

Naked Bible Podcast Transcript

Episode 125

Bible Study Tools

November 5, 2016

Teacher: Dr. Michael S. Heiser (MH)

Host: Trey Stricklin (TS)

Guest: Johnny Cisneros (JC)

Episode Summary

Everyone interested in the study of Scripture wants to feel adequate to the task. But there are many obstacles—real and merely imagined—to being competent in Bible study. In this episode Dr. Heiser interviews his long-time friend and colleague, Johnny Cisneros. With skills in biblical language study and doctoral candidate status in instructional design, Johnny Cisneros is the perfect person to not only help people think better about strategies and tools for Bible study, but to also produce something useful to everyone who wants to develop Bible study skills. The discussion focuses on studying Greek and Hebrew words and a new video course developed by Johnny Cisneros that is about to launch.

Transcript

TS: Welcome to the Naked Bible Podcast, Episode 125: Bible Study Tools with Johnny Cisneros. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Mike, Mike, Mike! Guess who won Fantasy Football!

MH: (laughing) I've been waiting for this all week! You know, you got lucky.

TS: Lucky?

MH: I didn't know Montgomery wasn't going to play.

TS: You weren't paying attention! That's just bad...

MH: Some of us have church here on the West Coast and can't change our lineups.

TS: OH... yeah, well... I guess you're forgiven. But still—there's no excuses in football.

MH: Okay. We'll meet in the playoffs again and it will be a different story.

TS: Sounds good. Challenge accepted.

Well, Mike, I'm excited about this one. I'm interested to hear what y'all have come up with because I think word studies are such an important part of taking your Bible study to the next level. So I'm excited to hear about what's going on.

MH: Yep. I think what we're going to be discussing today is going to be really practical for all of our listeners. And, frankly, what's been created in response to a need that Johnny and I have talked about for years is going to be also something really practical. It'll fill gaps, it'll meet needs that people have that we've sort of become used to hearing—pains that people have about, "What do I do next in Bible study? How do I do this or that?" So I've been looking forward to this one for a long time. I think people are really going to appreciate it and see the value in it and benefit from what's been made here.

So I should introduce Johnny a little bit, but then I want him to introduce himself, as well. Johnny and I were... boy, how many years has it been, Johnny, since you were first hired at Faithlife? Johnny is no longer at Faithlife/Logos. Faithlife is the maker of Logos Bible Software. But how many years was it? It had to be at least seven or eight... can you remember?

JC: (laughing) That was ten years ago, Mike!

MH: Ten years, wow. That's crazy. We worked on a lot of projects together. MobileEd was a big one ("Learn to Use Greek and Hebrew," etc.). We were in the same department for a while. Our desks were real close together for a while. We used to regularly have a communal lament (laughter) over the state of, "People don't learn anything in church and there's gotta be a solution to this problem." When you work at a place like Logos, you regularly get questions from people—both in and out of the office: "How do I do this? What's the best tool for that?" It just became a regular topic of discussion: How do we do something here that's going to be lasting and affordable and very useful.

So Johnny and I have a long history together. Ten years. I have been talking to him about coming on the podcast for quite a while because I want listeners to get used to hearing his voice. We don't plan for this to be the only time Johnny's on the podcast. What we talk about today... the fact that we've sort of put our heads together (and Johnny's done most of the legwork) to create a product that is all those things: affordable, simple yet scholarly, and reliable—to help people in their Bible study. So this is going to sort of be thrown at our audience as something that is brand-new because it *is*, but its genesis has been basically a decade in coming.

5:00

Other than being just a colleague of mine, Johnny is a friend, and he has good credentials for what he's doing. Those who listen to the podcast know what we do here on Naked Bible. We don't throw out pithy sayings and axioms and feel-good kind of stuff. We're not here to make Jesus your cosmic life coach, and that sort of thing. We're here to give you good content, and we want people to get into the Scriptures and be able to trace what it is they think or believe in the text. I wouldn't pick anybody to collaborate with something on that I didn't feel *a*) had the same goals and *b*) had the same capabilities and credentials for doing that. With that, Johnny, I would just like you to tell people your story—what led you to Logos, your academic journey, and then when we started to put our heads together and talk about this need.

JC: Sure. Thanks so much, Mike and Trey, for having me on the show. This is a pleasure. I'm amazed to be a part of this, too, because I've seen how your audience has grown and how much you've benefited people.

My story starts back in high school when I started going to church and when I came to Christ. It was a journey of trying to find meaning and purpose. I felt pretty depressed in high school, just going through life and wondering what I'd do after high school and where to put my values—just "what am I doing?" in general. I remember sitting on my bed and I had a Gideon's Bible (you know those little orange Bibles that they'd hand out with the New Testament and Psalms). And I remember opening up to the Psalms. Psalm 27: "The Lord is my light and my salvation, whom shall I fear? The Lord is the stronghold of my life. Of whom shall I be afraid?"

I remember when I read that, it was like things all became clear. It was the start of something for me and my walk with Christ where I started to realize that he's the one who gives me meaning. He's the one who gives me purpose. And it got me on this journey of just wanting to know more about the Bible. I was hooked! I was arrested by it, captured by it. I couldn't get away from it. I always wanted to be reading and studying the Bible. I was asking my youth pastors questions. I remember being on the bus with the youth pastor and saying, "Tell me about the Bible!" And he said, "Well, what do you want to know?" And I said, "I don't know... what's this book called 'Deuteronomy?' How do you even say that word?" Just being so hungry to know God and to read the Bible, and out of that realizing who I am in Christ. And reading books like Galatians and understanding that I'm a child of God and that I belong to Christ.

Out of that time, I got involved in church (leading worship) and realized how important it was to know that the songs that we're singing are informed by the Bible. They aren't just (like you said) "feel good." We sing four bars or eight bars or sixteen bars of "yeah, God!" and it's not really communicating or discipling us. It's not really teaching us about the character of God. So out of that, I decided I wanted to get more training. I played guitar and led worship but knew I needed to know my Bible better, so I started this journey to Bellingham, Washington (from

California) with my wife, Carla. I went to Regent College up in Vancouver, British Columbia. I did not even know about Logos or Faithlife at the time, but a friend of mine said, "Hey, you should try working here!" And I said, "Bible software? What are you talking about?" (laughing) I didn't know it was in town, but was going to Regent College and was planning on doing Christianity and the Arts as my concentration because I was a musician and I thought it would be great to learn how to blend art and theology together. And then I met Mike... (laughter)

MH: And you were ruined.

