

The Naked Bible Podcast 2.0

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“ACTS 1:12-26”

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With

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Acts 1:12-26

This episode focuses on the decision to replace Judas and restore the number of disciples to 12. There are several issues of interest:

- 1. What was an apostle?**
- 2. What was the significance of the criteria for choosing the replacement for Judas?**
- 3. What are the OT connections to these criteria?**
- 4. What does the replacement of Judas tell us about how God works to further his kingdom?**
- 5. What was important about keeping the number 12 intact?**

TS: Welcome back to another Naked Bible Podcast Episode 36, Acts 1:12-26. I am your residential layman Trey Strickland and he is the scholar Dr. Michael Heiser. How are you Mike?

MSH: Good. How are you Trey?

TS: I'm doing good. So last week we finished up on Acts 1 and this week I think it will finish up Acts?

MSH: Yup. Yup. We'll finish up Acts 1. We'll be done with that.

TS: Well, ok. Well, looking forward to it.

MSH: Alright. Well, if you're listening and following along in your paper copy the Bible or something on a handheld, we're going to start in verse 12 Acts chapter 1, and I'm going to read, ultimately, through the end of the chapter, which is verse 26, but we'll be stopping along the way to make some comments about a few things. So beginning in verse 12 we read,

¹²Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. ¹³And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. ¹⁴All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.

¹⁵In those days Peter stood up among the brothers (the company of persons was in all about 120) and said, ¹⁶“Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. ¹⁷For he was numbered among us and was allotted his share in this ministry.”

MSH: Now, just by way of a quick rabbit trail, even though the term isn't mention here, sometimes folks are interested in things like, well, what does Iscariot mean, because he's called Judas Iscariot elsewhere. So I thought I'd just do, again, just a quick rabbit trail. They're actually five, well, I guess you could call it six views, of what Iscariot means. Some scholars say it comes from the Hebrew, *Îš-Qrîyôth*, which means from the city or from Kerioth, which is a place name. So it would have been a way to identify Judas, where he came from in terms of his hometown. Another possibility as it comes from the Latin Sicarius, which means robber or assassin. Maybe Judas had been involved in the zealots or some other particular group like that, so some people go that direction. Another possibility, number three, would be that it comes from 'ish qirya, which is either Hebrew or Aramaic back in the same root shecar, which means to lie or to be false, which would kind of fit if, you know, had a Hebrew the phrase would be 'ish XXXX, man of lies, so that sort of sounds like Iscariot a little bit, and so some people go that direction. A fourth

possibility, this one is kind of interesting, is that Iscariot is derived from the Aramaic word for the color red, which is derived from a root XXXXX.

So it might be, Judas Iscariot might mean Judas the redhead, referring to the way he looked or some sort of ruddy complexion. That's kind of interesting because David is actually described the same way in the Old Testament but with a different word. And so, it creates this sort of contrast in so many ways between David and Judas and whatnot, of course, Jesus being the son of David. So some people think it refers to, again, the way he looked. It's also possible that red, if that's what the term means, would refer to someone who works in red dye. Maybe his hands were red or his complexion, so it might be a reference to his job before he joined the 12. I mean it's uncertain but it's a possibility. A fifth option, and this is one you'll see in a lot of commentaries that they sort of favor because of the context of Judas, that the word might come from, again, Aramaic roots, either XXXXXX spelled differently than the previous one or XXXXX, which means to deliver or handover, and so Judas Iscariot meaning the Judas that handed him over, Judas that handed Jesus over.

And so that, again, because of the context where Judas betrayed Jesus, that is sort of the go to option that you'd read in commentaries. The last option would be that we have here a reference to a Hebrew term that should be pronounced XXXX, which means choking, and then that would be a reference to the way Judas died. So, again it would be another way of identifying this Judas from another Judas and if you're paying attention while we read through the text there, Acts chapter 1, there is another Judas mentioned. And, of course, other places in the Gospels you have other Judas'. And so that might be the way that he was distinct, distinguished from the other one, so it's all speculative. There's some, all the options are possible. Some are better than others but people find those sorts of things interesting so I thought I'd throw it in. Back to the text here, Peter stands up and says, hey, what we've just had happened is a response, really it's a fulfillment of something that the Holy Spirit had alluded to beforehand. And picking up with verse 17, Peter says Jesus had been a guide to those who arrested Jesus, verse 17,

¹⁷ For he was numbered among us and was allotted his share in this ministry.”

