



Spirit of God E10: A New Spirit-Filled temple in Acts

Official Transcript

Speakers

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Credits read by audience members Lori and Samuel, and by BibleProject team member Aryel.

[Recap of Luke and Setup for Acts (0:00-16:19)]

[BibleProject theme]

Jon: Welcome to BibleProject podcast. We're in a series on the Spirit of God. Last week, we started in the New Testament looking at how the Holy Spirit empowers Jesus, his life, and ministry. By the Spirit, Jesus proclaims the good news of the Kingdom. He heals people. He casts out unclean spirits, and he even shares the Spirit's power with his followers. Today, we continue by exploring Luke's second volume, the scroll of Acts.

Tim: [Audio clips from the episode below] The word "spirit" appears over fifty times in the book of Acts. It's, like, the major player. The main way that Jesus's presence stays with and guides Jesus's followers is through the presence of the Spirit.

Jon: At the beginning of Acts, Jesus tells his followers to wait in Jerusalem for the promise of his Father: a baptism in the Holy Spirit.

Tim: [Audio clips from the episode below] What he's talking about is: The coming of the new creation Spirit that came on Jesus at the baptism—that is coming for his followers, and he calls it a promise, a new unleashing of God's *ruakh* on his covenant people.

Jon: His followers are waiting in a room, and suddenly, a rushing wind fills the whole house. A fire covers each of them, and then they're filled with the Holy Spirit. Now this is easy to miss, but this is all temple imagery.

Tim: [Audio clips from the episode below] This is a great opportunity to see how biblical authors are using hyperlinked imagery and passages to make a really important theological claim. Luke's claim is that the hope of the Hebrew prophets of a new, restored, Eden temple presence—that's what happened. The people are the temple.

Jon: Now, this is all taking place during the Jewish festival called Pentecost. And so there are many Jewish people who live all over the world gathering in Jerusalem. They're exiles who live in other nations and speak foreign languages. And so it's in this moment that the disciples, filled with God's Spirit, begin to speak to them in their home languages. And on that day, 3,000 of them put their trust in Jesus as the Messiah.

Tim: [Audio clips from the episode below] This is Luke's way of describing the restoration of the tribes into one under their Messianic king, filled with the Spirit, and God's temple being put right in the middle of them.

Jon: Peter, in a later letter, calls Jesus the cornerstone, and the followers of Jesus, living stones, all built up as a Spirit-house.

Tim: [Audio clips from the episode below] This is so foundational. It's setting a new baseline. When I think Holy Spirit, one of the first things I should think of is temple imagery, and that will illuminate all kinds of passages about the Spirit in the New Testament.

Jon: Today, Tim Mackie and I discuss God's Spirit arriving at Pentecost, creating a new Spirit-filled, living temple. Thanks for joining us. Here we go.

[Musical break (2:58-3:04)]

Jon: Hey, Tim.

Tim: Hi, Jon.

Jon: Hello. So we just got done talking about the Spirit of God in the Gospel of Luke.

Tim: Mhm. In the mission of Jesus leading up to his death and resurrection in Jerusalem.

Jon: Yeah.

Tim: The role of the Spirit there.

Jon: Yes.

Tim: From his conception to his death and then to his re-creation life.

Jon: So today, we'll continue.

[Music fades out]

Tim: Yeah, Luke's second volume.

Jon: Luke part two?

Tim: Yeah, Luke-Acts, which is a two-volume work by the same author. And it makes up a third of the New Testament just in terms of, like, word amount or page length. So that's a significant contribution— [laughs]

Jon: [chuckles] Mhm.

Tim: —to the Bible comes from one person. And the reason why I featured Luke and why we're going to focus on Acts is that Luke-Acts is a retelling first of the story of Jesus that highlights the activity of the Spirit of God more than any of the other gospel accounts. Like the word "spirit" occurs more in Luke than Matthew, Mark, or John. And then also, in Acts, the main way that Jesus's presence stays with and guides Jesus's followers after his resurrection and ascension to his heavenly throne is through the presence of the Spirit. And so the word "spirit" appears—I think it's just over fifty times in the book of Acts. So it's, like, the major player on the stage.

Jon: Yeah.

Tim: So that's what we're going to look at in this episode: is how the trajectory and role of the Spirit in the mission of Jesus then plays a parallel and developing role in the mission of his followers.

Jon: My main takeaway moving into Luke from the Hebrew Bible was that God's Spirit is responsible for all of life. Everything is sustained by God and his Spirit. But to be empowered by God's Spirit in a special way, what you were calling, like, 2.0 Spirit—

Tim: Yeah. Or supercharge.

Jon: Supercharged.

Tim: Super boost.

[Jon and Tim laugh]

Jon: [laughs] Yeah, the super boost.

Tim: [laughs] Yeah.

Jon: That was very rare in the Hebrew Bible and was also a little dangerous—

Tim: Yes.

Jon: —or a little bit—hmm, is dangerous the right word?

Tim: Yeah. Well, to supercharge a human who has been given by God the gift of being an image of God, which means having a degree of not full autonomy, but genuine responsibility in God's world to partner with God, means that things can go great or things could go bad. And if you have a really capable human being who has that kind of freedom: Whoa—

Jon: Yeah.

Tim: —high stakes.

Jon: But examples of that are few in the Hebrew Bible.

Tim: Yeah. So sometimes it goes great, like in Joseph saving Egypt and Canaan in the famine or Bezalel creating a symbolic Eden. Sometimes it goes horribly wrong, like a Samson or a Saul figure.

Jon: Yeah. And so it's rare. It can go wrong.

Tim: Can go wrong, yeah.

Jon: So this is the framework of this supercharged, Spirit-filled person in the Hebrew Bible.

Tim: Yeah. We also have a hope from Moses and the prophets that everybody, every Israelite, "Even all flesh," says Joel, could get the supercharged boost from the Spirit. Every human.

Jon: Which is exciting, and also—

Tim: Terrifying to imagine. [laughs]

[Jon and Tim laugh]

Jon: Yeah.

Tim: Yeah. Yeah.

Jon: So with that lens, we move into the New Testament.

Tim: Mhm. Right.

Jon: [Tim agreeing throughout] And we get an account of a bunch of people suddenly getting supercharged way more than I'm used to having kind of done this tour of the Hebrew Bible looking at the supercharged human.

Tim: Yeah. Luke tells us about a priest and then that priest's wife and then that priest and his wife's baby in the womb all getting the super boost.

Jon: [chuckles] Yeah. You're talking about John the Baptist.

Tim: Mhm.

Jon: [Tim agreeing throughout] And then you get the story of Mary, and she gets the Spirit overshadowing her into this moment of conception, which now is the Spirit merging with humanity in a new way. And then you've got the life of Jesus, where, right out of the gates, he is baptized, and the Spirit descends on him.

Tim: Yeah, what gets proclaimed at Jesus's baptism is what has always been true of him in his eternal relationship to the Father. He is the beloved Son of the Father.

Jon: [Tim agreeing throughout] The Spirit leads him into the wilderness, and then through the Spirit, he begins to heal people. And so we just have the supercharged human—

Tim: Yeah, he's the one.

