

## 01\_Intro, pt 2

### How We Got the Bible (2016), Patrick Mead, Fourth Avenue

This has been fun so far.

Now, in about a week or two, you're actually going to have PowerPoint and interesting things to look at.

Right now, it's hard to distill everything and make it fascinating for those that don't follow this stuff, but we're going to give it a go.

As JC brought up to me today, the Bible itself says that it is compiled from many sources, and he brought up Luke chapter one.

Luke says a whole bunch of people have been writing, so I took it upon myself to get all this material, put it together, and make a note of it.

The Old Testament is full of that sort of thing.

This seems to bother modern westerners.

So, I read a fascinating article in a magazine you probably don't read.

It's called First Things, and it is a philosophical Catholic journal.

So, probably less than 20 of you have read it.

I subscribe.

So, as I read it, it was the return of the medieval in literature.

What it meant was this.

Until very recent times, literature was awfully different than it is today.

Once you think of this, in the old ages, you compiled stories.

For example, if there was a great story about that hero, you had no problem lifting it and putting it in the life history of the hero you were doing.

So, your hero did the same thing.

That was common.

It was done all the time, especially through the medieval age.

And you generally did not put your name on it, just like the books in the Bible.

You generally did not put who wrote it there.

It was considered unseemly, especially if you were writing fiction.

The first novel writers didn't really blossom until the 1800s, and it took 100 years for them to be socially acceptable.

Walter Scott, who wrote Ivanhoe and so many of the great classic bits of literature, was one of the first men to actually admit he was writing the books.

Because you just didn't do that.

Some people use pseudonyms that you learned later, and I could go on and on.

Why they said the return of the medieval?

In our modern age, we are not so much producing new literature as combining old.

If you don't believe that, I don't want you to do this because it would be miserable punishment, but I'll just say watch a bunch of TV.

It's the same story every time.

With different characters, the same thing happens every time.

This is why it is not hard when something happens to go, it'll be that guy.

Because you've seen the story.

Now think of where you get your news.

Few people get their news from one source that is not an aggregator.

In fact, I don't know of anybody who does.

An aggregator means you collect from other sources, and you put it into one place.

For example, if you watched NBC, you were getting from the Associated Press, you were getting from Reuters, you were getting from independent journalists, and you're getting from NBC staffers.

If you go to the Dredge Report, you're getting about 50 different sources on there.

Nothing new.

Nothing original.

Aggregating it.

If you go to Slate.

com or Huffington Post or you go to MSNBC or you go to Fox News, it's the same thing.

They're not producing, they're gathering.

And that's what we're used to now.

We're used to aggregation.

In fact, we will even find our favorites.

For example, and this is going to sound like I'm supporting the guy.

I don't support any presidential.

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I go to the rock.

The rock is all I need.

My salvation does not come from Washington, D.

C.

But we're watching a bunch of the Olympics because I know it's fashionable to poo poo that kind of stuff, but I love it.

I have that.

I really.

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I saw Serbia and Croatia going at each other in water polo and thinking that's a lot better than what they were going at each other at 20 years ago.

Yes, do that.

As we were watching it, so it was on that channel, the news came on.

I said, let's just watch the news.

Well, in the last two days, Donald Trump's gone down to Louisiana.

He has helped unload a semi truck full of stuff for the people that were hurting there.

Whether it's a photo op or not, I'm not trying to do his motives.

It was an event.

It happened.

Then yesterday, he went to Milwaukee where rioters stormed his motorcade, jumped on the cars, rocking it, spitting on his supporters and beating people.

If you watched NBC, you didn't see either of those stories.

Not a word.

Why?

They like these other stories.

You did get to see like 20 minutes of Ryan Lockie.

I'm going, all right, really seriously, I'm done.

But he got rid of his white hair dye too, so look at that.

He's serious, Ryan.

If you go over, and by the way, I'm sure you can go over to.

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Oh, what can I think of?

Fox News is trying more to bring in other voices, but.

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Oh, Breitbart, the Breitbart.

com, you're not going to get any stories of anything Hillary did good.

Right?

They aggregated a different group.

