

# **The Naked Bible Podcast 2.0**

**Number 95**

**“David Burnett – Resurrection and the Death of the Gods”**

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**With**

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**April 10, 2016**

## **David Burnett – Resurrection and the Death of the Gods**

This episode invites David Burnett back to the podcast for a discussion of his research on 1 Cor 15:35-50. In an earlier episode on this chapter, we talked about the meaning of Paul's phrase "the spiritual body." This time around, David draws our attention to the listing of "bodies" (celestial vs. earthly) in vv. 35-41 and asks: (1) what part of the OT is Paul drawing on for this list and (2) why would Paul bother to bring up this list in a discussion of the resurrection. The answers will blow your mind, as the listing derives from, and connects into, a number of well-known divine council passages. If you've ever wondered how the divine council worldview relates to New Testament theology, this is an episode for you.

Feel free to email David at [dburnett51@yahoo.com](mailto:dburnett51@yahoo.com) or on Facebook [here](#).

**TS:** Welcome to the Naked Bible Podcast, Episode 95, David Burnett, Resurrection and the Death of the Gods. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey Mike, how are you?

**MSH:** Very good, we're real happy to have David Burnett back. David, how are you doing?

**DB:** Good, how are you guys?

**MSH:** Very good, good to hear your voice and thanks for taking the time to do this again with us.

**TS:** By the name of the title, Resurrection and the Death of the Gods, I'm excited about this episode.

**MSH:** Yeah, it's a good title. I can hardly wait to hear it. We all want to see the gods get what they deserve. Hey Dave, why don't you, for those who may not have heard you before, David has been on the podcast before and he pastors a church in Arthur City Texas. So Dave, if you could give listeners a bit of an update since you were on the last time, what's been going on with the church, with you. How are things?

**DB:** Things are pretty good. The church is going pretty well. We've taken a break from Genesis and been going through some different passages and I think things are going well there. I've been continuing my research and just recently presented a paper two weeks ago at the Southwest commission on religious studies, which is the regional meeting for the Society of Biblical Literature and the American Academy of Religion. And I presented a paper there called A Neglected Deuteronomistic Scriptural Matrix for the Nature of the Resurrection Body in 1 Corinthians 15:39-42. So this is an atrociously long title I recognize. But the simple version is I'm challenging kind of the consensus and scholarship of what the background is to this list of creatures that Paul brings up in 1 Corinthians 15 in his conversation about the nature of the resurrection body.

**MSH:** So you're going to give us, this is going to be the gist of what you're going to give us in this episode in the non-academise?

**DB:** Yes that's right. I'll bullet down and make it hopefully easy to understand.

**MSH:** Scholars like those long highfalutin titles. I don't know if you remember this but we used to give these little awards. I had a small group of friends at ETS. We'd give these invisible kind of after the evening or after the day's events awards at ETS for who had the most obtuse paper title who had the funniest paper title. So your paper title, you'd probably get one for obtuse. You'd get a nomination for that.

**DB:** Fair enough.

**MSH:** We like those long hard to figure out titles. Well, I'm glad you're doing well. You've gotten a paper accepted for the national, is it this one or a different one?

**DB:** Yeah, it's this one in San Antonio. So this one's going to be very interesting, I'm actually participating in a seminar in 1 Corinthians 15 entitled Death, Resurrection, and Transformation in Scripture in 1 Corinthians 15. And so I think Roy Campa, Craig Keener, Linda Belleville, Raymond Collins, David Litwa, who we've spoke about before, we're all in this seminar together so it's going to be really great. I'm going to submit the paper ahead of time and there will be formal responses to the paper and open dialogs. So it will be very similar to what I did in 2014 at SBL but this one is a little bit more formalized. It's part of a two-part seminar on 1 Corinthians 15 or the second part. So I'm really excited to be involved in that and so the paper that I'll be presenting there is kind of an advanced version of the one I did just a couple weeks ago. And so I'm still doing some more research on that. Sometimes these seminars turn into edited books. I'm hoping that happens. If not, I'll submit it to a journal.

**MSH:** That's good, and for those who are listening, I bring up the annual meetings with a good bit of frequency here. This next one's David's talking about is in San Antonio so it's always the week before Thanksgiving. And if anybody who lives in the area, Trey is actually planning on making the trip. We're planning on doing something related to the podcast in San Antonio next year. But anybody who lives in the neighborhood and wants to check out what happens at these meetings, I offered this is at Atlanta last November and had a few people come. We just sort of walk around and go to papers. This is what scholars do and they get a chance to listen to some people, names that they know, a lot of names they don't know. But if you're in the area, I'll be putting more information about it on the blog as time approaches toward November.

**TS:** So David, I'll be your plant. If you have any questions you want me to ask you, I'll make you look good.

**DB:** Well, I appreciate that but I try to keep it honest as possible.

**MSH:** Well that's no fun. Somebody has to be boring I guess. That's the way it is. Why don't you jump in now and we can just get started and you jump in where you want to jump in and Trey and I will listen and have a conversation where we need to. And the rest of the time is essentially yours.

**DB:** Well, like I said, the premise of my paper is 1 Corinthians 15 is as we all know kind of the central text for resurrection, not just in Paul but in the New Testament really. It's the only very clear, well relatively clear, passage we have on that actually goes into detail, not only of kind of the narrative of what happens in resurrection but goes even into the nature of the resurrection body itself. And so that's extremely significant in 1 Corinthians 15 because it's often used in kind of apologetic conversations about the proof of the resurrection and look at all the witnesses and this kind of thing. But that's not really what I'm tackling here. What I'm tackling here is the conversation that Paul has on the actual nature of the resurrection body. The passages are coming from verse 35 to 42 in 1 Corinthians 15 and I'll just read that passage and actually, I'll

probably want to read down to verse 50 because it's all one solid unit here. So I'll read it in English and we'll get into it. Paul says,

<sup>35</sup> But someone will ask, "How are the dead raised? With what kind of body do they come?" <sup>36</sup> You foolish person! What you sow does not come to life unless it dies. <sup>37</sup> And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. <sup>38</sup> But God gives it a body as he has chosen, and to each kind of seed its own body. <sup>39</sup> For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. <sup>40</sup> There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

<sup>42</sup> So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. <sup>43</sup> It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. <sup>44</sup> It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. <sup>45</sup> Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. <sup>46</sup> But it is not the spiritual that is first but the natural, and then the spiritual. <sup>47</sup> The first man was from the earth, a man of dust; the second man is from heaven. <sup>48</sup> As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. <sup>49</sup> Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

<sup>50</sup> I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

**DB:** So that's the passage. It's a pretty long passage and it focuses on this metaphor for the resurrection of the sowing of the seed and the seed going into the ground and coming up different, the old body versus the new body in the resurrection. And right in the center of that conversation, we have this interesting list of creatures, this comparison between earthly bodies like terrestrial bodies that are on the earth and then celestial bodies. And Paul uses language of flesh to describe the first group and then he uses the language of glory to describe the second group, and the traditional background for this list since obviously Paul's drawing on Adam language there, traditionally all scholars have said this is clearly Genesis 1-2 language. You have the created animals and the sun, moon, stars, then you have a mention of Adam and there's even of mention of seed and their types in the creation story in Genesis 1.

So clearly this is drawing on Genesis 1-2 for sure. And so that's the consensus of the background of this creature list here in 1 Corinthians 15:39-42. But there's some problems with this view. The actual list of the creatures, if Paul is drawing on Genesis 1:11-28, which is the traditional background that's listed for this, they don't actually follow the same order. They're in reverse. It's backwards and not only do they not follow the same order, but it actually doesn't

follow same pattern of naming the creatures either. So there is this assumed consensus in the secondary literature that doesn't see any need for any alternate model and so they're overlooking a possible background that could actually provide a more robust reading of the passage in its wider literary and narrative context. And so when you actually see the list of creatures here, Paul starts with in verse 39 with the flesh, those are of the flesh, he says, man, domestic animals, birds, and fish.