Jon: —bringing new creation.

Tim: Yeah, he's actually doing it responsibly and wisely in love of God and neighbor, and it just unleashes Eden into the world. Yeah.

Jon: And then the story that really stopped me in my tracks was when we looked at the seventy disciples going out.

Tim: Mmm. He sends out the seventy. Mhm.

Jon: And how that number seventy was so important to our conversations earlier—

Tim: Yes. Yeah.

Jon: —because when Moses—

Tim: He's tired of leading Israel by himself, and so God shares of his *ruakh*, his Spirit, and puts it also on seventy others.

Jon: Yeah.

Tim: And then two more. [laughs]

Jon: And two surprise more.

Tim: Yeah.

Jon: And Joshua— isn't it Joshua who's a little bit unnerved by it?

Tim: Mhm. He's like, "Whoa, who are those two extra guys in the camp that got the Spirit too?"

Jon: Yeah.

Tim: "They're not—their names aren't enrolled on the list."

Jon: "*They're not authorized.*" [laughs] And then Moses famously says, "Oh, man, wouldn't it be cool" —

[Tim chuckles]

Jon: —"if everyone was supercharged by the Spirit?"

Tim: Mhm. Yeah. Yeah.

Jon: And that becomes this hope that then—when Jesus sends out seventy, they're filled with the Spirit, it—

Tim: Well, actually, here, there's this great little detail. It *doesn't* say they're filled with the Spirit.

Jon: That's true, huh.

Tim: It says that they're just given authority from Jesus.

Jon: Okay.

Tim: And actually, we'll—thanks for saying that. I just want to note that.

Jon: All right. Yeah. Okay.

Tim: But they're given power—

Jon: They're given authority.

Tim: —on loan from Jesus to represent *him*.

Jon: Yeah. And that power lets them—we don't get the details, but, like—

Tim: Yeah, it's sort of—

Jon: —they see spiritual powers just fold and give way to them.

Tim: Mhm. People are healed, and evil spiritual presences are cast out from people's lives.

Jon: Mmm. And then Jesus just kind of delights in the moment.

Tim: Mhm.

Jon: And he's like, "Yeah, guys, you are experiencing new creation."

Tim: Mhm. He "rejoices greatly in the Holy Spirit." So cool.

Jon: Yeah.

Tim: Yeah. And talks to his Father. So this is this trinitarian moment—

Jon: [laughs] Yeah.

Tim: —where they're like, "*This is what human life is supposed to be like.*"

Jon: What a cool story.

Tim: It's so cool.

Jon: We talked about, then, Jesus hanging on the cross. He says, "Into your hands, I commit my spirit."

Tim: Yeah. Yep. Psalm 31.

Jon: 31.

Tim: Yep.

Jon: Which is a Psalm in a moment of death that he can trust that God will sustain his life.

Tim: Mhm. Yeah.

Jon: Or sustain his—

Tim: Yeah, existence—

Jon: —*ruakh*.

Tim: Yeah. Yeah. The poet's essentially saying: If I give you my breath, I know you're going to rescue me.

Jon: Hmm.

Tim: It's a Psalm of confidence. Yeah.

Jon: And then Jesus breathes out his last breath and dies.

Tim: Yeah. And then on resurrection morning, the tomb is empty, and that causes a lot of puzzlement [chuckles] among his followers. And then they're having a meal in a room, and all of a sudden Jesus is standing there, and they're all shocked. And he says, "Why are you so freaked out? Look, I'm not a"—and then he uses the word, *pnevma*. "I'm not a spirit. A spirit doesn't have flesh and bone like I have." Mhm.

Jon: Yeah.

Tim: [pause] "Do you have something to eat?"

[Jon and Tim laugh]

Jon: Yeah. So the resurrected Jesus is not now just some ghost, some spirit.

Tim: Mhm. Yeah. He has a material mode of existence, but it's also fundamentally different than our mortal flesh and blood, as it were. He has a flesh and bone, but it's now of a resurrection, new creation category, of which he is the only specimen—
[laughs]

[Jon chuckles]

Tim: [laughs] —in all creation.

Jon: Hmm. That's interesting.

Tim: Yeah.

Jon: We could trace that more, but I'll leave that to the side.

Tim: Yeah, but what we didn't talk about in our last conversation is what Jesus says after—

Jon: Okay.

Tim: —in the next moment at the end of Luke. He takes them on a Bible study through the Torah, Prophets, and the Psalms, and he says, "Listen, this is what the Hebrew Bible is about, that the Messiah would suffer, rise again from the dead on the third day, that repentance for forgiveness of sins would be announced in his name to all the

nations starting in Jerusalem. You are my witnesses, you guys. You ready to rock? Let's go. Let's do this. Oh, wait, hold on. I'm going to send you the promise of my Father, but you are to stay right here in the city until you put on the clothing of power from on high."
[laughs]

Jon: Hmm. Power from on high.

Tim: Bible hyperlink code speech here.

Jon: Okay. Well, we already talked about how "power" is very synonymous with "spirit" in Luke's Gospel.

Tim: Yeah. From the first appearance of John, that John the Baptizer in the womb would have the Spirit and power of Elijah.

Jon: Yeah.

Tim: So the first time the word spirit was used was joined with power, and right on through.

Jon: You know, in our first Holy Spirit video, we landed on the word "energy." Should we have used the word power?

Tim: Oh.

Jon: The word "power" is hard for people.

Tim: Mhm.

Jon: Just as a lone word, right?

Tim: Yeah. Yeah. Yeah, yeah.

Jon: People misuse power so much.

Tim: That's right. Yeah. I think that's probably why we avoided it.

Jon: Yeah.

Tim: Because power also does have a neutral sense, of, like: "*Turn on the power.*"

[Jon laughs]

Tim: Just: capacity.

Jon: Yeah.

Tim: But we also have the word "energy." Like I wouldn't say "I have energy over you."

Jon: Right.

Tim: It speaks more just of the source—

Jon: Yeah, the potential.

Tim: —itself. Anyway.

Jon: Okay. But clothed with power from on high.

Tim: Yeah. The word “spirit” is not used at the end of Luke.

Jon: Yeah.

Tim: What he’s talking about is: The coming of the new creation Spirit that came on Jesus at the baptism that empowered him, or however we want to talk about that—

[Jon laughs]

Tim: That is coming for his followers, and he calls it a promise. “There’s some promise that my dad made, and it’s about to happen.” So what he’s certainly hyperlinking to is all of those passages that we surveyed in the Hebrew Prophets.

Jon: Okay.

Tim: So we’re talking about Isaiah 32, Joel chapter 2, Ezekiel 36 and 37 about a new creation, unleashing of God’s *ruakh* on his covenant people. “That’s what my dad promised, and that’s what I’m going to send. So stay in Jerusalem until”—and then instead of saying “the Spirit comes,” he says, “You will put on the clothing of power that is from the skies.”

Jon: Yeah.

[Tim laughs]

Jon: Power from the skies.

Tim: Yeah, it’s like a—

Jon: Get robed in it.