The way the Bible was put together, people aggregated their favorite stories.

And there were two main divisions at this point.

Remember, this is around 600 or so BC.

There were the Mushite or the Shilonite priest and the Aaronic, not Aaronic, Aaronic priest.

These are two splits.

One followed, they're of the line of Moses, the others of the line of Aaron.

I hear you cry, but they were brothers, same line.

That's not the way they looked at it.

Because the priest that followed Moses had been trapped in the north, and they worshiped at Shiloh.

And they were of David, where the priests that were of the line of Aaron were trapped in the south.

They had Jerusalem.

So around 622 BC, that's the situation.

The division of various captivities made them different.

Do you go to family reunions?

I don't.

There's that whole court order thing.

But also, gunfire makes me break out in wee holes.

And so I don't tend to go to them.

I can remember going to them and looking around thinking, I'm related to these people?

And they were looking at me thinking the same thing.

And I've had people, I had a cousin reach out to me when we were in Colorado.

I didn't even bring it up to Cammy because it wasn't that important to me.

I wouldn't know one of my cousins if they came in wearing an I'm your cousin shirt.

We've been scattered all over the world for so long.

That's the point.

She approached me through Facebook, wants to be my friend.

I looked at her Facebook page.

I was going, no, no, I'm not.

And she even wrote me harsh things about you judging me for this and the other.

No, I'm not judging.

I just don't want you on my wall.

You know, I know that we don't have anything in common.

The point is this, we used to, then we were separated.

These people have been separated over and over, various captivities, political issues.

Each side keeps writing.

Why do they keep writing?

Well, when you wrote a book, you wrote a book on papyrus.

And you read it, you handled it, oils.

Have you ever gone to see the Constitution in Washington, D.

C.

, have you?

They didn't let you handle it, did they?

No.

Why?

This.

You'll destroy it.

Well, when a book began to be almost unreadable, they made a new copy.

That's the way they kept writing.

And then this one falls apart, they write another one.

Sometimes they would even erase parts of an old one, turn it like this, and write that way on it.

That happened a lot.

And sometimes they used it three times.

And to find what's underneath, now modern science can do a little bit better at it.

One side worshipped in Shiloh, like I said, as David did for much of his life.

Samuel, the early priests and judges out of Shiloh.

The other side was in Judah ruled by King Josiah.

He's a really important character here.

And it was there that a book was discovered.

We think that book was Deuteronomy.

Do you remember the story?

They come to him saying, we have found a book.

We don't know what it is.

It's related to a woman priestess who is able to.

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A woman prophet who's able to identify that this is the book of the law.

Isn't that tragic?

And so then they get it back and they read it and they realize, we're well off.

We weren't doing any of this stuff.

And so Josiah goes out and he does a couple of things.

He throws over all the other alternate ways.

You can't worship where you want to anymore.

You have to worship in Jerusalem.

Not until that time you could worship where you wanted to.

But now you have to be in Jerusalem so our priests can make sure you're doing it right.

Well, what about the ten tribes in the north?

They're completely out of luck at this stage.

Let's get back to the book.

We call the guy the Deuteronomist.

He didn't write Deuteronomy.

This is a guy that edited it.

It was older than him.

But he edited it and used it as the beginning of a great history.

We know if you want to do this for a whole semester, we could show you how we know.

But as it is, I gave you a reading list.

I'll let you go there.

Using linguistics, using what words appear where and what nation at what time, we can tell one writer edited Deuteronomy and then kept going.

From that beginning, you told the story of his people's arrival in the land back in the early years when the Exodus ended.

And that story included tales of conquest.

We call that book Joshua.

The book of Joshua was not written by Joshua.

It never says it was written by Joshua.

We just make those assumptions because we're modern people.

If you're not aware that some of the old rules still apply, I could write a novel and title it *Gone with the Wind*.

You wear that?

You can't copyright a title of a book.

So I could do that.

It'd be stupid.

I could do that.

I can't take a pen name, though, like Max Lucado.

I could take a pen name, but not one of a real person.

Back then, you could take a real person's name.

Interesting things are going on behind me, aren't they?

