

Wednesday Night Bible Study:
The Unseen Realm
by
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Wednesdays at 6:30PM

Presented by Grace Community Church

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Why Are We Doing THIS Study?

Ephesians 6:12 “For our struggle is not against flesh and blood, **but** against the **rulers**, against the **authorities**, against the **powers of this world’s darkness**, and against the **spiritual forces of evil** in the heavenly realms.”

Why Are We Doing THIS Study?

- ❑ To develop a spiritual sensitivity to the world around us
- ❑ To understand the conflict in the spiritual realm that contributes to the depravity of this world
- ❑ To make us better equipped and aware of the weapons of our warfare
- ❑ To develop a deeper appreciation for the work of Christ Jesus

Four Takeaways

- ❑ God's original plan for humanity was interrupted by sin and rebellion
- ❑ Rebellion took place in the spiritual and earthly realms
- ❑ God had a plan from before the foundation of the world to redeem man from sin
- ❑ Jesus is the only answer to the problem of sin

Rules of Engagement According to Heiser

- ❑ Our reading of the Bible is filtered through tradition
- ❑ The Bible is a theological mosaic with its true meaning found when the mosaic is complete
- ❑ The true context of the Bible is found through the eyes/minds of the writers [2000BC – 100AD]
- ❑ We have been desensitized to the importance of the unseen world
- ❑ Psalm 82 is a depiction of the intersection of the spiritual and earthly realms

Part I: The Households of God

Who are the sons of God?

- ❑ The sons of God are divine, supernatural beings
- ❑ Ancient cultures believed that stars were supernatural because they “moved”
- ❑ The sons of God remain unseen to us
- ❑ **Takeaway: God and his “sons” make up the original divine family**

What Is the Relation of the Sons of God to God?

- ❑ The idea of a dynastic bureaucracy is present here
- ❑ There is a diffusion of responsibility/layered authority within the hierarchy
- ❑ Psalm 82:1 paints this picture
- ❑ **Takeaway: The sons of God are created and subordinate to God**

Was Israel Polytheistic?

Deuteronomy 6:4 “Hear O’
Israel” The LORD our God,
the LORD is **one**.

Was Israel Polytheistic?

- ❑ Gods in a polytheistic pantheon are equal and interchangeable
- ❑ The plural elohim in Psalm 82:6,7 is Yahweh casting judgment on these “gods” not talking to The Son or the Spirit
- ❑ Israel was always monotheistic
- ❑ **Takeaway: The sons of God are created and are not interchangeable with Yahweh**

Is Psalm 82 Referring to Human Rulers?

- ❑ This passage does not have to be avoided or mistranslated
- ❑ It is a window into the supernatural world
- ❑ Calling these “gods” human dismisses other passages where the meaning is clear
- ❑ These were supernatural beings being judged
- ❑ **Takeaway: The Jews never ruled over other nations.**

What Is the Fuss over the word Elohim?

- ❑ The term is not limited to Yahweh
- ❑ It is intended to refer to a spiritual being
- ❑ The term is not descriptive of a set of attributes
- ❑ These were supernatural beings being judged
- ❑ **Takeaway: An elohim is an inhabitant of the spiritual realm but Yahweh is UNIQUE among these spiritual beings.**

Are the Elohim Real?

- ❑ These are real spiritual beings
- ❑ Yahweh forbade worship of them
- ❑ The wood and stone idols were thought to be inhabited by spirits
- ❑ The phrase “there is none besides Me” does not deny the existence of other spiritual beings
- ❑ **Takeaway: Yahweh has no equal and no competitors**

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Is Jesus “a” son or The Son?

- ❑ Jesus is not created but existed before creation
- ❑ Jesus is the “only Begotten” i.e. the One of a Kind Son of God
- ❑ The Son is His role in the Godhead
- ❑ Takeaway: Jesus is co-equal with Yahweh (The Father) and is species unique. He is THE Son and greater than the sons of God.

As in Heaven, so on Earth

- ❑ Your kingdom come, your will be done...on earth as it is in heaven...
- ❑ God rules over both visible and invisible realms (see Colossians 1:15,16)
- ❑ **Takeaway: The divine and earthly realm exist in tandem**

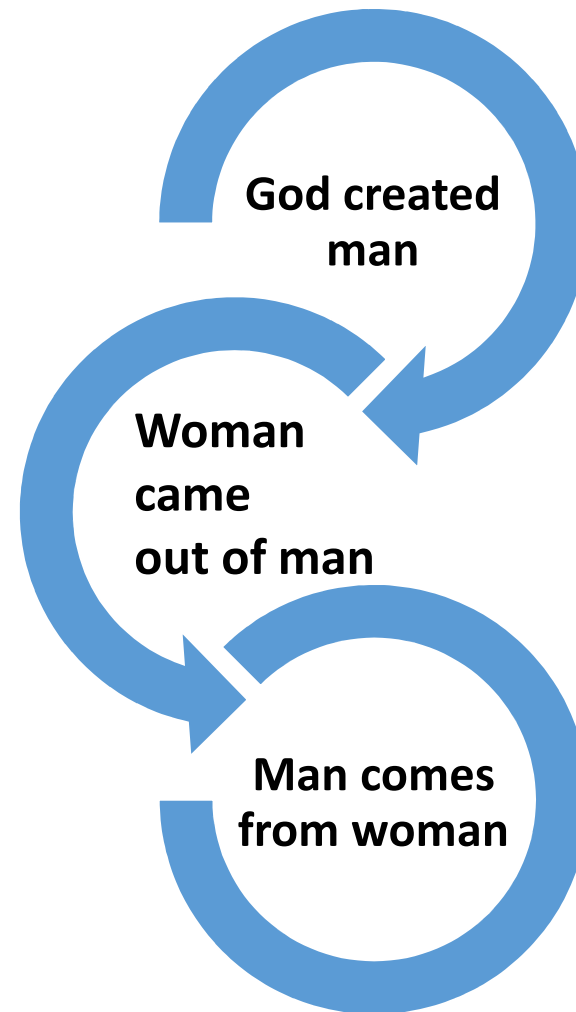
Was Creation a Group Project?

- ❑ The “us” in Genesis 1:26-28 extends beyond the Trinity
- ❑ It does not mean that any other beings participated in creation [*singular verb in v27*]
- ❑ This was a divine announcement
- ❑ **Takeaway: God is the sole Creator**

What Is the Image of God?

- ❑ The image of God extends beyond conferral His transitive properties
- ❑ Literally translated: We are image bearers on the earth
- ❑ We are unique when compared to other created earthly species
- ❑ We are God's representatives in this realm
- ❑ Created "as" His image
- ❑ **Takeaway: The image of God refers to a status not an ability**

Male and Female, He Created Them: Divine Image Bearers



Male and Female, He Created Them: Divine Image Bearers

Equality

Uniqueness

*“like” God i.e.
properties*

Fully imaged

As in Heaven, So on Earth

- ❑ God created both divine and earthly “families”
- ❑ We are His “administrators” here
- ❑ The fall of man did not alter God’s plan
- ❑ We are *still* His children
- ❑ A new Eden awaits those who are saved
- ❑ **Takeaway: God had a plan in eternity and executed that plan in time**

God
(Yahweh)

Sons of God
(Elohim)

Humanity

Heavenly
(Unseen)

Earthly
(Seen)

- Yahweh (God) is the head of everything
- There is a spiritual hierarchy operating at His behest
- There are two created realms
- The heavenly can and does interact with the earthly (see Genesis 18:1-6; John 1:14)
- Humanity represents God's earthly family (see Psalm 8)

What was the Original Plan for Eden?

- ❑ Other cultures shared similar paradigms about God or their gods
- ❑ Gods in ancient cultures lived in gardens or on mountains
- ❑ Eden was God's habitation on earth
- ❑ There are similarities with Israel and Ugarit
- ❑ **Takeaway: Cultural proximity always leads to some overlap in cultures and customs**



What Distinguishes Yahweh from Others?

- Yahweh is holy
- Yahweh called Israel out to Himself
- Yahweh cannot be defeated by lesser beings
- Humans are not shunned
- Takeaway: Yahweh is capable of expressing genuine love for creation.**

Eden and Earth

- ❑ Eden is distinct from the rest of the earth
- ❑ Eden was only a small section of the earth
- ❑ Eden is the origin of the idea of the “Kingdom of God”
- ❑ Eden was located in the East and planted by God
- ❑ Man’s original task was to cultivate Eden
- ❑ Adam and Eve were expelled and sent *out*
- ❑ **Takeaway: Subduing the earth would make it like Eden.**

Divine Partnerships?

- ❑ God chose to use human imagers to make the whole world like His home in Eden
- ❑ God chose to use human imagers to fulfill His will in the earth [Moses, Joshua, David etc.]
- ❑ “Meaningful Participation”
- ❑ *God does not need help*
- ❑ **Takeaway: Human beings work ONLY through God’s power**

Divine Partnerships?

- ❑ God chose to use divine imagers to carry out His decrees
- ❑ Free will and delegated authority are sometimes allowed in the *execution* of the decrees of God
- ❑ Free will gives some level of autonomy and discretion
- ❑ **Takeaway: Yahweh rules with absolute authority over both the earthly and spiritual realms.**

A Point of Contention

What happens when an imager goes rogue?

A Point of Contention

- ❑ Specific instances where a level of autonomy may be supported in addition to 1 Kings 22 and Daniel 4: [2 Samuel 24:10-14]
- ❑ Specific instances where the level of autonomy may be debated: Genesis 2:16,17; Genesis 3:14-19; Numbers 20:8; Exodus 17:6; 1 Samuel 15:1-19; 1 Kings 13:1-10; 23-25]

The Fall of Man Revisited

- ❑ Eden was both a divine abode and the command center for earthly plans
- ❑ The elohim were aware of human creation and their role via the announcement in Genesis 1:26
- ❑ **Takeaway: You can see the tension brewing for conflict between the realms here**

The Fall of Man Revisited

- ❑ We must understand the difference in the serpent and “the satan”
- ❑ “the satan” is a term meaning adversary/prosecutor [a function]
- ❑ We see the term “the satan” as a common noun
- ❑ The serpent [*nachash*] was never called “satan” in the OT
- ❑ **Takeaway: The serpent and “the satan” in OT scripture are different entities.**

Genesis 3 Hebrew text

Surface	ot	ashamed.	3:1	Now	the	serpent	was	more	crafty	than
MSS	לֹא	יִתְבַּשְׁשׁוּ:	וְ	הָ	נָחָשׁ	הָיָה	מִ	עָרֹם	אֲרֹמִים	אֲרֹמִים
MSS Trl	(')'	yit-bō-šā-šû	w	hā	nā-ḥāš'	hā-yā(h)'	mi	'ā-rûm'	'ā-rûm'	'ā-rûm'

Job 1:6 Hebrew text

Surface	nt	themselves	before	the	LORD,	and	Satan	also	cam
MSS	הַתִּיַעֲב	עַל-	יְהוָה	וְ	הָ	שָׂטָן	גַּם	יָבִי	אֵל
MSS Trl	ṣ-ṣēb'	'āl	yhwh	wā	hā	śā-tān'	gām'	yā-bi	'ēl

Job 1:7 Hebrew text

Surface	them.	7	The	LORD	said	to	Satan,
MSS	תּוֹכְ	מִ:	יְהוָה	יֹאמֵר	אֶל-	הָ	שָׂטָן
MSS Trl	·kā'	m	wā	yhwh	yō(')-mēr	ēl	ha śā-tān'

Job 1:8 Hebrew text

Surface	it." 8 •	The LORD	said	to	•	Satan,	"Have yo
MSS	בִּי 27: הַיְיָ	→ יְהוָה	אָמַר	אֶל-	הַ	שָׂטָן	הַ
MSS Trl	āh' wā	yhwh	yō(')-mēr	ēl	hă	sā-tān'	hă
Lemma	הָיָא	יְהוָה	אָמַר	אֶל	הַ	שָׂטָן	הַ

Job 1:9 Hebrew text

Surface	away from evil." 9	Then	•	Satan	answered	•	the LORD,	•
MSS	← מֵרָעָה: 30	וַ	הַ	שָׂטָן	יָעַן	אֶת-	→ יְהוָה	וַ
MSS Trl	mē rā'	wā	hă	sā-tān'	yā'-ān	ēt	yhwh	wā

Job 1:12 Hebrew text

Surface	LORD	said	to	•	Satan,	"Behold, all	that	he has
MSS	יְהוָה	אָמַר	אֶל-	הַ	שָׂטָן	הִנֵּה	כָּל-	אֲשֶׁר-
MSS Trl	yhwh	yō(')-mēr	ēl	hă	sā-tān'	hin-nē(h)'	kāl	'āšēr

Zechariah 3:1 Hebrew text

Surface	LORD	said	to	Satan,	"Behold, all	that	he has
MSS	יהוה	אמר	אל	ה	שטן	הנה	כל אשר ל
MSS Trl	yhwh	yō(')-mēr	ʿēl	hā sā-tān'	hin-nē(h)'	kāl	'āšēr l

Zechariah 3:2 Hebrew text

Surface	him.	The LORD	said	to	Satan,	"The LOR
MSS	שטן	יהוה	אמר	אל	ה	שטן
MSS Trl	wā	yhwh	yō(')-mēr	ʿēl	hā sā-tān'	yhwh

The definite article “the” preceding a noun means that it is a common noun not a proper one...

Why Does This Matter?

- ❑ The divine beings present in Genesis are not fully trustworthy; corruptible
- ❑ The serpent picked up the name of “satan” because of its role in the fall
- ❑ Freewill is a gift from God as a consequence of being made in His image
- ❑ Takeaway: *The “risk” of grieving God is the risk that God took* [See Genesis 6:6; Isaiah 54:6,7]

Job 4:17-19 'Can a mortal be more righteous than God, or a man more pure than his Maker? *If God puts no trust in His servants, and He charges His angels with error*, how much more those who dwell in houses of clay, whose foundations are in the dust, who can be crushed like a moth!

Job 15:14-16 'What is man, that he should be pure, or one born of woman, that he should be righteous? *If God puts no trust in His holy ones, if even the heavens are not pure in His eyes*, how much less man, who is vile and corrupt, who drinks injustice like water?

**Bottom Line: Spiritual beings are
imperfect and corruptible!**

What was the whole “satan” thing about?

- ❑ Making a distinction between the serpent in Eden and the “satan” figure in ***other OT passages***
- ❑ Not to say at all that “the devil or Satan” doesn’t exist or is some mythical being (see John 8:44, 2 Corinthians 12:7, Mark 3:22)
- ❑ We know from NT writings that the devil is real
- ❑ What we gather from OT writings is that this specific being was not necessarily ***clearly known or identified***
- ❑ ***The word “Satan” evolved into a proper noun***

Zechariah 3:2 Hebrew text

Surface	him.	2	•	The LORD	said	to	Satan,	"The LORD
MSS	שׁוֹטָן	אֶל	יְהוָה	אָמַר	אֶל	הַ	שׁוֹטָן	יְהוָה
MSS Trl		wā	yhwh	yō(')·mēr	ēl	hā	sā·tān'	yhwh

Numbers 22:22 Hebrew text

Surface	in	the	way	as	an adversary	against	him.	Now	he	was
MSS	בְּ	דֶרֶךְ	לְ	שׁוֹטָן	לְ	עָלָיו	וְהוּא	הָיָה	עַתָּה	כִּי
MSS Trl	b	ā	dē·rēk	l	sā·tān'	l	w	hū"		

Translated as "adversary"- same word

Note the term "satan" is one of function and in the OT is not necessarily representative of the NT figure "the Devil"

Questions from this section

- If God foreknew everything, did God also predestine everything as well?
- If everything was predestined then does free will even exist?
- How can Adam and Eve be held responsible for things that they were predestined to fall into?

Does Divine Foreknowledge Equal Predestination?



Does Divine Foreknowledge Equal Predestination?

- God can know every single possible outcome of a situation including ones that do not happen
- God's foreknowledge does not mean necessarily that an outcome is predestined
- God can know the beginning and the end and NOT predestine *how* an event (the middle) will occur
- Foreknown events may or may not have been predestined
- Adam and Eve's sin was not predestined by God
- The plan to remedy their sin was predestined by God

Does Divine Foreknowledge Equal Predestination?

Sovereignty
(Foreknowledge/Omniscience/Omnipotence)

Free Will

Predestined?

Divine imagers
Human imagers

Decisions → Outcomes
Beginning → Pathway → End

Examples

1. Ahab's death **1 Kings 22:20-23** [death foreknown; method not predestined]
2. Judas' betrayal and departure **John 17:11, Matthew 27:6-10; Zechariah 11:12,13** [doomed to destruction foreknown, greed foreknown, amount taken foreknown]
3. David's foray into Keliath **1 Samuel 23:1-13** [outcome foreknown, victory foreknown, Saul's attack foreknown; David left before Saul came *see verse 7-13*]

Takeaway: if EVERYthing is predestined then
how can anyone/thing be held responsible
for their actions?

Is God Directly Responsible for Evil?

- ❑ Evil persists because it can only be eradicated by destroying all of creation
- ❑ This is why the “end” is necessary and the justice of God is meted out to rebels (earthly and divine)
- ❑ “Knowing good and evil” is a phrase indicating a loss of innocence [See Deuteronomy 1:39]
- ❑ Adam and Eve did not “know” good and evil because they had never willingly disobeyed God
- ❑ Adam and Eve were innocent but still capable of sin

How Does This Connect to the Fall of Humanity?

- God is NOT evil
- God did not predestine the fall of humanity
- Foreknowledge of bad events \neq predestination of the event
- God does not *need* evil as a way of accomplishing His will
- Evil is the perversion of God's gift of free will
- The persistence of evil is a consequence of the choice to disobey God (see Dembski, *The End of Christianity*)
- Our choices may not be predestined but they matter to God

Influences on Humanity

The Holy Spirit

(John 16:12,13; Galatians 5:16)

Good divine imagers

(Luke 1:26-28; Hebrews 1:14)

Bad divine imagers

(John 13:22-27; 1 Chronicles 21:1; Ephesians 6:12,13)

Good human imagers

(Hebrews 3:13; 10:23-25; Acts 11:23)

Bad human imagers

(1 Corinthians 15:33)

God
(Yahweh)

Sons of God
(Elohim)

*Divine imagers seek to
influence humanity*

Humanity

Heavenly
(Unseen)

Earthly
(Seen)

Decisions matter!

Good imagers – God’s glory

Bad imagers – Rebel against God

Key Concepts So Far

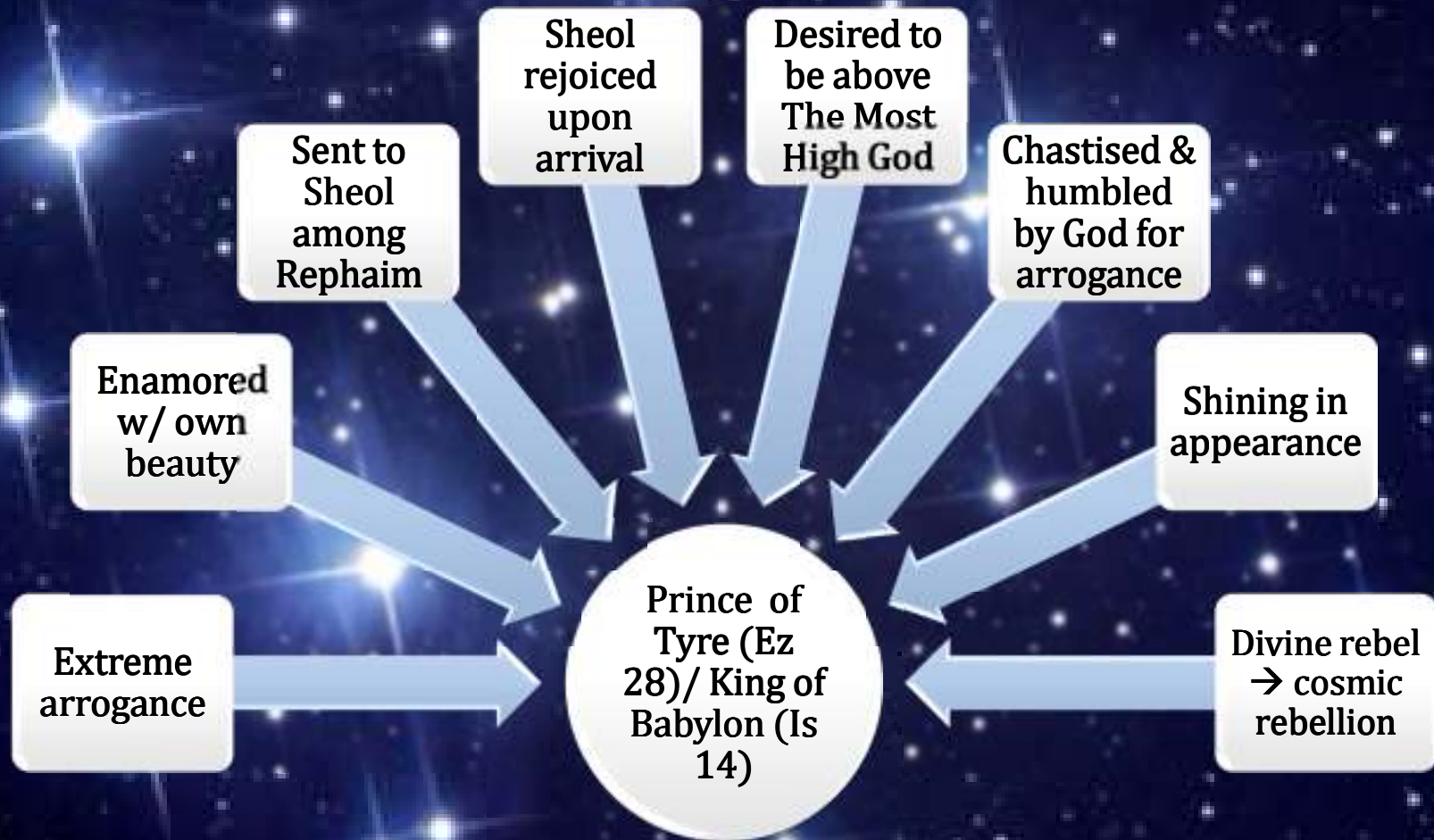
- ❑ God (YHWH) has both a divine and an earthly family
- ❑ Jesus is YHWH in the flesh
- ❑ The earthly and divine realms are separate but also connected
- ❑ Human and divine imagers have free will which carries consequences
- ❑ Evil persists because of the exercise of free will to rebel against God
- ❑ There is concurrent rebellion in the earth and the heavens
- ❑ The serpent set off the rebellion on earth

