

Welcome to the Radically Christian Bible Study Podcast. I'm Travis Pauley, and here we have one goal: Learn to love like Jesus. Each week I visit with Wes McAdams, minister and author, and together we explore biblical passages and topics. I hope you enjoy this study.

TRAVIS: All right, Wes. We're back to the Bible study podcast.

WES: Yeah, glad to be back.

TRAVIS: Welcome back. We're going to do part 2 today talking about our -- asking better Bible questions.

WES: Yeah, yeah.

TRAVIS: Which I really enjoyed our discussion last week, and one of the things it's got me thinking about has been how growing up in the church, you sort of take for granted that you know Bible stories really well because, you know, my earliest memories at all are usually centered around Bible class and hearing those stories for the first time. And so, in my head I have a very good understanding of it, but every once in a while you go back to a story that we don't cover a lot, maybe there's not an angle that makes it get brought up a lot, but -- and I just think, man, I didn't get any of that when I was six reading this.

WES: Yeah. Like how Jonah was a racist. Like we never really talked about that.

TRAVIS: Yeah. You did a series recently talking about Jonah, right?

WES: Yeah.

TRAVIS: And that was -- yeah, you miss all of that.

WES: Sure.

TRAVIS: And, again, I have just thought a lot about the -- just taking for granted how, you know, I know -- I might know the titles of all the stories in the Bible, or most of them, but, man, when you really start reading them again, there's so much nuance that you can miss.

WES: Yeah, absolutely. And, in fact, we did -- that's a really good point. This has probably been five years ago on the podcast, so if somebody wants to dig back through the old, old CrossTalk -- when it was CrossTalk and I was still in Abilene -- we did a series of discussions about Bible stories that aren't children's Bible stories. That was the whole point, was that Daniel in the lion's den and Jonah and the big fish and Noah's ark, these are not children's stories, but that doesn't mean they're not appropriate for children, because -- and I think that that's why we do what we do. We sort of oversimplify them; we take out all of the inappropriate parts, and we, you know, sort of make them into a child's version of that story, whereas they are very -- they're carrying on very adult themes. And I don't mean "adult" as in bad; I just mean mature themes, very deep themes from the beginning of scripture. And the problem isn't that we teach them to kids; the problem is that we very seldom grow past our childhood understanding of those stories.

So it's not bad for us to teach the story of Jonah and say, hey, you know, when God tells you to do something, you should do that and don't do the opposite, and then God sometimes gives you an opportunity to repent and do what he told you to do in the first place. All fantastic things to take away from the story of Jonah. But the story of Jonah is

about how Israel tended to think the blessings and the grace of God were exclusively for them and not for the Gentile world, whereas God wanted to extend his grace to the nations, and that was always the promise that he made to Abraham. Well, that is a very big theme that I actually think some kids, at some level -- maybe not at two years old, but maybe at ten years old -- could grasp that, and so we have to eventually take these stories away from being Aesop's Fables and not just like little, short, you know, tidbit, disjointed stories that have a moral in and of themselves and connect it to the overall moral and theme of the entire narrative of scripture.

TRAVIS: Right. Yeah, I think -- you said "disjointed." That sums it up perfectly, because that's -- that's, I think, what you get when you're -- again, as good as it is to be learning that stuff when you're a kid, if your foundation of your faith is sort of a children's Bible storybook, then you do have a disjointed view of the story. You're getting the basics. Like I said, you're getting the titles, for sure, but there is so much, you know, connection between stories, and then there's stories we don't go over because you can't make it for kids.

WES: Right. David and Bathsheba. Yeah, probably don't go there.

TRAVIS: You can't do that.

WES: Right. But if you're talking about David as an overall theme and you're talking about the life of David, I think there are ways to teach kids that David made some very serious mistakes and he leaves us longing for a king that doesn't make those same human mistakes. That's a way to touch on David and Bathsheba. Introduce the idea so that when the

time comes, they're ready for that and it connects it to our longing for Jesus, you know?