No, they're only on that screen.

If I want to turn around and look, power off.

Press yes, okay.

Let's stave up there just ready to cut my power.

Who could blame him?

Then the Deuteronomist kept going.

He told the story of the people of God in the early years of the land, Deborah, Gideon, Samson.

That became the book of Judges.

The same guy wrote it.

Then he placed the story of Samuel and Shiloh, and from there he traced the movement of Saul and David.

Scroll length means you can't write as long a book as you want.

So it stopped.

We call that first Samuel.

But he picks it right up again.

The Jews don't call them two different books.

We do, because they're in two different places.

See how our minds different than their mind?

They count days different than we do.

They count years different than we do.

We need to remember that.

So he continued with the second book, A History of the Inside of the Court of King David.

We call that second Samuel.

He took several of the texts we mentioned last week.

The big pile of papers I had, of all of the sources mentioned in the Old Testament that they said they were using that we don't have, many of them we don't have.

He took all of those, wove together a history of the kings after David, all the way down to King Josiah, who was his king.

And that became first and second kings.

Again, we use wording, grammar, syntax, theme, literary structure.

He traced the work of the Deuteronomist as he goes through all the stories and materials available to him.

And we owe him.

We would have lost many of the words of God had he not brought them together from everywhere and put them down.

Now, I've had people that will say, but doesn't it say God told Moses?

Well, yes, it did.

And so somebody wrote that down.

And now that's part of our story.

And it's written down, written down, written down.

That doesn't mean God told Moses, so he wrote it down.

Think of this.

When God took Moses on top of the mountain, he put all of the law on the covenant on two tablets of stone.

Now, I've seen people, I've seen the paintings, and just as the Ten Commandments.

There's more in that.

There are over 600 rules in the Old Testament about life and worship.

But those weren't all on there.

He gave him the core of the law.

And by the way, if you read, if you're careful, the Ten Commandments are read twice in the first five books, and they're not quite the same.

They're close enough.

Sometimes close enough will do it, won't it?

Because we know.

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Are you going to be saved?

By the way, some of you right now are offended and a little upset.

Can you quote the Ten Commandments in order?

Bet you can't.

People say, you're messing with the Scripture.

Okay, little test.

Name the books of the Old Testament.

And you start, they go back to the little song.

Trying to do it.

I'm going, you need to know your book.

And what is the purpose of the book?

Do you remember what the purpose of the book is?

Lead us to Jesus.

That's the point.

Not whether Midianites did this or the Moabites did this.

It's that bad things happened.

Lead us, get us to Jesus.

That's the point.

All right, back to notes.

We owe him a lot.

Through him, the story was alive, although other people were still writing.

And there is still more aggregation to go, or gathering these sources to go.

Some have wondered why the Deuteronomist, or even those that gathered the books of Moses, because those were earlier, why they weren't troubled by the discrepancies.

Well, I want to ask you a question.

Let's say Drudge Report, because it's just, I think it's probably the best known of the one site aggregators.

Unless you're, for example, if you're to the political left, you're probably not going to go there.

It might surprise you to know they have those articles too.

You might go to Salon or Huffington Post.

I get it, MSNBC, any of those.

But let's go to Drudge Report.

If you go to Drudge Report, you will find articles for and against, a whole line of columnists there that are fighting each other.

They're all the.

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In fact, I think it's, what he wants, is every syndicated columnist is linked there.

So, you can hear this story, but then you can hear a contrary story.

What do you do?

Shut off Drudge Report and say, I'll never go back?

No, you understand.

Two people are telling the same story from different views.

The people who gathered our material, God bless them.

And I mean that seriously.

We're not upset about the contradictions, because they understood, these are our people telling our story, and our people tell it in a different way.

I went down yesterday to see my mom and dad.

I never knew when the last time was going to be, so I'd get down there when I can.

And one of the things I've started doing with my father, because he's blind, he can barely walk, and his days are sitting in a chair, and he wants to die, and he always asks me to pray that he die, and that's what I do with him while I'm there.

But one of the things I do is, since he can't go anywhere, I can't say, what's new, dad?