Part 2: Divine Transgressions

A Divine Rebel in Eden, a Prince and a King

- ❑ This section explores the narratives in Ezekiel 28, Isaiah 14 & Genesis 3
- ❑ There are common threads such as the Hebrew word for serpent, cherub, and shining appearance
- ❑ The Prince of Tyre and the King of Babylon are references to the same divine rebel that the serpent represented in Genesis 3

A Comparison Before Diving In



Trouble in Paradise

- ❑ Genesis is not about talking animals but about divine beings interacting with human beings
- ❑ Animals were often used as a vehicle for manifesting a divine presence
- ❑ The serpent is representative of a divine being
- ❑ NT references to the serpent indicate supernatural ability
- ❑ An ancient Israelite would understand Eden's story as a divine being interfering in human history
- ❑ The serpent represents a divine enemy that emerged from the council
- ❑ There are connections to the Ezekiel 28 narrative in the Genesis narrative seen in the terms used in both texts

Creation

God
Creates
Everything

Eden

Eden is
inhabited
by human
and divine
beings

Emergence

A divine
enemy
emerges to
oppose
both God
and
humanity

Persistence

The
struggle
continues
even to
this day

Exegetical Connections of Genesis 2&3 to the Ezekiel 28 Narrative

Hebrew Term	English Meaning	Concept/Connectivity	Verses from Scripture
elim, elohim (plural)	“gods”	Council members/divine beings	Genesis 3:5, 22
Gan	“garden”	Divine abode, council planning place	Genesis 2:8,10, 15-16; 3:1-3, 8, 10; Ezekiel 28:13
‘ed nahar yamim	“(watery) mist”; “river”; “seas, waters”	Description of the well-watered garden of the council	Genesis 2:6, 10-14; Ezekiel 28:2
har	“mount, mountain”	Mountain range where divine council met	Ezekiel 28:13
moshab elohim	“seat of the gods” (place of governing authority)	the divine assembly	Ezekiel 28:2

These are common terms to both Genesis and Ezekiel texts

Connections

- ❑ Ezekiel 28 is not specifically about the fall of humanity
- ❑ The text has God reminding Tyre's prince that he is not a god (el, elohim) see Verses 2-6 [see also Verse 10]
- ❑ The *text shifts* from describing a human to describing the spirit behind the human
 - ★ Seal of perfection
 - ★ *IN* Eden, the garden of God
 - ★ Beautifully adorned
 - ★ Adornments prepared at your creation
 - ★ The anointed *cherub [divine throne guardian]*
 - ★ *Placed there by God*
 - ★ *On the holy mountain of God*
 - ★ *Walked in the midst of the stones of fire*

Connections

- ❑ Who is the figure being discussed when the text shifts?
- ❑ Ezekiel points to Eden and a downfall that happened there
- ❑ Some argue that the text is referring to Adam
- ❑ An alternative is that the text is referring to the serpent in Eden
 - ❑ Adam was not an anointed guardian cherub- he was a human (verses 14-17)
 - ❑ Adam was never cast to the ground
 - ❑ Adam was never filled with violence in scripture
 - ❑ His sin was not caused by his arrogance or his egotistical obsession with his beauty

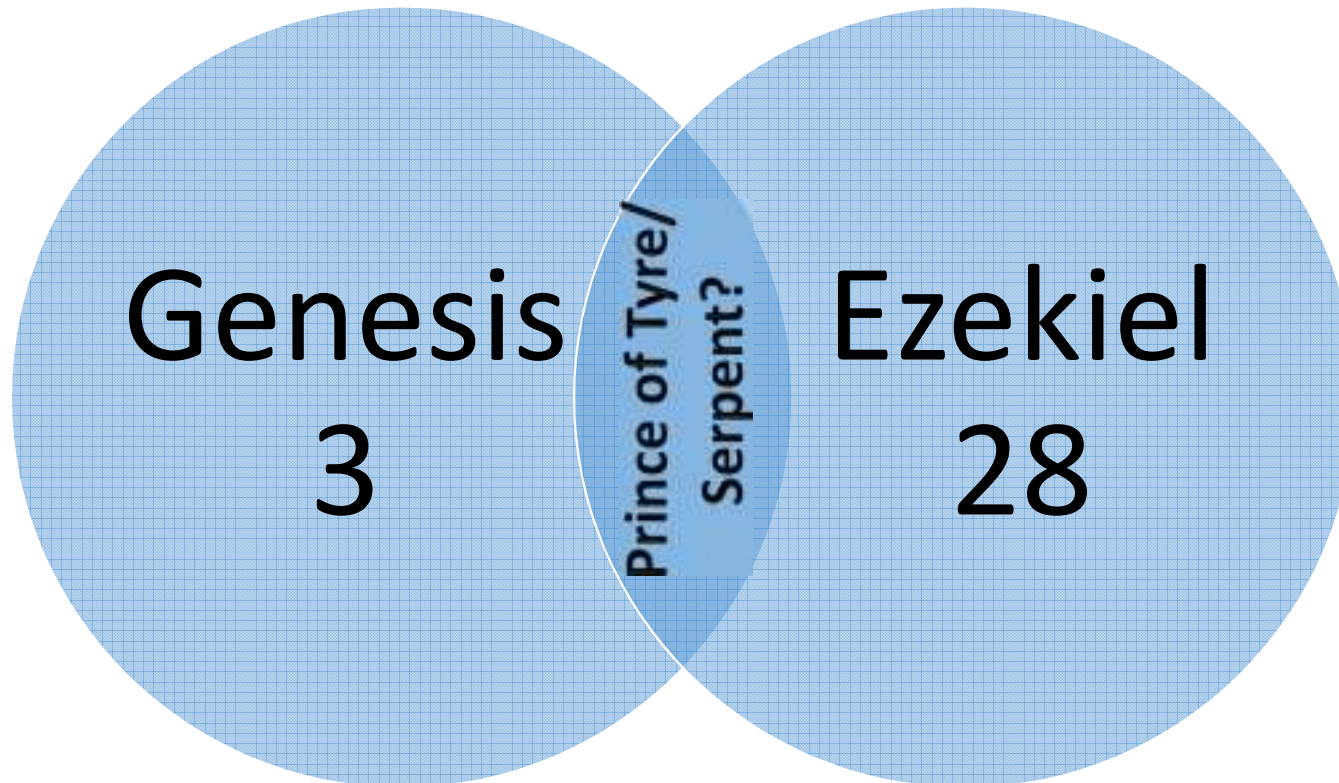
Ezekiel 28:15-17

“You were blameless in your ways from the day you were created until unrighteousness was found in you. By the abundance of your trade you were internally filled with violence, and you sinned; therefore I have cast you as profane from the mountain of God and I have destroyed you, O covering cherub from the midst of the stones of fire. Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings that they may see you.

Connections

- ❑ Ezekiel 28:12 calls the prince of Tyre a “sealer” like a “signet ring”
- ❑ The gemstone adornment can signify divinity i.e. a shining presence [All gems sparkle]
 - ❑ See Ezekiel 1:4-7; Ezekiel 10:19-20; Daniel 10:6; Revelation 1:15]
- ❑ The anointed cherub is eventually cast out of Eden from among the “Stones of fire”
- ❑ Stones of fire may refer to a place OR to a being described as a star [See Isaiah 14:12-13; Job 38:7 recall near east though – stars-]
- ❑ The prince was cast to the ground [can mean earth or under the earth]

Is there a Common Character between the Two Texts?



- ✿ The Prince of Tyre is a human being
- ✿ The being behind him is a divine being
- ✿ The being's arrogance is transferred to the Prince of Tyre
- ✿ The divine being thought it was on par with Yahweh
- ✿ Seen again in Isaiah 14

Who is the King of Babylon in Isaiah 14?

- ❑ There are similarities of the diatribe against the King of Babylon to Ezekiel 28
- ❑ It begins with a taunt of the King in verse 4
- ❑ Who is the King being compared to throughout?
- ❑ Is there serpent language here that allows us to connect this figure to Eden?

Isaiah 14:12-15

How you have fallen from heaven, morning star, son of the dawn! You are cut down to the ground, conqueror of nations! And you yourself said in your heart, "I will ascend to heaven; I will raise up my throne above the stars of God; and I will sit on the mountain of assembly, on the summit of Zaphon; I will ascend to the high places of the clouds, I will make myself like the Most High." But you are brought down to Sheol, to the depths of the pit.

Connections to Ezekiel 28 and Genesis 3

- ❑ This text borrows some language from Ezekiel 28
- ❑ The text in Isaiah 14 also shifts from describing a human to describing a divine being i.e. “fallen from heaven; morning star; shining”
- ❑ The divine being sought superiority over the YHWH and the rest of the divine council “above the stars of heaven; assembly place”
- ❑ Could be interpreted as a coup attempt
- ❑ The divine rebel wanted to be “like the Most High”
- ❑ Meets the same fate as the character in Ezekiel 28

Connections of Genesis 3 to Isaiah 14: Did the Serpent Desire to be Like the Most High?



נָחָשׁ = Nachash

- ★ Hebrew root is flexible *n-ch-sh*
- ★ Hebrew root can have multiple meanings depending on the vowels
- ★ All three meanings consistent with the imagery of Ezekiel 28/Isaiah 14

Nachash → **Nochesh** → **Nechosheth**
(Serpent) → (Diviner) → (Bronze/Copper)

Connections of Genesis 3 to Isaiah 14: Did the Serpent Desire to be Like the Most High?

Serpent

Literal creature that as used as a vehicle for a divine being (Genesis 3)

Diviner

One who dispenses divine information (See Genesis 3)

Shining One

The root can be expanded to refer to “copper” or brass which shine when oiled

King/Prince

PoT: shines with jewels
KoB: “Shining One”

King/Prince/Snake

*Eden (Gen/Eze)
All three judged to be cut down
All three judged to be “down on the ground”

Connections of Genesis 3 to Isaiah 14: Did the Serpent Desire to be Like the Most High?

- The idea of cosmic rebellion ties these three texts together as the backdrop
- The wordplay on nachash allows us to see a concept in all three texts without looking for a literal serpent in each one of the texts
- Writer uses imagery in both texts (Eden, Cherub, Arrogance, Shining) to point to the serpent in Genesis
- Isaiah 14 and Ezekiel 28 should both be read in the context of a divine rebel seeking to usurp God's power
- The one who desired to be like the Most High ended up the lowest of the low

Exegetical Connections of Genesis 2&3 to the Isaiah 14 Narrative

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elim, elohim (plural)	“gods”	Council members/divine beings	Genesis 3:5, 22; Psalms 82:1,6; Ezekiel 28:2
Gan	“garden”	Divine abode, council planning place	Genesis 2:8,10, 15-16; 3:1-3, 8, 10; Ezekiel 28:13
beney elim beney elohim kokebey boque kokebey el helel ben shachar	“sons of God” “morning stars” “shining one, son of the dawn”	Council members Shining appearance	Job 38:7; Psalms 29:1; 89:6; Isaiah 14:13; Ezekiel 28:3 (gems)
har	“mount, mountain”	Mountain range where divine council met	Exodus 24:15; Psalm 65:15-17; Deuteronomy 33:1,2; Isaiah 14:13; 27:13l ; Ezekiel 47:1-12
‘ed nahar yamim	“(watery) mist”; “river”; “seas, waters”	Description of the well-watered garden of the	Genesis 2:6, 10-14; Ezekiel 28:2; Ezekiel

Exegetical Connections of Genesis 2&3 to the Isaiah 14 Narrative

Hebrew Term	English Meaning	Concept/Connectivity	Verses from Scripture
Tsaphon yarkety Tsaphon bamot	“north” “heights of the north” “heights”	Mountain range where the divine council met	Psalms 48:1,2; Ezekiel 40:2; Isaiah 14:13,14
adat sod mo’ed moshab	“Assembly” “council” “meeting” “seat” (governing)	The divine assembly	Psalms 82:1; 89:7; Ezekiel 28:2; Isaiah 14:13

**After the Fall, Before the Flood: An
Exploration of Genesis 6:1-5**

Before We Dive In

- ❑ The fate of humanity is now tied to the fate of the seed of the serpent
 - i. Children of the devil (see John 8:44; Matthew 23:33; 1 John 3:8-12)
 - ii. Children of God (see John 1:12; 1 Peter 1:23)

- ❑ The serpent is the original rebel and those who follow his example are his seed

After the Fall, Before the Flood

Now it came about, when men began to multiply on the face of the land, and daughters were born to them, 2 that the *sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.* 3 *Then the Lord said, "My Spirit shall not [b]strive with man forever, [c]because he also is flesh; [d]nevertheless his days shall be one hundred and twenty years."* 4 The *Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them.* Those were the mighty men who were of old, men of renown.

5 Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6 *The Lord was sorry that He had made man on the earth, and He was grieved [e]in His heart.* 7 The Lord said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the [f]sky; for I am sorry that I have made them." 8 But Noah found favor in the eyes of the Lord.

Practical Interpretations that Avoid Supernatural Ideas

- ❑ The divine rebellion in Genesis 6:1-4 precipitated verse 5
- ❑ The divine beings made a choice to disobey the natural order of God [See also Genesis 19:1-9]
- ❑ Practical interpretations of Genesis 6 fall short
 - ❖ **Sethite Theory (Genesis 4:25,26; 5:3,4)**
 - ❖ “Sons of God” are human;
 - ❖ Forbidden marriages were between Seth’s “godly” male descendants and Cain’s ungodly female descendants.
 - ❖ **Divinized Human Rulers Theory**
 - ❖ “Sons of God” are divine human rulers;
 - ❖ Based on faulty interpretation of Psalm 82:6 and language in Exodus 4:23; Psalm 2:7
 - ❖ Evil marriages were polygamous marriages of kings [see 1 Kings 11:1-6]

Issues with Practical Application Theories

❖ Problems with the Sethite Theory (Genesis 4:25,26; 5:3,4)

- ❖ “Sons of God” are NOT human
- ❖ Genesis 4:26 never said that Seth’s line were the *only* people who called on the LORD.
- ❖ Does not explain the Nephilim
- ❖ Women in the text were never called “daughters of Cain”; they were daughters of humankind
- ❖ There is no marriage prohibition in the text against humans marrying other humans
- ❖ Forbidden marriages were between Seth’s “godly” male descendants and Cain’s ungodly female descendants.

Issues with Practical Application Theories

- ❖ **Problems with the Divinized Human Rulers Theory (Psalm 2:7; Psalm 82:6; Exodus 4:23)**
 - ❖ “Sons of God” are divine rulers and not humans
 - ❖ The text does not indicate that the marriages were polygamous
 - ❖ There is no parallel to the existence of a plural group of “sons of God” who were human rulers but ample evidence for the plural referring to divine beings (See Job 1:6; 38:7; Psalm 89:6)
 - ❖ The idea of “human divine kingship” doesn’t preclude a supernatural view of Genesis 6
 - ❖ Glorified/divinized human rulers is a post-Messiah idea and cannot be read back into Genesis 6
 - ❖ The theory ignores the ruination of Eden and the corruption of the earth by the marriages post-Eden

**Takeaway: The sons of God were/are
divine beings who reproduced
with *human* women and had hybrid
offspring. There were two classes
Of indivi**

Peter and Jude took a Supernatural View of Genesis 6

Jude 5-7 ⁵ Now I desire to remind you, though you know all things once for all, that ^[e]the Lord, after saving a people out of the land of Egypt, ^[f]subsequently destroyed those who did not believe. ⁶ And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day. ⁷ just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after ^[g]strange flesh, are exhibited as an ^[h]example in undergoing the punishment of eternal fire.

2 Peter 2:4,5 “⁴ For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; ⁵ and did not spare the ancient world, but preserved Noah, a ^[a]preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly...”

2 Peter 2:10 “...and especially those who ^[c]indulge the flesh in *its* corrupt desires and despise authority.”

Peter & Jude Took a Supernatural View

- ❑ 2 Peter 2:4,5,10 discusses the crossing of the boundary by divine beings into the human realm
- ❑ Jude 6,7 discusses the “angels” who did not keep to their domain
- ❑ Both passages refer back to Genesis 6:1-4
- ❑ Both passages mention the punishment for this transgression which is not mentioned in Genesis 6:1-4
 - This judgment will come on the day of the Lord (Zephaniah 1:1-7; Revelation 16:14)
 - The passages reference information that comes from 1 Enoch
- ❑ The supernatural view of Genesis 6:1-4 became problematic in 4th century AD after Augustine turned against it.

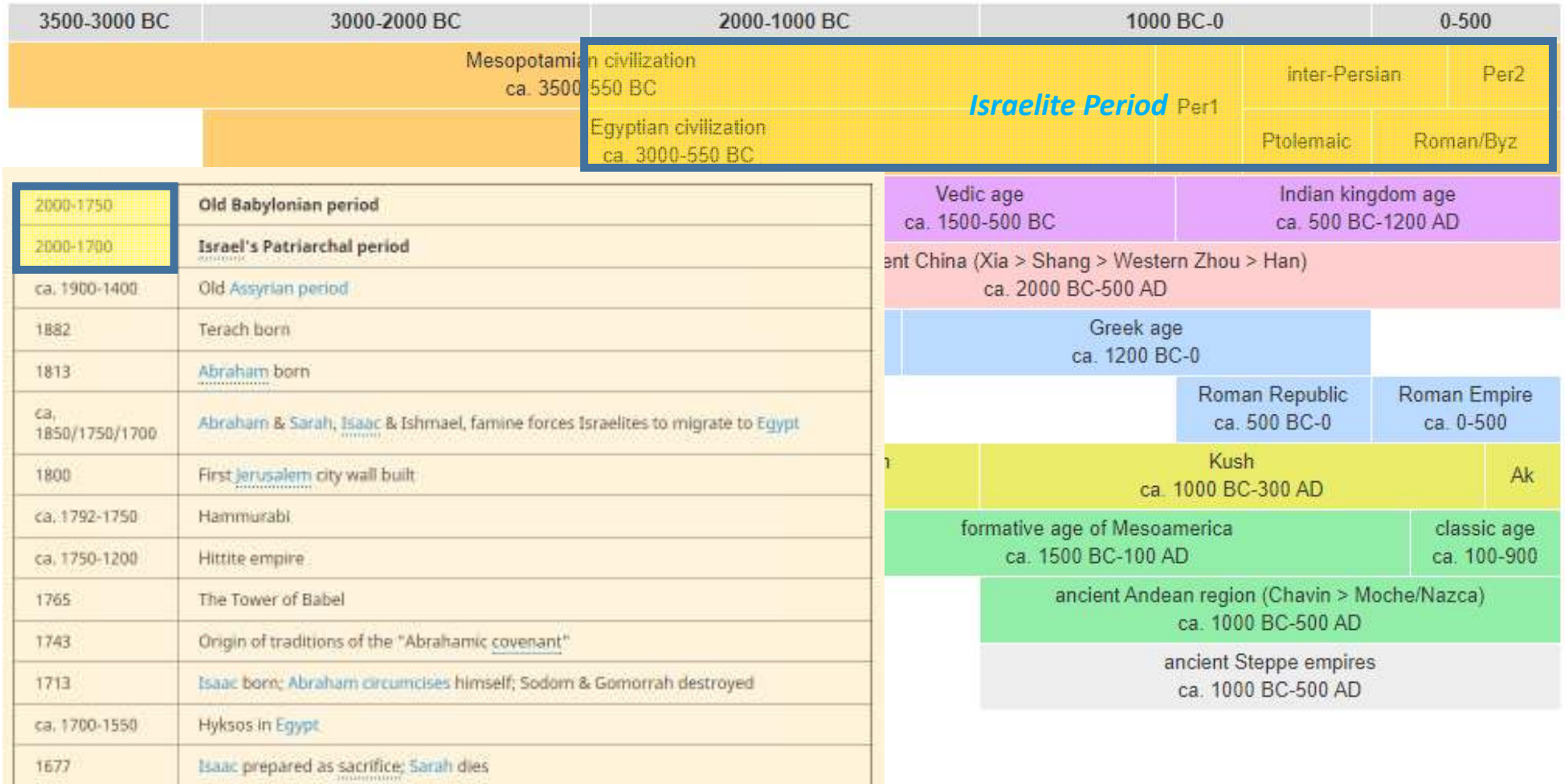
Ties to Mesopotamian Texts





Culture Timeline

TIMELINE OF THE ANCIENT WORLD



Mesopotamian Stories



Gilgamesh Tablet

- ❑ Mesopotamian flood epic story- The story of Gilgamesh
- ❑ Includes a boat, animals & humans saved
- ❑ Includes evil divine beings who were called Apkallu
- ❑ Apkallu offspring were human hybrids
- ❑ 2/3 Apkallu matches the description for Gilgamesh
- ❑ Authors of 1 Enoch, Jude and Peter were aware of the Mesopotamian context

Mesopotamian Connections

- ❑ Genesis chapters 1-11 have connections to Mesopotamian texts that predate the Bible
- ❑ The creation, flood, tower of Babel all have Mesopotamian roots
- ❑ The story involved divine beings and *giant* offspring
- ❑ Genesis 6:1-4 is a polemic that seeks to denigrate the Mesopotamian texts and undermine their gods
- ❑ The polemic is designed to correct thinking about Yahweh

Mesopotamian Connections: Second Temple Writers

- ❑ The pre-flood transgression is also detailed in inter-testamental Jewish texts
- ❑ One version has divine offenders coming to “fix” humanity but ended up succumbing to human lusts
- ❑ Story in 1 Enoch 6 is directly connected to Genesis 6
- ❑ This information informed Peter and Jude’s writing albeit the writings of 1 Enoch were not canonized
- ❑ Daniel 4 mentions “the Watchers” that were mentioned in 1 Enoch whose offspring were *giants*

The Insult of being called Giants: Who Are the Nephilim?

