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If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom on earth.

You come become a Christian right now as you read this by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved.."* [Acts 16:31a](#) And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* [Romans 10:9,10](#) *"For, "Everyone who calls on the name of the Lord will be saved."* [Romans 10:13](#) *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* [Romans 5:1](#)

Divine Council

*“A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the gods.”
Psalms 82:1*

Intro: Overview

All Mediterranean cultures had a conception of a divine council of gods that ruled the affairs of the cosmos. Israel had one as well, primarily revealed in Psalms, but was distinct from the others. The other nations had their theology on this divine council studied and handed down over the generations. While Israel's theology on the divine council was given to them through the prophets in his Word.

One of the major breakthroughs in the theology of the nations and their understanding of the divine powers was discovered by a Frenchman in 1928 and was the Ugaritic text from Ugarit in Canaan, which was linguistically and conceptually parallel to the Hebrew text of Psalms 82, except for things, such as, El, or Baal, as they also referred to El, having a wife.

In the Ugaritic text the divine council was led by *El*; in the Hebrew text the divine council was also led by *El*. The Ugaritic text had an assembly of *Els*, *elohim*, or gods; and so did the Hebrew text. The Ugaritic text had the assembly as a circle, or group; so did the Hebrew text. The Ugaritic text had the plural for these divine beings, these *els*, these *elohim*; and so did the Hebrew text use the word *elohim*.

This concept is one of the most neglected, misunderstood, side-stepped and critical doctrines of the OT. In fact, it is the back drop for most of NT theology and without an understanding of it one cannot understand heaven, what it is like, what is actually taking place there, nor can one understand the Bible as a whole. The apostles had an understanding of it, but the Church has been missing out on this ancient theology for millennia.

Psalms 89:5-8 places the God of Israel in the “assembly of the holy ones”, then describes him by the name of *Yahweh*. *“And the heavens shall praise thy wonders, O LORD (Yahweh): thy faithfulness also in the congregation of the saints (holy ones). For who in the heaven can be compared unto the LORD (Yahweh)? who among the sons of the mighty (sons of elohim, no definite article) can be likened unto the LORD (Yahweh)? God is greatly to be feared in the assembly of the saints (holy ones), and to be had in reverence of all them that are about him. O LORD (Yahweh) God of hosts, who is a strong LORD (Yah) like unto thee? or to thy faithfulness round about thee?”*

Psalms 29:1 commands the sons of God to praise *Yahweh* and give him obeisance. *“A Psalm of David. Give unto the LORD (Yahweh), O ye mighty (sons of god, sons of elohim), give unto the LORD glory and strength.” KJV “Ascribe to the LORD (YAHWEH), you heavenly beings (you sons of god, you sons of elohim), ascribe to the LORD glory and strength.” NIV*

We have these **sons**, plural, of God, used with the definite article, mentioned also in Job 2:1, *“Again there was a day when the sons of God, (beney haelohim, sons of the Elohim), came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.”*

Then we have our passage here Psalms 82:1, *“God standeth in the congregation of the mighty; (in the council of El), he judgeth among the gods (elohim).” KJV “God presides in the great assembly (in the council of El); he renders judgment among the “gods” (elohim):” NIV*

In the Hebrew Bible the phrase “sons of God” also occurs in:

Gen 6:2 *b'ney ha-Elohim* (בְּנֵי אֱלֹהִים) sons of the God, *sons of the elohim*.

Job 1:6 *b'ney ha-Elohim* (בְּנֵי אֱלֹהִים) sons of the God, *sons of the elohim*.

Job 38:7 *b'ney elohiym* (בְּנֵי אֱלֹהִים) without the definite article - *sons of gods, sons of elohim*.

Psalm 29:1 *b'ney elim* (בְּנֵי אֱלִים) without the definite article - *sons of elim*.

In the Ugaritic text the divine council, the gods, the elohim, meet on a cosmic mountain, Mt. Sapanu. This is where the El, or the Elohim, or the God, meets with them and issues his divine decrees. He comes to this place from his own tent, or tabernacle, as the other els, or elohim, or sons of el, come there from their own tents, or tabernacles to hear what he has to say, or proclaim. The Jerusalem temple is in the heights of the north, Sapon.

