not a bunch of isolated individuals left lonely with our Bibles.

We are part of the body of Christ, and one of the great ministries in the body of Christ is the mutual teaching. Because actually, the newest converts have still got something to teach the most seasoned teacher. But there is this teaching ministry, which is absolutely vital.

Before we rejoin the rest of today's podcast, I have a very special offer for you to help you have an even more meaningful spiritual experience this Easter. As you know, NT Right is without doubt one of the greatest Christian thinkers and apologists of our time. And some of Tom Wright's answers to questions about Jesus' death, resurrection and return are some of the most poignant and thought-provoking.

That's why we've created a brand new downloadable devotional resource that's perfect for the Easter season featuring these questions and Tom's answers. This five-day devotional journey titled Jesus' death, resurrection and return is only available to friends like you, as are thanks for your gift today. And remember, your support is truly critical to help keep resources and podcasts like ask NT Right anything and unbelievable going strong.

Because this ministry is completely funded by friends like you. So please give the very best gift you can and make sure to download your copy of Jesus' death, resurrection and return devotional at premierinsight.org forward slash NT Right. That's premierinsight.org forward slash NT Right.

Thank you. I mean, in my opinion, Mike, I think often the difficulty sometimes for

Christians who embrace and start to engage with looking into the history and contextual side of the scriptures is that what they've grown up with very often is the Bible as a devotional thing. So that is the way they will have read it and been taught it, especially in church often.

And do you ever find with your students, particularly, I suppose, Mike, that there is a difficulty then starting to, as it were, analyze the Bible and do something that's more methodical and critical with it. And does that, in a way, cause any problems faith-wise sometimes when people start to have to look at the Bible in a very different way to have perhaps how they've always looked at it? Yeah, I think that can be the case. You get it on to fun.

You get, on the one hand, people who see the scripture as just a kind of timeless source of spiritual truths, providing a type of comfort and assurance to them in various phases of their life. And then you get others who simply just regard the Bible as simply the organic material from which you construct a system or an entire cathedral of Christian thought and theology. What they lose out on both accounts is that the New Testament is part of a story.

It's about what God has done in the world through Christ in the spirit and how that then plays out through the various struggles and challenges that the early church had to negotiate as they spread throughout the world. And lo and behold, some of the challenges they faced are very similar to the challenges we face. You know, just look at something like the Corinthian letters where you're dealing with the problem of sex, money, divisions, civil authorities, debates over worship.

This is all immensely practical and of relevance. It's not because the Bible is simply the source book for systematics or something you can randomly open to get a really good nugget of encouragement for the day. And I guess that's why one thing in this book we want to do is not simply tell people more information about the New Testament.

We want to change the way people read the New Testament. We want them to understand it as history, you know, things that happen in a context a set time. We want them to understand there's a type of theology, a type of discourse about God making claims about God and how God relates to us.

And genres work in certain ways. And there's a certain way of apprehending and leaving out me. Yeah, I think that there's a couple of things there.

I totally agree with what Mike just said. But the problem that we face when people start to get into this stuff is very similar to what I've often seen when students start to study music. And somebody's been in love with Beethoven or Brahms or whatever, since an early age and they've learned to play the piano or the violin or something.

Then they go to college and here is this guy taking apart their favorite symphony before their eyes and showing about how the themes and the development work. And it looks as though you're left with a bunch of crotchets and quavers all over the floor. And you say, where is my blissful music gone? And the answer is no, you've got to do that in order to get down to its heart.

Yehudim Menouin, one of the greatest violins ever lived. In his autobiography he describes how as a young man he played all the concerti that there are. By the time he was 14 or something and got bored.

And so then he said to himself, I'm not going to play these again until I have figured out why every note is what it is. And he describes how he started with the Beethoven concerto and analyzed for himself how the main theme worked and how it was developed. And then he personally would put it all together and it gave to his playing that three-dimensionality.

And that's the thing which has to happen. Now for that to happen, the other illustration that I naturally go to is a sporting one that, you know, I've never learned to play tennis properly. As a kid I would hit a ball around in the park with my sister and so on.

But if I was then going to have some lessons the instructor would say, you're doing this quite wrong. You're doing your elbow in the wrong position, your wrist. And to begin with that feels very awkward.

But actually if you want to get better there's things you have to unlearn in order then to learn properly. And I would say front and centre in the New Testament. A lot of Western Christians need to unlearn one thing in particular.

It's the meaning of the Kingdom of God. I grew up thinking the Kingdom of God meant going to heaven when you die. And it's one of the biggest transitions that we all have to do is to realize Jesus taught us to play by Kingdom Come on Earth as in Heaven.

It's not rocket science but my goodness, it's a massive shift of perspective. I was going to ask you as well, Mike, I'm throwing this one out, you're blind. But can you recall anything, you know, as you were starting to yourself as a student of the Bible uncover some of these historical aspects in the context and so on.

Suddenly the scales fell from your eyes and you saw something completely differently because you understood its background, its context and so on. Is there any example you could give and maybe one that crops up in the book as well? Oh, well, this for me, this is a very obvious one. When I was in seminary, I read a book called Jesus and the Victory of God.