And so I think that that right there is what we need to do with every Bible story at every age, is to help kids connect it to Jesus. So you teach the story of Jonah and you say, you know, Jonah disobeyed God, and he disobeyed God because he felt like God should only be nice to his people and to his family and to his -- the nation from which he came, but God wanted to use that nation to bless everyone, and that blessing would come when Jesus came. And when Jesus came, he would take that blessing -- he wouldn't be like Jonah, who would disobey God's will to take the blessing to everyone. He would be like God and take the blessing of Israel to the whole world. You can start to teach those big-picture themes when kids are really, really young, and then that way they don't grow up with this disjointed way of looking at scripture where these are just standalone moral stories.

In fact, I don't know if you've ever heard the term -- and we're kind of getting away from our overall theme, but I think this is all good because there's a term that these sociologists came up with -- and I can't remember their name off the top of my head -- but they dubbed our generation, this era of human history, especially in the West, as our religious viewpoint is moralistic therapeutic deism. Have you ever heard that?

TRAVIS: Yeah.

WES: And I think that they're exactly right. It's moralistic, like be good; don't be bad. It's therapeutic, like, you know, God wants you to feel good

and be happy. That's God's main concern, is that you're happy and you feel good about yourself. And it's deism in that there's a God up there somewhere. He's transcendent and he's up there watching over us, but he doesn't really, you know, involve himself in human affairs.

TRAVIS: I've heard more humanist people use the -- use the analogy it's like the cash register of the universe.

WES: Yeah, absolutely. You do good things and he gives you blessings. Absolutely, yeah.

TRAVIS: Wouldn't that be nice?

WES: Right. And it's very unlike Christianity, but you can use much of the Bible to support moralistic therapeutic deism, and that's exactly what we've tended to do with these Bible stories. We've used them to support that sort of theology that is very different from Christianity. Christianity is a God who very much involves himself in human history and who involved himself so much that he came as a human and he continues to reign. The third person of the Godhead -- or the second person of the Godhead continues to reign as the human who mediates between humanity and God. So moralistic therapeutic deism, even though you can use these Bible stories to support that framework, it really isn't the theology of scripture.

TRAVIS: Right. And I think, recently, Brother Mark Bryson taught a lesson here at McDermott about being in your Bible more and the importance of that and the importance of having your personal relationship with God because, you know -- and he and I talked about it afterwards -- church can be hard. And I know one of the things I'm

really passionate about is people around my age, my generation, you know, not being in the church after growing up in it. And I always wondered -- like, I mean, I've certainly had different opinions than my parents since -- well, and in being in the home, but certainly since, and -- but I never had a desire to leave my church. I've always felt kind of proud to be from where I'm from. Even though that's, you know, sort of separate and apart, it's a way to exercise my faith, not the basis of it.

But I saw a lot of -- I've seen a lot of friends that leave the church and I kind of can't blame them. I know there's -- every situation is different. I certainly understand where they're coming from, but the sad part is when there's not a biblical foundation, when there is sort of that collection of disjointed stories as your understanding of the Bible. And I understand that part of it because when the rest of your faith, like church, gets hard, and your foundation is sort of this loosely knit collection of stories, that makes -- I know what that's done to me is it makes me think I know the Bible. And then when I really get into it with somebody, I found out I don't know it as well as I thought I did and I'm making these sort of broad assumptions about passages of scripture that I may or may not have ever even gone over.

WES: I love how you segued to the word "assumptions." I don't know if you did that on purpose, but that's exactly right. That -- what are your underlying assumptions? That's the biggest question. If we can do -- if we can accomplish nothing else with this series of podcast episodes, I hope we can accomplish that, that we have to get people to question their assumptions. What assumptions are you bringing to the text? And

some of us are bringing to the text this moralistic therapeutic deism that we just assume, look, God wants me to be happy. God wants me to feel good. God has given me this book to find the answers to be a good person, whatever -- and whatever sort of, you know, thought process or assumptions that we bring to the text, they're going to influence how we read scripture.

