

CHRIST REVEALED

Episode 5

Transcript

Musical Intro: Music

Gretchen Jensen: Welcome to episode five, everyone. We're so glad that you're with us. Now you're going to love what we have coming up. We've a fascinating interview, actually, Patrick does, With Arie Bar David and he also talks with Greg Koukl and this, this is the one I want to know about, the Jesus Boat. But before we get to that, tell us about this interview with Arie Bar David.

Patrick Gentempo: Arie Bar David, I think, won the boat for the whole crew that was in Israel for the most inspirational interview that we did. The man has an incredible story. Fought in five wars. He's a Messianic jew, a jew that has accepted Christ as the messiah that was prophesied. He did something that's kind of unusual in Israel. He created a Christian kobuts and from that grew this amazing community but at the center of Arie Bar David's interview is his faith and the experience, the direct experience they had with that faith that translated to the saving of many men that he was responsible for in a war. So, when he tells the story, it's gripping, and the way that he tells it brings it to life and it's something that is transformative.

So, I'll never forget as we were there and the crew was around us and they were listening to this story, everybody was just on the edge of their seat and engrossed. You're going to really, really enjoy Arie Bar David. In addition to that we have part 1 of three parts of an interview with Greg Koukl. Greg Koukl is a Christian apologist. He has a radio show. He started the organization called Stand To Reason and let me tell you there's a sharp and powerful intellect there, which is why we have three parts, because there's so much ground that we covered and he does it in such a compelling way that I believe that he's in a category of his own so you're really going to enjoy Greg Koukl.

And then, lastly we have this thing that we talked about called The Jesus Vote. It is an endearing story, it's a sweetheart story about these two brothers had their prayers answered with this miraculous discovery of a boat that was found on the Sea of Galilee that is from the first century. The time of Jesus, and I don't want to give too much of the story away but when you listen to these two brothers who just have such love and admiration for each other, talk about what it meant to discover this and how it was an answer to their prayers, it's something that's really, really uplifting. So, this is an amazing episode and I look forward to going with you on this journey.

Musical Intro: Music

Patrick Gentempo: We are surrounded by a beautiful place here, and I know that you have quite a story so I'm looking forward to this conversation. Thank you for taking your time.

Arie Bar David: Yeah. We are really in one of the most, most not only beautiful but meaningful place in the land of Israel.

Patrick Gentempo: So, your story goes back to your father, who came from Bulgaria, which he came here and brought his family, but can you tell his story about his journey from Bulgaria to here?

Arie Bar David: Yeah, actually, my father was born to very rich family in Bulgaria. Really powerful family. He was one of six children. He was the elder of them. And for very, very little, really childhood he was eager to know God. It was very interesting, but Bulgaria, Jewish people usually they are very secular. They consider themselves good people who don't need God. But in my father it was really burning, "Who is God? How to reach him?" And they felt holiness of God. When he was in the synagogue and people were talking about money or business it really pushed their trousers, when he were like, three, four years old. Telling them "Stop. Stop. Holy place. Stop".

So, in his youth he was reading and reading. My father could talk 11 languages and he would never read a book not in the original language, never. So, he was really plowing over books and books and books to find God. He never found it. He was studying in Switzerland University, Economy because of the business of the family, but philosophy and astronomy to find God. And after he finished his [inaudible 00:05:38], you know in philosophy [inaudible 00:05:42], he really felt it. He knew a lot but it didn't mean to him anything.

And what happened when he finished his studies he was there in the University and one morning he was sitting in his room, he doesn't any satisfaction and he heard a band of musicians walking down [inaudible 00:06:05], near the lake. He went down to the road and saw a group of fanfare players. You know trombone, coronet's, trumpets and he looked at them and they were looking left, right, left. He looked something in their apparel attracted him, and when they just passed by him, one of the players, as he was playing, he was taking a little booklet from his shirt and put it in my father's pocket and continued.

My father was very surprised. What can be inside? Right? So, he opened it as he went back to his room in the university and immediately saw sentence, written sentence that he never heard, by the way it was in English. "Verily, Verily I say unto you. Amen. Amen. I say" What? What is this combination of words? So, it really shocked because the Hebrew way, if it was Hebrew source, it will be "Rabbi Eliazer, in the name of Rabbi, another name, said ..." but here truly, truly I ... And this is a man that read lot, lot, lot and never found such combination. He decided "I want to see who is this one. Who is this one that talks with such authority?"

That's what shocked him. This little booklet was the gospel of Matthew and actually opened in the Sermon on the Mountain. And this is what saved him. It could not stop it. He read it again and again and he felt, for the first time in his young life, that is the answer of what he was looking for. You know, it was a big story of what happened there because his family, for them to hear that one of their sons turned to believe in [inaudible 00:08:18] it was something that they couldn't deal with.

Patrick Gentempo: Couldn't accept.

Arie Bar David: No, it was a big story of courage. It took him out of the family. Actually, what he did, he left Switzerland straight to Israel. It was 1928. He was 23 and a half years old. Just with a little luggage landed in Jaffa, put the luggage in the store and looked around in the country, right? What he was going to do, but that's what he felt. That he has to come to the land of Israel. This is the promised land, that God wants him here. I mean, it was very, very quick, all these decisions. And that's how he arrived here.

Patrick Gentempo: And this is interesting, because he's Jewish yet he becomes what they now refer to as a Messianic Jew. A Jew that accepts Jesus as the prophesied savior. And he came to Israel in the 1920's. So, this is before 1947, 48 when there was a country that was actually formed and, so, that was a very daring thing to do. Now, did you tell me also that he was the first Messianic Jew in Israel?

Arie Bar David: That started a family.

Patrick Gentempo: That started a family here.

Arie Bar David: In Israel. Now people say Messianic Jews, everyone understands.

Patrick Gentempo: Just to clarify something about this. A Messianic Jew does not consider themselves converted to Christianity?

Arie Bar David: No, of course not.

Patrick Gentempo: Yeah. I know, but a lot of people think that, oh, they converted to Christianity. They don't convert to Christianity, they still have their Jewish, old testament practices but they accept the gospels and they accept Christ.

Arie Bar David: Yeah, right. I said it now in Israel, everyone knows what this is, but let me tell, for my father to start, so many years ago, this identity that we are Jewish people, because we sure we are a Jewish People and the disciples were Jewish people and all the stories here in this land, in the Sea of Galilee, they were eating the same food that we are eating and talk the same language that we are talking, mixing with Aramaic, not Greek at all. This is so Jewish, so Israeli, so connected to this land and for him it was really pioneering to go this way, because in those days when people have heard about him and then starting, we were a big family, seven children, wrote to him all kinds of letters. For instance, I'm the third one and I [inaudible 00:11:04]. You know many letters my father got? How you let your son go to be a [inaudible 00:11:11]. You have to be a pacifist. You should not share in the Israeli army. you have to teach your children ... You know, things like this.

And because we had to really pave a way, nobody every walked in this way. Because, like you said, very right. Well that converted to ... Because, we are Jewish people that believe in, it's like it was 2000 years ago, so why to be converted? Praise the Lord, for many years we were only, 30, 20, 30 people. Many years. I remember when we were more

than 100. I remember like it happened yesterday. Actually, I remember when we were more than 50 because was the first camp that we did and we had a big bus and we had a little Volkswagen. This little one, how do you call it, bug. I remember that we were proud that we need a bug, because we were more than 50.

And my father always told us you will see when we will be not only 100, but 300 and 700. He was not living enough to see that we are more than 10,000. More than 15,000 and maybe more than 20,000 now. But I think now it is so clear that the way he paved is so clear in this country. When I look on the 100's of believers that are serving in the army. Every unit from pilot in the air force and they're Israeli's. What a way we had to pass. What a way. Look, it was very short after the holocaust. We were living in the middle of Jerusalem. Almost all our neighbors were Holocaust survivors and for them we were worst than the Nazi's. Because the Nazi's were German Lutherans. For them we were worse than betrayers.