JC: And you guys know where this story is going to end... and here I am! I met Mike. I remember one of the first times when Mike came into the office where I was, and I said, "Hey, you know about the Old Testament! I'm curious... what do you think about this Genesis 1 stuff?" I started to pick his brain, and our friendship developed. One of things that I remember Mike saying to me (because at the time I was wondering what my concentration should be and what I should do about going to graduate school, what I should be learning and looking out for), and he said, "You know, if you *do* study languages (Greek and Hebrew) you can always do theology. But if you do theology first, you're not always going to be able to work back the other way. I still remember that conversation, and that set me on a course of saying, "I'm not going to do Christianity and the Arts after all. I'm going to do Biblical languages." And I found that I just loved it. I know a lot of people struggle with it because it takes a lot of memory work, but something about it just clicked with me. Maybe it was the music background, I'm not sure—just seeing systems and patterns and that stuff.

MH: Yeah, that's pretty common.

10:00

JC: Again, I was hooked. And the homework was to translate the Bible (laughing), so it felt like, "Is this really homework?" I'm probably weird for thinking all these things. But all of that for me was just a huge blessing. And coming out of graduate school and working at Faithlife and with Mike, I started to realize that other people didn't have those same types of opportunities. People couldn't just pick up from wherever they were and go to grad school. People couldn't just invest thousands of dollars in a course or training program. And that was the beginning of something for both of us that we said, "How can we help people? How can we develop *things* that will develop *people*?" while recognizing that they don't have the same opportunities, tools, and resources. And a lot of times the training just seems like it's going to take years and years and years to develop this type of expertise. I think what connected Mike and I was this thing of saying, "It doesn't have to take years and years. We can take what we know and distill it down to several videos and put that out there so that you can get training to get in a place where you feel comfortable and confident to be able to use tools and understand the Bible.

MH: Let me just break in a second. I'm sure your story is sounding like mine to a lot of people. I tell people all time with *Unseen Realm* that I can remember sitting in grad school in the library thinking, "This is just wrong that I should be learning all these things" (Biblical Theology, Israelite Religion, and all this divine council stuff headed into my dissertation). It felt selfish. It felt wrong. Like, "What I'm doing and enjoying and the way it's opening up vistas and helping me connect things in the text... most people are never going to hear this." Because you never hear it in church. It just felt wrong. And the thought occurred to me, "I don't have to do anything original here. I just have to be able to take scholarship and make it digestible—to distill it. So we've actually had a very similar kind of watershed moment, where it just sort of hits you, "Yeah, I could do that!" (laughing) And it feels that if I don't do it, it's just not going to get done. Because there are other people doing other things, but so much of it (and I hate to say it this way) is kind of perpetuating traditions or creating tools that lead to answers that the creator wants you to have—sort of this spoon-feeding kind of approach. And that has a place. In my Christian life, I used some of those things after I sort of graduated from Bible-reading, and they were helpful and appropriate. But there isn't really much beyond that, that you can get and kind of work through yourself. There's just a real gap there.

I think part of the problem (going back to something you said earlier—the thing about taking theology versus languages)... a lot of people will do the opposite. The languages will be too much of a burden. It just feels like too much work out of the gate, and then they'll get their theology. And when it comes to the languages, they just cherry-pick resources to validate a belief they already have. They're sort of using the languages to baptize a position that they already have instead of having your theology be derived from the text. So the order is actually important. And people who listen to this podcast, that's not going to be any news to them. But if this sounds familiar to all of you out there about, "yeah, we could actually create something useful..." (laughing) Johnny and I have just traveled a real similar path.

JC: Yeah, it's amazing to see people's responses to this. Like you said, you feel privileged and you almost take it for granted because you're learning all these things, and then you start to share them with people and you realize, "Wow, you mean this is news to you? I thought people knew this!" I remember doing a Bible study for my church. We had about 20 or 25 people in there. Like you said, I just wanted to pass on what I was learning because I couldn't believe how much insight it was giving me into the Bible—the whole story and every passage. To share that with people and have them say, "We've never heard this! Why haven't we ever heard this?" People who've been in the church 20, 30 years, saying "I've never heard this." Coming out of that, you realize... It just motivates you to say, "I've got to help get this out!" So after Regent we said, "What can we do? How can we (you and I, Mike) work together to do something?" and out of that came another sort of educational product line—this thing called Logos Mobile Education. We said, "How can we partner with seminary professors around the

15:00

world who want to extend their reach, too? They know that people aren't necessarily going to be able to go to seminary and attend graduate school. They can't even do one course for 16 weeks! How can we help them, how can we reach them?"

So out of that, out of going to Regent and graduating with a Masters in Biblical Languages and working right now on my doctoral degree in Technology Enhanced Learning (studying how people learn and how we can teach them efficiently and effectively, and how we can bring technology into the mix to help do those things better and faster)... Strange as it is, I've been doing a lot of research on how people learn from video, how they develop expertise, how they absorb and understand concepts through video. How can lessons and curriculum be structured in such a way to help people learn faster and more deeply? Out of that, we've just looked at saying, "How can we combine these two?" How can Mike and I take what we've learned from graduate school and seminary and what we know of where people are at in the Church, and then what we can do with technology? How can we fuse these three things together and create something that will help people grow? That's really where our passion is: How can we help people learn, grow, and develop? Not just in head knowledge about the Bible, but really in being captured by the vision of the Kingdom of God. This is who God has called us to be in Christ, and how can we live that out today?

It's been an incredible journey. I can't believe... I had asked someone today before the podcast, "How many people have we had a chance to reach through the courses we developed?" It's around 7,000 people! Which is just amazing. You and I have talked about this. If a seminary professor taught for 50 years and had 50 people in their class every year, how many people would that be?

MH: The math is just staggering. 2,500.

JC: 2,500. So we live in an incredible time where we get to develop all sorts of things and minister to people all across the globe. That's a little bit of my story. I'm glad to be here working with you and talking through all these things. A lot of people are probably wondering, "What exactly is this thing you've developed and how is it going to help me?"

MH: Yeah, and we should be clear: Johnny has been out of Logos and Faithlife for a while. Maybe it's a year?

JC: Almost a year.