In the Ugaritic text the structure and bureaucracy of the divine council consists of four tiers. The first and top tier consists of **Baal** and his wife Athirat, also known as Asherah. The second tier is his **royal family**, who are the sons of el, or the sons of elohim, and are also known as **Princes**. In this second tier one member of the royal family served as **vice-regent** and he held the title of the “**Most High**”. Their third tier consisted of “**Craftsman deities**”. And the fourth tier was made up of the *malakim*, plural of *malak*, or “**Messengers**”.

In the Ugaritic text the divine council, or court, had a prosecutorial figure known as *Satan*, whose job was to enforce the divine legislation of *el* and point out transgressions. The Hebrew text has the same thing concerning the one known as *Satan*. It is not clear if he was a member of this divine council. “*Now there was a day when the sons of God, (sons of the Elohim, or sons of the God), came to present themselves before the LORD, (Yahweh), and (the) Satan came also among them.*” Job 1:6 “*Again there was a day when the sons of God, (sons of the Elohim, sons of the God), came to present themselves before the LORD, (Yahweh), and (the) Satan, (the Adversary), came also among them to present himself before the LORD, (Yahweh).*” Job 2:1 What is clear is that his name is not Satan, because the original has the definite article used with the word Satan, so it should be “**The Adversary**”.

In Israel, according to the Hebrew text, *El*, or *Yahweh*, had no wife, nor was there a Craftsman tier of deities. Neither the priests, nor prophets taught it, nor was it found in Scripture. The Hebrew text had *Yahweh* as the *El*, or the *Elohim*, then the *elohim*, of whom was the second deity person, *Yahweh*, then the *Malakim*, or Messengers.

The **vice regent** in the Israelite council of gods was not filled by another one of the *elohim*, gods, or sons, but by **Yahweh** himself in another form. This hypostasis of *Yahweh* was the same essence of *Yahweh*, but in a second distinct person known as the “*Angel of Yahweh*”, or the *Messenger of Yahweh*, and also known as “**the Messenger of the Covenant**”. “*Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the **messenger of the covenant**, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.*” Malachi 3:1-3

Monotheism instead of polytheism.

Even there are many **gods**, *elohim*, Israel considered *Yahweh* to be **the God**, **the Elohim**. “*And when all the people saw it, they fell on their faces: and they said, The LORD, he is **the** God; the LORD, he is the God.*” “*Yahweh, he is **the** Elohim, (the God); Yahweh, he is **the** Elohim, (the God).*” 1 Kings 18:39

And even though there are many **gods**, *elohim*, Israel considered *Yahweh* to be the true God, or *Elohim*. “*But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.*” “*But Yahweh he is the God of truth, the Elohim of truth, he is the living God, Elohim, and an everlasting king ..*” Jeremiah 10:10

Yahweh is **qualitatively unique** among the gods, *elohim*, sons of God. He existed before them and before all things, and he was their Creator, as well as, the Creator of all things. “*For thus saith the LORD (Yahweh) that created the heavens; God, (He, the Elohim), himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD (Yahweh); and there is none else.*” Isaiah 45:18 “*By the word of the LORD (Yahweh) were the heavens made; and all the host of them by the breath of his mouth.*” Psalms 33:6 “*Let them praise the name of the LORD (Yahweh): for he commanded, and they were created.*” Psalms 148:5

So we need to get into what is actually meant by an *elohim*, or a **god**, as we put it today, if we are to understand these gods that surround *Yahweh*. First of all, the word *elohim* did not mean to confer deity attributes. It tends more to point to the idea of powerful beings, who live in another plane of existence, in the spirit world. The word was used for demons, idols, even the spirits of the departed dead, as well as those who surround the throne of *Yahweh*.

Now the root word in *elohim* is *el* and it has the idea of power. So there is the inherent quality of power that all *elohim* possess. If for no other reason, when comparing them to men, is that they are not subject to weakness and weakening decay, as all men are. The *elohim* in heaven are not under the curse of sin and death as men are. By their nature they are everlasting beings, not to mention, their great intellect and various operations of power that they possess. They were created by *Yahweh* as immortal beings incapable of dying, unless they sin against him, he judges them and takes their immortality from them.

