



Spirit of God E9: An Outbreak of the Spirit in Luke

Official Transcript

Speakers

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[The Spirit Filling John and Conceiving Jesus (0:00-17:50)]

[BibleProject theme song by TENTS]

Jon: Welcome to BibleProject podcast. We're halfway through a series on the Spirit of God. In Hebrew, it's the word "*ruakh*." It's the invisible, personal, life-giving energy of God that sustains and empowers everything. Today, we turn to the scrolls in the Bible written in Greek. And in Greek, there's a word that perfectly translates the Hebrew word *ruakh*.

Tim: [Audio clips from the episode below] And that's the word *pneuma*.

Jon: Now, I learned to pronounce this word, *pneuma*, with a silent P. But there's a lot of new evidence that it was pronounced [Jon pronouncing the P] *pneuma* or even *pnevma*. But however you pronounce it, it's the Greek way to talk about *ruakh*.

Tim: [Audio clips from the episode below] *Pnevma* has the same range of meaning as the Hebrew *ruakh*, meaning "wind" or "breath" or "personal energy" of a human or of a deity.

Jon: So we can take everything we've discussed up until now about God's *ruakh* and bring it with us into the New Testament. We will begin our journey looking at the Spirit of God in the Gospel of Luke.

Tim: [Audio clips from the episode below] And the Spirit is mentioned more in Luke and Acts than in any of the other narrative accounts in the New Testament. So this is the place, the Gospel of the Spirit.

Jon: In Luke, an angel tells Mary that she'll give birth to Israel's Messiah. And Mary asks, "How will this be since I'm a virgin?" And the angel responds that "The Holy *Pneuma* will come on you, and the power of the Most High will overshadow you."

Tim: [Audio clips from the episode below] And that word "overshadow you," it's used of the glory cloud of God that comes to settle over the tabernacle and then fill it up with divine presence. The Holy Spirit is filling Mary to bring about a union of divine and human.

Jon: In the Hebrew Bible, we only encounter a few characters filled with God's Spirit. But as the Gospel of Luke opens, there's a lot of Spirit going down. John the Baptist is filled with the Spirit while still in the womb. His mother, feeling John kick, is filled with the Spirit. His father breaks out in a Spirit-filled song. And a man named Simeon, filled with the Spirit, meets baby Jesus in the temple. And this is all in the first two chapters.

Tim: [Audio clips from the episode below] Luke's pulling out all the stops and just trying to say: Everything about Jesus of Nazareth, his conception, all his family members—it's an outpouring of the Spirit.

Jon: This outpouring of the Spirit continues leading Jesus into his public ministry. And then, the Spirit spills out from Jesus to his disciples. We'll look at a story where Jesus sends out seventy-two of his followers, and they come back rejoicing, telling Jesus that they've been able to do the same things that Jesus does: proclaim the Good News, heal the sick, and cast out demons.

Tim: [Audio clips from the episode below] The Spirit is moving out through the one, Jesus, out to the many. Even before Pentecost, it was starting. It's pretty wild.

Jon: And in response to their joy, Jesus starts rejoicing *in the Spirit* as he prays to the Father.

Tim: [Audio clips from the episode below] Jesus is saying, "*This is what you love to do, Dad. You reunite Heaven and Earth but in people and in ways that nobody would have ever predicted or saw coming.*"

Jon: Today, Tim Mackie and I explore the Spirit of God in the New Testament beginning with the Gospel of Luke. Thanks for joining us. Here we go.

[Musical break: BibleProject theme song by TENTS (3:14-3:18)]

Jon: Hey, Tim.

Tim: Hi, Jon. Hello.

Jon: Hello. We're talking Spirit of God, and we get to now move into the New Testament.

Tim: Yes. Yeah.

Jon: And we're going to look at the Gospel of Luke.

Tim: Yes, we are.

Jon: And we're going to look at how the Spirit of God shows up in the Gospel of Luke.

[BibleProject theme song by TENTS fades out]

Tim: Mhm. Yes. In the last conversation, we had a surprise—which are my favorite surprises—is when a whole conversation unfolds that we didn't know was going to happen. [laughs]

[Jon and Tim laugh]

Jon: Yeah.

Tim: But we recapped in the last episode—

Jon: Yeah.

Tim: —all the themes and main ideas that we traced about “Spirit of God” in the Hebrew Bible. So I don't think there's a need to recap here. What we said is we want to now dive into the New Testament and then specifically the portrait of the Spirit's role in the story of Jesus in Luke, and then in the story of his followers in Acts, because it's a two-volume work. And the Spirit is mentioned more in Luke and Acts than in any of the other narrative accounts in the New Testament. So this is the place.

Jon: Yeah.

Tim: The Gospel of the Spirit. It's one way to think about the Gospel.

Jon: That's cool.

Tim: [inhales] So should we just dive in?

Jon: Yeah. Let's do it.

Tim: Okay. We're doing an inductive search for the Spirit.

Jon: Inductive, meaning?

Tim: We're just going to go from the first occurrences and trace them through and see where the conversation goes.

Jon: Yeah. Okay.

Tim: All right. So the Gospel of Luke begins actually not directly with Jesus or Mary but rather with some relatives of Mary. And it all begins with a priest in Jerusalem, a guy named Zacharias [Zechariah]. And he goes in to do his duties in the temple. He's offering some incense in the space of the temple. And he has this vision of a shiny spiritual being talking to him, saying that "you and your wife Elizabeth, even though you're really old, you're going to have a child, like, a surprise child in your old age, and" —now quoting from Luke chapter 1, verse 15: "You will rejoice at the birth of this child, and he"—that is, it's a son—"is going to be great in the eyes of the Lord. He won't drink any wine or any, like, liquor"—which is—that's a hyperlink to a very significant idea in the Torah.

Jon: The—the Nazarene vow?

Tim: Mhm. Nazarite.

Jon: Nazarite.

Tim: Nazarite. Yes. Yeah. Which means somebody who's set apart. *Nazir* means to be set apart.

Jon: Oh, okay.

Tim: Yeah. And you grow long hair.

Jon: Mmm.

Tim: Yeah.

Jon: Nice.

Tim: Yeah. So you don't drink the fruit of the garden, and you have, like, natural, long hair.

Jon: There's other things too, right?

Tim: Those are the main ones. And then, like, stay away from all forms of ritual impurity —

Jon: Okay.

Tim: —as much as possible.

Jon: So kind of priestly in that way.

Tim: Mhm. Yeah, it's like a way that a normal Israelite could take on the priestly level of set-apartness.

Jon: Mmm. Okay.

Tim: Yeah. "He will be filled up with the *pnevmatos hagiou*." Meaning: "the Holy Spirit," "the Spirit of holiness."

Jon: Hmm.

Tim: So this is the first mention of "spirit" in the New Testament. "He will be filled"—oh, "He will be filled up with the Holy Spirit while still in his mother's womb." That's a rad little puzzle right there.

Jon: Interesting. What's the puzzle?

Tim: Well, we typically associate breath—

Jon: Yeah, outside the womb.

Tim: —with something that you take after you're born. Because ancient people knew as much as we do—

Jon: Yeah, okay.

Tim: —that humans don't inhale air until we come out of our mother's womb.

Jon: Because *pneuma* also means "breath" in Greek.

Tim: Mhm. Yes. So the Greek word *pnevma* or *pneuma*—

Jon: [pronouncing it slowly] *Pnevma*?

Tim: [pronouncing it slowly] *Pnevma*. Mhm. That Greek word has almost the same exact range of meaning as the Hebrew *ruakh*—

Jon: Okay.

Tim: —meaning "wind" or "breath" or "personal energy" of a human or of a deity.

