

# **The Naked Bible Podcast 2.0**

**[Number 37](#)**

**“ACTS 2:1-21”**

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**With**

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## **Acts 2:1-21**

**While this episode covers Acts 2:1-21, the emphasis is on vv. 14-21. The first thirteen verses are only summarized with respect to what they describe and its biblical-theological significance.**

**Listeners are encouraged to watch the video *Introducing the Divine Council Worldview* (located under “New? Start Here!”).**

**The second half of that video covers Acts 2:1-13, the events of Pentecost.**

**Acts 2:14-21 takes us back to the New Covenant idea of the Old Testament. Dr. Heiser talks about the connections between these verses and items in Acts 1, Jer 31:31-34, Ezek 36:22-27, and Joel 2:28-32, which Peter quotes in this section of Acts 2. The episode gets into how these inter-connections should inform how we think about eschatology (end times) and biblical theology in general.**

**TS:** Welcome to the Naked Bible Podcast, Episode 37, Acts 2:1-21. I am your residential layman, Trey Stricklin and he's the scholar, Dr. Michael Heiser. Hey Mike. How are you doing?

**MSH:** Very good. How are you Trey?

**TS:** Doing pretty good. I'm excited about Acts 2 because I think we get into the meat of the worldview, the Divine Council, so I am excited to hear it.

**MSH:** Yeah well, I'm hoping, actually, that the people have taken the advice, both on the website and in the last episode to make sure that they view the video, because I'm not going to rehearse all the content of the video. I'm more or less going to summarize it in a couple of minutes, and then move on. So, in Acts 2, we might as well just jump in here. Having said that, I hope that you did watch the video because the video, again, is the one that deals with the Divine Council worldview and that covers both Old and New Testament. When you get to the New Testament portion of that video on the Naked Bible Podcast website, you'll, again, see how the events of Acts 2 factor in or build from, link into, link back into the events the Old Testament, specifically the event to Deuteronomy 32 verses 8-9, where the nations were divided at Babel, which, of course, is recorded as an incident in Genesis 11. So in the video essentially to summarize that because that's why we made the video. I'm not going to go back today and just go through all the content.

But to make the summary as short as I can possibly make it, what happens in Acts 2 looks back on the division of the nations in Genesis 10-11. Genesis Chapter 10, of course, the Table of Nations, and of those nations are the ones referred to in Chapter 11 of Genesis with the Tower of Babel incident, where God has to punish nations and divide and disperse the people all over the Earth. Deuteronomy 32:8-9 is less familiar to people. Everybody knows the Tower of Babel incident, again, if you've read much of the Bible or if you've been sort of in church any amount of time, you probably are going to have come across a reference to that. But Deuteronomy 32:8-9 was the passage that says when the most high divided the nations, he divided them up according number the sons of God. And Yahweh, Israel was Yahweh's portion in verse 9. Jacob was his allotted inheritance. And so the worldview that's conveyed there is this. This is actually the Old Testament biblical theological rationale for why the nations have other gods and why there are other nations. So we read in Babel about the dispersal but Deuteronomy 32:8-9, and in some other places but will to stick there, we see that the result really is that God allotted the nations to lesser gods, lesser divine beings, Beney Elohim, and, more or less, sort of disinherited the nations from being his own children, from having a direct relationship with him.

He disinherits them and puts them under the administration, under the authority, under the governance of lesser divine beings. And this isn't a good thing. I mean it's a punishment. God is, again, disinheriting them, out-distancing himself from them. And that's why the very next verse says Jacob, Israel is the portion of the earth, of the one people of the earth that are going to belong to Yahweh. Well Israel, Jacob, did not exist prior to this point. That's why Israel is not listed in the Table of Nations. Right after God disinherited the nations, again, allotting them to other gods, he calls Abraham in Genesis 12 and, again, it's the beginning of the story of the people of God, of the Old Testament, Israel, as we know it. So, again, this is the Old Testament framework for why Israel is opposed by other nations, why Yahweh is opposed by the

gods, because we learn in Psalm 82 that, eventually, the gods that are put over these nations do not do their job well. They become corrupt. We learn from other passages in Deuteronomy that they seduce the Israelites instead of sort of taking care of their own people. The people allotted to them and directing them back to the true God or sort of stand in a holding pattern so that Israel can sort of perform its function as being a conduit of truth to the other nations. Remember the Abraham covenant that through Abraham and his seed, all nations of the earth would be blessed. Instead of it working that way, the gods of the other nations become corrupt and have to be judged. And that's what happens in Psalm 82. So, it doesn't go well.

We have free will divine beings sort of doing their own thing or presuming worship for themselves, or trying to seduce those under their charge to worship them instead of Yahweh. It even extends to Israel. Like I said, there are passages in Deuteronomy 17:3, Deuteronomy 29:25, thereabouts, and so on so forth, where Israel is seduced by these other gods to worship them instead of Yahweh. Again this is, again, the backdrop to the mess of the Old Testament, in terms of Israel and the nations, well, the reversal of that whole situation, reclaiming the nations, and God taking it upon himself to bring those nations back to himself, is what we see in inaugurated, initiated in Acts chapter 2 in the events of Pentecost. And if you watch the video, I go into a little bit about how there are Greek terms in Acts chapter 2, the first 13 verses, the Pentecost story, that link back into Genesis 11 and Deuteronomy 32. Again, that's no accident.