MH: He left the company to create products like we're going to be talking about today. So this product that we're talking about is really the result of Johnny's work, his effort, his training in instructional design. That is his doctoral work. He has a Master's degree in Biblical Languages. He's trained in both, but is really focused on how to deliver training, how to deliver educational content (in this

case, specifically as it relates to biblical languages) for people. So this is not a Faithlife product. It's not a Logos product. Johnny created this on his own. I'm sort of his sounding board. A lot of the things he's done with this have sort of spun off conversations we've had in a whole bunch of settings over ten years. We've just been constantly sort of thinking about this. Some of the work we did for Logos together helped us meet a particular kind of need there, to create a particular kind of product. But this is different. And so, once we get into it, if you've had exposure to some of those other things you'll see how this is different. It's kind of like "Johnny Unleashed." (laughter) Basically it's getting to use all of your skills and not having to tie what you're doing (in terms of the delivery of the knowledge) to a particular software product. So this is going to be something where you don't have to buy Logos Bible software or any other Bible software. It's naturally great if you do, but what Johnny has created... You can benefit from what he teaches you if you have a software package or if you don't, using other tools that you might have either in hard copy or online or something like that. So it's not tethered to that, and it is different.

We'll eventually get into that, but I'd like to go back to your... You used a phrase of this whole process of what guided your thinking on this, in terms of the "feel, felt, found" sort of experience. I wonder if you could unpack that a little bit.

JC: It comes out of a story that I had. Even though it sounds like I'm well-trained and have academic credentials and all those things, I started where everybody else is or has been, and that was going down to Barnes & Noble, trying to find a book that would help me understand the Bible, cracking it open, and trying to read. I remember getting one resource over at the bookstore that was going to have all these different key word studies. And one of the words I was looking at is cosmos, which is usually translated "world" in most English Bibles. I remember going and looking at that and seeing the Strong's number 2889 and it said, "orderly arrangement." I thought, "Orderly arrangement? Okay! That's amazing! This is the great insight! Here's a resource that just told me what this word means." I remember then thinking, "Okay, now I'm going to start plugging this in places." So I go over, and we all know the verse, right? John 3:16. And I started saying, "I'm on my way... scholarship!" (laughter) "For God so loved the 'orderly arrangement' that he gave his one and only son..."

Now don't laugh! (laughter) I'm working hard here! I'm thinking that's interesting. It doesn't sound quite right, but this resource said that's what the word means, so "For God so loved the orderly arrangement," and that kind of makes sense because God loves how he created things in Genesis 1. He said that he saw them and they were good. But then later on, I go to another part of the Bible: 1 John chapter 2 verse 15. "Do not love the world or the things in the world." So now I have a problem (laughter) because I plug in that meaning (that translation, that definition), and I say, "Do not..."

MH: Don't you dare love what God loves! (laughter)

25:00

JC: God can love things and you can't! "Do not love the orderly arrangement, or the thing in the orderly arrangement." Immediately there's confusion. At that point (I kid you not), I just basically stopped using that resource. I didn't view it as a fault of the tool. I viewed myself as one who just doesn't understand this. "I just can't understand it and the Bible seems to contradict itself." And so for years—seriously years—I just thought that I didn't know how to reconcile those two verses. And I was going to seminary and graduate school! I was studying the languages, and here I was saying I wasn't really sure how to resolve this... until I started to realize some things about exactly how language works and how meaning works and how you get to the point where you can understand what a word means just by looking at the words around that word. When I discovered that, it just changed everything. I was able to look at these passages and say, "Okay, so in John 3:16, what is 'world' referring to?" I look at the surrounding words and realize that it's not necessarily talking about the order of creation or the orderly arrangement, it's talking about the people—whoever believes in him. That's talking about people! When I go over to 1 John 2:15, it's not necessarily talking about creation, it's talking about this system that is oppressive and runs counter to the Kingdom of God. So I realized you can have the same word, you can have the same Strong's number, but different *senses* of the word, and that's how you make (no pun intended) sense of those two different verses. That just opened up everything for me, because I'll tell you—when you feel like there are contradictions in the Bible you sort of get paralyzed. You think, "I'm just not going to look at that."

MH: Or people who *want* to see contradictions in Scripture will sort of use that method (either consciously or unconsciously) and sort of produce them, and a lot of people would be paralyzed at that point, "Well, I don't know how to answer that!" It's a problem.

JC: Exactly. I know a lot of people feel the same way. When I talk to folks and ask, "How do you like to study the Bible?" They'll say, "I just read it... I don't really know how. I'm attending church, I'm hearing from the pastor's sermons. Yeah, I agree with it, I just don't really know how." They start talking to me about their small group experience or their Sunday School experience where they say they get into a group, and usually the first question at a Bible study is, "What stood out to you?" And people go around the room and some things are maybe spot-on, some things are kind of maybe a digression, but you're not really sure what to do. How do you study this? Or else people do find approaches or methods, but they are 20 steps, require hundreds of dollars of books and Greek and Hebrew to boot, so they feel overwhelmed. So I understand that.

MH: That's really common. People want to study Scripture but (just like you're saying), frankly, they don't know how. I remember that I had a sense after I had read the Bible through two or three times as a teenager. It's like, "Well, I did that, and I'm planning on keeping this habit of reading the Bible, but there's got to be

something more going on here." I went out and the first book I ever bought (I asked a friend in church) was a hard-bound *Strong's Concordance*. You get some use out of that. Even then, I could sort of sense that it was limited in what it could give me. "Now I know what these numbers mean and I know where all the occurrences of this particular word are, and you go to the back of the book and it has the Strong's Dictionary and it gives you three or four English words that correspond to this Biblical word." And that was pretty much it. There was no method to it. What kind of interpretive questions should I be asking? It would be nice to have some discussion, somebody who knew what they were doing that could sort of look at the same tool (or data that I was getting at with the tool) and help me think intelligently about it.

Eventually I graduated to *Vine's Expository Dictionary*—both Old and New Testament—and got a little more help there. But beyond that, when I hit that wall, I didn't know what to do. I had no idea. You're right—you kind of bounce around. You go looking for stuff. And some of them are just (for lack of a better term) very shallow. Others are so detailed that you just get lost in the details. They're kind of bewildering, to be honest with you. Even if you can follow an intensely detailed method, if it doesn't tell you why you're doing what you're doing or why you would do this before that... In other words, if it's just sort of a grocery list, then it becomes mechanical and you don't really learn to think well.