This is the backwards order from Genesis 1 and there's verses in between them. But there is a list that follows the same order and it's not in Genesis 1. It's actually found in Deuteronomy 4. Paul goes through and says man, animals, birds, and fish and then he goes when he gets to the celestial bodies, because he separates them, the earthly from the celestial, and he says sun moon stars, there's actually text that follows that same order in Deuteronomy 4. And so in Deuteronomy 4, Deuteronomy 4, specifically the passage I'm drawing on is verse 15-19, or 15- 20 actually.

**MSH:** For those who don't recall, this is a Divine Council passage, Deuteronomy 32 worldview

**DB:** Yeah, and so what I meant with this longer title is there's a group of text throughout Deuteronomy that all refer to these celestial powers as the gods or angels of nations, and Deuteronomy 4 is one of these passages. And Deuteronomy 4 is actually incredibly important because it's talking about the context is not to make any graven images. So this is an iconic message. This is a passage about idolatry and not worshiping the powers of the gods and it actually narrates, it has this list of creatures and then gives the reason for it because Israel was exodused. They were elected and chosen from out the nations and they're not given to these powers. So I want to read this text because it's very surprising for many who haven't considered it as a background for 1 Corinthians 15 but it actually follows the same list of creatures. I'll read it. It says,

<sup>15</sup>“Therefore watch yourselves very carefully. Since you saw no form on the day that the LORD spoke to you at Horeb out of the midst of the fire, <sup>16</sup>beware lest you act corruptly by making a carved image for yourselves, in the form of any figure, the likeness of male or female, <sup>17</sup>the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air, <sup>18</sup>the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth.

**DB:** So here we see that there is the same list in the same order of creatures in the earthly as Paul lists here. now there is a reptile included in Deuteronomy 4 passage that Paul does not include. And so someone might say reptile's on that list. It's not on Paul's but reptiles are in the list in Genesis 1 as well so that's not

**MSH:** It's not an impediment either way.

**DB:** Right, either way. These reptiles are listed in Genesis 1 and in the Deuteronomy 4 passage but Paul's list them in the same order. And Deuteronomy also has this division between the earthly creatures and the celestial because right after he lists those creatures, Deuteronomy says,

<sup>19</sup> And beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, things that the LORD your God has allotted to all the peoples under the whole heaven. <sup>20</sup> But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day.

**DB:** So this is a very interesting thing, the conglomeration of language here in Deuteronomy 4, the language that's used in this list because the premise to not make any graven images of any of these creatures, the fleshly creatures, was you didn't see his likeness. And the Greek term here is homoíōma. Paul uses this term elsewhere. Paul uses this term of Christ when he takes on the likeness of sinful flesh. So that the body itself is referred to in this language so the likeness is of these fleshly creatures. So when Paul is listing the differentiation of these bodies, the earthly and the celestial, if all of it not only follow the same pattern in Deuteronomy 4 but this second group in Deuteronomy 4, the sun moon stars, are called the host of heaven that were allotted to all the nations. And so this is part of the Deuteronomy 32 worldview. Elsewhere, you know in Deuteronomy 17:3 you have the language come back up of this other gods language where it says,

<sup>2</sup> “If there is found among you, within any of your towns that the LORD your God is giving you, a man or woman who does what is evil in the sight of the LORD your God, in transgressing his covenant, <sup>3</sup> and has gone and served other gods and worshiped them, or the sun or the moon or any of the host of heaven, which I have forbidden,

**DB:** So in Deuteronomy 17, you already have this type of language again repeating the same type of language from Deuteronomy 4. Sun moon and host of heaven is kind of just a secondary for sun moon and stars and they're called the other gods. And so later in Deuteronomy 29, the language pops back up of allotment, 29:26,

<sup>26</sup> and went and served other gods and worshiped them, gods whom they had not known and whom he had not allotted to them.

**DB:** So again we're drawing on that allotted language from 4 and of course it climaxes in the song of Moses in Deuteronomy 32:8-9 that your listeners are well aware of with the allotment of the sons of God or angels of God over the nations. So what we are having here is if this list is the list that Paul's drawing on, why is he drawing on this list instead of Genesis? Because this passage, we might forget what it's actually about. Resurrection isn't just about there is a miracle. You get to live eternally and get back up out of the grave. It's an actual change of nature here. And these celestial bodies are not just kind of inanimate objects for Paul that he's listing. In the Jewish cosmology, in the Jewish view of the cosmic order, these are actual creatures. These are beings and not just beings or creatures but specifically that language of sun moon stars is used for the gods of the nations, for the ones who would rule over the nations.

**MSH:** It's really interesting. While you were going through that, I ran a quick search here on the "reptile" or other transitions would just have quadroped. I think the thing that's omitted and one of the references as Romans 1 and it has the other elements there, man, birds, animals with

them, and that's clearly idolatry. It's actually in the verse that talks about exchanging the worship of the Creator for the created thing making themselves images and so on so forth. So yes, the idolatry is a pretty clear element here.

**DB:** It's amazing because why scholars wouldn't recognize this list is kind of boggling my mind because Paul in 1 Corinthians has already drawn on this list. He's already drawn on the Deuteronomy language earlier in 1 Corinthians 10, and in 8-12 is dealing with the idolatry issues. He even quotes from Deuteronomy 4. For example, in the famous Christology passage in 1 Corinthians 8:5-6 when he says, therefore as eating food offered to idols, we know that an idol has no real existence, that is, there is no God but one, which is coming from Deuteronomy 4:35-39, for although there may be so-called gods in heaven and earth, as indeed there are many gods and many lords, yet for us there is one God, the Father and one Lord.

You know the passage. So what was interesting there is that's the passage of election from Deuteronomy that for us, we've been exodused out. We've been drawn out of Egypt, which has their own gods allotted to them, and we have one Father, one God. It's Yahweh, God of Israel. And so this same kind of complex of language, he's already drawing on in 1 Corinthians and continues to draw on it. It's very interesting but back to the Deuteronomy 4 passage, Paul wouldn't be the only one in Second Temple Judaism at his actual time to use Deuteronomy 4 this way, to talk about these celestial bodies as actual rulers over the cosmos, As a matter of fact, and we've talked about this before Mike, but Philo actually uses this same exact Deuteronomy 4 passage when he's describing the Jewish view of the cosmos. When he describes the Jewish view the cosmos and how the cosmos is ordered and set up, the passage is from Specialized Laws 1:13 and 19. I'm going to read that to you because this is fascinating, and some people just have never made these connections. So the passage reads like this. Philo says,

“Some have supposed that the sun and moon and other stars were gods with absolute powers [**meaning they have powers in and of themselves**] and ascribed to them the causation of all events. But Moses held that the cosmos [**this is a term in Greek for world that Paul uses all the time**] the cosmos was created and is in this sense the greatest of commonwealths, having rulers [**and now his term for rulers here is the terms that Paul uses for the powers and principalities; same terms. So Philo's talking about the cosmos as this great government saying it has rulers and it has subjects**] Now for the rulers, all the celestial bodies, fixed or wondering, for subjects, such beings as exists below the moon in the air on the earth.”

**DB:** So you see the separation here just like Deuteronomy 4 sets out. You have celestial bodies that rule everything under the moon which is air on the earth.

**MSH:** Under the dome and all that sort of stuff. It's still part of the world as we know it.

**DB:** Now he goes on and says,



“The said rulers, however, in his view have not unconditional powers but they are rulers or lieutenants of the one Father of all and it’s by copying the example of his government exercised according to justice and law [**so this is used for righteousness all the time in the New Testament**] over all created beings that they acquit themselves aright. But to those who do not describe the charioteer mounted above, attribute the causation of all events in the cosmos to the team that draw the chariot, as though they were the sole agents.”

**DB:** So he’s picking on the Greeks here. He’s like look, these dumb Greeks, they’re attributing all the works of the creation to these little secondary rulers, the ones who actually draw the chariot of the big boss guy on the chariot.