The alert reader, their mind would be drawn back to those passages and, therefore, back to that worldview, back to the whole situation. And if you look at the nations that are listed in Acts chapter 2, they proceed from the east, the easternmost presence of where the people of God are scattered in the foreign nations, moving westward and, again, the video gets into Paul's sense of being, the apostle to the Gentiles. It was his mission to get to, to sort of migrate through all the way to the farthest nation mentioned in the Table of Nations, so that the quote unquote fullness of the Gentiles could be brought in. Again, he was very conscious of this whole idea that the nations had to be reclaimed and that God had sort of through the exile seeded Jews in those places. Of course, they come to Pentecost. They take the gospel back to nations with them. And then it's Paul's job to go into those nations that have been infiltrated, at least with the seed thoughts of the gospel, and to start churches, to preach the gospel himself, and, again, to reclaim that which had been disinherited in the distant past.

And so that is really what's going on in Acts chapter 2. And there's a lot of messaging in that passage that I think is better conveyed in the video, so if you haven't watched it, you need to watch it. What I want to focus on here are, let's just jump into verse 12. So when people see this happening, that the apostles and, again, those within the 120 from Acts chapter 1, have been enabled by the Spirit. The Spirit has come upon them, enabling them to speak other languages, there known languages because of the very purpose, again, is to have Jews there present at Pentecost to embrace the gospel, to embrace Jesus as Messiah, then go back to their homelands to penetrate, infiltrate the nations. And so they're standing around, then in verse 12,

And all were amazed and perplexed, saying to one another, "What does this mean?"<sup>13</sup> But others mocking said, **[MSH: boy, these people who are just jabbering on with all this language]** "They are filled with new wine."

**MSH:** They're drunk. And of course that isn't the point. And Peter, in verse 14, is going to address that and correct it, really answer the question what does this mean, again, from a little bit of a different trajectory. But the one thing I want to focus on a little bit here is that the short answer to the question, what does this mean, is that this, what you're seeing here, is a fulfillment of the new covenant promise of the Spirit, that the Spirit will come. So the new covenant has begun. And, of course, what happens at Pentecost is directly tied back to what Jesus did on the cross, the resurrection, again, that has new covenant elements. But this is the fulfillment of these passages back in the Old Testament. This is the time of the new covenant. The Spirit has come and the reason the Spirit has come is to empower, not just a prophet here and there to preach, but to empower everyone who believes to go into the nations and reclaim them. We're going to talk today a little bit about, again, this whole, what makes this different, what makes this new. Well, I want to see the thought here, and this might be something here you never would've heard. I understand that. If you want more information, you can always go up to the Naked Bible blog and put in the word election in the search engine.

You get some of the posts I've done on this topic. But, really, what's going on is in the Old Testament, prior to the new covenant, the notion of being elect and being a believer in Yahweh, a follower of Yahweh, are actually two separable classes. Now Israel was elect but that was no guarantee that an Israelite would be saved, as we would say it, or would be a believer, would be a follower in Yahweh. Well, you say Mike, that's kind of crazy. Aren't election and salvation synonyms? Well, actually they're not. They are related concepts but they are not synonyms. We often assume this. And the easiest illustration in the world for this is your Old Testament. Israel was elect. We see that very plainly in the Old Testament, Deuteronomy 7, God chose you because he loved you among all these peoples and so on so forth, and the election language found in the Old Testament. Well guess what, you have a lot of elect people who are called Israelites, and a significant number of them, maybe even the majority of them, apostatize. They worship other gods. That's the reason we have an exile. So either you're going to say that you have Baal worshipers in heaven, you can worship Baal and still be a believer, which, again, the story of the exile suggests quite dramatically otherwise, or you have to see election as something that is not synonymous with salvation.

And, again, I go into this on my blog a little bit, but what's going to happen here in the new covenant is that no longer are you going to have elect and believer in Yahweh be two separable classes. In the Old Testament, people of God were sort of an ethnic, it had an ethnic flavor just by definition. The children of Abraham, Jews, they were the people of God. They were elect. To be a follower you had to join yourself to the nation of Israel. You had to, in effect, become a Jew. You had to be circumcised as a male. You had to go through, again, various rituals, various acts to join the nation of Israel because that's just how things were defined. Well, in the New Testament era, the New Testament people of God are a circumcision neutral body. In the body of Christ, it doesn't matter if your Jew or Gentile. In the New Testament era, the era of the new covenant, all believers are the people of God, and by definition, all believers are elect. So here, you have in the New Testament the new covenant period. You have an overlapping, sort of a fusion of the concept of election, someone who's elect and someone who is actually a believer in Yahweh. And in the Old Testament, you didn't have that. Election in the Old Testament, really what it boils down to is, you were chosen by God from among all the nations, again, that's back to Deuteronomy 32 worldview.

God disinherited the other nations and said I'm going to start my own. I'm going to take this guy Abraham. I'm going to call him. He's going to have a child through his wife Sarah, and from that child, that special child Isaac, I'm going to raise up a seed, raise up a family, raise up a people for myself. They are the ones I choose to be my people, but those chosen people still had to believe. You had to believe in the God of Israel. You had to believe that he was the God of gods. You had to believe that he was in covenant relationship with you. You had to not worship other gods. You had to deny them as faith, so to speak. Again, there's this exclusivity element. People had to make that choice. You didn't just wind up in that category, believer, follower of Yahweh, someone who had believed in loyalty to Yahweh. You just didn't wind up there by the fact that you were born and circumcised or born into an Israelite family, say as a girl, that isn't the way it happened. Election meant that you were put into a body, the children of Abraham, where the truth of the true God would be taught, and you would learn who the true God was and you would learn that the true God had made a covenant with you, and then you could decide to be loyal to him, to believe that, and be loyal to him exclusively, or not.