Jon: Okay.

Tim: Because it's Holy *Pneuma*.

Jon: Yeah.

Tim: [Jon agreeing throughout] So it's God's *pneuma*, breath, but it's filling him before he's ever taken a breath of *pnevma*.

Jon: Yeah.

[Tim laughs]

Jon: Yeah. Preloaded.

Tim: [Jon backchanneling throughout] It's preloaded. So he's so full of God's presence before he even inhales a breath of air. So the first uses of "spirit" in Luke are, one: making this play on Spirit and breath. John is going to live on God's presence more than his own life-breath.

Jon: Yeah.

Tim: Which is just such a cool image, to be so in tune with God's will that it is your life-breath more than your own life-breath.

Jon: Yeah. When you're a child in the womb, you're not breathing.

Tim: Right.

Jon: But you're still surviving. In fact, thriving.

Tim: Yeah.

Jon: Right?

Tim: And moving and being energized.

Jon: Yeah. Yeah, and developing.

Tim: Yeah. Mhm.

Jon: And once you're outside of the womb, then you start breathing.

Tim: Yeah. So okay, he is going to be filled with that spirit in such a way that he's going to channel the spirit and power of Elijah. Isn't that interesting? The spirit of Elijah, the same *ruakh*, for Hebrew Bible, that animated spirit of Elijah—because he's an example of a—somebody who got an extra supercharged boost of Spirit—

Jon: Did we look at any of those?

Tim: Of Elijah? No, but the *ruakh* comes on him.

Jon: Okay.

Tim: And that is going to be John's *rua*—it's an interesting union of John and Elijah, as it were, connected by *ruakh*. And it's connected with power. This is very important. The connection of Spirit and power are super common and significant in Luke.

Jon: Okay.

Tim: It's almost, you could say, synonymous. If you've got the Holy *Pneuma* in you, you've got power.

Jon: You got power.

Tim: You got supercharged. Okay, so that's John. After the angel gives that announcement to Zechariah the priest, that angel comes to a young Jewish teenage girl named Mariam. And he says famous words to her, you know, "Don't be afraid. You've found favor with God. You are going to conceive in your womb and give birth to a son. You shall call his name Jesus. He will be great"—which is what the angel said about John. "He will be called the son of the Most High One, and the Lord God will give him the throne of his father, David." So we're like, "*Whoa, okay.*"

Jon: That's big.

Tim: Yeah, that's big. This is like royal language here. The Son of God and son of David. "He's going to reign as a king forever. His kingdom will have no end." You're like, "*Well, that's right from the book of Daniel, chapter 7.*"

Jon: Mmm.

Tim: And Mary asks a very—

Jon: Practical question. [laughs]

Tim: Practical, intuitive question: "How can this be since," she says, "I have not known a man?" Not been with a man.

Jon: Mhm.

Tim: So what we're talking about now is a question of conception. This story is trying to give an account of how it is that Jesus was conceived—

Jon: Yeah.

Tim: —if Mary never knew a man. And what the angel says is, "The Holy *Pneuma* will come upon you, and the power, *dunamis*, of the Most High will overshadow you."

Jon: There it is again, the power.

Tim: Yep, Spirit and power. “And that’s the reason why the *holy* child will be called Son of God.” So whether or not the answer satisfies all our curiosities—

Jon: Right.

Tim: —that is the answer to her question. So: Holy Spirit will come upon you, power of Most High will overshadow you, and then the child that’s generated out of that event [chuckles] is called the holy child, that is, the Son of God.

Jon: [Tim backchanneling throughout] Yeah, it’s interesting to compare these two stories. John the Baptist, he’s going to be set apart with the Holy Spirit.

Tim: Yeah, filled with the Holy Spirit.

Jon: Even from the womb. So we’re talking about a fetus even.

Tim: But it’s assumed that the child is going to be produced by Zechariah and Elizabeth, like a normal way.

Jon: In a normal way.

Tim: Even though it’s a surprise because they’re old.

Jon: Yeah. Yeah.

Tim: But it’s Zechariah’s son.

Jon: Yeah.

Tim: Mhm. Yeah.

Jon: And then you get to Mary, and it takes an even bigger step.

Tim: Yeah, because it doesn’t say the Spirit’s going to fill, like, infant Jesus. What it says is “the Holy Spirit is going to come upon you,” so that the very conception—

Jon: Yeah.

Tim: —like, the egg—right?— [laughs]

Jon: Mhm.

Tim: —the—conception is on the brain here.

Jon: Yeah.

Tim: How was this child conceived?

Jon: Right.

Tim: And it's not, like, male seed plus female egg. It's divine energy plus female egg.

Jon: There's no female egg in that story.

Tim: Well, "the Holy Spirit will come upon *you*."

Jon: Mhm.

Tim: The presumption is there is something within Mary that the Spirit is joining with to generate—

Jon: Not the womb? Could be just the womb.

Tim: Oh, well, okay. But sex is on the brain. That's what—

Jon: Okay.

Tim: —because she asks. "I have not known a man."

Jon: Okay. Yeah.

Tim: And so in the place of where you would think, like—

Jon: The man. In the place of a man.

Tim: —"Oh, the man," you get "the Holy *Pneuma* comes over you." And a child is going to be conceived of that union—

Jon: Hmm.

Tim: —but it's a union of divine and human.

Jon: Right. And so by saying that it is Mary's egg, it really does highlight the divine and human.

Tim: Yeah, we're at ground zero of the very important starting point of all Christian reflection on the incarnation and the union of divine and human in the womb of Mary.

Jon: Mhm.

Tim: It's Mary's body. Jesus is made of Mary's body, but not of another human's body.

Jon: Well, because you could say just "carried by Mary's body."

Tim: Mmm. Mmm.

Jon: You're saying "made of Mary's body."

Tim: Yeah. Yes.

Jon: Okay.

Tim: For sure.

Jon: For sure?

Tim: I mean, it's not like a little fully formed human was just, like, [laughs] somehow zapped to appear within Mary. It's: A child was conceived.

Jon: I want to make sure we're not taking this for granted. What's supposed to happen —

Tim: Mhm. [laughs]

Jon: —is sperm and egg together. That creates a human.

Tim: Mhm. Yes.

Jon: So we're already bypassing the way it's meant to happen.

Tim: That's right. Yeah.

Jon: So I guess the question is: Why not go one step further and say the whole thing, the whole—

Tim: Ohhh.

Jon: The package deal delivered into the womb by the Spirit was not Mary at all—

Tim: Yeah. I see. I see.

Jon: Was just the transcendent other put in. And so—and then maybe you'd get a more Gnostic kind of idea of Jesus—

Tim: Mhm.

Jon: —which is—

Tim: Yes.

Jon: Jesus who actually just *appeared* to be human—

Tim: Yeah. Exactly.

Jon: —but is truly other.

Tim: Yes. And we know that was a view that took root early in the Christian movement. And you can see debates about that already happening in the letters of John in the New Testament. And John's like, "Yeah, that's not who Jesus is or what Jesus taught and what we teach about Jesus."

Jon: Mmm.

Tim: Yeah. This is why in the Eastern Orthodox tradition—and this is early, like, in the 300s—the title Theotokos, God-birther or God-bearer, was used of Mary, the one who birthed God. [chuckles]

Jon: Yeah.

Tim: Which is a bold thing to say. [laughs]

Jon: Again, you can birth—you can birth a child that's not yours, right? There's surrogate mothers. You can be implanted—

Tim: Oh, I see.

Jon: —with a fertilized egg.

Tim: Sure. Yeah. Yeah.