Now, assumptions aren't always wrong. They're not always bad, and we all make them, so the people that say -- and I know there's somebody listening, and, hey, I love you and I've said the same kind of thing, but some of us tend to say, "I don't make any assumptions. I come to the Bible with a clean slate."

TRAVIS: Right.

WES: Not true. Like, not true.

TRAVIS: How?

WES: Even if your assumptions are good and right, even if you're making true assumptions, you're still making assumptions, and we have to question our assumptions. So you might -- this is how one -- I don't remember where I got this definition, but an "assumption" is something taken for granted, a supposition. So something taken for granted. Now, we take for granted the origin of scripture. We take for granted the truthfulness of scripture. Some people do the opposite. They assume, well, the Bible is just an ancient book of superstitions and myths, you know, so there's that assumption. But there's also the assumption that says, no, I believe the Bible. I believe the Bible is true. I believe the story of it is true. I believe that every word in it is true, and so there's that

assumption. So even if your assumption is right and true, you still have to question your assumptions.

So last week we talked about an assumption that we tend to make, and that assumption was "The Bible answers all my questions." Well, I think that that's a false assumption. It doesn't answer -- because some of our questions are just curiosity. It's like, you know, where did the kangaroo come from? Or, I mean, they're answered maybe in a broad, general sense but not specifically, and so some of our questions are not answered specifically. I think that -- again, as we talked about last week, scripture gives us the wisdom to answer a whole lot of questions that aren't answered specifically, but I think sometimes we assume the Bible will answer our questions specifically, and then sometimes that assumption is false.

And so that's my big thing that I want to encourage people to do is to question their assumptions. And in order to do that, here's a story that might illustrate that. So this is from Mark chapter 12:18. I even double-checked to make sure my reference was correct.

TRAVIS: Good.

WES: Let me tell the audience. Someone left a review on iTunes that, I mean, literally, it kept me awake. It hurts my feelings. I mean, I know I'm overly sensitive, but somebody left a review on iTunes and said that I'm constantly -- I mean, she made it sound like it was a constant thing, like I'm giving the wrong reference to a Bible passage. And I want everybody to know that if I ever do that and you catch me doing that, tell me. Sometimes we're just having a conversation so I'll speak in very

vague terms, like "Paul said" or "I Corinthians says," and there's always a possibility -- because I'm a flawed human being, and I will tell you my flaws all day long -- that I say something wrong. I never intend to steer somebody the wrong way or teach something false, so if you catch me giving the wrong verse, like, tell me and I'll correct it on the next episode.

But anyway, so I did double-check this. It's Mark chapter 12:18. And I say all that to say leave reviews and you can even tell me bad reviews, but let me -- give me an opportunity first, maybe, to correct myself --

TRAVIS: That's right.

WES: -- because I'm often wrong. Often wrong.

So Mark 12:18, and these are the Sadducees that are coming to talk to Jesus and they're really trying to trap him about resurrection. The Sadducees were a sect of Judaism, and they did not -- they only accepted as scripture the first five books of the Old Testament -- Genesis, Exodus, Leviticus, Numbers, Deuteronomy -- the Pentateuch, the Law of Moses. So the only part of scripture that they accepted was the law. The Jews divided the scriptures into the law, the writings, and the prophets. And so the 39 books of the Old Testament were divided into the law, the writings, and the prophets, and the Pharisees accepted all of those as scripture, the law, the writings, and the prophets, and they sort of saw Judaism as -- the Pharisees saw it as needing to evolve as Israel's history and story progressed, and they sort of saw, hey, we need to adapt what we're doing and expand the rules and build guardrails around other

things, and so they became what they became. "Pharisee" means separate, and so we need to learn how to keep ourselves separate from the Gentiles and from the compromisers -- the Jewish compromisers that were compromising with the Gentile world, and they really evolved their theology and their practice and they accepted all of the prophets and all of the writings, and all of that sort of shaped their traditions and how they practiced what they practiced.

