

# VISIONS OF EDEN

## The Future Status and Destiny of Believers

Acts 2:17-21(ESV)

*“And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.*

*And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.’*

### PREPARATION FOR VIDEO

- ◆ Pray for wisdom and understanding of the content.
- ◆ Read Chapters: 39 - 42 of The Unseen Realm
- ◆ Review viewer guide and Questions for Deeper Understanding.

### Viewer Guide

#### **What is the future destiny for all believers? How does it all come together?**

God started a human family in Eden which He intended to unite with His existing supernatural family. God uses language that reminds us that these two groups, human and supernatural, will someday become one family.

“Holy ones” in the O.T. (Hebrew “gedoshim”) is used of the heavenly host / divine council. The Greek equivalent in the Septuagint translation is **“haggioi”**. In the N.T., haggioi is always used of believers. (saints)

We will become more like God through sanctification and glorification.

- ◆ Jn 1:12 – “To as many as received him, to them he gave the \_\_\_\_\_ to become sons of God”
- ◆ I Jn 3 - we are called \_\_\_\_\_ of God, and so we are {already}... Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him...



### POINT TO PONDER

God started a human family in Eden which He intended to unite with His existing supernatural family.

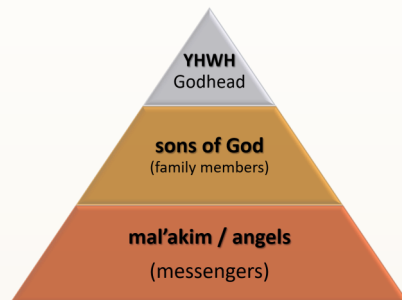
We will be glorified and made fit for sacred space, united with God and his loyal heavenly host.

The “Cloud of \_\_\_\_\_” that surrounds us in Heb 12 contextually does not just refer to the Hall of Faith in Heb 11.

In Heb 2:10-15 – He {Jesus} is not ashamed to call us brothers – “I will tell of your name to my brothers, in the midst of the \_\_\_\_\_ I will sing your praise.” Jesus partook of flesh and blood and will present us to God someday in the midst of the congregation.

The cloud of witnesses and congregation is divine council language. The destiny of the believer is to be a part of the great cloud of witnesses in the heavenly family of God; part of the divine council. Heb 12:22 “You have come {already} to Mount Zion and to the city of the living God, the heavenly Jerusalem...” We will outrank angels someday.

1 Cor 6:3 says “don’t you know you will judge angels?” This is also divine council language, drawn from the ancient royal \_\_\_\_\_ where the king (God) is surrounded by relatives (sons of God) then messengers and service staff (angels).



The human sons of God will rank above the angels, even though for now we were created a little \_\_\_\_\_ than the heavenly beings. (Heb 2:7, Ps 8:5)

When we inherit the earth in the New Eden, we will judge the members of the council who are currently in control, the fallen gods of the O.T. The principalities and powers of the Deut 32 world view will be \_\_\_\_\_

Rev 2:26 and Rev 3:24 overcomers will be put over the nations and sit with God on His throne and share His \_\_\_\_\_.

We will judge them, see their final removal, and we will \_\_\_\_\_ them as members of the Divine Council.

The vocabulary is \_\_\_\_\_ and designed to connect with certain ideas and concepts of the O.T.

*The destiny of the believer is to be a part of the great cloud of witnesses in the heavenly family of God; part of the divine council.*

### **What other vocabulary in the Deut. 32 worldview influenced the N.T. writers?**

In I Corinthians chapters 8-10 Paul speaks about meat sacrificed to idols in two very different ways:

- ♦ In 1 Cor 8:4 Paul says regarding meat sacrificed to idols “we know there is no such thing as an idol”
- ♦ In chapter 10 Paul says flee idolatry and compares participating in the Lords’ table with eating meat sacrificed to idols. In 1 Cor 10:20 Paul quotes Deut 32:17 “what pagans sacrifice they offer to demons and not to God and I do not want you to be participants with \_\_\_\_\_.” (shedim) leading to idolatry.