30:00 I didn't know that years ago, but I can look at some of these things now... I teach in three different places now online and I have students do word studies in a couple of these places, and one of the biggest hurdles for them... This is going to sound crazy, and I'm not saying this to demean anybody because this is *me* at that stage. But one of the best things you can do to learn how to study Scripture is just learn how to think well. And that just means asking good questions, examining why you're doing what it is you're doing. What are trying to find and what's the end game? Then probing the things that you're looking at in terms of data that you find. Just learning how to ask good questions and learning how to think well. So you get shallow methods, complicated methods, and for me it was like, "Hey, I'd like to find something in the middle, something that doesn't require me to be a scholar, because I'm not." There I was at 18 years old (a senior in high school). I didn't have any money, so "don't tell me to buy lots of book because that ain't happening. Just give me something simple, affordable, something I know I can trust that's not just made up and kind of out there, and to know maybe one or two or three tools that are just really the best things to use." That's what I wanted. You and I have had this discussion before. I think that's what orients what you're trying to do. You can jump in here and say yes or no or add something here, but that's my perception of this whole process.

JC: That's exactly right. And I think you touched on something that's very important. You talked about thinking well. I would also add to that: reading well. One of the things that will hang people up is actually, like you said, as simple as it is... It's not intended to be demeaning. I say it to myself: it's just reading the

passage or reading the context. When you do that, you start to see things you didn't notice before. It's not just that, but I recognized when I was trying to learn these things and use dictionaries and commentaries that what would've benefited me years ago was somebody sitting alongside me and saying, "Look at how this article breaks down. I know there's a lot of funny foreign words. I know there's a lot of strange abbreviations. I know there's a lot of squiggly lines and symbols. Let me just show you what to read and pay attention to. All this stuff isn't actually so scary once you realize how it's all structured." That would have done me so much good because I wouldn't have been as intimidated.

When it comes to creating a training resource that will help people advance and grow and develop, that's one of the key things that I try to do in this course inside of tutorial videos is to say, "You've seen Strong's and Vine's. If you're intimidated by those resources or you just say you don't even really know how to read or get anything from them, you're not sure what you should even be looking for." There's a whole set of videos within the course that will break down those passages within those resources and will help you to discern what's being said. They'll help you understand the limits around those articles and help you actually even see how you, through your own study with free tools available online, you can go beyond even what those resources have to offer. People will say, "I don't believe you!" or whatever.

MH: The proof is in the pudding. Since you've brought up the course and the videos, why don't we back up a little bit and let's transition here and talk about this thing you've created. You used the word "course," you used the word "videos" and you sort of hinted at a couple of things in it. Why don't we start at this transition point? Tell us what it is that you've created. Let's just start there.

JC: I've created a course. It's a video-based course that will be available to anyone with access to the internet. This course has about 15 to 16 video tutorials (anywhere from three minutes to about 12 to 15 minutes). They're short, they're digestible. If you wanted, you could take the entire course on a Sunday afternoon or on a Saturday morning before you're teaching that Sunday, and you can work through all the content.

MH: So it's a couple hours instead of a semester. What a concept! (laughing)

JC: Exactly. You recognize that there's a lot of stuff that's taught. I don't want to say it's extraneous, but what we're trying to do here is just say, "What are the essentials? How can we distill this huge Bible study/word study process down to something that can be useful to everybody?" Everybody who says, "I'm not taking a 12 or 16 week course on hermeneutics... I don't even know who Herman is!" (laughter) They're looking for something that is digestible and accessible. That's why I'm using video. I recognize there's a lot of text-based resources out there, and what people really come away with is, "I'm glad I know the steps. I know them, but I need somebody to show me. I need somebody to walk me through."

35:00

MH: You're not only telling people, "Here's what you should do, and here's what you should do next," but you're illustrating not only how to do it, but you're going to be working in the text and talking about how to ask good questions, how it affects meaning. So you're actually illustrating what the payoff is for any given thing you're doing, correct?

JC: That's exactly correct. It's going through the basic concepts: What is a word study? Has anybody ever explained what a word study is? (laughter) I'm going to define it. I recognize that for a lot of people, even just reading a whole block of text is overwhelming and intimidating. That's why video is a very accessible tool, an accessible medium, to learn about these concepts. Once we move from the concepts about what a word study is and the tools we can use, we go through (even with the tools and a process) to show you, "Here's what a word study looks like."

MH: Here's what we mean.

JC: Exactly.

MH: Basically, for every step along the way, "Here's what we mean. Here's how it matters. Here's what the payoff is." If you really think about it, it's hard to do that in a book. You can do a step and explain a process, but you're never really quite sure... I've used plenty of books to learn how to do things in software, and the ones that are the most helpful to me are the ones that only use screenshots! (laughing) You have to have a visualization of it, you know? That's just a lot better than reading a book, no matter how good the book is for whatever it's doing. I've found, anyway, it's easier to follow if I can see it visually.

JC: People want to be able to see an actual example from start to finish, so that's one of the things the course does. Beyond being just video... "Hey, I've seen videos on YouTube!" What I'm doing here is creating a very streamlined process—just the essentials. And everything in the course, each video, is scripted. If you've ever been on YouTube and you're watching a video...

MH: (laughing) I know exactly what you're going to say!

JC: You know where I'm going with this! Somebody gets on there and they're trying to share their knowledge and expertise, but oftentimes there's a lot of meandering. Somebody gets on there, and I don't know why, but they say, "Sorry, but (cough, splutter) I'm sick this week, but I want to do a video tutorial anyway (hacking)," (laughing) and then they work through a couple of examples and you're sort of wondering, "What was I supposed to be learning on this?"

MH: Yeah, I really don't need to know those details about your personal life! (laughter) It's amazing how scattered a lot of YouTube videos are. They just go

all over the place sometimes, or it's redundant and repetitive. It's easy to get lost. Trust me. I know exactly what you're talking about!

JC: And I want to value people's time. I want them to know that if they're taking a course like this, I want it to be as efficient for them as possible. That means I take on that burden to say I'm going to write out everything to make sure the process works. There's no "gotchas."

MH: "Oops."

JC: It's not like, "Hey, he showed me in the video that it worked this way, and then it didn't." We work all those out to show you the process and how it works. No gotchas. We make it efficient. And beyond that, the actual content is going to be supported by text. We're getting into the nitty-gritty here, but you have video tutorials, right? What often happens when people watch tutorials? They sit down, they watch it... "Hey, wow, that's really great!" And then a phone call or they've got to go somewhere, and then they come back and can't quite remember the steps that were involved in that. They have to watch the video all over again, or sit there and take notes. So one of the things that's really helpful is to include as a bonus is an e-book that's a transcript of all the video content so that you can have that for review, you can read it on your own time, it'll have the steps outlined so that you can easily remember and reference those steps whenever you need to go through and say, "What was the thing that he did over there with clicking on that button, and what did it do?" And sometimes you might not even need the video. You just need to have that paragraph of instruction.