The Sadducees, on the other hand, only accepted the Pentateuch. They only accepted the Law of Moses as scripture, and so none of the prophets, none of the writings, none of Psalms, Proverbs, Ecclesiastes -- none of that became part of their canon, their scripture. And so part of that is that they didn't accept anything about angels or miracles or resurrection, and so those sorts of things weren't part of their theology and part of their practice.

And so I'm sure that they had all of these tricky questions that they would probably spring on Pharisees all the time in order to trap them and be like, ha, your resurrection thing doesn't work, so they're trying to pull that on Jesus. It says, "And the Sadducees came to him, who say that there is no resurrection. And they asked him a question, saying, 'Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must take the widow and raise up offspring for his brother. There were seven brothers; the first took a wife, and when he died left no offspring.'" So here's their -- this was called the levirate marriage law, and the law was if -- let's say my two sons -- you know, I've got two sons, Malachi and Noah. Malachi is

the oldest. Let's say they grow up and Malachi dies and he has a wife and he has not borne children by her yet and he died before he had children, then it would be Noah's job to marry Malachi's wife -- marry his older brother's wife and to have children, and those children would be Malachi's children, not Noah's children, and so it was in order to make sure that every line had a successor. And so they devised this scenario where you have several sons and -- seven brothers, and all of them have married the same woman. So all of these seven brothers have married the same woman because he keeps dying, and he keeps dying, and he keeps dying.

TRAVIS: She sounds like bad luck, if you ask me.

WES: Yeah, exactly. And none of them leave any offspring for her.

TRAVIS: Right.

WES: It says, "And the second took her, and died, leaving no offspring. And the third likewise. And the seven left no offspring. Last of all the woman also died. In the resurrection" -- so here's the trick question. "In the resurrection, when they rise again, whose wife will she be? For the seven had her as wife." So here, I mean, the Sadducees had all kinds of assumptions. First, they only assumed -- they assumed the scriptures were only made up of the first five books, so their assumption was if resurrection was true, Moses would have told us about it. If resurrection is true, you could prove it by the law, and since you can't prove it by the law, then resurrection must not be true. And, also, their assumption was if resurrection was true, then you'd be able to figure out whose wife, you know, a woman is going to be in the resurrection. So

they were making all kinds of assumptions. They didn't recognize their assumptions; they didn't question their assumptions; they just made assumptions, as most of us do, and so they came up with this scenario and they thought, ha, we're going to trick Jesus.

Jesus says to them -- this is verse 24. "Jesus said to them, 'Is this not the reason you are wrong, because you know neither the scriptures nor the power of God? For when they rise from the dead, they will neither marry nor are given in marriage, but are like angels in heaven.' " Well, that whole angelic thing, that, again, would be a Sadducee hang-up. "And as for the dead being raised, have you not read in the book of Moses" -- so he goes back to the law, the part of scripture they would accept -- "in the passage about the bush, how God spoke to him" -- so this is in Exodus, right? So God is speaking to Moses from the bush. And "God spoke to him, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is not God of the dead, but of the living. You are quite wrong."