Jon: And—

Tim: Ooh, but that's a modern—I don't think that could even have been imaginable to someone—

Jon: That would not even have been imaginable to an ancient.

Tim: Nuh-uh. No.

Jon: Yeah, that makes sense.

Tim: Mhm.

Jon: Okay.

Tim: So this story is putting the Spirit in the place of, you know, the one providing seed. “The Holy *Pneuma* will come upon you.” And what's interesting—that word, “overshadow you,” “the power of the Most High will overshadow you”—“overshadow,” I—actually, just before we talked, I looked this up again real quick. The Greek word is *episkiazo*, and it's used just a handful of times actually in the Greek translation of the Old Testament, in the Septuagint. It's used of the cloud that overshadows—the glory cloud of God that comes to settle over the tabernacle—

Jon: Oh.

Tim: —and then fill it up with divine presence.

Jon: Mmm. Hmm.

Tim: In Exodus chapter 40, Moses couldn't enter the tent of meeting because the cloud had—

Jon: Ohhh.

Tim: —“settled” upon it—

Jon: And that’s the word?

Tim: —and then the glory *filled* the tabernacle.

Jon: So the—wait, the—for “settling,” that was the “overshadow”?

Tim: Mhm. And then the Septuagint translators who rendered the Hebrew Bible into Greek rendered the cloud *settling* on it with this word—

Jon: Mmm.

Tim: —*episkiazo*.

Jon: Okay.

Tim: It’s very interesting that Luke uses the word used of God’s glory presence that—

Jon: Yeah.

Tim: —overshadowed and then filled—

Jon: Mmm.

Tim: He uses that same word to describe the Spirit coming over Mary. And it doesn’t say *filling* her—

Jon: Right.

Tim: —but that is the implication because it’s going to fertilize—right?—an egg in her womb, and then conceive a baby. It’s remarkable, man.

Jon: Yeah.

Tim: So just as this glory presence filled the tabernacle to create a little micro-Eden in the midst of Israel, so the Holy Spirit is filling Mary to bring about a union of divine and human, which is what Eden is about.

[“Radiance” by Lofi Sunday feat. Solae fades in]

Tim: Eden’s a Heaven-meets-Earth spot. And Jesus is divine-meets-human in the womb of Mary.

Jon: Hmm.

Tim: Many mysteries to meditate on here. [pause] Whew. Okay, we spent some time there. That's a good one. [laughs]

Jon: Yeah.

Tim: So that's the second time the Spirit appears in the narrative.

[Musical break: "Radiance" by Lofi Sunday feat. solae (17:22-17:50)]

[The Spirit Anointing Jesus for Ministry (17:50-32:16)]

["Radiance" by Lofi Sunday feat. Solae fades out]

Tim: [Jon backchanneling throughout] Next appearance is Mary, who's now pregnant, goes to visit Elizabeth, who's also pregnant. So we got Jesus and John in the womb. And when Elizabeth hears Mary enter the room and say, like, "Hey, Elizabeth," baby John, who's in the womb, starts, like, jumping—

[Jon chuckles]

Tim: —is the word, "leaping." And *Elizabeth* is filled up with the Holy Spirit. So you have John full of Holy Spirit, Jesus is the product of the Holy Spirit [laughs] in the womb of Mary, and now the mother, Elizabeth, is full of the Holy Spirit. Then when John is born, Zechariah is filled with the Holy Spirit, and he prophesies, and he sings this *beautiful* song in Luke chapter 1 praising the God of Israel and forecasting in the language of all the prophets what John's about to go do.

Jon: Hmm.

Tim: So it's just—the Spirit's everywhere.

Jon: Yeah, and we went out of our way in the last conversation to say that the Spirit in the Hebrew Bible, while everyone exists because of God's Spirit, being filled with God's Spirit in this new way doesn't happen to everyone.

Tim: Mhm.

Jon: In fact, it's rare and selective.

Tim: Yes. Yes.

Jon: And sometimes very problematic.

Tim: Yeah. Yeah. Right.

Jon: And so right out the gate, to get so much Spirit—

Tim: Mhm. Yeah, it's a signal.

Jon: These two characters, John and Jesus, *even from the womb*—

Tim: Yes. Yes.

Jon: —John from the womb, and then Jesus, in some category-busting way—

Tim: Yep.

Jon: Into the womb. And then—

Tim: Here's John's parents.

Jon: Here's John's parents.

Tim: Yeah.

Jon: And let's just make a note that just John moving in her belly—

[Tim laughs]

Jon: —made her filled with the Spirit.

Tim: Right. Yeah.

Jon: Isn't that—if I'm—been tracking the way we've been tracking, that feels like:
“*Really?*”

Tim: Yeah, this is all surprising. This is like: “*Whoa, God is really personally involved in this set of events.*”

Jon: Okay.

Tim: He's so present that not just Jesus—

Jon: “*A little kick of the womb*”—

Tim: But like, John, and then his mom—

Jon: Yeah.

Tim: —and then his dad—

Jon: And then at the birth, his dad's full of the Spirit and prophesying.

Tim: Mhm.

Jon: Okay.

Tim: You got it. You got it. Yep. So we move forward into chapter 2. John is born, then Jesus is born. And like good, devout Jewish people, Mary, and then the man she's, you know, engaged or married to, Joseph—they bring Jesus on the eighth day to be circumcised. And they're in Jerusalem or near Jerusalem, so they bring him into the temple. And there was this guy named Simeon there. Righteous man, looking for the comfort of Israel, the consolation, and the Holy Spirit was *upon him*. In fact, it had been revealed to him by the Holy Spirit that he *wouldn't die* before he saw the Lord's Messiah. So he came in the temple *in the Spirit right* when Jesus's parents brought him into the temple. And so he took him up into his arms, he blessed God, and he sings this rad poem that summarizes the book of Isaiah.

[Jon chuckles]

Tim: It's rad. So now we've got a Simeon who's—he represents—I think Luke's brought —

Jon: He's a priest, right?

Tim: Mmm.

Jon: No?

Tim: No, we're not told.

Jon: Oh.

Tim: We're just—he's just a righteous, devout guy who hangs out in the temple a lot.

Jon: This sounds like a priest. [laughs]

[Jon and Tim laugh]

Tim: Yeah, but he's not identified as a priest.

Jon: Okay.

Tim: He's just identified as a Bible nerd. I think Luke brings him in to turn the Hebrew Bible into a human character— [laughs]

Jon: Hmm.

Tim: —because Simeon represents the hope of the Hebrew Scriptures.

Jon: Yeah.

Tim: So he's an Israelite who's a Tanakh nerd who's waiting for everything that the Tanakh was pointing towards.

Jon: Yeah. So he shows up full of the Spirit as—

Tim: Mhm. You got it.

Jon: As Jesus comes.

Tim: Yeah. So that's just all the birth story. [laughs]

Jon: Yeah.

Tim: And already it's like, "*Whoa.*" It's an outbreak of the Spirit.

Jon: Yeah.

Tim: [Jon backchanneling throughout] It's just spilling out everywhere. Next time it appears, Jesus goes down to meet John the Baptizer. And John the Baptizer said, "Listen, I'm getting Israel ready through a baptism of repentance, but somebody's coming who's stronger than I am, more powerful, and he's going to baptize you in the Holy Spirit and fire." And then Jesus shows up to be baptized by John, and what we're told is the Holy Spirit comes on him in bodily form, some sort of physical form that looked like a bird over the waters. And a voice comes out of Heaven. It's the Father's voice. "You are my Son whom I love. In you, I am well pleased." So Jesus is both conceived by the Spirit, by the power, and then that's matched here by this endowment or—this is the more typical—the Spirit coming upon somebody—

Jon: Right.