40:00

MH: One thing—exactly.

JC: So the text resource and the workbook, that's going to be a fabulous addition to the course to help people remember and recall whatever information they need without having to go back through watching an entire video again. But there are also going to be some other bonuses that I thought of. Basically, when people think of word studies, it's like, "What word do I study? Where do I even start?" (laughs) There can be a lot of feelings of being overwhelmed. There are a lot of words in the Bible and they're all so important, right? So it's down to "holiness" and it's down to "grace!" (laughter) Which one should I study? So I'm making a 52-week devotional guide that picks out some of the 52 most important words in the Bible to help people just say, "Hey, here's a way you can go through this." They're going to be grouped and categorized, so they're not going to be just whatever I picked.

MH: Wow, that's cool.

JC: There will be a section on the Fruit of the Spirit, for example—that's one section within the 52-week devotional. There are others. It's just to help you get a

jump-start. A lot of people are going to say, "That's great, but what word do I pick?"

MH: Right... where do I go from here?

JC: And they should have some sense of order and purpose to it, rather than mindlessly sort of going from this word or that word, or not having a theme. And if you're a teacher, you're somebody who's saying, "I don't just study for myself, but I'm leading a Sunday School or small group class, or I'm preaching every week," there's going to be a bonus, too, of how you take what you're studying and translate that to that teaching event. Obviously, a mistake that we all recognize (especially when you get into studying at like a seminary level), you've got all of these numbers and figures and facts and it's so tempting to turn your teaching or preaching time into a regurgitation of all of those numbers, stats, and facts. (laughs) So you've got pie charts for your sermon, you've got bar charts in your Sunday School class. Those are all cool references and things to bring up, but how to translate all of the work and all of your insights over here from a Bible study to that particular venue or event? How do you do that?

MH: So what you're talking about now, you're talking about something you're... correct me if I'm wrong here. You're talking about something you're preparing that will build on the initial course or is it part of this course?

JC: It's a bonus to this initial course.

MH: To this particular one... wow, that's pretty neat! That's been a lot of work for you. (laughter) Fifty-two weeks' worth of stuff. But you're right—it's kind of essential. When I hear you talking about how you pass this on to somebody... The goal always is that if you're doing something in the text, you're working in the text, you're learning to study this thing we say is inspired (the text), then to sort of get people on that bandwagon or to maybe validate some position you come to, you have to be able to essentially show your work in a way that they will be able to understand. It makes me think of... I taught Hermeneutics at a Bible college and Greek for a year or two, and I would just cringe when someone would get up to do a presentation or a sermon in chapel or in the dorms or something like that, and they start talking about the nominative case. It just made me want to die! (laughs) Please don't bring grammar into it! You've gotta find some way... If you have to use the word, spend two seconds on that and then have a nice illustration for what in the world you're talking about. If you want to get more people interested in the text, you have to find an efficient way to kind of show them how you discovered what you discovered.

TS: And I'm excited, too, because this course is tailor-made to the layman. I don't feel like I'm in seminary. I'm not a student. So I'm excited about that. Johnny, are you going to develop more courses in the future?

45:00

JC: Yeah, I'd love to do more courses, especially on word studies. I'd imagine people would be interested in things like word studies in Romans or word studies in Genesis. So that might be a direction to go. We may also broaden to say we'll do a survey of the New Testament. How can we learn about the themes and learn to read the New Testament as a whole? Sometimes those verse references... versification tricks us into thinking we've got these isolated pithy statements from Jesus here there and everywhere, but actually they are connected and they have a sense of a story and narrative to them. How do we read the Bible like that? So those are all possibilities.

MH: Something else just popped into my head. We used to talk in the office saying, "Wouldn't it be nice to have a tool—something that would be useful to people—to trace an idea, not even just through a book but like across the New Testament or across the Bible?" Basically, tracing a thread or idea all the way from start to finish; some way you could do that easily. And there's really nothing like that, that you can just sort of pull off a shelf. I don't know any other way to say it. There's really nothing like that that will sort of train you to connect dots. That might be something worth thinking about, too.

JC: Yeah, I think you touched on something really important there, because a lot of people when they open up their Bible are used to seeing a column in the middle that has a lot of Bible references—cross references. One of the things that I remember looking at is... actually I stopped buying Bibles with cross references! (laughs) I got that NIV Thinline because I didn't know what to do with them. You look at those cross references and you wonder, "Why is this verse mentioned?" You have no idea why that verse is being referenced to some other verse. But what you're talking about there is really making those connections for people and helping them see the connections. Why is this verse and this verse connected? I don't see it. One of them is talking about the lion and the other one is talking about the owl... what's going on here? (laughing)

MH: People who do look up cross references (this is what I discovered and what they know) is that a lot of times the cross reference is there is because it uses the same word that the footnote is on in that verse, and there's no explanation of... "Okay, I didn't *think* that word was only used once in the whole Bible (laughing), so now I know *two*. But is there any other reason to look at this?" (laughter) You're just sort of lost. "What do I do with all that?" I remember very distinctly just being in that situation and not really being able to intuitively grasp why I should be looking at that thing. If you could create something like *that* that helps people think well, that would be great. But this course (the word study course)... I don't think we've even mentioned what you've called it, but the word study course is really foundational to any of these other things. This is the place that most people sort of think of because they hear it occasionally from the pulpit. A preacher will camp on a word and talk about Greek or Hebrew. That's just sort of an intuitive thing that once people sort of sense that they need to graduate

from Bible reading—that Bible *reading* isn't Bible *study*—then they have this sense that they need to know what's going on with the words. So this is the place to start.

JC: You're absolutely right. The title that we're working with now is "How to Study the Bible with Word Studies." And like you said, I think it is foundational. There's a lot of emphasis placed on the words of the Bible, and there's a lot of questions about what this particular word means. So this is really no-nonsense. We're getting down to the meaning of words. We're getting down to the tools. And we're even covering things like the common mistakes that are made and how you can avoid them, because a lot of times you're just using a tool and you don't realize that, "Hey, some of this information here is not actually applicable to the meaning of this word in this passage." The information is correct, but that's not necessarily what we would use or it's not relevant to us now. It's being able to understand the differences between what information is important and relevant and what information is extra or useful.

