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#166 Justin Brierley asks Tom Wright his own personal questions

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Ask NT Wright Anything - Premier

Justin Brierley is moving on from hosting the Ask NT Wright Anything show. Before the baton gets passed on to fresh hands, he sits down with Tom to ask him the questions he would like to hear answered, including: What do you want your legacy to be? Can you help me to pray and read my Bible every day? What are your hopes and fears for the Anglican Church? And more...

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Transcript

Hello, before we jump into today's program, I want to share about a brand new free resource that gives you everything you need to introduce others to Jesus through His Word. It's called the word one-to-one, and it helps guide your conversations with friends by giving you helpful insight, like historical references and context, alongside biblical text. With the word one-to-one, there's no pressure to have all the answers.

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(music) The Ask NT Wright Anything podcast.

(music) Welcome back to the show that brings you the thought and theology of NT Wright. I'm Justin Breiley, and today's very much a bittersweet edition of the show. As you'll hear, it's my final time in the hot seat with Tom as I move on to pastures new.

And so I thought after reading out hundreds of questions from listeners since we began this show in 2018, I'd ask Tom some of my burning questions on this edition. The good news is the show will continue. Make sure to keep subscribed for more episodes and at the website, premierunbelievable.com. Do hope you enjoy today's conversation.

(music) Hello there, welcome along. This is a rather special show today. It's the final show in which I will be in the hot seat as presenter of the Ask NT Wright Anything show.

It's been a privilege to host the show since it began, I think back in November 2018, but the times they are changing, as one of Tom's favourite singers says, and I am moving on to pastures new, some fresh projects and ministry beyond premier. And so today is an opportunity for me to say a huge thank you to Tom for all the conversations that we've been able to share as I've put hundreds of listener questions to him over the past few years. And on this occasion, I thought, well, why don't I ask some of my own questions as I say goodbye to Tom? So Tom, thank you so much for all the conversations we've shared here on the show.

You're amazing ministry that you've been sharing on the podcast. I feel slightly emotional as we come to this moment. Well, thank you very much for the opportunity.

It's been extraordinary for me to have the questions coming from all angles, as it were, and to try to navigate some very tricky theological pastoral, et cetera issues, which I suppose is the kind of thing that having spent my life the way I have, I've only got myself to blame if I then get questions like these. But it's been great and it's been good to be in conversation as well, because you've contributed enormous amount or root and steered me through various things and filled in where I left a blank and so on, which has been great fun to do that. So thank you.

Well, thank you, Tom. And I should say that we've seen questions come in from all over the world. And really, this is an international podcast.

And fear not listeners, my moving on does not mean the end of the podcast, you'll continue to be able to access further episodes of the show as we bring you some archive content in coming weeks and do just watch this space for further development. But I thought today, as it's my last time in the hot seat as well, Tom, as I said, we might sort

of talk a little bit about the questions that I've got for you. You have, and I apologise if this to tend your cheeks red or your ears are burning, but you've been incredibly influential for me as well in my own sort of theological learning and understanding.

You were before we started this podcast, but I'd say even more so in the years that we've been doing it. So I want to say a special thank you from me for all that you've gifted as well. But I suppose as we begin today's show, just looking back at your own lifetime of teaching, pastoral care, obviously, in positions as a priest and as a bishop, and of course your scholarship.

What do you hope will be the lasting legacy, as it were, of your ministry in the future? It's a great question. I hope the, what I will leave behind is a love of scripture, a sense that to love the God we know in Jesus Christ includes getting to know the full scripture from Genesis to Revelation, obviously with certain focal points in my own work, but other people have other focal points, but for me more and more, it's been a matter of not, there's a verse here and a verse there, but this wonderful whole composite book we call the Bible has such a rich dynamic. People know, people do know my work know that I often use musical illustrations, but it is like a huge vast opera, like a massive Wagner opera that goes on and on, but which has a whole coherence.

It all means what it means in relation to the other elements of it, and that as we study it, as we read it, as we pray it, as we preach it, as we try to live it, it comes alive, we come alive through it, and it isn't that we have a relationship with the book. We have a relationship through the book with the God of the book, the Creator God, the God of Abraham, the God of Jesus, the God of the future of the world, and it's that big picture which emerges which brings us back to worship which brings us back, hopefully to faithfulness, which brings us back to proclamation and service to God in his world. And so I hope people will be able to look at my work and say, "Ah, Tom Wright really helped me to understand the Bible.

