

*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

## Hidden Themes in the Bible with Dr. Chip Bennett

(June 25, 2021)

Have you ever had an ah-ha moment reading a Bible passage that you've read many times before? You read it and you say, I've never seen that before. How did that happen? How did I just notice it now? Have you ever noticed a pattern or a theme in the Bible that you didn't see before until somebody actually showed it to you? Maybe it was a pastor, a Bible teacher somewhere, a friend. You go, why haven't I seen this before? Let me ask you a question. Do you think the Bible is a plain one dimensional text or is it a rich revelation that has layer upon layer of insight the deeper you go? I think it's the latter and someone who's helped me see that is my friend, Dr. Chip Bennett. Dr. Chip Bennett is the pastor of Grace Community Church in Sarasota, Florida. He has two doctorates. He has one from Trinity Evangelical Divinity School, he has another one from Knox Seminary, he actually teaches at Knox seminary when he's not running the church down there. And I've had the opportunity to speak at his church in the past couple of years a couple of times. I'll be back down there in August to do a Skeptics Night. And he has some great insights into the Scripture, so I want to introduce you to my friend, Chip Bennett. Chip, how are you today?

**Chip:**

I'm doing great. Thanks, Frank, for having me on the program. What an honor and a privilege.

**Frank:**

Oh, it's great seeing you, man. It was great being down at your church just a couple of weeks ago and we got to talking about podcasts...I did your podcast...and I said, man, you need to do mine because some of these insights that we were talking about, we were just talking about him over dinner, I mean, I just love the insights. And I think scripture, as I know you think, is a tapestry that has been woven together, partially through the hand of God, and obviously, written by men as well. It's kind of a divine duet there that we get this inspiration of Scripture. And before we get into some of these themes, and I'm calling them Hidden Themes of the Bible. That's the topic of today's show, Hidden Themes of the Bible. How did you first come across some of these hidden themes, Chip?

**Chip:**

Well, you know, Frank, first of all, I just want to say what a great job you do in being an apologist. You're probably as good as there is anywhere in the world and I just appreciate your ministry. And it's an honor and privilege to be on here with you. You know, I think that as you

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study scripture, and especially if you're in the academic world and you're forced to do certain things, as you study scripture, and you go through, you start to put things together, and you start to see how things tie together, and how things work together. And some of it you go, oh, I remember reading that and, you know, hear Jesus say, as Jonah was three days and three nights in the belly of the whale so the Son of Man will be three days and three nights. And you go, hold on, I never thought Jonah was talking about resurrection and spitting up into Nineveh was resurrection. But you sort of start to see some of these things as you read Scripture.

I think the one of the ah-ha moments for me, is in Luke 24, you have a couple of disciples that are headed from Jerusalem back to Emmaus and they're discouraged. And, you know, they felt like that they came to Jerusalem to find the Messiah. In fact, they say in the text, we had hoped he would be the one to redeem Israel. And they're walking away discouraged. And I love this about Jesus. On the day of his resurrection...I don't know about you, but if it was resurrection day for me I'd be celebrating and partying and all this stuff...Jesus, in His tenderness, meets two discouraged disciples on the way to Emmaus to minister to them. This says something about the character of who God is. But on the way there he does what's classic comedy in the Hellenistic world he comes in masquerade. They don't know who he is. They don't notice who he is.

**Frank:**  
Right.

**Chip:**  
And he walks this journey, it's about six miles, two and a half hour journey, if you were to walk, and Luke tells us very clearly that he told them all things concerning himself out of the law and the prophets. And a lot of times when I'm teaching, maybe a hermeneutics class, or talking to people about biblical interpretation, I ask them: Could you take two and a half hours right now and tell me about Jesus out of the Old Testament? Because if our hermeneutic doesn't allow us to do that, then we don't have the hermeneutic of Jesus. And as we continue down that road we find out that he stops with them and has communion with them and what they say is, didn't our hearts burn within us when we heard him talk.

And so, part of what, you know, in my educational pursuits, specifically in my degree at Knox, one of the things that we really looked at...because it was my [unintelligible] dissertation...is I did a study with a group of people from church, leaders, pastors, so on and so forth, is to whether or not an Alexandrian hermeneutic was better than an Antiochian hermeneutic. And what I mean by that is, is typically, when you go to seminary you have historical grammatical

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hermeneutics. The Alexandrian hermeneutic, which did not win the day, by the way, was what you see a lot in the church fathers. And you see this, almost a mystical typological type of understanding that most people pan and say, you can't do that, you can't have anything to do with that, so on and so forth.