**MSH:** They’re worshipping the flunkies.

**DB:** Yeah, he’s making fun of them. He goes on to say,

“From this ignorance [**now this is where it gets interesting; look at the passage he quotes here, he says**] from this ignorance, our most holy lawgiver would convert them to knowledge with these words, ‘do not when thou seest the sun moon and stars and all the host of heaven go astray and worship them.’ [**Deuteronomy 419, he quotes the same passage and he says.**] Well indeedly and aptly does he call the acceptance of the heavenly bodies as gods going astray and wandering, [**and then later he says**] the other stars in accordance with their sympathetic affinity to things on earth acting and working in a 1000 ways to preserve the all have wondered infinitely far [**in supposing that they alone are gods**]. So all the gods, which since describes in heaven, was not supposed to possess absolute power but to have received the rank of subordinate rulers naturally liable to correction though in virtue of their excellence never destined to undergo it.”

**MSH:** Isn’t that really interesting how Philo, a Jew would use Deuteronomy 4 essentially for evangelism, that you guys need to quit worshipping the lesser ones and turn your attention to the real true God, the one actually does run everything. It’s just kind of interesting.

**DB:** That’s a very good point because what’s going on here is he himself is a Jew so in his mind, he’s one of these chosen people and so he’s not under those powers. But in his mind, all the other nations are and he even calls them the celestial bodies themselves are the rulers and principalities. Now this is exactly the same language Paul uses in 1 Corinthians 15. He calls them the celestial bodies, same terms that Philo was using, and even calls them earlier in 1 Corinthians the rulers, principalities, and powers. We’re going to come back to that but there’s something about Philo here that’s very interesting. In this passage, he thinks that these powers are fine.

He’s like all the gods that’s described in heaven, they don’t possess absolute powers but they’re subordinate rulers and they are naturally liable to correction but though in virtue of their

excellence, they're never destined to undergo it. So he's not an apocalypticist. Philo doesn't think there's anything wrong with these gods per se. He just thinks Greeks are stupid to worship them. He's like you should worship the One Father of all. Why you attributing all things to these secondary powers? He doesn't really have a problem with them as much. Now Philo is very platonic though. He's very platonic. He's very involved in Platonic readings of the Old Testament.

He has all kinds of allegory that he uses, Platonic philosophy to describe Old Testament text. And Plato commonly shares the same kind of a view, that you have powers that are ruling over humans because they can't take care of themselves. So a passage that talks about this in Plato is in Plato's laws in 4:713 and 738. There's this conversation that goes on in Plato's laws and the Athenian says this when they're describing kind of the order of the cosmic government. He says,

“Well then, tradition tells us how blissful was the life of men in that age, furnished with everything in abundance and of spontaneous growth and the cause thereof is said to have been this. **[so why is everything working so great? why is everything in this beautiful cosmic order? he gives you the reason, he says]** Kronos [**high god of time**] was aware of the fact that no human being as we've explained is capable of having irresponsible control of all human affairs without becoming filled with pride in injustice. So pondering his fact he then appointed as kings and rulers for our cities not men but beings of a race that was nobler and more divine, namely demons. He acted as we now do in the case of sheep and herds of tame animals. We do not set oxens as rulers over oxen or goats over goats, but we who are of a nobler race ourselves rule over them. In like manner, the God in his love for humanity set over us at that time the nobler race of demons, who with much comfort to themselves and much to us took charge of us and furnished peace for us, and modesty, and orderliness and justice without stint, and thus made the tribes of men free from feud and happy.”

**DB:** This is in Plato.

**MSH:** Which book was that in Plato?

**DB:** This is in Plato's laws.

**MSH:** Well catch this. This is really interesting. Not long ago, you don't know him, but the audience will, Doug Van Dorn sent me an e-mail with a passage in Plato about this, about the Deuteronomy 32 worldview. This is at the end of his critics. I'll just read you a couple of lines from it. This is Plato.

“In the days of old, the gods had the whole earth distributed among them by allotment. There was no quarreling for you cannot rightly suppose the gods did not know what was proper for each of them to have. **[MSH: so obviously he has the gods deciding this distribution among themselves**

**as opposed to the biblical version where any such arrangement is at the behest know of the Most High to use biblical language. Plato says,]** Knowing this, they should seek to procure for themselves by contention that which more properly belong the others. They, all of them by just apportionment, obtained what they wanted and people, their own districts. And when they had people them, they tended us their nurslings and possessions as shepherds tend their flocks, excepting only that they did not use blows for bodily force as shepherds do but governed us like pilots from the stern of the vessel, which is an easy way of guiding animals, holding our souls by the rudder of persuasion according to their own pleasure. Thus, they did guide all mortal creatures. Different gods had their allotments in different places which they set in order.”

**MSH:** To me, that is absent of the Most High, which is obviously really important for Biblical theology, that’s the same idea. And so even when Paul is writing to the Corinthians, he doesn't have to like educate them, well, you need get your Jewish theology in your heads and then I can talk to you people. He can address them on the same basis because this idea was very familiar. What's missing is the biblical theological element of the Most High and the Most High and the incarnation and all that kind of stuff. But you can see the framework for them is already there even is Gentiles.

**DB:** Absolutely, in Philo it's interesting because Plato's writing hundreds of years before Philo and when Philo’s a student of these kinds of worldviews, he sees it’s very congenial. This is what we talked about in our Scriptures, and he uses Deuteronomy 4 to describe that setup of the cosmos. And he even uses the language from the Septuagint of God's creation but he likens it to the election of Israel because Deuteronomy 4, the grounds for not worshiping those beings is the election of Israel. It’s having them taken out from the power so they are not under them.

**MSH:** That's perfect with the whole disinheritance or divorce that happens back in Babel and Deuteronomy 32. I'm distancing myself from you and I’m going to elect Israel. I’m going to call Abraham.

**DB:** Yes, the Abraham part is super important here because the language in Deuteronomy 4, this same list of powers here, the grounds for not worship those beings is because they were allotted to the nations. They’re not one of them anymore. They've come out from under them. It's very interesting. And so where the Greeks can talk about them is demons because it's not all the time. We think that's talked about all the time in the New Testament, just demon demon demon. But it's very specific passages that mention them because in 1 Corinthians, Paul does mention these demons in the same iconic passages, in the against idolatry passages. Earlier in 1 Corinthians 10:20-21, Paul says,

<sup>20</sup> No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.

**MSH:** That's Deuteronomy 32:17 passage.

**DB:** There it is. So what Paul's envisioning here is if they've actually come out from under them. They're not actually under their rule anymore. And you see this pop up this language. People read over this language and they're not catching the narrative. There is election narrative going on here where Paul talks later in 1 Corinthians 12:2,

<sup>2</sup> You know that when you were pagans you were led astray to mute idols, however you were led.

**DB:** You see the language there? He's drawing on the idolatry section still from this idea from Deuteronomy 4 that you were under them and that made you nations right? Those nations, they have those celestial powers all allotted to them, right? So you are going after those idols however you were led to do so. It's like you were led into doing that by the powers in Paul's mind. So he calls them demons just like the Greeks do. So this whole idea is you were *ethne* but you've been taken out from under them. Now a lot of Paul scholars in recent scholarship, this debate over identity and Paul, are they Jews? Is it a new thing called Christianity? Are they just practicing Judaism? These debates are so caught up in the ethnic identity in modern Jewish Christian relations conversations that they sometimes become all historical at times and it's straying away from the language that Paul's using because Paul, when he's saying that you were pagans, you were nations or *ethne*, you were Gentiles, it's not meaning it's like all of a sudden you're becoming a Jew.

**MSH:** It's a theological category, not an ethnic category.

**DB:** Yes, exactly, it's theological. They were under these demons. They were under these powers but now all the way back to 1 Corinthians 8 where the conversation began, we don't have those other gods anymore. We have one God. It's Yahweh. So they picture themselves whatever's happened as a new exodus, a new election, which this is an Old Testament concept, the idea of election is Exodus in the Old Testament. Take the language with Abraham. When Abraham's chosen out of the 70 nations, that's the Deuteronomy 32 worldview right there. In Genesis 10-11, he's taken out. He's not one of the 70. Israel or Jacob is not listed in the Table of Nations because they're not one of them.