Israel had *Yahweh* as sovereign and a second deity person, who was also called *Yahweh*, (something no other of the sons of the *Elohim* were called, they had their own names), who was *Yahweh's* mediating essence as the vice regent of his council. This vice regent of the divine council, this **second** *Yahweh*, is the one who we know as the Son! “*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*” Hebrews 1:3

It is this second deity person that was in the company of, *metochos*, sometimes translated as **fellows**, other translations as **companions**, the other sons of God, the other *elohim*, or gods. They were *elohim*, but he was the Elohim, he was one of the Princes among the other princes, he was in **their** company, but he was a different **kind** of *elohim* than the other *elohim*, in that, the deity essence of *Yahweh* was fully in him. They were divine, but he was deity. He was *Yahweh* in another form, yet having his own identity and personality, but not autonomous from *Yahweh*. “*Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows, (metochos – companions - ones who you are in company with).*” Hebrews 1:9

Yahweh was not alone before the creation of anything. There was a second, uncreated person with him, who shared his own essence and was an independent, but not autonomous being. This second deity being, *Yahweh* also, who was also there and co-created with *Yahweh* the heavens and the earth. “*And God (Elohim) said, Let us make man (Adam) in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*” Genesis 1:26

We Christians believe that this second, deity person, a member of the Divine council, who was also the vice regent of *Yahweh*, who was one of the sons of God, one of the gods of heaven, became incarnated as *Elohim's* uniquely born Son and was known as **Jesus**.

This is why it makes sense when we read passages in the Bible like Zechariah 3:1,2, “*And he shewed me Joshua the high priest standing before the angel of the LORD (Yahweh), and (the) Satan (the prosecutorial figure) standing at his right hand to resist (accuse) him. And the LORD (Yahweh) said unto (the) Satan (the prosecutorial figure), The LORD (Yahweh) rebuke thee, O Satan (prosecutorial figure); even the LORD (Yahweh) that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?*” Yahweh said to Satan, Yahweh rebuke thee. Clearly the subject is not in the first person, but in the third person. If it was in the first person, it would say, I rebuke thee. But in the third person it says, Yahweh rebuke thee. Clearly we have the second deity person referring to the first deity person.

As Yahweh is qualitatively different than all the other *elohim*, whom he created, so is **the second deity person**, his vice regent, also called Yahweh, is qualitatively different than all other sons of Yahweh. It is this other deity person who became the **only begotten** Son of God. “*For God so loved the world, that he gave his **only begotten** (monogenes) Son, that whosoever believeth in him should not perish, but have everlasting life.*” John 3:16

Now the word for **only begotten** is *monogenes* and the KJV, **only begotten**, is really a mistranslation of *mongenes*. The English word begotten does not mean the same as **created**. Jesus Christ was begotten of the Father, **but not created by the Father!** The word does not come from *monos* – only, and *gennao* – the verb to beget, or to bear. It comes from *monos* – only, and the noun genes – class or kind. It literally meant one of a kind, or unique, without any connotation of time or origin. What this tells us is that Jesus Christ was in a class all by himself, and not only that **he was also the only one of this class or kind**. He truly was one of a kind. (Which kind all born again believers in the Church Age are created after and being conformed to).

We can take this same distinction also back to his relationship with the other *elohim*. They were *elohim* and he was *elohim*, but was completely different and unique as to his qualities of being an *elohim*. He was in the **divine council**, along with other members of the divine council, but he was a different kind than all the other members of the council. He was one of, and among, all the other **sons of God**, but uniquely different and one of a kind when in comparison to them. And so he was as a **human being** among all other human beings. He was among us as a man, and he was a man, but uniquely different than all of us as he was the only one of his kind. He is also in the **army** of God, even the captain or general of that army, but he is uniquely different than all the other celestial beings in Yahweh's army.