Paul believes demons are real and quotes Deut 32:17 at face value. Do not be participants with cosmic evil. We do not want to end up like the Israelites who worshiped other gods. We don’t want to participate in rituals that would connect us with idols and make us idolators. If meat is sold in the marketplace, don’t worry about it, it is the \_\_\_\_\_ in ritual Paul is concerned with.

The Deut 32 worldview is seen again in 1 Cor 5, where the unrepentant man “who has his father’s wife” is to be delivered to Satan for the destruction of the flesh, so that his spirit may be saved. (In 2 Cor we language that this man did eventually repent.)

This is cosmic geographical language. The O.T. associates the \_\_\_\_\_ with where the “bad things are,” chaos, and death outside the camp of Israel.

- ♦ On the Day of Atonement, the scapegoat was driven out to the \_\_\_\_\_.
- ♦ Jesus met Satan outside holy ground, in the \_\_\_\_\_ Matt 4.

Outside “holy ground” is where Satan and demonic forces live, this is their turf. We need to be attached to the presence of God to be safe and worship God and be where we belong.

So, the unrepentant believer needed to be put out of the church. The church is “\_\_\_\_\_”, the temple of the living God. Every believer is inhabited by the Spirit of God that dwelled in the Tabernacle. Sin has to go, to be removed and not retained with us until repentance takes place. We are either with the Lord or with cosmic evil forces. This is the Deut 32 worldview.

### Why did Jesus have to go down and preach to the spirits in hell? (1 Pet 3:14-22)

Dr. Heiser had a personal experience with this very strange passage while searching for a church home. Peter deals with many different ideas: spirits in prison, days of Noah, the ark, baptism, angels / authorities / powers, resurrection. One may be tempted to just skip over this weird passage, but it is not incomprehensible.

Recall the three reasons for chaos /evil in the world:

- ♦ The fall (Gen 3),
- ♦ the flood (Gen 6)
- ♦ and Babel (Deut 32)



In 2 Pet 2:4 “angels that sinned” are mentioned, so Peter is familiar with the events mentioned in the **Book of Enoch** where the angels that sinned were sent to \_\_\_\_\_. This was the classical Greek place of the Titans, who are linked to the giants in Gen 6 “kept in chains of gloomy darkness.” These are the spirits being preached to.

If you accept the supernatural story at face value and remember Peter tracks on Enoch in several places the passage typology becomes clear. Typology is \_\_\_\_\_ - \_\_\_\_\_ foreshadowing whereas prophecy is the verbal prediction of something to happen.

The Passover lamb was a \_\_\_\_\_ of Christ, foreshadowing the sacrifice of Jesus.

For Paul, Adam was a type of Christ and foreshadowed Jesus, the second Adam.

For Peter, Enoch was a type / foreshadowing of things to come which connect to Jesus.

In the \_\_\_\_\_ of \_\_\_\_\_, the Watchers, the sons of God, descend to Mount Hermon and bring chaos with the Nephilim. God sends archangels to destroy the Nephilim and bind the Watchers and imprison them. The Watchers ask Enoch to intercede with God on their behalf, which Enoch does- but God does not hear their plea. God sends Enoch back. Enoch \_\_\_\_\_ into the abyss to pronounce judgment and condemnation on the Watchers.



Peter strikes analogies with Enoch foreshadowing Jesus. Prior to the resurrection, Jesus too descends to proclaim and affirm condemnation to the spirits in prison while he was temporarily in the realm of the dead, knowing He would soon rise from the dead.

Baptism is essentially spiritual warfare. When one is buried with Christ in baptism, one descends into the grave and rises from the dead. This messages to others that one is a believer, and also to the cosmic powers that they are being left behind in the realm of the dead, while the believer will rise with Christ.

Baptism is a declaration of our loyalty to God and an announcement, repetition, and reinforcement of the fate of cosmic evil. Evil is defeated and will not share the destiny of believers.