Tim: Like a robe. Yeah.

Jon: Yeah.

Tim: You’re going to immerse yourself, surround yourself in it and its power, heavenly power. So that’s how Luke ends. And he’s kind of—this is a good example of how he’s woven Luke and Acts together. Because then Acts volume two begins, and Jesus says something similar after forty days of hanging out with his disciples—we’re told in Acts chapter 1. And that he was teaching them about the Kingdom of God, and then he says, “Listen, you guys, don’t leave Jerusalem, but wait for the promise of my Father, which,

you know, you heard about from me. John baptized people with water. Y'all are going to be baptized with the Holy Spirit in not many days." And then down in verse 8 of Acts chapter 1: "You will receive power when the Holy Spirit comes upon you to be my witnesses." So now he uses the word "spirit" joined with "power," but he doesn't use the clothing metaphor. That's only at the end of Luke.

Jon: Mmm. Okay.

Tim: But it's like a little join of Luke and Acts.

Jon: Yeah. Right.

Tim: The same speech given twice with slightly different language.

Jon: Okay.

Tim: Yeah. So there you go. Luke-Acts kind of sets up like it's the passing of the baton, as it were. In other words, the New Testament is registering that whatever they participated in of the work—

[Music fades in]

Tim: —of the Spirit pre-Jesus's death and resurrection and ascension was fundamentally different than what they experienced after—

Jon: Hmm. Okay.

Tim: —his death and resurrection and ascension. And Peter even names this in the speech he gives at Pentecost, and maybe we should just read the story of Pentecost now.

Jon: Okay.

[Musical break (15:51-16:19)]

[A New temple at Pentecost (16:19-34:04)]

Tim: So Acts chapter 2 begins after that period of waiting. Jesus said, “Not many days from now.” And we’re just told the day of *pentekoste*—that just means fifty. That’s the number fifty in Greek. [chuckles]

[Music fades out]

Jon: “The day of fifty”?

Tim: Mhm. Which is the second of the three annual pilgrimage feasts that Israelites were invited to make to the temple. And this is grounded in the ritual laws of the Torah, Exodus and Leviticus—and Numbers and Deuteronomy actually is all—

[Jon and Tim chuckle]

Tim: They’re all talked about there. So it’s Passover—

Jon: Is number one?

Tim: Is number one. Then there’s something called the Feast of Weeks or Pentecost. You count seven times seven weeks after Passover ends, and then on the fiftieth day—

Jon: Okay, that’s where you get fifty.

Tim: And that’s why it’s called—

Jon: Because it’s fifty days after Passover.

Tim: That’s right. So it’s called *shavu’ot* in Hebrew, which just means “sevens”—

Jon: Oh.

Tim: —which was referring to the seven sevens of weeks afterwards.

Jon: Okay. And then in Greek, it was referred to as Pentecost?

Tim: Pentecost, yep. So it’s just a Greek name versus a Hebrew name, *shavu’ot* or Pentecost. And then the third one is tabernacles, which is in the fall.

Jon: That’s *sukkot*?

Tim: [Jon backchanneling throughout] That’s *sukkot*, yeah. Or tabernacles. So Pentecost, it originated—it’s about a spring harvest offering. So it’s about the first fruits of your harvests. So all your early sprouting, like, plants and grains and—you bring the first fruit of those, and you say thanks to God, and you worship and have a big party to

celebrate the harvest that is to come. So that itself is significant. It already is a ritual feast whose symbolism and story is about: We are celebrating the taste of the full harvest that God is going to give us in the weeks and months to come. So that's kind of cool.

Jon: Hmm. It is cool.

Tim: That's important. That feels significant. Just like Passover was significant—

Jon: That's what I was just thinking.

Tim: —for Jesus—

Jon: Jesus already made Passover such a significant moment for his ministry—

Tim: Mhm. Yes.

Jon: [Tim agreeing throughout] —and then, in a way, layered a whole new identity to it. Not like changing it, but, like, deepening it in a new way to represent what he was doing.

Tim: Yes. Mhm.

Jon: And you're saying that was the first pilgrimage feast. And then we get to the second pilgrimage feast, and suddenly there's a whole new layer of meaning and identity being wrapped around it.

Tim: Yeah. Exactly. Yeah, in Exodus 23, it's actually not even called *shavu'ot*, weeks, or Pentecost. It's just called "the feast of the harvest of the first fruits of your labor from what you sow in the field." So it's just a huge party—

[Jon chuckles]

Tim: —to say: We just are getting the first sign of the bigger harvest to come, and let's go to the temple, like, where Heaven meets Earth, and have a party.

Jon: Hmm.

Tim: So just like Jesus intentionally chose Passover to load the meaning of his death and resurrection with all of the Passover meaning, so the Father, Son, and Spirit chose Pentecost certainly as a part of the symbolic meaning. It was a first fruits, as it were. Because the Spirit is not going to come on every single human on planet Earth in the supercharge-boost way, but it is going to come on some—

Jon: Ah, the early harvest.

Tim: —but do for them what God's purposes are for the many.

Jon: Hmm.

Tim: So now we have the one, and then the few as an image of what God is going to do for the many. Something like that.

Jon: Hmm. Yeah.

Tim: Yeah. Pentecost. Okay. So we got five words in—

[Jon and Tim laugh]

Tim: —to Acts chapter 2. [laughs] “When Pentecost had come, they”—that is, the disciples of Jesus—“were all together in one place.”

Jon: How many people are we supposed to be imagining, here?

Tim: Oh, yeah. I want to say 120. Yeah, so just, like, a paragraph before in the middle of Acts chapter 1, what we’re told is that after Jesus gave a speech and the disciples stayed there in Jerusalem, we’re told in Acts 1:15 that Peter gets up and he talks about this leadership gap that they have [laughs] because Judas is gone.

Jon: Mmm. Mhm.

Tim: So there’s eleven. And he gives a speech, and then Luke says it was a gathering of about 120 people there. And then that seems to be the crew that’s hanging out in one place when you begin Acts chapter 2. So that’s a—

Jon: Yeah.

Tim: —sizable group.

Jon: Oh, I was going to say that’s not a lot of people.

Tim: Oh, I see. Well, compared to the human population—

[Jon laughs]

Tim: —or the—how many thousands of people were in Jerusalem, but.

Jon: [Tim backchanneling throughout] Well, I’m also thinking, like: For how many people Jesus interacted with, like, healed and taught, after everything is said and done, it’s 120 people who have gathered?

Tim: Yeah. That’s a good point. Now they’re in Jerusalem.

Jon: Okay.

Tim: You know, if they were up in Galilee—

Jon: Oh.

Tim: —they could probably rustle up a few more.

[Jon laughs]

Tim: But not everybody had the money—

Jon: I see.

Tim: —or ability to take a two-day hike down to Jerusalem for the feast.

Jon: Yeah.

Tim: So this is maybe when a basketball team does an away game.

[Jon laughs]

Tim: And they're—

Jon: Oh, because you're saying Jerusalem's not home court for Jesus?