50:00

MH: That's a good... One of the things I wanted to ask... I'll just ask it and then go back to something you just said. The big question is, "What sort of things..." I want you to give listeners an idea of just a couple of things that you do address or illustrate somewhere in the course, either you devote a video to it (or somewhere in a video)—something that you address or illustrate. But what you just said was about, "Okay, I found relevant information on a word *here* (in a particular verse)," and then you discover that over *here* where that word is, it doesn't really seem like this information is all that relevant. It may (like with your *cosmos* illustration) even feel contradictory. Some people, unfortunately, do the reverse. They will take data or even a context of a word that appears in one verse and then they will sort of force that onto the word and force that previous context into a different verse and different context where that same word appears. So you get both kinds of mistakes: either not seeing a connection (or not knowing how to winnow the data so that it's relevant in both places), or you impose the contextual meaning of a word in one verse onto its occurrence or appearance in another verse—not even thinking that you might have two different contexts in these different passages. We can't assume that the same context is present in both passages. That's just something that's familiar to us because we're 10, 15, 20 years down the road here and we've sort of learned how to think well, as opposed to thinking poorly in terms of method because we've all made these mistakes! (laughing) We've all had someone knock us upside the head and say, "Boy, if you think that way, you're really going to get in trouble over here!" But you have to have somebody do that. And that's part of what I'm hearing, that you can illustrate what to do and what not to do. But give us a couple of examples... maybe concepts or illustrations or strategies or whatever that you address or illustrate in the course.

JC: I think what you touched on there is a great transition point to one of the principles I cover in the course, which is that the meaning of a word comes from context (from the words around that word).

MH: I thought it came from a dictionary!

JC: No! (laughter) It's sort of a funny thing, the way we think about dictionaries—as though all of these words just sort of exist off in space somewhere by themselves. "I saw the word 'church' out there and it means *this!* And the people who write the dictionaries (lexicographers) somehow with their telescopes look up into the sky and see those words off there in space by themselves, and then they write little clever definitions of these words." And we take these dictionaries and then say, "Ah, well that must be what the word means wherever I see it." In reality, those people who are creating the dictionaries (the lexicographers) are really just looking at how words are being used. How is this word used today versus how it was used years ago? So that's a very important principle—that it's going to take time to absorb that and see how it works out. But we're so close to language that it's hard for us to take a step back and look at things objectively.

MH: It's really strange because, again, in the distance education teaching I do, it still sort of fascinates me (other than that it drives me to a rage) (laughing) that students will kind of assume that biblical writers and biblical language don't work like normal language—like the language *they* use every day. It's some kind of mystical thing that you've got to look everything up, and if it means this then it has to always mean that. Languages just don't work that way. You don't ever write or say any word with the thought or intention that now whenever I use this word, I mean this particular thing. Nobody writes or talks like that. If I use the word "buy," I could say, "I'm going to buy groceries." Well, the context for that is I go to a place, there's an exchange of money, and I get physical things and I bring them home. That's a lot different than saying when you're listening to somebody's argument over something, "Look, I just don't buy it." There's no money exchange there! It's the same word. I'm not telling a person, "I'm not going to hand over this money to you." If I did, how do I take your argument home? The context is completely different. We use other grocery store words, like "cart." We just don't use words *ever* always meaning the same thing when we use those words. But somehow, people look at the Bible like it's different than real language. Look, it's just language. It's just Hebrew. It's just Greek. It's like anything else. It's not some sort of mystical, metaphysical mode of communication that doesn't correspond to our own reality ever in any way. That just isn't what it is, but somewhere seminary students (especially) sort of... I don't know how they get to that point, but they just really think about biblical language and languages in a completely sort of alternative universe way than their own language. So I think anything you can do to disabuse notions like that! (laughter) Seminary students don't take my course or any other course consciously thinking what I just described. It's just sort of there. It had to come from somewhere. It grew into their heads some way. So anything you can do to, again, help people to just think more clearly and think

55:00

better—especially if you're using video to illustrate it and talking them through it, walking them through it—that's just going to be extremely valuable.

JC: I think it goes back to everybody wanting to feel like the Bible is special. That's where some of those things come from. We want to treat the Bible differently because we consider it to be special and we want to regard it as being special, but I think we forget that God...

MH: God used people! (laughing)

JC: Yeah, God used people and Christ became human. That didn't take away from him being special. We've got the Word of God—God's thoughts, his message expressed in human words. There's this parallel between the two and to say that we can treat the Bible and the words of the Bible like it's real language doesn't take away from the fact that it's special and it's God's Word. It's almost like affirming the incarnation—God becoming human.

MH: To be silly about it, what it really amounts to is, "I'm going to look at these human words and treat them in a non-human way." That's the absurdity that we sort of have to navigate through. You and I both had to do it, and lots of people are stuck on treating the words of the writers as though they're not real products of human activity.

JC: Right. I love the example, too, that you raised about the word "buy." I'll give an example here—one from English and then one from a Greek word in the Bible. Take, for example, if Trey were to say, "You know that guy, Mike? Mike's a nice guy! I like Mike." I hear that and I wonder what he meant by "nice." So I go look it up in Merriam Webster's Dictionary online, and I see that at one point in Middle English a long time ago, that the word "nice" was used for "foolish" or "ignorant." And I go, "Aaaaaaaaah! That's what Trey meant! Trey meant to say that Mike's a foolish guy!"

MH: (laughing) We're unlocking the secret of what was in Trey's mind there, yeah.

TS: You didn't get to hear the tone of how I said it, though! (laughter)

JC: He really meant it! We all recognize that would be foolish. (laughter)

MH: It would be "nice."

JC: It would be nice! (laughter)

MH: That's nice.

JC: We all recognize that's not really the way language works. But when it comes to the Bible, oftentimes we're tempted to use those same approaches.

MH: That its most ancient meaning must be the meaning here, just like with the word "nice."

JC: Or the parts of the word are what give it the meaning. A simple example from English is "butterfly." No one says, "Butterfly... what do you mean? Let me break it down. Okay, you've got a solidified piece of dairy on one hand, and then fly—a type of small insect. Put those two together." We don't think like that! We just say, "butterfly" and know it's an insect with colorful wings and things like that.

1:00:00

MH: But they think the Bible is this non-human, mystical thing, so there must be some mystical meaning to that combination that unlocks the secret of the word.