All my childhood I've heard that "You're worse than the Nazi's. They tried to kill us physically, you're trying to kill us spiritually with all your ideas and so on. Praise the Lord, our home was our church, if you want to call it this. As we grew more, we were seven children, we had two adopted children, we had grandmother, grandfather, grand-grandmother, uncle, grandmother. Big family. Every night, every night, sometimes we really, we passed [inaudible 00:13:55].

Every night, all the family, we were on the knees, in Jerusalem, cold floor. Cold floor, really, on the knees and my father shared with us from the gospel, a lot from Matthew, a lot from the Sermon on the Mountain and everyone praying in his time, and this was the feeling that would fill us to grow normal and not rebel. You see we are more now than 100 in my family. With all the children, grandchildren, we are more than 100. Unbelievable, but no one of the big family left faith.

Patrick Gentempo: They all stayed in the faith.

Arie Bar David: Yeah.

Patrick Gentempo: The whole family.

Arie Bar David: All the family. Unbelievable.

Patrick Gentempo: It is unbelievable.

Arie Bar David: But, again, it goes back to the daily plowing that's looking far away forward plowing and walking. Not about what happens. Because, it can break you.

Patrick Gentempo: You have here now, what started as, the first Messianic Kobuts, right? Where you got together as a commune of Jews who accepted the Messiah and that started with just a few families, how many families?

Arie Bar David: We actually started with a group of Finish people. Very, very special story. In second World War it happened, I don't tell you now the story.

It's very well known. There were movies about it. But, what happened after Germany, 1938, they commanded to older Jews to leave Germany and some of them spread to the west, Denmark, Holland, Netherlands. Some of them to Sweden, some of them to Finland. What happened first, September when the second World War started, seven months later, Hitler conquered all western Europe and actually what happened is he conquered all those places that the Jews were evacuated from Germany now they are. So, there were Jews in Finland around 1800, and Hitler demanded that they will be brought back because they are German refugees. The Prime Minister of Finland, Mannerheim, said "Sorry, they are not German refugees. They are now Finnish citizens. You're not going to get anyone back.

This was very, very tension time because Finland was in a big war with Russia. It's called the Winter War and the foreign minister of Finland, he was very afraid, because German ... He waited Finland to start war again Hitler. He knew it would not be able for Finland to, so he, decided to make a treaty, a kind of agreement with the Germans. They will send a ship, it will look like British, they will tell all the Finnish Jews to arrive to Helsinki port and they will take them to England. This was the plan. The ship arrived and British people in the ship and the moment they started talking under the German accent, was too strong, so there was a fight on the ship. Jewish people run away, jumped and the ship left with only 8 people. These 8 people, their names are here, these are the source of the name of this village. Which, is called The Memory of the Eight.

Now, for the Finnish people it was something they couldn't understand. How it happened that Finland lost eight Jewish people, and what happened actually, Finnish groups started coming and thinking of how we really can do something to memorize these eight. It happened with a group of volunteers that came to our neighbor kibbutz and they really thought about starting kibbutz. The story continued on and on and it arrived to Golda Mayer, our prime minister and she had then said "Yes. I give you permission." So, this was the only kibbutz that was done not by Israeli's but by Finnish.

What happened three years after they were here, me and my two brothers arrived here. You see, we didn't know anything about him. We didn't know about history of what happened here. And we were running a youth camp of Jewish believers at the end of this 10 days, the Finnish people, there were also five women, one couple and two children. They looked at us and they said "It was a dream for us to see you young Israeli's studying bible, teaching bible to these youth people. Please think about it. Think and pray about coming and living here and take this place of youth because we cannot continue." And then we found that it was almost bankrupt.

So, look how good turned the things that they ... I was then playing in Jerusalem symphony orchestra, there were all kinds of jokes there and one of the nights I got very clear, Arie, you have to leave music, you have to leave orchestra, you have to leave all of what you are doing and start building this place. It was nothing, it was a bare mountain. Nothing. So, we came. My younger brother and then we are two brothers, we marry to two sisters and the fourth one came and we

started building this. Slowly, slowly. We decided we don't take any loans. We just, for what we had, what we earned, this is the way that we build this place.

Patrick Gentempo: And now these many years later you have how many families?

Arie Bar David: 56 believers families.

Patrick Gentempo: Wow. And now I walked through this area you called the biblical gardens, what do they represent?

Arie Bar David: You know from the beginning, it's been about 40 years ago, we felt that this is a place we want to teach bible, also Israeli's also, no Israeli's I mean, Christians. And we decided to keep the most beautiful place, to keep it for biblical garden. What is the meaning of biblical garden. We have like 16 stations. Each one of these stations, we can spend one hour and two hours even, thrashing floral, wine press, oil press, living stone. It's amazing how much this biblical garden helps, for me, which I've had of the teachings and guiding in this place, how many hundreds of hours I shared with groups to teach them about the bible.

It is such a blessing, by the way, my younger brother, he designed it and so many experts came and they looked at the biblical garden and said "It's so beautiful. Who is the architect?" And I tole them, "My younger brother." "What is his name?". They are ready to hear a big name. No, it's just Harley, he finished high school so he started something in high school.

This embarrassing, that's what we found in our life. When God has given a gift like Bethel is giving it and if you're faithful in what you're doing, he can use you for so beautiful things. It is such a blessing.

Patrick Gentempo: So, we're sitting here right now in the hills around Jerusalem. I guess, Jerusalem's pretty close to here. I mean you can almost look across from it here I think. Oh, that direction. I get turned around, but there's a lot of hillside here. You spent most of your life in this area. Now, you've also seen a lot of changes because you've lived your whole life here. You were also in the military. How many wars have you been in?

Arie Bar David: In five.

Patrick Gentempo: Five wars! Wow!. So, what was that like? So, here you are you're the first generation in the holy land, that your father came here, and you have a small community that believe in the Messiah and then the wars come and you're fighting side by side or course with other Israeli's. What was the experience trying to defend the Holy Land?

Arie Bar David: You know, first of all you know for what you are fighting. That's very important, and mainly a part that you know. The first world war was 67 war and for me the reality of Jerusalem was every day. As a small child, the legions were shooting from the walls and you wake. Everything is under you and we were driving from Jerusalem, for instance to Tel Aviv, whenever we started getting down the slope, all of us had to bend down in the car because they were shooting from what we call today, Nebi

Samuel. They had a machine gun. The main road was under the machine gun of the legionnaires.

Patrick Gentempo: And this is prior to 67 that happened?

Arie Bar David: Before 67.

Patrick Gentempo: Yeah wow. Because Jerusalem was under Arab control then.

Arie Bar David: All around us, all surrounded. And in those day the reality really was if you grow in such a city that it's no error. You make a little mistake, like, we were walking to [inaudible 00:24:16] one day and just shooting, shooting on us and you start finding to hide. But nobody saw that there was going to be a solution to this and that's why I was born in the hospital. Hada Hospital on Mounts Olives but it fell into the hands of the Jordanians. So, Ben [inaudible 00:24:44] decided to build another Hadasa, which is Iconrum, and he finished it 1966.

I remember this year. I remember the celebrations. Nobody knew that in one year everything is going to change. I remember they celebrated a model of Jerusalem. There is a beautiful model of Jerusalem in 70 AD, it was ready 1966 and first time I stand there I was 19 years old and you see the model and you see, oh, what happens in the arabic area. We never saw it, because we were on the Jewish side.

A year later, 67 war started. I belong to the paratroopers, I was in regular army. We were fighting in Egypt, others were in fighting, my brothers were fighting in Syrian army. Jordan was not supposed to be at all in this story. Somebody will say mistake, but I think it was God pushed him to enter in the war. On Monday, he entered twelve O'clock at noon and then was brought to Israel to conquer the west bank and to release Jerusalem. And suddenly to be back, you see the road to Jericho. This was prophetic days, I will have to say.

Patrick Gentempo: And this is my question. With your faith and also being in the military, do you feel or did you experience or do you see God's intervention into all this because you see what you're able to do in the 6 day war, for example, as miraculous.

Arie Bar David: Exactly.