Tim: We have models for this from the Hebrew Scriptures.

Jon: Yeah, but never in a bodily form, right?

Tim: Oh, well—no, this is very unique. In other words—and whether this was something only Jesus saw—

Jon: Okay.

Tim: —which you can compare the Gospels on this account—but there was some sort of bird-like physical appearance as this presence descended upon him.

Jon: Yeah. But your point was that someone in their life having a moment where the Holy Spirit will come upon them so that they can then have the power to do a thing—

Tim: Right. Yeah.

Jon: —that's a very clear Bible idea.

Tim: Yeah. That's right.

Jon: Where all these conversations prior of, like, a child in the womb being filled with the Spirit, that's a brand new idea.

Tim: That's right. I mean, the closest analogy is the human in the garden coming out of the dust of the Earth and being filled with divine breath. The divine breath of God blown into the clay—

Jon: Mmm. Ohhh.

Tim: —of Eden is probably the closest Hebrew Bible analogy to the Holy Spirit entering into the—

Jon: Into Mary.

Tim: —womb of Mary to generate a life.

Jon: Mmm. Yeah.

Tim: And Jesus is both that—so he is a new Adam and he's like a new David. Because here the Spirit coming upon a son of David to become a king to rule—like, we have language for that from the Hebrew Bible also. So he's 1.0 and 2.0, Jesus.

Jon: Mmm. Mhm.

Tim: Luke's pulling out all the stops and just trying to say: Everything about Jesus of Nazareth, his conception, his transition into public life announcing the Kingdom of God, all his family members, even his extended family members—

Jon: Yeah. [chuckles]

Tim: [Jon agreeing throughout] —the people around him when he was brought into the temple even as a baby, like—he's just—he's pouring it on.

Jon: Yeah.

Tim: It's an outpouring of the Spirit.

Jon: Hmm. Okay, we've talked about Jesus's baptism a lot. I've never asked: In what sense does Jesus *need* to be filled with the Spirit?

Tim: Mmm. Mmm. Yeah, in other words: Are we meant to imagine that he *didn't* have the Spirit of God in some way?

Jon: Or he didn't have enough?

Tim: Was it—yeah, right. Yeah. I don't think that's what we're supposed to imagine here. But—you know, there's a little moment to this event that Matthew recounts that Luke doesn't where John the Baptist says, "Well, why are you here doing this?"

Jon: Right.

Tim: Like: "I should get baptized by you." And Jesus says, "No, this is necessary to fulfill all righteousness," or "doing right." Meaning: This is how Jesus is identifying himself with Israel in its tragic condition. And if he's going to rescue his people from their sins, then he has to identify with Israel and join them in their sins, the condition of their consequence of their sins. So I think something similar going on here where Jesus—to truly carry Israel's vocation to its fulfillment, he is going into the waters of the Jordan, through them, and just like the Spirit was given as a gift to Israel, so now it is coming upon Jesus in a specially potent form. What's interesting is the coming of the Spirit is coordinated with the voice that's announcing something about Jesus that's not new. In other words, he's not right now becoming the Son of God.

Jon: Right. It's an announcement.

Tim: It's just saying out loud what was already true of him.

Jon: It's interesting to think about: If Jesus is fully God, fully God's Spirit having entered Mary—and this is what we were reflecting on with the story of God overshadowing Mary—that: You can't be any more filled with the Spirit than that.

Tim: Right. [chuckles] If you're— [laughs] yeah. If you're— [laughs] yeah.

Jon: Right?

Tim: Yeah, totally. Right.

Jon: You're tanked up with Spirit.

Tim: [laughs] Right.

Jon: Yeah.

Tim: I'm going to predict that in the history of the conversation about that question that it became important in Christian theology to say that Jesus was already as fully in union with the Father as he ever was.

Jon: Yeah. Mhm.

Tim: Because that's the Son's eternal identity, is to be fully in union with the Father in and through the love and presence of the Spirit. That's, like, an eternal fact. So what we're watching happen here, however, is the human Jesus experiencing the power of the Spirit, and whether it's in a new way or it's a way that's announcing what has always already been true.

Jon: Yeah. The proclamation of what's true. In math, you've got the idea of infinity. And what's kind of crazy about the idea of infinity is, like, you can add infinity to infinity and still get infinity.

[Tim laughs]

Jon: And so maybe something similar here?

Tim: Yeah, that's interesting.

Jon: It's like Jesus is fully filled with the Spirit.

Tim: Yeah. Yeah.

Jon: And that doesn't mean you can't get filled with more Spirit, right? Because you can add infinity to infinity.

Tim: Ohhh, I see. I see.

Jon: Right?

Tim: Yeah, yeah, yeah. It's like a math analogy. Yeah, no, thank you. It's just not a question that was on my mind as I was prepping for this.

Jon: Okay.

Tim: I think it's a very important question, so I don't want to answer it without giving it the time it deserves.

Jon: Yeah.

Tim: But it's a good question. Because what's interesting is, right after this, we're told, Luke 4, verse 1: "Jesus, full of the Holy Spirit, returned from the Jordan River and was led around by the Spirit in the wilderness." So it does seem to register: Something happened at the baptism, where it's like, "*Okay, it's go time.*"

Jon: Got him ready for something.

Tim: Now Jesus is full of the Spirit and is led around by the Spirit in the wilderness. And being led around in the wilderness is a hyperlink, big glowing hyperlink.

Jon: To Israel in the wilderness?

Tim: Mhm. And what Israel was led around by in the wilderness was that glory cloud that *overshadowed*—

Jon: Mmm.

Tim: —the temple and filled it.

Jon: Hmm. Yeah. What was Jesus led by?

Tim: What—he was led by the Spirit. So this is a link—the Spirit—Luke is putting into the slot that was filled in the Hebrew Bible by the glory cloud of Yahweh—Luke’s putting the Spirit into that slot—

Jon: Ohhh. Hmm.

Tim: —both overshadowing Mary and now leading Jesus around.

Jon: Is that new? That doesn’t happen in the Hebrew Bible? That idea of being filled with the Spirit is kind of like God filling the temple?

Tim: That connection was already made by the prophet Isaiah.

Jon: That was? Okay.

Tim: Remember, the phrase Holy Spirit appears two times in the Hebrew Bible.
[chuckles]

Jon: Yeah.

Tim: [Jon backchanneling throughout] One of them is in Isaiah 63. And he retells the story of Israel in the wilderness. And what he says is that when Israel was rebelling against God in their midst, he says, “they rebelled against his Holy Spirit.” Whereas, in the wilderness narratives, it’s God’s presence in the cloud hovering over the tabernacle, and that’s who they’re, like, rebelling and grumbling against. But Isaiah says, “They were grumbling against the Spirit in their midst.”

Jon: Mmm. But that was the cloud in the midst.

Tim: Yeah, so Isaiah’s already put the Spirit in the place of the cloud—

Jon: Okay.

Tim: —and that’s within the Hebrew Bible.

Jon: Okay.

Tim: So I guess you could say Luke’s following that lead.

Jon: Got it.

Tim: Yeah. Among the scrolls that Luke has internalized the deepest into his language, the Isaiah scroll is at the top of that list.

Jon: Mmm.