- ❑ The term Nephilim is first found in Genesis 6:1-4
- ❑ They are described as giants
- ❑ Translation issues have led to debate about who/what the Nephilim are and what the word means
- ❑ Also translated as “fallen ones” but this is to avoid the divine nature of the Nephilim

The Insult of being called Giants: Who Are the Nephilim?

Hebrew root: **n-p-l**

Some translate as **naphal** = to fall

Hebrew Bible spelling: **nephilim** or **nephiylim**

- ❑ Jewish exiles learned to speak Aramaic in the 70-year exile
- ❑ Possible that Jewish intellectuals in Babylonian exile adopted the Aramaic noun “naphiyla” for giant
- ❑ Villainizes the giant offspring

What is the Ultimate Purpose of Genesis 6

- Genesis 6 is believed to have been written during the Babylonian exile
- Context of Babylon and being under oppression of direct descendants of Mesopotamians
- There was a presumption that the pre-flood civilization was handed down by lesser gods
- There was a air of superiority by the Babylonians
- The Biblical writers took what Babylonians thought was proof of their divine heritage and told a completely different story
- They told a story of rebellion, not victory
- Peter and Jude incorporated this imagery into their writings as well (2 Peter 2:9-11; Jude 8-10)

What is the Ultimate Purpose of Genesis 6

Genesis 6 is a repudiation of ancient
Mesopotamian religion and
theology

Further Implications

- ❑ Noah and his family represent the remnant, saved from God's judgment
- ❑ Salvation is a recurrent theme
- ❑ Noah is in the lineage of Christ (Luke 3:36-38) and points to the exclusivity and uniqueness of Christ
- ❑ There would be no mixing of divine and human that produced the Son of Yahweh (the Only Begotten)
- ❑ The story on conflict between God's seed and the serpent's seed will continue until the end of time.

Divine Allotment and Disinheritance of the Nations

Three Major Events that Inform OT Theology and the Ancient Supernatural Worldview

The Fall (Genesis 3)

The Divine
Transgression/Flood
(Genesis 6)

The Building of the
Tower of Babel/ the
Disinheritation of the
Nations

Initial Thoughts

- ❑ The three aforementioned events frame the rest of the Bible
- ❑ They highlight the danger of doing life apart from God
- ❑ Yahweh living among His people would now come with challenges from divine enemies
- ❑ Reuniting heaven and earth would now be a cosmic struggle
- ❑ Trying to regain an Edenic utopia is a fruitless undertaking
- ❑ The flood has a connection to Babel (Genesis 6:4 and Genesis 11:4)

Precursors to Destruction

- ❑ Nimrod is the progenitor of both Assyrian and Babylonian civilizations [Genesis 10:8-11]
- ❑ He is considered a “mighty warrior” or “*gibbor*” like the Nephilim
- ❑ Assyria and Babylon would both have a hand in the destruction of Israel
- ❑ Assyria took the Northern Kingdom [Israel {Samaria}] into captivity
- ❑ Babylon took the Southern Kingdom [Judah {Jerusalem}] [into captivity
- ❑ The table of nations [Genesis 10:1-32] is a bridge from Genesis 6 to the building of the Tower of Babel and the punishment that followed

The Tower of Babel



The Tower of Babel

- ❑ The Tower of Babel [Genesis 11:1-9] is believed to have been an ancient, Mesopotamian Ziggurat
- ❑ It was believed to be a connection between earth and heaven
- ❑ The people wanted to make a name for themselves [Genesis 11:4]
- ❑ Yahweh scattered the people and eventually disinherited the nations [Deuteronomy 32:8,9; Deuteronomy 4:19,20; Acts 17:26-28; Romans 1:18-25]
- ❑ Babylon/Ancient Mesopotamia was again cast as a place where evil and rebellion occurred

The disinherittance of the nations was Yahweh saying that the nations of the world would no longer be in relationship with Him!


God Always Has a Plan

- ❑ Recall Genesis 9:1 “Be fruitful and multiply and fill the earth”
- ❑ Instead, humanity shunned Yahweh and went after other gods
- ❑ Disinheritance was temporary but necessary
- ❑ Abraham was called from the exact same place where the transgression occurred [Ur of the Chaldeans] see {Genesis 12:1-3}
- ❑ Abraham’s seed would be a blessing to all the nations [Galatians 3:16]
- ❑ Israel would be the conduit for the blessing
- ❑ There is a purposeful distinction between Israel and the disinherited nations

Considerations

- ❑ There is debate over Deuteronomy 32:8
- ❑ Some translations say “Sons of Israel”
 - Israel did not exist during Babel
 - Israel is not listed in the Table of Nations
 - Abraham had not received the covenant of Yahweh
 - The Dead Sea Scrolls language indicates that Sons of God is the accurate translation
- ❑ The implications for disinheritance are drastic but temporary
- ❑ The other nations were allotted to “sons of God” and ruled over by them
- ❑ Consider the context of Psalm 82- Their corruption in ruling over the nations is the reason for the judgment in Psalm 82
- ❑ The nations were allotted to the gods and the gods were allotted to the nations (See Deuteronomy 4:19,20 compared w/ Deuteronomy 32:8,9)

Cosmic Geography

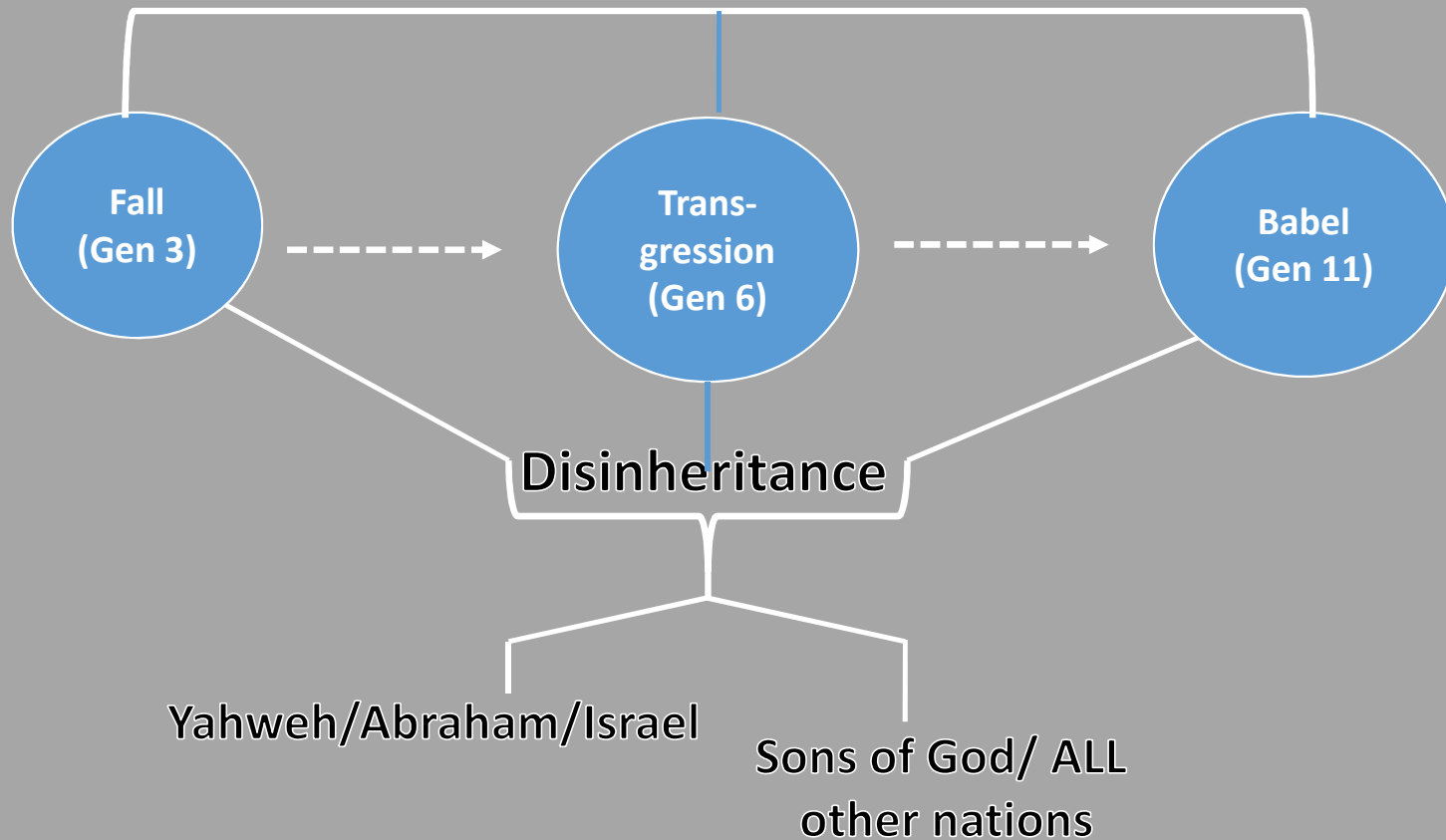
A satellite view of the Earth, showing the Americas and surrounding oceans. The image is centered on the Earth, with the continents of North and South America visible. The oceans are a deep blue, and the landmasses are a mix of green and brown. The Earth is set against a black background, suggesting space.

Psalm 24:1 The earth is the LORD'S,
and all it contains, the world, and
those who live in it.

Yahweh

Lesser elohim, Sons of God, Divine Council

Humanity (Nations)



Yahweh's Inheritance

- ❑ Israel was considered Holy Ground because it belonged to Yahweh (Deuteronomy 32:8,9)
- ❑ The territory of other nations was delegated to other elohim at the discretion of Yahweh
- ❑ Those elohim were corrupted (see Psalm 82)
- ❑ The other elohim were illegitimate with respect to worship (See Deuteronomy 4:19-20, 17:3, 29:25)
- ❑ The territorial divisions are what the author describes as “*cosmic geography*”

Geography Matters

- ❑ David realized that any place outside of Israel was not fit for Yahweh worship and was not holy ground (1 Samuel 26:17-19)
- ❑ Solomon built the temple such that the people would know where to direct their worship while in captivity (2 Chronicles 6:18-21; 36-39)
- ❑ Naaman the Syrian begged for dirt to take home with him to keep his vow to Yahweh (2 Kings 5:15-19)
- ❑ Daniel was aware that dominions and territories existed in the spiritual realm (Daniel 10:12-13)

Geography Matters: Pauline Theology

- ❑ The term prince is important for the understanding of Paul's cosmic theology (Daniel 10:13,21; 12:1)
- ❑ Prince is translated "archon" which is derived from "sar" later translated "archonton" [in Greek OT]
- ❑ Paul's treatment of the spiritual hierarchy is seen in His work in Ephesians (Ephesians 2:2; 3:10, 6:12)
- ❑ The terminology is used in both NT and other Greek literature to denote *geographical domain rulership*
 - ❑ *Principalities (arche)*
 - ❑ *Powers/Authorities (exousia)*
 - ❑ *Powers (dynamis)*
 - ❑ *Dominions (kyrios)*
 - ❑ *Thrones (thronos)*
- ❑ Christ is and always will be supreme regardless of cosmic geography (Ephesians 1:20,21)

Where does Christ Fit In?

- ❑ Paul understood his ministry to the Gentiles as a reclamation project
- ❑ Christ offers the opportunity to repent and believe in Him (Acts 17:30,31)
- ❑ Scripture is clear that salvation is for EVERYONE (Galatians 3:26-29; Revelation 7:9-12)
- ❑ The plan for salvation was hidden until after the resurrection of Christ (Ephesians 3:10)
- ❑ The gospel is for EVERYONE (Isaiah 49:5,6; Luke 7:24-30; Romans 1:16; 1 Corinthians 1:24; 1 Timothy 2:4)



TURF

WAR



Psalm 24:1 The earth is the LORD'S,
and all it contains, the world, and
those who live in it.

Section Summary Parts 2 & 3

- a. The serpent desired to be “like” The Most High God (Recall Genesis 3; Ezekiel 28; Isaiah 14)
- b. The serpent tried to act as the mouthpiece of Yahweh and in the process facilitated the Fall (See Genesis 3).
- c. God’s Edenic vision for earth was derailed but not defeated as He would have a remnant after each reset (Adam and Eve had children; Noah was saved from the flood; Abraham was called forth from Mesopotamia).
- d. Yahweh gives us choices and we must choose loyalty to Him, it is not forced.
- e. Eden, Elohim marrying humans and Babel were all considered rebellious acts against Yahweh

Section Summary Parts 2 & 3

- f. The Nephilim are an important part of understanding OT Theology and some still existed after the flood (See Genesis 6, Numbers 13).
- g. The context for the OT is Mesopotamian in nature and therefore you will see cultural overlap between Israelite and ancient Mesopotamian cultures.
- h. After Babel the nations were disinherited (See Deuteronomy 32:8,9) and divided up [Cosmic Geography] among the lesser elohim (sons of God) who were eventually judged as corrupt (See Psalm 82).
- i. Israel, as a nation did not exist at the time of Abraham's call from Mesopotamia/Haran. It became a "nation" much later after they left enslavement in Egypt.

Section Summary Parts 2 & 3

- j. Abraham (Abram) was the conduit through whom the whole world would be blessed (See Genesis 12).
- k. Israel was Yahweh's portion from the disinheritance (Deuteronomy 32).
- l. Yahweh showed Himself to Abram but had to veil His glory (next section)

Checkpoint: Questions for Your Consideration

1. Have you learned anything new that you did not previously know?
2. Has this study aided your spiritual growth in any way?
3. Do you feel more equipped to understand the spiritual world?
4. Has this study changed how you look at the Bible?
5. Has anything that we've discussed been off-putting for you?
6. Do you feel more knowledgeable about the context in which the OT was written?
7. Do you better understand the need for the protection of God?
8. Have you ever been exposed to extra-biblical literature *i.e.* uncanonized books like Enoch?
9. Do you believe that spiritual warfare is a real phenomenon?

Yahweh and His Portion

Abraham's Word

- ❑ Abram (Abraham) was a Mesopotamian man who was called out to be used by God as a vessel for God's reset (Genesis 12:1-5)
- ❑ Scripture indicates that God had dealt with Abraham and "appeared" to him prior to what we see in Genesis 12 (Acts 7:2-4; Genesis 12:6,7)
- ❑ A pattern of Yahweh visibly manifesting Himself develops early on in the OT
- ❑ Yahweh preferred this method when dealing with the patriarchs
- ❑ God had to dull His glory to ensure that Abraham could stand being in His presence

Abraham's Word

- ❑ The covenant between Abraham and God was cut in person (Genesis 15:1-6)
- ❑ The Word of Yahweh manifests to Abram (Abraham) in the covenant ratification ceremony (Genesis 15)
- ❑ The Word coming in a vision indicates that it was not only audible but visible
- ❑ The Word of Yahweh in the OT may be equated to The Word (Jesus) in the NT (John 1:1, John 1:14, John 8:56-58)
- ❑ We can deduce that the Word of Yahweh is His visible form and that Christ is the Word of Yahweh (John 1:18; Colossians 1:15)
- ❑ God manifesting to humans in a perceptible form is a way to dull His glory to ensure that those who saw Him would survive the encounter (Exodus 33:18-23)

Genesis 15:1-6 “**1**After these things the word of the LORD came to Abram in a vision, saying, “Do not fear, Abram, I am a shield to you; Your reward shall be very great.” **2**But Abram said, “Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?” **3**Abram also said, “Since You have given me no son, one who has been born in my house is my heir.” **4**Then behold, the word of the LORD came to him, saying, “This man will not be your heir; but one who will come from your own body shall be your heir.” **5**And He took him outside and said, “Now look toward the heavens and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.” **6**Then he believed in the LORD; and He credited it to him as righteousness.”

John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.”

John 1:14 “And the Word became flesh, and dwelt among us; and we saw His glory, glory as of the only *Son* from the Father, full of grace and truth.”

John 1:18 “No one has seen God at any time; God the only *Son*, who is in the arms of the Father, He has explained *Him*.”

John 8:56-58 “Your father Abraham was overjoyed that he would see My day, and he saw *it* and rejoiced.” So the Jews said to Him, “*You are not yet fifty years old, and You have seen Abraham?*” Jesus said to them, “Truly, truly I say to you, before Abraham was born, I am.”

Colossians 1:15 “He is the image of the invisible God, the firstborn of all creation...”

1 John 1:1 “What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life...”

Exodus 33:17-20 “The LORD said to Moses, “I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name.” Then Moses said, “Please, show me Your glory!” And He said, “I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion to whom I will show compassion.” He further said, “You cannot see My face, for mankind shall not see Me and live!”

Who saw Him?	Scripture Reference	Visible	Audible	Purpose of Manifestation	Perceptible?
Abraham (Abram)	Genesis 12:6,7; 15:1-6	Yes	Yes	To set the covenant; ratify the initial covenant	Yes (Word and visible)
Abraham	Genesis 18:1-5	Yes	Yes	To reveal the plans for Sodom and Gomorrah	Yes (Visible and possibly human form)
Samuel	1 Samuel 3:1-10; 19-21	Yes	Yes	To call Samuel as a prophet; to give the “word” to Samuel	Yes (Word and visible)
Jeremiah	Jeremiah 1:1-9	Yes	Yes	To call Jeremiah as a prophet and reveal his mission.	Yes (and tactile i.e. touched his lips)

The Godhead and the OT

- ❑ The Godhead is the idea that God exists in three persons
- ❑ Note the Word of Yahweh and Yahweh are found together in many instances
- ❑ The language which indicates that Yahweh can be in heaven and on earth at the same time is purposeful
- ❑ The Jews of Jesus's day and time understood this "binitarian" concept of "*two Yahwehs*" one in heaven and one on earth
- ❑ The idea of a Trinity is not far-fetched considering that the "Spirit of the LORD" is also mentioned in the OT (Judges 3:10; 6:34; 11:29; 13:25)

Yahweh Visible and Invisible

- ❑ The previously discussed ideas made it easier for first century Jews to accept the idea that God could show up in human form
- ❑ The Word as a visible manifestation of Yahweh is one of many manifestations
- ❑ Based on OT scriptures, the God of Israel exists as at least two, equivalent persons (one visible and one invisible)
- ❑ This is not polytheistic, it is a testament to God's power and our limited understanding of that which God is capable

Abraham and the Angel of Yahweh

- ❑ The Angel of Yahweh appears in Genesis in three places (Genesis 16:7-11; 21:17; 22:1-9)
- ❑ Genesis 22 hints at an equality between the Angel of Yahweh and Yahweh Himself (Genesis 22:10-18)
 - ❑ *Abraham is not taken aback by the voice of the Angel of Yahweh*
 - ❑ *The Angel speaks in verse 11*
 - ❑ *The text swaps the angel and the One on made the initial request (Yahweh) thus denoting equality between the two*
 - ❑ *The language is designed to blur the distinction between the Angel of the LORD and the LORD (Yahweh) Himself.*
 - ❑ *The angel is acting as the mouthpiece of Yahweh and Yahweh Himself in the same text*

Genesis 22:10-18

And Abraham reached out with his hand and took the knife to slaughter his son. *11 But the angel of the LORD called to him from heaven* and said, “Abraham, Abraham!” And he said, “Here I am.” *12* He said, “Do not reach out your hand against the boy, and do not do anything to him; *for now I know that you fear God, since you have not withheld your son, your only son, from Me.*” *13* Then Abraham raised his eyes and looked, and behold, behind *him was* a ram caught in the thicket by its horns; and Abraham went and took the ram and offered it up as a burnt offering in the place of his son. *14 And Abraham named that place the LORD Will Provide, as it is said to this day,* “On the mountain of the LORD it will [e]be provided.”

15 Then *the angel of the LORD called to Abraham a second time from heaven,* *16* and said, “*By Myself I have sworn, declares the LORD,* because you have done this thing and have not withheld your son, your only son, *17* indeed *I will greatly bless you,* and I will *greatly multiply your seed* as the stars of the heavens and as the sand, which is on the seashore; and your *seed* shall possess the gate of their enemies. *18 And in your seed all the nations of the earth shall be blessed,* because you have obeyed My voice.”

Isaac, Jacob and the Angel of Yahweh

- ❑ Yahweh first appears to Isaac in Genesis 26:1-5; 23-25
- ❑ The appearance confirms the covenant between Yahweh and Abraham
- ❑ Yahweh appears to Jacob in Genesis 28:10-22 in a vision of a “ladder” to heaven at Bethel (the house of God)
- ❑ Yahweh appears to Jacob again in Genesis 31:11-13 in a dream as the “angel of God”
 - ❑ *The angel of God says “I am the God of Bethel” denoting equality with God*
- ❑ Yahweh appears to Jacob again in Genesis 32:24-30 as a “man” who wrestled with him [See also Hosea 12:3-5]
 - ❑ *The “man” says “you have struggled with God, and men and have prevailed.”*

Genesis 26:1-5 “Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines. 2And the LORD appeared to him and said, “Do not go down to Egypt; stay in the land of which I shall tell you. 3Live for a time in this land and I will be with you and bless you, for to you and to your [a]descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. 4I will multiply your [b]descendants as the stars of heaven, and will give your [c]descendants all these lands; and by your [d]descendants all the nations of the earth shall be blessed, 5because Abraham [f]obeyed Me and fulfilled his duty to Me, and kept My commandments, My statutes, and My laws.”