I could ask for nothing more or less relevant than that." And obviously, because none of us are perfect, there must be mistakes in the system. If I knew where they were, I would hope to correct them. So hopefully, further generations will say, "Well, Wright got this bit wrong, but we're grateful to him for that bit." Fine.

Okay. But the point is, I want to give people that large sense of what the whole Bible is actually all about, within which there is always going to be masses of room for further exploration. If I had another lifetime, there's all sorts of projects which I would like to vote ten years here, ten years there too.

I'm quite fast running out of ten year timeframes, but it's been great. That's really where the heart of it is. And to that extent, that's probably been the major way in which your writing and thought has shaped my thinking on the Bible.

It is to put it all together in a coherent way, to sketch out this big story that we continue to be part of so that we don't just take one bit here and one bit there and like to sketch together this kind of supposed gospel that can be contained within a few paragraphs, but that actually it's about taking the sweep of it. You've very kindly written actually the foreword for a book that will be coming up later in the year, the surprising view of the belief in God, which is my book, next book. And there is a chapter there on the Bible, as you know, and that has been very much influenced by your own thinking in that area.

Tom, so thank you again. And I suppose within that, if I might say, I think I would hope to have moved the conversation on, beyond a kind of conservative versus liberal standard. That was commonplace when I was young.

That is conservatives just believe every word of the Bible and don't ask questions. Thank you very much. Whereas the liberals are trying to read everything in context and take it seriously as history or or as myth or whatever.

I want to say, I've tried to take the Bible extremely seriously, historically, in all its literary aspects in the different styles and genres and so on. And particularly, I've tried to read the New Testament within its first century context. For me, the thing which has gone on being a stimulus and a context setter is getting to know the world of the first century Jewish world within its Greek and Roman environment.

I hope better and better. So I've been delighted to be able to do that. And constantly, I've then come back to the New Testament and now we see what was actually going on there in a way which our traditions, our evangelical traditions, our general Christian or Anglican traditions in my case, might not have prepared.

And so I want to say, there's been so many new things which have happened through that study, which my own background as an Anglican, as an evangelical had not prepared me for at all. And I would like to think that generations will look and say, by studying the Bible properly in its context, historically, within an inch of our lives, as it were, there will always be many, many more new things. So it's not a matter of saying the Bible, therefore, oh, we know what that teaches.

We just have to shut up and go back to believing the way we always did. No, I think God is moving on and the Bible will be there to help us with that movement. Well, it's no exaggeration to say that I think you have done that, Tom, of bridging those two, what were, you know, previously, those two categories of liberal and progressive versus conservative readings of Scripture.

And actually, you've been able to say to both camps, well, look, I just feel like your influence has kind of shaped both of those. And it's been very helpful, actually, in bringing a new picture a kind of third wave, you like to say, actually, we don't have to have that kind of dichotomy. Now, over the years that we've chatted on this show, the

thing I've often been challenged and inspired by is your own commitment to daily prayer and Bible reading and study, something that I am probably many people in this thing do struggle with making it a record.

And I think that's a good thing to do with making it a regular part of our daily routine. Firstly, why is it so important for you and therefore, I suppose, for others to make that a part of daily routine? And you've got any tips for helping us who struggle a bit more on that, Frad? It is going to be tricky for different people at different stages of life. I fully accept that, you know, there was a time when all four of our children were under the age of 10 and there's no way in a household like that.

That you can have an unhurried hour of prayer and Bible study before the day gets going. Or if you do, it's only by getting up so early that you won't be exhausted by the end of the day and probably be quite ratty over past time or supple time or whatever. So it is a matter of navigation and negotiation at each stage of life.

For me, you know, if I ask, why is it important for me, I don't want to sound, you know, trivial or overpious, but it's like asking, why is it important to breathe? I do not remember a time when I didn't read the Bible and pray more or less every day. Obviously, sometimes I've been sick or I've been traveling and the time has been wrong and things have been difficult. But most days, you know, probably 360 days out of 365, the habit of reading Scripture, hopefully more than just one short passage, but at least one short passage if that's all that time and circumstances allow.

And praying either more fully for larger issues or again, if it's a rush and I'm hopping from one plane to another, then taking some time to pray for immediate concerns for the family, for God's work in various spheres. These have been so much part of me that if I don't have the time or energy or whatever to do that, I go through the day feeling like you might, if you hadn't brushed your teeth or something, you know, that there's something wrong where we haven't quite got this day on the road. And that goes back to very early on when, to my great advantage, somebody from the Scripture Union came to my school when I was, I think, 12 and was giving out Scripture Union notes.