They're not one of the *ethne*. They're taken out from them. And by the time you get to Genesis 15 and you have the promise of star-like seed, the thing we talked about in my last interview, what does he tell Abraham right after that vision of star-like seed? He tells him that I delivered you, Abraham, out of Ura the Chaldeans. I've purchased you. I delivered you out of the Chaldeans to give you this land to inherit. And that phrase in the Hebrew is kind of a stock phrase used all throughout Torah for the exodus. You just changed the Chaldeans for Egypt. I am the God that delivered you out of Egypt to give you this land to inherit. So he sees election as an exodus from under the powers. You are under the powers. I elect you. I choose you out from the 70 who I allotted powers over and you're mine. You're my allotted inheritance.

**MSH:** It make sense that the exodus event and the way that that's written about would draw upon the earlier language of Abraham for that reason. Look at the way the whole exodus is set,

Passover, this night I will have victory over the gods of Egypt. So it's this release from being under the dominion, not just of Egyptians because that's the way we all think of the exodus, the physical bondage and slavery but the plagues are actually directed in the Passover, the last plague there specifically.

Even though it's the death of the firstborn, that's where you get this language. This night I will have victory over the gods of Egypt. Then you get the song of Moses in Exodus 15, who is like you among the elohim? It's very consistent to have this thinking that just as I rescued Abraham, now I need to rescue the children of Abraham because they're in Egypt. They're in bondage. I've heard their cries and so on so forth. But the process of doing that is a release from bondage of the other gods.

**DB:** That's it, and those plagues are also a judgment of those gods. So that's really important. So the real question would become how's this all tied to the resurrection? But when we're thinking of resurrection with 1 Corinthians 15, we're not importing the narrative view of resurrection that actual Jews have from their Old Testament because where do these ideas of resurrection start coming from? Its Israel was dead. They were alone. They were beaten up and I delivered them. I brought them to life. It's always election language.

It's always exodus type language. When you get to Isaiah 24-27, the whole little apocalypse of Isaiah, which 24 through 27 is kind of like what scholars call the Chaos Kampf, this ordering the chaos and creation, bringing order. It's seen as victory over the beast and there's the great celebration on the cosmic mountain and all that, very very awesome passage, too much to get into right now. But an important part of that passage is when this thing goes down, when this great new exodus goes down in the future, the way it's talked about is all the nations are judged and in the judgment of all the nations, in Isaiah 24, you have a judgment of the host of heaven and the kings of the earth, both. So you have the gods of the nation idea and the kings that rule under them.

It's common in the ancient world. This is not just a Jewish thing. Everybody thinks their kings are part of the family of the god that's over them because gods are territorial. They have a territory. They have a tribe, a family. And so the king is the son of the god. It's just a common notion. Kings are treated as gods that way. They're venerated like gods for that reason. So they're part of a divine family. It's patriarchal language. So the kings of the earth or the host of heaven and the kings of the earth are judged and then there in Isaiah 24 we have this mention that the elders then we'll see the glory of God.

**MSH:** Yahweh's elders. That's Isaiah 24:21.

**DB:** And what is that going on, the exodus. When did we have elders beholding God, Exodus 24, there it is. And you have the 70, surprise, surprise, ascend the cosmic mountain, and these are human beings, so they're going where the gods go. In the Baal epic, Astarte, Baal's consort, invites all the Divine Council, which in other places in the Baal epic are called the assembly of the stars or the sons of God, or just the assembly of the gods. They're called there the 70 sons of Astarte. The 70 sons ascend the cosmic mountain to celebrate the parting of the sea, or the slaying of the sea.

This is an archetypical thing going on in the Hebrew Bible where you have in Exodus 24 the elect ones, the ones who are taken out from under the powers have now ascended the cosmic

mountain and they now, 70 of them, like the 70 nations, are taking up their function or role as part of what Ancient Near Eastern people would have seen only as a role of the Divine Council. Isaiah's drawing on that stuff and saying look, when these hosts of heaven are judged and the kings of the earth are judged, the elders will behold the glory. And you fast forward through Isaiah 24 through 27 and what do you find? You find the cosmic mountain. You find the great feast because they ate with the Lord back in Exodus 24. They're eating with them again, but this time all the nations will come to the mountain.

**MSH:** I should jump in here just for listener's sake. All this talk that you hear about in evangelical, especially prophecy circles, prophecy talk about the marriage supper of the Lamb, that has deep deep Old Testament roots, and specifically Divine Council kind of stuff, this whole celebratory supper of the victory of the Lamb. I hope you're listening because that's actually what David is talking about here, but it goes back to Deuteronomy 4, Exodus 24, this concatenation of ideas that when the gods are judged, think of the exodus. The gods are judged.

This night I'll have victory over the gods of Egypt. We have the crossing of the sea, in other words, passing through the waters untouched by the waters, the waters being the chaos imagery common throughout the Old Testament. So we have victory over chaos. Who is like you among the gods? We go to Sinai. We make it to Sinai and there the 70 ascend to the mountaintop of Sinai and have a meal with the God of Israel, Exodus 24. They saw the God of Israel and it couldn't be any clearer. And the number is significant just like you're pointing out. What all of this is is backdrop, back story to this thing the marriage supper of the lamb but we hear that taught in church. I mean good grief, it's stripped of just about everything we just talked about. None of that comes along.

**DB:** Right because what we'll do we're so piecemeal with some of these texts where you can't just rip these out of the deep narrative context. When Paul is drawing on these creature lists, this is part of a much deeper narrative that's going on and he believes this is an eschatological exodus out from under the powers. You were *ethne*, you're no longer *ethne*. You were under the demons, you're not under them anymore. You have the one God.

**MSH:** I know where you're going with this. Ultimately, we have this creature list in 1 Corinthians 15 tied in with the resurrection because your ultimate deliverance out from under the gods is going to happen at the resurrection and by the way, your resurrection is also a key element to you displacing them, the gods of the nations and replacing them, becoming the reconstituted Divine Council under the one true God.

**DB:** Sons of God, even the terms that Paul uses, it's amazing how we can look over these terms and not know all their weighted meaning. When Paul calls his congregation that have received the *pneuma*, the Spirit, when they received this, he calls them holy ones, and even calls them the assembly of the holy ones, the church. That's right out of Psalm 89 where it is used, who amongst the assembly of the holy ones is like Yahweh, the gods.

**MSH:** It's Divine Council terminology. It's one of the few things that I just really dislike across the board about English translations, using a term like saints. You lose every attachment to the Old Testament imagery when you dump holy ones and then use something like saints.

**DB:** It's not a coincidence that every time, almost every time Paul uses that language, like in the opening of the letter, to the holy ones in Ephesus, to the holy ones in Corinth. He's attaching it to who follow the Lord and he'll say things like our God and Father of our Lord Jesus Christ so they appeal to God as Father meaning them being holy ones are already counted as sons of God. They're already functionally and ontologically because they have the Spirit. They're already sons of God in that sense. And so that's very important. So back to the 1 Corinthians 15 thing with some of his background, the list follows perfectly that list from Deuteronomy 4 so why that list, because we saw in Philo these powers there's not anything really wrong with them. Just don't worship them as gods alone, right?

Well, Philo's not an apocalypticist. He's a Platonist. He doesn't think that these powers need to be judged. He doesn't talk about it. He never goes to these texts. But is there another text that would give us a narrative for these powers, these same powers from Deuteronomy that I think Paul is drawing on here, are actually judged in conjunction with a resurrection? And the answer is yes. There is a passage and it's the one we talk about all the time, Psalm 82. In Psalm 82, that passage talking about the judgment of the gods ends in the last few verses this way. He says,

<sup>6</sup> I said, "You are gods,  
sons of the Most High, all of you;  
<sup>7</sup> nevertheless, like men you shall die,  
and fall like any prince."

**DB:** In Greek, the same term that Paul uses for the powers, same term in the Septuagint. It gets better. So whoever this God figure is in Psalm 82 that's listed at the beginning, that God stands in the assembly of the gods and in the midst of the gods he holds judgment, whoever this is and by the way, he's getting onto them because he says how long will you judge unjustly, which is the whole point. The way Philo talks about it, the way Plato talks about it, they know these powers are supposed to rule in justice. They're supposed to copy the rule of the Father of all. They're supposed to rule in justice and law, keep the order of things. But the critique of Psalm 82, it's Psalm 81 in the Septuagint, is that they have not done this. They have not judged rightly. They have judged unjustly.