Can't do that.

I'll say, tell me a story from when you were a kid.

And sometimes he tells me the same story three or four times in a row, except it's not quite the same story.

You know what I mean?

Do I ever go, ah, dad, no.

It was a Tuesday last time.

By the way, on behalf of all humankind, husbands and wives, when you're telling the story, and one of you says on a Tuesday, and the other one goes, no, I think it was a Wednesday, nobody cares.

Stop fighting.

Just tell the story.

I remember we went out to eat at Captain D's, and I think it was Red Lobster, still not caring, still not caring.

Get to the point.

That's the way these stories are put together.

It doesn't bother us.

They're not bothered by the doublets.

Do you remember what doublets are?

It's where you tell the same story twice, like the rock and the water out of the rock, or Abraham trading off Sarah as if he's not his wife.

One time, she's well past Medicare age.

When evidently a king thinks she's such a hottie, he's got to have her.

That probably happened back here.

When the first story was told.

But why doesn't that bother them?

They are not concerned.

They're concerned about the arc of history, not the details.

Not the details.

I've had people tell me stories before.

They had a problem.

There's a problem in a church.

By the time they get to it, I've lost the thread.

In fact, I told one person once, I said, I'm going to go make a sandwich.

Fire up a flare when you near a point.

And this is a friend of mine.

I could do that with my friend.

I remember once with Lydia, my dear sweet secretary here, who speaks the language with which I'm not familiar.

She was making fun of me, and I was making fun of her.

We're good friends.

And I said, Lydia, I love you, but there are sometimes, I want to say I'm going to go make a sandwich.

Fire up a flare when you get near a verb.

As soon as I know the movement will be good.

And she still hasn't poisoned my tea.

She doesn't get my my tea.

I don't trust.

Anyway, this is why, by the way, the Deuteronomist would put in two different scriptures.

For example, 2 Samuel chapter 7, verses 12 through 16.

I see some of you writing down, so I'll say it again.

2 Samuel 7, 12 through 16, which says, David's line will keep the throne forever, even if they sin.

And in 1 Kings chapter 8, that's not that far away.

Same scroll.

Well, next scroll.

1 Kings chapter 8 says, they will keep the line only if they obey.

Why will it put in both?

Well, to the Deuteronomists, there was a significant difference between the two.

All of the conditional passages speak of the throne of Israel.

If you obey, you'll keep the throne of Israel.

All of the unconditional passages only speak of a throne.

If you don't obey, you'll still have a throne.

That seems small to us, but it was huge to them.

There would be a throne for David's line, but not in Israel.

It ended up in Judah.

Then it went away, because now we reign with Christ.

We are the kingdom.

Remember?

Matthew chapter 25, verse 23.

Now we reign with Christ.

All right.

Here's where I get more trouble.

The Hebrews had a different concept of time.

I talked about that a bit.

Let's say that you're 30.

To the Hebrews, you'd be 31, because they say you're in your 31st year.

And you remember what they would say from evening till morning?

Well, that didn't always mean this evening and this morning.

They had a different way of viewing time, but they don't have a word which really means forever.

They don't.

And by the way, the Greeks didn't either.

There's not a word in Hebrew or Aramaic or Koine Greek, the Greek of the New Testament, that's equivalent to our word forever.

But I've seen the word forever and there all the time.

Yes, you do.

Isn't that fascinating?

In Hebrew, the word which means until the end of whatever's being discussed.

You know, you will have this for all time.

I will love you forever.

Well, not now.

You liar.

Well, the point is that was their view of forever.

It was forever until it wasn't.

And I know that sounds awful for us.

Their concept of time and totality was very different.

You're going to see that, for example, it'll say to Abraham, your people will never leave this land and then they're in captivity in Babylon.

And then the 10 tribes go away.

Well, what happened?

Well, there were conditions if you obey and if you.

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But the word forever meant as long as this agreement holds.

One day I'm just going to have to do a whole series on hell because a lot of damage has been done by the Platonic, by Greek philosophers, concept of hell, that was then adopted into the Catholic church, which then got into Protestantism, that there's hell as an eternal torture pit where you will burn for billions and billions and billions of years and you've just gotten started.