So election was really a status that put you into the position where you would hear the truth and experience the truth, again, the true God from all other gods. But you still had to embrace that on your own. And so there was a division between election and being a believer. In the New Testament, again, with the new covenant, when all believers get the spirit of God, and they are all empowered with a mission, and the ability to perform that mission, and the people of God is circumcision neutral, it is not tied to be a physical descendent of Abraham anymore, Paul could not have been clearer than he was in Galatians 3. And I think a lot of believers are sort of oblivious to Galatians 3, but it's one of the more important passages in the New Testament. Paul says,

O foolish Galatians! Who has bewitched you? **[MSH: This is the first verse of Galatians 3]** It was before your eyes that Jesus Christ was publicly portrayed as crucified.<sup>2</sup> Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?<sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?<sup>4</sup> Did you suffer so many things in vain—if indeed it was in vain?<sup>5</sup> Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—<sup>6</sup> just as Abraham “believed God, and it was counted to him as righteousness”? **[MSH: You go down to verse 14]**<sup>14</sup> so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit **[MSH: again, there's the new covenant, the promised Spirit]** through faith. **[MSH: And you go down to the end of Galatians 3 verse 26, the last few verses, 26-29, Paul says]**<sup>26</sup> for in Christ Jesus you are all sons of God, through faith.<sup>27</sup> For as many of you as were baptized into Christ **[MSH: put into the body of Christ; that happens how? That happens when you believe and, again, Spirit baptism in an epistle like Corinthians refers to the Spirit putting you into the body of Christ, taking up residence in you]** have put on Christ.<sup>28</sup> There is

neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. **[MSH: here's the key verse]**<sup>29</sup> And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

**MSH:** So Gentiles, if they believe in the Messiah if they believe in Jesus, they inherit the Abrahamic covenant. So by definition, they are a believer and they are also elect. Again, we don't often think of things in these terms but it's really important to do so, to parse not only what Peter is going to say and what we've already read in Acts, but also the rest of the Old Testament. So let's jump back into Acts and, Peter's going to address this charge, well, these guys are drunk. You know, that's the answer to the question of what's going on, well, they're drunk. Peter says no. So verse 14 in Acts chapter 2,

<sup>14</sup> But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, **[MSH: Now this is actually important, because he's speaking to men of Judea and all who dwell in Jerusalem. He's speaking to a specific audience here, namely Jews, gathered there for the Pentacost]** let this be known to you, and give ear to my words. <sup>15</sup> For these people are not drunk, as you suppose, since it is only the third hour of the day. <sup>16</sup> But this is what was uttered through the prophet Joel: **[MSH: Now Peter is going to quote a passage from Joel in the Old Testament. Joel, by the way, was writing and speaking to Israelites, specifically to Israel, perhaps all twelve tribes but at least to Judah. And I say it that way because the date of this book is unknown. It's one of the hardest to determine. Scholars have dated the book of Joel anywhere from the ninth century BC to the fifth century BC. So it may have been written before the northern 10 tribes have been literally made history, scattered everywhere by the Assyrians, but it may not. They could have been around. You know, Joel could have been around speaking to all 12 tribes, maybe just those two that were left after the events of 722 BC with the 10 tribes. Who knows? But at the very least, it's the two tribes, at the very least. It could be all of them but at least 2. So here's what Joel says]**

<sup>17</sup> "And in the last days **[MSH: This is Joel chapter 2 verse 17]** it shall be, God declares, that I will pour out my Spirit on all flesh, **[MSH: Now all there can't mean all like in every human being on the earth because Joel is writing to a specific group, the Jews. And he continues]** and your sons **[MSH: your sons, you, you Jewish people that I am writing to and preaching to, gain, all 12 tribes or the two, depends on**

**the date]**and your daughters shall prophesy,  
and your young men shall see visions,  
and your old men shall dream dreams;

<sup>18</sup> even on my male servants and female servants

in those days I will pour out my Spirit, and they shall prophesy. [MSH: So Peter's saying, look, this is what's going on. The Spirit has come, just like Joel said, and, of course, just like Jeremiah 31 said, the new covenant promise just like Ezekiel 36 said. Again, we've been through those passages in previous episodes. The Holy Spirit, think about it, is given to enable and mark all believers as chosen for service by God. Not just a few individuals

<sup>19</sup> And I will show wonders in the heavens above  
and signs on the earth below,

blood, and fire, and vapor of smoke;

<sup>20</sup> the sun shall be turned to darkness

and the moon to blood,

before the day of the Lord comes, the great and magnificent day.

<sup>21</sup> And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'

**MSH:** You think back in the Old Testament, the language of the coming of the Spirit, the Spirit came upon, the Spirit rested upon, those sorts of phrases. They were very specific. They referred to judges, to prophets, to kings, that sort of thing. But what's happening here is that the Spirit is coming and coming upon all of the people gathered there who are Jews. They're Jews there in Acts chapter 2 in Pentecost, and they're going to be empowered, the 120, they're going to be empowered to speak to people, to other Jews at Pentecost, telling them about the Messiah, and those people are going to be converted. They're going to believe and they're going to go back to the nations where they been scattered, providentially, because of the exile, and they're going to start spreading the Gospel and the nations will begin to be reclaimed for the God of Israel. People will be drawn back through the Messiah, through the Israelite Messiah, to the God of Israel.