Gods, or sons of God – *beney elim*, is found in “*A Psalm of David. Give unto the LORD, O ye mighty, (sons of Elim), give unto the LORD glory and strength.*” Psalms 29:1 “*For who in the heaven can be compared unto the LORD? who among the sons of the mighty (sons of Elim) can be likened unto the LORD?*” Psalms 89:6 “*Who is like unto thee, O LORD, among the gods (elim)? who is like thee, glorious in holiness, fearful in praises, doing wonders?*” Exodus 15:11 “*The LORD God of gods, (Yahweh God of gods – Yahweh El of elohim), the LORD God of gods, (Yahweh God of gods – Yahweh El of elohim), he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (Yahweh) (save us not this day,)*” Joshua 22:22 “*A Psalm of Asaph. God (Elohim) standeth in the congregation of the mighty (El); he judgeth among the gods (elohim).*” Psalms 82:1

One of the problems is in the use of the word *elohim*, when trying to translate that as something else other than what the passage calls for. Under the rules of interpretation, when *elohim* is translated as one thing in a passage, then it must also be translated using the same meaning in the same context! So, if it's god or gods in one part of a verse, then it must also be god or gods in the same context. Apples to apples, oranges to oranges. And to determine whether *elohim* is translated in the singular as God, or in the plural as gods, then we have to investigate further, as to whether we have a singular or a plural verb. Psalms 82:1 gives us an example of that. “*A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the gods.*”

B. The council of God.

“A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the gods.”

Psalms 82:1 - מִזְמוֹר, לְאָסָף א׃

אֵלֵּי הַיְסוּדָב בַּעֲדַת־אֵלֵי קָרַב אֵלֵּי הַיִּם יִשְׁפֹּט

“A mizmor of Asaph. Elohim (plural) stands in the council of El (singular); he (singular) judges among the gods, (elohim - plural)”.

Heaven, its structure and bureaucracy, is different than anyone of us have imagined. Most of us have a Sunday School picture of God, heaven, the beings that live there and what they do, but the reality of it all far surpasses anything we can imagine. In this passage we note that it is the Elohim, who is in view here, and that he has his own council, and that he judges among the celestial beings, who are also called elohim, or gods. So, if the first elohim is translated as **God**, then the second elohim in the passage has to also be translated as **gods**.

So we have to translate these beings as being **gods**. But remember they are not gods in the sense that they are equal to the true God, *Yahweh*, in any way. Which we have covered before and will do so again. They do not possess deity attributes, as the Son does. But we also see that they do govern the affairs of the universe under Yahweh, who is the supreme ruler.

There are three words used in the Hebrew text for an assembly: **qahal**, *“And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.” Psalms 89:5; sod*, *“God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.” Psalms 89:7; and edah* in our passage here, *“A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the gods.” Psalms 82:1*

The word for **congregation** is *qahal*, which is translated as an assembly, a convocation, or congregation. A *qahal* was a legally constituted gathering of people, (usually the men), for the purpose of **war**, military, the affairs of **government**, (politics), or to **hear the Word of God**, (religious). Being called to assemble was never a request, but always had the weight of a legal summons; something that Israel failed to do back then, and something the Church is failing to do today. The people of God on earth are summoned to assemble together, (the *ekklesia*), to hear the teaching of the Word of God. And it points to the idea of the entire assembly of the celestial beings.

The word for **assembly**, *sod*, also referred to a circle leading to the idea that the council convenes in a circle. We find a reference to a heavenly council, or circle, in Revelation 4:4, *“Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads.”* They were probably uniformly spaced every fifteen degrees in forming the circle. Could it be that they governed the universe under God each over 24 sections of the universe?

There is also a reference to God and his throne, and thrones being set up in Daniel 7:9, *“As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was white as snow; the hair of his head white like wool. His throne was flaming with fire, and its wheels were all ablaze.”* It doesn't appear that this is a static, ongoing condition, but that it is done periodically. For thrones to be set up means that they weren't in position, and that they're being brought into position for a purpose, probably for judgment. But judging isn't the only function of government, but one of many things. There is the daily operation of government and all that entails. There are visiting dignitaries, returning heroes, reporting from the military, assembling of troops, invitation for counsel, etc.. The word sod referred to the council that would preside over these things.

Sod, the word for **council**, is related to the word *yasad*, and referred to the foundation of a building, among other things, but it had the idea of something that was solid, permanent and unshakable, thus having solidity and permanence. God's altar rested on a foundation, and so did buildings and walls. Another idea found in it was something that was joined together. Rocks are joined together in a foundation by mortar to unify it, thereby making them strong, stable, unshakable and permanent, so that a building could rest upon it.