¹⁸ (Now this man acquired a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out. **[MSH: Again you can read in commentaries as to how that description may or may not be reconciled with the description about him going out and hanging himself. I'm not going to get too sidetracked in that because that's something you can look up.]** ¹⁹ And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.) **[MSH: and here Peter quotes two passages from Psalms to sort of justify this idea that the Holy Spirit had really foretold all this beforehand. And he quotes the first passage here says...]** ²⁰ “For it is written in the Book of Psalms,

““May his camp become desolate,
and let there be no one to dwell in it’;

And **[MSH: This is the second passage from the Psalms]**

“‘Let another take his office.’ [MSH: So we’re going to get to a little bit of what Peter might be alluding to there or thinking, what he might be thinking of. But I want to keep going with verse 21 where Peter continues his discussion and he says]

²¹ So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, ²² beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection.”

MSH: So I want to stop there at the end of verse 22. Peter feels burdened that Judas should be replaced. And so he begins this discussion, again, referencing the fact that one passage said, may his camp become desolate; let there be no one to dwell in it, and then, let another one take his office. So Peter puts together two Psalms that he believes that the wording of the Psalms was something that the Spirit knew about and that we would sort of be enlightened to, after the fact, that one of, you know, people who would've been on God's side became corrupted so let his camp be desolate. Let him be cursed. Let no one dwell in it. But then turns right around and says, well, we need to fill that office.

And it brings up the issue of what is the criterion, or criteria, but I think we're going to zero in on one criterion for membership in the twelve, and, therefore, apostleship. This is something that is sort of controversial for today because people go around saying or calling themselves apostles. Is there any validity to that? Apostle actually has three meanings in the context of the New Testament. First, it could refer to a member of the 12, the disciples, the original disciples, sort of the inner circle even though within the disciples there was an inner inner circle, Peter James and John. But you get the idea that apostle could refer to someone who was a member of those 12. And it's interesting when Peter talks about replacing Judas, who was a member of that group, of the 12, he refers to it this way. He says we need to replace this guy and here's the criterion. They have to have been with us. They have to have accompanied us during the time that the Lord Jesus went out among us, beginning from the baptism of John until the day when Jesus was taken up from us.

Now we're in Acts 1, again, we've just had the ascension. It could refer to the ascension or it could refer to some other post-resurrection occurrence. Again, people disagree about that but to be a member of the 12, to be a replacement candidate, you had to have been there with Jesus while he was on earth from the time of John's baptism all the way forward. So there aren't too many people that can say that. Now, again, if you go back to Matthew 10, you're going to get that sort of possibility. Again, Acts 1 and 2, the word of apostle is used of the 12, again, and it would be the same sort of context. That's one way; again, we could look at what an apostle is. And I think, again, for the situation here, it's certainly appropriate and you can tell by what Peter says. This is exactly what is thinking, again, because he lays out this criterion about having been present with Jesus. There's another possibility, though, for apostle just generally in the New Testament outside the 12.

The term is actually used of other people in a very generic way. It could just refer to being a sent one because apostle, *apóstolos* in Greek, is related to the verb *apostellō*, which means to send. And so, in a very broad sense, an apostle was one sent out, a sent one. You can see how that would fit with the 12, but even more broadly, anybody who sent out to do some sort

of ministry task could be described as apostle. For instance, in 2 Corinthians 8:23, Titus is called an apostle, along with some other people who aren't actually named in the passage. Philippians 2:25, Epaphroditus is referred to as apostle. And one that is kind of surprising, even Jesus is referred to as an *apóstolos* in the book of Hebrews, chapter 3 verse 1. Why? Because he was sent from God. So you get this, again, very generic sense. Lastly, there's a third possibility, a third context, not just a possibility.