Genesis 28: 10-15 “And he had a dream, and behold, a ladder was set up on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. 13Then behold, the LORD was standing [h]above it and said, “I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie I will give to you and to your [i]descendants. 14Your [j]descendants will also be like the dust of the earth, and you will [k]spread out to the west and to the east, and to the north and to the south; and in you and in your [l]descendants shall all the families of the earth be blessed. 15Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have [m]promised you.”

Genesis 31:11-13 “Then the angel of God said to me in the dream, ‘Jacob’; and I said, ‘Here I am.’ 12He said, ‘Now raise your eyes and see that all the male goats that are [f]mating are striped, speckled, or mottled; for I have seen everything that Laban has been doing to you. 13I am the God of Bethel, where you anointed a memorial stone, where you made a vow to Me; now arise, [g]leave this land, and return to the land of your birth.”

Hosea 12:2-5 “The LORD also has a case against Judah, And will punish Jacob according to his ways; He will repay him according to his deeds. 3In the womb he took his brother by the heel, *And in his mature strength he contended with God.* 4Yes, *he wrestled with the angel and prevailed;* He wept and implored His favor. He found Him at Bethel, And there He spoke with us, 5And the LORD, the God of armies, The LORD is His [c]name.”

Who saw Him?	Scripture Reference	Visible	Audible	Purpose of Manifestation	Perceptible?
Abraham	<i>Genesis 22:10-18</i>	Yes	Yes	To speak to Abraham regarding the sacrifice of Isaac	Yes (as the Angel of Yahweh)
Isaac	<i>Genesis 26:1-5; 23-25</i>	Yes	Yes	To confirm the Abrahamic covenant	Yes (Visible and but form not given)
Jacob	Genesis 28:10-22; 31:11-13; 32:24-30; Genesis 48:15-16	Yes	Yes	To confer a blessing; confirm covenant; change Jacob's name; confirm protection	Yes (As Himself Gen 28; as the Angel of God; as the Angel of God; as a man who wrestled with Jacob [see also Hosea 12:3-5; as an "angel" who could confer a blessing the same as Yahweh could])

Confusion Between God and “an angel”?

- ❑ The ambiguous language that allows confusion between God and “an angel” is deliberate
- ❑ God can manifest Himself however He chooses; even as an angel
- ❑ The fusion of Yahweh and “the angel” is seen again when Jacob was on his deathbed (Genesis 48:15-16)
 - ❑ *Angel and Yahweh are mentioned in parallel*
 - ❑ *The passage affirms that Yahweh was able to show Himself as an angel*
 - ❑ *“Bless” in verse 16 is singular noting a fusion between both figures*
- ❑ The language indicates that there are two different beings with the same identity; this is not modalism

Genesis 48:14-16

14 But Israel reached out his right hand and placed it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the firstborn.

15 And he blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, The God who has been my shepherd all my life to this day, 16 The angel who has redeemed me from all evil, *Bless the boys*; And may my name [o]live on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth."

Major Takeaways

- ❑ Yahweh exists as at least two persons based on OT texts
- ❑ There is an OT fusion of Yahweh with the Angel of God (the LORD, Yahweh)
- ❑ The fusion that the biblical writers employ is purposeful
- ❑ Yahweh is not “an” angel but in several instances the “angel” was indeed Yahweh
- ❑ This is not modalism i.e. switching between roles
- ❑ This is not polytheism because Yahweh and the Angel/Word are equivalent, same in nature, same in power
- ❑ Evidence for the Godhead (Father, Son, Spirit) is prominent in the OT

Two Yahwehs, One God,
Same Essence

The Name, The Presence, The Angel & The Commander of the Lord's Army

- ❑ We have previously discussed the binitarian idea of God existing as two persons: Yahweh (invisible) and The Angel of Yahweh (visible)
- ❑ Biblical authors purposely blurred the lines between the figures while keeping the identity and essence identical
- ❑ Both appear simultaneously in multiple passages
- ❑ There are other passages in which both Yahweh and the Angel appear together

Who saw Him?	Scripture Reference	Visible	Audible	Purpose of Manifestation	Perceptible?
Moses	<i>Exodus 3:1-6; Exodus 23:20-22</i>	Yes	Yes	To deliver the covenant to Moses and charge him with Israel's liberation; reveal covenant name [Exodus 3]; To equate the angel and the presence to Yahweh Himself	Yes (as the Angel of Yahweh and Yahweh)
Joshua	<i>Joshua 5:13-15</i>	Yes	Yes	To confirm Yahweh's protection from the enemies in Canaan.	Yes (as the Commander of the Lord's Army)
Gideon	Judges 6:11-24	Yes	Yes	To promise guarantee victory over the Midianites.	Yes (As the Angel of Yahweh and Yahweh Himself)

Moses and the Burning Bush: Two Yahwehs? [Exodus 3:1-6]

- Within the burning bush, the Angel of Yahweh appeared to Moses (see verse 2)
- Yahweh Himself observed Moses' reaction to the burning bush and spoke to Moses (see Verse 3)
- Moses was instructed by Yahweh to remove his sandals because the ground was holy (see Verse 5)
- Yahweh identifies Himself as the same Yahweh of the patriarchs (see verse 6)
- Moses hid his face because he realized that this was an encounter with Yahweh (see verse 6) [the Angel was visible]
- NOTE that both the visible form of the Angel and Yahweh were present [see also Acts 7:30-35]

Moses and the Journey: The Angel, The Name and the Presence [Exodus 23:20-22]

- ❑ This encounter occurs at Sinai
- ❑ Yahweh qualifies the Angel that will go before Moses [see verse 20]
- ❑ Yahweh gives the Angel authority even over the forgiveness of sin [see verse 21; see also Mark 2:5,6]
- ❑ Yahweh says “my name is in him” [see verse 21]
- ❑ Yahweh demands obedience to the angel
- ❑ NOTE the “name” of Yahweh means that Yahweh was “in the angel”
- ❑ Yahweh’s essence/presence was in the Angel [see also Leviticus 11:45; Deuteronomy 4:35-38; Joshua 24:17-18; Judges 2:1]

Takeaway: These passages all interchange Yahweh, the presence of Yahweh, the Name and the Angel as ALL being the SAME.

The Name of Yahweh

- ❑ The Name of Yahweh is referenced in multiple passages
- ❑ In some passages the Name functions as a “substitute” for Yahweh
- ❑ References for “the name” [Deuteronomy 12:2,4-5,11; Isaiah 30:27,28; Psalm 20:1,7; Proverbs 18:10]
- ❑ Yahweh IS the Name

The Commander of the Lord's Army

[Joshua 5:13-15]

- ❑ The angel in which the presence of Yahweh dwells is synonymous with the Commander of the Army of the Lord
- ❑ Visible as a man [see verse 13]
- ❑ The sword in his hand is only seen in two other places [see verse 13b; Numbers 22:23; 1 Chronicles 21:16]
 - ❑ Confirms the identity of the Commander being the Angel of Yahweh
- ❑ The “man” identifies himself and commands Joshua to remove his sandals [see verse 14 and verse 15; see also Exodus 3:5]
- ❑ Joshua bows down before the Commander [see verse 14b]

A Conversation with Gideon [Judges 6:11-24]

- ❑ Judges 2:1 signaled an end to the regular presence of Yahweh with Israel
- ❑ True to His covenant, Yahweh used Judges as deliverers since there was no king
- ❑ Gideon was a Judge
- ❑ Gideon's theophany occurs in Judges 6:11-24

11Then **the angel of the LORD** came and *sat* under the [g]oak that was in Ophrah, which was in the hill country of Ephraim. His son Gideon was beating out wheat in the winnowing sieve before the LORD because the Midianites had oppressed the Israelites. 12And **the angel of the LORD** appeared to him and *said to him, "The LORD is with you, valiant warrior."* 13Then Gideon said to him, "O my lord, *if the LORD is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, that He brought us up from Egypt? But now the LORD has brought us to Midian."* 14And the LORD *looked at him* and said, "Go in this strength of yours and fight against the Midianites. *Have I not sent you?*" 15But he said to Him, "Behold, my family is the least in Manasseh, and I am the youngest in my house." 16Yet the LORD *said to him, "I will certainly be with you, and you will overcome the Midianites."* 17So [k]Gideon said to Him, "If now I have found favor in Your eyes, please do not depart from here until I come back to You, and bring out my offering and lay it before You." And He said, "I will remain until you return."

Note the reference to "the angel of the LORD" in verses 11-12

Note that Gideon did not realize who he was talking to initially in verse 13

Note the switch to "the LORD" i.e. Yahweh and that both characters appear simultaneously in verses 14 & 16]

Note Gideon's desire to give an offering in verses 17 & 18

19 Then *Gideon went in and prepared a young goat and unleavened bread from an [l]ephah of flour*; he put the meat in a basket [m] and the broth in a pot, and brought them out to him under the [n] oak and *presented them*. 20 And the *angel of God said to him, "Take the meat and the unleavened bread and lay them on this rock, and pour out the broth."*

Note the switch back to the angel of the LORD in verses 20-21

Note the Angel of the LORD vanishes after consuming the offering in verse 21b

and fire came up from the rock and consumed the offering. *Then the angel of the LORD vanished from his sight.* 22 *When Gideon perceived that he was the angel of the LORD, [p]he said, "Oh, Lord [q]GOD! For I have seen the angel of the LORD face to face!"*

Note Gideon's reaction when he finally realized who was talking to initially in verse 22

Do not be afraid; you shall not die. The LORD is with you, and you shall prosper." Note the switch to "the LORD" i.e. Yahweh who remains in verse 23 even AFTER the Angel vanishes!

A Conversation with Gideon [Judges 6:11-24]

- ❑ Note the reference to “the angel of the LORD in verses 11-12
- ❑ Note that Gideon did not realize who he was talking to initially in verse 13
- ❑ Note the switch to “the LORD” i.e. Yahweh and that both characters appear simultaneously in verses 14 & 16
- ❑ Note Gideon’s desire to give an offering in verses 17 & 18
- ❑ Note the switch back to the angel of the LORD in verses 20-21
- ❑ Note the Angel of the LORD vanishes after consuming the offering in verse 21b
- ❑ Note Gideon’s reaction when he finally realized who was talking to initially in verse 22
- ❑ Note the switch back to “the LORD” i.e. Yahweh who remains in verse 23 even AFTER the Angel vanishes!

Closing Thoughts

- ❑ The Angel and Yahweh help us in thinking about Jesus and the Father
- ❑ They are both distinct entities that are one in nature and in essence
- ❑ The Father is not the Son and the Son is not the Father
- ❑ There is definitive OT evidence for the origin of the concept of the “trinity” in these passages
- ❑ Jewish theology embraced the “two Yahweh” theology but refused to extend it to the resurrected Christ

Takeaway: THERE IS ONE GOD
WHO EXISTS AS MULTIPLE
PERSONS AND CAN DO SO
SIMULTANEOUSLY.

The Exodus and the
Distinction of Yahweh from All
Other Gods

Major Events that Inform OT Theology and the Ancient Supernatural Worldview

The Fall
(Genesis 3)

The Divine
Transgression/Flood
(Genesis 6)

Babel/ Disinheritance
(Genesis 11-15)

Pre-
Egypt/Egypt/Exodus/
Post Exodus
(Genesis/Exodus)

Adam/Eve/Serpent

Noah/Nephilim

Abram/Divine Intelligence

Abraham/Isaac/Jacob/ Moses

Who Is Like Yahweh?

- ❑ Yahweh showed Himself to Abraham as the Angel of the LORD [human form]
- ❑ God prophesied to Abraham that his people would spend 400 years in Egypt [see Genesis 15:12-16]
- ❑ God instructed the people to go to Egypt where they ended up being slaves to Pharaoh [see Genesis 46:3,4]
- ❑ In light of Deuteronomy 32 worldview and disinheritance to follow, why would God send His people to a nation that was under the dominion of another god?

Yahweh's Providence?

- ❑ The Israelites in Egypt understood their supernatural origin as Isaac was a supernaturally conceived child
- ❑ The question of deliverance becomes an issue in light of Yahweh's status as "God of gods"
- ❑ Yahweh sent Joseph into Egypt to avoid famine and made a promise to Abraham to deliver them after a time [Genesis 15:13-16; 46:4]
- ❑ The deliverance/salvation from the Egyptian predicament would solidify, bring glory to Yahweh and make Him known to the other nations [Exodus 5:2]
- ❑ Israel was used as an instrument of Yahweh's glory

Yahweh vs the Gods of Egypt

- ❑ Canaanites knew about Yahweh's deeds of power [Joshua 2:8-10; Exodus 15:16-18; Exodus 18:11; Joshua 9:9]
- ❑ The deliverance of Israel and transplantation to Canaan was intended to send a message and put Yahweh's reputation on the line [Numbers 14:15,16; Deuteronomy 9:28; Joshua 7:9; 2 Samuel 7:23]
- ❑ The exodus event pits Yahweh against the other gods and the plagues were intended to show Yahweh's power to them [Exodus 12:12; Numbers 33:4]
 - ❑ **Egypt's Pharaoh was a divine representative of the god(s) of Egypt**
- ❑ The deliverance/salvation from the Egyptian predicament would solidify, bring glory to Yahweh and make Him known to the other nations [Exodus 5:2]
- ❑ Israel was used as an instrument of Yahweh's glory

Yahweh vs the Gods of Egypt

- ❑ The battle between Egypt's Re and Israel's Yahweh is described using "son" language [Exodus 4:23; Hosea 11:1]
- ❑ The plagues against Egypt can be considered as spiritual warfare with Yahweh waging war against Re
- ❑ This intent was expressly stated by God to Moses during the final plague [see Exodus 12:12]
- ❑ It was Yahweh acting as the "destroyer" (mashkhit)
- ❑ The destroyer can be linked to the Angel of the LORD [Exodus 12:23; see also 2 Samuel 24:16; 1 Chronicles 21:15; Zechariah 12:8-10]
- ❑ Yahweh coming in this form would be repeated against other enemies [see Isaiah 37:36]

There is No Comparison to Yahweh

- ❑ After crossing the Red Sea, Israel sang the praises of Yahweh [See Exodus 15:11-13]
- ❑ The statement in Exodus 15 confirms the existence of those other “gods”; Exodus 15:11 is a direct insult to all other “gods” that came against Yahweh
- ❑ The exodus crossing is linked to creation evidenced by the language used to describe the event [See Psalm 74:12-17 and compare with Genesis 1:6,7; 4,5; 9,10; 14-18]
- ❑ The exodus event’s link to the slaying of Leviathan places Yahweh and not Baal as the God of gods
- ❑ Yahweh’s ability to control the chaotic sea and everything in it, and be LORD over all creation, is a testament to His power over everything
- ❑ Neither Pharaoh nor Baal were supreme, only Yahweh was

Takeaway: Yahweh is king of all the gods in the unseen realm, He is king and ruler over all creation and Israel is His portion!

We have looked at the following time periods

- ★ Pre-fall
- ★ Post-Fall
- ★ Pre-Flood
- ★ Post-Flood
- ★ Exodus

Post-Exodus Events

Another Reset?

- ❑ This section will deal with Post-Exodus events in the history of Israel
- ❑ Exodus catalyzed the formation of Israel as a nation vs Israel as a people
- ❑ The events after the exodus point back to a familiar theme
 - ❑ Eden → Divine imagers → Human imagers → Two families of God → The desire of God to tabernacle with His people
- ❑ Israel is a reset from the debacle of Genesis (Fall, Flood, Babel)
- ❑ Israel is the LORD's portion

Yahweh and Sonship

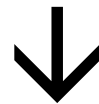
- ❑ Yahweh sees Israel (corporately) as a son (Exodus 4:22; Hosea 11:1; Deuteronomy 1:30,31)
- ❑ Israel was a type of Adam
- ❑ The pattern of sonship continues up to and through Jesus
Adam (Genesis 2:7) → Noah (Genesis 6:9) → Abraham (see Galatians 3:26) → Israel (Exodus 4:22) → David (Psalm 2:7) → Jesus (Mark 1:9-11) → Believers (John 1:12; Galatians 3:26-29; Revelation 3:21)
- ❑ Christ makes all believers joint heirs to the promise of God (Romans 8:16,17)

Israel as God's Earthly Council

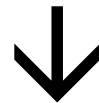
- ❑ Recall 70 nations were disinherited in Deuteronomy 32:8,9 and placed under the dominion of lesser gods as a judgment against them
- ❑ 70 has significance in that Ugaritic/Canaanite religion had a divine council consisting of 70 sons
- ❑ The disinheritance was Yahweh's declaration that the other gods serve Him
- ❑ Israel was governed by seventy elders under Moses (Exodus 18:1,2; Exodus 24:1,2;9,10)
- ❑ The 70 elders were drawn from a larger group which mirrors how the elohim on Yahweh's divine council were allotted tasks and rank
- ❑ Recall, the sons of God became corrupt (Psalm 82)

Israelite Leadership Structure

Yahweh



Moses



Council of 70 Elders

**This is an obvious attempt to reestablish
“Edenic” rule with Israel**

Israel as God's Earthly Council

- ❑ The significance of the structure points to an eventual time when Christ will rule as Messianic King with a council of 70
- ❑ The disinherited nations will be reclaimed which began with the ministry of Jesus (Zechariah 2:6-12)
- ❑ The ultimate outcome of reclamation is to establish His rule with only loyal members in His council (Isaiah 24:21-23; Revelation 4:2,4; Revelation 5:5-10)
- ❑ This reclamation project will continue until time ends and God's family will be reestablished

Heirs of the Cosmos

- ❑ Believers [true Israel] are the heirs to the promises of Abraham (Galatians 3:26-29)
- ❑ Believers will displace the corrupted divine sons of God when we inherit rule with Jesus (Revelation 3:21)
- ❑ In our divine state we will have authority over “angels” (1 Corinthians 6:3)
- ❑ Believers exist in an “already-not yet” continuum (see Ephesians 2:6,7; 1 John 3:1)
- ❑ We are God’s future council and family when all things are summed up in Christ (Ephesians 1:9,10)

Heirs of the Cosmos

- ❑ The *divine* aspect of the human family of Yahweh is illustrated in:
 - ❑ Star language (See Job 38:7 and compare with Genesis 15:5; 37:9 [numerical and status]; See Revelation 1:20; 22:16 and compare with Daniel 12:2,3)
 - ❑ Heirs of the world (Romans 4:13, 18) indicates rulership
 - ❑ Sharers of the divine nature (2 Peter 1:4) but one day we will be fully glorified (1 John 3:1-3; 1 Corinthians 15:35-49)
- ❑ Believers are the spiritual offspring of Abraham who will eventually reverse the disinheritance of Deuteronomy 32

Eden and Sinai

- ❑ Eden was the dwelling place of God, the intersection of the divine and the natural
- ❑ Post-exodus, Sinai is where God dwelled
- ❑ There is a conceptual link between Eden and Mt. Sinai
 - ❑ Mountains (Ezekiel 28:13,14; Exodus 3:12)
 - ❑ Dwelling place of God (Ezekiel 28:2; Exodus 24:9-11)
- ❑ There is distinct imagery that is endemic to Theophanies of Yahweh (Exodus 19:16,18; 20:18; Deuteronomy 5:4-5, 22-26; Daniel 7:9,10 see also Isaiah 6; Psalm 18)
- ❑ The imagery does not change based on locale i.e. divine or earthly
- ❑ The divine council was also present at Sinai (Acts 7:52,53; Hebrews 2:1-3)

The Giving of the Law

God's Law, God's Council

- ❑ The laws given in the Torah are relational: Yahweh worship and loyalty, sacred space, other people, outsiders, business, property etc.
- ❑ Faith is at the heart of salvation and worship, not keeping a list of do's and don'ts
- ❑ The Law was intended as a covenant between Yahweh and Israel to bind them together
- ❑ The giving of the Law was witnessed by the divine council

Mt. Sinai: The Birthplace of the Law

- ❑ Recall the connections between Eden and Sinai, places where the children of Yahweh saw him in human form (Genesis 3:8; Exodus 24:9-11)
- ❑ How do we know that the divine council was present at the giving of the Law?
 - ❑ Recall Acts 7:53 and Hebrews 2:2 which use the blanket term “angels”
 - ❑ See also Psalm 68:15-18 for indirect reference i.e. chariots, mountains...
 - ❑ The ideas seen in Acts 7 and Hebrews 2 are based on the Septuagint translation of Deuteronomy 33:1-4

Comparison of the Septuagint and Hebrew Texts

Deuteronomy 33:1-4 Traditional Hebrew Text

Now this is the blessing with which Moses, the man of God, blessed the Israelites before his death. Then he said, Yahweh came from Sinai, and dawned upon them from Seir; he shone forth from Mt. Paran, and *he came with myriads of holy ones, at his right hand a fiery law for them*. Moreover, he loves his people, all the holy ones were in your hand, and they bowed at your feet, each one accepted directions from you.

A law Moses instructed for us, as a possession for the assembly of Jacob.

Deuteronomy 33:1-4 Septuagint [*mostly used by NT writers*]

And this is the blessing with which Moses, the man of God, blessed the Israelites before his death. He said, The Lord has come from Sinai, and he appeared to us from Seir; *he made haste from Mt. Paran with ten thousands of Kadesh, at his right, his angels with him*. And he had pity on his people, and all the holy ones were under your hands; even these were under you; and it [the people] received his words, the law which Moses commanded us, an inheritance for the assemblies of Jacob.

Text	Differences
Septuagint	There are angels at Sinai
Hebrew	There are holy ones (believed to be people) at Sinai

Clarity or Confusion from Galatians 3:19,20?