So there's several different things here. I don't think that Jesus is dispelling their idea based on just one verse. You know, a lot of people would say, well, see here, Jesus is taking and saying there's an inference in the tense of God's words, that "I am" the God of Abraham, Isaac, and Jacob, not "I was" the God of Abraham, Isaac, and Jacob. I mean, maybe that's what Jesus is doing. He's saying God is inferring they're still alive; I'm still their God, and maybe that's part of it. But, again, I think the better way to interpret Jesus' words here, and the better way to interpret all of scripture, is to say you can even read the law and you can

understand that God is the God of Abraham, Isaac, and Jacob, and that wasn't something God said once, and it wasn't something that the people said once. It was something that was said over and over and over again, that he is the God of Abraham, Isaac, and Jacob, that their story is continuing, that their story is perpetuated. And you can even look at things like the fact that Joseph -- he wanted his bones taken back to Israel. Why? Why did he want his bones taken back to Canaan, back to the Promised Land, from Egypt? So hundreds of years later when the slaves left Egypt, they took the bones of Joseph with them back to Canaan. Why? Well, because God had made promises to Abraham, Isaac, and Jacob, and to Joseph and to all of the tribes of Israel. He had made promises to them about inheriting the land that hadn't yet been fulfilled. He had made promises to them that he was still planning to keep, and so God was going to raise Abraham from the dead and keep all of his promises to Abraham and to Isaac and to Jacob and to Joseph, and they were counting on God's faithfulness.

And so it's not just that Jesus is interpreting the tense of "I am" rather than "I was" the God. He's drawing on the entire story of the Exodus, the entire story of Moses, the entire story of Abraham and Isaac and Jacob, that God had made promises to them and God would fulfill his promises. That goes back to what he says in verse 24. "Is this not the reason you're wrong, because you know neither the scriptures nor the power of God?" He's not saying, you don't know this one verse or you're not very good at inferring the tense of verbs. He's saying you don't know the story. You don't know the power of God. You don't know that

God has the power to work all of this out. He says, if you want to know, in the resurrection, people will neither marry nor be given in marriage, but that's not the main part of his answer. The main part of his answer is you don't know the power of God. You're limiting the power of God and you're limiting the power of God because you don't really know scripture. And you don't -- they didn't know scripture because they were approaching scripture with all of these preconceived ideas, with all of these assumptions, with all of these suppositions, and they were going to the scripture with their assumptions and not questioning their assumptions.

So what if -- what if they had started to question their assumptions? What if they had started to question, you know, okay, we've got this story, this scenario of seven men that have married the same woman. Could God figure that out? Could God put that back together? For a long time we've talked about cremation and things like that, or what if somebody dies in a fire, or what if somebody dies at sea. And there have been times where the enemies of God have burned their bodies or fed them to the fish, or whatever, saying, hey, resurrect that, you know, as this way of mocking the idea of resurrection. And if somebody really believes, well, now I can't be resurrected because my body's been burned or because my body -- or because I died at sea, or whatever, you know not the power of God or the scriptures. You know neither the scriptures nor the power of God, because God can put back together whatever he wants to put back together and he can work out everything. There is no way for sin and human brokenness to so

complicate the story that God can't sort it out.

TRAVIS: I like that.

WES: There's no way. And sometimes we think that there is.

Sometimes we think, oh, the mess is just so big. Yeah, it's so big and you can't sort it out and you can't figure it out, but what if -- what if you started to question your own assumptions? What if you started to say, what if my assumptions are wrong? Their assumption was if human beings marry each other, well, there's no way God could sort that out so resurrection must not be true. Wait. You're going to derail the entire story of Abraham, Isaac, and Jacob because you came up with a scenario that you can't figure out how it works?

And think about how many silly questions and debates people have gotten into. You know, how many angels can dance on the head of a pin? Or if God can do anything in the world, can he make a boulder so big that even he can't move it? You know, these kind of silly questions. I see you puzzling over that. Maybe that's the first time you've heard those questions before. But, yeah, so, I mean, especially skeptics and agnostics will ask questions like that. If God is all powerful, can he make a boulder of any size? Well, yes. Can he make a boulder so big that no human could move it? Yes. Could he make a boulder so big that even he can't move it? Wait. If he can't do it, then he's -- so, you know, but those kinds of silly assumptions and questions that -- just because you don't know the answer doesn't mean God doesn't know the answer, and the story of scripture is true regardless of your assumptions.