You actually see this in the New Testament, and that is, you can go from the generic to be more specific but yet not of the original 12 and that is one specifically a person specifically commissioned or sent by the risen Christ to do something. And of course the most obvious referent there would be Paul. But Paul and Barnabas are actually both referred to by this term in passages like Acts 14:4. So someone, again, who indirectly commissioned, and Paul, we get his story, again, because of the road to Damascus incident and that sort of thing, so Paul is distinguished from the 12. Again, he wasn't there for the beginning. Think of Peter's criterion, we need to replace Judas and it has to be somebody who was with us, accompanied us during all the time the Lord Jesus went in and out among us, beginning from the baptism of John all the way forward. Well that wasn't Paul, so Paul is distinguished from the 12 but nevertheless, he's given the title apostle and takes it because he was commissioned by the risen Christ on the road to Damascus, and Paul himself in passages like Romans 1:1, there's lots of these but I'm just picking that one out, refers to himself as an apostle. And when he was asked, or when he felt the need is probably better to say, when he felt the need to defend that term in 2 Corinthians 9 verse 1, he actually refers back to his encounter with the risen Christ. He says in 2 Corinthians 9:1,

Now it is superfluous for me to write to you about the ministry for the saints,
[MSH: go on to verse two] ² for I know your readiness, of which I boast about
you to the people of Macedonia, [MSH: so on and so forth]

MSH: When he gets into his defense here, he says, am I not an apostle? Haven't I seen the Lord, and that sort of thing, so when he gets into defending himself, especially in the second letter to the Corinthians in certain contexts, this is what he goes back to, I met the Lord. Now, for listeners who have read either the original draft of the myth that is true, now it's referred to as the unseen realm, I actually pick up on this. This is motif, this idea of divine encounter as being proof of a prophetic office, or in this case, an apostolic office. A divine encounter is a thread that runs through both Testaments.

If you were a, lets define prophet very broadly. Someone who speaks for God in some sort of recognized capacity, you'd look at that person and you know that that person when he talks about what God says, this is someone that we need to listen to. Well, there are all sorts of references to people like that that we don't ordinarily think of as prophets, like the writing prophets like Isaiah or Jeremiah, or Ezekiel, but that actually had a divine encounter. Let's just look through some examples here. Now the ones we're familiar with are the classic prophets, Isaiah 6 you know, where Isaiah gets his commission. He's there in the Divine throne room, woe is me, I'm undone and God says I want you to do this or that. The seraphim are there. We're familiar with that passage. It's a direct divine commissioning. Jeremiah chapter 1, the same thing. The word of the Lord comes to Jeremiah and you have the whole conversation, before you were formed in the womb, I knew you and commissioned you to be a prophet, and so on so forth. And Jeremiah actually refers back to that later on Jeremiah 23 when he's talking about

really what is the litmus test for a prophet. Jeremiah 23:16 through 22, he says these false prophets that are running around, had they stood in the Council of Lord, again, sort of harkening back to a direct divine encounter, then they would be people to listen to. But you get this all the way back to Adam.

For instance, in Genesis 3:8, we have Adam in the garden and God is walking in the garden in the quote unquote, cool of the day. Again, there's other ways you could translate that but the idea is that God is directly there with Adam. There is a direct encounter with the divine presence. What's really interesting about the Genesis 3 example that that description of God walking, that word walking, there is the Hebrew word *mah-hal-awk'*, which means to walk, but it's actually used later on to describe the divine presence in the tabernacle, and even in the temple. The temple was stationary. The tabernacle you can sort of see using that term because it was moving around, so the divine presence is moving around the temple is stationary. But that lemma, even in the same verb form, the same Hebrew stem, is actually used. And what the writer does in situations like that is it seems odd to describe the presence of God as moving around in one, for all intents and purposes, where he is is stationary but it's designed to get the reader, the biblical writers assume the readers knew the Hebrew text so well that they would sort of remember or recall where that term and description were used elsewhere, and it takes you back to the garden.