Tim: Nuh-uh. I mean, he'd been many times—

Jon: Yeah.

Tim: —so he knew people around there and he had friends in villages nearby. We know that. But—

Jon: But the home court was Galilee.

Tim: Home court was Galilee. Yeah.

Jon: Yeah. Okay.

Tim: At least that's how the Gospels present it.

Jon: Yeah, that makes sense.

Tim: And that's where the crowds were constantly around him was up in Galilee.

Jon: Oh, okay. I see.

Tim: Mhm. And then also, this is after he's been executed.

Jon: Yeah. Got it.

Tim: Okay. "Suddenly, there came from the sky"—even though they're in a room—that's interesting. They're in a *room* that has a ceiling.

Jon: [chuckles] Mhm.

Tim: But "there came from the sky a noise like a violent, rushing wind."

Jon: Ahhh, that word "rushing" was important to us.

Tim: Mmm.

Jon: In Hebrew, at least. I don't remember what the word was in Hebrew. It was like a—like a mob?

Tim: Ohhh. Yes. What—oh, when it rushed on somebody.

Jon: Yeah, when the spirit rushed—

Tim: Mmm.

Jon: —there was a Hebrew word that meant, like—like a—

Tim: Yeah. Yeah. Yes, *hitsliakh*. [The *qal* stem, *tsalakh*, is used when the Spirit “rushes” on someone]

Jon: An army would come down a hill or something.

Tim: Oh, thanks for that, Jon. I had forgotten that detail in this moment. So like the sound of a—uh, let's see. “*Biaios*.” “Violent,” “strong,” “forcible.” It doesn't occur very often in the New Testament.

Jon: What's the word in Hebrew that I'm thinking of?

Tim: No way. Jon! That's so interesting. Well— [excited] whoa, I never—this is so cool.

Jon: Hmm?

Tim: So this word is used in the Septuagint to describe the East wind that God sent to drive back the waters of the Sea of Reeds in the Exodus.

Jon: Oh, really?

Tim: The parting of the waters. Yeah.

Jon: Oh.

Tim: It's called a strong—

Jon: The mighty—that's using “mighty.”

Tim: It's called a strong East wind.

Jon: Okay.

Tim: But that word, “strong,” it's the word ‘*az* in Hebrew, which just means “powerful,” but it's rendered in the Septuagint as *biaios*.

Jon: *Biaio*.

Tim: And then that's the word Luke—

Jon: That's the word here.

Tim: —chooses to describe—

Jon: Mmm.

Tim: —the wind-spirit coming into that room.

Jon: Okay, that's interesting.

Tim: That's compelling.

Jon: Cool.

Tim: That's super interesting. Thanks for that, Jon. Okay, so there you go. A violent, strong, rushing—wind—“rushing”—it's the word *phero*, which just means to be carried along, carrying along.

Jon: Oh, so violent is the word *biaios*?

Tim: Yep, “strong.”

Jon: Rushing is a different word?

Tim: Rushing just means moving fast.

Jon: Moving fast.

Tim: Moving fast. So it's a little bit different than the on rushing of that Hebrew verb, *hitsliakh*, [The *qal* stem, *tsalakh*, is used when the Spirit “rushes” on someone] for spirit.

Jon: Okay.

Tim: But it's the same basic idea of, like, sudden, surprising— [wind noise]

Jon: Yeah.

Tim: The sound that comes to my mind that I just made is that.

[Jon laughs]

[Tim makes the wind sound again]

[Tim laughs]

Jon: I get it.

Tim: [laughs] It just comes on. And it did more. It *filled* the entire house where they were sitting.

Jon: Hmm. The noise did?

Tim: The wind.

Jon: The wind.

Tim: The strong, fast-moving wind. And what's interesting, he actually doesn't use the word *pneuma*. He uses a synonym that comes from the same root, *pnos*.

Jon: Okay.

Tim: But you can hear the *pn* in there.

Jon: Yeah. Okay.

Tim: Yeah. And it filled the whole house. And then "there appeared, distributed and resting right over the head of each one of them, a tongue of fire." So it's the word tongue, like human tongue—

Jon: Okay.

Tim: —but then also can be used metaphorically for languages, which is surely the—

Jon: Ohhh.

Tim: Kind of the double meaning it has here.

Jon: Okay.

Tim: And then of fire. So you've got wind, strong, filling a house, fire, and "resting on top of." So this is Luke's version of giving us low-hanging fruit [laughs] for hyperlinks.

[Jon laughs]

Tim: He's bringing a whole bunch of hyperlinked scenes together. We just traced down one.

Jon: Yeah. The strong wind related to the wind that parted the waters.

Tim: Yeah. Mhm. But "fire resting on top of" and then a house being filled up with the wind and a Holy *Pneuma* is another hyperlink.

Jon: What's the filling of the house hyperlink?

Tim: Well, I'll—let me ask you, just if—I just said it's low-hanging fruit—

[Jon laughs]

Tim: —but then I guess you kind of have to be a little bit of a Bible nerd to know it.

Jon: Well, my guess is the filling the temple—

Tim: Mhm.

Jon: So the glory cloud filling the temple?

Tim: Yeah, so exactly—first, the tabernacle. So the Exodus—

Jon: Sorry, the tabernacle.

Tim: Exodus chapter 40.

Jon: Yes.

Tim: The glory cloud is first mentioned following the Israelites out of Egypt on the night of Passover. And it's said to be a pillar of fire by night and a pillar of cloud by day.

Jon: Mhm. Okay.

Tim: So Exodus 40, "the cloud *covered over* the tent of meeting"—this is Exodus 40, verse 34—"and then the glory"—like, the physical manifestation of the presence of Yahweh—"filled up the tabernacle." And then the narrator says, "Oh, yeah, dear readers, you should know the cloud was over the tabernacle by day and at night it turned into fire."

Jon: Okay.

Tim: That's Exodus 40, verse 38.

Jon: And so now that fire-cloud hovers over the tabernacle.

Tim: Mhm. Yeah. So it's both "filling" and it's "covering over." And then you can turn to Kings, First Kings or Chronicles—I'm looking here at the Chronicles' version of the day Solomon's temple is completed, and he gives this long seven-part prayer and holds two seven-day feasts to celebrate the finishing. And then when he finished praying—this is Second Chronicles, chapter 7, verse 1: "When he finished praying, the fire came down from the sky, and it consumed up all the offerings and sacrifices, and the glory of Yahweh filled up that house." And then it goes on to repeat it multiple times. So fire from the sky, filling up the house.

Jon: Okay.

Tim: So between these two stories—

Jon: Yeah.

Tim: —the only thing you don't have in either of these is wind.

Jon: Oh.

Tim: But you have wind from the parting of the seas in Exodus. And what was it that was going ahead of Israel as the waters parted?

Jon: But didn't Luke already do kind of a literary move to show that "spirit" and then the glory cloud were kind of the same thing?

Tim: Oh, yes. It was Mary's womb.

Jon: In Mary's womb.

Tim: Yeah.

Jon: Oh, the overshadow. That's right. Because that term referred to the cloud.