And so sometimes we read scripture and we say, well, I don't

know how this can be true and this can be true, so, obviously, there's a contradiction, or we try to smooth it out in a way that makes sense to us, and it's like, no, it's all true, and it all has to be interpreted in light of this big picture. And sometimes -- sometimes we misinterpret a passage or we misinterpret an idea or we misunderstand an idea or we develop a wrong doctrine because we know not the power of God nor scripture. We know neither scripture nor the power of God, and that's what we have to do.

Last week we talked about inductive and deductive Bible study, and what I want to encourage people to do is to allow inductive Bible study to shape their assumptions. That's what I want people to take away from this, is that deductive questions are not wrong. Like, you know, they're not wrong. It's not wrong for the Sadducees to ask, hey, what's marriage going to be like in the resurrection? Hey, you Pharisees are always talking about resurrection, resurrection, resurrection. You're always talking about how we'll be resurrected and God will keep his promises to those who have died. Well, how is marriage going to work in the resurrection? That's not a wrong question. Even though you're not going to find a specific answer to that in the writings or the prophets or the law, you're not going to find a specific answer to that, but -- but it's a question that hasn't been shaped -- it's an assumption that hasn't been shaped by inductive Bible study, by looking at the entire history and story of God and his covenant people. And Jesus is saying, if you paid attention to the entire story, to the entire scripture, the story of God and his covenant people and how God always keeps his promises

and God always keeps his promises to those who are faithful to him, you would know that resurrection is not only probable, it is guaranteed, that this is what is going to happen in the resurrection. And your worry about, you know, marriage is a nonissue. It's a nonstarter. Forget about it. That's not going to be a problem because we're going to be like the angels. But that doesn't mean we're going to be angels, and -- but, again, it comes back to this idea that we have to allow scripture to shape our assumptions, and once we allow scripture to shape our assumptions, then we can begin to ask better deductive Bible questions. It's good to ask deductive Bible questions, but we have to just read scripture first and then we can ask better deductive Bible questions.

*One of the biggest problems facing Christians today is online pornography. One study says that 68 percent of churchgoing men and over 50 percent of ministers view porn on a regular basis. Of young Christian adults between the ages of 18 and 24, 76 percent actively search for porn. That's why I want to recommend Covenant Eyes. Their online accountability program helps those who are struggling with pornography and it also helps address the issue before it becomes a problem. So visit [RadicallyChristian.com/covenanteyes](http://RadicallyChristian.com/covenanteyes) to find out more. Okay. Now back to the Bible study.*

TRAVIS: I think one of the common assumptions people make about scripture -- you referenced it earlier, that it's just an ancient document. It's superstition, you know, kind of loose-knit tales that somebody

strung together, and there's never much credit given -- I was actually listening to a podcast last night where somebody talked about how, whether it's the Bible or anything else, it's worth reading. If it's ancient, it's worth reading because it's all we've got. You know, we don't -- there's periods of history that the Bible covers that, as far as I know, we don't know -- there's not much else anybody else has said about it beyond just bits and pieces that we can use to sort of confirm parts of scripture.

But at the end of the day, what's so comforting is that here's this old document, here's this argument happening between different sects of Judaism and the Roman Empire, you know, in the time of Jesus, and they sound like me. Like, they sound -- they have the same pettiness; they have the -- and they have the same honest questions. Like you said, that's not a bad question. Maybe they didn't have the right reasoning behind it, but then it also made me appreciate that that's part of it. Like we're going to have differences of opinion. And, you know, talk about assumptions, I could have told you the names, "the Pharisees and Sadducees," and I might have been able to squeak out that I knew the Sadducees didn't believe in angels and resurrection, but just going through the story now, I was like -- I didn't know that they didn't -- I kind of forgot that they didn't believe in angels, and I had never thought about the Sanhedrin in quite -- in like a modern political context, you know, that there were these different groups of Jews and they're all trying to understand their religion, their faith in God, a different way.