From the idea of a foundation the word was taken over into the affairs of men and the governments they established for themselves. It was the wise nation that selected wise men for out of the land and brought them together in a council (*sod*) to run the nation. For, it was the collective wisdom of these men who would guide the ship of state through the uncharted storms and adversities of life. This was extremely preferable rather than to let the rabble, the criminal, the power hungry, the money hungry, the wicked in a country take over the helm of a nation. Such folly would be sure to doom the land, as we are seeing presently in America.

Yasad became *sod* in referring to a council, and this could be a council of men, or a council of celestial beings. Churches have councils, (boards), governments have councils and businesses have councils. And there is a council of powerful beings in heaven. This does not mean that they give council to God, but **they do have a function under God for he has delegated rulership and authority to them**. So, it is in this council of holy ones, that we have **a consensus of their attitude toward Yahweh and he is greatly feared by them!** The word used here for God is *ayl*, (pronounced ale), emphasizes his great power. *“In, or among the holy ones in the great council, El is greatly feared by them.”*

The next word for **congregation** is *edah*. Now there seems to be an overlapping of meaning of the three different words, *qahal*, *sod* and *edah*, but ***edah*** includes the idea of an inner circle, an entourage, an inner group, but was used for an assembling of a group of people, whether large or small. Now the assemblage could be the entire people of the nation of Israel, or it could be the assembling of a group of wicked men, violent men, or a group of righteous men. Context determines its characteristic.

An assembly of **a very large group**, or all the celestial beings in heaven, can be for the worship and praise of Yahweh, or for hearing the Word of the Lord, or for being informed on things to come in his rule. A smaller group of celestial beings would be done usually connected to the purpose of **government, or judgment**. Who is present in this *edah* assembly of celestial beings is revealed in the passage by the word *elohim*. They are **gods**. *“Elohim (plural – the God) stands in the council of El (singular); he (singular) judges among the gods, (elohim - plural)”*.

Now we know **who** is there, the *Elohim*, (the God), and the *elohim* of heaven whom he created, and we know that they are assembled there before him, so the question is **why**. What is going on and why are they there? Why have these **gods/elohim** been assembled before *Yahweh* the supreme *elohim*? Now it says that he, *Elohim*/God, **stands** in the *edah*/assembly, he judges among the gods/*elohim*.

The word for **stand** is the niphal participle of *natsab*. Now *natsab* had the idea of something that is about to happen, more than just a static, ongoing condition. Found in the niphal participle it had the idea of **the one who is in charge**. Now as to **what** he's going to be doing, and as to **why** these *elohim* have been assembled together before him, is brought out by the word *shaphat* at the end of the verse, to judge. **They have been assembled before him to be judged by him!** Some translations have *natsab* as presides. *“Elohim presides in the Council of El, (his own council); he judges among the elohim.”* **This also implies that they have done something wrong that brings them before Yahweh's judgment.**

He judges among the gods/*elohim* using the word *beqereb* for **among**. *Qereb* refers to the inside, or interior, of something. When compounded with the preposition *be*, it denotes in the middle of something. When used with a **group**, it denotes the idea of being in the middle of that group, or being surrounded by the group. In doing so it also has the idea that the one in the middle of the group has the prominence and superiority over those who surround him.

Now we know that we have two parties in view here. We have *Elohim*, or the *Elohim*, the God; and he is surrounded by a group of *elohim*, gods. Now the next thing we need to look at is **why** have they been assembled before him? And this is brought out by the use of the verb *shaphat*, which means to judge. So this assemblage of *elohim* is for the purpose of judging them, which gives us the character behind this assemblage of celestial beings.

Now it doesn't say that **all** the *elohim* of heaven have been assembled around him, just these *elohim*, who are being judged. And the reason **why** they have been assembled is because he is going to judge them! We know this is a tribunal for judgment by the use of the word *shaphat*, to judge, and if that's the case, then there would also have to be the **charges** that *Yahweh Elohim* is bring in against them!