Patrick Gentempo: Like, it defies logic.

Arie Bar David: Definitely. I want to tell you, I was open believer, totally open, because for me the Lord is number one in everything. So, it's not that I try to do blah, blah, blah, no, this is very, very strong. So, as even as young commander and then officer my faith is part of me. In 67 war I had to say it, actually what happened to the soldiers themselves I could almost catch them, drain them. They wanted me to teach them bible. Later on in Yom Kippur war, 6 years later in 73, I was really giving bible studies deep, deep where we had been in Africa. Because suddenly people, even regular people, they felt that what we passed is something proverbial. I don't speak about the religious people. To be part of all this, to teach them Ezekiel 38 and 39.

I can tell you things' you can't believe that I passed. If, you put my name in Google you will find a lot of sharing about the war. What I passed in the wars. No doubts, I feel myself. Now I'm past 70. I feel 50, but I passed 70, the way that God led me in this country all my life, this is something I have a lot of responsibility with this past. You understand? Lot of responsibility. When people talk about biblical miracles and so on, I was witnessing again, and again, and again. The most loud and modern ...

Patrick Gentempo: Give me some example of maybe one example of a miracle that you feel like you witnessed.

Arie Bar David: There are military things. There are dozens. I don't want to talk about myself because it's Him. It's really Him. I'll give you one, one little thing, not a big. The big things they are in books and so on. Yom Kippur, it was 1973, this was the hardest. We were fighting, actually a [inaudible 00:29:10] to survive. There was no one over you. No one. We went to all kinds of missions with no maps, no ammunition's even, nothing. I was just a commander, I had my 24 soldiers, I wanted them to get alive. That's all.

You know the war started at 2 o'clock on Yom Kippur war. From the beginning, the moment we heard that something happened, because to many ministers were driving their private cars to meet, in Tel Aviv. People felt something happens, so just beginning, I told my wife the code of my unit, I told her write down the code, if you hear it, write what you hear and tell me, I will know what to do. I had 10 minutes to decide what I take to the war.

I remember 56 war was only one week. 67 war was one week. I thought to myself "Ah, I will be maybe two weeks." For two weeks you take one on the ground, to others, this one, which bible to take? The small one or the war bible, they called it. I took the war bible and all together I lost more than 5 1/2 months away from home. From beginning, it was far away harder than anything we had passed before. And when we came to the place where we came got everything ready to enter inside there was a terrible, terrible feeling around the soldiers. Terrible.

And somebody comes to me and says "ARIE, you don't feel what happens here?" What happens here I don't know. I'm preparing myself. "You don't understand what happens here? Look around you" I'm looking around at everyone. "You're the only one that's laughing here. Don't you see it." And then I caught myself. I looked at all faces, 100's of people. Faces, going to cemetery. And I was the only one ... I caught myself, to be like them, I cannot, I cannot. There is a joy that I knew that [inaudible 00:31:39]. I understood just from this moment that I have to be on the side of people. I have to encourage people. I can tell you, for some of them it's already 40 years.

So many of them fell into post traumatic thinking because of what we passed. It's hard to believe, and if you ask me, I was in a situation, hard battle. Very hard battle. I don't know because it's just half an hour to tell details of what happened there. But the greatest miracle for me, that me and all my brothers. We were three paratroopers that were

wanting the Chinese farm and in other words fighting in sewage, I was [inaudible 00:32:33] to Ismailia, were really the hardest battles.

One tank commander they had to change three times tanks. Because all the time he got a shell, one kill, two kill. After one shell in the tank, most of the people cannot go back to a tank. You can ask them. And after all that we passed, no post-traumatic in my family. Among my brothers. Not any scratches. Let's think about the physical, I got a bullet here, okay! Operation. They take the bullet, who knows about it, you understand. But the spiritual things, it didn't enter into any one of my brothers and I know very well, some of them already passed. For me, it is the greatest, greatest miracle and in on of these situations we entered into Egyptian area.

You have Arrowhead and we were para-troppers we were really [crosstalk 00:33:37]

Patrick Gentempo: You're the tip of the spear.

Arie Bar David: And our commander [inaudible 00:33:40] and he was pushing, pushing to conquer New Faschia Junction. To conquer certain place, if we conquered this, this is the main road from Ismailia to Cairo. We were already two, three hours after the American and the Russians were posting on us a cease fire. We continued fighting and another one killed and a third one and a fourth one and we know and we enter into very hard darkness and we were so inside Egyptian area, that suddenly we heard "Stop, Stop. Don't continue forward". Just minutes before the three of the tanks that were not far from us, everyone of them go 9 RPG shells. They were burning with the people inside. And I had to go back. We were commanded to go back to where our forces were at 6 o'clock, we had no maps. The sky was so red from the smoke of the burning, and the vehicles are burning.

You don't see sky, you don't see any stars, one of my professions was navigating. Jumping and navigating intelligence foArieeveryone. I couldn't see one star. I couldn't see. The high, high commander came to me and said "You have to bring us back." And I remember I looked at him and I told him "Look, I have no idea where I am" we were continuing North, that's what I knew. God will bring us back. If you say something like this in the army. Let us have another one, and whatever I tell you, you do. It's clear. He said whatever you say we'll do. I tell you to run, we run. I tell you to jump to the right, to jump to the side, whatever I tell you.

We arranged all the group, we were more than 30. Most of them were wounded, everyone that was wounded in this part, could walk, but one was, his let was cut, another a hand, we had to carry them because they lost so much blood. Not imagine a group of 30 people like this and I'm in front of them. All around Egyptians. Egyptian an Israeli because nobody knew where we was. Shooting all around, sounded shootings and as we started, I saw a light. This is maybe the greatest thing that happened. I saw a light. Later on, rabbi's asked me "What was this light? Describe it." And I say, "I cannot describe it. It was more strong than any light that I had experienced". Like, when you take a tank projector and

you open the projector it can bring light, to 2 to 3 kilometers. It was much stronger.

I remember the angle, like 15 degrees angle and when I felt it I couldn't control myself anymore. The light is controlling me. Later on, they interviewed [inaudible 00:37:09], the soldiers and they just repeated what I tell you and as we continued and we started moving, I heard myself crying, shouting, "Run, Run, Run." And where was all the wounded, we run like half a minute and just behind us, where we have been, they start to fall, 80 mm, 120 mm, 160 mm artillery, air strike. And we were falling down. The last bomb, you know, BOOM, we raised up and I saw soldiers, I was very dark, but you could see the eyes, like their nerves were broken. How you know, how you know? What I said, "The light, The light".

We continued, jump to the right, now there were holes because it was not far from Ismailia, and they prepared a sewage system so they dug holes of like 10 feet and 10 feet all over the area. I didn't know but we entered into this area and I noticed that there was one of these holes and crying, jump inside. We forwards all the wounded people just inside and we got again 160 mm to hole next to us, and I'm talking about 10 feet. I was thrown in the air, really, my body right from the explosion and all the [inaudible 00:39:00] and fell down on one of the soldiers, I was sure that half of the group, now, was killed.

Our numbers, nobody was scratched from this. So, slowly we started getting up and people were crying. Nerves of people were broken. And again, "How you knew it?", because it was seconds from the shouting to jump when it fell. They said the only thing that I said was delight. And this is true. It was like I felt ... I tried to explain to a rabbi, I felt like a little, little, piece of sewing and this was like a huge magnet. You know, it catch you what this little metal thing can do. I didn't control myself at all, just delight. It continued ... Later on we were sitting together trying, like, 45 to 1 hour, it continued this. Again, and again and again and suddenly I almost felt, well, very close to our people, in this situation, friendly fire is usually the reason why so many ...

God gave me wisdom. I didn't see any more light. It vanished and the Lord really gave me wisdom, how to make the friendly, not to get shot. When our group, some very famous names there. I don't want to say names in this kind of thing. They looked on us when they saw us, they didn't believe that we would be able to do it. They didn't believe. All artillery that was falling around us, all this, and we are there. Look, appearance of this light, definitely this is the strongest thing that happened in my life.