TS: So what would y'all say to people... There is some push-back on word studies, that people can get lost. It takes away the divinity of the bible because the science is not correct and all those other things. So what do you say to people who can kind of get lost in these word studies and it changes their opinion about the Bible? What do you say to those people?

MH: In my experience, typically if it's a word that's used a few times (again we're talking about biblical words here), the method that they used will invariably break down. If you have something that's maybe only used once or twice and you can't find a definitive example where it does break down, I think by analogy, "If this is the way we're supposed to understand this biblical word, what about this one over here?" And you show how this same approach to some other word that came from God's mouth (so to speak) just doesn't work that way. It produces nonsense. So my hope is always that if you're going to accept this as a method, it needs to work consistently—not only with this word, but also with other words that supposedly came from the same source (the mind of God, the mouth of God, and what-not). And so if it breaks down at that point, my hope is that maybe we should consider the fact that God used people and was big enough to let people express their thoughts and write those thoughts down, and God was happy with the result at the end of the day. What we have is human communication to other humans that God wanted preserved for his people in a special way. Again, trying to get them to see that consistency is important—not just coherence, but consistency. That's my take on it. I don't know if Johnny's had any episodes where you've run into that, but I run into that sort of thing with a fair bit of frequency.

JC: My experience is similar to Mike's. In fact, I'll bring this up here because I did make a video on it for the course. It's addressing some of the issues with mindset. It's fine to have the tools, resources, processes, and methods, but really, how do we develop a healthy mindset towards word studies? I think for me it's about getting to the heart of it and saying, "When you do a word study, when

you're eager and open to find out what God is saying in the Bible, you have to be willing to say your views might be challenged, your views may be changed. They may be expanded or supported." It's an important point to think about when we study the bible: What is our purpose? Is our purpose to look for confirmation for our position so that we can take down the next person who opposes us? Or are we really looking at it with an open heart to say, "God, I come into this wanting to be diligent to study, knowing that what I think may be challenged." I remember that happening with the book of Revelation. Somebody told me one time that the book of Revelation was really about worship, and I thought, "No it's not! It's about the end times! It's about what's in between the toes of the Beast and how we need to match those up!" (laughing) All of these things that I just assumed growing up being a part of my tradition, but I read that book with fresh eyes and said, "Wow, this really is about who gets the worship, right?"

MH: There is a lot of worship...

JC: So it's about that willingness to be molded, to say, "Here's what I think right now, but God—through study and through diligence and through your word—I'm willing to look at things differently."

TS: And I think this course is so important because there have been some criticisms of some people like Mike who have so much knowledge that people have to rely on people like him and other people who do this for a day job who don't have the time to do it. So you put a lot of faith and trust in finding people who you agree with or who are kind of the gate-keepers of word studies. They're the ones that do this, they do it well, you trust what they're doing, and there's no other tools out there. Or laypeople don't have the time to go check or do their own study. So to make something a little bit more simple and available to laypeople so they can go do their own homework and word studies and not have to rely on these aggregators or gatekeepers... I think it's invaluable.

1:05:00

MH: I don't know if... I may have mentioned it at some point here on the podcast, but in one of the *60-Second Scholar* series (I think it's the first of the three books) I have an entry called something like "Five Minutes is a Long Time" and I relate to people a bit of my own story. None of this is an exaggeration. I didn't grow up in any kind of Christian context. I wasn't taught anything biblically at all. The first time I was ever exposed to the Bible, I was nine or ten years old. I went over to a friend's house and they had family devotions there. My friend, who was the same age, just knew all sorts of stuff about the Bible. I knew what it was (I had seen one and I knew that the Bible was a book). This is literally true—this is the extent of my biblical knowledge at nine or ten years old: I had heard of Jesus, I had heard of Adam and Eve, and I had heard of Noah and the ark. That was it. I didn't know anything more about them. I knew they were biblical names; they were people who were in this book called the Bible. But that was it. I tell people, "Look, the only difference between me and somebody who reads one of my books or listens to the podcasts is time and the Providence of God." That's it. If you

learned something new about Scripture or from Scripture every day—if you devoted five minutes of your day to learning something new about Scripture or about doctrine or whatever... that's the logic of this *60-Second Scholar* series. Just give it a minute or two a day. At the end of a year, that's 365 new things. Just do the math. In ten years, it's 3,650. I'm a biblical scholar and the Providential part is that God led me to go through academic programs and graduate school and all the time, effort and expense—the pain, really—of having to do that. So that part's different. But I am the result of cumulative effect. That's all it is. Anybody can do this. I'm not a genius. I have met geniuses and I know what one looks like and what one sounds like. I have met them. And I can give you names on one hand here of people that I just know after talking to this person in five minutes—this person is *different*. They are in that category. I'm not. I'm a grunt. I'm the result of cumulative effect. I tell people that kind of thing and there's nothing cliché about it. It's absolutely true. I want them to realize they can actually do this. They really can.

And I'll say things when I go out to speak. I'll say, "I believe that the lay person is habitually underestimated—their ability to grasp content, their interest in content. You just have to find a way to give it to them so they can manage it in their time and whatever place they're at in their own study. But at the end of the day, most people in church (if they're interested in a given subject), if they put five or ten minutes a day into it, in a couple years they're really going to have it mastered well. And this is no different."

So what Johnny has created here and this sort of agenda that he and I have talked about in the past that we have for the future... we don't want people to be dependent on Mike, or dependent on us. People *can* do this. They just have to be taught. They have to get in on the ground floor somewhere, and then have the right tools. It really is a process of just learning how to ask good questions—learning how to think well.

JC: I like what you said, Mike. It's funny hearing your story. People can hear about the degrees we've earned... "got this, got that." But I'll tell you what... two things about my story. I was playing a video game with a friend of mine. I can't remember if it was maybe early high school (freshman, maybe sophomore year). We were playing a video game together, and it was one of those video games where you travel around the world and the date changes and calendar changes. I remember that as we were playing this game, it turned to December 25 and my friend said to me, "Happy Birthday, Jesus!" And I kid you not. You're saying all you knew were these few stories, but I didn't know why he said that. I didn't make the connection. I had heard about Jesus in terms of basics, but that whole connection of, "Wait... Oh, it's his birthday? And why did he come to earth and what was this all about?" I had no idea! In terms of education and things like that, I joke around with people and say, "I got a music degree, so that means I can count to four and I know my alphabet through G." (laughter) But I kid you not: it

1:10:00

was not until I got to Regent for a Master's degree program that I actually read a book from cover to cover.