Tim: Yep, to the cloud. Yeah.

Jon: The fire cloud.

Tim: Yep.

Jon: And then that's what the Spirit does. Yeah, cool.

Tim: Yeah.

Jon: Yeah.

Tim: So if the fire cloud is the Spirit overshadowing, filling Mary's womb to create a body for the Son of God, as it were, out of Mary's flesh—

Jon: Mmm. Yeah.

Tim: And then here's—

Jon: Oh, wow.

Tim: —the same Spirit now filling up the house and coming to rest—

Jon: Over people. [chuckles]

Tim: —over each of the people.

Jon: Hmm.

Tim: So there it is right there. You have cloud covering, glory filling the tabernacle, and fire.

Jon: Okay.

Tim: So this is a great opportunity to see how biblical authors are using hyperlinked imagery and passages to make a really important theological, like, claim. But it's implicit. Like, the reader has to connect the hyperlinks and then meditate and draw the conclusion themselves. What's great is we have the Apostle Paul who will have—explicitly draw the conclusion for us— [laughs]

Jon: Okay.

Tim: —later. But it's good to just do the work ourselves for the moment.

Jon: Yeah.

Tim: What's he trying to communicate by saying a group of people had a violent, rushing wind come over them, filling the house, covering each one of them with fire—

Jon: Yeah.

Tim: —and then they are filled up with the Holy Spirit?

Jon: Yeah. Yeah, the house is a reference to the tabernacle.

Tim: Or temple.

Jon: Or temple.

Tim: Mhm.

Jon: And that's God's presence, his Spirit, filling that house. However, it was only a select few—actually, really just one, who was allowed into the holy of holies of that house.

Tim: Yeah, right. Yes, the high priest.

Jon: The high priest.

Tim: In terms of the most holy place.

Jon: Right.

Tim: Yeah, yeah.

Jon: And do we get a story of God's fiery presence on the priest?

Tim: Mmm. Only to—

[Jon laughs]

Tim: —kill two of them—

Jon: Yikes. Yeah.

Tim: —when they violate the law.

Jon: When they bring strange fire.

Tim: When they bring their own fire in. Yeah.

Jon: Yeah.

Tim: Yeah.

Jon: Okay, well, there's that.

[Tim laughs]

Jon: [Tim agreeing throughout] And we also had the story in Luke 1 where Miriam is filled with God's Spirit, and in a way, referenced as a tabernacle of sorts.

Tim: Mhm. Yeah. Yeah.

Jon: So you already kind of had that moment of, like: "*Oh, a person can be*"—

Tim: Mmm. "*A person can*"—yeah—"be a kind of tent."

Jon: A tent.

Tim: Yeah.

Jon: Which God's Spirit could fill.

Tim: That's right.

Jon: And the purpose of the tent was so that God could dwell among Israel, be with them.

Tim: That's right. The tent is an image of Eden, which is an image of God's heavenly presence meeting the earthly dimension of humans. Mhm.

Jon: We often talked about the crisis of the tent in that if God's presence is going to live among you, that's good, but it's also very dangerous.

Tim: Yeah. Yeah.

Jon: And so all these purity laws and all of these rituals to help Israel come to terms with the reality of the transcendent, infinite, holy God living in their midst.

Tim: Yes.

Jon: And for a normal Israelite, they can get close—

Tim: Yeah, sure.

Jon: —but they can't fully participate in the reality.

Tim: Yeah, that's right. Yeah. So the radical claim—which, again, isn't Luke saying: This is so radical it totally, like, separates the Jesus movement from its Israelite roots. The radical claim is that the hope of Moses and the prophets for the Spirit of the Messiah to come upon the many—that's what's happening.

Jon: Yeah. Moses's hope.

Tim: That's right. But what's fascinating is he's using the language of the hoped-for filling of the renewed, restored temple in Jerusalem. He's using that language and imagery to describe what is happening to the house that they're in. Because when the violent rushing wind fills the house, you're like, "*Oh, yeah, it's like the house is the temple.*"

Jon: Okay, right.

Tim: But then the fire and the Spirit comes over *each person* and then the Spirit fills each person. So it's almost like the people become the house.

Jon: We didn't read that verse. "And they were all filled with the Holy *Pneuma*."

Tim: Yeah, they were filled with the Holy *Pneuma* and began to speak in other tongues." So the wind fills the house, the fire covers over each person, and then the Spirit fills the people. So it's like they're a house within the house.

[Jon and Tim chuckle]

Jon: Yeah.

Tim: "House" is the word for "temple," often "the house of the Lord."

Jon: Mhm.

Tim: So it's sort of like a double layering of the temple imagery here. And the people are the temple in this equation. Or each one of them is a temple. Together they are a temple. They all—

Jon: Together they are a temple.

Tim: All as one in the house—

Jon: In the house.

Tim: —that's filled.

Jon: Yeah.

Tim: So on one layer, they are the temple, a collective temple that's a human. But then each one of them becomes—

Jon: Wait, that's a human?

Tim: Ah. Well, as a collective whole, they are a—

Jon: Humanity.

Tim: [Jon agreeing throughout] Like a group of humans, a sampling of humanity being filled up—yeah—with the divine breath. And then each one of them.

Jon: Individually?

Tim: Yeah. So we're drilling down here, but Luke's claim is that the hope of the Hebrew prophets of a new—

[Music fades in]

Tim: —restored Eden temple presence where Heaven meets Earth—that's what happened after seven times seven days after Jesus's resurrection.

Jon: Hmm.

[Musical break (33:34-34:04)]

[The Spirit Uniting a Scattered Diaspora (34:04-46:21)]

Jon: [Tim backchanneling throughout] When we looked at the Prophets and they talked about a new Spirit, you're saying there's also discussion of the temple being refilled with God's Spirit in a new way? I guess we didn't look at those.

Tim: That's great. Here, let's just quick turn to one.

[Music fades out]

Jon: Okay.

Tim: So here I'm going to follow the lead from a New Testament scholar, Alan Thompson, in his excellent book on Acts called *The Acts of the Risen Lord Jesus*. He

argues that Luke's language in Acts chapter 2 and following is specifically hyperlinking to Ezekiel chapters 36 and 37 for Ezekiel's restoration hopes.

Jon: Okay.

Tim: And Ezekiel 37 begins with the valley of dry bones, with Ezekiel in this vision of seeing, like, not just corpses, but corpses where all the flesh has rotted away.

Jon: Yeah.

Tim: Just dry bones in a valley. And God tells him to speak a word of hope to the bones, and the Spirit both recreates flesh on these bones, and then they're just sitting there lifeless, like God formed the clay into a human form but then had to do a second step, which is—

Jon: Filling them with his breath.

Tim: —filling them with his breath. And so the breath fills the bones, and then they stand up. That's the first part of Ezekiel 37. The second half of Ezekiel 37 feels like a different dream he's having where he says, "Hey, Ezekiel, get two sticks. Write on one stick Judah"—

Jon: Okay.

Tim: —"and write on the other stick Joseph and the tribes of Israel." So he's referring to the severed brotherhood of the split tribes of the southern and northern kingdom, which was a huge tragedy in the ideal of Israel as a new humanity.