Now I suggested earlier, again, in earlier episodes of Acts 1, that the promise of the Spirit was a reference to the new covenant in Jeremiah 31 versus 31-34, and other passages like Ezekiel 36 and 37 so you can see clearly here that I'm suggesting the same thing here, that Peter's use of Joel also connects back to the same new covenant events. Now I want to actually just a little time, you might think it's a little messy, but I want to do it for the sake of being a little thorough here. This is easy enough to demonstrate but I wanted to do just a few points of connection, just to refresh your memory, because it will solidify the point, but it will also leave us with a question, given the original context and the wording of Joel's words back in the Old Testament. So one of the links between what we're seeing here in Acts 2 and this quotation in Acts 1 and then back to these Old Testament passages, well Acts 1 of course is sort of a precursor preparation for the events of Acts 2. Remember in our earlier episode we read Acts 1 versus 4-5.



We read, 'wait for the promise of the father'. Jesus telling them wait for the promise of the father which he said, 'you heard from me, you will be baptized with the Holy Spirit not many days from now.' So there's a connection there because this thing they're waiting for in Acts 1 happens in Acts 2. Now if you go back to Jeremiah 31:31-34, that passage, which is sort of the go to passage for the new covenant, doesn't specifically mention the Spirit in connection with the new covenant. But Ezekiel 36, which we've been to twice, we revisited this passage twice already, that passage does. So Ezekiel 36:22, again to refresh your memory, says,

<sup>22</sup> "Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. <sup>24</sup> I will take you from the nations and gather you from all the countries and bring you into your own land. <sup>25</sup> I will sprinkle clean water on you, **[MSH: Basically, I want to clean you up, speaks of forgiveness]** and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. <sup>26</sup> And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. <sup>27</sup> And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

**MSH:** Now that, again, there's some clear links with Acts chapter 2 there. This passage itself, though, Ezekiel 36, actually harkens us back, takes us back, mentally to Jeremiah 31, even though Jeremiah 31 doesn't specifically mention the Spirit, it does mention a few things that are in this Ezekiel 36 passage, the new heart, the internal desire, the impetus to obey the Lord, again, all of these things are connected. Ezekiel 36, Jeremiah 31, Acts 1, Acts 2; one more passage. As New Testament proof that the coming of the Spirit in Acts 2 and the bestowal of the Spirit to each believer with the fulfillment of the new covenant idea, look at what Paul says in 2 Corinthians 3. I'm going to start in verse 1 and read a lot of the chapter. Just think about what he says and think about what the new covenant was. It's not like the old covenant of Sinai. It's something new, so on and so forth. So in 2 Corinthians 3 we read this. Paul writes,

Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you, or from you? **[MSH: And again, Paul is defending his apostleship here]**<sup>2</sup> You yourselves **[MSH: Corinthians]** are our letter of recommendation, written on our hearts, to be known and read by all. **[MSH: You guys are the proof we are what we say we are. Verse 3]**<sup>3</sup> And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

<sup>4</sup> Such is the confidence that we have through Christ toward God. <sup>5</sup> Not that we are sufficient in ourselves to claim anything as coming from us,

but our sufficiency is from God, <sup>6</sup> who has made us sufficient to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

<sup>7</sup> Now if the ministry of death, [**MSH: the law**] carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, <sup>8</sup> will not the ministry of the Spirit have even more glory? <sup>9</sup> For if there was glory in the ministry of condemnation, [**MSH: Again, a reference to the law**] the ministry of righteousness must far exceed it in glory. <sup>10</sup> Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. <sup>11</sup> For if what was being brought to an end [**MSH: Again, the Sinai covenant**] came with glory, much more will what is permanent have glory.

**MSH:** And again, he goes on and compares Christ and Moses and so on and so forth. Again, he has a saying, we all with unveiled face beholding the glory of the Lord are being transformed into the same image from one degree of glory to another, for this comes from the Lord who is the Spirit. Now, those of you who are familiar with my two power stuff or the myth that is true, the Jewish Godhead idea, this isn't saying, well, there is no Spirit. There's only Jesus and God. That isn't what it's saying at all. Just as in the Old Testament, you had embodied Divine beings, the angel of the Lord is the best example, who were but also were not Yahweh, again, you have this twoness going on. In the New Testament, you have the Spirit identified with Jesus but also not being Jesus. It's the same sort of is but isn't kind of thing going on, whereas the Old Testament, it was the angel and Yahweh. Here in the New Testament, it's the Spirit and Jesus. This is why Jesus says, I'm going to go back to my Father but we're two or three are gathered in my name there will I be in your midst. It's because he goes, the Spirit comes, and the Spirit and Jesus are sort of interchangeable ideas, but yet they're also distinct. This is actually where Trinitarianism comes from.

By the way, comparing what the Old Testament does here with two Yahweh's and what the New Testament does with Jesus, Jesus is the second Yahweh but he also has this is but isn't relationship to the Spirit, so you have three. Again, the implication here of all this in Acts 2, the coming of the Spirit, again, is the fulfillment of Jeremiah 31, the new covenant. That means that the language in Jeremiah 31 pertains to the believer, the changed heart, and therefore, the church, at least in part. The language of the new covenant does not therefore speak of a state of perfection. Now I bring this up because a lot of Christians, they sort of mentally associate the new covenant with the millennium and they somehow think of this as some sort of perfect state, or 'all will believe or all will know me'. Again, that isn't the point. The all language there is actually restricted, as we've seen, to believers. And even if you're sort of an old-school pre-Miller or old-school dispensationalist, you should realize that even in the millennium, in those systems, and again, I'm not married to those systems, but even in those systems, the millennium is not some sort of state of perfection where everybody believes.