MH: You should get into this. I remember you telling me about this before.

JC: I always thought it was an intelligence thing. So when people would be talking about studying and things like that, I thought, "I'm not a very good reader." There were just things I believed about myself that kept me from study and learning. They were obstacles. I picked music because I thought it would be easy because I could perform (play guitar) and it would be pretty simple. I think for some folks who hear "Bible word study" or study in general, they'll immediately think this is about intelligence. "That's not for me. It's about how much brain power you have. I was never really good in school." And I'm here to tell you that I had never read an entire book from cover to cover until I got into graduate school, and what I had always believed about myself is that I was a slow reader and couldn't make it. That all changed once I had an interest and I knew that I could do it. So when it comes to a course like this, we're not setting the standard and the bar way high to try to see what you're made of. (laughs) This isn't an initiation.

MH: This isn't boot camp.

JC: There's no hazing ritual. Mike and I joke about that, but we're opposed to that because we don't think that we're out here to try to measure somebody's spirituality through their test scores or through how many certifications they have or how fast they can process information. We're out here to say, "Here's some training, and even if you just take a few of these videos to heart... even if you work through a few articles from *60-Second Scholar*, you're going to have learned and you're going to have grown in ways that you would not have otherwise had you not even put that little bit of time in." But I sympathize with people who say, "Gosh... study..."

MH: "I'm tired already."

JC: (laughing) "I'm tired already!" So actually, in the training—and this is what I would encourage you, too... Whether you are interested to buy it or not, whatever, I want to make sure that you walk away with something of value as a part of this podcast, and that is that when it comes to reading the Bible, don't think of it as *study*... academics, rigor (groans). Think of it in terms of *discovery*. You're outside playing in the backyard as a kid. No kid's out there with a clipboard and all this stuff trying to measure things and getting frustrated with themselves and giving up. They're out there discovering: "Look, I saw a bug! This is a funny-colored rock!" Take that childlike sense of wonder and inquisitiveness to the Bible—that sense of curiosity. "I wonder what this means? I didn't know that! That's interesting! I didn't see that before." That sense of discovery is wondrous when you take it to the Bible. When we think of things that... What's an

indicator of intimacy, for example? It's mutual interest! God has an interest in us and we have an interest in him. That sense of mutual interest creates that intimacy. We can have the same with the Bible when we come to it, not with all the academic trappings and all this "if I don't do it right in this perfect order, I'm going to fail or mess up." It's a sense of wonder, a sense of discovery. So I would encourage you as you get into the Bible to not treat it like an academic textbook. I love what Mike has to say...

MH: It's not homework.

1:15:00

JC: You treat it like it's a really great novel. (laughs) Mike, you talk about how all those literary devices are present in the Bible and you can read it that way as an entire story. Those things help us feel as though this is not as intimidating... "I can do this!" That's the type of mindset that we want to foster and nurture and encourage through the types of resources we're developing.

MH: As we sort of wind down the episode here, where can people get the course? Where can they find it? I'm sure they can view a sample video, that sort of thing. So we need to talk about that.

JC: Yes, they can go to biblewordnerd.com (laughter). I had to pick something that worked! There they can see the entire course outline, what's going to be covered. We're going to go through things like the tools, the mindset, how to avoid common mistakes, and a simple four-step process of doing a word study from start to finish. We also have some bonus materials there. You can read more about what the course includes and you can watch (like Mike said) a sample video to get an idea of what's covered and how it's covered, and a promotional video, too. You can see what else is going to be included in the videos, in the course.

MH: So biblewordnerd.com. Well, *mea culpa*. I refer to myself as a "language geek" a lot, so that fits real nicely: biblewordnerd.com.

This has been great. Again, we have such a long history of wanting to see something like this created. It's short (a couple hours). It'll take you a couple hours to go through this. It's accessible. It's as though somebody is right there with you or you're looking over the shoulder of somebody who knows what they're doing and learning not only just the "how" (the procedure) but *why* you would do this and not do that, and just sort of what the payoff is. We've wanted something like this to exist for a long time. It's great that you finally had the time, Johnny, to put it together, having put years of thought into it and using your own training about how to deliver such things. This is going to be great. I think it's just going to... People who listen to the podcast know that I measure myself and what we do here (what I do anywhere) with the simple question: Is it useful or not? And I think this is going to be really, really useful.

TS: I'm super excited! I can't wait! Johnny, when is it going to be available?

JC: It's going to be available within two weeks, so we're looking at the weekend of the 18th and 19th of November [2016].

MH: So a little bit before Thanksgiving. That's awesome. People can preorder... is that what we're doing here?

JC: Correct. It's in production, so you can preorder by going to the website (biblewordnerd.com) and you can get a special discount for that preorder, too.

MH: Good. Thanks for coming on and spending an hour or so with us. Just like old times. (laughs)

JC: I know! Thanks for having me on, Mike!

MH: Even though we see each other pretty frequently still, these are the kinds of conversations we've had many, many times. It's just great to see it actually become reality.

JC: Agreed.

TS: Thanks, Johnny!

MH: Yeah, thank you.

JC: Thanks, Mike!

TS: All right, Mike. Well, I'm really excited about that. I think that's a perfect tool that needs to be out there for us lay people who aren't exactly students, who don't want to take a whole semester to learn this but who absolutely do have two hours to dive into this to learn what it is y'all do and how to apply it for us. I think it's great.

MH: Yeah—I would agree. It's exciting. I'm just really glad he was able to do it and we're able to tell people about it.

TS: Well, you've got an interesting trivia question about Johnny, don't you?

MH: Oh yeah. The Fun Fact is: Who wrote the Naked Bible theme music? The answer is: Johnny Cisneros!

TS: I didn't know that! That's great.

MH: Yeah, back in the old days of the podcast I wanted to have some kind of music intro and I knew Johnny actually has this degree in classical guitar (I think

it is) and I said, "Hey, can you come up with a jingle? It'll probably take you five minutes to do this." It took him a lot longer than that, but hey—there you go. The rest is history.

TS: Perfect. Love it. That's awesome. Well, good deal. I'll be looking forward to that course when it comes out. Again, biblewordnerd.com. Mike, next week we're back into Ezekiel, correct?

1:20:00

MH: That's correct, and we'll do Ezekiel 18.

TS: All right. We just want to thank Johnny for coming on and thank everybody for listening to the Naked Bible Podcast. God bless.