In the beginning you don't understand why it is. You just know one thing. You know that the moment this high officer asked me to be in charge of bringing the people back. It's not me at all. I talked to him as if I'm a general. Whatever I tell you, you do. I mean, I know it came from Gideon from reading bible so much all my life. You understand. It's something Gideon knew. He was not a general he was a simple man. But this is what I felt. Very, very strong and all the glory only to God.

Whoever wanted to interview in the live interview, I always start, I'm a Jewish Messianic. If you interview me I'm going to talk about the Lord for sure. You see, I'm not going to hide it. Okay thank you. We'll meet you another time and so, and so, and so. But of, course it affected some very influential rabbi's. They came to our unit, we were deep in Egypt, came to our unit to speak with me. Some of them all night long. Because they've heard it, they've heard from other soldiers, they have heard what happened and they wanted to know, what is this light.

Patrick Gentempo: Did anybody else see the light, or just you?

Arie Bar David: Only I say the light. Only I saw the light. But all of them just that's what they said, because when they interviewed them they said, "Our commander, he just talked about the light." Only I saw it. No one else, so, this I can say, I've passed so many things but this was not so much for me because really I had ... I was ready foArieverything. Even to be killed. As a tour guide now and bible teacher I'm guiding non-stop in Israel. When I'm in Caesarea, [inaudible 00:43:26] and there on the stage where Paul was tending Acts chapter 25, 26 and giving his speech to Agrippa to Bernice. The Romans were traitors and telling them "I was on the road to Damascus, and suddenly a light came down." I understand what he's talking. You see, I understand and I will understand it till the rest of my life what he was talking. It's something, that you are not the same man anymore. You saw the light. So, I had the privilege to pass it. I know that there thousands of others may never have this privilege, that's why my responsibility is very strong.

That's one of the reason that I felt, I'm finishing with music, and I was very deep in classical music and all that I passed. This is my music now. This is the only anchor that we can trust and this is why I'm living here and this is why we're raising family here and so many more families because it's the only reason, foArieverything.

Patrick Gentempo: So, now that you're the son of the first Messianic Jew in Israel and fought in five wars and all the experiences that you've had, with all the years and all the experience and wisdom gained what does your faith mean to you now?

Arie Bar David: Okay, we have six senses, right? People call faith sense number seven. For me, it's the strongest sense. You understand? It can smell, it can touch, faith, I will say, I feel it in my life, this is the strongest sense that every day I feel it. Every day. For me, I love to teach the bible, I love to guide people in the desert in Sinai, I really love to do it. The main thing is really, I want to see people change. I really want to see people getting the ability to smile. Going to hell, sometimes, but still ... Jesus shared is so simple. Why people don't try to taste it. To taste it and see that He's good. Why are they rebelling, why are they fighting, why are they ... Try to get and everything. So for me, whatever I do and I believe whatever I will do in the future is just for this purpose.

To glorify God and to glorify Jesus, and mainly after the childhood that I passed, when I've heard such cursing against these two. I remembeArieven as a child I said "If God will give me life, that is the

most important thing that I would do, to give them glory." Because, they deserve it, and mainly for our nation from our nation. So, faith means everything, really, everything and I'm so glad now that I passed 70 years old and I see all the big family, all my grandchildren, some of them finished in the army. Some of them are in the army now and to see how they are tending and witnessing every place that they are. Really witnessing. Living witnessing to who is the Lord.

Patrick Gentempo: Well, I'm almost speechless because as you're describing what your faith means to you, the light came out behind you. It's an amazing thing to behold and I think the light is also in youArieeyes. It shines.

Arie Bar David: When I was used to be musician, every day you have to practice for hours. Conducting, you have every ... It's a lot of work till you're 100%. It's practicing. The same is in our faith. If I'm not feeling myself everyday, today, I was like two hours reading the word in my way and signing ... I like to put colors in my bible. In my way, it's a system that I built to myself. If I'm not giving this time every day don't expect from me anything. You see, don't expect it's something that you have exactly like in sports. I used to do a lot of sports when I was ... 55 years ago. A lot of sports, and again, hours and hours of training. So, faith is not coming in drops of water, you have to take time to dedicate. One of the things that ... I'm one of the elders of this assembly, is about a Shavout.

God commanded a day of rest from the world, very hard work here, you see, but to nourish your faith. And of course studying the word, studying it in Hebrew, it's so rich. There is a verse [inaudible 00:49:38] you cannot translate it. It's from Chronicles, 2nd Chronicles chapter 20, something like, if you don't trust you will not be trusted. Something like this. And this is what I think about faith also. You see it is something, you have to walk in it, you have to live in it, you have to practice all the time, not just when you know "It's very hard, God, help me." No, no, this is something you have to live in your daily life.

I love very much, Deuteronomy, very much. I love the speech of Moses. So rich, after they finish four years in the desert. So rich about how to walk in faith. Not just a [inaudible 00:50:16] to study other but walk, walk. You will fall, you will fall seven. You will fall seventy times, but He's always there to lift you and continue. For me, faith is like running a race. Paul, I like it, he's talking eight different places about running the race. You ask yourself why, for where Paul, which is kind of Orthodox. Well, he knows about sport, but he was two years in Caesarea Maritima. In prison, so called, you know, six style prison and that's what he saw. I don't know if you've been Caesarea Maritima, or the sea.

Herod built their huge Hippodrome and invited Olympic games there to take part and Paul, when he was there in his, so called, prison saw people training, training and training. And Paul is talking about running a race, our faith is running. You see? We're not outside the stadium, we're not sitting and watching others running. We are in the stadium running. This is for my faith. You see the difference? Always there will be people that will point at you, but the moment that you're inside, and like Paul says, with all the clouds above us, that finish the race, it's so

beautiful. For me, this life is a race. Its one of the great things I could wish, right?

Running the race and never said I finished it. Paul said only in Timothy chapter 4 "I finished the race now", the copy is ready. The death is coming and now he talks in past tense. I finished, I did. But when you're in the race, when you're in the face, never, never ... you see he never said I finished. And this is one of the things that I feel in myself, I am giving to my children, my grandchildren. I love to be with them, take them all around the country, teach them all the time new things and make them better racers, you can call it. So there are a lot of things that I find in the faith that I was walking. A lot of things and I thank God for them.

Always don't forget to encourage people around you. Never forget to do it. You know, many times we are like vagabonds, that's what I feel. We're like people that walk in the desert and you hear not a one, you see another one. All that you can do is to stop him. "Do you know where you are?" And you look on his map and ... Good for me, the word of God is a map, topographical map but a batch map. It shows me where I am. Do you know where you are? If he's humble he will say "I think I lost my way".

So what he can do, "Come on back. Let me show you where I think I am and you are." And, if it's true you see two miles away the direction, there is a spring. Let's go together. You understand? That's the sensitivity that I felt among my people Israeli's. It was never that, I know you don't know and this is one of the mistakes that I saw when so many missionaries came to these people. To our country and they tried all the time to force you that we don't know. We don't know, they know. You understand? It was very hard, because God calls our nation blind people and the world thinks that you can do to a blind is to show him a map and ask him "Don't you understand? Don't you see where ... If you have senses you don't tell a blind man, don't you see. You understand the point?

Patrick Gentempo: Yes.

Arie Bar David: So, this is one of the things ... It's a rule. I think in all people that know me and around me, never go this way. Always come, give hand, let us go together. I think my map ... This is the way that I look at the bible, or the word of God, and faith and walking in faith.

Patrick Gentempo: Well it's a beautiful message. I very much appreciate you sharing it with us and I know that you've inspired a great many people today so thank you for that.

Arie Bar David: Amen.

Patrick Gentempo: Amen.

Speaker 1: I really enjoyed with ARIE and Patrick and personally I've enjoyed this whole journey. All these series have led me to feel like I virtually was there. The interviews have just been so compelling. If this is something

you want to own and really you should, so that you can pass this along to so many out there that want to have the same journey, the same experience that you are feeling, we want you to do that. And Patrick, you have lots of ways that people can do that, right?