So that's where you get to this critique and he goes into describing the injustice they've done, but that's where you get the critique at the end, I said you're gods, sons of the Most High, all of you, but you're dying like men. So like men, they're going to die. This is very important. Only men die. The celestial bodies, the celestial gods, they don't die so they're immortals. They're made of different stuff than man. Man dies but they are going to die like men. They're like one of the rulers, you will fall. And now the Psalmist comes in, and in the Greek this is very important. In the Greek, you actually have the term, arise oh God. So whoever this God figure is in Psalm 82, this Psalmist now is speaking to close out the Psalm. The cry of the Psalmist is, arise, oh God, and judge the earth because you will obtain inheritance in all the nations or of all the nations. So the arising here is *anasta* in Greek. This is the term in the New Testament every time used for resurrection.

**MSH:** That's really interesting because you can see how Paul, if he has this matrix of ideas in his head, could very easily see a double entendre in that verse. In other words, it's not just a Psalmist pleading logically in Old Testament theology for God to take back the nations, to inherit them. But here, because of the resurrection language, you can see that Paul could be thinking of believers.

**DB:** He's specifically this God figure, whoever it is.

**MSH:** You can see Christology in there very easily.

**DB:** I think this is where Paul is getting the narrative in 1 Corinthians 15. Watch this. This is going to blow your mind. When you go to 1 Corinthians 15, before the passage we're talking about, the nature of the resurrection body, he has a little mini apocalyptic narrative of what the resurrection's about. So if you want to know, if you're asking a question, man, what is Paul thinking is happening with this resurrection thing? What's the resurrection thing all about? He gives you like a little narrative into kind of what's happening in this whole resurrection thing that's going on. Why is the resurrection such a big deal? Is it just some kind of miracle tacked onto the atonement that God received his sacrifice or was there way more than that? Well, Paul thinks there is way more than that. He says back in 1 Corinthians 15:20-28, listen to this. He says,

<sup>20</sup> But in fact Christ has been raised from the dead,

**DB:** Now, it's important here the language that Paul's using. In 1 Corinthians 15, I have to note this because people look over this. He doesn't always use the term *anastasis*. He doesn't always use it. Throughout the passage, he'll use *egeiro*, which is just to rise up or to pull up. But whenever he uses *anastasis*, it's always like a title of the event. This is the event. It's called the *anastasis necron*.

**MSH:** So the act of the event, the imagery of what happens is *egeiro*, raise up, but the event itself is referenced as *anastasis*.

**DB:** Exactly, so the event every time Paul does it, if you know Greek or you're looking at the Greek, you can see this. When he describes the event, names the event, it's the resurrection and when he uses raising up, it's always another term. That's significant because if he's drawing on Psalm 82, this means Psalm 82 has been around for a long time and people have developed a narrative with that where it becomes like this event that people are waiting on. When is this judgment of the gods going to happen? When is God going to rise up and take control? Well, that's the event itself, the *anastasis* or *anastasa*. So Paul's describing this event. He says in verse 21,

<sup>21</sup> For as by a man came death, by a man has come also the resurrection of the dead.



**DB:** So you see, he sees this as a big event. With the first creation, man brought death with him. But in this event, the resurrection of the dead, something has changed. So in verse 22,

<sup>22</sup> For as in Adam all die, so also in Christ shall all be made alive.

**DB:** Now, what we would think of this all being made alive passage, it's like oh well then, they'll all get up from the grave, too. But we know Paul doesn't think everyone gets resurrection unto life. And we know that this language of being made alive is used more than just physically getting up out of the grave because it's used all the time of bringing nations back to life and delivering them from the grave. They're in oppression in Egypt and I've brought them to life. So it's kind of a restoration language of making things alive. Adam's rule when he welcomed the evil ones in, it just brought death to everything. But then when Christ's rule comes in, all shall be made alive. So it brings life because that's how they read those 'putting the powers over the nations'. That's how Plato understands it. That's how Deuteronomy understands it. This is supposed to order the cosmos. This is supposed to set it all up, balance everything out, set up the order so that life can go on in God's world. And so this is what's happening with the resurrection is all are going to be made alive. So verse 23 says,

<sup>23</sup> But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.

**DB:** Now if you've studied New Testament before or if any of your listeners have studied the *parousia*, coming of Christ, you may have come across this idea that *parousia* is, in the Greco-Roman world, this is very common. It's common in the Semitic world, too, ancient Hebrews will understand this concept as well. When the king goes off to do warfare against the bad guys and all you guys are staying at home, you don't know what's going on. You don't know how the victories going. You're at home. You're biting your nails. Is our king dead? Are armies lost? What's the deal? He's gone off to fight for us and so you're waiting on that runner to come back. You're waiting. It's that ancient thing if you've studied, marathon, you know they did that in Greece, the runner comes back to tell how the victories gone.

Well that's when you first see the term gospel in Isaiah. The first time you see the term good news because this passage is about the good news. It's how he starts the whole thing. It's the Gospel and he's like when you first see that being used, how beautiful are the feet of the one bringing the good news, saying our God reigns, meaning the runner has run back and told us that God has secured the victory. And so the *parousia* is, the coming is where you go out to meet him after he's coming back from conquest. You have the messengers all along the wall. They look and he's come and there's a big parade and pomp and circumstance welcoming the God-king back after he's conquered to the city to celebrate. So at his Parousia, Paul is saying, all those you belong to Christ as well. So it's picturing Christ in this kind of conquering king imagery of the one who's gone to do battle and that's how he understands the resurrection. And if you don't believe me, well, let's keep reading. Paul says in verse 24,

<sup>24</sup> Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power.

**DB:** And guess what the terms are he uses here? The same terms used from Deuteronomy 4 when Philo reads it, when others read it, of the principalities and powers, which are the celestial bodies who rule over the nations. He's destroying them. He is the conquering king and upon his resurrection, the resurrection of the dead, is destroying the rulers. And what did we have in Psalm 82? At the arising of God, it's at the destruction of the rulers.

**MSH:** That's really interesting because there are several things here, and I'm sure people are catching them, at least if they're regular listeners here. But it's another one of these already but not yet kinds of things. If you're going to talk about the inauguration of the kingdom and you're going to connect that with the resurrection and even before that, the kingdom being inaugurated by Jesus sending out, drumroll please, the 70, and I'm giving them power over demonic forces, you have all of these things that inaugurate the kingdom and move it along, kick-start it, kick it down the road, keep it moving, until the ultimate consummation of all these things when we are put over the nations, to him that overcomes I will put over the nations, to him that overcomes I will share the rod of iron that they will rule the nations with, Revelation 2-3 where Jesus quotes a messianic Psalm and applies it to us. Just this crazy kind of talk, well, it's very consistent.

**DB:** Watch what Paul does with this, though, because his whole destroying every rule and power, he had something in mind that he's drawing on. He says in verse 25,

<sup>25</sup> For he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy to be destroyed is death.

**DB:** So what would passage is he drawing on here, the enemies under his feet? This is Psalm 110, putting enemies under his feet. Now the question then becomes well, is this really drawing on Psalm 82? Do you have any example in early Judaism where that actually happens, where people are using Psalm 82 to talk about the judgment of the gods and all that? Is that really what he's talking about? Yes we do thanks to Qumran. When we dig up Qumran, we found this text 11 Q. Melchizedek and it uses Psalm 82 in the same way, and even makes the connection. This is Melchizedek from Psalm 110. It's connecting Psalm 110 Melchizedek figure to the person who comes in Psalm 82. I'll read the passage from 11 Q. Melchizedek. This is from Qumran. It says,

“It is the time of the year of Melchizedek and of his armies, the nation of the holy ones of God of the rule of judgment as it is written about him in the songs of David who said [Psalm 82, it's interesting he calls it a Psalm of David. In the Hebrew canon it's the Psalm of Asaph but who said Psalm 82] ‘God will stand in the assembly of the gods; in the midst of the gods; he judges.’ And about him he said from Psalm 7:8-9, ‘and above it to the heights return, God will judge the peoples.’”