Tim: Yeah. So after the baptism in the wilderness, then, when Jesus finally enters onto the public scene, Luke uniquely registers this transition as connected to the Spirit. He says, “Jesus returned,” that is, from the wilderness, “to Galilee in the power”—there’s power again—“in the power of the Spirit, and news about him spread all around. He began teaching in synagogues. He came to Nazareth on the Sabbath, and he stood up and read—oh, yeah”—

[Jon chuckles]

Tim: [laughs] —“he read from the scroll of the prophet Isaiah.” And what he reads is Isaiah 61—

[Jon chuckles]

Tim: “The Spirit of the Lord is on me because he’s anointed me to announce the Good News.” So this story of the Nazareth-Isaiah-scroll moment is unique to Luke. You won’t find it in Mark or Matthew or John. And so you’re starting to pick up the theme. Like, Luke really—

Jon: Yeah.

Tim: —wants you to see that the outpouring of the Spirit that Isaiah and Ezekiel, that Moses hoped for—it’s go time. Like, this is happening—

Jon: Yeah.

Tim: For the one. It’s happening for the—well, it’s happening for the many, I guess, too.

Jon: Yeah, it kind of was spilling out from the very beginning to the many around the one.

Tim: Mmm. You’re right, but it is all about: God’s becoming human.

Jon: Yeah. [chuckles] Yeah. [chuckles]

Tim: [chuckles] And there’s, like, this, I don’t know, overflow effect of the Spirit on the others who are around him.

Jon: Yeah. Because we are just—

[“Dissonance” by Lofi Sunday feat. Just Derrick fades in]

Jon: —now to where you would say Jesus is starting his ministry.

Tim: Mhm.

Jon: And we've already seen, like, what, an eight or nine mentions of the Spirit?

Tim: Yeah. Yeah, exactly.

[Musical break: "Dissonance" by Lofi Sunday feat. Just Derrick (31:46-32:16)]

[The Spirit Spreads to the Many (32:16-45:02)]

Tim: So as you go on into the healing stories of Jesus, one of the things he's regularly doing is overpowering and exiling *spirits*.

["Dissonance" by Lofi Sunday feat. Just Derrick fades out]

Tim: So it's the plural of spirit, but it's evil or unclean or impure spirits associated with sickness and disease. And so he's going around casting out spirits.

Jon: Okay. So by calling these other—

Tim: Some other spirits.

Jon: Yeah, what— [pause]

[Tim laughs]

Jon: Other spirits.

Tim: Yeah, what are these? [laughs]

Jon: Because this isn't something we've talked about, right?

Tim: Not yet. No, I guess not. No. We mainly talked about the Spirit of God so far in this conversation.

Jon: We talked about Saul getting the spirit of *ra'*.

Tim: A bad spirit, yeah. But that's God's Spirit directing Saul towards a bad end.

Jon: Yeah, so that's different.

Tim: Yeah, that's different. Yeah, this is—when the biblical authors in the Hebrew Bible want to talk about creatures that are not God but that are not human, they use a different kind of vocabulary to talk about them. “Sons of *elohim*,” “sons of god” in the plural, meaning members of the class of *elohim*, spiritual being. But even there, “spiritual being”—I have to import the word “spirit” in English.

Jon: The word “spirit,” yeah.

Tim: And sometimes they're—rarely in the Hebrew Bible, like a couple times, they're called by the plural of *ruakh*, *rukhot*, spirits.

Jon: Okay.

Tim: Other times, they're called angels.

Jon: Okay.

Tim: So—

Jon: It's that category.

Tim: This is that category, spirits.

Jon: But in Greek, it was more common to just call them spirits?

Tim: Call them spirits. And in the Greek and Roman world, that was—we're talking about invisible forces—

Jon: Yeah. Right.

Tim: —that—you can't see them, but they have visible effects in the world, and they can influence human beings. And in Jesus's imagination, if you see somebody who's sick, they're infected with death, as it were, they're under the influence of—

Jon: Oh, a spirit.

Tim: —a corrupting—yeah—*pneuma*, a spirit of death. And so he sees his healings and his exorcisms as all bound together as one—one thing. So there's this story in chapter 10 where he sends out seventy of his disciples to go do what he's been doing, which is announce that the Kingdom of God is here—

Jon: Oh, is this a hyperlink to Moses's seventy?

Tim: Yes.

Jon: Yeah.

Tim: For sure.

Jon: Okay.

Tim: Yeah. Moses and the seventy elders, and then Jesus sends out the seventy.

Jon: Oh, wow.

Tim: For sure.

Jon: Cool. Cool.

Tim: Yeah. Yeah. And they come back saying, "Look, even the *daimonion*, the demons, are subject to us in your name." And Jesus said to them, "Yeah, you know what? While you guys were out announcing God's Kingdom coming, healing people, exercising demons," Jesus says—this is Luke 10, verse 18: "I watched the *satan* fall from Heaven like lightning." "You guys are challenging his authority over the human family. And I have given you authority to step on snakes and scorpions and over all the power of the enemy. And nothing can injure you." So he's not talking about snake handling [chuckles] here.

Jon: [chuckles] Mhm. Yeah, he's talking about spiritual forces.

Tim: Spiritual forces, yeah. Yeah. So it's great Genesis 3 hyperlinks right here, stomping on snakes.

Jon: Mmm.

Tim: So what does it mean that a seed of the woman will come to crush the head of the snake in Genesis 3:15? One of the things it means is that the Messiah comes and shares out of the overflow of his Spirit abundance with seventy who then go and deliver people from sickness and disease. That's stomping on the serpent's head.

Jon: Yeah.

Tim: It's cool.

Jon: Mhm.

Tim: It's really cool. But then he says, "Listen, this is super cool, but you shouldn't rejoice in this." And you're like, "*Really?*"

Jon: [laughs] Yeah.

Tim: *"Why shouldn't I have a party right now? This is really cool that that happened."*
"Don't rejoice that the spirits are subject to you. Rather, rejoice that your names are recorded in the skies."

[Jon laughs]

[Tim laughs]

Tim: *"Here's what's really cool, is: Heaven and Earth are being rejoined."*

Jon: Hmm.

Tim: *"You just got to participate in some little bits of Earth being reunited with Heaven, and what you should rejoice in is that you are a part of the family of people that God has called to reunite Heaven and Earth. Your names are written in the skies."*

Jon: *"You're part of the crew God's using to reunite Heaven and Earth."*

Tim: Mhm. Yeah.

Jon: That's what recorded in the skies—

Tim: [Jon agreeing throughout] *"You just helped bring a bit of the Kingdom of Heaven to become real down here on Earth in those people's bodies."*

Jon: [Tim agreeing throughout] *"You can be excited about the fruit of what's happening. The thing you should really be excited about is that you're being called to be the people to do this."*

Tim: Yeah, so recording names is either alluding to, like, census, or more probably like family genealogy membership.

Jon: Okay.

Tim: Kind of like: Where's your name written in the family? You know, family trees. This kind of thing. Because there will be times when they're not going to see this kind of fruit of announcing the Kingdom of God.

Jon: Right. Yeah.

Tim: *"There'll be times when you'll be rejected. There'll be times when you'll get thrown into prison."*

Jon: *"You're going to even die."*

Tim: [Jon backchanneling throughout] *"And times when you'll get killed. So don't rejoice in the circumstances that come about when you announce the Kingdom of Heaven. Just rejoice that you get to be a part of the family that God's chosen to reunite Heaven and*

Earth. And sometimes that'll mean people get healed, but it won't always mean that."

Verse 21: "At that moment, Jesus rejoiced greatly in the Holy Spirit."

[pause]

Jon: What—

[Tim chuckles]

Jon: Yeah, what do you think that looked like?

Tim: I know. You know, Jesus—he's a complex figure. But one thing that does strike me especially when I read Luke's portrait is he's somebody who was really grounded [laughs] and centered and joyful.

Jon: Hmm.

Tim: Like, had some kind of deep joy. These are stories—he was also always throwing parties, big feasts. You know?