Because you have, again, the nations gathered, even after the millennium with the other millennium in that system to align themselves with Satan at the end of Revelation 20, so this is far from a state of perfection. So this whole idea that everyone's going to believe me, and I'm pouring out my Spirit upon all flesh, in context, that is restricted to people who believe. Again, we don't have this totality going on. I would say one more thing here and this is something I want to get into, and this is something to help us segue way toward the end here, and that not all the new covenant language though, in these Old Testament passage is apparent in what happens in Acts chapter 2. There are missing items between the Old Testament descriptions from Joel, from Jeremiah, from Ezekiel 36-37, there are missing items in what happens in Acts 2. Again, that's something that's not coincidental. If you go back and look at Peter's quotation in Acts 2, we sort of stopped at verse 17 so let's pick up there. Peter, again quoting Joel, says,

<sup>17</sup> ““And in the last days it shall be, God declares,  
that I will pour out my Spirit on all flesh, [**MSH: Joel 2:28, that's the passage he's quoting, and it says pretty much that. Here's what it says,**

“And it shall come to pass afterward,  
that I will pour out my Spirit on all flesh;

**So we're ok. We can see what Joel described there happening in Acts 2. That's just fine. You continue in Peter's quotation in verse 19. Still quoting Joel]**

<sup>19</sup> And I will show wonders in the heavens above  
and signs on the earth below,  
blood, and fire, and vapor of smoke;  
<sup>20</sup> the sun shall be turned to darkness  
and the moon to blood,  
before the day of the Lord comes, the great and magnificent day.

**[MSH: If you go to what Joel said, originally, you read this,**

<sup>30</sup> ““And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. <sup>31</sup> The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes.

**Now that sounds just like what Peter Just said. But Joel adds something. He adds,**

And it shall come to pass that everyone who calls on the name of the LORD shall be saved.

**That only gets picked up by Peter in verse 21, so we're still sort of ok. We're still sort of back and forth. Peter is kind of in line with what's going on. Again, this whole idea that the Spirit is come, everyone that calls on the name will be saved; that sort of becomes the Gospel message. We see that Romans 10, 'Whomsoever shall call him in the Lord shall be saved', but there's one final thought that Joel adds. He says,**

For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

**MSH:** Now this is where it gets tricky because we don't see anything in Acts 2 like the actual day of the Lord, which was the time of judgment. The day of the Lord in a nutshell is the time when all that's wrong becomes right. All of the wrongdoers, the unrighteous are punished, the righteous are vindicated, their faith is vindicated. People find out that this is what we need to do. We need to believe and we're glad we did. The Lord is come. Everything is made right now. That's the day of the Lord, a two edged sword, good and bad. But you don't see that happen in Acts chapter 2. What's this reference to survivors and those who are in Jerusalem who escape? There's nothing like that that happens in Acts chapter 2 during these events. And in fact, if you kept reading the book of Joel in Chapter 3, you get passages like verse 14, Joel chapter 3,

Multitudes, multitudes,  
in the valley of decision!  
For the day of the LORD is near  
in the valley of decision.  
<sup>15</sup> The sun and the moon are darkened,  
and the stars withdraw their shining.  
<sup>17</sup> "So you shall know that I am the LORD your God,  
who dwells in Zion, my holy mountain.  
And Jerusalem shall be holy,  
and strangers shall never again pass through it.  
<sup>20</sup> But Judah shall be inhabited forever,  
and Jerusalem to all generations.  
<sup>21</sup> I will avenge their blood,  
blood I have not avenged,  
for the LORD dwells in Zion."

**MSH:** You get sort of this apocalyptic feel to what Joel says after the part that Peter quotes. So on one hand, you have some clear overlap with what Joel says and what happens in Acts chapter 2. And so we can talk about Joel and the new covenant passage in Jeremiah and the new covenant passage in Ezekiel 36. We can talk about that being fulfilled in the events of Acts

chapter 2, and by means of the church. Again, the circumcision neutral people of God where everyone has the Spirit, where there's no difference between election and salvation, election and believing loyalty to Yahweh. But what we can't say is that everything that's associated with that original quotation has something to do with the events of Pentecost. There's still something that hasn't happened yet. There's still something out there. This also happens, not just with Joel chapter 3, but Ezekiel 37, we read this I think in the first episode. Look at what this says, here's what happens after the new covenant passage in Ezekiel. I just read the new covenant language in Ezekiel 36 a few minutes ago. Listen to what Ezekiel 37 says that follows. Verse 24 in Ezekiel 37,

<sup>24</sup>“My servant David shall be king over them, and they shall all have one shepherd. **[MSH: You could say, well that happened in the days of the early church. Jesus was sitting at the right hand of God. He’s the king, so on and so forth. You could make that argument. But keep going.]** They shall walk in my rules and be careful to obey my statutes.

<sup>25</sup> They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. **[MSH: Well, again, that doesn’t make any sense because what’s going to happen in that the believing people of God is not just in the land of Israel, it’s everywhere because the nations are being reclaimed. Again, this just doesn’t make sense in the context of Acts 2, what happens in Acts. Ezekiel 37 keeps going]** They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever. <sup>26</sup> I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore. <sup>27</sup> My dwelling place shall be with them, and I will be their God,

**MSH:** Again, this isn't what you see happen in the book of Acts. This is the sort of thing you see happen in Revelation later on, again, associated with the second coming. What I'm getting to is that you really need to take a look at what's happening in Acts chapter 1 and Acts chapter 2 now, and go back to the Old Testament and compare what's being quoted and also, what's not being quoted. How is the Old Testament being used by the New Testament writers? If you do that often enough it's going to lead you to an important theme in biblical theology, just broadly, just generally, and also for understanding things like the kingdom of God and eschatology, end times specifically, and that is, here's the important theme, already but not yet. This is often how scripture is fulfilled, quote unquote, in the New Testament.