It's kind of fascinating way they would do that, to create those mental links back and forth. Another example would be Enoch. So we're all familiar with Genesis 5 where Enoch walked with God, again, direct encounter with the divine presence. But was he some sort of spokesperson? With Adam, there's only him and Eve, so there's not too many people to preach to, but what about Enoch? Was he a spokesman? Well, he certainly is in the book of Enoch, which a lot of the listeners are going to be familiar with. It's Enoch who is told to go to the watchers, who send and pronounce their judgment to them and basically say well you're appeal to God is denied. You're going to be stuck here until the time of the end and whatnot. And before you say well wait a minute. That's 1 Enoch chapters 13 to 16. We're not into 1 Enoch here. Then you better read Jude 14 and 15 and I'll read it to you here. So Jude 14 and 15 says,

¹⁴ It was also about these [**MSH: Again, in the context you can look at what Jude is talking about, and part of it was the angels to send.**] that Enoch, the seventh from Adam, prophesied, [**MSH: so he is a prophet**] saying, "Behold, the Lord comes with ten thousands of his holy ones,¹⁵ to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him."

MSH: So it turns out that Enoch does do some preaching in the New Testament, just like he did in the book of Enoch, just a different context, different subject matter, but they both thought of him in the same way. Noah in Genesis 6:9, Noah walked with God. He was God's mouthpiece to warn people of his day about the coming judgment. 1 Peter 3:20 tells us that point-blank. That's what Noah did. Abraham, again, all the patriarchs, direct divine encounters. Moses we had one of these divine encounters with Moses. His successor Joshua accompanied Moses on a couple of occasions and saw and heard God. Exodus 24:13, it's the description where Moses and the elders of Israel share a meal with God on Sinai.

It says, so Moses rose with his assistant Joshua and Moses went up into the mountain of God. Deuteronomy 31:14-23, God specifically commands Moses to bring Joshua into the tent of meeting where God commissions Joshua to replace Moses. Again, this was just a, in the literary terms this is called a motif, in theological terms. This was sort of a prerequisite. You had to have an encounter with the presence of God to speak for him. That was sort of the test. You go all the way up Israel's history, and then we had the classical prophets. We talked about Isaiah, Jeremiah, Ezekiel, Ezekiel's vision in chapter 1, same thing. When you get into the New Testament, think about it. Jesus at his baptism has a direct divine encounter. The voice from heaven, this is my beloved son in whom I am well pleased. All the disciples are going to have a divine account. Well they did with Jesus himself, but post-resurrection, post ascension; they're all going to have a direct divine encounter with the spirit in Acts 2. We'll talk about that next time.

Paul in Acts 9 gets knocked off his horse. This is a repetitive pattern. You can even make the case, I think, that all of us as believers, who are baptized into the body of Christ through the Spirit, we stand in that tradition. We speak for God, all of us. We're supposed to speak the gospel, it's the great commission. Again, it's a very, there's a continuity to the idea that I think is kind of interesting. Let's go back to Acts 1 and ask well, what do they do? You know Peter makes the case, hey, we need to do this. Here's the criterion. And so in verse 23 it says,

²³ And they put forward two, [**MSH: two candidates**] Joseph called Barsabbas, who was also called Justus, and Matthias.... ²⁶ And they cast lots for them, and the lot fell on Matthias...

MSH: Now the one thing I want to draw our attention to here is that the text, think about what you just heard there, what we just read. The disciples there, if I could be sort of dorky and say the humans there, put forward two candidates. But who does the choosing? Well, God does the choosing by means of the lot that was cast. Now I think this is another example of what I've called in the book Myth that is true/ unseen realm, of what I would call participatory sovereignty. This whole idea that, you know, I spent a good amount of time talking about how free will beings, humans and otherwise, genuinely participate in what happens. And that doesn't undermine sovereignty but you have to think of sovereignty in a different way. There's this common view that everything is predetermined. When people see the word, sovereignty and their mind automatically equates that with the act of God predestinating every event that happens.