Jon: He was throwing them?

Tim: They were being thrown.

Jon: Yeah.

Tim: But they were being thrown by his followers. And he loved to join in and facilitate the party, like with Matthew the tax collector.

Jon: Hmm.

Tim: And then he invites all his friends and—

Jon: Hmm. He rejoiced greatly.

Tim: He rejoiced in—yeah, he had a deep joy. He starts just talking to his Father. So notice the trinitarian implications here. You have Jesus who's rejoicing in the Spirit talking to the Father. So it's like a little trinitarian conversation going on here.

Jon: Mmm. That's cool. Mhm.

Tim: "You are the Lord of skies and land," he says. ". . .you, Father. And you've hidden these things from the wise and intelligent and revealed them to infants." *"This is what you love to do, Dad."*

[Jon chuckles]

Tim: *“Whatever humans assume they know, and they build systems”—right?—“of power and value around a certain vision of the world, and you just love to upset the apple cart, Dad.”*

[Jon chuckles]

Tim: *“You love to surprise people,”* “because all things have been handed over to me by my father.” This is Daniel 7 language. The son of Adam receives authority and rule over all things. “And no one knows who the Son is except for my dad. And no one knows who the Father is except for the Son and whoever the Son desires to reveal him.” So Jesus is beginning to share his Kingdom of God mission with others. It’s spreading. And it has this surprising effect—right?—where all these other people are able to do what Jesus has been doing. And Jesus is saying, like, [Jon backchanneling throughout] *“This is what you love to do, Dad. You reunite Heaven and Earth but in people and in ways that nobody would have ever predicted or saw coming. And you love to work like this. You so love to work like this that who you really are is actually a mystery, and the only one who knows the heart of that mystery is me, [laughs] and I’m going to tell my followers who you really are.”* This is like a little clue from Luke to say: Watch the language of Jesus and the life of Jesus, and you will see revealed there the unique apocalypse, a revelation of who God really is. But this is coming from the Trinity, from the Son rejoicing in the Spirit—

[Jon laughs]

Tim: —in—in—

Jon: And then turning to the Father.

Tim: Turning to the Father. Anyway, this is a rad little passage to meditate on. There’s a lot going on here.

Jon: There is a lot.

[Tim laughs]

Jon: But when he says “you’ve hidden these things,” he’s talking about what we just talked about, which is the seventy going out—

Tim: Yeah.

Jon: —and spiritual forces having to give way.

Tim: Mhm.

Jon: And he’s saying, *“Okay, this is not normal.”*

Tim: Yeah. Yeah, the inbreaking of God's heavenly Kingdom on Earth, it's not happening through the priests.

Jon: Ah.

Tim: It's not happening in Jerusalem. It's not happening through any influential people.

Jon: Yeah, who are these seventy?

Tim: Yeah, it's interesting. I mean, we know the twelve.

Jon: Yeah.

Tim: We know their names and kind of some of their vocations. But the seventy—we're just told they're "the seventy." [laughs]

[Jon and Tim laugh]

Tim: But they have to be as diverse a group as the twelve.

Jon: Yeah. Just regular people.

Tim: And none of the twelve were, like, influencers, you know, in the first century.

Jon: Yeah.

Tim: And that's how God loves to do it. He loves to work through the poor, the vulnerable.

Jon: [Tim backchanneling throughout] So Jesus is saying, like, *"Look, I'm so closely connected to what God is doing, and I am the one in which God is doing it through that when I reveal that and let other people come in and participate in that, this is just going to be normal."*

Tim: Right. Yeah, this is actually the world right side up from God's value set. Yeah.

Jon: [Tim agreeing throughout] Right. Hmm. And so there's just this moment that Jesus has, which is like: *"You guys are experiencing this as, like, some unique, wild, special thing, and what I know is what you're just getting a taste of is what creation is meant to be."* You know, there is that sense of the pride of a father—right?—

Tim: I was just—I was just thinking about this.

Jon: Yeah.

Tim: Yeah.

Jon: When you see, like, your kid really enjoy something for what it's meant to be or really do something in the right way and connect to it, and you just realize, like: Oh, they just took their first step—

Tim: [softly] Yeah.

Jon: —into something really wonderful.

Tim: Yes. That's exactly where my mind went.

Jon: Yeah.

Tim: It's so funny. We're both middle-aged dads so—

[Jon and Tim laugh]

Tim: —that's, like, where our minds go. [laughs]

Jon: [laughs] Yeah.

Tim: No, man, watching your kid have an experience of joy, of delight, and you're just like, "*That's it, man. That's the real—that's the good stuff right there.*"

Jon: Yeah.

Tim: Or watching your kids have a moment where they really love and help someone, like true, altruistic love— [laughs] you know?—

Jon: Yeah.

Tim: —from your own kids towards another.

Jon: Yeah.

Tim: And—right? And you're just like, "*That's it, man. That's the good stuff. That's real life.*"

Jon: Mmm. Yeah.

Tim: That's maybe something like Jesus rejoicing in the Spirit when he watched his followers begin to channel the life of Heaven into these sick and hurting people on Earth. Mmm. Mmm.

Jon: It's such a cool story to think about it that way. So the seventy come back, and they're like, [excited] "*Jesus, you wouldn't believe it!*"

[Tim laughs]

Jon: [Tim agreeing throughout] "*Like, spiritual powers were, like, giving way to us.*"

Tim: [excited] Yeah, yeah.

Jon: *“Like, this is un—you should have been there!”*

[Tim laughs]

Jon: And Jesus is like, *“Oh, okay. Yeah, yeah, yeah.”*

[Tim laughs]

Jon: *“I see you’re excited about that.”*

Tim: Yeah.

Jon: *“And I’m so glad you’re excited about that.”*

Tim: Yeah.

Jon: *“But, like, what you’re tapping into is going to be just normal life now”—*

Tim: Mmm. Yeah, sure.

Jon: —*“and is the way of new creation.”*

Tim: Mmm.

[“date night” by Lofi Sunday feat. Cassidy Godwin fades in]

Jon: *“And so the thing you should be really excited about is that you are being called to now”—*

Tim: Yeah. The many. It’s: The Spirit is moving out through the one, Jesus, out to the many. Even before Pentecost, it was starting.

Jon: Yeah.

Tim: Yeah.

Jon: And how cool this is hyperlinked to the Moses’s seventy.

Tim: Mhm. Yeah, [laughs] totally. Yeah.

Jon: Wow. Okay.

Tim: It’s—that’s fantastic.

[Musical break: “date night” by Lofi Sunday feat. Cassidy Godwin (44:34-45:02)]

[Jesus Gives Up His Spirit and Receives a New Spiritual Body (45:02-1:02:20)]

Tim: [Jon backchanneling throughout] In the next chapter, what Jesus says is that when he is confronting a spiritual force of evil which might manifest in the form of sickness or there’s a woman that he heals whose back—she’s a hunched-back—

[“date night” by Lofi Sunday feat. Cassidy Godwin fades out]

Tim: —she’s permanently bent over, and he heals her so she can stand up straight—he describes that as “I’m liberating her, setting her free from the power of the Satan. She’s been bound by Satan.” So when Jesus does stuff like that, exorcisms and healings, in chapter 11, verse 20, he says that he is “casting out demons by the finger of God.” And: *“When I’m doing that, then you know that the reign and the rule of God has come here.”* So he uses this very unique phrase “finger of God.”

Jon: Yeah—

Tim: By means of the f—

Jon: That’s the 10 Commandments phrase, right?

Tim: Yes, it’s—so the phrase finger of God is used three times in the Hebrew Bible.