There is present fulfillment in the days of the apostles and therefore, by extension, in our time, the time of the church, but there's also things that are not yet. It's already but not yet. Think about it. The kingdom of God, according to various statements and the stuff we've covered this point, the kingdom of God is already here. It's not just the millennium. It's already here, but it's not yet. There are things that fit now and in the days of the book of acts, but also things that don't, that only fit later. The kingdom of God is already here but not yet. The nations are being

reclaimed and judged, but not yet. The Lord is here. He's the Spirit but not yet. He will come again. Our hearts are made new, but not yet. We are sanctified as the children of God, but we're not completely sanctified, not yet. If you don't understand this basic idea of how the Testaments and the promises work together, the Bible will be inherently confusing to you, and you also sort of grab one end and forget the other and go off on a tangent theologically, and you'll only have half the picture, but you'll think it's the whole picture. And this is why, again, I've made the comment many times on my blog and in other contexts, I don't like any of the eschatological systems, because they all cheat when they have to.

They typically latch onto already fulfillment, that would be your amillennialist. Okay, everything is already done. All these promises was filled in the church in the New Testament, the book of Acts, and it's already here. We don't have to look for a literal millennium out there. And I don't even like the word millennium, but I'm not going to go off on that tangent. The other side, the premillennialist, well, this stuff wasn't fulfilled in the days of the book of Acts. It's yet out there in the future so that's the side they latch onto, all the futuristic stuff. Folks, it's both, it's both. And there are ways to reconcile these things together if you can live with the tension that that the Bible actually gives you, that God's plan is sort of in effect already. It's already here. It's already happening, but not yet. There's this tension, there's this already but not yet idea. This is why when it comes to sanctification, again, we're sanctified as children of God now, positionally. We're not glorified glorified. Being a Christian is being in the process of becoming what you already are. It sounds kind of odd but it reflects the already but not yet theme, the already but not yet sort of framework or trajectory that is so prevalent in Scripture in so many areas.

Now last thought here, the reason it works this way, ultimately, and frankly you're going to have to be a little familiar with what I've written and sort of my theology that I've put on not the podcast but on the blog, in the myth that is true and in some other things, but the reason it works this way, this already but not yet, goes back to God's decision to use free will agents, whether they're divine or whether they're human, his decision to use less than omnipotent and perfect agents, to remove free will agency now, or right after the fall, would be the eradication of humanity and every other image that's unperfected, God would be alone. But God didn't want to be alone. To him, that's less desirable than the way things are. This is the path he chose. God decided, look I want to dwell with my human imagers on earth. I want them to be my family, and I want them to also be united with my nonhuman family, my nonhuman imagers Again, this is just divine counsel theology 101, what was going on in the Eden. And when it gets ruined, God doesn't say, boy that was a bad idea or I'm so angry now I'm just going to wipe out evil. God says, I am sticking with the plan. I will have my way and now I'm going have my way using these imperfect beings to participate in that plan.

And so the kingdom of God, God sort of moving all things back to Eden, which, again, is where Revelation ends, that is invariably and inevitably involving human participation. And that's why it's always a work in progress. It's already but not yet. There will come a point where God decides now, I'm going to send Jesus back. I'm going to intervene in human history in this final way, and I'm going to bring things to a close, but until that point, it's already here, and it won't be overturned. It's already but it's not yet because God has decided to stick with the original plan. These are the decisions of God. To do something else would imply he was mistaken or had chosen poorly in the beginning and, frankly, he didn't. This is what God wants

done and we have to see it reflected in a whole range of passages in Scripture. But again, we need to wrap our minds around this already but not yet thing to understand a lot of other things.

**TS:** Well I got a couple of thoughts here Mike. One, it's that whole free will and being a father, and like you said, why did he do it. For me, personally, I reflect on being a father myself, and when I see my kids mess up or they do something that they're not supposed to, I can't help remind myself that this is probably how God views us, even at our worst, he still loves us. And if you can look at everybody through the eyes of a father looking at their own little children, it starts to make some sense to me, personally, on how much God loves us regardless of how we keep disappointing him. We're disobeying him, we're still his children, his creations, and unconditional love

**MSH:** I think it's a good analogy and to use it a horrific illustration, you know what, let's say that your kids are in rebellion, they're acting out, whatever, yet you can stop that by killing them. I guarantee that if they aren't alive anymore, you won't have that problem. And by analogy, yeah, God could have done that. God could have, quote unquote, wiped out all evil. Well, to do that, he would have had to wipe out all free will beings. He'd be alone. He'd be isolated. Yeah, that will solve the problem, but look at the effect.

**TS:** Well he tried that in Kings. He's wiping out nations after nations after nations and finally, he just got tired. To me, that's the reason why he brought Jesus.

**MSH:** Jesus, actually, that's really good thought because you remember the Davidic covenant that you that he had made with the house of David, and the king there, again, was supposed to be the leading devoted follower of Yahweh, to sort of be that emblematic example of loyalty to Yahweh. And when the Kings aren't, even those in David's line, God could say, oh, well, I guess I miscalculated. I'm going to destroy the line of David. I'm going to undo the Davidic. He doesn't do that, but what he needs is he needs a perfect Davidic king and the only way you're going to get a king in the line of David that will never screw up is if God himself plays that role. So God has not only become a man, but he has to become a Davidic king, the Davidic line. All these things fit together in biblical theology but at the core it's just this notion that God is going to stick with the original plan.