"Why the Law then? It was added on account of the violations, having been *ordered through angels at the hand of a mediator*, until the Seed would come to whom the promise had been made. Now a mediator is not for one *party only*; but God is *only* one."

- Some scholars believe that the mediator is Moses
- Some scholars believe that verse 20 indicates multiple parties

Clarity or Confusion from Deuteronomy 9:9,10?

"When I went up to the mountain to receive the tablets of stone, the tablets of the covenant which the LORD made with you, then I remained on the mountain for forty days and nights; I neither ate bread nor drank water. *The LORD gave me the two tablets* of stone *written by the finger of God*; and on them were all the words which the LORD had spoken with you at the mountain from the midst of the fire on the day of the assembly.
“

- The giving of the tablets indicates a physical presence on the mountain
- The finger of God indicates a physical presence to write on tablets of stone
- The author posits that the Law was written by the Angel i.e. the second person of Yahweh (Christ) in the presence of the holy ones (divine council)*

Mt. Sinai: The Covenant and Its Witnesses

- ❑ The covenant given at Sinai was an agreement between Yahweh and Israel
- ❑ The deliverance from Egypt was prompted by the Abrahamic covenant (Genesis 15:1-6, 13; 22:18; 26:4; 28:14)
- ❑ Events preceding the exodus were the result of earlier promises (see Exodus 3:7,8, 16-22)
- ❑ The Sinai covenant resembles a “vassal treaty”; a loyalty oath by an inferior to a superior; ratified by a sacrifice (Exodus 24:2-11)
- ❑ The Ten Commandments were the basic stipulations of the covenant
- ❑ Vassal treaties called for 3rd party witnesses; scholars believe these witnesses were all supernatural beings i.e. divine council members
- ❑ The plural of the word for tablet (‘edut i.e. testimony) is equivalent to an Akkadian words meaning witnesses
- ❑ The tablets contained the law and were stone reminders of a divine encounter with Yahweh and His council

Mt. Sinai: The Covenant and Its Witnesses

- ❑ It can be assumed that whenever Yahweh is in His “home” then his throne room and council are also present.
- ❑ His home can be interpreted as Eden, Sinai, the Tabernacle and eventually the Temple built by Solomon

The Law and Salvation

- ❑ The Law was the will of Yahweh for Israel- His expectations of what He intended them to be
- ❑ These were not suggestions (Leviticus 19:2)
- ❑ Holy means simply “set apart” for a purpose
- ❑ The purpose was to fulfill the Edenic vision that Yahweh had from the very beginning
- ❑ Israel would be the means through which Yahweh would bring the scattered nations back (Deuteronomy 4:6-8; 28:9,10)
- ❑ Israel was to be a kingdom of Priests (Exodus 19:6) and a light to the nations (Isaiah 42:6; 49:6; 51:4; 60:3)
- ❑ The Abrahamic covenant (Genesis 12:3) was extended to Israel and through them all nations would be blessed.

The Law and Salvation: Is There A Connection?

- ❑ The Law did not and does not save
- ❑ Salvation was and is a function of believing faith and loyalty to the one true God above all other Gods (Exodus 20:3)
- ❑ The Law was how faith and loyalty were demonstrated by the Israelites
- ❑ Performing duties and functions without the required faith in Yahweh is inadequate
- ❑ Note the first commandments demand loyalty and fidelity (Exodus 20:4,5; Deuteronomy 17:17) because of where Israel was going [Canaan]
- ❑ David is an example of one who did not fully keep the Law but was shown mercy because of His faith and loyalty to God (Psalm 51:1-4; Compare with Solomon (1 Kings 11:1-5; 9-13))

The Law and Salvation: New Testament Thoughts

- ❑ Loyalty to and faith in Jesus Christ (Yahweh incarnate) is the only means of salvation
- ❑ There is not salvation in another name (Acts 4:12; Philippians 2:8-10)
- ❑ Personal failures are not the same as abandoning one's faith (Romans 3:23; Romans 11:17-24; Hebrews 3:19; 10:22; 10:38,39)

Realm Distinction: Yahweh and Sacred Spaces

Yahweh Is Totally “Other”

Exodus 3:3-5 “So Moses said, “I must turn aside and see this [c]marvelous sight, why the bush is not burning up!” When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” *Then He said, “Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.”*

Yahweh Is Totally “Other”

- ❑ Prior to the plagues and Exodus, “Israel” had not known Yahweh intimately- only via reputation and oral tradition
- ❑ Post-Exodus, conflicts with the gods of other territories would increase and Yahweh’s presence was necessary
- ❑ Yahweh, although revealing Himself in the earthly realm, was not of the earth, He is “other”
- ❑ There is **realm distinction** between the heavens and the earth

Yahweh Is Totally “Other”

- ❑ Yahweh is an immortal elohim
- ❑ Yahweh condescended and dimmed down His glory to allow humans to comprehend His presence
- ❑ He took on something familiar to humans (flesh) in order to make Himself comprehensible to the human mind
- ❑ His condescension does not change His otherness (Philippians 2:5-8; Joshua 5:13-15)
- ❑ Recall Tozer’s description in the Knowledge of the Holy

Tozer's Description

1. The holiness of God should produce a feeling of ineptitude within us (Genesis 3:7; Genesis 15:12; Exodus 3:6; Ezekiel 1:28; Luke 5:8)
2. We are not qualified to appreciate the holiness of God (Leviticus 11:45; Deuteronomy 32:8)
3. Divine holiness cannot be measured in human terms (Job 1:1; Job 38:1-4)
4. We cannot compare ANY human to God to get an idea of how holy He is (Exodus 33:20; Job 37:23; 1 Timothy 6:16)
5. The holiness of God cannot be understood without the aid of the Holy Spirit (John 8:31,32; John 14:17; John 15:26; John 16:13; 1 Corinthians 2:9-11; Ephesians 4:30)
6. God is more than just an IT (Isaiah 44:6; John 1:1; Acts 17:22,23)
7. God's holiness is OTHER and man cannot achieve it (1 Corinthians 1:30; 1 Corinthians 6:11; 2 Corinthians 5:21)

Otherness Is the Core of Holiness

- ❑ Holiness means to be “set apart” or “distinguished” [Leviticus 19:2; Exodus 19:5]
- ❑ Holiness is not necessarily about morality but rather distinction
- ❑ Yahweh’s holiness (otherness) was reinforced through worship and sacrifice
 - Yahweh was completely perfect, man is not (Psalm 92:15; Psalm 113:1-6)
 - Yahweh is not of the earth, man is (1 Cor 15:47)
 - Yahweh’s realm is supernatural, humanity’s realm is terrestrial
 - His space is holy, man’s space is profane

Otherness Is Distinction

- ❑ The holiness (otherness) of Yahweh meant that there were boundaries between God and man
- ❑ Human beings must be invited into His space and purified before entering [Exodus 19:9-14]
- ❑ Many of the OT Laws were in place to prevent humans from profaning the space of Yahweh [Leviticus 12:1-5; Leviticus 13:45; Leviticus 15:2; 15:7; 15:19; Numbers 19:11-13]
- ❑ The prohibitions were to *reinforce the holiness* (otherness) of God
- ❑ Loss of bodily fluids, loss of life, physical deformity cannot exist in the presence of a perfect God [1 Corinthians 15:52-54]
- ❑ Our imperfections highlight the NEED for Jesus [John 14:6]

Otherness Requires Sacred Space

- ❑ The entire camp of Israel was considered holy ground because it belonged to Yahweh
- ❑ Certain things required people to go “outside the camp” so as not to profane the space [Leviticus 14:2,3; Leviticus 24:11-15; Hebrews 13:13]
- ❑ There were gradations of holiness within the space
- ❑ The closer to Yahweh one got, the more holy the space became [Leviticus 8:1-3]
- ❑ Attire of the priests reinforced this concept [Exodus 28:1-5; 31-36]

The Tabernacle: The Dwelling Place of God

- ❑ The Name and Presence of Yahweh dwelled in the Tabernacle
- ❑ Like Eden, the Tabernacle was the place where God dwelled; made divine decisions; intersected heaven and earth; visited with humanity
- ❑ The conception of the Tabernacle was a copy of what existed in heaven [Exodus 25:9,40; 26:30; Isaiah 40:22 {heavenly prototype}]
- ❑ The menorah resembles a tree i.e. tree of life [Exodus 25:31-36]
- ❑ Cherubim over the Ark of the Covenant are connected to Eden [Genesis 3:23,24; Exodus 25:17-22]
- ❑ Tabernacle could only be entered from the east [see Genesis 3:24; Exodus 27:13]

The Tabernacle: The Dwelling Place of God

Dimensions: 45x45x15
(Exodus 26:26-30)

Four layers
of cloth
covered the framed
structure (Exodus 26:
1-14)

**HOLY OF
HOLIES**

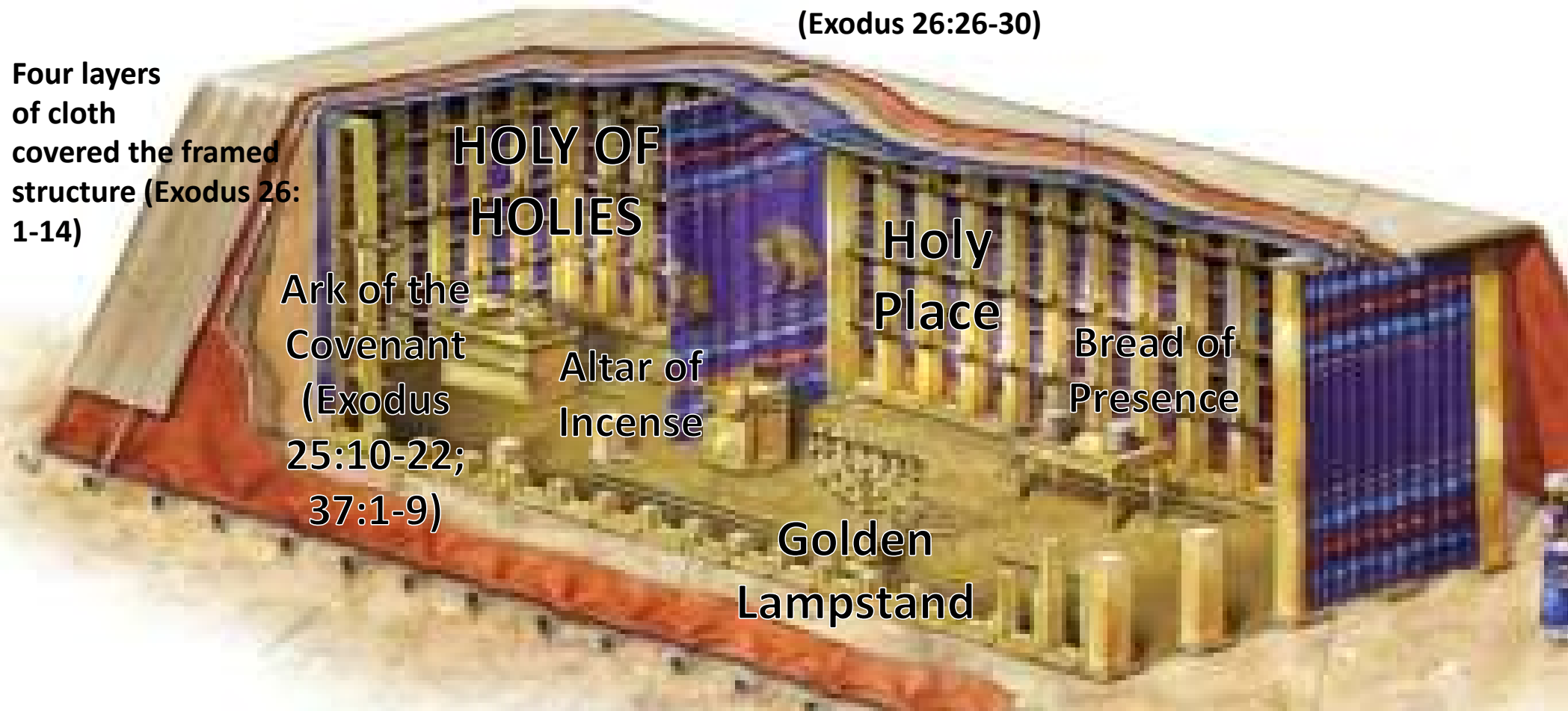
Ark of the
Covenant
(Exodus
25:10-22;
37:1-9)

Altar of
Incense

Holy
Place

Bread of
Presence

Golden
Lampstand





Sacrifice and Israel's Cosmic Geography

- ❑ The Day of Atonement is another illustration of realm distinction [Leviticus 16:7-10]
- ❑ Note two goats were necessary: One for Yahweh and One for Azazel
- ❑ Azazel would later be identified as a “demon” connected to the death God Mot
 - Also identified in the Dead Sea Scrolls as the demon who led the rebellion in Genesis 6:1-4
- ❑ The wilderness outside the camp represented chaos and death; not holy ground [cosmic geography] [Leviticus 17:7; see also Luke 4:1,2]
- ❑ The goat for Yahweh purged impurities
- ❑ The goat for Azazel transported sin outside the camp

Section Summary

- ❑ The Exodus and the Distinction of Yahweh from All Other Gods
- ❑ Post-Exodus Events
- ❑ The Giving of the Law
- ❑ Realm Distinction: Yahweh and Sacred Spaces

We have looked at the following time periods

- ★ Pre-fall
- ★ Post-Fall
- ★ Pre-Flood
- ★ Post-Flood
- ★ Exodus
- ★ Post Exodus

Pre-Canaan Events

Pre-Canaan Events

- ❑ Giant Problems
- ❑ The Place of the Serpent
- ❑ Holy War

Giant Problems

- ❑ The “seed” in Genesis was intended to be metaphorical/spiritual (Genesis 3:15; Matthew 23:33; John 8:44)
 - ❑ Cain was said to be “of the evil one” (1 John 3:12)
- ❑ There is also a literal component of divine beings producing human spawn (Genesis 6:1-4)
- ❑ There is a problem with the pre-Canaan surveillance of the land (Numbers 13:27-29; 32,33)
 - ❑ The Anak were descendants of the Nephilim
- ❑ The wars for Canaan were interpreted in light of the trauma of Numbers 13 and the need to destroy the descendants of the Nephilim

Giant Problems: Issues

- How are there descendants of the Nephilim if they were all wiped out in Genesis 6 after the flood?
- Could the rationale of the extermination of the descendants of giants be used as propaganda?

Nephilim Before the Flood

- ❑ Genesis 6:4 indicates that there were Nephilim “after” those days i.e. the days preceding and after the flood
- ❑ The descendants were the primary obstacle to Israel’s conquering of the Promised Land
- ❑ The conquest has to be understood in supernatural terms

Origin of the Nephilim: Physical Beings Begetting Physical Beings

- ❑ Divine beings had sexual relations with humans
 - ❑ This indicates that the descendants of the Nephilim after the flood are *physically* descended
 - ❑ There is evidence for divine beings taking physical form (Genesis 18:1-8; 19:10; 32:24; Matthew 4:11; Matthew 28:5; Acts 5:19; 12:7)

Origin of the Nephilim: Sexual Language as Allegorical, Divine Beings Producing

- ❑ The enemies of Yahweh produced the Nephilim and all subsequent giant clans
- ❑ Supernatural intervention occurred just like other supernatural events (Genesis 19:9; Luke 1:34,35)
- ❑ The ambiguity of supernatural intervention gives rise to the idea that other divine beings can also “create”
- ❑ The “rival” gods to Yahweh produced offspring to oppose the children of Yahweh

Two Plausible Explanations for the Existence of Post-Flood Nephilim

- ❑ Genesis 6:4 indicates that there were Nephilim “after” those days i.e. the days preceding and after the flood
- ❑ There were giant clans who were the “sons of Anak” (Deuteronomy 2:10,11; 21; Joshua 11:21,22; 14:12,15)
- ❑ How is this possible?

Two Plausible Explanations for the Existence of Post-Flood Nephilim

(1) The flood was regional and not worldwide

□ This would allow human survival in regions known to the authors of the Bible

➤ The Aegean Sea, the ancient Near East and the Mediterranean Sea

Two Plausible Explanations for the Existence of Post-Flood Nephilim

- (1) There was a repeat offense of divine beings crossing their boundary and cohabitating with humans (See Genesis 6:4 “*also afterward*”)
 - ❑ “When” in verse 4 could be translated “*whenever*”
 - ❑ Whenever indicates that the event could have happened multiple times
 - ❑ This precludes any survival of the original Nephilim

Pre-Canaan Events

The Iniquity of the Amorites &
The Place of the Serpent:
Clearing the Transjordan

The Transjordan Preview of Canaan

The events that happened in the Transjordan with Sihon and Og [Giants] were a preview of what was to be expected when the battle for Canaan occurred.

The Giants of the Transjordan

- ❑ The territory to the east of Canaan is known as the Transjordan
- ❑ The trek through the Transjordan was a different route than the route traveled in Numbers 13 (southern entrance)
- ❑ This was purposeful to avoid harming the peoples in the land given to Lot
- ❑ No giants (Emim/Zamzummim) lived in these lands as they were already removed by Lot's and Esau's descendants (Deuteronomy 2:8-12; 17-22)
- ❑ The giants were related to the Anakim (Deuteronomy 2:10,11; Numbers 13:32,33) [Nephilim connection]

The Israelite Supernatural Worldview

□ How was the Israelite supernatural worldview formed?

★ Anakim in Numbers 13 are connected to/descended from the Nephilim

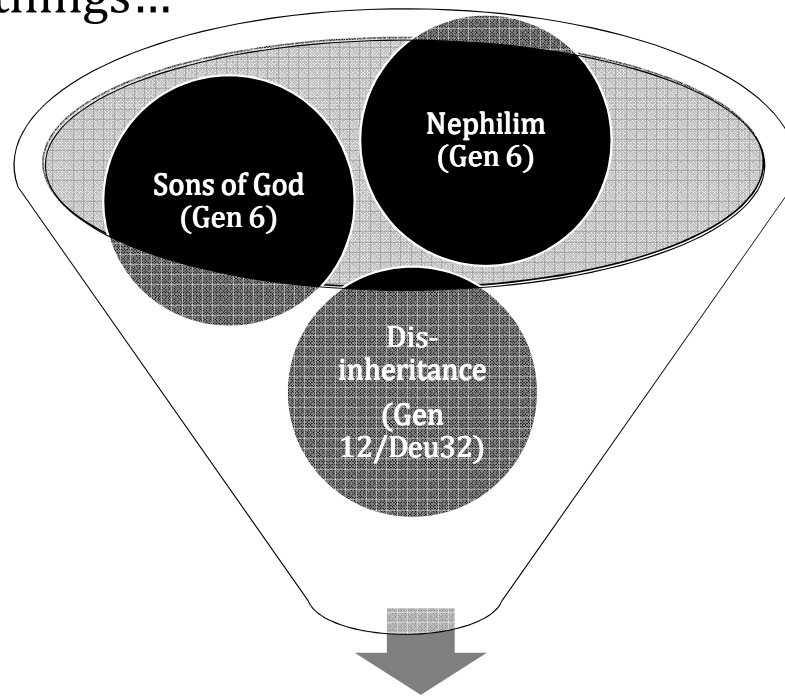
★ Some of the OT work was finished in Babylon— an original place of rebellion

★ Recall “giants” is a derogatory term used by the writers as a polemic against the Babylonians

The Israelite Supernatural Worldview

□ How was the Israelite supernatural worldview formed?

★ The worldview of the Israelites had a core system of beliefs that was based on three things...