It wasn't a particularly Christian school, but in those days, there was an open door for that kind of thing. It probably wouldn't be now. And this person just chatted a bit about it and gently suggested that you might like to use these notes, which would help you get going, reading a little bit of the Bible every day and be a little prayer to say, et cetera.

And I grabbed one of those notes and started with the Scripture Union method and used that through my teens. And that formed a habit. I was a boarding school and I got into the habit of getting up when a first bell went going and finding Court of an Hour in the House Library and where nobody else was around at seven o'clock in the morning.

And that just became my regular routine. And I think being creatures of having, we were

all creatures for habit to a lesser or greater extent. But I have liked the fact of having some routines at least, which mark out the day, especially in the morning.

Although, of course, as well, in certain jobs that I've had, the reading of the Bible of the evening as part of evening prayer, that has been front and center in terms of choral even songs, say in Cathedral Law in Westminster Abbey, where I worked for a short while. So a book ending the day with Bible reading and prayer for me is absolutely just part of the way things are. But if all else fails, whether or not I can get to an even song somewhere, then morning prayer with a sustained habit of Bible reading has been absolutely basic.

Yeah. I have to say, when I do, you know, semi-regularly manage to make it part of my routine, the companion has often been in terms of the study notes for Scripture, your own books, especially for everyone's series, which I just find a really helpful way of getting into the text and behind the text, as you say. So you've been part of that journey as well, a million early morning.

That's great. Thank you. I mean, as you know, that New Testament for everyone's series was not actually designed for clergy and for well-educated Christians.

It was designed for the old lady in the back pew who would never normally pick up a biblical commentary, but I do know that a lot of clergy and a lot of different stages have used them. And I just enormously grateful for the way that's happened. Well, I find it as useful as the elderly lady in the back pew myself, that's for sure.

Obviously, you speak for many Christians, people all over the world, from many different Christian backgrounds have found your resources helpful, Tom. But you come from a specific tradition yourself, the Anglican Church. It's a church that has been in various convulsions over the last year or two.

But I suppose without kind of necessarily touching on any of the most recent issues, what are your hopes and fears for your own denomination, both at home and abroad, the Anglican Church? Yes. The Anglican Church worldwide is an extraordinary phenomenon. I haven't seen very much of it, but I have traveled a bit.

And I mean, it's now a cliché, but it's true to say that the average Anglican today is probably a Nigerian woman who doesn't speak English as her mother, Tom. And Anglicans in Britain and Australia and America often forget that. But actually, Anglicanism has been a kind of middle way as it has been from the beginning in countries where there are a lot of Roman Catholics and a lot of free churches, for instance Pentecostals, in Latin America, for instance.

The Anglican Church, often people discover it as a way of having the richness of the Catholic tradition, but without some of the things which Roman Catholicism has got into, which not everyone finds as helpful as they might be, or without the apparent to the

outsider anyway, craziness of some of the wilder excesses of the Pentecostal movements. A lot of good friends who are Roman Catholics and Pentecostals, fine, I don't want to be rude about them, but I just know that in many parts of the world, the Anglican Church has been a way of holding things together. And I see that as a vocation of Anglicanism.

And I've had the joy of experiencing that myself. I remember one time when I was dean of Lichfield when we had a visiting choir, our regular choir was on holiday, and the visiting choir was from France, and it was from a Catholic cathedral in France. And they came with a priest who was there, sort of guardian.

And when I asked the priest if he and the choir wanted to receive communion, he looked very surprised and said, well, well, of course, but perhaps only the bread, because the boys at least aren't used to receiving the wine. That was fine. Our preacher that day was our local Baptist minister.

And I had the joy of giving communion to the Catholic priest and the Baptist minister side by side. I remember thinking, I think this is what Anglicanism is supposed to be doing. And so I have a sense that, yes, that's the ministry we have.

And as a result, the Anglican Church is a kind of ecumenical movement in minutiae in itself, with all the difficulties that that implies, with all the misunderstandings and people who have grown up in one Anglican tradition, and have heard that there are some other Anglicans who have been there. And there are some other Anglicans who do some things differently, but rather wish they weren't. And sometimes they get together and that can be very awkward.

So we need to cultivate, as Archbishop Justin has emphasized, the arts of having good conversations and good disagreements. Now, I would say, and I've been known for banging on about this at length, good disagreement doesn't mean that there are no truths to be argued for. Good disagreement doesn't mean that everyone's opinion is as valid as everyone else's.