No.

Being destroyed forever means you're destroyed forever.

The gift of life comes to Jesus Christ.

If he doesn't give the life, he don't have life.

You're gone.

And we need to talk about that because we've done some real damage to our reputation, to God's reputation.

Because a lot of people think he's a great torturer.

No.

If you don't want in, you don't get in.

And you are eternally gone.

And that flame is forever, which means not what we think it does.

Anyway, the point is, when you read here, the land will be forever yours.

What the Deuteronomist did not know and he could not anticipate was the king he was writing about was about to die.

Josiah, against all advice, went out to battle the Egyptians and was killed by an Egyptian arrow.

And now the kingdom ruled by Josiah was taken away from the land.

The eternal kingdom had ended.

The place where the Deuteronomist said, God has caused his name to dwell, was burned down.

The temple was gone.

The things the Deuteronomist says, here's a phrase, look for it.

You can actually, because of searches now and engines, do this very quickly.

Look for this phrase in Deuteronomy and elsewhere.

It'll say, unto this day.

You can see this, unto this day.

They're talking about it, unto this day.

They still call that land this, unto this day.

And that day was now gone.

It's rather like picking up a history book, which is written of the history of the USA, from George Washington to John F.

Kennedy, written during the time of John F.

Kennedy, where there was a sense in America, what I can understand by reading, two we at the time, wasn't here, that says that this was a new blossoming, a new Camelot, a new wonderful thing, and then he was shot.

But what if the person had published the book before he was shot?

That's what happened to Deuteronomy.

The story isn't yet finished, and they thought it was.

So, enter another editor, sometimes called redactor.

And that sounds like a bad word, but it isn't.

It just means we've got to go back through and update the story.

God's story moves.

Have you ever noticed that?

God's story is always about movement.

He always says, you go.

You follow.

It's always about movement.

But this one uses different terms and tenses, and he explains away some things, like Manasseh.

Manasseh is one of my favorites.

All right, I better explain that.

Manasseh was a horrible king.

He was the worst king Israel ever had, and he died evil.

In fact, the second king's 21 tells about it.

God dropped the land and the throne covenant forever from Israel because of Manasseh.

But in chronicles, when they tell the story again, he repents.

They say now, what was the difference?

When the chronicles was written, they were headed back to the land.

When Deuteronomists were writing, they were headed away.

And they tell their different stories.

So who was the Deuteronomist?

Some people say, well, you know, Ezra had a lot to do with the scriptures that we have today.

He says so.

That's from his own mouth, and from Jewish history is very solid in this.

Ezra was not alive at the time this was put together.

It's more likely that the one who did the final version of Israel's history was a prophet working at the same time of Josiah.

That would make it one of two people.

Jeremiah, who a lot of people think is Jeremiah.

I don't.

I think it was his secretary.

Baruch.

Have you ever read about Baruch?

In our church in Colorado, we had one of the nicest men you'll ever meet.

His name was Baruch.

As soon as I heard his name, I was going, I know where your parents read the night before you were born.

Baruch.

Baruch was Jeremiah's secretary.

Baruch also has something else which is pretty exciting.

The only archeological artifact we have with a person that was owned by a person named in the Bible is the seal of Baruch.

He handled it.

It was his.

And it was found in the 1980s.

Baruch of the family of such and such.

A scribe.

It was his stamp.

His seal.

And that's very, very exciting if you're like me, but maybe not you.

The final editor, final writer of the first eight books of our Bible, most likely Baruch, who had a high view of Scripture.

How high, I hear you cry.

When Jeremiah wrote down his prophecies, he didn't.

It was Baruch.

If you remember, the king threw his prophecy in the fire.

Remember Jeremiah's story?

And now, God told him to write it again.

And they write it again, but now they're on the run and it's dropped.

And it's picked up in a cave.

If you read the book of Jeremiah today, it is wildly out of order.

You have to cut and paste it to put it right.

Well, why?

Well, the Jews know that.

When they read it, they'll read it here, then go over here, then go here, then go here.