But the more I looked at, sort of this understanding of how to read Scripture, the way I looked at Paul talking about, you know, Jesus being the rock that followed them, and First Corinthians 10, I'm going, hold on, they're seeing Jesus everywhere in the Old Testament, so I need to start looking. And so, what happened was, is going back to the Old Testament and looking at all of these themes, and all of these stories, I started to realize, oh, my goodness, there's so much stuff in the Old Testament that's talking about Jesus, there's so many themes that are going on. And, you know, and then the other one was in First Corinthians 15, Paul says something really important. He says that Jesus died according to the Scripture. So, obviously, the scriptures he's talking about are the Old Testament. The New Testament has not been written. So...

**Frank:**

That's part of the creed too. That's early, as you know, Chip.

**Chip:**

Yes it is. Absolutely.

**Frank:**

Paul wrote it in First Corinthians 15. But even atheist scholars believe that's back to the event itself. 100%.

**Chip:**

100%. And then he says, this key phrase, that Jesus rose on the third day, according to the Scriptures. So, here's the question: Where's the third day resurrection in the Old Testament?

**Frank:**

That's right. I mean, where is it?

**Chip:**

Well, it's all over. And what's interesting is, I believe, if I'm not mistaken, I think there's 40 or 50 references in the Old Testament to a third day. And what happens is, because we bring in this sort of enlightenment rationalism to the text, we're missing some of the tapestry that God has really, just beautifully, themed throughout Scripture. You know, for instance, you know, you

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think about the third day in Exodus 15. They've come out of Egypt. In their three days, the text tells us, out of Egypt...which, as you know, when you go three days without water, it's bad. It's a bad deal.

**Frank:**

I go three minutes without water I'm feeling bad. I need some right now.

**Chip:**

But three days, science tells us, is important. And so, they come to the waters of Marah. And if you remember the text, the waters are bitter. They cannot drink the waters. What's interesting is what the text says. It says that the Lord pointed Moses to a tree. Why did he do that? In the Hebrew root for point is where we get Torah from. This pointing to a tree, he takes a tree, and he puts it in the waters, and it takes the bitter waters and makes them sweet on the third day. The question I would ask you is: Is there a tree that you and I know of that take the bitterness of our lives and make it sweet? And so, Genesis 22, the story of Abraham. He goes with his son, Isaac, and it says, specifically, it's the third day. Not throwaway words. These words are so important. And so, he comes to Mount Mariah, whereas, you know, the temple will eventually be constructed, and all the sacrifices will be there.

And so, on the third day, and I think the Hebrew text is very provocative, Abraham believes they're going to come back. But if you don't believe that, Hebrews 11 says that Abraham believed that God would raise Isaac from the dead. So, there's no question, that's what's going on in the text. So, he lays the wood on Isaac to carry up the hill. Anybody else going to carry wood up a hill for you and me?

**Frank:**

Simon of Cyrene is.

**Chip:**

Okay, he goes up the hill and the son says, dad, where's the lamb? Where's the lamb for the sacrifice? And he says, don't worry, God will provide it. He gets up there, and of course, obviously, he binds Isaac, he's going to pierce him, and God gives him a ram in the thicket. What's interesting is, that's all on the third day, and what that text should be asking us is: Where's the lamb? Where's the lamb not the ram? And I think John brings that in in John. Here's the Lamb of God who will take away the sins of the world.

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**Frank:**

We're gonna pick this up right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek. My guest is Dr. Chip Bennett, Pastor of Grace Community Church, Sarasota, Florida. A lot more on hidden themes in the Bible. Don't go anywhere.

Welcome back to I Don't Have Enough Faith to Be an Atheist with Frank Turek on the American Family Radio Network. Website is [CrossExamined.org](http://CrossExamined.org). I want to mention I'll be at Calvary Chapel Chino Hills, one of my favorite churches in America out there in Chino Hills, California, this Wednesday night, June 30, the 7:00pm service. Hope to see you there if you're anywhere in the LA area. Calvary Chapel Chino Hills, is you know, just a little bit east of LA. Beautiful area of California. So, I hope to see you there this Wednesday night.

We're talking to my friend, Chip Bennett, pastor of another one of my favorite churches, Grace Community Church in Sarasota, Florida. Before we get back to the third day, which we will in just a minute, Chip, tell us a little bit about the church. I know you have two locations. We were going between the two locations down there in Sarasota. Where are these locations and when you guys meet?

**Chip:**

Yes, so, we have the two locations. And yes, you got the Mr. Toad's wild ride between the two that I drove you to. So, the first one is in Lakewood Ranch. Brand new facility, we opened it up in January. And we have three weekend services there. We have a Saturday night and two Sundays. And then we have a church on 8000 Bee Ridge Road, which is a little south of the Lakewood Ranch church, and that church miraculously was given to us. It had been a church that had been there for many years and the elders met with me and they decided to merge with us and give us that. And we've done some renovation there and we have a Sunday service at 10:00am that's growing. We're probably going to have to add another service there as well. But the church has been fantastic. The last three years, Frank, we were in the Outreach Magazine's top 100 fastest growing churches in America. God's just been super gracious to our church and we've just seen a lot of growth. In fact, we just, in the last couple of months, we've baptized I think about 50 people. So, we're still growing in the middle of all this stuff and our attendance is basically back and maybe a little better than it was pre COVID, which is incredible, because you know not every church in America can say that. So, God's been faithful to us.