That would be a recipe for complete anarchy. So good disagreement must involve the art of actual, serious, wise, friendly argument. In other words, here is where we start.

These are the issues. Here are the details. Let's think and pray together about them and see if we can find ways that we can agree on.

And so it isn't just, "Oh, well, let's have a good disagreement end of conversation." It's, "How do we move through that?" Because the great art, and this is a bit of a cliché for me now, but it's so important, is understanding the difference between the differences that make a difference and the differences that don't make a difference. We all know, or should know, that there are some differences which really shouldn't make a difference. If

one church reads the NIV in public worship and another, the NRSV, we shouldn't divide the church over that.

We might argue about passages. We shouldn't divide the church. But if one church says, "We're going to give up reading the New Testament, maybe for Lent or for the summer, and we're going to read the Quran instead in our public worship." Then, "Sorry, guys.

This is a difference that makes a major difference." Sure. We cannot simply say, "Let's be tolerant of these differences." Now, that's a silly example because I don't know that anyone's actually proposing to do that, but it makes the point that we have to discern between the differences that really do make a difference and those that don't. Here's a tip.

The first letter to the Corinthians is a very good guide in that. There are some things which Paul says we must tolerate difference and respect one another, and there are other things where he says, "No, this is how people who are in Christ behave, and if you think otherwise, then that needs to be sorted out." So, discerning the difference between those two things. So, that's my hope and prayer for the Anglican Communion as a whole and also, obviously, for the Church of England.

It's not an easy time. I've not been near the center of Anglican politics, if you like, with the last ten years, but I've watched it from a distance and I pray for the leaders, and I hope to see why these things coming through in the days to come. Obviously, turbulent is at present, but I know that you're praying, Tom, for that denomination, which, as you say, has been such a shelter for so many, and a vehicle of God's blessing in so many parts of the world.

Hello. I want to briefly interrupt today's programme to let you know about an exclusive e-book called "Who is the God of the Old Testament?" A debate on the character of the Old Testament God between Richard Dawkins, Old Testament scholar Chris Sinkinson, and Rabbi Josh Levy. When it comes to standing firm in your faith, when others assault God's character, you'll find this resource invaluable.

This special resource is my thanks to you for your financial support of Premier Insight today, as your support is vital to keep Premier Insight's resources and programmes like this coming to you each week. And know that when you give, it's transformative for listeners like Jessica, who shared, "Your podcast helped me not lose my faith through a significant deconstruction. It has introduced me to thinkers I admire and now follow." So please take a moment to give your best gift today at premierinsight.org/entirite to help draw even more people like Jessica to the truth of God's word.

That's premierinsight.org/entirite. And remember to request your copy of "Who is the God of the Old Testament when you give?" Thank you. If you could go back to your younger self, Tom, this is one of those classic interview questions, I'm afraid. If you could

go back to your younger self, first starting out in ministry and offer some advice, what might it be? But yeah, I was thinking about this since you emailed me because in all sorts of ways, I think, despite myself, perhaps I have been guided, nudged through prayer, through the Holy Spirit, through wise friends saying this way, not that way.

I have found a way through all sorts of issues, which I couldn't have foreseen, and I think if somebody had told me when I was very young, you need sooner or later to be doing X and Y and Z. I would have been rather horrified by that. I've had to find my own way through issues. At the same time, obviously, I would want to strengthen the resolve to read Scripture.

I think I would have wanted actually to have learned Hebrew and Aramaic a bit more thoroughly a bit earlier than I did. My Hebrew is not bad, but I wish it was even better. And the Aramaic is always going to be tricky because there's not very much of it, but it's like Hebrew with a very odd accent if you like.

The sort of English you might hear if you went to certain parts of Glasgow. It's sort of, it's reminiscent, but it's a bit... So I wish I'd learned that more. I wish I'd kept up my Syriac, which is like Aramaic, but in a different script because that is really important within the early church.

I think I would want to encourage my earlier self to keep up a bit more with the second and third century fathers as a New Testament scholar. There's so much going on in the primary text in the New Testament and in the secondary literature around it. It's easy to ignore people like Araneus and Tertullian and Cyprian and then on to the great people in the third and fourth centuries.

They are part of that tradition as well and us New Testament scholars can easily overlook the continuity as well as being aware of the discontinuities. Whether I would have had time to do that over the last 45 years, I'm actually not sure. I think as well, to be aware of the need, this always reminds me of Paul writing to Philemon when he says, "Perhaps this is why Onissimus was allowed to." So that you might then have him back forever.