Well, why don't we just rearrange it?

The Jews would go, no.

When we received it, it was in this order.

From Baruch.

High view of Scripture.

He wouldn't even move it around.

This is why I'm appalled at Thomas Jefferson's version of the Bible.

You know about that, right?

Thomas Jefferson believed that there was a God out there somewhere.

But he didn't believe in the supernatural.

So he literally took scissors to a New Testament to cut out all of the miracles and supernatural vets.

You can still buy his version of the Bible at Monticello.

We call it Monticello or Monticello.

Neither?

Either?

Okay, neither.

I was thinking, really?

I blew it again.

All right.

This is so important to know that somebody who loves Scripture that deeply and respected it made sure we had the form we have today.

There are some things in between us and them, and we'll talk about that later.

So now we have the first eight books, but what happened after that?

Exile.

Read Psalm 137.

That happened after the eight books were solid down.

A lot of things were lost.

A lot of those original sources lost.

For the Jews who fled Judah and went to Egypt, they didn't fare well.

Anybody know a name of one of the people that was taken to Egypt?

It was Babylon comes and grabs the Jews, not a lot of them, but 10, 20% max.

It takes them into captivity.

The others are left without a royal line or leaders.

They're starting to scatter.

But many Jews were taken down to Egypt to stay safe.

Do you know one of the names?

Jeremiah.

He did not want to go.

He fought it, and he might not have made it because he disappears on the journey.

We never hear of him again in history.

He might have died on the journey.

But Jews did go to Egypt.

You need to know this about politics right now.

One of the reasons why the Arab-Israeli thing is such a big fight is it's a family fight.

You know that, right?

Abraham had Isaac and Ishmael.

He would say Ishmael and Isaac.

He was the firstborn son.

He should receive the right to the land.

There's another reason why.

The Egyptians and Muslims will tell you that the story of the Exodus and all that other is a fairy tale.

Because Israelis are Jews.

The Israelis, the Jews, are Egyptians who deserted their brothers because they came out of Egypt.

Well, the Jews did have a big colony.

Now by the way, I don't believe that.

I believe the Jews are the chosen people of God.

Just saying you be aware that that's part of the political argument is Islam teaches that the Jews are fallen away family.

People of the book are fallen away family.

So where are the.

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Now the Jews have a big question though.

Is Yahweh a national god?

He always had been.

But now where is he?

Is he in Egypt?

With the Jews there?

Is he in Babylon?

Did he remain behind when his house burned down the temple?

The Jews in Egypt tried to reestablish something.

There's an island there, sometimes a peninsula.

The thing's salty there.

Called Elephantine.

You can look it up.

Elephantine.

Elephant with an INE on it.

And the Jews established a big colony there.

That's where mainly mercenaries and scribes lived.

The mercenaries protected the scribes.

They built a temple there.

Although it seems like they worshiped God and a male God and a female God.

So some kind of the story got messed up there.

But they established a big thing there.

There are some who think that they're the ones who took the Ark of the Covenant.

Because that disappears at this stage in history.

Never shows up again.

So some think it was taken to Egypt.

Some think it was taken to Babylon.

Nobody knows.

And yes, I'm fully aware that the Ethiopians say they have it.

But you're not allowed to see it.

Okay.

Alright.

By the way, I would love it if they did.

And it showed up one day.

I think that would be very cool.

But I don't think they do.

In Elephantine Egypt, by the way, lasted until the 5th century AD.

It lasted a long time.

More than twice as long as America has been here.

How's that?

So that's on this side.

On the other side, put it all together about a thousand years.

1100 years.

It lasted.

So they were down there a long time.

But when it was destroyed in the 5th century, the Jews in the area refused to rebuild it because they said it had become corrupt with the worship of those other gods.

It's unbelievable.

It's unbelievable.

I hope this isn't boring to you.

I wonder sometimes if in your head all you're hearing is.

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Come on, 1145.

Come on, 1145.

The Baptists are going to get loose.

Come on.

Profits worked both in Egypt and Babylon.

Writers were writing.