Giant Clans Encountered in Canaan

Two Guarantees, One Driving Force

- ❑ The Israelites would encounter the descendants of the Nephilim
- ❑ The Israelites would encounter nations under the dominion of hostile gods
- ❑ *The descendants of the Nephilim would have to be exterminated*

Sihon King of Heshbon: The Iniquity of the Amorites

- ❑ God sent the Israelites east of the Jordan to deal with the *last area under the dominion of the Nephilim bloodline* (Deuteronomy 2:26-30)
- ❑ God hardened the heart of Sihon just as He hardened the heart of Pharaoh
- ❑ Genesis 15:13-16 helps us to understand why God targeted Sihon
 - ❑ Sihon was an “Amorite” King and their judgment had come due
- ❑ “Amorite” was an indiscriminate term that could be general or specific; the term denoted an enemy of Israel
- ❑ The term was used to remind Israelite readers of the disasters of Genesis 6 and Genesis 11

Sihon King of Heshbon

- ❑ There is a direct connection between the term “Amorite” and the giants who were descendants of the Nephilim (Amos 2:9,10)
- ❑ Amos used the Exodus as a backdrop for this passage
- ❑ The passage indicated that the Amorites were unusually tall and would connect them to the Nephilim
- ❑ This informed the ancient Israelite supernatural worldview
 - ❑ The indigenous population of Canaan had a supernatural and sinister point of origin
- ❑ The battle for Canaan would be a supernatural one between Israel (His choice) and other gods who raised up bloodlines opposed to Yahweh

Og King of Bashan

- ❑ Og was a giant Amorite king who ruled the region known as Bashan (Deuteronomy 3:1-11)
- ❑ Og's bed was 9 x 4 cubits (13.5 ft x 6 ft) - the same dimensions of the bed in the Etemenanki ziggurat (Tower of Babel)
- ❑ This links him to the polemic against Babylon and the "giants" and connects him to the god Marduk



Og King of Bashan

- ❑ Joshua recounts the conquest over Og (Joshua 12:4,5)
- ❑ Og lived at Ashteroth and Edrei
- ❑ Ashteroth, Edrei and the term Rephaim were mentioned in the Ugaritic text
 - ❑ Rephaim- dead warrior kings who inhabited the underworld
 - ❑ Ashteroth and Edrei's location is "Bathan" i.e. Bashan
 - ❑ Bashan is "the place of the serpent" or "the gates of hell"

Og King of Bashan

- ❑ Bashan is also connected to Mt. Hermon
- ❑ Mt. Hermon was the location in Genesis 6 where the Sons of God descended to earth
- ❑ Hermon → *Khhermon* → *Kharam* (shared root *kh-r-m*)
- ❑ *Kharam = devote to destruction i.e. exterminate*
- ❑ *This idea is explicitly connected to the giant clans in Canaan who must be eradicated*

Holy War

- ❑ The preview of the conquest of Canaan took place in the Transjordan
- ❑ The concept of “extermination” is troubling but is resolved with the understanding of the giants that had to be dealt with
- ❑ Kherem (devote to destruction) was necessary in light of persistent Nephilim bloodlines

Holy War: Understanding Kharam

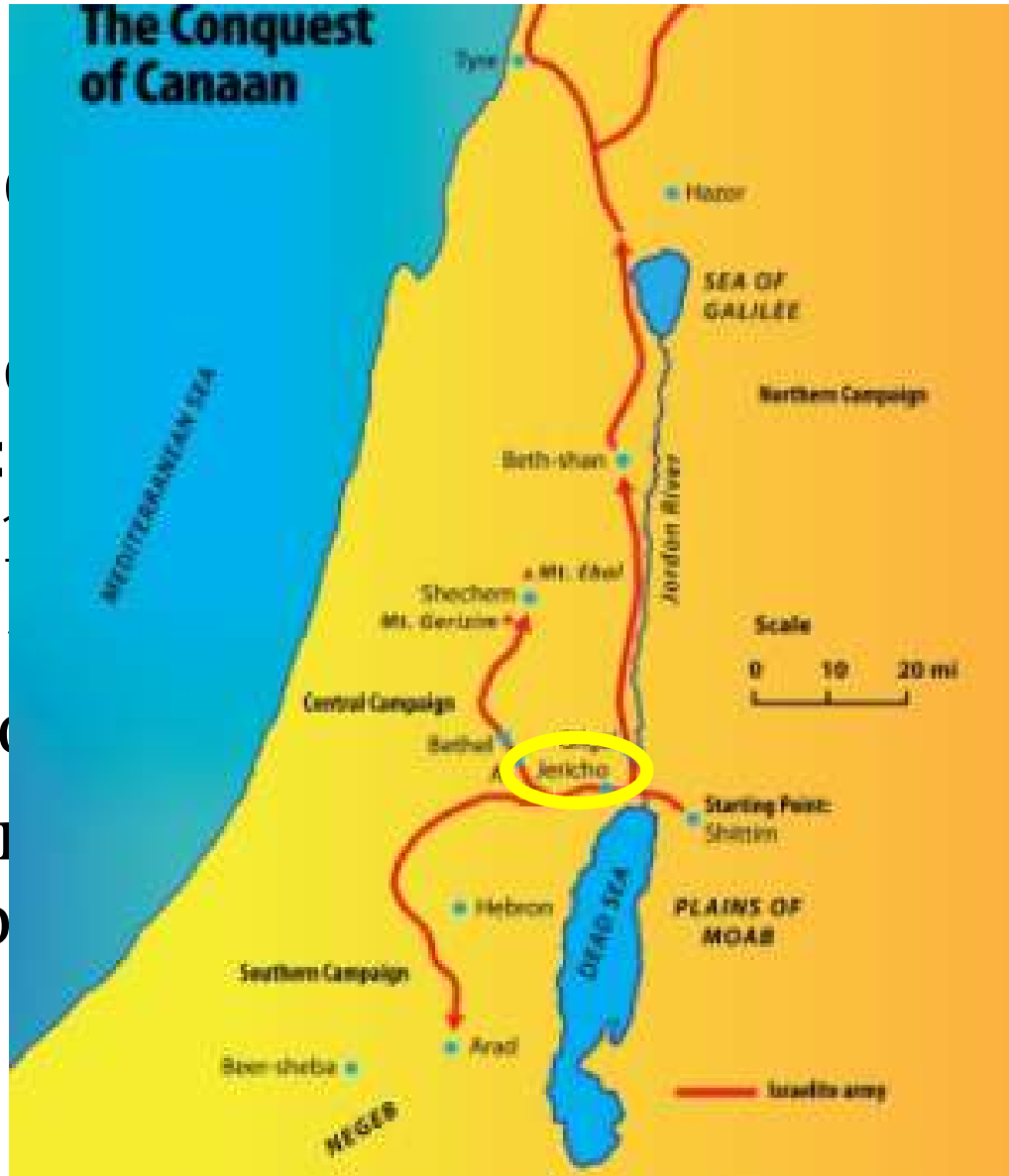
- ❑ Kharam is broader than just simple warfare
- ❑ Kharam is sanctioning a person/thing based on either accursed status or exclusive ownership/use by Yahweh
- ❑ Once consecrated, no substitute was possible (Leviticus 27:28; Numbers 18:14; Joshua 6:18; Micah 4:13)
- ❑ Idolatry was punishable by death [same verb] (Exodus 22:20)
- ❑ Kharam was irreversible

Holy War: Understanding Kharam

- ❑ Deuteronomy 32:8,9 is the basis for the goal of Canaanite conquests
- ❑ Some passages that use the word kharam are informed by the belief of the persistence of giant clans
- ❑ Rival divine beings spawned these “giant clans” and they were enemies of Israel
- ❑ Any descendant of Nephilim bloodlines was viewed as outside Yahweh’s will
- ❑ Coexistence was not possible with the spawn of other gods

How

- Joshua led the conquest of Canaan (Genesis 6:1-10; Numbers 1:1-10)
- The holy war against the Canaanites and Og (beast king of Bashan)
- Israel's entry into the Promised Land and the destruction of Jericho



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Holy War: Joshua's Holy War

- ❑ The first encounter of Israel with the inhabitants of Canaan was in Numbers 13
- ❑ Anakim could be generalized (Genesis 15:16; Joshua 7:7) [recall Amorites could be specific or general]
- ❑ Canaanite can also be general or specific (Genesis 12:6; 28:1,6)
- ❑ More coherent translation “unusually tall people everywhere they went” (Numbers 13:28,29)

Holy War: Joshua's Holy War

- ❑ Kharam in the conquest accounts only occur in places where giant clan clusters are present
- ❑ One exception occurs where Kherem is indiscriminate (Deuteronomy 7:1,2)
- ❑ This was in relation to what Moses heard 40 years after the initial encounter at the entrance to Canaan.
- ❑ Any descendants of Nephilim were to be eradicated
- ❑ More precise passages should inform generalize passages

Joshua's Conquests

- ❑ Joshua's conquests began in Jericho using a divide and conquer strategy (Joshua 6:18,21; Joshua 8:26)
- ❑ Five times the term "devoted to destruction" was used in Joshua's subsequent conquests (Joshua 10:28; 35; 37; 39; 40)
- ❑ Kherem was focused on areas of Anakim presence
- ❑ There would be collateral damage as all Anakim had to be destroyed
- ❑ Joshua's northern campaign followed the same strategy
- ❑ The basis of the strategy is made clear in scripture (Joshua 11:21-23)

Joshua's Conquests: Anachronism?

- ❑ Certain anachronisms (time differences) in the text indicate that the Joshua text was written after the events actually happened
- ❑ Within the passage, “hill country of Judah [southern]” and (hill country of Israel [northern]” indicate the split kingdom
- ❑ The kingdom was not split until centuries after Joshua's conquests
- ❑ The object of both of Joshua's campaigns was the destruction of the Anakim.
- ❑ Joshua 11:22 sets the stage for the Davidic destruction of remaining giant clans

Supernatural Orientation/Archaeological Issues?

- ❑ Giant size 9'9" (1 Samuel 17:4) vs 6'6" (Dead Sea Scrolls)- Dead Sea Scrolls is believed to be more historically accurate
- ❑ Average height of an Israelite 5'0"
- ❑ Some archeological information might dispute the existence of "giants"
 - ❑ See "Troglodytes and Giants in Palestine," Journal of Biblical Literature 57.3 (September 1938): 305-09

Canaan and Post-Canaan Events

Section Summary

- ❑ Progression from the Tabernacle to the Temple
- ❑ Failures of the people in implementing God's plan
- ❑ The rise of the prophets
- ❑ The prophetic calling and validation of the Divine Council
- ❑ The coming of the Messiah and divine misdirection
- ❑ Circumventing the plans of the enemy
- ❑ Jesus as the Son of Man
- ❑ The divine and earthly aspects of the Kingdom of God
- ❑ The gathering of the people scattered from the disinheritance

Mountains and Valleys

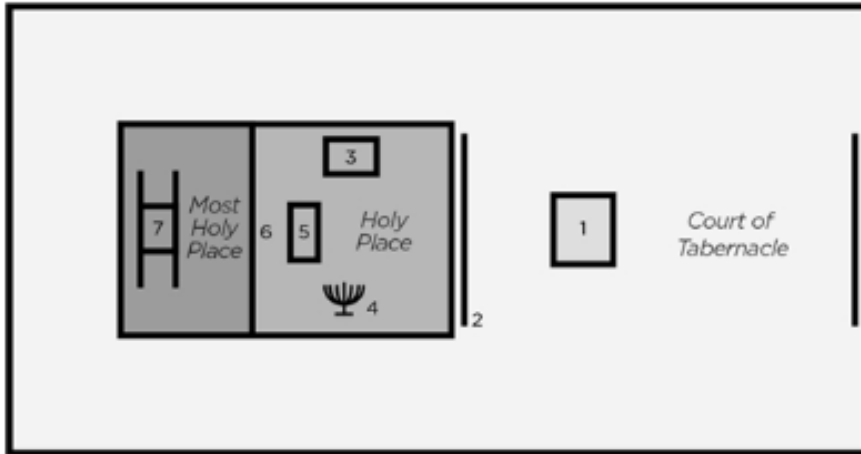
- ❑ There were multiple failures of Israel in implementing God's plan
- ❑ There was spiritual and physical turmoil happening
- ❑ There was idolatry, disobedience, Rephaim still remained and battles between Israel and hostile nations
- ❑ There was a distinction between Israel (Holy Ground) and other lands (unholy ground)
- ❑ The distinction was physically clear, the temple/tabernacle (holy ground) would sit above the valley (unholy ground)

From Tabernacle to Temple

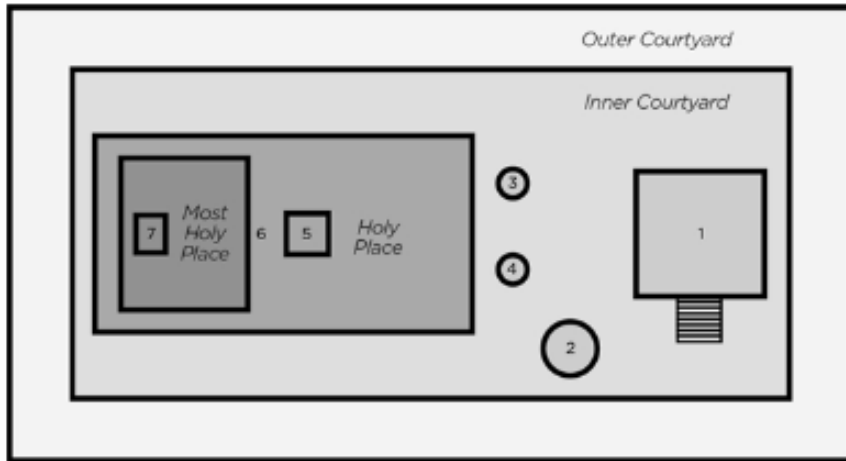
- ❑ Recall, the tabernacle was built according to the blueprint given to Moses
- ❑ The tabernacle was the throne room of Yahweh and the Ark of the Covenant was His footstool
- ❑ The tabernacle was situated in multiple locations [Bethel (Judges 20:27; Shiloh (Judges 18:31; 1 Samuel 1:24); **Ashdod** (1 Samuel 5:5); Jerusalem (2 Samuel 6:17; 2 Chronicles 1:1-4)]

From Tabernacle to Temple

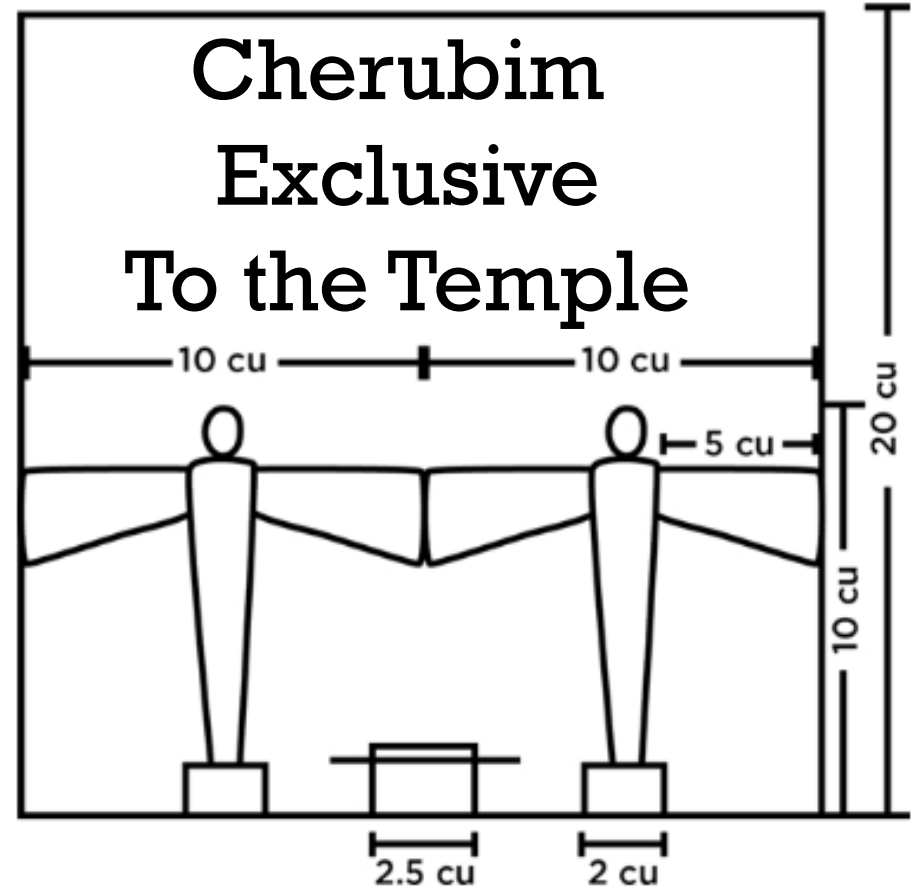
- ❑ The temple and the tabernacle had many similarities
- ❑ The similarities go back to Eden, the abode of God (Ezekiel 40:2; 31-34; 41:17-20)
- ❑ The tabernacle was not destroyed or disassembled, it was moved into the temple with the ark.



- 1 Altar
- 2 Veil
- 3 Table
- 4 Lampstand
- 5 Golden Altar
- 6 Veil
- 7 Ark



- 1 Bronze Altar
- 2 Bronze Sea
- 3 Jakin Pillar
- 4 Boaz Pillar
- 5 Altar of Incense
- 6 Veil
- 7 Ark



10 cubits = 15 feet

From Tabernacle to Temple

- ❑ Cosmic geography meant that the temple had to be higher than the surrounding areas (Psalm 48:1,2; Zechariah 8:3)
- ❑ Mt. Zion is not located in the north nor is it very high above sea level
- ❑ The descriptions are used as polemics against Ugaritic descriptions for Baal's location (Isaiah 2:2; Micah 4:1,2)
- ❑ Eden, the tabernacle and the temple all belonged to Yahweh and all were His abode.

Unholy Ground

- ❑ The places in Canaan that were still inhabited by Rephaim/Anakim/Nephilim bloodlines were considered unholy places
- ❑ Recall Gath, Ashdod and Gaza (Joshua 11:22; see 1 Chronicles 20:4-8)
- ❑ Recall Ashraroath and Edrei were considered a gateway to the underworld (see Deuteronomy 1:4)

Unholy Ground

- ❑ The valley of Rephaim is referenced 10 times in the OT and is connected to the Valley of Hinnom (2 Samuel 5:18,22; 23:13; Joshua 15:8, 18:16)
- ❑ Valley of Hinnom = ge hinnom = gehenna (hell) i.e. burning place
- ❑ Child sacrifices often took place here (2 Chronicles 28:3; 33:6; Jeremiah 7:32)
- ❑ These valleys are located adjacent to Mt. Zion

A Spiritual Low Point

- ❑ The Davidic covenant lasted one generation and the kingdom was split after that (2 Samuel 7:14-16)
- ❑ The kingdom was split after Solomon's reign as punishment for his disobedience (1 Kings 12:20)
- ❑ The northern kingdom [Israel] began practicing idolatry (1 Kings 12:26-33) in an act of spiritual warfare
- ❑ These practices eventually got Israel destroyed by the Assyrians; The people in Judah and Benjamin were exiled to Babylon

The Rise of the Prophets

Prophetic Lineage

- ❑ A prophet is one who speaks for God
- ❑ The prophets were raised up to continue to speak God's word during the periods of exile
- ❑ Classical prophets prophesied during the days of the monarchy (i.e. Isaiah, Jeremiah, Ezekiel)
- ❑ Samuel is considered the *first* prophet (1 Samuel 3:20)
- ❑ One of the qualifications of a prophet is to have had an encounter with God (visible Yahweh) in the presence of His Divine Council
- ❑ True prophets have stood and listened in Yahweh's divine council

Name	Time Period	Prophetic Undertaking	Associated Scriptures
Adam	Beginning	Mediate between God and their children	Job 15:7,8; Genesis 3:8 [Eden was the meeting place of the council.
Enoch	Prior to the flood	Mediate between God and fallen elohim of Genesis 6:1-4	Genesis 5:22-24; see also 1 Enoch; Jude 14,15
Noah	During/after the flood	Mediate between God and men/women subject to God's judgment	Genesis 6:9; Matthew 24:37-39; 2 Peter 2:5;
Abraham, Isaac, Jacob	Patriarchal Period	Establish Israel as God's own possession	Genesis 12:1-7; 18:1 [Oaks were holy ground; dispensing divine knowledge i.e. divine council]; Genesis 26:1-5; Genesis 28:10-22
Moses, Joshua	Egyptian Captivity/Pre-Canaan/ Cannan	Mediate between God and the Israelites (Hebrews)	Exodus 19:9; Exodus 33:9-11; Deuteronomy 31:14-23
Isaiah, Ezekiel, Jeremiah	Monarchy/Exile/Post-exilic	Mediate between God and Israel/Judah	Isaiah 6:1,2,8; Ezekiel 1:26-28; 2:1-3; Jeremiah 23:16-18; 21,22

Divine Misdirection

Divine Misdirection

- ❑ Human beings have participated in the implementation of the will of God and the restoration of God's original Edenic intent
- ❑ We have failed miserably on multiple occasions
- ❑ Abraham and Sarah; Moses/Joshua; Kings; Humanity as a whole

I Will Do It Myself

- Human beings have participated in the implementation of the will of God and the restoration of God's original Edenic intent
- We have failed miserably on multiple occasions
- Abraham and Sarah; Moses/Joshua; Kings; Humanity as a whole
- God could not depend on humanity although he does allow us to participate

Encrypting the Message

- ❑ The Messiah's arrival would be encrypted and scattered like puzzle pieces (1 Corinthians 2:6-8; Ephesians 3:9-13)
- ❑ God deliberately veiled the plan in the Old Testament to obscure the larger picture
- ❑ Messiah i.e. *mashiach* occurs 36 times in the OT "anointed"
- ❑ There is no OT verse that has a dying and rising *mashiach* and *mashiach* doesn't appear in the Isaiah 53 passage.
- ❑ The idea of a **dying and rising** messiah has to be pieced together from prophetic fragments

Misunderstood

- ❑ Peter did not understand why Jesus had to die (Mark 8:31-33)
- ❑ The men on the Emmaus Road needed supernatural intervention (Luke 24:44,45)
- ❑ Only Jesus who knew the end from the beginning could give understanding of the complete picture

Misunderstood

- ❑ Genesis 3:15 is used in Romans 16:20 to speak of God crushing Satan under the feet of believers
- ❑ Isaac didn't die in the experience with Abraham in Genesis 22 and it is not cited in the NT as a picture of the crucifixion or the resurrection

What Exactly Is God's Plan?