Jon: Hmm.

Tim: So he says, "Take those sticks, one stick that's Judah, one stick that's the other tribes, and make them into one." [laughs]

Jon: Okay.

Tim: [laughs] Which you're kind of like—

Jon: Mend it.

Tim: Yeah. So think of Eden, about the two becoming one.

Jon: Ohhh, yeah.

Tim: The one became two, but the whole idea is that then the two covenant together to become one. So Ezekiel says, "That's what I did. I got a stick for Joseph, that is, the tribes of Israel, and then I got a stick for Judah, and I made them one." [laughs]

Jon: Hmm. Yeah.

Tim: [laughs] And you're like, "*What—what does that mean?*"

[Jon laughs]

Tim: You just bind them—

Jon: Tape them together?

Tim: Yeah, [laughs] tape—totally. That's what my kids would do, get like scotch tape.

Jon: Yeah. I'm thinking of, like, those, like, artisan carpenters that make those beautiful notches where they could take, like—

Tim: [whispering] Ohhh—

Jon: —two pieces of wood and join them.

Tim: And kind of join them together. Yeah, just perfectly?

Jon: Yeah.

Tim: Yeah. Okay, there you go.

Jon: He could have done that.

Tim: Carving out.

Jon: Yeah.

Tim: Yep. Something. He did something to make the two one. And then God says—it's like a sign act. Ezekiel did lots of these. You know, he laid down on the ground for a long time. He ate weird food as a symbol. So what's this symbol all about? And God tells him in verse 21: "I'm going to take the sons of Israel from among all the nations where they've gone"—like, he's talking about the scattering from the Babylonian exile.

Jon: Okay.

Tim: Oh, and from the Assyrian exile 150 years before that, of the northern tribes—"and I'm going to gather them from every side and bring them back into their land. And I'm going to make them one nation in their land on the mountains of Israel, and one king will be a king over them. No longer two nations. No longer divided. They won't defile themselves with idols anymore or any of their sins and transgressions." So he's referring to the whole train wreck of the covenant that led up to the exile. "I'm going to rescue them from their dwelling places where they've sinned. I'm going to wash them clean." Like a ritual washing. "They will be my people. I'll be their God." That's new covenant language. "My servant, David, will be their king. They will have one shepherd over them. And they're going to follow the covenant, they're going to walk in my commands and my statutes and ordinances and live here in the land. I'll make a

covenant of peace with them, an eternal covenant. And I'm going to set my holy place, my sanctuary, in the middle of them forever.” So that's interesting.

Jon: That's the tabernacle or the temple?

Tim: Yeah. Yeah. It's the word *miqdash*, so literally, “my holy dwelling.” “And my dwelling place will be with them, and I will be their God, and they will be my people. And then all the nations will know that I'm Yahweh who makes Israel holy, when my holy place is in the middle of them forever.”

Jon: Hmm.

Tim: So Ezekiel draws together the resurrection of an Israel on the other side of exile with the many scattered tribes becoming unified again and being filled with the breath, having a king from the line of David, and then God's holy temple being in the middle of them. Like, he had all of that as one hope—in Ezekiel's mind.

Jon: Mhm. Yeah.

Tim: And he specifically throughout Ezekiel but especially in these chapters uses the phrase “the entire house of Israel,” the whole house of Israel, talking about all the tribes back together again. And so—again, this was Alan Thompson's work who signaled this to me. He says, “Isn't it interesting that right in Peter's Pentecost speech when he's talking about what's happening, what he says is, ‘Let the entire house of Israel recognize what's going on here.’”

Jon: We haven't read that yet, right?

Tim: No. Actually, here—so let me go back to Acts 2 and show you some things. So after the Spirit fills them up, they start speaking with different languages. And it's the word “tongues” again.

Jon: Okay.

Tim: And what Luke tells us is they start speaking, and people start hearing in their own languages the mighty acts of God, the majestic deeds of Yahweh is what they—
[chuckles]

[Jon chuckles]

Tim: —or “of the Lord.”

Jon: Mhm.

Tim: [Jon agreeing throughout] Which is Hebrew-Bible speak for retelling the story of the Exodus and the deliverance, provision through the wilderness, and then God defending

them from the Canaanite oppressors when they entered into the land. These are the mighty deeds of Yahweh. But now they have another thing to add to the list.

Jon: Which is Jesus enacting all of that.

Tim: Yes. Yes.

Jon: Yeah.

Tim: Yeah.

Jon: In his way.

Tim: And then Luke pauses to say, “Uhm, hey, let me give you a rundown of all the people and languages and groups that were there.” This is Acts 2, verse 5. “There were Jewish people in Jerusalem, devout, really devoted, like, Israelites from every nation under Heaven. And so this crowd came together—just they were bewildered that they were all hearing people speak in their own language.” So this is very important. These are all Israelites who were there—

Jon: Okay.

Tim: But they—

Jon: But they’re scattered.

Tim: They’re from the diaspora. And then they say, “How are we hearing them each in our own language?” And then they are saying—Luke provides for us a list of fifteen places that they’re from. It’s a long list. “Parthians, and Medes, and Elamites, people from Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, Rome, both Jews and converts to Jews, Cretans and Arabs.” So Alan Thompson gives this great map where he just—gives a— [chuckles] a cool map.

Jon: Where all these places are?

Tim: Yeah, totally. And basically, he’s just drawn a full circle around Jerusalem.

Jon: Mmm. Okay.

Tim: And it’s a description of the scattering. So what Thompson’s argument is is this is Luke’s way of describing—

Jon: Ezekiel’s hope.

Tim: The fulfillment of Ezekiel’s hope. Yeah. The restoration of the tribes into one under their messianic king, filled with the Spirit, a Spirit of resurrection of life from the dead.

Jon: Yeah. And the shepherd is Jesus.

Tim: Yeah. Is Jesus, yeah. It's the making of a new covenant bond between God and Israel. And God's temple being put right in the middle of them. [laughs] Like, in them.

Jon: Yeah.

Tim: Yeah. So maybe the surprise is that the temple is not a building.

Jon: It's not physical. Or it's not—it is physical. [laughs]

Tim: It's not an architectural building.

Jon: [laughs] It's not architectural. Yeah.

Tim: Yeah. It's not a building.

Jon: Yeah.

Tim: Yeah. That's right.

Jon: Now, that wasn't foreshadowed in the Hebrew Bible.

Tim: That it wouldn't be a building?

Jon: Yeah. Genuine surprise.

Tim: Yeah—yes, on one level, yes. And I'm taking a deep breath here because this is act—there's a lot of layers to how we might address that question. Because in one sense, the temple was and is a image or a symbol—

Jon: Right.

Tim: —of something bigger than itself.

Jon: The blueprint that Moses got was something physical that he could create, but it represented something real in the skies that he experienced.

Tim: Mhm. Yeah, it is an architectural symbol. And not just a symbol in terms of, like, a memorial, but an actual incarnation of a Heaven on Earth spot.

Jon: Mhm.