Ezekiel wrote, envisioning this new temple that would be built in Jerusalem, and he laid out the dimensions of it.

There was another temple built but it wasn't those dimensions the people of God needed now to learn This is important how to worship God without a temple without priest Without sacrifices They saw tragedy.

You know what I see I See God getting them ready for Jesus You understand what I mean Because we have to go to Jerusalem not anymore We have to have a priest you are a priest But we have to do sacrifices.

I'll supply the sacrifice Just like a promised Abraham Getting them ready to move from a provincial tribal God to a God over all That's what's going on here Well Cyrus conquers Babylon in 538 BC and the issues are decreasing Jews.

You can go home But they took with them all the furniture of the temple except the Ark of the Covenant.

That's gone missing And when they rebuilt the Holy of Holies, there's no Ark of the Covenant think of this They rebuilt the Holy of Holies and it was an empty room Nothing there There was another thing that disappeared David's Royal Lying At first it looks like it survives in the persons of two people chef Spazar and Zerubbabel and then They disappear by the fifth chapter of Ezra.

They're going History doesn't speak of them.

No scripture speaks of them.

The David's line is gone So when Jesus is born in the town of David and claims he is of the line of David There are some people that will fight him on that.

I Don't think that's under I don't think that's questionable I I see the lines drawn by both Matthew and Luke and I say he's the line of David.

Was he royal?

In heaven, yeah We're moving from a worldly to a spiritual movement here Also, by the way disappearing the prophets Haggai and Zechariah prophesied around the time of the Ezra and Zerubbabel, but they They disappear.

In fact, the minor prophets are kind of like dry by prophets They just kind of show up out of nowhere Lay a prophecy on you and they're gone It says kind of like a joke my Little kid told me once what goes clock clock clock buying clock clock clock.

That's an Amish drive-by shooting.

It's it's um The kid was from Detroit we got it Sorry tickled myself there, and I don't know why There's a lot that we do not know about this period of history, but we're going to get a hero show up Here's what we Let's review the 50 years of Babylon exile are not described We really don't know much about what happened there I mean, we know Ezekiel was around and he had visions, but he was not descriptive of what was of real stuff It was cherububs and things in the air and stuff and those are real, but it we what was life like we don't know Daniel, but Daniel lived in the palace.

He didn't live in the refugee camps None of that's described the nation's most precious object the Ark and its royal line disappear Prophecy fades out Disappears how many people in Babylonian captivity took advantage of the right to return that the majority stay Or did they go?

By the way, Arabs use that one as well fast-forward And a few weeks we'll talk about this when Christians adopted the Jewish scriptures called the Septuagint The Jews didn't like that so they made up their own scripture the Talmud eventually the Masoretic text and It became a problem in the area and so the Jews then went back to Babylon Where they could worship in their old way And the Christians kept the holy land for a while So in other words, they still had Ken and family and land in Babylon Almost a thousand years after they returned So not everybody came back by any stretch.

We're not sure the movement of God's people during this time Jeremiah says 4,600 people were deported to Babylon in 587 Jeremiah says 4,600 Second Kings says it was 11,600 Ezra says it when the time of return came 42360 returned He might be counting northern tribe people coming back in or they just for 50 years made babies That those are hard numbers to deal with and they don't always jibe so well you have to shrug And here's we we run into another major point.

We need to focus on Galatians 3 is where it is Verses 23 through 29 all of this was written as a school master to bring us to Jesus Did you ever learn to fly an airplane there comes a time where you're solo That's where the guy gets out or the woman gets out don't mean to be sexist and then they say you you go now now Your teacher brought you to that point If you became a medical doctor Your professors don't follow you around today saying right now put the shot in there now Not that fast now that no you're you're already brought there.

You leave the teachers behind in Galatians 3 It says all of that stuff was here to bring us to Jesus Does that mean we ignore it?

No This is our story This is precious This is the story of the people of God and God and how they interacted all through the years You don't you want to lose a word of that?

Jesus said so But we focus on Jesus the transfiguration brings that in all right last couple minutes The people who came back Constructed their temple the older people cried because it didn't look as good as the old one The newer people rejoiced But there were no longer two lines of priests the Moshite the Moses priests were all gone.