In the early church, baptismal formulas commonly included a \_\_\_\_\_ of Satan and the principalities and powers. They recognized the imagery that the act of baptism signaled in the spiritual world.



**What is meant by “*baptism saves you*” in verse 1 Pet 3:21? Aren’t we saved by grace alone?**

The vocabulary of baptism \_\_\_\_\_ to the descent and resurrection of Christ. It’s not the act of baptism that saves us, but what the act of baptism corresponds to that saves us; the death and resurrection of Jesus.

Baptism is an “appeal to God for a good conscience (Gk *suneidesis*) through the resurrection” could be translated instead that baptism is a “pledge to God that expresses \_\_\_\_\_ to carefully follow the one

who died and rose again.”

Baptism corresponds to the act of Christ dying and rising, which is what saves us. Baptism is our loyalty oath that corresponds to this act and aligns us with Christ’s defeat of cosmic powers. The passage ends with Jesus “at the right hand of God, with angels, authorities and powers having been subjected to him.” (1 Pet 3:22) Christ is \_\_\_\_\_ in every way. In the early church there was a clear connection between baptism, the defeat of cosmic evil, and a way to \_\_\_\_\_ we are no longer on their side and do not share their destiny.

**Can you explain the context of Armageddon and what that means?**

The Battle of Armageddon was traditionally supposed to take place in the Valley of Megiddo. The word Armageddon comes from what John says in Rev 16:16 says “they assembled at the place that in \_\_\_\_\_ is called Armageddon” So, this is a Hebrew term being written in Greek: Har-megedon.

In Hebrew, Har means \_\_\_\_\_. The battle of Armageddon’s traditional association with Megiddo is problematic because there is no mountain: Megiddo is a flat plain.



There are two “g” sounds / letters in Hebrew – gimel and ‘ayin. Neither Greek nor English has a letter (other than hard “g”) that approximates the guttural sound of ‘ayin.

John is writing *Har-megedon* in Greek – what Hebrew word sounds like Har - M - G - D? Yes, Har – Mo’ed.

Har-Mo’ed is found in the “Lucifer passage” of Isaiah 14. “How are you fallen from heaven, O Day Star, son of Dawn! (Heb. *Helel ben shachar*)... You have said “I will set my throne on high; I will sit on the mount of assembly (har-mo’ed) in the far reaches of the \_\_\_\_\_.” What mountain in the far reaches of the north is in view?

Ps 48:1 – “Great is the LORD and greatly to be praised in the city of our God! {Jerusalem} His holy mountain... Mount Zion, in the far north. How can Mount Zion be in the far north (summit of Zaphon) when Jerusalem is in the south?

In biblical thought, the \_\_\_\_\_ was a place of fear, dread and threat. This is where armies came from. In the fertile crescent of Mesopotamia, armies from the east followed the river system and invaded Israel from the north. The north is also the domain of Baal. Baal’s mountain, (Jabal al Aqra) was above the regions of \_\_\_\_\_, a place of cosmic evil. Recall Ps 68 speaks of the conquest and deliverance of Bashan.

Saying Zion is in the north is the biblical writers’ way of saying it isn’t Baal who is the greatest god, Yahweh rules the world from Zion / Jerusalem, which is really the cosmic center. In Is 14, the original rebel wanted to sit on the throne in the heights of the north and control the universe. He is punished / denied. See Is 14 Lucifer’s fall passage.



The Battle of Armageddon is not a battle at Megiddo – it is a battle at, and for \_\_\_\_\_, the Mount of Assembly. Jerusalem is Mount Zion in the far north, the city of the great king.

Is 24:21-23 speaks of the defeat of cosmic powers – “on that day the LORD will punish the host of heaven, in heaven and the kings of the earth, on the earth.” (Spiritual and earthly beings will be gathered and punished)... ... for the LORD of hosts reigns on Mount Zion and in Jerusalem, and his glory will be before his elders.” (Divine Council).