We have the **charges** brought out in the next three verses. “*How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked.*” Psalms 82:2-4 Now we don't know if these are all the charges *Yahweh* has against them, or if they are just a part of a long list of charges, or if the Psalmist is looking at a narrative that is ongoing in this heavenly court. But it does have to do with what is going on in the earth and how people are being treated.

As mentioned before, heaven, its structure and bureaucracy, is different than anyone of us have ever imagined. *Yahweh* created the *elohim* and all other celestial beings, then he created the universe for them to live in. And out of all the hundreds of billions of galaxies in the universe and the innumerable planetary bodies in them, he set aside one planet for man to live on – the earth.

So, the question is, did the *Elohim* create these other *elohim* for the purpose of just sitting around and looking pretty, or **did he create them to actually perform some function in his administration of the universe?** And if he created them to function in some capacity, then the area of their function would be commensurate with the stature of their existence. And if their existence is an *elohim*, gods, then their area of function would be at a higher level than the other celestial beings.

Ideas come to mind are such things as celestial mechanics, physics and everything else from the smallest concept to the largest would fall under their areas of jurisdiction and control in their function of administrating, or running the universe that *Yahweh* had created. This would include the governing of any other created beings in the universe. Which would imply that they had to have gone through a period of **training** by *Yahweh* as to what they were going to do, and how they were going to do it, before he created the universe! Remember, God was the king of Israel, but he ruled over Israel using a human king, seventy elders and various governmental agents.

There's an interesting verse in Job 38:33, “*Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?*” KJV “*Do you know the ordinances of the heavens? Can you establish their rule upon the earth?*” Amplified Bible “*Do you know the ordinances of the heavens, Or fix their rule over the earth?*” NASB “*Do you know the **laws** of the **heavens**? Can you set up God's **dominion** over the **earth**?*” NIV

The message is that if we're going to be able to handle the affairs of the universe, which gets into the realm of what the *elohim* do under the rule of *Yahweh*, then we will need to know all the various **laws** that govern the operation of the universe, as well as having the **dominion** over it! Operating over the affairs of the universe is not Job's domain, but belongs to *Yahweh* and the *elohim* under him.

Now **how** did these *elohim* get involved in ruling over our earth? And this all goes back to Adam and Eve's sin against God, (the Elohim), which was prima facie proof that Adam lost the right, or authority, to rule over the earth when he sinned against God! **Adam was to rule over the earth by the same governing principles that all the *elohim* had to rule over the rest of *Yahweh's* creation by, and that was by strict adherence in obedience to the principles established by *Yahweh*. Which he failed to do when he disobeyed God in the garden.** “*And the devil said unto him, All this **power** (exousia - authority) will I give thee, and the glory of them: for that (exousia – authority) is delivered unto me; and to whomsoever I will I give it.*” Luke 4:6

Now when Adam sinned against God, the rule of the earth and its people was handed over to Lucifer and to those *elohim* who had sided with him. It appears that the earth was brought under the rule of *elohim, gods*, who govern the affairs of the universe under the one true God, *Yahweh*. Now this is not polytheism, nor does it diminish the stature of God. In fact, it places him in a setting that is even more august! “*For who in the heaven can be compared unto the LORD? who among the sons of the mighty (sons of Elohim) can be likened unto the LORD (Yahweh)?*” Psalms 89:6

When Satan took over ruling the earth, he placed certain *elohim, gods*, over each one of the various nations. The Scriptures and many different writers for over 2,000 years stated that the earth and its people were divided into seventy different nations. These seventy different nations were separated by race, cultural distinctions and distinct geographical areas usually separated by some natural thing, such as, oceans, rivers, lakes, mountains, etc.. So each one of these nation states had their own “god” they worshipped, which was one of these *elohim* who ruled under Satan.

We see in the structure and bureaucracy of heaven that there is the **religious** aspect of it, where countless millions are involved in every area that is connected to the worship of the one true deity, *Yahweh*. We see that God has a vast **army** that is composed of innumerable celestial beings. There are those celestial beings who are in **close proximity** to God who are connected to the worship of him. There are those beings who function as **messengers**, who bring the Word of the Lord to the farthest distances of his kingdom. And there are those celestial beings involved in his court of **justice**. So why is it hard to accept that there are celestial beings, who are referred to as **gods, *elohim***, who **govern** the affairs of heaven and the entire universe under *Yahweh*?