Tim: But it's also the case from Genesis 1 that human beings are themselves a meeting of—

Jon: Yeah.

Tim: —Heaven and Earth—

Jon: Okay.

Tim: —and divine and human.

Jon: Right. So you're—in a way, it's not a surprise. Look at Genesis 1 and 2.

Tim: Mhm. That's right. Where the divine breath meeting the clay and—well, actually, here we go. Is it a shocker that the fulfillment of Israel's hopes could be a group of people filled with the divine glory as opposed to a building? Or maybe both could stand alongside each other as symbols. What's interesting is in these early chapters of Acts, the people hang in Jerusalem, and Luke tells us that they are constantly going to the temple. It's really interesting. In Acts chapter 2, the Pentecost narrative concludes with saying, "Day by day"—after this, like, 3,000 new converts to the way of Jesus come into the fold, we're told "day by day, they continued with one mind in the temple and sharing meals from house to house." Acts chapter 3 begins with Peter and John going up to the temple for the hour of prayer. So they didn't reject the temple.

Jon: Right.

Tim: It was more like: What better place to go to celebrate the new human temple being formed than go to the Jerusalem temple?

Jon: Hmm.

Tim: And that continues on. And—until Luke begins to highlight: It is the temple leaders in Jerusalem that begin—they're the first group to be hostile to the followers of Jesus. And that hostility culminates in the murder of Stephen in Acts chapter 7. So maybe—I just want to say: I need to do more thinking about the human temple versus architectural temple—

Jon: Yeah.

Tim: —and whether those are complementary realities. They came to be viewed as exclusive realities, like, in later generations of the Jesus movement, the destruction of the temple was viewed as—

[Music fades in]

Tim: —you know, the passing away of a—

Jon: I see.

Tim: —deficient or a—that the temple was less than. Rejecting the temple.

Jon: Mmm.

Tim: Like now that Pentecost has come, the temple's—

Jon: You don't need that symbol.

Tim: Right. And you don't find that rhetoric in Acts.

Jon: [Tim agreeing throughout] Right. At the beginning, you see them just embracing, like: *"We are the temple. Also, let's go to the temple."*

Tim: Yeah, that's right.

Jon: Interesting.

Tim: Yeah.

[Musical break (45:55-46:21)]

[Jesus' Followers as a New temple in 1 Peter (46:21-1:00:05)]

Tim: So let me just signal two moments here where then this really helps explain how the Apostles begin to talk about communities of Jesus in their letters. One is in Peter. Peter's the one who gives the Pentecost sermon. So what about when Peter is writing a letter that we call One Peter—

[Music fades out]

Tim: —First Peter, and he's not writing it to Jewish people living in Jerusalem. He's writing it to house churches throughout Asia Minor that we call Turkey, [Türkiye] mostly is where that territory is today. And he registers that he's writing to a mixed audience because he's constantly making comments that are inclusive of non-Israelites in the letter. And what he says in First Peter chapter 2—that: "You all are drawing near to the Lord Jesus who is a living rock."

[Jon chuckles]

Tim: He's a rock, a stone, that's alive.

Jon: Okay.

Tim: And you're like, "*Whoa, that's cool.*"

[Jon chuckles]

Tim: "He was rejected by humans, but he was chosen and precious in the eyes of God." So a reference here to his crucifixion and implying his resurrection—right?—because if he was rejected by humans but chosen by God, whatever they did when they rejected him, that was reversed by God.

Jon: Okay.

Tim: And he's alive. He's a living stone, not a dead stone.

Jon: Mmm. Right.

Tim: So that's Jesus who you come to. "And you yourselves are living rocks." "You're a bunch of nice carved rocks into stones." "You are being built up as a Spirit-house"—

Jon: Hmm.

Tim: —"to be a holy priesthood so that you can offer up Spirit sacrifices acceptable to God through Jesus the Messiah." That's a potent image right there. [laughs]

Jon: Yeah. You're hyphenating this "Spirit-house." What's happening in that?

Tim: Oh, yeah. Yeah. Well, this is nerdy Greek grammar. *Pneumatikos*—

Jon: Is one word?

Tim: Which, well, no, an *oikos pneumatikos*, a spiritual house.

Jon: Okay.

Tim: It's technically an adverb.

Jon: Okay.

Tim: But when you put the "ual" on the spirit—

Jon: [laughs] Spirit-ual.

Tim: In English, that just sends our minds in directions that are not helpful. When I think of a spiritual house, what I think of is a immaterial house that exists in some immaterial realm.

Jon: Ohhh. Okay.

Tim: Or in my imagination.

Jon: *"It's not a physical house, it's a spiritual house."*

Tim: Right. What he means is a house that is filled up with and sustained by the Spirit of God. I like the hyphenation "Spirit-house."

[Jon chuckles]

[Tim laughs]

Jon: Okay. I see.

Tim: A house of the Spirit.

Jon: Okay.

Tim: Even though it's not technically the—

Jon: Technically the grammatically correct.

Tim: [Jon backchanneling throughout] So in our English translations is "Being built up as a spiritual house to offer up spiritual sacrifices." But by "spiritual," what he means is *empowered by, filled up by, sustained by* the Spirit, the Holy Spirit. So "You are a Holy-Spirit house, and you're a priesthood, and you're offering up Holy-Spirit empowered sacrifices." So you're both the house, and the people who serve in the house offering up sacrifices and offerings that are not animals.

Jon: And the sacrifices were the opportunity for the many to participate in God's presence.

Tim: Mhm. Yeah, as an act of surrender to say, "Thank you."

Jon: Yeah.

Tim: Yeah. Or "I'm sorry," or—yeah.

Jon: Not to appease a God, saying "I need something," but as a gift from God to enact in order to draw near.

Tim: Yep, that's right.

Jon: Yeah.

Tim: So he's depicting Jesus as a stone, and then "Y'all are living stones." So "He's the living stone. You're the living stones."

Jon: Yeah.

Tim: It's the one and the many.

Jon: And the stone because he's building towards this metaphor?

Tim: Yeah. Yes. Yeah. We're going to find out right now why he uses the word stone.

Jon: Yeah.

Tim: So "The Messiah is a stone."

Jon: Okay.

Tim: "You are Messianic stones being built up into that new temple and the priesthood in the temple"—

[Jon laughs]

Tim: —"and offering these sacrifices as the priesthood in the temple because," Peter says, "it stands right there in Scripture," quote—and he quotes from what we know as Isaiah 28, where Isaiah says, "Look, I'm going to lay down in Zion a stone"—

Jon: Okay.

Tim: —"a chosen and precious cornerstone, and the one who trusts in *him* will never be put to shame."

Jon: Okay.

Tim: So now we know, like, "*Oh, that's why he's calling Jesus the stone.*" And it's chosen and precious. It's the foundation of a new building. That's what a cornerstone is. And then there's all these people who are going to trust in that foundation stone, those who trust in him, who are going to share in the building that God is building. You can see he's unpacking this cool scriptural image from Isaiah.

Jon: This seems like an example then of the Hebrew Bible thinking of the temple as something more than the temple.