And we see ton of examples where that just isn't the case. And in the book, I talk about how foreknowledge does not necessitate predestination, and I use the incident in Keilah in 1 Samuel 23, which to me, is just a classic example where God foreknows two things that never happen. So that immediately tells you that foreknowledge does not necessitate predestination. Some things might be predestinated, other things might not. God foreknows them all, but his foreknowledge does not necessitate anything happening. Well, you have that. You have the instance in Daniel where a decree handed down from God is called the decree of the watchers, again, divine beings working for God, part of the heavenly host. It's also called the decree of the Most High. It's called both. You get 1 Kings 22 where God says it's time for Ahab to die. How do we want to do that? And one spirit said this, one spirit said something else. In 1 Kings 22:19-23 is the reference.

And God decides something is going to happen but he lets it to free will beings to let that play out. One of them steps forward and says I have an idea. I'll go down there and be a spirit of lying in the mouth of his profits, and God says yeah, that'll work. You have that sort of the same thing here. You have people doing things, making decisions, but then God makes the choice in sovereignty but you still have participation. This idea is not unique to those three or four examples that I just gave. You will see this in the Bible elsewhere if you just sort of have your senses tuned to knowing what you're looking at. So let's go back to verse 26, they cast lots for the replacement. The lot falls on Matthias, and it says, and he was numbered with the 11 apostles. And so now we get the number 12. Sort of the last thing I wanted to park on a little bit here is why do they feel the need to restore the number to 12. Now we've talked about Peter has this sense, again, of the spirit had to a sort of telegraph what was going to happen. If you recall, he cites two passages here they are, again. In verse 20 he says,

²⁰ “For it is written in the Book of Psalms, [**MSH: and it's actually Psalm 69:25**]

“‘May his camp become desolate,
and let there be no one to dwell in it’;

And [**MSH: then he cites Psalm 109 verse 8**]

“‘Let another take his office.’

MSH: Now it seemed clear that Peter believed that God, again, foreknew the first circumstance, what was going to happen negatively, and so the second passage also foreshadowed a solution to the absence that the betrayal would create. So again, Peter has this sense that we need to have 12. I want to talk about that little bit because 12 is an important number elsewhere in the Old and new Testaments. I want to talk a little bit about what might be, and I'm putting this deliberately, what might be a backgrounding possibility. Again, I'm not married to this idea but I want to go into little bit so you can get just get a sense for what's in the head of the first century reader who's going to be reading the Gospel, again in an early Jewish context for this. There's actually precedent for Jewish councils, of people in this case, we're not talking about the Divine Council period, even though there's going to be a bit of a relationship to it here as we go. There's precedent for Jewish councils, either real or envisioned, again, something to do with end times, of 12 in literature outside the Bible, extra Biblical literature. Some examples, there's a Council of the community in one of the Dead Sea Scrolls, 1 QS has 12 members. There's a court of the 12 in another Dead Sea scroll, 4Q ordinances. There are 12 priests in what's called the War scroll, yet another Dead Sea scroll.

Again, that's sort of a deliberative body for the people, for the community. There's something called the King's Counsel in the Temple scroll. That's 1Q 11. And there's a really interesting one that I want to spend a little bit of time on, a XXXXXX text from Qumran, the Dead Sea Scrolls XXXXXX. A XXXXXX is an interpretation. That's what the term means. XXXXX in Aramaic, for instance, means interpretation, so a XXXXXX text is a text of the Jewish writer would write to interpret some scripture passage, sort of like a commentary. So you go to Isaiah 54:11-12, I'll give you a second or 2 to get there. But I want to read these two verses

because there's an interesting, again, XXXXXX text that plays off of these two verses. Now I'm going to back up to verse 9, when I hit 11 I'll let you know. Isaiah 54:9, God is singing to barren Israel in exile through the prophet and says,

⁹“This is like the days of Noah to me:
as I swore that the waters of Noah
should no more go over the earth,
so I have sworn that I will not be angry with you,
and will not rebuke you.