Now for an interesting theory. There is a court of justice being set up here and there are those *elohim* who have assembled in it. Which obviously tells us that it has been convened for them because of some area that they have failed in regarding their ruling in their respective positions, and that charges are brought out concerning their failure. Their sentence is pronounced, which we'll get into later. **Now let's say that upon hearing *Yahweh Elohim's* sentence upon them, they decide to fight back and this unleashes the war in heaven and they decide to overthrow the government of *Yahweh Elohim*!!** “*And there was **war** in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,*” Revelation 12:7

These three verses reveal the charges brought out against these *elohim*. “*How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked.” Psalms 82:2-4 Now the leaders of Israel were to do this very thing as their function of being leaders of Israel. But all this was to be done under the rule and authority of *Yahweh*, who was the God of the nation of Israel. And at the same time, these things were also a practice as a part of the body politic and religious of the surrounding nations, whose leaders were supposed to be doing this under their gods who ruled over them! Now as to how many *elohim* were being judged at this tribunal we don't know. But it does appear that their crimes were failing to properly govern over men according as to what *Yahweh*, the Highest *El*, had commanded.*

*“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which **destroy** the earth.” Revelation 11:18*

*“Neither will they understand;” - וְלֹא יִבְיִנוּ - “Will they understand” is the qal future of *biyn*, which has the idea of having an understanding into a subject. The subject matter here is running the world. And that takes into account every single concept from the largest to the smallest, from governing people all the way down to the ecology of the environment to the interaction of animals to plant matter!*

In their pride these *elohim* arrogantly presumed they had what it took to do what the supreme *El*, *Yahweh*, did and that was **rule the universe**! That was what the whole business was in *Hellel's* mind, when he wanted to place his throne above the throne of *Yahweh*. He wanted to do that for **the purpose of taking over the control of the universe**! So a **test trial** was established where Satan would take over the rule of the earth, after Adam relinquished control due to his sin, to prove that he could do it. Before one can take over the control of the entire universe, one has to prove, first of all, that he can handle something on a smaller scale by him successfully ruling over the earth! And he, and all the other sons of God that joined his rebellion, have failed the test!

And the qal future tells us that they not only do not possess the knowledge or understanding of how to keep the earth and the inhabitants of the earth running, as God had intended it to run, in perpetuity, **but that they will never understand!** *“And they will never understand”!* They may be **gods**, they may have tremendous intellect, power and abilities, and they certainly think they have what it takes to do this, but **they are way out of their element**. Whatever galactic functions they were created to do and trained to do by *Yahweh*, does not qualify them to do what they presume they can do.

*“They walk on in darkness;” - וַיִּהְיוּ הַלְכוּתָם בְּחֹשֶׁךְ - walk is the hithpael third masculine plural future of *halak*. **They** refers back to the *elohim* that God has assembled to be judged in his divine council. It says that they walk in darkness. To **walk** is a figure of speech referring to one's course of action. The hithpael stem is both intensive and reflexive. Now *halak*, to **walk**, has many meanings depending upon the context, and the context here is these *elohim's* rule over the earth. A special nuance of *halak* in the hithpael stem are the **ideas of sovereignty and dominion**. So it's getting into the idea of these *elohim's* dominion over the earth and the course of action they have followed in doing so.*

And from what we have seen it appears that these *elohim*, who are being judged, are the same fallen angels, the 72 *kosmokratoras* of the Mystery religion, the same 72 stars in the dome of the capitol, who are being controlled by the free masons in Washington, DC, or so they say! *“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers (*kosmokratoras*) of the darkness of this world, against spiritual wickedness in high places.” Ephesians 6:12*

As mentioned before, in the Qabalah and free-masonry 72 was the number of wings that Enoch received after he was transformed into Metatron. In Gnostic free-masonry 72 is the number of fallen angels, (*elohim*), that became the *kosmokratoras*, who currently administer the affairs of the world. At the higher levels free-masons believe that they have the ability to bind, loose, or control these 72 *kosmokratoras*, which means that they are able to rule over the world because they have control over them. This is symbolized by the 72 five pointed stars in a circle on the dome of the US capitol building. The Washington monument, (obelisk), was dedicated 72 years after the signing of the Declaration of Independence. There are 72 stones in the Great Seal's uncapped pyramid. It is said that 72 conspirators killed Osiris. The Shard skyscraper in London is 72 stories tall. And the Lord sent out 72 disciples, (some say 70). Could it be that these 72 were the spiritual counterparts to the *kosmokratoras*?