Tim: Ohhh. That's great. That's a wonderful point.

Jon: Okay.

Tim: Excellent example.

Jon: Yeah.

Tim: Yeah. That's why I took a deep breath—

Jon: [chuckles] Yeah.

Tim: —when you asked that question.

Jon: Yeah.

Tim: Because there are really important analogies and moves towards a human temple in the Hebrew Bible, but they tend to be implicit and subtle. And what's also interesting then is that this passage in Isaiah 28 wasn't just important to early Christians. It was important to the Bible nerds who went down and built—

Jon: The Dead Sea Scroll people?

Tim: Yeah—this kind of, like, retreat [chuckles] center. [laughs]

Jon: Which makes sense because they were rejecting the—

Tim: Exactly.

Jon: The tabernacle.

Tim: Yeah. Yeah, many of them were people who staffed the priesthood up in Jerusalem. And they left because they thought that Herod's temple, which is the temple the Apostles are, like, hanging out in—

Jon: Hmm. Was too corrupt.

Tim: —was corrupted. And so in one scroll even, a scroll called *The Rule of the Community*, where they describe themselves, how they talk about themselves, they describe themselves as a “council founded on truth,” built on truth, “to be an eternal planting, a holy house, and the foundation of a holy of holies for Aaron”— [chuckles]

Jon: [chuckles] Hmm.

Tim: —“and his sons.” [chuckles]

Jon: Okay. [chuckles]

[Tim laughs]

Jon: Yeah.

Tim: So they're bringing together—

Jon: A new priesthood, a new tabernacle.

Tim: Yeah. Yeah. So “founded on truth.” So not like the corrupt version up in Jerusalem.

Jon: Yeah. That's their cornerstone—

Tim: Yeah.

Jon: —is just truth.

Tim: “We are a community built on truth”—and it's the architectural language there—“an eternal planting”—notice the Eden language right there—

Jon: Ohhh, yeah.

Tim: —planting of a garden—“a sacred house.” It’s the word *miqdash*, where—that comes right from Ezekiel there. “A sacred house for Israel,” and then the foundation of a priesthood.

Jon: So this is one of their own prayers or liturgies?

Tim: Ah. This is in the opening paragraph where—it comes from a scroll that’s a handbook for new members of the community.

Jon: Okay. All right.

Tim: If you want to join the community, here’s how you do it, and here’s what you’re joining.

Jon: Got it. Okay.

Tim: So this is a self-description of how they would talk about themselves.

Jon: Wow. Yeah.

Tim: So here’s a group of really dedicated Jerusalem—devoted Jews, many of them priests, and they have no problems talking about themselves as the new temple of Ezekiel.

Jon: Mmm. Yeah.

Tim: There you go. So we could go on into the Apostle Paul. In Paul’s letter to the Corinthians, there’s a place where he talks about: “Y’all Corinthians are the temple of God”—this is in First Corinthians 3. “Y’all are the temple of God.” And he uses that as an argument to say: “So stop letting the church split and divide because you’re dividing up the body.”

Jon: Okay.

Tim: But then he also, in First Corinthians 6, can target a number of young men in the church who have been going to temple festivals that get a little too rowdy, and where there’s a lot of wine, and temple prostitutes come, and they have sex with these sex workers in the temples. And he’s like, “Don’t you know that you”—singular—“each of you” singular—“your body is a temple for the Holy Spirit.” So he can use that temple imagery—

Jon: Okay.

Tim: —communally and individually.

Jon: Mmm.

Tim: And as an ethical to have a moral force to that argument. Like—

Jon: Mmm. Yeah.

Tim: —“Live as if you are a place where Heaven”—

Jon: A dwelling place of Heaven and Earth.

Tim: Yeah, where Heaven meets Earth. So it's a very foundational image for talking about the church and individual Christians is temple language. And it's all about Pentecost as the fulfillment of the hope of the Prophets.

Jon: Hmm.

Tim: The Spirit and the temple.

Jon: Yeah.

Tim: I don't know. It's just one of those things where this is so foundational that it's just—it's setting a new baseline. When I think Holy Spirit, one of the first things I should think of is temple imagery, temple language—

Jon: Okay. Mhm.

Tim: —and that that will illuminate all kinds of passages about the Spirit in the New Testament. That's the basic thing I wanted to—

[Jon chuckles]

Tim: —show you—

Jon: That's great.

Tim: —and to say.

Jon: This is wonderful. Well, thank you.

Tim: Mhm.

Jon: And then where to next?

Tim: Oh. Yes. Okay. So we're going to survey different themes connected to the Spirit in the New Testament, and then always showing links to how it brings Hebrew Bible stuff to fulfillment. So temple—we just did temple.

Jon: Okay.

Tim: We could have sessioned a lot more text, but we have the basic idea there.

Jon: Yeah. Okay.

Tim: The next thing I want to do is about how Spirit language and imagery in the New Testament is closely associated with the word “body.” And it’s kind of connected to what we were just talking about, how the temple had an analogy to the human body as being something that’s earthly but filled up with heavenly Spirit.

Jon: Okay. Mhm.

Tim: So the temple is a building filled up with heavenly Spirit, but the imagery of God’s Spirit filling up a body to create the body of the Messiah, that’s a fundamental image in the New Testament and into that theme fits the whole conversation about spiritual gifts

—

Jon: Okay.

Tim: —that’s such a popular conversation topic today.

Jon: Okay. So that’ll be part of the body conversation?

Tim: We’re going to talk about spiritual gifts, but I had a light bulb moment a number of years ago—

Jon: Mmm.

Tim: —to realize that *whole* thing about spiritual gifts actually fits under what I think is the even more foundational idea, which is about the church as the body of the Messiah.

[BibleProject theme]

Tim: So the Spirit and the body and the gifts of the Spirit—

Jon: Okay.

Tim: That’s where we should go next.

[Musical break (57:20-57:24)]

Jon: Thanks for listening to this episode of BibleProject podcast. Next week, we continue in the New Testament and explore God’s people through a new metaphor.

Instead of being a living building, let's talk about all the people united together as one body.

Tim: [Audio clips from Spirit of God (Reboot) E11: A Spirit-Filled Body With Spiritual Gifts] Where do you get the idea of a body being filled up with the Spirit so it can do the stuff that God called it to do? This is, like, page two [laughs] of Genesis. There's a whole moment that pauses the story to meditate on a body being filled up with breath.

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Lori: —on the BibleProject app and in bibleproject.com.

[Phone beep]

Aryel: Hi, my name is Aryel. I am the executive assistant here at BibleProject. So I do love basketball. I have been a high school coach for the last four seasons. First year, I had a really small team, and so the only way for us to be able to practice five-on-five was for me to jump in and play with them. And then, I play basketball here at BibleProject usually twice a week. It's never-ending for me. Sports are story machines, and every time you watch a game that feels big, you get to see all these people experiencing something that is really important to their story. I love it. It brings me a lot of joy. There's a whole team of us that make the podcast come to life every week. For a full list of everyone involved in this episode, check out the show notes wherever you stream the podcast and on our app.

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