That everything we say should come with an implicit perhaps. It's very easy and I still find it today when I get excited about something and I've just seen in the text that as far as I know, nobody else has seen. I go off to the commentaries and I want to write an article about it.

It's very easy to give the impression that this is now the absolute fixed position. I know perfectly well that in three, four, five years or maybe sooner, I will come back and say, "Yes, well, maybe perhaps, but we need to think about how that fits with everything else." You know, Karl Bart in one of his preface and one of the volumes of Church Dogmatics looks back at his earlier works and quotes Shakespeare and says, "Well,

roared, Lion." Which is of course heavily ironic. I think as I look back to my earlier work, there's a bit of well roared, Lion.

You needed to say that. You might have done so with a bit more reticence, but maybe that's just a personality thing. So I'm just kind of walking around the issue at the moment, but there is a sense of intellectual humility and it's difficult to grasp something firmly and be excited by it and at the same time think, "This is only a provisional conclusion." You have to make its way along with lots of other things.

And so one, I think if somebody had told me, "That's a circle that you need to be going around." Grab the things that you're seeing, enjoy them, celebrate them, don't imagine that this is going to be a fixed point forever. It may be one of several fixed points as you gradually mature and see more things, but there it is. And I think if somebody had told me that there are some temperaments which naturally gravitate towards, say Paul or say John, but those might be quite different and that there are lots of people who are completely sold on Paul who really don't get John at all and vice versa.

And that this may have to do as much with what we now think of in terms of whether it's personality types or whatever as anything else. Then that too would help us with the humility of recognizing that somebody from a very different tradition may actually have very deep access to the love of God in Jesus and in Scripture in ways from which I need to learn. And I think I remember certain moments in my comparatively early life when I saw that close up and simply had no idea what was going on when people who seemed to me to be totally different.

Totally different types of Christians if they were Christian at all. When I got to know them, discovered a depth of devotion and service and loyalty to Jesus which put me to shame. I wasn't kind of ready for that.

So I think it's humility within the tradition and humility also in terms of whatever we're discovering in our own studies of Scripture. Maybe this is the kind of thing that somebody in their mid-70s would now say, only in their mid-20s, but not the worst for that. Yes, I think so many people, that is a great lesson in intellectual humility because we do live in this age of platforms and soundbites and everyone having to sort of declare that they are the authority on this, that and the other.

And I think we do need a bit more of that. And just as we start to close out, Tom, as it were, as you sort of pass the bat on on, you know, in some sense, through all this writing and broadcasting and the courses that you've created to other leaders, to theologians, to pastors, evangelists, what would your advice be to them as they sort of go forward and, you know, along the same sort of path that you have sort of started to defeat for them ahead of them? Yes, so much of it has to do with the combination of natural gifting and particular vocation. And, you know, as I look back over 50 plus years of ministry now, I can say without boasting that I was given early on a gift of speech, if you like, a gift of

words.

But my mother, when she was not far off going to her rest, she looked at a shelf full of my books beside her bed in her nursing home. And she shook her head and said, "I always did say you had too much to say for yourself. Well, perhaps there was some point to it." Thanks, Mum.

That's a great compliment. I'm quite happy about that. But I think from an early age, and no doubt I was a real pain in the this or that to my family and friends early on, I had steam to have had the ability to speak and to write quite quickly and easily.

I know some of my best friends who are great scholars find writing incredibly difficult and are happy if they've written two pages in a day. Whereas I've been able to sit down at the keyboard and write a lot quite quickly, and that shows in the publications. That's a risk, but it's also been a gift.

And I don't claim any credit for that. Like, you know, I have a double joint, it's left thumb. There's no credit for that.

That's what I was born with. That's just how it is. And I think words for me have had that sort of feel.

At the same time, there are particular vocations. I was conscious from my student days of a vocation to get stuck into academic biblical studies and try to lead the field in different directions instead of doing what conservative scholars always used to do, which was looking to see what the liberals were saying and then trying to refute it, which was always so negative. It just seemed as deeply unattractive instead of saying, "There's so much more in this book.

Let's get out there and make the running and let the liberals do the catch up." But that's been my particular vocation. It isn't everybody's vocation. And there are many, many people who have quite different vocations.

One of my best friends is a well-known evangelist. And I'm still sneakily quite jealous of him. I've never had the vocation to be an evangelist, to be somebody who stands up and makes the case to unbelievers and tries to persuade them to put their trust in Jesus.