Biblical language is consistent with the final conflict taking place in Jerusalem. The Messiah arrives when he touches his foot on the Mount of Olives, in Jerusalem. This correct cosmic geography worldview was lost due to tradition, based on translation errors of Har-Mo’ed, the Mount of Assembly.

### Does the new heaven and new earth come after Armageddon?

Rev 20:9-15 narrates the final conflict. (Read). After all the forces of evil are destroyed in the day of the Lord, there will be a new heaven and a new earth.

Rev 21:21 “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away and the sea was no more.” This is not about salt water. The sea is a symbol for chaos and anti-Eden.

That, is no more. We have restoration of Eden – “I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, {familiar O.T. language} and God Himself will be with them as their God. He will wipe away

every tear from their eyes and death shall be no more {like unfallen Eden}, neither shall there be mourning, or crying, or pain anymore, for the former things have passed away.” (Rev 21:1-4)

In Rev 21:9-10 Describes \_\_\_\_\_ coming down out of heaven from God – with gemstones of fire, luminosity and other cosmic / Edenic / garden / earth / mountain images. Many O.T. passages combine, converge, conglomerate into and foreshadow this one place, the New Jerusalem. All these images were precursors, foreshadowing’s and lesser versions of the New Jerusalem.

Rev 22:1-5 speaks of the River of \_\_\_\_\_, the Tree of Life for the healing of the nations, no longer accursed.

Many O.T passages converge into the images and concepts of Rev 21-22: Eden, tabernacle, Zion, different mountains, temples – the images accumulate so one can’t miss that all cosmic geography and sacred space feed into this ultimate endpoint: Believers get to share in the \_\_\_\_\_ of the Messiah.

When we reign with Christ in a global Eden there will be no hierarchical ranks. The new earth reverts back to \_\_\_\_\_, where all imagers belong, in sacred space. We are ruling the world, not other people. We are enjoying Eden as it was originally intended. We will do what God wanted us to do with creation, enjoying it in an eternal stewardship.

Eden is not about \_\_\_\_\_. The triune God rules and reigns and shares everything with us. We are glorified to be as much like Him as possible, as originally intended, fit for sacred space, with everyone else in His family.

It is the complete capstone vision, which is why it is cast the way it is, at the end with the Edenic imagery. **So, that is what we have to look forward to!**

## What Stood Out to You?

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## Questions for Deeper Understanding

Explain how God's plan or vision for the future of believers is the same as His original plan was for Eden?

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What supernatural language do you find in the NT that supports this plan or vision as described by Paul?

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What is Paul concerned about in 1 Cor 10:18-21 and how does that concern relate to Deut 32:17 thinking?

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When Paul says "deliver this man to Satan" (1 Cor 5:5), what is he telling the church to do and what OT practice is the basis for this action?

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What is a typology and how does this understanding relate to Peter's description of Jesus' descent into Tartarus? Include the book Peter was tracking on to draw this foreshadowing.

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Discuss the act of baptism and the idea that it does or doesn't save you based on the above question and the understanding of the words appeal and conscience in 1 Peter 3:21.

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Why can't the battle of Armageddon be located at Mt. Megiddo based on the Hebrew spelling of the word? Give scriptural references to support this view.

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What are some of the cosmic geography and sacred space descriptors of the Bible that culminate in the description of the dwelling place of God in Rev 21 and 22?

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With the final Eden being a "reset button," discuss what we will be ruling in the final heaven and what it will be like.

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### **Prayer Request**

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*Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up.*

James 5:13-15 (ESV)

### **Other Resources to Consider:**

- ◆ Naked Bible Podcast at : [www.nakedbiblepodcast.com](http://www.nakedbiblepodcast.com) (Start Here Video)
- ◆ Dr. Heiser Website: [www.drmsch.com](http://www.drmsch.com)
- ◆ [www.moreunseenrealm.com](http://www.moreunseenrealm.com)
- ◆ The Divine Council Worldview Facebook Group