Patrick Gentempo: It was really important to us to be able to create this in a way that number 1, we can get it out to the world globally so anybody can watch it but number 2, so people can immerse in the experience by owning it. So, what we have for you are a variety of packages, different price points, different bonuses etc. but we know that we have something there for everybody. So, number 1, we truly appreciate your support for Christ Revealed, number 2, I encourage you to go look at the different packages that we have and maybe not only think about what you might want but I'm sure there's people in your life that you care about that would benefit from Christ Revealed, and you can pick something out for them too.

This has been such a passion project for us, we really feel like it's something that can change people's lives in a very profound way and we wanted to make sure it was available so that you could get it and also get it to other people that you care about. So, we have coming up in addition to what you just saw, Part 1 of my three part interview with Greg Kokul and additionally make sure you stay tuned for the Jesus Boat.

Greg, thank you so much for doing this. Can you introduce yourself and give us a little bio-sketch.

Greg Kokul: Well, Greg Kokul is a start and I actually became a follower of Christ as a young adult. 23 years old. I was raised in kind of a Christian tradition, so to speak but when I became 18, like a lot of people, I just walked away from that because I had no conviction it was actually true. And then, this was during the 60's and there was a lot of counter culture things going on and a whole lot of new options coming in and frankly when your 18 in the 60's you don't want religion interfering with your social life. So, it was very appealing to me, to kind of move with the times, and I thought that doing your own thing, which was part of the vibe of the time, it was a slogan of the time, that would really give me freedom.

Turned out, though, that and I think we've learned since then, that it's created a lot more problems than just mirror freedom and when I was 23 years old my younger brother began to tell me an aspect of Christianity that I'd never heard before and that was the Grace of God. I had heard about the law and they actually have to hear about the law to know about the law. Everybody's aware that there's something wrong with them. It's not just the world, it's us and that resonated with me and when he told me about the grace of God, the confidence that I could have that there was a way for me to be accepted by God, no strings attached, so to speak.

It was not based on what I did, it was based on what God did for me, that in Christianity it's the only religion in the world where God rescues us, we don't rescue ourselves, okay. That resonated with me and over a

period of probably six months thinking about it and asking a lot of questions and pushing back a lot and walking away from the conversation lots of times, I finally just developed a conviction. I don't know how else to describe it, Patrick. The deep conviction that this account of reality was actually true. That Jesus was who he claimed to be, that he had a claim on my life and so, I decided to follow him. Smart money's on him, therefore the smartest thing that I could do was follow behind him and follow him.

Now, I've been doing that for 46 years, 44 years. I lose track. It's been a long time and it's not been easy, but it's been real, it's been reality. In that time not only have I grown in my understanding of God and how to walk in the real world with him and engage the real world on his terms, not on mine. I've also had a lots of phone opportunities and challenging opportunities to help other people do the same. And, one of the things that I have really tried to spend a lot of time with in the last 40 years is I mentioned that the smart money is on Jesus. I didn't used to think that. I used to think that I was too smart to be a Christian. And, as I was exposed more not only to Christianity and the rationale and reasons and evidence in favor of it and also to the same kind of thinking regarding alternate world views and seeing them fall so far short I wanted to give myself more and more on making the case for Christ, for Christianity, for the Christian view of reality, as the true view as the accurate view and to help other people to see that as well and walk in that and be encouraged by that.

A lot of what I do, defending the faith, is not just defending the faith in front of critics but also giving Christians the tools to face the toughest critic they will ever face and that's themselves, because for every one of us, we run into those times, we wonder, am I barking up the wrong tree here, am I wishing on a star, am I just trying to convince myself of something that I like or something that I want when it's not actually true. Especially when we encounter difficult times. That's when for me, all of this other information that I help teach other people and study, that's when it becomes most personal to me. Because I realize, no, there good reasons to be confident that what I believe is true actually is true.

So, that's why I've given so much of my life to this enterprise and trying to help Christians face the critics on the outside and the critic on the inside.

Patrick Gentempo: You use two terms, I'm wondering if you make a distinction them. One is faith, the other is conviction. Are they similar, the same, how do you see it?

Greg Kokul: Well, I'm glad you asked that question, I am using them as synonyms, but I like the word conviction better than faith and the problem with the faith, Patrick, is that it's too easy now days for people attach words to it. When you say faith, faith film, faith tradition, a person of faith, people attach words like, blind, or leap of and they have the concept of that's your truth, he has his truth and everybody has their own faith, so they contrast the concept of faith in that sense with knowledge.

You have knowledge about things, facts, evidence, truth and the capital T, then you've got faith and isn't that nice and small and true for you, kind of deal and so I've tried to avoid the language because I know that people naturally tend to do that, that the word faith has been largely corrupted, I think, for our use nowadays to communicate what I mean and I think communicate with what the biblical world view is how it's meant to be understood and what the bible itself characterizes.

It doesn't characterize a leap of faith. It characterizes a step of trust based on things you have convinced of and we're convinced of them for reasons. That's the biblical model, so that's actually a really fair distinction. I wanna really stay away from what most people think of as faith and I want to talk about my convictions about the way things actually are. And the reasons why I'm convinced that things are that way.

Patrick Gentempo: So, basically when you talk in terms of conviction, it sort of eludes to a conclusion that's a byproduct of an intellectual process that's reasoned that gets me there and that's why you might be mis-representing what you're really saying if you say faith.

Greg Kokul: Yeah. That's exactly right. I think the word conviction has a certain feeling to it that's just more substantial than the way people think about the word, faith. And that's why I've tried to eliminate the word from my vocabulary and find substitute synonyms that really more powerfully and substantively convey what I have in mind. And I don't mean leap of. I don't mean blind in conviction.

Patrick Gentempo: And this is important because obviously we're all searching and the world, I think, we're here and there's a lot of questions that one might have as you talk about your journey and then how you kind of got on a track so, now in the Christian convictions that you have, what are they born of in particular? Are there maybe three, four or five salient things that were organized as kind of the line of thinking that got you on a track that said I now have this conviction and I feel very solid in this conviction because of certain milestones in my journey.

Greg Kokul: Yeah, there's actually two answers to that question, Patrick, because we are asking somewhat of a historical question but you're asking somewhat of an intellectual process and for me those were two entirely different things. I have good friends that started out as atheist, confronted the evidence, were convinced by the evidence, became Christians, and actually people do what I do have some story kind of like that which is great. In my case, though, I did not have all of my question answered. I was not in possession of all the evidence that I now know about in favor of Christianity. I was on existential journey, if you will, that had to do with my own meaning and purpose in life and understanding whether or not God existed and what claim, if any, he had on my own life and how he would maybe manifest in the world and so with those very general concepts in play, I, in my own journey became convinced that God was real and that Jesus was God's son, come to earth to rescue me from my own rebellion against God so I could be forgiven and enter into a friendship with HIM. Which, is what He's always wanted from the beginning.

There were no column cosmological arguments, there was no teleological or moral argument, there wasn't all this fancy stuff for me. There wasn't answers to all of my questions, which I had. Rather, there was a deepening conviction that I was on to something that was really true and see I have to be careful even how I use the word true, nowadays, it's a relativized word, there isn't it.

Patrick Gentempo: Yes, and that's why I say, when you say true or truth, what do you mean by that?

Greg Kokul: It's even discomforting for me to talk about my journey, because it's like, "It's nice. He has his journey. Now let's talk to this person over here who has a different journey." As if all journeys are equal and just significant for individual people. Some people will like one thing and not the other and that's just all you can say about it. It's approaching the whole enterprise like it's dessert. Is it ice cream, or is it cake or is it donuts or what is your preference here. But, that's not my view at all, I'm trying to figure out what the world is actually like. Either God exists or he doesn't. Okay? If he doesn't, when you think about it, this has massive ramifications for the way one lives.

If he does, oh, well that's the flip side, now this also has massive ramifications in another sense, so I have become convinced that Christianity is true, first from the extotential kind of sense, although my sense being true, we're still the same sense I'm talking about now, true to the world, true in the sense of fact, true in the sense that if you disagree with it then you're wrong. That's the sense of truth that I'm talking about, now, I could be wrong in my assessment but I want to at least be clear in the kind of claim that I'm making.