**Frank:**

And you're doing some really good Bible teaching, some of which we're talking about today. As you can see, Chip gets into the real tapestry that the Scripture is. And before the break, Chip,

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we were talking about the significance of the third day, which of course, is the third day from Jesus dying and then he rises on the third day. But this is all over the Old Testament as well. And before the break, you were talking about the third day with Moses, you were talking about the third day...Where were we when we left off?

**Chip:**

Well, we had Genesis 22, we were talking about Abraham and Isaac. And the text is very clear, it's on the third day that this happens. And technically, let's look at that. As Isaac goes up, he goes up to die. He has a sentence of death on him. He's going to be sacrificed. But instead of being sacrificed, obviously, there's a ram in the thicket. But the point is that Isaac, as far as Abraham is concerned, is going to be raised from the dead even if he kills him. And when is it? It's on the third day. This is important because Paul says in First Corinthians 15 that Jesus would be raised, according to the Scriptures, on the third day.

You know, when you go through the Old Testament, this theme of the third day, there's the Jonathan and David story. On the third day, David's delivered. On the third day of creation, you have the dry land that comes up from the briny sea that allows life to actually start. You even see the third day, in the text of Luke 24 that we were talking about, the [unintelligible] is on the third day. Luke 2 is a beautiful passage where Luke understands this third day. Mary and Joseph have gone to Jerusalem with Jesus for the festival. And they leave. You know, and for us in America, we're like, how the world could you leave your son? But they did. Typically, in the ancient Near East, they would travel in caravans, and so you sort of thought that people would get the kids and so on and so forth. And so, a day in they realize they don't have Jesus, you know, and so, it's the second day they come to this realization. Luke tells us, on the third day they find Jesus in the temple.

Why is that so significant? Well, it's significant because the Lord, in His providence, is preparing Mary for a day where one day she will lose Jesus, but she will find him on the third day. And these texts are just beautiful. But there's so many other themes that I want to make sure that we jump from one theme to the other here. You've got a couple other themes you want to talk about. We can continue on the third day I would just tell your readers [listeners] to get a concordance and look up third day in the Old Testament and start reading those passages. And what they'll find is that those are days of deliverance and days of resurrection. You know, if the son that Elijah raises from the dead. If you read it, it says, there was a day, there was another day, and there was a day. Three days are recorded there in the text and then this boy is raised on that third day. I mean, it's a;; over the Old Testament.

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**Frank:**

We could go for three days talking about the third day. There's so much.

**Chip:**

I'm ready.

**Frank:**

We're ready. Let's also talk for a second, just briefly, about typology, Chip, because...okay, we were just talking about Isaac, right? Abraham and Isaac, for example. To a certain extent, Abraham is a type of Christ, as is Isaac, right. Abraham is the father of a nation, his son was innocent, his son was a sacrifice, he was sacrificed on the same hill Jesus was sacrificed on in Jerusalem, Mount Mariah, God's grace saved him. I mean, there's so many parallels of people in the Old Testament that parallel the life of Christ. This is called typology. Where did this typological interpretation come from? It appears to be all throughout the Old Testament that there are types of Christ. Things that happened to people in the Old Testament are typical of Christ. Where did this come from? When did people start noticing this?

**Chip:**

You know, first of all, in Galatians, Paul actually uses the word, in Greek is tupos, which is we translate type. He says, that's a type. So, you know, I think that you could say it goes as far back as, you know, the New Testament writers. I think what happened was, is when Jesus rose from the dead, that was a radical departure from what the Jewish people of the day believed. They did believe there would be a national resurrection, like Ezekiel's valley of the dry bones. They believed that. But they didn't believe that one man in the middle of history would resurrect. And so, that made them completely have to rethink what it meant to be Jewish. You see that, like, in Acts 15. They're still trying to figure out, how do we do this? Jesus rose. What do we do with the Gentiles? Israel's not been set up as a nation above all the nations like Isaiah 2, and yet, now Jesus has done what he did. How does all this work out?

I think what happened is that they learned from the ministry of Jesus. In John 5, if you remember, there's some scribes and Pharisees that are looking at a text and Jesus says to them, he says, you search the Scriptures [Old Testament] because you think that in them you have eternal life. He says, yet they testify of me. I think Jesus is the one that really started the ministry here of reading the Old Testament, not through the lens of national Israel, but through the lens of himself. Because what he did is, he constituted the 12 disciples around himself, he went to Egypt, just like Israel and came out of Egypt...you see that in Matthew 2. I think that what happened was, is the early church...and I think for Paul, when he converted, he realized

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Jesus is everything that I was looking for. And so, he was able to robustly go back in the Old Testament and rediscover all of these gems.