**TS:** For us non-scholars, real quickly, summarize simplistically, what the Modern eschatologist out there view that's different from this divine council worldview.

**MSH:** Well, I think, go ahead, finish your question.

**TS:** If you could simplify it for me, real quick, what the modern thought...

**MSH:** Well, I would say in the simplest terms, the propensity is to seize on one swing of the pendulum or the other, either the already or the not yet. And what you have to do is you have to embrace both. And so, most of our systems latch onto one or the other, and they essentially try to explain away or ignore or marginalize the other side. So that's why we have these competing systems. Some, is their future for national Israel? Yes/no Is there going to be a literal kingdom?

Yes/no Is the kingdom of God going to happen literally on earth or not? Yes and no The reason you to get these competing systems that pick one side or the other, or that sort of overemphasize one side and minimize the other side is this choice that's made. And what I'm saying is, look, here's what you can say fundamentally. The kingdom of God began on Earth, Eden. This is God's original plan.

He's going to stick to it. The nations were disinherited and these are nations that were, again, on the earth. So to have the reversal, to have the nations reclaimed, and have the kingdom of God be what God originally intended it to be, that has to happen on the planet. It's not an abstract thing we call the church, even though the church is the kingdom but the church is not yet the kingdom. It is but it isn't the kingdom. It's the current fruition; it's the current progression of the kingdom. But we're moving towards something that will be on Earth. Another reason I don't like millennium is millennium limits it to 1000 years, and I don't see it that way. I see it when this thing happens, when we have the second coming, and we have all things, again, brought to a head, brought to an end, it will be on this earth, and the Lord will be here. And the nations will be reclaimed, the nations that we are familiar with. It will be this planet, this globe. There will be believers given resurrection bodies. They will literally rule over the nations, as Revelation 3 says. You're going to rule over angels, all this stuff.

You will have human beings redeemed, glorified human beings, on a new earth which is, quote unquote, heaven. This will be the place where God dwells. This will be the place where we dwell with God. This will be the place for God's divine agency of the divine beings who are loyal to him. They're here, too. It is Eden globalized, and that is I think the picture, the eschatological picture, the end times picture that we need to have in our head. Not some system that adopts one side of it to the neglect of the other. That's the fundamental difference I see. We're going to hit other passages in Acts. We'll get into some eschatology as well. But I think this failure to recognize the already but not yet is one of the just fundamental flaws in a number of contemporary, well, not contemporary, well, they are contemporary but they're also historic systems of end times.

**TS:** So the end goal was to have a planetary wide Eden. So do you think God's initial attention with Adam and Eve, and the second chapter of Genesis, was it a confined area? Do you think he knew they would mess up...

**MSH:** I think he knew that. I think He knows what's going to happen. God knows all things real and possible, and all that. But he deems the risk; I mean he's fine with the risk that this is going to happen, because he knows that he's going to stick to the plan. He knows he will get his way in the end, not by eradicating free will or eradicating humans, but because he's big enough to let humanity, and, again, we can't neglect divine beings that also have free will. That's why we have the plural, you know, our image and all that kind of stuff. Again, a lot of this is going to come out in my book, Unseen Realm. I talk a lot about this kind of stuff, but Ede initially was just, it wasn't earth. A lot of people don't get this. Eden was not planet Earth. Eden was not the globe. Eden has specific geography in Genesis. It's a tiny little piece of the earth. It's a little plot.

**TS:** And that's why I bring it up, is because in the first chapter Genesis, God created men and women, plural. A lot of people ask me, where were the dinosaurs and cavemen. My explanation, and please clarify if I'm wrong or in right direction, but in the first chapter, you have God creates



man women, plural. Second chapter you have Adam and Eve, but between chapter 1 and 2, there could be 1 million years there for the cavemen or the people, the Gentiles. When they get expelled, Cain goes and marries a wife, where did a wife come from? Obviously other humanoids on planet Earth that were not in the garden of Eden.

**MSH:** Well, I think that's possible but I wouldn't approach it the same way. I think the differences between Genesis 1 and 2 are really, I think they're more theological and literary for other reasons, as opposed to the ones you just named. But, again, I don't want to drift off into co-adamism and pre-adamism and all this kind of stuff for this one, but I will say that I think those positions can be exegetical defended. I'll probably leave it at that. What I want to get at here is back to your initial question, is that it's perfectly understandable why God says be fruitful and multiply, and fill the earth, because the whole point is that God it wants Adam and Eve to have kids and to make the rest of the globe Eden. I want you to Edenify it. We're starting here in this garden because this is where I put you, but it's a big place. You're going to need more than just you two, and I want you to extend the wonder of this place everywhere. That is your mission, to expand Eden all over the earth.

Of course, we know that fails, pretty quickly, at least on a surface reading. But it's not a coincidence that at the end, the entire earth is described in Edenic terms at the end of the Revelation. And, again, this is not just an accident of the text. Its theological messaging, so you know, this is what God has wanted the whole time but for God to just sort of say, well, I'm going to get rid humans because they're screw ups and I'm just going to say Eden everywhere, and poof, there it is. Well. I win. Well, not really because you had to adapt. You had to forsake plan A and go with plan B. So, therefore, was plan A a mistake? God is sticking with the plan. It's the plan he wants. And he wants people to be not only there at the end, but he wants them to participate in carrying the plan through. We're not just sitting around contemplating our navels in heaven. Frankly, I probably shouldn't get too far off a field on this, but I think that the descriptions of heaven that theologians offer us are just ridiculous. In so many cases, especially the caricatures, we're singing for eternity like Revelation 4 and 5, that's all we do. We sing the praises to God. I'll be bluntly honest with you. That sounds really boring.