Now it was after I became a Christian that I became familiar and acquainted with the unbelievable of evidence, the thinking, the thoughtful enterprise of Justifying all these elements of Christianity. So, I mentioned a foundational thing, God's existence. Well, I can't will myself to be an atheist right now. And the reason is, is I would have to make commitments to things that are so radically counterintuitive that is so inconsistent with the way that I encounter the world and I discover the world and frankly the way almost everybody encounters and discovers the world, that I just couldn't bring myself to make a claim so contrary to the obvious evidence around me, okay?

So, since I have become possessed of that wonderful information, this has really created a much more solid foundation for me as a follower of Christ. In so many different areas, I can speak to the challenges that people have raised. My daughter, who is now 12 years old, but when she was about seven years old, she was baptized as a six year old as a Christian, so she believed in Jesus but when she was seven or maybe eight, she said "Papa, why do we believe God is true?" It was kind of her way of saying, how do we know God's actually real. I believe he's real but how do we know it. So, now that she's asking a question that goes from belief that to confidence in the belief, that's knowledge. Reasons for it.

Now I have to answer my youngster in a way that she can understand. But it's substantive and I thought about it a few minutes and this phrase came to my mind. And I realized when I came to mind and I told it to her that it really captured my whole approach to this entire enterprise. I said "Honey, the reason that we believe God is true is because He's the best explanation for the way things are". He's the best explanation for the way things are. In other words, there's explanatory power in the Christian world view. It helps us make sense of the whole world.

Patrick Gentempo: And this is the interesting thing. You're talking about a rational approach. You're basically saying that reasons support your view not that you have to cast away reason in order to adopt it and quite frankly, as you just described, an atheistic point of view, for you, would be irrational.

Greg Kokul: Yeah, I would just take exception to the phrase "for you", because that could sound like a relativistic one. I am convinced that it is irrational, I can give you the reasons why I think that it falls so far short of the evidence and a good reason.

Patrick Gentempo: Well, we talk about, relative truth is sort of a contradiction in terms, right?

Greg Kokul: It's a misuse of the word truth. Classically truth meant that your beliefs fit the way the world actually is and so if your truth is relative to you then all your saying is you're reducing the word truth to mere belief. But you're not answering of whether your beliefs are actually so, that is actually true.

Patrick Gentempo: Yeah. Which is where it seems like those two things can't be used together. They're incompatible.

Greg Kokul: This is the trend and I want to reverse the trend because I don't think it's an accurate characterization of the way Christianity has dealt with those ideas over the last 2000 years and I don't think it serves us well as human beings trying to make sense out of our world. If you think about it, if you say well, that's your truth and you believe something opposite then that's your truth, that's patronizing. Because, what it's saying is, your beliefs are false but you believe them and I'll smile and nod my head and patronize you about you ... And it's almost condescending about your belief, but it's not really true. Don't act like it's, this is reality. No, it's not, so now what sounds like a very tolerant approach really turns out to be something that's rather condescending and my feeling is, why don't we just man up to this and say "You know, I think I'm right, you think you're right." Nothing wrong with that, but we can't both be right because we disagree so let's try to figure out who's actually right. Maybe we're both wrong. Maybe somebody else is right, but let's not patronize each other like by saying "Oh, that's your truth. Isn't that nice. I have my truth, and now what?"

Patrick Gentempo: And that could lead to a pretty bad place, right. Because if you think about, because if truth can be relative then can morality be relative too, and that way it's kind of a moral blank check to say ...

Greg Kokul: Now you're on to something. This is the kind of thinking's people out to be doing. Because, they think, well okay, morality is relative, that's good, then if I'm sleeping with my girlfriend then you have no grounds to object. Oh, right. Okay. But then I have no grounds to object to the war in Viet Nam. Which, was my situation. I was a relativist, when I was a non Christian in the university. I didn't want anybody telling me who could I sleep with but I wanted to tell somebody else who they could fight with. That was an immoral war. Well, wait a minute. If there is no morality then, what are my grounds for objecting against the war in Viet Nam or any other hot button issue that is popular with a lot of people that otherwise would consider themselves relativist.

Think of it this way, Patrick. Lots of people want to be relativist, they don't want people to be relativist toward them. They want them to be virtuous. So, this is an all or nothing enterprise, if we want to be intellectually honest. If, there is no object to morality then there is no object to morality. Then you can't say something like, war is relative, therefore it's wrong for you to push your morality on me. Well, it can't be wrong to do that. That's a contradiction there. And you can't start complaining about the problem with evil, which pretty much everybody has that complaint and I understand because I think there is real evil in the world, but if relativism is true, that eviscerates the charge. There can't be any real evil in the world if there's no morality to define departures from good. Which we call evil. So, there's a poison pill in there that a lot of people aren't aware of.

Patrick Gentempo: And this is where it really kind of, the rubber meets that road in many respects because it's culturally what our conclusions that we draw, how do we argue for them and how do we guide our lives and etc., based on all this, so this is really very philosophical in nature, right, it's adopting a view of reality, having your rules of evidence and then figuring out what's the right way to behave based on all of this.

Greg Kokul: Sure, sure, well it's a philosophical way of discussing it as we're knocking around, because we're trying to be careful and clear about these things and we're trying to be intentional about addressing these things, but the fact is, every human being goes through this process, in some way or another. Maybe not in some of the terms that we're using, but they're trying to figure out what is the good after all and what makes the good good. If you think of politics. Politics are an exercise of the appropriate use of power. So, politicians or political institutions have power. What is the right way for them to use the power? Notice the moral term that just snuck into our conversation. But this something that people are asking all the time.

So, we talk about rights. Rights at their heart are moral claims, because when I claim to have a right I am also expressing simultaneously a moral obligation that you have to act towards me in a certain way. People talk about rights claims all the time but they aren't thinking about the moral definition. So, what I'm saying is in a certain sense the moral life is part of the human condition. We are human beings that are built this way uniquely, which, I think is another evidence for the Christian world view because we are to make sense out of that, we're made in the image of God. We are separate in a very vital way from everything else

that has been made. All other Cinteon creatures. But, this is the human condition. This is the way we operate, that's the way we work.

We can't get away from these things. And, so, a lot of my project with understanding Christianity is to try and engage people on that level. Even though I've got advanced degrees in theology and philosophy, I don't want to blind people with philosophy. I want to talk to them and say look, these are things that you address all the time. And you know what, if we talked for a little while just about whatever, I'd hear things in your conversation that betrayed deep convictions you had about the world. For instance, you'd say, to your kids, don't treat each other like animals. Why do you say that? If we're just animals, and let's say the darwinian project tells the whole story, why not treat other people, like animals. I think people say this because they have an intuitive sense that man is special in the system, in a way that no materialistic, Darwinistic schema can account for.

We can account for that. So, here we are. Ana beth, my daughter, is the best explanation for the way things are and there are dozens and dozens of things like that, that come up naturally in people's conversation that they don't think about making sense of in light of a bigger picture of the world. And, I'm just trying to connect the dots for people because, I'm convinced that Christianity properly understood, really is true. The biblical world view is the story of reality, and I think that I can give people good reason to at least see how that's the case whether they fully invest themselves in it is another matter. But that's between them and God.

Patrick Gentempo: Is there a certain key dots that you connected that started having things fold together for you?

Greg Kokul: For me personally?

Patrick Gentempo: Yes. Or that you put together for others so you're trying to communicate this message to.

Greg Kokul: For me, not so much, personally because of ... As I described that process of me becoming a Christian, and it was later that these things would kind of come together. Now, as I look at the whole thing, I have a tendency to more systematize it. So, and what would be the foundation of the whole thing? Well, it would have to be God, in our story. It starts, in the beginning, God. So, God's the main character in our story, He's the one who's responsible foArieverything else. God created the heavens and the earth however that's ultimately construed and worked out, that's a basic general statement. He's responsible foArieverything. Now, if he made everything then it belongs to him. And that's the whole concept of kingdom. A king and is domain. So, that's foundational, okay.