They disappeared Aaron's priests were in charge The only one who's mentioned as lawgiver.

Oh wait, there are two Your clue Moses the lawgiver does anybody know else the only other person in scripture called the lawgiver Ezra Because Ezra Begins to write he brought with him into Jerusalem according to his own stuff the first five books of the Bible the Torah the books of Moses and He and Nehemiah, maybe Nehemiah.

We don't know if Nehemiah helped here We know Nehemiah helped restore the walls and Ezra restored the worship and the temple He also restored the Sabbath He also set up laws about bloodline marriages and such And it was here that people for the first time are known in history as the people not the chosen people of God But the people of the book Have you ever heard that phrase people of the book in fact?

That's how We are also known to the Muslims the people of the book Because it was there that everything was gathered into one place Ezra puts it all together He's our second great editor coalescing the story And we become the people of the book One degree I would ask you why but it's not fair one of the reasons were called the people of the book was because during that time God wasn't sending prophets anymore So why are you gonna learn about God?

the book You go to the book Jesus in fact as he talks to people say you search the scriptures to see what they say of me and you do well We're people of the book But there's a huge difference between us and the Muslims The Muslims believe that their book is an avatar of Allah himself in other words They make no difference between the Quran and Allah Therefore if you insult the Quran if you tear a page in it or to face it you have blasphemed their God We have never been told by God to treat our book as if it was God Our book points us to God Do you understand the massive difference between us then?

Every every year gotta quit here in a minute.

I get a One or two letters from folk that will say emails.

I don't get letters anymore except from people reading crayon You know from their prison cell The you get emails and it'll say I have a Bible It's wearing out and you know, it's not like it was old family Bible or anything It is used in a long time pages are loose and I need to buy a new Bible.

How am I supposed to dispose of my Bible?

I Put it in a recycle bin But I don't put it to him just like that.

I explained to them this Bible is our story Our story is what's important not the paper in the ink.

Let the paper and ain't go.

It's all right That's hard for us because we also you also live in America where your flag is an avatar If somebody burns the flag, what are they doing?

They are blaspheming America you're right there.

They're being traitorous.

They're being non-patriotic I'm I'm aware some people would say they are being patriotic by burning it.

Please understand.

You know what I mean in Britain You can get Union Jack underpants.

I I'm not wearing any stop stop imagining.

That's very rude I'm wearing underpants just not Union Jacks.

I'm sorry Thank you.

Thank you.

Yeah, as far as you know The point being in America, it's really it would be considered pretty rude or edgy to do that with American flags, right?

Because you hallow it.

I can remember Cammy and I were on a cruise ship.

I forget we were st.

Thomas or something They sent a cruise ship guy up to bring the flags down because there's that time of day And he's just a guy from a third-world country doing his job doing it.

Well, he didn't know our rules And so as the flags were landing, they're all just laying there and I kept watching the US when coming I'm going And it just laid there too and I went they don't know that that's offensive to the Americans on board There's a golf tournament where every Pen of the whole is American flag because it supports veterans and wounded warriors and each whole is There's there's there's a vet.

There's not a veteran.

There's an active serving person in uniform there Just standing there and I can remember a couple of years ago They weren't from our country.

I don't know our country.

Yes, you know They were from one of them fairner places Came up and the caddy did what you do Hold the pen took it over and started to lay it down on the green and the crowd went Oh, and then there's this green streak a young Lance Corporal Marine and he grabbed it before it was like the like Mount Surabachi all over again You know what that but he grabbed it and he held it there and the crowd applauded He didn't respond.

He just stood there with the flag and I'm going a lot of people think our Bibles are like that And so when we say something like there's a contradiction here.

They go.

Oh, no The Bible is not our God God is our God Our Bible brings us to him.

Does that help?

I hope it does next week.

We're skipping ahead to a meeting in Egypt of the scribes Because they're saying we got to get their scriptures down and it's called and they produced the favorite version of Paul the apostle Called the Septuagint if you want to read about it Septuagint the 70 although it was actually 72.

There's nothing easy