And I got to, I never heard of it, never heard of it. I got to about page 14 where this author, Enthei, said, you know, the way a lot of Christians read the Bible is that long as

Jesus had a sinless birth and a sin bearing death, the rest of his life doesn't really matter much. I mean, all he needed to do was, you know, teach a few good Sunday school sermons, but as long as he died on the cross, they're all good.

And that shocked me because that was precisely how I read the Bible. I didn't really have a purpose for Jesus's life and career and certainly not in its historical context, the first century Judea. And it was then reading about Jesus, reading about him in his context, reading about his debates with the Pharisees.

He's not his debates about grace versus legalism, but reading about them as two competing Judean movements about who spoke for God and whose program for Israel should carry the day, coming across that completely revolutionized the way I understood the New Testament, way understood my church and my very own faith. So, you know, that for me is the moment where I tell people I left the Matrix and entered a brand new way of looking at reality, the church and reading the Bible. So you do get a few epiphanies like that along the way, and hopefully this book will give some people their own epiphanies of the same order.

I'm going to mention shortly, just as our time is starting to draw to a close, where people can find you both on a tour you're doing in the US soon from the 14th of November. I'll make sure to mention that at the end of the podcast. I got another question before we get to the end here, and Tom, I'd be interested in your response to this Barbara in Texas.

Funny enough, mentions the book Mike just mentioned, I just finished reading Jesus and the victory of God, which I very much enjoyed. However, I'm struggling to reconcile the historical Jesus whose focus was on his contemporaries and the impending destruction of the temple with the idea that he died for me. While I loved the book, I left it feeling that part of its message was that Jesus didn't have me personally in mind.

And I thought the Christian message was that Jesus died for each of us personally. And she finishes by saying, thanks so much, your gifts and deeply grateful, your thoughts and talents. But obviously, again, there's a pastoral dimension to that question, Tom.

There really is. And I remember living with that question for about a year in the early 1980s when I was plunged into serious historical Jesus research in the course of my own teaching as a Montreal at the time. And I was fascinated by the world of the 1st century, I always had been, and the more I read the gospels within their 1st century context, the more sense they were making, but precisely as, this is Jesus' message to his contemporaries, warning them about what was going to happen if they didn't repent soon from their violent plunge into national revolution, et cetera.

And assuring them that God was bringing in his kingdom, even though it wouldn't look like they thought it would. And that does seem to distance Jesus from all later moments because it's a very time-specific message. What really helped me, and I was preaching

regularly at the time, and I was facing this Sunday by Sunday, here's this gospel I'm supposed to be preaching on, what you're going to say about it granted that.

What really helped me was the line in John 20 when Jesus says to his, the risen Jesus says to his disciples, receive the Holy Spirit, as the Father sent me, so I send you. In other words, Jesus' mission to Israel is the foundation and the template for the church's mission to the world, but the church's mission to the world is not something other than what Jesus is doing for the world because it's Jesus' own spirit who is commissioning them for the world. That's one thing, the other thing goes like this, that God chose Abraham and his family to be the means of blessing the world, of restoring the world, of being the saving, healing, worshiping presence of God in the world.

And Jesus is the climax of that purpose. In other words, right through the Jewish texts, though this is sometimes not as obvious as, as at other places, but you see it particularly in Isaiah and the Psalms, what God is going to do for Israel is the means by which God is going to bless the whole world. So there's that narrative again that it's precisely because he's doing it for Israel, this is what has to be done for the world.

Behind that and suffusing it all around is this extraordinary sense which we modern Christians take for granted, but actually was just explosive in the first century. That this human being, Jesus embodies Israel's God himself and it's Israel's God himself who as the creator loves everyone and everything that he has made. And so that love is concentrated densely, like a sort of atomically charged presence in the person of Jesus.

And it's only when you tell that whole story that you can see simultaneously how this is what Jesus had to do for Israel and therefore for the world and that this embodies the love of God for each one of us. That's exactly right. And you can't jump from Genesis 3 to Matthew 1 and continue on as if nothing else happened.

There is a story going on. And if you read the prophets, nothing more than the prophets, you'll see that in God's plan, it was always to be that a transformed Israel would transform the world. Which is why Christ came to Israel and it would be to and through Israel that God's plan to reach the world would happen.

And this is also what you get at the end of Romans where Paul says Christ became a servant to the circumcision to the Jews in order to fill the promises that God made to the patriarchs about having a multi-ethnic family from drawn from many nations. So if you understand how the story of Israel intersects or interlocks with the story of the nations and God's purpose for both. Romans 9 to 11 is all about as well what you understand that aspect the historical contingency of Jesus coming to Israel dying for the sins of the people suddenly I think makes a lot more sense.

Well I hope that's helped in some way Barbara in Texas and thanks to the other questions that we were able to fit in as well. So just a reminder firstly about the book the

New Testament in its world an introduction to the history, literature and theology of the first Christians. You'll basically find about five or six of Tom's books squeezed in by Michael Bird.

It's a collaborative project between them both. I believe here in the UK published by SBCK in the US by Zondervan and I'll make sure there are links from the information alongside today's podcast. But for the moment thank you so much it was really fun to do a guest special.

That's great. Thanks very much Justin and Mike thank you again one more time and see you soon. Thank you very much see you in the States.

Yes indeed. You've been listening to the Ask, Enty, Write, Anything podcast. Let other people know about this show by rating and reviewing it in your podcast provider.