Another thing that is foundational for me, is that idea that God, in addition to everything he made, which is pretty cool, he made human beings as a very unique, for lack of a better word, creature. Humans are different. They're similar to everything else. They're contingent, they're not little gods, there's things. But they're of a very particular sort and what distinguishes human beings from all other Cinteon creatures is not

that they have a soul, these other Cintean creatures have souls too, that's a standard teaching in the story, the biblical story, the account of reality.

The church has always taught that. It's the kind of soul that human's have. We have a soul that bears the imprint of God himself. We are like God, in a certain fashion and this allows us to be the kind of creature that can be in friendship with God. It's just like, you and I can have a relationship different than you and Fido, or fluffy or whatever. Some people prefer that relationship, but it's not the same gravity of relationship that human's can have.

Patrick Gentempo: Let me ask you this because you've used this term a couple times, I want to understand the context, friendship. When you say I have a friendship with Jesus or friendship with God, what do you mean by that?

Greg Kokul: I mean that there's a personal element, to it. God is not simply an abstract concept. He is not a prime mover, like in Aristotle's *Soules*, it's not just out there that as kind of a mathematical construct that solves certain philosophical problems for us. I think he does solve those things, but he's also personal. He's infinite but he's also personal. He's accessible. He's able to be in a relationship with. Incidentally, this is different than, say, the muslim concept of God, where this God grand and noble and powerful and moral and all these other things but He's very far removed, personally. The idea of having a personal relationship with God is not part of Islam.

But it is central to Christianity. Now, I use the word friendship, partly because the word phrase, personal relationship has been used som much it's starting to lose it's, some of its punch and so I'm trying to look for a fresher word that will communicate the same thing and that's why I think of the notion of friendship. And actually Jesus says at one point to his disciples they had gotten to a point where, you're my friends now, I'm telling you what I'm doing, we're connected in a different kind of way and so I think this is something the biblical model offers to us and I think it's very appealing. Friendship with God. It's a bit awesome, in the classic sense of the word and that we can have such a thing is a testament to the rescue plan itself, which is probably the next thing on the agenda.

Patrick Gentempo: So, let's go there.

Greg Kokul: Alright, now keep in mind, we have a friendship with God but this is a friendship that could be betrayed and that's exactly what happened and so, there's a rebellion and this was not a good thing. This means that man is rebelling against his sovereign and a whole dominoes fall as a result of it. You know, when you're raising kids, and lot of parents an understand this, you say yes and no to your kids, do this, don't do that, we understand a little bit of how the world works and we know that if our children do the wrong things, that they're going to break something. Maybe it's a vase, maybe its papas tool.

Patrick Gentempo: Or their arm.

Greg Kokul: Pardon me.

Patrick Gentempo: Or their own arm.

Greg Kokul: Or their arm? Yeah. Or relationship or a life and sometimes the breakage is irreparable and so we have boundaries. Well, God's the same way, and what happened is, when our first parents, Adam and Eve, rebelled against their sovereign, they broke the world. They broke the whole world. They broke their relationship with God, the friendship was severed, they broke their own souls, they broke their relationship with each other. Very soon in the narrative you can say now "oh, that woman, who you gave me, God, she was the one that told me to do this." Pointing the fingers. Then soon after that in the narrative, you've got all kind of nastiness that are happening through the whole human race.

And so, now what. Man is separated from God, he is in rebellion to God and to others. He is now slave to a new master, Satan, who's not a guy with red tights and a pitchfork. He's a real powerful, a personal, force in the world that is a mortal enemy of the King. Man is now slave now to his own corrupted nature, which the story called the flesh. This is big trouble, and the King's mad. And he ought to be. Now what? Well he could have lowered the boom, but he didn't, he decides to establish a rescue plan. And, in his plan God steps down. God gets low, God comes in among us and becomes a man himself.

Never ceasing to be God, but now taking on to his divinity also humanity in the person of Jesus of Nazareth. In the beginning was the word and the word was with God and the word was God. And then later on, quoting the opening lines of the gospel of John, "And the word became flesh and dwelt among us and we beheld its glory as of the only begotten of the Father full of grace and truth". Now, I don't know about you, Patrick, but I think that's the greatest line in the story. I mean, the first line's pretty cool. "In the beginning, God created the Heavens ..". That's awesome. But this, God becoming a man, being one of us, to rescue us, that's sublime.

That takes humility. This is exactly what later writers describe. Jesus having done, this great act of humility by becoming a man to rescue us and he rescues us by making a trade. We're pretty nasty, we're made of good stuff, but we went wrong, and we're guilty. Jesus is made of good stuff and he doesn't go wrong. He does everything that we should have done, but we didn't. He does it. Where we failed, He succeeds in all ways and especially before the father. So, he's got the goods, we got the bads and he trades. He takes our badness on himself so that he can give us his goodness and that trade took place on a small cropping of hill on the outside of Jerusalem. The locals call it Galgatha, the place of the skull, but we know it as Calvary, the place of the cross.

And on that hill, in those three hours that darkness shrouded the cross, he took all the punishment that we deserve for our crimes against God. Our rap sheet was nailed to his cross so that now we could be forgiven, because Jesus, well, the started way of putting it is, paid the price. But we say this kind of thing, and we say this thing and I don't think people understand it. Now, maybe the way I've just described it, you get a little

sense of it. Jesus paid for my crimes so that I could go free and not just go free through forgiveness, God's mercy. But now I can get the righteousness, the merit of Jesus himself. That's part of the trade. He the Father, made him, Jesus who knew no sin to be sin on our behalf that we might become the righteousness of God in Him. That's the trade the reformers called it the marvelous exchange.

I was just citing from Paul there, in 2 Corinthians chapter 5. But this is a magnificent, unbelievable gift that God has given us at his cost. And this then rounds it out, really, all that's left now, the basic story, the core of it, which is what you asked about, is that a gift is being offered us, we can either say yes or no. If we say no to Jesus making the payment, then we pay ourselves. I don't know why people are so mystified about Jesus being the only way of Salvation because he's the only one that solved the problem.

You say no to what Jesus did? Okay, you're on your own. Are you guilty of not? If you're guilty you pay. This is not going to be a pretty picture, okay? God offers mercy. You say no to mercy, then you're on your own, but the decision that any person makes about that offer will determine where they spend eternity, to put it simply. Whether, they spend eternity expelled from God's presence. Jesus said "Depart from me ..." and he was describing this judgment process and isolated, away from the presence of God and just as a point of information, if we are made for friendship with God and we are isolated from God forever we will be ruined for that which we were made. And that will be hell.

In other words it will be torment and that's part of it, forever. But, if we lay down our arms, receive the pardon that God's offers, enter into his family, we enter into the best life we could ever imagine. As C.S. Lewis wonderfully put it, the door that we've been knocking on all of our lives will finally open. The yearning in our hearts, which has always been for the Father, will one day be fully satisfied. We will be his and he will be ours. Forever, and that is happiness beyond what any of us could possibly imagine.

Patrick Gentempo: You spoke along the way about evil. And the presence of evil on earth. How, in your studies and in your experience, how do you contextualize evil in everything else that you're talking about? Why does it exist?

Greg Kokul: Let me put it this way because I don't think people have heard it this way. They think that the problem of evil is a problem for Christianity and for any theism but certainly Christianity, and what I want to say is it's not the problem for us that people think it is. Our whole story is about the problem of evil. It starts in chapter 3 and it ends 66 books later. Now, the difficulty is, we're in the middle of the story. Now, you think of Lord of the Rings. Anybody who's read that, it starts out great, really interesting, on this fabulous quest and right in the middle all of a sudden the York's are everywhere and the Eriqoue are doing their thing and the big eye is up there looking down on people and the fellowship is broken up and you could say "What a lousy story". Well the story's not over yet. Keep reading. And in a sense we're in the middle of the story and people are looking at the chaos and understandably so.