¹⁰For the mountains may depart
and the hills be removed,
but my steadfast love shall not depart from you,
and my covenant of peace shall not be removed,”
says the LORD, who has compassion on you. **[MSH: so God’s saying, hey, this is awful. This is just like the flood. But just like I held back there and swore I would never annihilate everyone, I’ll never have this happen again, I’m remembering that and I’m not going to leave you barren. I’m not going to leave you in exile. And now we hit verse 11. God says,]**

¹¹“O afflicted one, storm-tossed and not comforted, **[MSH: Again, speaking to Israel]**

behold, I will set your stones in antimony,
and lay your foundations with sapphires.

¹²I will make your pinnacles of agate,
your gates of carbuncles,
and all your wall of precious stones.

MSH: Now, if I asked you what does that remind you of, your mind, again, if you've read through the Bible once or twice, this is probably ringing in your head. And Ill get there in a moment. It’s a passage in the New Testament, specifically the book of Revelation. But even prior to New Testament, there were Jewish thinkers who read that passage and had an interpretation. And it’s kind of interesting. 4Q 164, also known as the 4Q Isaiah XXXXXX, a fragment D, says this. Again, the interpretation is he will make, God will make all Israel like eye paint around the eye, and that comes from Isaiah 54:11, one of the Hebrew terms. And I will found you in sapphires. Its interpretation is they will find the Council of the community, the priests and the people, the assembly of their elect like a sapphire stone in the midst of other stones. Isaiah 54:12 says, I will make all your battlements of, again, these gems. Its interpretation concerns the 12, the 12 chief priests who illuminate with the judgment of the Urim and Thummim. Any from among them missing, like the sun in all its light and at all your gates of glittering stones, then there’s a fragment there then the text breaks.

Its interpretation concerns the chiefs of the tribes of Israel in the last days. So here's the point. Isaiah 54:11 has Jerusalem or Israel or something like that probably, again, the city, described as various gemstones. The Qumran text, the Dead Sea scroll text, makes that connection, but it takes the description and adds a Council of 12 chiefs of the priests, one for each of the 12 tribes of Israel, and it says that that Council is going to be living in the midst of

these gemstones with a sapphire stone in the midst. Now sapphire, *sappir* is the Hebrew, is interesting because it's the description of the divine abode in the Old Testament. And we just read a few minutes ago Exodus 24, where Moses and Joshua, and the elders of Israel go up and have a meal with the God of Israel. In Exodus 24:10, the abode of God there is characterized with sapphires. It says Moses and Aaron made out of idea the 70 elders, all these guys go up and they saw the God of Israel. And there was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. You get the same description Ezekiel 1 of the Divine throne, Ezekiel 1:26, Ezekiel 10:1.

And the Qumran text makes all these connections, Council of 12 there in the city, and inside the city is the presence of God, and this is connected in their minds with the last days. This passage is quoted, Isaiah 54:11, is quoted in Revelation 21 verse 19 of the new Jerusalem. Now I think, again, not married to this view but just getting you to think a little bit, but the number 12 seems to have been important for fulfilling eschatological or end times imagery of a whole, that is, a completely restored nation, redeemed from the exile, and made into a new people of God for the new Jerusalem. So in light of what preceded in Acts 1, connecting the waiting for the spirit with the fulfillment of the new covenant language in Jeremiah 31, Ezekiel 36 that we talked about earlier in an earlier session, the concern for a restoration to 12 kind of makes sense. Otherwise, if you didn't have 12 it would sort of muddy the symbolism and the typology.