Now, I will say this, I grew up in a denomination, in a movement, that typology was used in a very negative way. There was like, everybody tried to shoehorn things into stuff that wasn't there at all. And so, there are dangers of this. But I think we're told in Scripture there are some clear things. Nobody, nobody would have said that the Jonah story was about the resurrection of Jesus. But Jesus told us that it was. And if Jesus has that hermeneutic, I think that we need to figure out, how do we read the Old Testament through the lens of the way Jesus would or the way Paul would? You know, and I think that that's where this starts, is at the very inception of Christianity, is to find Jesus, you know, in the Old Testament. And I think that's one of the things that, unfortunately, a lot of the hermeneutics that we teach in higher education limit us from seeing Jesus because we have such a historical, grammatical, and such a post-enlightenment rationalism that doesn't allow us to just really see some of these things that I think are clearly there.

**Frank:**

Yeah, look at Jonah, for example, as a type. First of all, he dies in the belly of the great fish. We don't know if it was a whale. Some people say it's a tale of a whale or whale of a tale. Actually, he did die, then he's raised three days later. He goes to the Gentiles; he preaches the gospel and he saved Gentiles. That's what Jesus does.

**Chip:**

That's right. That's exactly right. Yeah, I mean, but let's be honest, we probably wouldn't have come to that conclusion unless Jesus had told us that.

**Frank:**

That's right.

**Chip:**

But that's my point is that, once you allow Jesus to say, hey, you can read the Old Testament and find me, I think all of a sudden, things start to change massively. And for me, that's been, you know, the biggest thing for me is to read [unintelligible].

**Frank:**

This is also, I think, a pretty strong apologetic, Chip. What I mean by that is...

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**Chip:**

I think it is the biggest apologetic in the world.

**Frank:**

Yeah.

**Chip:**

That there is divine authorship of Scripture, period.

**Frank:**

Yeah. Because how does all this come together over 1500 years by people who didn't live at the same time? We got about 40 authors of this collection that we call the Bible spread over 1500 years from different people at different times in different places. And this is a tapestry through those people. There's got to be some sort of divine hand here, don't you think?

**Chip:**

There's no question to me. You and I couldn't go to a library in America, I don't care what library we went to, and pick 66 books off of the shelf, and open them all up and have the themes that ran through all of those 66 books like you see in Scripture. There has to be a divine mind that was behind all of this. Paul uses the word *theópneustos*, that scripture is God breathed. And I think that's true. It doesn't take away from the human authorship, doesn't take away that Luke's got better Greek than Mark does. None of those things change. But somehow in the providence of God, God was orchestrating the way these passages and scriptures were... I mean, Luke gathered them. He tells us in Luke 1:1-4 he gathered them. But somehow God put this thing together in a way where there is thematic unity all the way through. I mean, think about it. The Bible starts with a wedding in the garden and ends with a wedding in a garden. I mean, how does that happen? How does that happen?

**Frank:**

Right. In fact, you say one of the hidden themes...it's not hidden, but it is hidden if you're just reading it with the standard way we read text in the 21st century, it is hidden.

Chip: Correct. Yes.

It's not hidden, if you can open your mind up a little bit and look at these common themes that run throughout the Scripture. And we're going to talk about a bridal theme, but we're running up against a break here, Chip again, okay.

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**Chip:**

That's fine.

**Frank:**

There's so much to talk about there. And it is amazing. Tell people where they can go because they're gonna want to hear more about this other than going to your church. And they can do that if they're in the Sarasota area or they can watch it online. You also teach some of this material and you have a mentor by the name of Warren Gage, I believe.

**Chip:**

Yes.

**Frank:**

Tell us a little bit about the YouTube channel you've set up where people can go to learn more about this.

**Chip:**

Yes, you know, having had a church and...Frank, I'll be honest with you, I never thought the church would grow like it did or have the success that we've had. I have a heart for the local church, I have a heart for pastors, you know, and reaching the next generation was started to help pastors effectively reach the next generation. And I feel like reading scripture this way really taps into a poetic world that the millennials are really drawn towards. And we'll about that after the break.

**Frank:**

Yeah and we'll tell you more about that right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek. My guest is Dr. Chip Bennett from Grace Community Church in Sarasota, Florida. Back in two.

Hidden themes in the Bible. Well, they're not so hidden if you look at the Bible the way Jesus did. And that's what we're learning today from my friend, Dr. Chip Bennett, who has a couple of doctor's degrees, and he has a church in Sarasota, Florida. It's right off highway 75 right in Lakewood Ranch there and another little bit further south: two campuses. And if you're not in that area and you want to see Chip's teaching, which is very good, very direct, and very applicable to what people go through today, you can go to his website. Chip, what is the website they can actually watch the sermons on?

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**Chip:**

Absolutely. GraceSarasota.com is our website and then the YouTube channel is Reaching the Next Generation.