But, what are the options, actually. I know a lot of people become atheists because of the problem of evil and I have a question for them. Tell me what you solve by doing that? Well, there's no God. Problem of evil. Well wait a minute. There is a problem of evil I agree with that, but it's not a problem for Christians or theists only, it's a problem for everybody.

Patrick Gentempo: As if atheists are immune to it.

Greg Kokul: Exactly. They're the ones who complain the loudest about it. Well, okay, you don't believe in God anymore, I get it, I understand that. Now tell me the problem of evil, it's still there. All these evil things are still happening, how do you make sense of the problem of evil given the resources that materialism allows for you? No god? How you going to get the traction against this notion. I don't think that atheists can even make sense of the problem itself, much less offer a solution and so I know that Bertram Russell, the great 20th century philosopher, atheist, British analytical philosopher said, how can you talk about God when you're kneeling at the bed of a dying child.

Wow, that's powerful. When I first heard that, I thought that has tremendous rhetorical force and I don't know how I'd answer that. Then I heard Christian philosopher William I Craig offer a response and he said "What is the atheist Bertram Russell going to say when he's kneeling at the bed of a dying child? Tough luck?" That's the way it goes? To bad? No silver lining?"

That's all that atheist have. They are forced into a suffocating silences in the presence of evil, because their world cannot even make sense of it, but see our world view can make sense of it so that we believe in the good that evil is a departure from, we're not relativist and we believe that God understands the problem that we caused and he is in the process of fixing it. You want to be on board? You got to climb on board with God.

If you don't climb on board with God, you're not only going to be a victim of evil in the world, you're going to be a victim of you're own evil when you stand God and give an account for your life because there's no one there to defend you. So, I think I'm in a pretty good place as a follower of Christ when it comes to the problem of evil. Now that doesn't mean there's no outliers. There's no ... Why did this person die of this circumstance at this time and my little child of four years old died of Leukemia ... We're on a battlefield and there's going to be casualties until the battles over but we know why the battle started, we know how the battle ends.

I can't tell you why people drop at certain spots at certain times in the battlefield. Only God knows that, I can't tell you that. He's not talking about I. He's not giving us the insight but we got the big picture and the big picture that we have through Christianity makes sense. It fits together, even if we don't have some of the "Why did God ..." questions answered, we've still got a comprehensive program and much better than certainly any atheists accounting can make. I think actually the problem of evil's one of the best arguments in favor of the existence of

God and consequently in favor of Christian theism because of the kind of practical answer and existential satisfaction that is the personal solution to evil that Jesus and the Holy Spirit abiding with us provide for us.

Patrick Gentempo: Wouldn't you say in part then that from the physiological standpoint this is useful to have conviction in these trying times. That is something that becomes the psychosocial support of saying that I have a conviction that even when are seemingly horrific in circumstance that I witness or that I'm involved in, that somehow that becomes the psychological support that I need.

Greg Kokul: It does and on a couple of different levels. I never quite thought of it this way before, but if you don't feel good, you feel sick, that's scary. You go to a doctor and he identifies the disease in a certain sense you're feeling a little bit better. Not physically better, but now you know what's wrong and then so you can develop a plan to fix what's wrong. You're on a trajectory to improve this correct it and I think something similar is going on here. We have this angst, this dread, this awareness that something's wrong, evil in the world, evil inside of me, okay, now what, how do we fix it? People, I think, are stabbing about trying to come to a conclusion about the way the world is that can help solve that problem.

Some people just say "That's the way it is, and that's too bad", life is hard then you die and that's all you could ever say about it" but, I was lecturing at Berkeley once, which is very interesting evening for me, sold out crowd, basically overflow rooms, it was basically a fabulous evening. I was talking about relativism and the failure of relativism in some form of moral objectivism, real morality must be true. Which, I said then has explanatory power. And I said, for example, I know something that's true of everybody in this audience that you know about yourself, but you don't let on to other people.

And that is that you have a bad self image. How do I know that? Because, everybody does. It's the human condition. What happened is we look down inside of ourselves and we see something inside that's broken and it's moral. Something bad in there. We don't want to tell other people about it, we want to ignore it ourselves, we make excuses for ourselves or whatever but we can't get away from the sense there's something wrong with us.

Now, when we reflect in that, we have a feeling about that and the feeling of our moral brokenness has a name in English. And so I asked the audience, what is the word we use to describe our own feeling of moral brokenness and I waited for a few seconds and then I started hearing it around the audience. Guilt. Guilt. I said yes. Why do we feel guilty? I asked them, maybe it's culture. Maybe that's what does it. I know, we talk about that.

How about this, maybe, we feel guilty because we are guilty. Is that in the running? Is that possible? And then I said this, this gets right to your psychological thing, because we talked about knowing the problem, okay, well that's a step up, psychologically, now we've got to find a

solution and I said to them "the answer to guilt is not denial, that's relativism. The answer to guilt is forgiveness." Now I don't know about you, Patrick, but every time I say that line, something happens inside of me.

When I say the answer to guilt is forgiveness, something happens inside. It's almost like something soothing is going on a wound in me. That's the existential issue, the psychosocial part, but it's tied reality, it's not some mere psychological trick. If Jesus did die on the cross and he did rise from the dead, then there is forgiveness and we want it. And just condense in the audience that this hits, strikes a cord that existential chord, the deep human need for forgiveness. Which, forgiveness then makes them acceptable. We want acceptance and we want to belong. All of these things are a part of what God offers through Jesus. It fits.

Foreign Language: Foreign language [01:39:29]

Speaker 3: [01:42:38] After two minutes the rain coming. Very strong rain, stopped quickly and the rain will go outside. Where we are standing all they see, and we feeling, she belong to somebody, they give us a chance to look at [inaudible 01:42:57] or something like this.

Speaker 2: [foreign language 01:42:59]

Speaker 3: [Foreign Language 01:42:59] Before, I don't believe they go. After I find it, I believe they go, because I believe it, day after day, something good start, all the time. [Foreign Language 01:44:14]

Speaker 2: [Foreign Language 01:44:45]

Speaker 3: [Foreign Language 01:44:52] This boat, we are calling, because they change all the area to something good. [Foreign Language 01:45:55]

Speaker 1: I really, really enjoyed episode 5 and if you like that, you're going to love what's coming up tomorrow. For episode six we have an interview with Dr. Randall Price. Also, Father Kelly and remember we're talking about more than one interview with Greg Kukul. So tell us all about that.

Patrick Gentempo: Well, you're in for a real treat with the next episode. We have Dr. Randall Price. He's this bigger than life character. When I met him he appeared to be as an Indiana Jones, and amongst other things, he's known for being the lead archeologist in Kumran where unearthed dead sea scrolls, so he's got a vast amount of experience and very compelling stories, and a very agnatic and charismatic figure, so you have that to look forward to. In addition, tomorrow we also have Father Kelly. Now you want to talk about a bundle of unbridled energy, that's Father Kelly. We are at a dig that's a first century synagogue that was unearthed right by the sea of Galilee and that is also where they found what is referred to as the Magdala Stone or out there they kind of pronounce it Magdala Stone. And this they consider to be one of the most significant archeological discoveries of the last century.

You need to tune in and find out why, and one other thing I'll tell you is in this synagogue that they unearthed it is certain that Jesus had actually given sermons there. That He taught there, so it's a pretty exciting conversation that we have and again we get right into the dig and Father Kelly really does bring it to life and then we also have part 2 of our interview with Greg Kokul. You already saw part one and you can tell that part 2 is leading up to something that's really exciting, very important and very stimulating as far as the things that he gets you to think about. So, real excited to bring you that episode.

Again, I just want to remind you, we created packages in Christ Revealed that anybody could align with. There's range of things there, I'm sure one of them is right for you and for those that supported us, I can't tell you how much gratitude we have, we worked hard to bring this into the world, we wanted to be able to bring it into the world for free, but we also know that by owning this, it's something that you can indulge in for years to come and something that you can share with people that you care about. So, thank you so much for supporting Christ Revealed and look forward to the next episode.