And I think, to wind up here, by the time we hit Acts 2, the careful literate reader, again, with the knowledge of the Old Testament, again someone who had a real serious knowledge of the Old Testament and the Jewish theological thought that was current in the days of the apostles, that person would've gotten the messaging, that what was going to happen next in Acts 2, is intimately and inextricably tied to the inauguration of the kingdom of God reborn on earth. In other words, this is when all of this stuff that we think of as end times actually starts. It actually begins with what happens in Acts 2, and then starts progressively playing out, sort of inextricably preceding toward the ultimate conclusion, which, of course, is the second coming and the reestablishment of the new Jerusalem on earth. So next time we'll get into, again, more of that thinking, more that imagery, more that theological messaging in Acts chapter 2. I would recommend you watch the video, again, under the watch this first tab. One of the videos concerns the divine council worldview of the New Testament, and Acts 2 is part of that. So next time we meet, I'll summarize that content and then move beyond it.

TS: Well good deal. Mike, I just want to let everybody know out there that our show is now available on most podcast software for your Android and IOS devices. And if it's not on there, shoot me an e-mail and I'll be more than happy to get it on there. But while you listen to our show, in whatever software you're using, if you wouldn't mind leaving us a review or rating us to help us get some more listeners that would be much appreciated. And also, Mike, we've got transcripts of the show now.

MSH: Yup that's true.

TS: That's going to be very helpful when you get into these verses and going back and forth to be able to have transcripts to follow along. I think it's going to be a major help in the Bible study.

MSH: Yeah, we should, those are due to another listener volunteering to step forward and produce transcripts. So we thank Mr. Tudor out there, we'll just use that name for him. It's not his real name but that's the name he goes by and so we're thankful to him for making that possible.

TS: And I will have those transcripts on the website as soon as I get them. And I believe we have transcripts for last week's episode 35, and I put that on there today. In honor of Friday the 13th if you don't mind, I want to know what your take is on what the church did to the Templars.

MSH: What went to church to the Templars. Well, since I don't embrace the idea of church and state, I don't how much clearer Jesus could have been when he said, my kingdom is not of this world. I don't know how, what more elaboration do we need? I don't think the church should have been in the business of persecuting anyone, especially with the power of the state. So I'm not real happy with what happened in the Templars. Even though I don't agree with their doctrine, I don't see it as biblical theology for the church to assume power of the state, and vice versa.

TS: Do you buy into any of the Templar rumors and

MSH: I think certainly the Templars were looking for archaeological objects to pertain to the biblical period. I think there were certainly Gnostic strains and Gnostic threads running through some of what they believed. So in so far as that goes, yeah, I think there is something to the mythology. But I think it's been sort of amplified and kind of blown up to be this cohesive never-ending sort of tradition that was successfully transmitted and handed down complete in all its facets. I think a lot of this stuff you, what you really see is you see points of connections between one group and another, and then we, again, some conspiracy theorist sort of tried to take those points of connections and make it sort of this continuous stream of movement, some sort of subterranean monolithic movement. And I think there's a lot of weakness to that idea but you certainly have groups all along the way that share ideas. I think that's just a better way to look at it.

TS: Well, tomorrow is Valentine's Day, so you have any love and romance advice for us listeners?

MSH: No I do not. I'll say this, especially if you're married or have daughters. Don't forget it. That's probably the best piece of advice I can give to you.

TS: Well Mike, we finished up the first chapter of Acts so I take it next week Acts 2?

MSH: Yup. That's where we'll jump in.

TS: Do you have anything else you'd like to add?

MSH: Well now next week, I'm going to be traveling. And so you and I are going to have to try to coordinate some point in time to do the podcast episode. But I'm going to the international

UFO conference and the specific purpose of that is to try, we're going to have a booth, and we'll try to sell some of the novels and talk to people there, because I do have, there are some conversations I want to have with some people there. And then the week after that, I have to go to the NRB meeting, the national religious broadcasters meeting in Nashville. And that is for the purpose of doing interviews that relate to the unseen realm and supernatural strategy to get people, specifically bookstore chains, interested in that. So those are the next two weeks on the road for the most part.