**Frank:**

Okay, good. Reaching the Next Generation is the YouTube channel, which is just getting started friends. There's only about 30 or so videos up there. Just getting started but a lot more is going to be posted soon. It's going to talk about some of the themes we've talked about today, hidden Bible themes, and many other aspects of the Christian faith. So, Reaching the Next Generation. Subscribe to that YouTube channel and then go on over to the website for the church, again, which is GraceSarasota.com. Or if you Google Dr. Chip Bennett Sarasota you'll find it. Alright. Let's talk about the bridal theme Chip, because, well, it's not so hidden once you point it out, but it is kind of hidden if you don't point it out. What is the bridal theme?

**Chip:**

Yeah, so I'll do a quick swipe and we can come back again at this at another time. So, you start off in the Bible, and the very first thing that you have is the creation of Adam. And what's interesting is the way, when Adam doesn't have a wife, how this all is recorded in Genesis. It says that a deep sleep came upon Adam. The Hebrew there is almost like a coma. It's a death like sleep. Adam in his sinless perfection, his side is pierced, and out of his side is pulled substance that creates his bride. Then he is healed, he is awakened in the garden to his wife. And that theme, that bridal theme, runs all the way through Scripture. You pick it up at the very end, obviously, the bride of Christ in Revelation, the marriage supper of the Lamb, and all that. But sort of how all this works is, it's really beautiful.

John picks up the bridal theme probably more than anybody else. And I, personally, am of the opinion that John wrote both John and Revelation. But John picks this up because when Jesus dies, and he hangs his head, in the sleep of death on the cross, his side is pierced, and out of his side flows the blood and the water that creates the bride, which is the church. But what's interesting is, is when Jesus wakes on the third day, where are we at? Well, we're in the garden, because Mary says that she thought Jesus was the gardener. And so, he awakes to a type of bride, which is good news for you and me because she's been delivered of seven demons, which means that Jesus' bride can be someone that, you know, isn't perfect, which is beautiful.

Well in John 3, John picks up on that theme again, because he says that John the Baptist says the bridegroom comes, and of course, the bridegroom comes to find the bride. And if you know your Old Testament bridal themes, the longest narrative in the Old Testament is the story of

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Isaac and Rebecca, which is this beautiful story of Isaac's at the well...and do note this, many of the patriarchs find their wife at the well. You got to read the stories. They're there, they're at a well. So, he comes to a well, middle of the day. Nobody comes to the well in the middle of the day. You come in the morning or the evening, because of the heat. Here comes Rachel, middle of day, and he's so caught up with her beauty that he goes and takes the stone off of the well that usually takes three or four men to do. He wants to show his power and he ends up, you know, falling in love with this girl. She goes back into town comes back out with a family. You know, all of the stuff that goes on. And of course, you know the story. After seven years, Laban says you can have this woman, but of course, at the end of seven years he ends up getting Leah. And the text is very clear that he doesn't love Leah because she's not pretty.

Well, John knows that story because, after the bridegroom comes in John 3, we go to John 4. Where does Jesus go? He goes to a well. Well, you should know if he's at a well, you know, who's the woman that's coming? Well, it's a Samaritan woman and she's been married five times and she's currently living with someone. She's not a pretty woman. She comes to Jacob's well. You should go, okay, bingo, we're reading Jacob's well. When does she come? Middle of the day. Bingo. Story again. And so, she comes up and she says something very, very clearly to Jesus. She says, are you greater than our father, Jacob? And the answer is, he is. He's greater than Jacob, because he can love the ugly woman, he can love you and me. And she is such a beautiful picture of the church, because she's both Jew and Gentile as a Samaritan.

I mean, these things are just not thrown together. There's no way people sat down and had this much intellect to come up with these stories. These are divine themes that are written in there and, you know, chosen. And so, that bridal theme goes all the way through. You know, Jesus talks about the father that sent for the son to find a bride, you know. And I think that, you know, all of those themes are there, and so you bookend in Scripture with this bridal theme; marriage in the garden, marriage in the garden, and all the way through, this idea of, you know, the divine bride. You know, the Song of Solomon, in the middle of the book...I'm not saying that the Bible is orchestrated that every book is perfect, but I think it's pretty interesting that Song of Solomon is right in the middle of our Bible, which is this whole bridal theme again.

**Frank:**

Hosea, right.

**Chip:**

Absolutely.

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**Frank:**

Hosea loves his bride, but his bride is unfaithful. He buys back, he saves her. And the bride, of course is Israel, who is unfaithful, and God buys Israel and us back because we're unfaithful. This theme goes everywhere, Chip. It's amazing.