Jon: Okay.

Tim: Two times it’s about the writing of the 10 Commandments on the tablets.

Jon: Okay.

Tim: And one time, it’s in the mouth of Pharaoh’s magicians—

Jon: Oh.

Tim: —who, by, like, plague number six or seven—

Jon: Oh.

Tim: —they're just like, "*Pharaoh, dude, let the people go.*"

[Jon chuckles]

Tim: "Don't you know the finger of God is on you?"

[Jon chuckles]

Tim: So it's a figure of speech to describe the direct—

Jon: Yeah.

Tim: I mean, it would be really weird, right now sitting at this table, if I took my index finger, and just, like, put it on your forehead.

Jon: Yeah.

Tim: That would feel like an invasion of your—

[Jon laughs]

Tim: —and we're good friends!

[Jon laughs]

Tim: But you would feel like, "*Dude, that's a little, like, close.*"

[Jon laughs]

Jon: Yeah.

Tim: You know?

Jon: Yeah.

Tim: So something like God puts his finger on you.

Jon: It's the exactness. Yeah.

Tim: It's about the precision presence of God.

Jon: Mmm. Yeah, yeah, yeah.

Tim: So what's so interesting is there's a parallel saying to this in Matthew. Jesus says these same words. But when he says "I cast out demons by the. . ." And Matthew has, "by the Spirit of God" in Matthew chapter 12.

Jon: Mmm. Okay.

Tim: So it's this cool little variant between this saying of Jesus in Matthew and Luke: he casts out demons by the Spirit of God, or he casts out demons by the finger of God.

[Jon chuckles]

Tim: And in a way, they're just two ways of talking about the same thing.

Jon: Yeah.

Tim: Isn't that cool?

Jon: Yeah.

Tim: The finger of God. Jesus as God's finger.

Jon: Hmm.

Tim: Maybe another metaphor would be like— isn't it—there's a figure of speech in English where, like, surgical precision—

Jon: Yeah.

Tim: And thinking of God getting so closely—

Jon: I see.

Tim: —but carefully, involved in someone's—

Jon: Right. Channeling all of his attention into one, singular point.

Tim: Yes. Yes. Yeah.

Jon: Yeah.

Tim: [Jon agreeing throughout] Through Jesus, the finger of God is addressing people in these moments of need and crisis.

Jon: Yeah. It's like how a magnifying glass channels light into a very specific point, you know?

Tim: Mhm. Mhm. Yep. So that's just a sample of Jesus's healings and announcing the Kingdom of God, of Spirit language. And what's interesting is after chapter 11 in Luke, language about the Spirit of God kind of goes silent in terms of number of occurrences. There's some demons and spiritual forces that are called that. It's almost—I wonder if Luke's kind of preparing you for the—

Jon: [laughs] The big, final act?

Tim: The clash of the symbol.

Jon: Oh, okay.

Tim: Because after some silence with Spirit vocabulary in Luke in the late teens, when Jesus is hanging on the cross—this is Luke chapter 23—he’s hanging on the cross, like he’s dying. And in verse 44 of Luke 23, “It was the sixth hour, and darkness fell over the land till the ninth hour.” It’s like some de-creation imagery. “The sun was obscured. The curtain of the temple was torn in two.” Oh, man, that’s a whole thing.

Jon: Yeah.

Tim: We don’t have time to go down. “Jesus cried out with a loud voice, saying, ‘Father, into your hands I commit my *pneuma*.’ And having said this, he exhaled his last breath.”

Jon: Hmm. What’s the word for breath there?

Tim: Ah, so it’s *pneuma*, Spirit, but as a verb with the *ek* preposition—means “out.” So to exhale, to breathe out.

Jon: But it’s got the *pneuma* root?

Tim: Mhm. Yep, it’s got the same *pneuma* root. So he gives his *pneuma* to the Father—

Jon: Yeah. He breathes it out.

Tim: —and then he— [exhales] exhales would be our English word.

Jon: Yeah. Yeah.

Tim: So what’s so amazing is in Luke, these are Jesus’s last words, and they’re not even his words. They are right from a poem that we call Psalm 31. And it’s really remarkable to read the words Jesus quotes—just the lines before and the lines after.

Jon: Okay.

Tim: So the poem begins, “In you, O Yahweh, I take refuge. Don’t let me be put to shame. Rescue me by your righteousness. Incline your ear to me. Quickly rescue me. Be my rock of refuge, a fortified fortress to save me. You’re my rock. You’re my fortress. For the sake of your name, lead me, guide me, bring me out of the net that they’ve set for me in secret. You are my refuge. Into your hand I commit my *ruakh*.”

Jon: Hmm. Yeah.

Tim: So it’s so interesting—

Jon: [chuckles] Someone dying— [chuckles]

Tim: Yeah. I mean, you can’t think of a more appropriate poem for him to quote.

Jon: Yeah.

Tim: But notice the note of confidence. So committing my spirit into the Father's hands —yes, it's a surrender, but in the context, it's a note of: "*because I know that you're going to rescue me.*"

Jon: Mmm. Yeah.

Tim: It's a note of hope. Jesus is giving up his *ruakh*, trusting that his Father's going to give it back again. That's what he's signaling here.

Jon: Yeah.

Tim: It's very powerful.

Jon: Mhm.

Tim: So he's actually joining Adam and Eve outside of Eden, giving back his breath—

Jon: Yeah.

Tim: —trusting that everything that has happened up to this point—that this isn't the end.

Jon: Yeah, that phrase that "he breathed his last" really becomes more poignant to this whole conversation.

Tim: Mmm. Yeah. Yes. Yeah.

Jon: [Tim backchanneling throughout] That all humans take their first breath filled with God's Spirit. It's on loan to us. And then one day we will give it back and into the dust.

Tim: Mhm. Yeah.

Jon: And Jesus gives his breath back.

Tim: Yeah. Yes. And he gives it back to the Father knowing that the Father will rescue him—

Jon: Yeah. In confidence.

Tim: —that is—

Jon: That this won't be his last breath.

Tim: Totally.

Jon: Yeah.

Tim: That's right. Exactly. So this is Luke's way of showing us that Jesus's death and resurrection doesn't mean that we won't die.

Jon: Mmm.

Tim: So in that sense, he doesn't die instead of us. But to use kind of the phrase of New Testament scholar Andrew Rillera, in Luke, Jesus doesn't die instead of us, he dies ahead of us, before us.

Jon: Hmm. Yeah.

Tim: And so that his way out of death as the Father rescues him and gives him breath back into a new creation body becomes the parting of the waters— [chuckles] right?— the wind blowing on the waters—

Jon: The parting of the death waters?

Tim: Yeah—

Jon: Yeah.

Tim: —so the dry ground can emerge so that a way is opened up through death. And that we can walk through that way when—

Jon: You just brought Exodus language in.

Tim: I did. I did.

Jon: But that's how that Psalm ended. We didn't read the last line.

Tim: Oh, yes.

Jon: "You have redeemed me."

Tim: Yeah, after "Into your hands, I commit my *ruakh*. . ." "You have redeemed me."

Jon: Yeah.

Tim: Yeah. "You've"—yeah. So what's so funny then—in the next chapter, when Jesus appears, like, risen from the dead—

Jon: Mhm.

Tim: This is in chapter 24—all of a sudden, the disciples are gathered in an upper room in verse 36 of chapter 24. All of a sudden, Jesus was just standing there—

[Jon chuckles]

Tim: —in the middle of them saying, "*Shalom*." And they were just startled, like, freaked out. And they thought that they were looking at a *pnevma*, meaning—

Jon: [chuckles] Like a ghost.