And, again, with a sort of cursory knowledge of what's in scripture

in those parts of the Bible, I don't -- I miss a lot of that nuance and I miss a lot of those things that remind me that these are people and that the same questions Jesus was dealing with I'm going to keep asking. And that's very comforting to me, that we're not any different than the people that were alive during his time, and -- which is good because that means he can help us because he was able to help people.

WES: Yeah, yeah. And I think that that has been -- that has been something that a lot of people have had their minds changed about scripture because of that. I think that -- like you said, that there are some agnostics or some humanists that make wrong assumptions about scripture, and then they actually read it. Sometimes it's not just Christians who take passages of scripture out of context and use it as a weapon. You know, skeptics do that, as well, and they'll take a passage out of scripture and they'll say, see, if you Christians -- if you really believe this, then what about this nonsense? And they'll quote something about -- you know, from the law, and they'll say, "Well, what about this? They couldn't have two pieces of different kind of cloth sewn together. What kind of ridiculous law is that?"

Well, once they sit down and read the story of scripture, it reveals not only the truth about God, but the truth about themselves, and they find that it is this double-edged sword that cuts them to their heart. And so many people -- I mean, there's so many stories of people that have set out to disprove God or disprove scripture and have actually just sat down and read it, and their hearts and minds have been changed. That's not to say that it happens to everybody because there are some that

their assumptions will never be dislodged. But I think that that's something we have to allow for and realize that if this story -- if the scriptures really are living and active and sharper than any two-edged sword, they are going to dislodge our assumptions if we allow them to. And that's what Jesus was doing for the Sadducees, if they would allow him to, but that's something that it will do for us, as well. It will dislodge our assumptions if we'll just read it, and so I think that that's what we've got -- we've got to stop reading the Bible as if it's an encyclopedia or as if it's this collection of rules.

TRAVIS: Just a reference.

WES: A reference book, right, exactly. If we read it like a dictionary or an encyclopedia -- for those that are only familiar with the Internet, those were books we used to use for research before the Internet came along.

TRAVIS: I knew.

WES: But if we read it like a reference book, we're just going to keep reading it like a reference book, but if we will sit down and allow inductive Bible study to shape our assumptions, it will actually dislodge a lot of our assumptions. It's done that for me. That's why I wrote the book that I wrote, *Beyond the Verse*, because as I've sat down and more and more ingested large portions of scripture and just read the story for what it is, then -- it's not that it answered all my questions, but sometimes it dismissed some of my questions. And sometimes, as I read it, I thought, oh, that question that I used to think was so important, now I realize that it really wasn't that important. It was kind of a silly

question. And so, you know, that's what Jesus is saying to these Sadducees. If you would read the scriptures, if you knew the power of God and if you knew the scriptures, it would dislodge this question and then this question becomes moot. It becomes just a silly question. You know, God's going to take care of that. Don't worry about that question because if you knew the scriptures and if you knew the power of God, you would know that resurrection is guaranteed. And it's going to do that with a lot of our questions that we think are so important. "I wish God would answer this question." "Here's something that I really want to know." And then we read scripture and then we say, oh, it's not that that question was wrong or sinful; it's that, in the grand scheme of things, it's not really that big of a deal and there are much bigger questions. And as you were pointing out, human nature -- it reveals so much about human nature and who we are and how to live as human beings and what it means to be in a covenant relationship with God and the power of God to keep all of his promises and to sort out all human brokenness. I mean, it just -- when you take the big picture of things, some of the questions that we ask tend to be kind of petty.

*I really hope you enjoyed this Bible study and I hope you'll subscribe to hear future episodes of the podcast. A big thank you to Travis Pauley, as well as our McDermott Road church family, for helping to make this podcast possible, and a special thanks to all of you for listening. We love you, God loves you, and we hope you have a wonderful day.*