**Chip:**

That's right. It's all the way through. And there's just so many of these themes that just run all the way through Scripture, you know. And I think that once you open your mind to the horizons and the vistas in this room that you didn't know existed, all of a sudden, the Bible takes on this...and what it does, it's like the Emmaus disciples. They said, didn't our hearts burn inside when we heard this? That's one of the things that I, as a pastor, want to see in my congregation. When I tell these stories, I see people go, we've never heard anything like this before. Isn't that what they said about Jesus? We've never heard anything like this before. So, for me, good gospel biblical preaching, people's hearts burn, and they go, we've never heard this before.

**Frank:**

Now, some of this is written in a few books that you've mentioned to me. Dr. Warren Gage, I think was a professor at Dallas Theological Seminary.

**Chip:**

Yep.

**Frank:**

You've learned some of this from him and in your own insights. Tell us a little bit about him and those books if people want to go further in that.

**Chip:**

Yeah, you know, Warren and I both have two classes that we taught for Logos Mobile Ed and so, Warren has, I think, 10 books on Logos. So, if you have any Logos subscribers they can just get the whole Warren Gage Biblical Library. You can also go on Amazon, and there's quite a few, you know, books there as well. Warren also has a group called The Alexandrian Forum and I'm a part of that. And Warren and I are currently working on some things to broaden this into a larger scope than just a few books that he's written. You know, he's basically passed the torch in some ways to me and said, run with this thing. And I am. But Warren is a seminal thought...but I want to take this all the way back to the early church. The early church fathers read this way. The disciples that were of the disciples themselves read scripture this way. And

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again, some of it is, I think, shoehorned. Some of it is a little bit of a reach. But I think that they had this window of understanding that the Bible is about Jesus.

**Frank:**

Well, isn't it interesting, Chip, that whether you take this kind of approach to the Scripture, this hermeneutical or interpretive approach, you sure can unlock these themes. But even if you don't, you still get the message of salvation. You don't need to know all this, in other words, to be critical.

**Chip:**

No, no, no, no, no.

**Frank:**

Because I hear some people say: Why is God being so subtle here? People's eternity is at stake. And you're not saying that he's being so subtle that you don't get the message of salvation. Correct?

**Chip:**

No, no. This is the way I say it. And I'm still doing this. I can't think of who said this one, but I am borrowing this from somebody I heard a long time ago. It's the best way to explain salvation. The thief on the cross is cussing Jesus and then, all of a sudden, he says, remember me when you come into paradise. I heard this guy, when I'm talking about how the thief stands now in heaven, so to speak, and they're like: How'd you get in here? And then: What do you know about the Trinity? He's like, I've never even heard the Trinity. What do you know about verbal plenary inspiration of Scripture? I don't even know what Scripture is. Did you get baptized? No. How did you get in here? And he says, the man in the middle, that's how I got in here. And that to me, you know, we can make salvation so difficult. The first century Jewish people were like, hey, did you hear about that guy Jesus in Jerusalem that died on the cross? Guess what, man? He got up. Are you in?

You know, and we can make it so complicated. What we do is we find tributaries, Frank, that really need to back up into the river. The river's deep and it's wide and it's robust. And it really comes down to, do you believe that Jesus is the Christ, God in the flesh, died on the cross for your sins and rose again on the third day? All this other stuff is just beautiful for us as Christians to know about Jesus, but it's not the gospel. It shouldn't be confused as the gospel.

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**Frank:**

Right. It's interesting, the first church Council in Actos 15, there's a passage in there....I can't remember who says it, whether it's Peter or James. I think it's Peter, he says, we don't want to make it difficult for the Gentiles to come to faith.

**Chip:**

Don't trouble the Gentiles.

**Frank:**

Right. We don't want to make it difficult. In fact, my friend Andy Stanley has that on his wall. Let's not make it difficult for people to become Christians. Now, that doesn't mean once they become Christians we don't want them to become disciples. We do. Jesus didn't say make believers, he said, make disciples. But to get them in the door you don't want to say, you've got to do X, Y, and Z to become a Christian. That's what the whole Acts 15 initial church council is all about. You just accept that the grace of God...

**Chip:**

That's what the Philippian jailer says. The jailer goes: What do I got to do to be saved?

**Frank:**

Yeah.

**Chip:**

Paul says, well, how'd you vote? How'd you vote? No, none of that. He says, He says, He says very clearly, believe in the Lord Jesus Christ and you will be saved in your household. I mean, that's the message.

**Frank:**

That is. So, we got the bridal theme. Let's just start the serpent theme with a minute to go and then we'll pick it up right after the break. What's the serpent theme?

**Chip:**

Well, it starts off in Genesis 3. Remember, you've got, you know, Eve and the serpent, you know. And he's says that, you know, you'll strike her heel, but she will crush your head. What's interesting is he says that it will be your seed. Let me ask you a question, Frank. Do women have seed?

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**Frank:**

No. Men.