**DB:** So this judgment figure is this Melchizedek figure, this Redeemer figure who comes and does it. It's not Yahweh himself. It's Melchizedek who's the agent of Yahweh going in destroying the powers and inheriting or judging the peoples. He says,

“As for what he said, how long will you judge unjustly and show partiality to the wicked? Its interpretation concerns Belial and the spirits of

his lot [**the allotted spirits, the allotment language, he says,**] who turning aside from the Commandments of God to commit evil, but Melchizedek, who will carry out the vengeance of God's judgments. And on that day he will free them from the hand of Belial and from the hand of all the spirits of his lot”

**DB:** So already, they're reading this as an eschatological event where you have the Redeemer figure coming with his holy ones to judge the gods and to redeem them from those evil allotment using Psalm 82 in the same way.

**MSH:** For listeners, this is a pre-Christian text. So Paul comes along and using the same language fixes this to what happened on the cross, to the event of the cross and the resurrection and, of course, the inauguration of the kingdom that we read about in the New Testament. You know what else, the victory imagery reminds me of Psalm 68. And for those of who've read Unseen Realm, I talk about Psalm 68 Mount of Bashan. Then you get this connection, Mount Bashan, there's only one mountain in the region of Bashan way up north there. That was Hermon and you get the whole Watchers thing going on. So there you have plural agents to the one big bad guy, the gateways to the netherworld, the lord of the dead.

All these things connect together and that's the passage Paul quotes about Christ ascending, the resurrection, and then the coming of the Spirit and the church against whom the gates of hell will not be able to withstand. They're the ones that in connection with this event, you get the pastors and the prophets, the apostles and the teachers and the whole grocery list there. All of these points, I'm hoping listeners catch this. Basically nothing that David has talked about today works in isolation from any of the other points David has brought up today. They are all interconnected. It is a matrix of ideas.

**DB:** That's right, it's an ongoing narrative and it's an expectation that this narrative has a climax in the resurrection. That's how they're understanding it. And by the way 11 Q. Melchizedek text goes on immediately in the next line and says,

“To his aid shall come all the gods of justice.”

**DB:** And so there's good gods, whoever they are, are coming to aid Melchizedek in the destruction of the Belial and other spirits to redeem the people. So there's already divine figures involved in this.

**MSH:** Are you looking at the Hebrew text for the gods of justice there? I'm wondering what the word for justice is. You can continue on and I'll look it up.

**DB:** I need to make this point here. There's a bunch of lacunas here. There's a mention of the sons of God. Lacunas are spaces where we don't have text and so there's these spaces here we don't have text. It's like who blank blank blank all the sons of God, blank blank and then you have a mention of what I just mentioned earlier with Isaiah. The author says, is the day of peace about which he said, and then there's a blank, through Isaiah the prophet who said, Isaiah 52:7, 'how beautiful upon the mountains are the feet of the messenger who announces peace, the messenger of good news who announces salvation saying to Zion, you're God reigns.'

This is the idea so the narrative is already there in their minds hundreds of years before Jesus. This is developed for a while. Psalm 82 is being used in eschatological way so you have this Redeemer figure who goes and judges the gods. He's going to save the people from the hands of Belial and the spirits of his lot. He's going to deliver them, in Paul's case, the rulers the principalities and powers. And as a result, they are to be destroyed and that's the good news that's announced. It's that this is happening, this is the good news. It's salvation, its new exodus. It's we're being delivered out from under the powers. The powers are being destroyed. That's the narrative that Paul is drawing on.

This is what's happening in Christ's resurrection. This isn't just like good job on the cross. You can come to heaven now and it's all done. It's like no, you're ascending into heaven and cosmic warfare is going down. You are destroying the principalities and powers and as a result, others are going to join him, at his coming, those who belong to Christ. So whatever has happened to Christ in his resurrection will also happen to his. And this is the point when he actually gets into the nature of the resurrection body in verse 35-50 there that we read. And this is why he draws his list from Deuteronomy 4 instead because at this resurrection, it's being seen as this new exodus, this new election. It's out from under the powers. When you go to die, this seed goes in the ground and does not come out the same thing. The earthly body is made of flesh. You've talked about this in the previous podcast and then the heavenly body is of glory. Now, we see another connection with this language from Deuteronomy 4. You remember me mentioning that Deuteronomy 4 talks about the likeness.

Well, we see that, and you talked about this in your podcast, I was a little bit frustrated you already talked about it. I wanted to mention it but you beat me to it, is the language from Ezekiel 1. When you see the heavenly one, the glory of Yahweh, it says he's in the likeness of a human form. And it's the same term in Greek. It's the same term that's being used in Deuteronomy 4 and it's the same term used in Philippians. So Paul's thinking in this general idea that it is the likeness of the human form but it is not the same stuff. It is celestial. It is like the gods. That's what the body is like. And we already have precedent for this in passages like Daniel 12 where the resurrection, it's at the arising of Michael. And in the Greek it's the same *anasta*. And many commentators say Daniel 12 is reading Psalm 82 tradition of the arising and the conquering of the foes because Daniel 8 you have that falling language that Psalm 82 uses of the stars that are the host of heaven.

And then you have a mention of those princes of heaven who are cosmically fighting in the heavens against the messenger that comes and against Michael, Israel's chief prince. So when that chief heavenly figure defeats the other princes and arises, that's in Daniel 12 when the resurrection takes place. Once Michael has arised victorious so to the resurrection happens and you will shine as the stars of heaven.

**MSH:** You know what's really interesting about this, and I'll just say it this way. If you think in all of this rising Michael talk, if listeners sort of just try at least for this moment to not think of their own resurrection, to not think of the end times, the ultimate consummation of this, if you think about Jesus, you know where else you see this combination? You see in Revelation 12, the war in heaven passage. And I've spent a lot of commentary on look, this has nothing to do with some primeval rebellion. That comes for Milton's Paradise Lost or the 19th century gap theory or all this kind of stuff. If you look at the passage, this war in heaven happens in conjunction

with, and I'm not alone here but my view is that you have the birth, you have astral signage of the birth of the Messiah.

You have the war in heaven and then you also have him being caught up. You have the resurrection language. And so it would be another indicator that all of this, the Kingdom, the resurrection, the defeat of the powers, has already been launched. It's already in motion. It's already happening. It's not something completely wait until the end. It's right now. So you have this whole matrix of ideas. There's a specific reason I bring this up because a number of our listeners, especially those who were touched in some way by the Fern and Audrey episode and their ministry to the survivors of ritual trauma, a lot of which involves very bad theological messaging, a lot of those people are frankly enslaved by thoughts of being owned by Satan and they can't have victory.

God hates them because of what happened to them, all this kind of stuff and it's tied into this notion that they are abandoned. And there's no sort of recourse to defeat the powers. You're just going to die like you are and all this kind of stuff, just a lot of bad thinking. And one of the reasons why Fern and Audrey have found the Divine Council stuff so helpful is because it focuses on the enactment of the already present victory. Another way of saying that is the already present defeat of the powers. So here we go again, here we go again. It is the same set of ideas drawing, here we are starting in 1 Corinthians 15. You wind up back in Deuteronomy and you get the whole matrix of ideas again. So I just wanted to point that out.

**DB:** And so I guess to wrap up this nature of the body thing, when we go back to the original passage we're talking about, this 1 Corinthians 15 passage, the whole question in verse 35 is how are the dead raised? What kind of body do they come? So it's what kind of bodies are these? And you talked about that in your previous podcast but the important part here is those fleshly creatures are the ones from Deuteronomy 4 that ruled over by the celestial creatures. And so this is not just a question of the nature and the kind of stuff the bodies made out of this is also talking about their actual roles because these fleshly creatures, the humans, animals, birds, fish, that's all the first order from Deuteronomy 4 and then the next order is the glorious ones, the sun moon and other stars.

**MSH:** You realize, I know you do but folks you got to listen to this because what Dave is describing is the return to the correct Edenic relationship. We're the sons of God, the family of God instead of worshiping the creature, being dominated by other gods, everything is corrected. It is brought back into proper order in this consummated new earth, this eternal existence with us ruling over the nations. There's a global Eden and all this concatenation of ideas. I'll try not to interrupt you again but that's just so cool.