- Redeem humanity
- Reclaim all nations to Himself
- Revive His original Edenic vision
- ALL DEPENDED ON THE INCARNATION,
DEATH AND RESURRECTION
- The plan had to be encrypted to prevent
hacking (1 Peter 1:12)

Messianic Profile

Son → Servant → Sufferer →
Die → Resurrected

Adam	Israel	Moses	King/Messiah	Scriptures
son of God	son of God [Adamic descent]	son of God [Adamic/Abrahamic]	son of God [Davidic]	Exodus 4:23; Romans 4:11,12; Psalm 2:7; Deuteronomy 18:15; Acts 3:22
ruler-king (governs in God's place) [dominion]	Highest among nations (Israel's king is most high) [a light to the nations]	Ruler-king (over God's people) [Deliverer/ruler]	Ruler-king (represents David & Israel; ruler over God's people and all nations)	Genesis 2:15; Isaiah 49:6; Deuteronomy 15:6; Exodus 4:16; Genesis 49:10; Psalms 45:6,7
Servant ('bd) Hebrew "abad"	Servant ('bd) Hebrew "'ebed"	Servant ('bd) Hebrew "'ebed"	Servant ('bd) (represents Israel; redeems Israel, the failed servant)	Isaiah 41:8,9; Exodus 14:31; 2 Samuel 3:18; Psalm 89:3; Isaiah 11:1; 49:5; Jeremiah 23:5
Suffers (effects of sin) [lost earthly mortality]	Suffers (effects of sin) [multiple judgments]	Suffers (effects of sin) [unable to enter Promised Land]	Suffers (effect of sin of others- Israel's and other nations)	Genesis 3:23; Isaiah 2:6-8; Deuteronomy 34:4-6
Exile and death (ceases to exist on earth) [expelled from the Garden]	Exile and death (ceases to exist on earth) [Babylon/Assyria]	Exile and death (ceases to exist on earth)	Exile and death (ceases to exist on earth)	Genesis 3:23; Deuteronomy 34:4-6; Ezekiel 17:11-15; Isaiah 53:1-9
Lives on with God through descendants (resurrection contingent)	Lives on with God through descendants (resurrection contingent)	Lives on with God through descendants (resurrection contingent) [see transfiguration]	Resurrected by the power of God; all who are His will rise and rule with Him.	Col 1:18; Rev 1:5; Ezekiel 37:11-13; Matthew 17:1-4

Section Summary

- ❑ Progression from the Tabernacle to the Temple
- ❑ Failures of the people in implementing God's plan
- ❑ The rise of the prophets
- ❑ The prophetic calling and validation of the Divine Council
- ❑ The coming of the Messiah and divine misdirection
- ❑ Circumventing the plans of the enemy
- ❑ Jesus as the Son of Man
- ❑ The divine and earthly aspects of the Kingdom of God
- ❑ The gathering of the people scattered from the disinheritance

The Cloud Rider

Kingship and Divinity

- ❑ Every king was believed to be “god/God [Israel]” instituted
- ❑ Israel’s king was considered a “son” of God and only legitimized if from the Davidic lineage
- ❑ Israel’s king was to carry out the plans of Yahweh
- ❑ The final Messiah [Son of David] would be both divine and human at the same time

Divine Council and the Messiah

- ❑ The Messiah and the Divine Council of Yahweh intersect in Daniel 7
- ❑ Daniels vision of four beasts (Daniel 7:1-8)
 - ★ The beasts are empires that will have to be dealt with
- ❑ Divine Council seated in heaven in the presence of the Ancient of Days (Daniel 7:9-12)
 - ★ Note the multiple thrones set up to decide the fate of the beasts
- ❑ The divine Messiah is presented (Daniel 7:13,14)
 - ★ Note the idea of two Yahweh figures in heaven as previously discussed i.e. *two powers in heaven*

The Cloud Rider

- ❑ Ba'al was considered the cloud rider and was constantly luring Israel to idolatry
- ❑ One who rides the clouds was unquestionably considered a deity
- ❑ The Israelite writers of the Bible ascribed the cloud rider status to Yahweh as a slight to Ba'al
[Deuteronomy 33:26; Psalm 68:32,33; 104:1-4; Isaiah 19:1]

The Son of Man

- ❑ Son of Man means “human one”
- ❑ The OT phrase was used to describe the humanity of Jesus in the NT
- ❑ The OT phrase was also a Messianic description of Jesus in the NT [Luke 17:24,25; Luke 24:26]
- ❑ The Son of Man/Cloud Rider descriptions merge in Jesus’s trial before Caiaphas [Matthew 26:63-66]
- ❑ Jesus is the final Son of David, Yahweh incarnate, the light for all nations, the gatherer of scattered peoples
- ❑ He will not fail where others have failed!

In light of the exile, Daniel's message of a coming divine Messiah was one of hope!

Prepare to Die

The End of an Era

- ❑ The destruction of Israel [Assyria] and Judah [Babylon] by foreign armies was not the end of Yahweh's plan
- ❑ The Messiah would ensure the Edenic kingdom as a future promise
- ❑ The failed establishment of the kingdom of God in the OT would be resurrected in the NT with the coming of Jesus as the inauguration.
- ❑ Launching God's kingdom would be a war between gods and men and be met with great opposition

Thy Kingdom Come

- ❑ The Cloud Rider received an everlasting kingdom
- ❑ The coming of the everlasting kingdom came as a result of the judgment against the four beasts [Daniel 7:11-14]
- ❑ There are more precise descriptors of the coming kingdom in Daniel 7
 - ★ The holy ones of the Most High were human beings [Daniel 7:19-22; Daniel 2:44,45]
 - ★ The beasts were empires animated by gods hostile to Yahweh [Revelation 13:1-7; 11-16]
 - ★ The Most High acts on behalf of his holy ones [Daniel 7:23-27]

The Holy Ones of the Most High

- ❑ “holy ones” is a translation of “quedoshim” and can refer to divine council members or human beings
- ❑ The phrase in Daniel 7 is a reference to both human and divine beings
- ❑ There be both human and divine rulers in the coming kingdom [recall, Adam lived in Eden with divine beings]
- ❑ God’s kingdom is reborn at the first coming of Jesus and is consummated at the second coming of Jesus
- ❑ ALL of the disinherited nations will be reclaimed in the final kingdom of Yahweh

A War of Gods and Men

- ❑ The Day of the Lord will precede the triumph of the Kingdom of God [Zechariah 14:1-5; Isaiah 24:21-23]
- ❑ The Day of the LORD will be a day of punishment for hostile supernatural powers and hostile human foes
- ❑ The punishment for the gods is spelled out in Psalm 82:6,7
- ❑ God's reclamation project is finalized after the judgment [Psalm 82:8]
- ❑ The loyal divine and human families of Yahweh will share in the rule over His defeated enemies

A Day of Rejoicing

- ❑ Reclaiming the nations is a day to rejoice over [Isaiah 66:16-22]
- ❑ Israel's failure was not final, Yahweh would succeed in His plan Himself [Exodus 19:6]
- ❑ The rebirth of Yahweh's Edenic vision will occur on the Day of the LORD.

THE KINGDOM ALREADY

The Kingdom Already

- ❑ This section will focus on the New Testament Jesus and His role in establishing the Kingdom of God
- ❑ This section will focus on the OT links to the Messiah (Jesus) and how Jesus is the “second Yahweh figure” in Jewish theology
- ❑ This section will focus on the mission of Jesus to destroy the works of the devil
- ❑ This section will focus on the finality of the mission of Jesus in bringing about the Edenic vision of God (the Father)

Who Will Go For Us?

- ❑ The arrival of Jesus is the turning point in God's Edenic restoration plan
- ❑ Jesus is the center of the biblical epic- the whole of scripture gravitates around Him
- ❑ Jesus is the visible, incarnate Yahweh; God in human form
- ❑ Jesus ensures that humanity is not lost as a part of God's overall plan
- ❑ Humanity's extinction would mean that the serpent won
- ❑ Through Christ, the original plan of God remained intact

Who Will Go For Us?

- ❑ Jesus is the monogenes; the unique Son of God (Matthew 16:12-17; John 1:18)
- ❑ Jesus is the Word of God [Genesis 15:1]; the Cloud Rider [Daniel 7:13]
- ❑ The backdrop of the public ministry of Jesus has a divine council connection

Jesus as the NAME

- ❑ The Angel of Yahweh represented the essence/presence of Yahweh
- ❑ The Name of Yahweh is synonymous with His essence [Exodus 23:20-23]
- ❑ The Name is linked to Jesus in multiple places [John 17:5-12; Hebrews 1:3]
 - ❑ Jesus revealing the Name to the disciples meant that He was revealing God to them
 - ❑ Jesus keeping them in the Name meant that He kept them by God's power and presence
- ❑ The Angel of Yahweh is Yahweh in human form and the Name dwelled in Him
- ❑ The Angel of Yahweh and Jesus being one in the same is made clear in the NT [Jude 5]
- ❑ The Name and Jesus are synonymous Confessing the name/Calling on the Name(Faith) brings salvation [Romans 10:9-13; Joel 2:32]

The Divine Council Connection

- ❑ The ministry of Jesus was a direct assault on the enemies of God
- ❑ The baptism of Jesus and John the Baptist has OT connections and divine council connections [John 1:19-23; 29-31; Isaiah 40:1-3]
- ❑ The commands [comfort (x2), speak, call] in Isaiah 40:1 are plural indicating the presence of the divine council
- ❑ John the Baptist is one who is cast in the role of Isaiah [Isaiah 6:8]
- ❑ John heralds the arrival of the messiah as one who has stood in the council of God [Jeremiah 23:16-22]
- ❑ John's call signals the inauguration of the Kingdom of God with the incarnate Yahweh (Jesus)

A New Exodus

- ❑ Mark connects the exodus in the OT with the baptism of Jesus (Mark 1:9-11)
- ❑ Mark's choice of words point to a new exodus, led by the incarnate Yahweh [recall Jude 5- Angel led exodus]
- ❑ The heavens being "*split apart*" [Gk. schizo] has drawn comparisons to the parting of the Red Sea; the same word is used in the Greek OT [Exodus 14:21]
- ❑ Recall Moses's question in Exodus 15:11- the exodus was an escape from hostile gods in Egypt

A New Exodus

- ❑ God's voice speaking from heaven affirmed the kingship of Jesus as David's rightful heir
- ❑ Solomon was the original heir to the throne of David
- ❑ Solomon was also called "Jedidiah" [2 Samuel 12:24,25]
- ❑ Jedidiah is related to the name of David in the original Hebrew translation which means "beloved"
- ❑ God's covenant with David was fulfilled through Solomon, but also through Jesus
- ❑ Mark gives us this message through the use of the word "beloved" in the text i.e. the rightful heir to David's throne
- ❑ The emergence of Jesus from the waters of baptism meshes the human and divine realms

Preeminent Domain

- ❑ Moses came through the waters and prepared the way for the kingdom to be inaugurated in Canaan
- ❑ Jesus, the prophet like Moses came through the waters and prepared the way for the kingdom to be RE-inaugurated in (Deuteronomy 18:18; Acts 3:22; 7:37)
- ❑ The coming of Jesus was the beginning of Yahweh's reclamation project of the dispossessed nations
- ❑ The fight for supremacy began immediately (Matthew 4:1; Mark 1:12; Luke 4:1-13)

Reliving the Wilderness Experience

- ❑ The temptation of Jesus, by Satan, occurred in the wilderness (desert) of Judea (Matthew 3:1)
- ❑ The wilderness was believed to be the domain of demons (Leviticus 16:8-10; 20-22)
- ❑ Jesus being compelled by the Holy Spirit to face the devil is connected to the new exodus in the following ways:
 1. Israel is considered God's "son" [Exodus 4:23]
 2. Israel failed as a "son" [Judges 2:11-15]
 3. Israel gave in to the forces of the wilderness [Deuteronomy 32:15-20]
 4. Jesus would NOT fail as the Son

Reliving the Wilderness Experience

- ❑ Jesus quotes scripture from Deuteronomy chapters 6-8 which followed their 40 years of wandering [Deuteronomy 8:3 {Luke 4:4}; Deuteronomy 6:13 {Luke 4:8}; Deuteronomy 6:16,17 {Luke 4:12}]
- ❑ The time in the wilderness was a time of preparation
- ❑ Their hunger was to teach them to obey and fully trust in God [Deuteronomy 8:2,3]
- ❑ Jesus represented the “Son” who would succeed in the wilderness under the same conditions of preparation, obedience and trust in God
 - ❑ A symbolic 40 day timeline
 - ❑ Hunger and thirst
 - ❑ Temptation by forces hostile to God [see Matthew 4:8,9] John 12:31]
- ❑ JESUS Himself is the *true Israel* who fulfills God’s redemptive purposes for His people

Enemy Engagement

- ❑ Jesus was immediately rejected by the synagogue officials in Nazareth (Luke 4:14,15)
- ❑ The ministry of Jesus/holy war began in Capernaum (Matthew 4:12-17)
 - ❑ Jesus called disciples (see also Luke 10:1; 10:17,18, *note 70*)
 - ❑ Jesus healed a demon possessed man (Mark 1:16-28; Luke 4:31-5:11; Luke 9:1-6)
- ❑ First instance of demonic exorcism in the Bible
- ❑ These victories over Satan and demons pointed to the reestablishment of the kingdom of God on earth [Luke 11:20]

Enemy Engagement: The Gates of Hell

- ❑ Recall, Og's defeat at Bashan *i.e.* the gates of hell [Joshua 12:4,5]
- ❑ The *gates of hell* are considered the gateway to the realm of the dead
- ❑ Matthew records a dramatic event that occurred in a familiar location [Matthew 16:13-20]
- ❑ The location, Caesarea Philippi, is in the norther part of the OT region of Bashan (place of the serpent) at Mt. Hermon
- ❑ Mt. Hermon was a famous site for idolatry [recall Deuteronomy 4:19,20]
- ❑ The rock that Jesus refers to is a twofold message
 - ❑ Peter *i.e.* Petras would be the leader of the church after the ascension of Jesus
 - ❑ Mt. Hermon is ground zero for the announcement of the “**great reversal**”
- ❑ JESUS makes a dramatic proclamation that the *gates of hell* are NOW under assault by the Son of the Living God

Enemy Engagement: The Gates of Hell

- ❑ Mt. Hermon is also the place where the sons of God rebelled against Yahweh (recall Genesis 6:1-4)
- ❑ The transfiguration was the next level in the escalating war against God's enemies (Mark 9:2-8)
- ❑ Recall "beloved" is a divine term connected Jesus to David's throne
- ❑ The debate over whether Mt. Tabor (1843 ft.) or Mt. Hermon (8500 ft.) is the exact location of the transfiguration
- ❑ Matthew 17:1 indicating that it is a "high" mountain and its proximity to Caesarea Philippi, point to Mt. Hermon as the probable location
- ❑ There is great spiritual significance to the location [recall Watchers, sons of God, 1 Enoch]
- ❑ Jesus chose this location, on purpose, to reveal Himself to His disciples and put the demonic forces on notice

Turning Point

- ❑ Peter's confession, and Jesus's response, at the foot of Mt. Hermon were dramatic events in the ministry of Jesus
- ❑ Jesus taking the UP the mountain to reveal Himself was even more dramatic
- ❑ Jesus has just removed the cloak and put the enemy on notice
- ❑ Jesus baited the forces of darkness into completing the plan and sealing their own fate
- ❑ The battle would be finalized at Calvary [John 19:30]
- ❑ The cross will launch the Kingdom of God at full force

A Beneficial Death

Recall:

- ❑ Jesus's provocation of the enemy was defiant, calculated and purposeful.
- ❑ Jesus knew after the events at Mt. Hermon that his death would soon follow
- ❑ The death of Jesus would be the catalyst for the sending of the Holy Spirit (John 16:7)
- ❑ The location of the confession and transfiguration were a part of the cosmic turf war being waged

The Bulls of Bashan

- ❑ Matthew's gospel discusses the crucifixion of Jesus in great detail (Matthew 27:35-46)
- ❑ Matthew's gospel follows a similar trajectory of Psalm 22
- ❑ Matthew's gospel confirms the Messianic nature of Psalm 22
- ❑ Psalm 22 is said to contain details that are consistent with what happens during crucifixion (Psalm 22:12,15)

Text Comparison for Matthew 27 and Psalm 22

Matthew 27	Psalm 22
Verse 35 “And when they had crucified Him, they divided His garments among themselves by casting lots.”	Verse 18 They divide my garments among them and cast lots for my clothing.
Verses 39-41 “And those who passed by heaped abuse on Him, shaking their heads and saying, “You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross!” In the same way, the chief priests, scribes, and elders mocked Him, saying...”	Verses 7,8 All who see me deride me; they sneer, they shake their heads, saying, “Turn him over to the LORD, let Him save Him. He delights in him.” Verse 17 “I can count all my bones. They look, they stare at me...”
Verse 46 “About the ninth hour Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” which means, “My God, My God, why have You forsaken Me?”	Verse 1 “My God, my God, why have You forsaken me?”

The Bulls of Bashan: Divine Council Element

- ❑ There is a divine council angle to the Psalm 22 text (Psalm 22:12)
- ❑ Recall, Bashan = The Gates of Hell or the gateway to the underworld in OT theology
- ❑ Bashan was also known as “The place of the serpent”
- ❑ Mt. Hermon, in Bashan, was believed to be the place of the rebellion of the sons of God
- ❑ Psalm 22 is prophetic and prefigures the crucifixion
- ❑ The temple at Dan was located in the northern region of Bashan (1 Kings 12:25-33; Amos 4:1,2)
- ❑ Jesus was surrounded by the “bulls of Bashan” i.e. demonic elohim at the time of His crucifixion

The Fall of Bashan

- ❑ Bashan was ground zero for OT demonic geography
- ❑ Not all references are negative (Psalm 68:15-18)
- ❑ Bashan and Sinai are rival mountains
- ❑ The 68th Psalm is an assault of the “mountain of the gods” by Yahweh and His divine army
- ❑ This Psalm is a depiction of spiritual warfare

The Fall of Bashan: Taking Prisoners

- ❑ The thought from Psalm 68:18 is echoed in Ephesians 4:8
- ❑ Paul interprets this Psalm as Jesus being the fulfillment of Psalm 68
- ❑ Conflict with the phrase *received* gifts vs *gave* gifts

Text Comparison for Ephesians 4:8 and Psalm 68:18	
Psalm 68:18	Ephesians 4:8
“You have ascended on high; You have led away captives. You have received gifts from among humankind”	Therefore it says, “When he ascended on high, he led a host of captives, and he gave gifts to men.”

The Fall of Bashan: Taking Prisoners

- ❑ Psalm 68 is a conquest narrative
- ❑ The conflict is resolved in understanding that the *captives* are not liberated but conquered
- ❑ Psalm makes Yahweh the conqueror of the demonic stronghold in Bashan
- ❑ Paul makes Jesus the conqueror, surrounded by the bulls of Bashan, and conquering/triumphing over them (see also Colossians 2:15)
- ❑ Paul's use of "giving" highlights the results of the conquest—the gifts are the fivefold ministry distributed among mankind (see Ephesians 4:8b)

The Fall of Bashan: Giving Gifts

- ❑ Paul's use of "giving" highlights the results of the conquest—the gifts are the fivefold ministry distributed among mankind (see Ephesians 4:8b, 9-10)
- ❑ The lower regions = the earthly regions
- ❑ The descent is a reference to Jesus sending the Holy Spirit to earth (also a gift) after His conquering ascent back to the right hand of God (John 16:7; Acts 2:1-7)

The Spirit and The Christ

- ❑ The Father is not the Son, the Son is not the Spirit, yet they are ALL God [same essence]
- ❑ The Spirit and Christ are not the same, but they are equal (Matthew 3:16; 4:1; Luke 24:49)
- ❑ There are several instances in the NT where the Spirit is identified with Jesus (Acts 16:6,7; Romans 8:9-10; Philippians 1:19; Galatians 4:4-6; 1 Peter 1:10,11)

The Final Assessment

- ❑ The narrative of Ephesians 4:8 when compared to Psalm 68 teaches us two things:
 - ❑ The sacrifice of Jesus at Calvary signaled the fall of Bashan
 - ❑ The victory and the empowerment was connected to Pentecost

Infiltration

- ❑ Pentecost has special significance in the reclaiming the disinherited nations (Acts 2:1-13)
- ❑ Events subsequent to Pentecost would scatter believers across the “world” (Acts 1:8; Acts 8:1-4)
- ❑ This was a part of the plan of God to restore Eden
- ❑ Believers live in the world and infiltrate into enemy territory to bring people into the Kingdom of God (John 17:9-13)

Infiltration: Divine Commissioning

- ❑ The rushing wind and divided tongues of fire are OT examples denoting the presence of God (2 Kings 2:1, 11; Job 38:1; 40:6; Ezekiel 1:4; Isaiah 30:30)
- ❑ The wind and tongues of fire represented the commissioning of the disciples in His council like the prophets of the OT
- ❑ Wind can also be translated as spirit (*Hebrew* “ruwach”)
- ❑ Fire denoted the presence of God (Judges 12:20; Psalm 104:4)

Infiltration: Babel Revisited

- ❑ The words “divided” and “confused” are signals to indicate the connection to Babel (Acts 2:12)
- ❑ The term “confused” is the same term found in Genesis 11:7 in the Septuagint
- ❑ All of the nations mentioned during the Pentecost scene are the same disinherited/divided nations from the OT (Acts 2:9-11)
- ❑ The term “divided” is found in Deuteronomy 32:8 in the Septuagint
- ❑ Tongues are divided/distributed to the disciples to allow them to preach the good news to those who were from the disinherited nations
- ❑ Pentecost represented a major step in the reclamation/restoration of the nations

Infiltration: Go Into All the Earth



- ❑ See Acts 2:9-11
- ❑ The list of nations harkens back to Genesis 10,11; Deuteronomy 32:8,9
- ❑ Some of the names are different
- ❑ This represented the *known world at the time*

Infiltration: Go Into All the Earth

- ❑ The list of nations in Acts 2 follows a pattern, East to West, Jew first then Gentile
- ❑ Parthians, Medes, Elamites, Mesopotamian residents [Parthia = Persia = Babylon]- Farthest east
 - ❑ There was a contingent of Jews who did not leave Babylon after exile ended
 - ❑ Medes connected to the Northern Kingdom (2 Kings 17:6; 18:11; Daniel 5:28; Jeremiah 25:25)
- ❑ Southern/Northern directions included Judea and Arabia
- ❑ Paul's journeys took him through the northern fork (Titus 1:5; Galatians 1:15-17)
- ❑ Other people took the gospel to Ethiopia (Acts 8:26-40) and Cyrene (Acts 11:20; 13:1)
- ❑ 3,000 Jews came to faith in Christ (Acts 2:41)
- ❑ Rome is Paul's final destination; but Tarshish is also included

Infiltration: I Must Get to Spain

- ❑ Paul had every intention to get to Spain (Romans 15:24,28)
- ❑ Spain is where ancient Tarshish was
- ❑ Paul's missionary work was to disinherited nations; he wanted to go to the furthest part of the known world at the time
- ❑ His goal was to reverse the disinheritance
- ❑ Paul saw Tarshish as being included in the plan of God

Infiltration: The Fullness of the Gentiles

- ❑ Paul believed that his life's work would be over if/when he got to Tarshish (Romans 11:25-27; Isaiah 66:15-23)
- ❑ He saw his life as a fulfillment of Isaiah 66
- ❑ The family reunion of Jews and Gentiles would not be accomplished until the “deliverer” comes out of Zion.