**Chip:**

So, where did she get seed from? Virginal birth. Virginal birth, all the way back to Genesis. Again, how do you account for that? So, this theme of crushing the serpent's head is all through Scripture and the serpent's all through scripture as well. Just to give you an example, the David and Goliath story. The New American Standard Version translates the Hebrew right. It says that Goliath had scale armor. He is serpentine. And what does David do? He crushes his head, because this is a theme that runs all through Scripture.

**Frank:**

You never heard this before, did you? We're calling them hidden themes in the Bible but they're not so hidden when somebody like Chip Bennett tells you about them. He is the pastor of Grace Community Church, Sarasota, Florida. Go to his YouTube channel, Reaching the Next Generation. And we'll have more with Chip right after the break. You're listening to Frank Turek. Back in two.

If you want to learn more about how to defend your faith, don't sign up for CIA because we're full, the CrossExamined Instructor Academy. We have a waiting list now. It's gonna be at Calvary Chapel Chino Hills in August. So, don't apply anymore. We're already full. By the way I will be at Calvary Chapel Chino Hills, Lord willing, this Wednesday, June 30 at the 7:00pm service. Hope to see you there. You can also learn a lot more about apologetics and philosophy and theology by taking courses over at Southern Evangelical Seminary (SES.edu). That's where I went. And if you tell them that I sent you over there, SES.edu/Frank, you can get a discount on your first course.

**Chip:**

We're talking to my friend, Dr. Chip Bennett, talking about hidden themes in the Bible. And after you learn a different hermeneutic than you might have been taught, a different interpretive method than you might have been taught, these things may jump out at you all over the place. And Chip, just before the break we were talking about the serpent theme and you were talking about something about Goliath's armor. Let's go back to that because it almost seems like that's a shoehorn, Chip. You're going to live too far with that.

Well, you know, some people may see that....

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**Frank:**

Correct me on that.

**Chip:**

Sure. Well, that's fine. So, let's back up. We know that we were told in Genesis 3:15, we were told that there would be a seed that would crush the head of the serpent. First prophecy in the Bible, right. Absolutely. And so, when you start going through Scripture, you start finding that the seed of the serpent, these people that are not God's people, you start to pick up some of these serpent teen themes. And you also start realizing that many of them are getting either something jabbed through their head or their head is crushed, or their head is taken off. There's a lot of the stuff. So, Goliath when he comes out, in the Hebrew...and I think it's the New American Standard Version that translates this right. Part of this reasoning of translation is, most of the biblical translators do a great job to all the translations tell you good things, so no rip on the biblical translators. But most of them are grammarians. They're not literary people and because they're not literary people, sometimes they miss little cues that are put in the text that I think should be seen.

We're told that Goliath had scale armor, that's literal Hebrew. It's not chain mail armor. That's not literal Hebrew. It's scale armor. And so, the scale, which is serpentine, it could even be translated serpentine type armor. The root word there is of serpent and you can't miss that. I mean, that's just the word. It's a serpentine scale word. And so, here comes Goliath out to fight David, who's in the lineage of the tribe of Judah that will ultimately have the Messiah. And the ramifications of David, you know, being like Jesus, I mean, Bethlehem. I mean, we could just go on and on and on about this. And when he kills Goliath he crushes his head. I don't think that that's a coincidence. I think there are literary themes in the scriptures that I think we miss.

We have Paul. It says that his feet were fastened in the stocks. The Greek word, if you've had Greek, xulon [pron. zy-lon] is the Greek word. Xulon's wood, it's tree. That's literally what that word means. His feet were fastened in the wood. Well, that's important because that's a stigmata. There's all these things; Paul is hit by the serpent in his hand, on Malta, and he throws the serpent into the fire. These themes are just not laying out there disconnected. There's a lot of connection.

I think of passages like the paralytic in the Gospel of Mark, which we know is a quadriplegic, because he not only was told to rise, but he was told to pick up his mat with his hands. I and I think the fact that he was being carried by four people shows that he...because Greek doesn't have a word for quadriplegic. So, we have a man who's immobilized being carried by four

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people. Now envision the literary stuff going on here. What does that look like? That looks like four pallbearers carrying a dead man, something that we wouldn't think of unless our minds were allowed to start thinking literarily. So, what do they do? They come to this house, they can't get in, so what do they do? Well, they go on the house and they dig, the Greek there is they dig through the roof. That's mud thatch. They dig through, okay, and they lower the man down. This is like a burial. This is a man that looks like he's dead. They've dug and they've lowered it down, and as he's lowered down, who's in there with him? Christ. And what does he say? Rise. I mean, this is like a beautiful passage to use at a funeral. You know, we may be lowering this person in the ground, but this was a believer in what Christ's...and Christ doesn't say get up. He says, rise, in the Greek, and take up your bed and walk.

These literary themes are all through Scripture. I think of, like, the Sea of Galilee, which is a retelling of the story of Jonah. It's in Mark 4. They're in a boat and the storm comes. Where's Jesus? Sleeping.