**DB:** It's amazing really because there is a lot of scholars who unfortunately I think get this wrong and I want to be humble because you know I'm still a young guy in all this, but when we're so quick to rush to apologetic answers for the resurrection like let me prove it to you. Here's 1 Corinthians 15 right here. You'll miss all of the Jewish background to this, all of the Old Testament background to this. This is an incredibly carefully put together passage and this is where it connects with the Abrahamic promise thing that we talked about in my previous interview and my articles finally come out after all this time. It's finally in print. It's in libraries of major biblical studies resources, Journal to Paul and his letters Volume 5.2.

You can go buy it on their website if you like. It's \$15. I don't get a dime so don't think I'm getting money out of this. The publisher makes sure I get nothing out of that but it's a journal. I don't blame them. So the point is I've talked about this before, that this is how early Jews are understanding the promise to Abraham in the end. Is it the promise to Abraham in the end is his seed would become like the stars? That is how they understand this. And the Abrahamic promise is close to what we understand as the good news or gospel. Paul says this in Galatians, the gospel was preached to Abraham when he was told that the nations would be blessed by his seed. That was the gospel.

Again, 1 Corinthians 15 is about the gospel and when we don't read this in its proper narrative context, you're not going to understand the nature of the body passage because already it's framed. Paul even gives us like a little parentheses to frame this whole discussion in and it's the kingdom of God. That's the language that he's drawing on. In the 20:28 passage where he narrates to you what's happening in the resurrection, he says he must deliver the kingdom to God after destroying the powers. And so then God will be all once it's all done and everything is in subjection to him.

**MSH:** Galatians 3, the gospel preached beforehand to Abraham, what does he say? He quotes the covenant, and you shall all nations be blessed.

**DB:** Exactly, you're going to be set free from the powers. It's freedom. It's election. It's the seed of Abraham. You're chosen out from the nations. It's happening on the cosmic scale. It's cosmic election. It's cosmic exodus. This is a huge event the resurrection he's talking about the event. He's getting from that Psalm 82 Deuteronomy worldview. That is how he understands it, is that you're not just nations anymore because if you're nations, you're under the demons. You're still eating with the demons. You're not eating this great supper when we get together with the one God and one Lord. And how does he talk about that? If he's drawing on the Exodus, we should see it, if that's what he's talking about, and that's exactly what you see 1 Corinthians 10, right smack in the middle of this whole long section on idolatry.

He says, hey it was our fathers that were baptized into Moses and the cloud and the fire. And they ate the spiritual food and drank from the same spiritual drink from the rock which was Christ. Paul is already narrating their whole experience of baptism, receipt of the spirit, as going down into the waters, going through the waters, coming out the other side in exodus, death raised to walk in newness of life. You see the same stuff in Romans. You see the same stuff in Colossians, transferred from the kingdom of darkness to the kingdom of his beloved Son. This is the big narrative. This happens, the new exodus. You go into baptism unto death and you're raised in newness of life. You're no longer under the powers.

**MSH:** Look at the baptism imagery. This just leaks into all sorts of New Testament theological elements.

**DB:** But the important part is lots of scholars have missed this language of saying well, Paul doesn't think there actually going to become celestial bodies. Well, yes he does because we have a misunderstanding of what Paul means by that. Normally, when apologists are saying no, he's not saying they become stars, he understands them to be the gods. These are the powers from

Deuteronomy. These are the ones that have dominion and authority. He even uses the language like we've pointed out.

This is a deification passage. Resurrection is not just you get back up and got the look, another little human body just like the one you had before. No, it is a different thing. And if you listen carefully, you can hear the language when he is describing the polarization. There's a good book on polarity and change in 1 Corinthians by Asher about this, where he's like so to is it with the resurrection of the dead, what is sown is perishable, what is raised is imperishable. These are terms used by Philo and other Jews to describe the powers. They are imperishable. The Stoics use that language to talk about the pneumatic beings, the spirit beings, they're imperishable.

**MSH:** Whatever that body is made of, its made of stuff that's imperishable, just like those beings who are imperishable.

**DB:** And it's sown in dishonor, so here's the sowing metaphor coming back. The seed, it's sown in dishonor. So you put the seed in the ground. It dies and it's raised in glory. Glory is the language he's used for these celestial creatures. They are of glory. And what a lot of English translations will mess up is in verse 40 where he says, he splits the celestial and earthly now and he says there are celestial bodies and there's terrestrial bodies but the glory of the celestial is one and of the earthly is another, is how it should read. But they always add another glory in there. They say, but the glory of the heavenly is one kind and the glory of the earthly is another. But he doesn't use the term glory for the earthly. He never does. He says the glory of the celestial is of one kind and of the earthly is another.

**MSH:** It's a good example of an English translator trying to help and not, messing up.

**DB:** They mess it up. It's the same with the whole promise to Abraham thing when people try to interpret that, they add the term numerous in there. They're like and so numerous shall your seed be, even though he doesn't ever say numerous. He says, so shall your seed be like the stars. So this is where this is coming from I think. This is the climax of the promise because in the resurrection out of Daniel 12 and a host of other traditions in second Temple period. You can find it in 1 Enoch 104:2-6. You can find it in 2 Baruch 51:1-12. You can find it in 4 Ezra 7:97. You can find it in the testament of Moses, on and on. An important one you can look up later is 4 Maccabees 17:5-6 that retells the resurrection of the hope for the resurrection of the sons from 2 Maccabees 7.

It retells the story and climaxes with how Antiochus is this faithful mother. She's like the moon. She outshines the moon and your sons are like stars and truly are they sons of Abraham. It's so obvious this is how the Jews interpret apocalyptically the climax of this narrative the promise of Abraham. They become like the stars. And what was the promise? The seed, it's the seed, and this is exactly why Paul is using the metaphor here, because in his mind is this promise of becoming like the stars in the resurrection and he understands that as the seed of Abraham. And so that seed of the spirit comes in, it's planted, and that sucker dies and what comes out is the spiritual body. It is the resurrection and the promise is fulfilled. And they take up the dominion. If you think what, all this is there in 1 Corinthians? If you go back to 1 Corinthians 6, this is the giveaway. In 1 Corinthians 6, he uses the same language that connects all the dots from this kind of matrix of texts that we're talking about.

If you remember the passage, he says, when one of you has a grievance against another, does he dare go to law before the unrighteous instead of the holy ones or do you know that the holy ones will judge the cosmos? And the language is the exact same language of judging from Psalm 82. Judgment is connected to the inheritance. The inheritance language of the nations is from the Abrahamic promise and the angels in the very next line. And if the cosmos is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels? He's already drawing on this narrative on this understanding long before you get to 1 Corinthians 15. So it should, by that time, if we know these texts, if we know this complex of thinking, it should become obvious.

But what started out as we're just getting the background text from develops into it's not just the background text we're getting wrong, it's when you get that background text wrong, we're not seeing the whole narrative that Paul's drawing on and how he actually understands what is taking place in the resurrection. And the last thing I'll say about that is well, David, what about the Adam stuff because he says the first Adam and the last Adam, isn't that from Genesis? Well, if you know your Old Testament like a Jew knows his, you know Adam isn't only about Genesis 1-2. Adam and the sons of Adam go all the way up into Genesis 11. So when you're thinking *adam* as a Jew, you're elected out from under those guys. All those nations, they're the sons of Adam. We're not part of them anymore. We're not part of the nations anymore. We're a whole other thing. We're a kingdom of priests. They're all the sons of Adam. They're all the ones that have gone astray. We're the ones that worship the true God. From a Jewish perspective, you could say well, all those nations are still in Adam in that sense. They're still the *ethne*. They're still divided amongst the gods.

**MSH:** Yeah but believers are united to the new Adam, the second Adam. Back to a global Eden, everything is brought back full circle and corrected and made as it should've been.