I've done that on many occasions, but I've never felt that's my natural habit at. I'm a teacher, as opposed to an evangelist. And if somebody's called to be an evangelist, then don't copy me and try to become a teacher.

Go and be the best evangelist you can. And there are many other ministries. So, just as I look back to the people who are role models for me, people like John Stott and Jim Packer, and I thank God for them.

They carved out a way of being biblically faithful, highly intelligent Christians in a world where people were doubting in the 50s and 60s, whether it was possible to be biblically faithful and highly intelligent. They created space for my generation. Now, it may be that I would still disagree strongly with a lot of things that Stott and Packer said.

And I've had that conversation with both of them, happily before they died. I'm very happy to go around the loop with them. It may well be that other people will be able to inhabit space that I and others have opened up.

Let's hope so. And so, don't imagine that just doing it the way Tom Wright did is the natural way. There must be many, many thousands of other ways, individual vocations in which natural gifting and specific calling come together to make this unique thing that is a servant of Christ.

Because one of the great things, I mean, it's again, it's a cliché, is that actually evil is very boring. Evil is repetitive. The same stuff happens again and again.

Oh, my goodness. How tedious is that? But goodness and following Jesus results in many, many new things, many different pathways and patterns, many different personalities shaped by their engagement with Jesus and with the gospel. And I long to see in a new generation, many new things coming out, people doing things differently.

All the work that's going on at the moment in Christianity, the arts. That's wonderful. I look on from a distance, not being intimately involved with that.

And I thank God for what's happened there and for the way in which people have taken my work, for instance, surprised by hope, and said, that gives me a legitimate platform on which to stand as an artist or a musician. That's been really exciting for me. And so I would say, don't imagine that you just imitate Tom Wright.

Please don't do that. Imitate Jesus and be yourself. And that is the way that we will then see Jesus in you.

Well, I know there's lots more to come from you, Tom. I know you're always busy with the latest book project. You've got the online courses, of course, from NT Wright Online, continue.

And we look forward to more episodes of this show as it continues. This is my last time as, you know, in the hot seat though. So I just want to say again, thank you for all that you've put into this during the course that I've been hosting it and the influence you've had on my own life.

And I wondered whether as we conclude, whether you might pray for anyone listening, who is kind of at a transition moment in their life and think about how God may be using them in the future as well. And just pray for the listeners of this podcast that we've

obviously been privileged to speak to over the last several years. Thank you, Justin.

Thank you for setting this up. And for the very apparently easy, but I know it's actually quite a skill, the way in which you've steered it over these years. I'm astonished if it is actually five years or more.

I wouldn't have realized it was that long. And sorry that I haven't been able to play the guitar a bit more later as well as we did at the beginning. I fairly soon ran out of repertoire, never mind voiced.

But that was good too. But okay, let me just pray for all the people who are listening and for wherever this is going. Precious father, thank you for this podcast.

Thank you for Justin and his leadership of it and his steering and guiding of it. Thank you for all the people who've written in and thank you for all the people who've listened and written to me as well. And thank you for the many people who say that it has helped them.

And father, I pray for any who are listening now who are thinking, well, yes, but I've still got this that's bothering me or still not sure what I'm supposed to be doing about that. I pray for the guiding of your spirit. Father, you've guided me.

You've guided Justin. You've guided so many of your people into different pathways into things that we wouldn't have imagined. Years ago, podcasts didn't exist and you've done whole new things.

Whatever you're going to do that's quite new and unexpected in the next generation. I pray that you will call men and women to your service to give themselves to the task, the task of teaching and learning and making the gospel accessible and comprehensible and making the wisdom of the gospel to infuse our society worldwide in all the different cultures around the world. We ask, Father, that you will glorify your name in the ongoing lives of those who listen, of those who will be thinking about things and praying for the way forward.

And for all the work, all the writing, all the courses and for the ongoing work of Premier and of this podcast, we pray your blessing, your love, your spirit to be at work in Jesus name. Amen. Amen.

Thank you so much, Tom. God bless you. Thank you very much.

Well, as I said, fear not. The show will be continuing in new hands, but I just want to say thank you to Tom and everyone who's had a hand in making it possible over the past few years that I've been hosting the show. Special thanks to Phil Moltz, who edits the podcast of the show and the videos too, and who makes the show look so brilliant.

And to Peter Barham, who's assembled so many of the questions over the past couple of years and all of the team at Premier Unbelievable. Thanks to you too for listening and for all the questions that have been submitted over the last few years. For now, God bless and goodbye.

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