**Frank:**  
Right.

**Chip:**  
These are literary cues. It's thematic Jonah, but it's literary cues. And so, he's asleep. What do they do? They get him up. And what does he do? He calms the sea. Well, in Jonah, they have to throw Jonah over the boat so Yahweh, the God of the universe, can calm the sea. Mark is literarily retelling the story of Jonah in the story and it happened. These are literal stories. God's re-enacting all of these Old Testament stories in the person of Jesus, because the Old Testament is all about Jesus. And so, Jesus stands up in the boat and says, peace be still. What's Mark telling you and me? Mark is telling you and me that the God, Yahweh, that calmed the seas in Jonah, is in the boat with the disciples and His name is Jesus. He's deity.

You know, and so, as you go through the Bible, it's not just hidden themes, it's also allowing yourself to read in a literary way. You'd ask me about Galatians. In Galatians, the literary theme for Galatians is the Exodus. He starts off in chapter one verse four, and he says that God has delivered you and me from this present evil age. It lets us know in chapter three, that we are sons of Abraham. Chapter four, we're no longer slaves, we are now sons. And he calls the Galatian church in chapter six verse 16, the Israel of God. The literary theme is the Exodus. And you can see this in almost all the Biblical writings, there are these literary themes. And then there are literature themes that go through. And once you start seeing these things, you can't unsee them. They're there as clearly as can be.

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**Frank:**

I want to go back for just a second to the calming of the storm because it's been pointed out that that actually, in addition to Jonah, has a great parallel in Psalm 107. Because in Psalm 107, here's what it says about people in ships that have been overtaken by a storm. This is Psalm 107. It says, "28-30 Then they cried to the LORD in their trouble, and he delivered them from their distress. He made the storm be still, and the waves of the sea were hushed. Then they were glad that the waters were quiet, and he brought them to their desired haven." And who saved them? The Lord saved them from the violent sea. And now you go to Mark chapter four. It's the same Lord except he's physically in the boat. Right?

**Chip:**

Right. Psalm 107 is about Jesus. Go to Psalm 22. Read Psalm 22 and how in the world can you not be at the foot of the cross watching them gamble for the garments? I mean, it's about Jesus. I mean, Paul even says in Romans 15:4 that all the stories in the Old Testament are written for our instruction. So, obviously God superintended what's there, you know, to get us to where we are now. I mean, Frank, I completely agree. I think Psalm 107 is about Jesus. I think the story of Jonah is about Jesus. I think that all of Scripture is about Jesus. And I think that that, in and of itself, is so important, because we're not then reading the Bible so that we can have maybe Bible bullets to just point out everybody's fault and problem as much as we're reading scripture to have a relationship with Jesus. That doesn't mean that morality is not important. You and I both know that it is. We need to know what the Bible says about how to live our lives. But I think when we read Scripture, it should be this engaging moment that leads us into a relationship with Jesus, and we learn to see the Savior in a more clear way.

**Frank:**

You know, Chip, there's so many more themes that we could talk about, but we don't have time, so we're gonna have to do a part two of Hidden Themes in the Bible.

**Chip:**

I'm in.

**Frank:**

And I know that our listeners would enjoy that because once you see these things, as Chip has pointed out, you can't unsee them. And it really, I think, encourages people to say, wow, this is not a dusty old dry book that has, you know, that just men created out of thin air. This is a beautiful tapestry written by 40 different people over 1500 years that nobody could have put together unless there was some sort of divine hand behind it, Chip.

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**Chip:**

That's right. 100%. To me, Frank, you know I think all Christians have doubt from time to time. I think all Christians wonder about things. You're not being honest with yourself if you haven't gone, okay, is there any chance that I blew it here and went on the wrong path, or whatever?

**Frank:**

Sure.

**Chip:**

For me, the more I read Scripture, the more I spend time in God's word, the more I realize that this just isn't thrown together. There is a beauty here that is beyond just paper and ink. There's just something rich here. And for me, all of these themes, and all of these stories are not really, like, it's cool to be able to say, look at how cool this is, but it just really settles my faith. I think of one last thing I'll tell you. Because we started at the road of Emmaus, let's end there. In the Genesis account, if you remember that the story of our fall is based on verbs; she saw, she took, she gave, and they ate. These verbs. Okay, so Jesus, on the road to Emmaus...and what does the scripture say in Genesis? She took, gave and ate. And it says, their eyes were opened. At Emmaus, he gave them the bread, they took, they ate, and what happened? Their eyes were opened. The verbs of our fall have become the verbs of our restoration in Jesus.

**Frank:**

That's Dr. Chip Bennett at [GraceSarasota.com](http://GraceSarasota.com). Also, Reaching the Next Generation YouTube channel. Check those out. Now trust me, you'll want to hear more. And we're going to come back with Chip, and then in a week or two, we'll do another session. Great being with you. I'm Frank Turek. See you next week.

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