**DB:** And he's using Adam as an extremely powerful metaphor because he's playing on the dust language from Genesis 2, being made from the dust. But what is he talking about? He's talking about the seed, that that old humanity that used to be enslaved to the powers, when that goes into the ground, once it's been planted from heaven, because you're of heaven. You're from the man of heaven, which is the life-giving Spirit. So when he's giving us that Spirit that's life giving, that's the seed. And when that old humanity goes back to the dust, to dust you will return, death right, that's the whole issue is death, they go down and die, the seed's planted, and what comes out the other side? This is the celestial. This is a whole new humanity, a divine humanity.

**MSH:** Who would you rather be united to, the first Adam or the second one? It's kind of an obvious answer.

**DB:** But Paul's rhetoric is so brilliant here. I mean connecting the seed to the man of dust, to all the nations, to deliver them out from under the powers, this is all big epic apocalyptic narrative of the resurrection. It's so much bigger than just getting up out of the grave.

**MSH:** Just to wrap up here, I'm not going to give a name here, but you might know who it is but don't spill the beans here but just an Old Testament scholar and friend who I can just remember several years ago getting into a little discussion about Divine Council. What he actually said was



I really don't know how any of that has to do with the New Testament. I don't know if you remember that.

**DB:** I'm going to keep the guilty parties from being revealed. It's really sad because a lot of New Testament scholars, and I don't blame them. There is just droves and droves and droves of literature being published all the time and New Testament scholars are up to their ears. Some of them in their early education didn't do a lot of Ancient Near Eastern studies. They didn't do a lot of contextual study of the Old Testament so they miss some of that images and some of the language that frames the whole stinking metanarrative. When you miss those key parts like early on and you're trying to piece together these narratives in their original context, you're not actually reading the whole context.

**MSH:** Thanks for that. That was great.

**DB:** That was a long episode here.

**MSH:** Yeah it was but that just had so much good stuff in it, just this matrix of ideas, and that's what I hope some of the people see, that these things we talk about, Divine Council stuff, it's not just in isolation. These aren't just sort of arcane observations of trivial curiosities. This stuff filters down into New Testament theology in really significant ways. So I'm glad you're able to come back on and give us the gist of the paper. And I can hardly wait for the Q&A at SBL in a good way because I'm just going to be curious. It's basically going to be a group of New Testament people. I'm willing to bet 90% of the scholars in that room will just be looking around like what in the world just hit us. They just won't have the framework. It is always interesting to see what surfaces in the Q&A and whose kind of who's got the framework and who doesn't and what you need to work on. It's actually good direction for what needs to be worked on.

**TS:** I'm curious, when you talk to other scholars about the framework, what kind of reaction do you get? Do they seem open to it or do they just shut you down? Do they go back to process it and come back? What's the feedback you get?

**DB:** I'll give you an example. Two weeks ago when I gave a paper at the regional SBL, there is about 15 people. It's a small room and I asked one of them when I was done with the paper and the chair of the session was like okay, open for questions and answers. It was just kind of like everyone's mouth is like what just happened and looking at me like what? So I convinced all of you? I got a lot of nods. They didn't want to say. I got a couple of good questions toward the end and some scholars who are really open to it, some young scholars that were really open to it. I know Michael Thompson from Erdmann's had come in and listened to my paper from Erdmann's Publishing. He's been interested in following my work and I think he's tracking with me now.

I've had to explain some of the stuff to him. So some of them are catching on to this and I think some of them like Mike says are just deer in the headlights type deal but I tell you what? I mentioned before but Matthew Thiessen, who was teaching at St. Louis University who's now moving to McMaster, in his book Paul and the Gentile Problem, he nails it with the Abrahamic promise. We basically say the same thing but I have all the Divine Council background in mine.

But he gets the New Testament appropriation of the promise right and he connects it to the resurrection, and he cites my article a couple of times so I think he gets it.

**MSH:** I think the newer generation, let's just say the past 10, 15, 20 years of New Testament scholars, I think this is fair to say, have been forced to do more work in Second Temple material. On the one hand, that's great but it only gets you half way. So they run into the matrix of ideas but they can't necessarily ask the question where did the Second Temple Jew, what were they thinking? Why were they looking at this passage this way? They can see that the New Testament is part of that whole mix but it just puts them in touch with people living at the same time as the New Testament writers and everybody's sort of dealing with the same set of ideas. And New Testament is often a little bit different because of Christology and Jesus and all that.

But it doesn't take them back into why would they think of it this way, and so somebody like you who has more of the Old Testament background under their belt I think will be actually able to contribute to solving that problem or at least, that might be too optimistic a word, at least contributing to here is why they're looking at this this way. But a lot of it for decades and decades, if you're going to be a New Testament scholar, what you did was you learned your languages really well and you did New Testament. And then you did Greco-Roman stuff. In the last few decades, and NT Wright has had a big role to play in this because of his insistence really of taking New Testament material in its Second Temple context.

So that has really ramped up the insistence in doctoral programs and in New Testament scholarship generally, to situate what we're thinking not just in Greco-Roman stuff but to go back to the Second Temple Jewish material. But they only make half the trip because that material is informed by, lo and behold, the Old Testament and the Old Testament is informed by its wider Ancient Near Eastern context. So they get half way but they're further than they were. They're tracking on the right trajectories and so I think your generation, as more of this effort to take an original context for the material at each sort of stage of the transmission of ideas, the flow of ideas, to take the original context seriously at each stage, I think you and others like you will play a role in taking it back one more step to where it needs to go so that's my hope. People who would bother to read *Unseen Realm*, if they read the footnotes, they will notice that I'm talking about Second Temple stuff and Ancient Near Eastern stuff and basically saying it all needs to get talked about. That's not the norm. That has not been the norm but it is starting to shift.

**DB:** Well, just a word of encouragement on my end, I come from small biblical studies college in Dallas and we had a great Septuagint seminar a few years ago with Kevin Worsler, my thesis reader that you are on the committee with, and in that class we talked a lot about, and I think some students are getting interested in seeing there's lots of interesting developments when you get to Septuagint and how Greeks are translating these ancient Hebrew ideas into the Hellenistic culture. I think the trajectory thing is really important here that younger guys are getting interested in is like maybe Septuagint is way more important than I thought it was, and maybe we need to look at how these Greek Scriptures are receiving the Old Testament and how they're translating it into language that makes sense in the Hellenistic world.

We have to do that and see that this is all coming through those ancient Semitic trajectories into the Greek world and not try to do Greek rollback because it's more of a trying to what we see in Septuagint and in Paul, in particular, is trying to communicate these hard deep

seated, deep rooted Old Testament tradition and Jewish tradition and how do we express this in its Hellenistic world.

**MSH:** It used to be, I can remember 30 years ago when the first time I was contemplating going through doctoral work here, but I remember picking up catalogs and for New Testament programs, what you had to do were things like, they basically wanted to make you a site reader. You had to have translated at least once through the entire New Testament. You had to take advanced Greek grammar. You had to be good at textual criticism. In other words, it was all New Testament focused and the only thing you really did outside was you might get a little exposure to rabbinics, which is actually post-New Testament. But you didn't have any emphasis on Second Temple Jewish material.

So I think this is something that we can really thank NT Wright for because he's had such an impact and influence. And one of the reasons he did is he's waving the flag out there saying hey, there's this whole 400 years of material here that you're skipping that preceded the New Testament that has ties back in the old. So why are we looking at just the New Testament and rabbinic material, the later material? It's really quite a different orientation and its one of the reasons why there's been a shift in scholarship to what as I would put it. I think that's what has to happen. Things have to be contextualized in what came before and what was going on during, during and before, and if you don't do that you are going miss connections. You're going to miss a lot of things.

**TS:** I think our listeners have a front row seat to this change through you Mike and David. It's interesting to watch as a layman this kind of shift and more knowledge is power. It's logical, why would you not learn more and go further back to get a bigger picture of what you're learning? It's just common sense.

**MSH:** Why would you not want to have floating around in your head what was floating around in Paul's or Peter's or Jews, because we've talked about Enoch. They were very familiar with Enochian corpus, Enochian material. Why not read it, because it's going to help you understand why he's doing this over here and he's connecting this to that because I'm familiar with that material.