**TS:** I should give up my harp lessons is what you're saying.

**MSH:** Yes, give up your harp lessons. I mean, what we're going to be doing is what Adam and Eve, this was the intention. We are here to enjoy and steward and take care of the entire planet in a new Edenic state. We will have relationships with each other. There will be organized things to do. There's going to be hierarchical relationships, and also, just your parallel relationships. The levels of administration aren't always going to be the same. But it's going to be, it's going to work in complete harmony. We're all going to enjoy what we do. We all are in God's presence, you know. It's just what Eden was supposed to be, on steroids, because you have so many more people. You have, again, the whole globe is what Eden was. This is actually the scriptural vision of heaven. There's a lot to do. You're going to get to enjoy the creation. You're going to find out what makes it tick. You're going to, again, be right there with it, and there's going to be no threat of harm. There's going to be no disease, all this kind of stuff. So you're going to have lots to do. You're not going to be sitting in a circle around glowing thrones singing the same old song for a

billion years. It's just ridiculous. That's not what the Edenic vision was, and frankly, is later in a book like Revelation. Again, I don't want to go too far on that.

**TS:** Real quick. Do you think we'll be confined to the planet or what about the whole universe? I mean in my heaven, I'd like to get a little ship and go explore.

**MSH:** I think the implication of the new bodies, again, and this is getting into what does Paul mean by spiritual body, like in 1 Corinthians 15. I think the implication is that it is while our domain is here, we are not restricted the way it our mortal bodies were. We'll have a body, and some of this language is also used, again, of the resurrected Christ. So we will have bodies that are similar to that but are not subject to the laws of this earth. And I think by extension, even the laws of creation as we are presently limited, those things will not be something that we have to contend with or be hindered by in the future. And there is Colossians 1, which extends the atonement and all this stuff to beyond the planet and that sort of thing. So I think by implication, you can make that argument. But Scripture, being what it is, again, a prescientific document, they don't know about outer space and all this kind of stuff, you don't have it spelled out but you certainly have language that allows it. Let's just put it that way.

**TS:** Just to wrap up, no global warming, right? I just want to get that clear.

**MSH:** Yeah, we'll have optimal temperature.

**TS:** yeah, am I going to wear my shorts? Do I need a coat? I need to know what to bring.

**MSH:** You won't even need sunblock. How's that?

**TS:** It's the perfect golden tan, 24/7, I like it. OK, well, any other thoughts on this?

**MSH:** No

**TS:** Okay. I just want to remind everybody, you can get our show on most podcast software. And while you're doing so, we would certainly appreciate a review. Mike, this week you're in Arizona at a conference?

**MSH:** I am. That is true.

**TS:** Any updates there? How is that going ?

**MSH:** It's going well. And it is not biblical studies at conference. What we're doing is actually at a UFO conference in Arizona to promote the novels and to the booth kind of stuff, hoping people will buy some novels and talk with people who have. But frankly, what a lot of these things turn into, and I've done roughly a half dozen of these things now, is really evangelism and pre-evangelism. There will be people who come up to the booth who are very hostile, because, frankly, you know, they view Christians as people who sort of are treading on their religion, which is, again, this new agey sort of thing for a lot of people here. And they can approach and

be very hostile. We try to talk to them and get them to consider the Gospel. And the way we do that in a place like that is look, we try to affirm what we can. We know that people here are seeking.

They come to events like this because they want to try to latch onto something that's bigger than them, but that isn't Christianity, and, frankly, that doesn't require any accountability either. So it tends to be a place where you can have a good discussions, really good theological discussions, good opportunities to try to get people to even consider theism as a worldview. But also acknowledging, look, there are anomalous things out there. Just because we're Christians doesn't mean we think everything is a demon, or everything belongs in this bucket. Again, you try to affirm them and not treat them like the crazy or anything like that. That's almost never the case. They're normal people that are spiritually seeking. And so you try to get them to settle down and have a good conversation with you and then ask some questions, well maybe this thing you experienced, maybe it can be processed in a spiritual way like you want to, but in a different spiritual way.

You can talk about divine beings. You can talk about angels. You can talk about these sorts of things with them and, again, if you can get them past that the initial moment of hostility, it's a good time. It really is. People tend to be attentive. They tend to be respectful, again, if you can get them past that initial sort of point of friction. And so that's really what happens at an event like this. It's also why when people ask, when you go to these crazy things and do this stuff, it's because these people need the truth just like anybody else, just like the guy down the street who believes in nothing, people who often gravitate toward an occult worldview or something. They think that God was an ET, or something like that. They need it just as much his as the guy down the street who's your normal atheist or your normal fill in the blank. Same thing, just a different mission field.

**TS:** No presentation or anything? Just down there...

**MSH:** Nope. I've had already had two conversations with people that I wanted to have because of a , I have two ideas for research projects that would matter to this audience, and I wanted to have a couple conversations with people about sort of how to strategically approach the thing, that the things, actually plural, I'd like to pursue. And so I managed to do that. So that was helpful and they were both very willing to help me out and provide me with some data, some information to get me started. So that was my personal goal, try to make that happen. And so that went well, both of those conversations went well.

**TS:** Alright, great. So next week we finish up Acts 2 I take it?

**MSH:** yep.

**TS:** And there's going to be some controversy, just a little tease there.

**MSH:** Yeah, the repent and be baptized passage has a context which we've been tromping through for the last three weeks. Again, it's a statement that's controversial. I assume that's the one you're thinking of and, like everything else, it should not be considered in isolation.