Tim: Like an apparition, like not really a human. Just got to look like one. And so Jesus said to them, “Whoa, why are you troubled?” Which has got to be tongue-in-cheek.

[Jon laughs]

Tim: It’s like, “*What do you mean?*” ““Why are you doubting in your hearts? Look at my hands and my feet. It’s me. Touch me. See, does a spirit have flesh and bone like you see that I have?’ And when he said this, he showed them his hands and feet.” This is really tricky because later in the New Testament, you’re going to read Paul say, “Whatever new creation is, flesh and blood can’t inherit it.”

Jon: Right.

Tim: “Flesh and blood cannot inherit.” So whatever Jesus is saying here is not negating what Paul is also saying. Because whatever kind of flesh and bone Jesus has, it also isn’t normal because they think they’re seeing something other. And the language they have to describe is they’re seeing a *pneuma*. [chuckles]

Jon: Mhm. But there is this category of thought when we talk about spirit is that there’s material and there’s spirit.

Tim: Right.

Jon: [Tim agreeing throughout] There’s the visible, tangible, and then there’s the ethereal. It’s powerful, but you can’t grab it. You can’t contain it. You can’t feel it except for its effects. You could see its effects. You could feel its effects. You can be empowered by it.

Tim: Yes, that’s right.

Jon: So there’s this flesh versus spirit, or material versus spirit.

Tim: Yeah. And maybe even to zero in on that because we have come of age and grown up at the height of a culture whose basis of its kind of worldview is that matter is what is real.

Jon: And all there is.

Tim: And all—in fact, there is no reality except for matter.

Jon: Yeah.

Tim: Which would have been [emphatically] *utter folly* to people in the ancient world.

Jon: Yeah.

Tim: [Jon agreeing throughout] Because what ancient people took for granted—what the biblical authors take for granted is: The material that we see around us is sort of like the

secondary result [laughs] of something that is upstream of it, which is an energy, a force, a person. And whatever is most real, it's not the stuff that you and I see because that's constantly changing and falling apart. But it's the thing driving it all that is enduring and real. And what Jesus is saying is—what the resurrection means is that there's a form of materiality that is a new creation kind of material which is so united with the divine Spirit that it's matter plus infinity—

[Jon chuckles]

Tim: —as one thing. [laughs]

Jon: Yeah.

Tim: As opposed to you and I, which are matter not plus infinity, because you and I are falling apart and we're going to die.

Jon: Okay, but—but Adam and Eve were matter plus God's breath.

Tim: Mhm. That's right, yeah.

Jon: And they could have existed forever in that state.

Tim: Mhm. Yeah. Yeah, if they hadn't been so stupid. [laughs] Which is also true of me, right? And true of you and—

Jon: [Tim backchanneling throughout] Yeah. But are you saying that Jesus resurrected is even more than that? Like, Adam was matter filled with God's Spirit, could have existed forever. But when—Jesus's flesh and bones, you're saying, is even a different—

Tim: Yeah. Yeah, Paul will talk about: The first Adam was made of dust.

Jon: Yeah.

Tim: So the second Adam, he says, is *spirit*. But by that, he doesn't mean the opposite of material. What he means is, like, the most real thing. So Luke is trying to tell us—and this is the mystery of the incarnation—that the infinite, immaterial Father-Son-Spirit community [laughs] that is— [laughs] that is God, has taken on human flesh, become human flesh and bone—

Jon: Mhm.

Tim: —precisely to transform it, to have it transcend its material origins to become—what do you call it? I don't know. "Transphysical" was the term that N.T. Wright [chuckles] developed in his book on the resurrection.

Jon: Oh, really?

Tim: Yeah. It's a form of physicality, but it transcends our imagination for what matter even is. Because it's matter brought into unity with the infinite life and energy of God. And that's what Luke is trying to give language to in the mystery of this scene—

Jon: Really?

Tim: —of them saying they thought they were seeing a spirit, and what he says is, “No, it's me, flesh and bone.” But yet he can just appear in a room and then not be there. And—he's matter plus the infinite Spirit of God in a new category of existence altogether.

Jon: Okay.

Tim: At least, from our point of view.

Jon: Hmm.

Tim: Yeah. And what's crazy is Luke wants us to envision that Jesus has that existence, like, right now, for you and I sitting here real time. Like, when we talk to Jesus or pray to him, he exists in that way right now.

Jon: Embodied?

Tim: And that's the kind of embodiment I will be transformed into. It's pretty wild.

Jon: Yeah, [pause] I need a—more time in that.

Tim: [chuckles] Yeah. Good. Great. Let's take, like, six more hours to—

[Jon and Tim laugh]

Jon: [laughs] Okay.

Tim: [laughs] —to think about it.

Jon: Okay.

Tim: Where I'd like us to go next is the Spirit in Acts, like part two of the story, and explore the main things Luke wants us to see in his language of the Spirit in the book of Acts. And then we'll go into the letters of the apostles, of Paul, and then Peter, and Hebrews. It's wild, man. It's category-breaking kind of stuff. This is, like, 2,000-year-old documents and they still break our imaginations for what's real, you know?

Jon: Mhm.

Tim: Hmm.

[BibleProject theme song by TENTS]

Jon: Okay, to Acts.

Tim: [laughs] To the book of Acts, we go.

[Musical break: BibleProject theme song by TENTS (59:06-59:10)]

Jon: Thanks for listening to BibleProject podcast. Next week, we'll look at the sequel to the Gospel of Luke, the Acts of the apostles. Or you could say, the Acts of Jesus through the Spirit. At the beginning of Acts, the Spirit breaks out, filling the house that the disciples are in, landing on them with fire, and filling them as if they are God's temple.

Tim: [Audio clips from Spirit of God E10: A New Spirit-Filled Temple in Acts] Luke's claim is that the hope of the Hebrew prophets of a new, restored Eden-temple presence—that's what happened.

Jon: BibleProject is a crowdfunded nonprofit, and we exist to help people experience the Bible as a unified story that leads to Jesus. Everything that we create is free because of the generous support of thousands of people just like you. Thank you so much for being a part of this with us.

[Phone beep]

John: Hi, my name is John, and I'm from Tigard, Oregon, just outside of Portland.

Heather: Hi, my name is Heather Lewandowski, and I'm from Portland, Oregon. I first heard about the BibleProject at a booth at my church. I use BibleProject for my personal devotion and enhanced learning.

John: I first heard about BibleProject one Christmas when my church showed animations about love and peace and joy. That explanation of *shalom* really changed my understanding. That was awesome.

Heather: My favorite thing about BibleProject is its creativity of telling God's rescue plan for our life.

John: I now use BibleProject to get a smart overview of books of the Bible before I dig into them, whether that's for my own learning or to help others. My favorite thing about BibleProject? I'd say it's the back-and-forth discussions between Jon and Tim where Jon brings up things that I know many of us wonder about, and Tim gently lays out things to think about.

Heather: We believe the Bible is a unified story that leads to Jesus.

John: BibleProject is a nonprofit funded by people like me. Find free videos, articles, podcasts, classes, and more on the BibleProject app—

Heather: —and at BibleProject.com.

[Phone beep]

Aryel: Hi, my name is Aryel. I'm from Sandy, Oregon, and I assist Tim, Jon, and our CEO Steve. Day to day, I have a lot of tabs open. I've usually got three versions of my calendar open as well as a couple email inboxes open too. Every year has looked a tiny bit different, and I get to know so many different parts of our organization. And I feel like I'm finally able to give back in a way that I haven't been able to before. And it has been seriously a blast. There's a whole team of us who 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.

[BibleProject theme fades out]

[BibleProject sonic logo]