Isaiah 66	Related Scriptures
Isaiah 66:15-16	Acts 2:2,3; Psalm 68:15-18
Isaiah 66:18	Acts 2:5
Isaiah 66:19	Acts 2:9-10
Isaiah 66:20-23	Paul's Mission to the Gentiles

Sons of God, Seed of Abraham

- ❑ God said that all nations would be blessed through Abraham (Genesis 12:3)
- ❑ The Holy Spirit came, after the resurrection, to begin the great reversal
- ❑ The gospel set people free who were in bondage to other gods
- ❑ The gospel, through the power of the Holy Spirit, transforms us into sons and daughters of Yahweh

Seed of Abraham: Christ and Abraham's Seed

- ❑ Paul referred to God's plan to infiltrate enemy territory as a mystery
- ❑ Once disinherited Gentiles were now joint heirs of the true God (Ephesians 3:1-6; Galatians 3:6-9; 26-29)
- ❑ Inheritance language derives from the Old Testament concept of humans being in the family of God
- ❑ Salvation through Christ is described as adoption, inheritance, being an heir
- ❑ The church family is the divine, reconstituted family of God
- ❑ Believers are destined to live in God's presence, and be His immortal, glorified imagers of (John 1:11-13; 1 John 3:1,2; Galatians 4:4-7; Romans 8:15-17; Ephesians 1:4,5)

Seed of Abraham: Christ and Abraham's Seed

- ❑ The Church is both the Body of Christ and it is symbolic of family
- ❑ The Body of Christ = metaphor for physical life, death, resurrection of Jesus by which believers become a part of God's family
- ❑ Jesus fuses the sons of God from Abraham's line to the sons of God called from all of the disinherited nations
- ❑ The cross is the intersection of the exiled (Jews) and the disinherited (Gentiles)

Seed of Abraham: Inherited Authority

- ❑ Being a believer includes us in God's family and being members of God's governing rule (Ephesians 1:18; Colossians 1:11-13; 1 Corinthians 6:3; Revelation 2:25-28)
- ❑ Believers are divinely appointed mission to "make all the world Eden"
- ❑ NT writers use "family" language and divine council language (Ephesians 1:5; 11-19; Job 5:1; Psalm 89:5-7)
- ❑ Saints/holy ones can be both human and divine (Psalm 16:3; 34:8)
- ❑ God's kingdom belongs to both divine and human holy ones (Daniel 7:22,27; Psalm 2:7,8; Revelation 3:20,21)

Seed of Abraham: The Morning Star

- ❑ The wording in Revelation 2:28 reinforces the idea of joint rule with Jesus over the nations (see also Job 38:7)
- ❑ The Morning Star is a divine being who would come from Judah (Numbers 24:17; revelation 22:16)
- ❑ Giving believers the “morning star” grants us the authority to rule with Jesus
- ❑ We are his siblings (Romans 8:29)

Lower Than the Elohim

- Recall inherited authority for believers who are loyal to Christ Jesus
- We will displace defeated, disloyal Elohim who currently rule over the nations
- Believers (Christians) are the fulfillment of God's plan of merging human and divine family
- One day we will be glorified and made into divine beings ourselves (1 John 3:1-3)

Lower Than the Elohim: Jesus, Angels and Us

- ❑ Hebrews 1-2 can be viewed through the lens of divine council theology
- ❑ Christ is the heir of all things and secured humanity's role in God's global Eden (Hebrews 1:1-4)
- ❑ He is superior to the angels because he was "begotten" i.e. revealed/brought forth/revealed in a unique way (Hebrews 1:5,6)
- ❑ Jesus is the uncreated essence of Yahweh in a human body
- ❑ Jesus is the mediator of the New Covenant (Jeremiah 31:31-33) and ushered in the giving of the Holy Spirit

Lower Than the Elohim: Jesus, Angels and Us

- Human beings were originally supposed to participate in God's plan
- Christ is the solution to the failures of humanity- he accomplished what human beings could not
- The death and resurrection of Jesus were the catalysts to the New Covenant in His blood
- Jesus is the mediator of the New Covenant (Jeremiah 31:31-33) and ushered in the giving of the Holy Spirit
- There is a difference between Jesus and angels (Hebrews 1:7-14)
 - Inherited rulership
 - Eternality
 - Co-Equality with the Father

Lower Than the Elohim: Jesus, Angels and Us

- ❑ Human beings were made a little lower than the angels but have benefits that angels do not
- ❑ There is a difference between human beings and angels (Hebrews 1:7-14)
 - ❑ Human beings are united to Christ
 - ❑ Human beings inherit salvation
 - ❑ Human beings are adopted into Yahweh's family
 - ❑ Human beings will share in the rulership of Christ (1 Corinthians 6:3)

Lower Than the Elohim: Jesus, Our Brother in the Council

- ❑ The superiority of Christ has implications for all believers (Hebrews 2:1-4)
- ❑ The word spoken through angels was the giving of the Law at Mt. Sinai
- ❑ Recall, the council was present during the giving of the Law
- ❑ The coming of the Spirit (Pentecost) was the fulfillment of the defeat of Bashan and the launch of the great reversal (Recall Ephesians 4:8-10)

Lower Than the Elohim: Jesus, Our Brother in the Council

- ❑ Despite our position (lower than the angels), we were created to rule the earth and be God's administrators here
- ❑ We were created to be elevated as participants in God's family
- ❑ Human beings are a part of the ultimate outcome of the great reversal: the rule of believers over the nations (Hebrews 2:5-8; Psalm 8:4,6)
- ❑ Angels is translated from the Hebrew plural elohim

Lower Than the Elohim: Jesus, Our Brother in the Council

- ❑ Jesus, who is the essence of Yahweh (Father) was made incarnate to taste death for everyone (Hebrews 2:8,9)
- ❑ We are considered his siblings/brethren (see Romans 8:29)
- ❑ He became as we are not so that we might become as He is
- ❑ He will introduce us to the council (Hebrews 2:10-15)
 - ❑ God's co-creator became a human being
 - ❑ Jesus brings sons (and daughters) into the divine family of God
 - ❑ He is not ashamed of us
- ❑ Jesus fulfills the original plan of God by causing humans to be participants in God's family (Hebrews 2:16-18)

Lower Than the Elohim: We Shall Be Like Him

- ❑ Becoming “like” Jesus is a NT concept i.e. becoming divine (theosis)
- ❑ Theosis is connected to the idea of human beings joining God’s divine family
- ❑ God made human imagers like His heavenly imagers and through the earthly ministry of Jesus, elevated us to share in divine life in a new world (1 Corinthians 15:45-50)
- ❑ It is the Spirit who transforms believers from natural into the image of Christ (Romans 8:29; 2 Cor 3:19,18; 1 John 3:2; 2 Peter 1:2-4)
- ❑ God did not leave us to simply bear the effects of sin, He cares about us (Hebrews 2:6)

This Means War

- ❑ The enemies of Yahweh, although defeated, will not stop their assault on humanity
- ❑ They were given their dominion by Yahweh but did not govern properly
- ❑ Humans began to worship these false gods (Deuteronomy 17:3; 29:25)
- ❑ Yahweh's judgment of death did not deter these Elohim
- ❑ The crucifixion of Jesus set the timetable for their judgment in motion
- ❑ The judgment against the rebellious Elohim was linked to the great reversal and reclamation of the nations (Psalm 82:8)

This Means War: The Unseen Combatants

- Elohim is a generalized term that does not indicate a pecking order in the unseen realm
- Angels and demons are broad terms that don't denote rank or power
- Angels are simply messengers
- Two Greek terms translated as demon, both are generic based on classical Greek literature
- The NT is silent on the origin of demons but all references to them are negative (Isaiah 65:11; Psalm 96:5; 91:6; Luke 8:29; 9:42)
- The origin of demons is mentioned in extra-biblical texts like 1 Enoch; based on Genesis 6:1-4
- Demons are defined as disembodied spirits of Nephilim

This Means War: The Unseen Combatants

- ❑ There is only one NT reference where Satan and demons are mentioned together (Luke 11:18)
- ❑ This implies that Satan has authority over demons
- ❑ OT is silent on the matter b/c satan was a generic term

This Means War: Pauline Vocabulary

- ❑ Paul's language is ambiguous regarding the hierarchy in the unseen realm
- ❑ There is a relationship between the "devil" and other terms for supernatural enemies but it is not quantified (Ephesians 6:11,12)
- ❑ The "god of this age" in 2 Cor 4:4 may be translated based on the context of Isaiah 6:9,10 [see 1 Timothy 2:4]
- ❑ Paul describes a "prince of the power of the air" [Ephesians 2:2]

This Means War: Pauline Vocabulary & the Deuteronomy 32 Worldview

- ❑ Paul's writings reveal an awareness of the cosmic-geographical worldview
- ❑ In Deuteronomy 32:17 of the Septuagint, "daimonion (Gk)" and "elohim" are mentioned together
- ❑ The reference to fellowshiping with demons in 1 Cor 10:20,21 is connected to this passage
- ❑ Paul considered these beings dangerous; acknowledge the existence of other gods and lords (1 Cor 10:20,21)
- ❑ Based on 1 Corinthians 8 & 10, there is an overlap of "theos" i.e. god and "daimonion" i.e. demon
- ❑ Theos has overlap with the elohim given dominion over the nations

This Means War: Pauline Vocabulary & the Deuteronomy 32 Worldview

- ❑ The terms used in Ephesians 6 indicate geographical domain authority of spiritual beings (Ephesians 6:12; see also Daniel 10:13; Ephesians 1:20,21; Ephesians 3:10; Colossians 2:15)
 - ❑ Rulers
 - ❑ Principalities
 - ❑ Powers/authorities
 - ❑ Powers
 - ❑ Dominions
 - ❑ Thrones
 - ❑ World rulers

This Means War: Pauline Vocabulary & the Deuteronomy 32 Worldview

- ❑ What we can derive from the data in NT
 - ❑ Satan is leader of, at least, some of the powers of darkness
 - ❑ Satan is likely the foremost of all of the powers of darkness
 - ❑ There is not a clearly delineated hierarchy so there may be competing agendas in the spiritual realm
 - ❑ The cosmic geography worldview shapes Paul's discussion of the spiritual realm
 - ❑ The world (earth) is dominated by unseen divine powers who have geographical rulership

This Means War: The Glorious Ones in Peter and Jude

- ❑ The “glorious ones” are mentioned in 2 Peter 2:10, Jude 8**
- ❑ Possibly refers to divine beings of the council close to God’s glorious presence; closer access to God’s glory**
- ❑ There is a distinction between angels and glorious ones based on 2 Peter 2:10**
- ❑ Angels (messengers) are lower than Sons of God (rulers over geographical regions) in the divine council hierarchy**
- ❑ Indicative that some divine beings have a higher rank than others**

This Means War: Sacred Space and Realm Distinction

- ❑ Human beings are a part of the cosmic turf war in the unseen realm
- ❑ We are sacred space (1 Cor 3:16; 1 Cor 6:19; Ephesians 2:19-22)
- ❑ We are the space where God dwells- same presence that filled the OT tabernacle/temple
- ❑ The temple/tent language is based on the OT tabernacle (2 Corinthians 5:1,2; Exodus 29:4)
- ❑ Wherever believers gather is sanctified ground (Matthew 18:20)
- ❑ Israel was a light (Exodus 13:21), Jesus was the great light (Isaiah 60:1-3; Isaiah 42:16; Matthew 4:16), believers are now the light in a dark world (Philippians 2:14,15; Matthew 5:14-16)

Choosing Sides

Exodus 32:26 *“Moses then stood at the gate of the camp, and said,
“Whoever is for the LORD, come to me!”
And all the sons of Levi gathered together to him.”*

Choosing Sides

- What are the symbols of loyalty to Yahweh (Joshua 24:15; 1 Kings 18:21)?
 - Faith in Him alone (Christ)
 - Accepting Christ's payment for sins
 - Baptism
 - The Lord's Supper
- We cannot be neutral in the spiritual war, we must choose a side
- There is salvation in no other name except for Jesus

Choosing Sides: Baptism as Holy War

- ❑ Peter uses Deuteronomy 32 as context for the following passage (1 Peter 3:14-22)
- ❑ He uses typology which is akin to prophecy- use of an analogy to foreshadow an upcoming event (see Romans 5:14; Exodus 12:23)
- ❑ The typology uses the flood of Genesis 6:1-4 as foreshadowing of the gospel and the resurrection

Choosing Sides: Baptism as Holy War

- ❑ The typology from the flood in Genesis 6 is communicated in 2 Peter and Jude
- ❑ Both draw from 1 Enoch where the sons of God who caused the sin/flood were imprisoned under the earth (See 1 Peter 3:19; see also 2 Peter 2:4)
- ❑ These spirits first appealed to Enoch to have their sentence overturned
- ❑ Enoch had conscious access to the afterlife because he never died [Genesis 5:21-24]
- ❑ The spirits in prison in Sheol were not in hell, but in the afterlife
- ❑ Some experience afterlife with God, some do not (See Luke 16:22-26)

Choosing Sides: Baptism as Holy War

- ❑ There is a theological analogy between Genesis 6 and the gospel/resurrection
- ❑ Jesus was the second Adam (Paul); Jesus was the second Enoch (Peter)
- ❑ Jesus descended to the spirits in prison to remind them that He won despite His being crucified
- ❑ Peter ends the passage with the resurrection of Jesus being above ALL angels, authorities and powers

Choosing Sides: Baptism as Holy War

- ❑ Baptism is connected coming through the flood
- ❑ The connection to baptism is clear (1 Peter 3:21)- it is an appeal (pledge) to God for a good conscience (disposition with respect to one side or another)
- ❑ Baptism is an outward showing of loyalty to Yahweh
- ❑ Baptism is spiritual warfare i.e. Holy War

Choosing Sides: Renewing Our Vow

- ❑ Observing of the Lord's Supper has divine council associations
- ❑ Paul acknowledges the existence of other gods and lord, the idols of wood and stone are "nothing", and that the gods/lords to whom they are dedicated are real and dangerous to believers (1 Corinthians 8:1-6; 10:14-22)
- ❑ Pagan gods were considered demons to Paul (see again Deuteronomy 32:17); Paul was concerned about sacrificing to demons
- ❑ Paul had to teach them that God would be offended by their participation in these sacrifices (Deuteronomy 32:16,17)
- ❑ Participation at the Lord's table means that we cannot participate at another table (1 Corinthians 11:23-26)

Choosing Sides: Delivered Over to Satan

- ❑ There were lapses in the church (Galatians 6:10; 1 Corinthians 5:9-13)
- ❑ Paul uses a controversial phrase of “handing over to Satan” those who were disloyal to Yahweh
- ❑ He mentions the “destruction of the flesh”
 - ❑ Sometimes meant physical body
 - ❑ Sometimes meant a reminder of what life is like apart from Yahweh
- ❑ Paul’s dismissal of the unrepentant from the church was the their purpose of them coming to their senses
- ❑ Handing over to Satan is a reference to “holy ground” vs “outside the camp” from the OT
 - ❑ The church is holy ground
 - ❑ Outside the church is considered the realm of the demonic

The Final Showdown: The Foe From the North

- ❑ The Foe From the North: Physical Threat
 - ❑ Cosmic geography was defined by the disinheritance in Deuteronomy 32
 - ❑ Israel felt both a literal and spiritual dread from the region of Bashan- furthest north point from Canaan
 - ❑ Canaan was sandwiched between Egypt to the south and Mesopotamia to the north
 - ❑ The most traumatic invasions [Babylon/Assyria] of Israel always originated from the north- destruction of the temple
 - ❑ The invasions created the backdrop of the final judgment of the nations and their gods [Zephaniah 1:14-18; 2:4-15; Amos 1:13-15; Joel 3:11-12; Isaiah 34:1-4]
 - ❑ The prophets kept the perspective of the people and their enemies in check: it was *their* fault that these things happened

The Final Showdown: The Foe From the North

- ❑ The Foe From the North: Spiritual Threat
 - ❑ The north represented something sinister to ancient Israelites (Bashan, Mt. Hermon and Ba'al)
 - ❑ Bashan, Ugarit, Sidon, Tyre were all places hostile to Yahweh
 - ❑ These were Baal's stomping grounds; his mountain was called Tsaphon/Zaphon (north)
 - ❑ The dread of the "north" has links to the supernatural, endtimes enemy that we call the antichrist.

The Final Showdown: The Foe From the North

- ❑ The Foe From the North: Return from Exile?
 - ❑ The end of Babylonian exile 539 BC was not final or climactic
 - ❑ The 12 tribes never fully reunited, but the prophets saw it coming [Jeremiah 23:1-8; Ezekiel 37:16-21; 24-26]
 - ❑ Jews in the days of Jesus still saw themselves in exile
 - ❑ Yahweh promises to bring ALL of his scattered peoples back to their original status with Him
 - ❑ The ministry of Jesus and Pentecost [See Acts 2:1-5] were both points of fulfillment of prophecy
 - ❑ These events converted Jews to followers of Jesus
 - ❑ These events made them heirs to the New Covenant
 - ❑ These events foreshadowed a greater event- the final showdown and reclamation of God's people

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The Final Showdown: The Foe From the North

- ❑ The Foe From the North: The Final Rebellion
 - ❑ The invasion of Gog will come from the north, the seat of Ba'al's authority (Ezekiel 38:1-3; 14,15; 39:2)
 - ❑ There is a supernatural context for this battle; it comes when the tribes were united
 - ❑ The invasion is a response from God's supernatural enemies against the Messiah and His kingdom
 - ❑ Gog is either a human animated by supernatural evil or a supernatural being; the template for the NT antichrist
 - ❑ The antichrist will come from the tribe of Dan (Genesis 49:9-10; 17; Deuteronomy 33:22); Dan is not on the list of the 144K (Revelation 7:4-8)
 - ❑ The biblical writers understood the threat from the North well

The Final Showdown: The Mount of Assembly

- ❑ The Mount of Assembly and Armageddon
 - ❑ Armageddon will not take place in Megiddo (Zechariah 12:9-11)
 - ❑ Megiddo is a plain, not a mountain
 - ❑ Armageddon is a Hebrew term defined by John [Revelation 12:12-16]
 - ❑ The term is actually harmagedon (har- Mountain; magedon- Assembly i.e. Yahweh's abode) [Isaiah 14:12-15]
 - ❑ Jesus will return bodily to this site to end the conflict of Armageddon (Revelation 16:16; Revelation 19:11-21)
 - ❑ The final battle will take place at Jerusalem at Mt. Zion, not Megiddo
 - ❑ Armageddon is the final attempt of the nations, empowered by the antichrist, to overthrow God's kingdom
- ❑ The battle of Armageddon will involve the Incarnate Yahweh (Jesus), and BOTH divine fighters and divinized human fighters in Yahweh's army [Zechariah 14:3-5; Revelation 2:26-28; Matthew 25:31; 2 Thessalonians 1:7]

The Final Showdown

From the author: Christian, DO YOU KNOW WHO YOU ARE? The day will come when Elohim will die like men, and we will judge angels!

The Final Showdown: The Indescribable

❑ Describing the Indescribable

❑ The victory at Armageddon sees the Beasts defeated and the disloyal Elohim toppled from their thrones

❑ Human believers/overcomers along with loyal elohim will replace the disloyal Sons of God

❑ The world will be a resurrected Eden

❑ The heavenly and the earthly are contrasted by Paul [1 Corinthians 15:35-53]

❑ Other places describe the heavenly body [Daniel 12:1,3; Matthew 13:43; 17:2;

❑ Believers will have the same glorified body as Christ, unbound by physical limitations

❑ Our final state is the literal display of being “conformed into the image of Christ [2 Corinthians 3:18]

The Final Showdown: The Indescribable

❑ Describing the Indescribable: Global Sacred Space

❑ To live in the new Eden is to live in a space reserved for God and His council [Revelation 2:7-11; Revelation 3:5; Revelation 3:12; Revelation 21:7]

❑ Manna comes from heaven

❑ White stone/white robe = Being a part of the family of God

❑ The temple is the sacred place of Yahweh

❑ Divine sonship is the ultimate symbol of being in God's family

❑ The inheritance of the believer is dominion with Christ

The Final Showdown: The Indescribable

❑ Describing the Indescribable: Curse Reversal

❑ The curse of sin is reversed in God's Edenic paradise [Revelation 22:1-3, 14, 19]

❑ The tree of life is for the healing of the nations (all reclaimed nations)

❑ OT references to the reversal of the curse

❑ No more sickness [Isaiah 28:18,19]

❑ Supernatural abundance [Amos 9:13-15]

❑ Peace [Isaiah 11:1-10]

❑ Exclusivity of Yahweh [Isaiah 19:19-25]

❑ Yahweh's rule will be the end of all chaos [Revelation 21:1]

What Do We Take Away From This Study?

- Let the Bible be what it is- it was written from a supernatural perspective
- The Bible needs to make sense in its own context, even when it doesn't make sense in ours
- The Bible writers tie passages together to make points, we cannot ignore this in our interpretation
- It is critical to our understanding to see how the Bible writers repurpose the Old Testament
- Metaphorical meaning is still meaning

What Do We Take Away From This Study?

- There is an unseen realm and an unseen war happening
- We are combatants in that war
- The enemies of God are the enemies of God's creation
- God will bring this to a climactic end by destroying all of His enemies
- We will live, rule, and reign with Him throughout all eternity