“*Jesus Sends Out the Seventy-Two. After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go.*” Luke 10:1 And because of the subject matter of the context, it appears that the elohim, the supreme *Elohim*, *Yahweh*, has assembled these 72 *kosmokratoras* to judge them for their mismanaging the affairs of the world! And remember, the *kosmokratoras* are not the first tier, nor the second, but the third tier of *elohim* under Satan.

(Now the ancient Rabbis and the Ugaritic text taught that the earth was divided up, after Adam's sin and the flood, into 70 different nations. Israel was not one of those nations. If Israel became one of them later on, then that would make it 71 nations. But when Israel later on became divided up into the house of Israel and the house of Judah, then that would make it 72 nations.)

To “*walk on in darkness*” is *bachashkah*. The word **darkness**, *chashakah* had both a literal and figurative meaning. **Literally**, it spoke of the darkness of the night when compared to the day. And used the words night, darkness, black, gloom, obscure, etc.. **Darkness** is the preferred realm of demons and the condition of the netherworld. It is also one of the main elements of chaos.

In Egypt, Babylon and Assyria darkness was always seen as negative and threatening to humans and an outward sign of disaster. **Hunger** and darkness are closely connected, so are **sickness** and **affliction**. Darkness surrounds the sick person and afflicts his body. In healing the individual would pray that a god would “pluck out his darkness”, so that he would be healed. Curses would entail the idea that the cursed person would “wander in perpetual darkness”.

There are six metaphorical usages for **darkness**: Evil, Ignorance, Disaster, Death, Punishment and Curses. And all six of these ideas are found, to some degree, in our passage of these *elohim walking in darkness*. A **curse**, **punishment** and **death** will be upon them due to their failure in ruling over the affairs of man. The element of **evil** is always there because they rejected the paths of light, which would have been there if they had followed *Yahweh's* rules in ruling the earth and men. The concept of **disaster** is definitely there because their **mismanagement** of the world resulted in death, disaster and destruction of the earth and its people. But the first thing that stands out is their **ignorance**; ignorance meaning that they did not possess the sufficient knowledge to properly rule the world and its people.

In darkness uses the preposition be, which has the idea of the action of the verb taking place in the sphere of something. They **walked**, that is, they exercised their dominion over the world and its people in the sphere of darkness. In their **pride** they thought they had the sufficient knowledge to rule over the world and its people, but in reality they didn't! As the result they bungled the whole thing miserably and it ended up in a total disaster for the earth and mankind.

“*The nations were angry, and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your people who revere your name, both great and small—and for destroying, those who destroy the earth.*” Revelations 11:18 NIV The word for **destroy** here is the present participle of *diaphtheiro*, which shows that they are bringing the world into a worsened state, that it is an intensive concept, and that they are in the process of doing this. The perfect participle isn't used, which would show that they had already destroyed it. But the present participle is used to show they are currently in the process of doing it, as we presently observe.

The context is still on verse one, **who** is there and **what** is taking place there. Who is present in this edah assembly of celestial beings is revealed in the passage by the word *elohim*. They are **gods**. “*Elohim (plural – the God) stands (presides) in the council of El (his own council) (singular); he (singular) judges among the gods, (elohim - plural)*”. They are **assembled** there before the Elohim, *Yahweh*, and they are assembled there to be **judged** by him. The **charges**, or some of the charges are stated, and then their **guilt** is determined and the **pronouncement** of their sentence. They may be gods, they may be judges, but they are going to be judged by him.

“All the foundations of the earth are out of course.” - כָּל-מוֹסְדֵי אֶרֶץ - **Out of course** is the niphal future of *mot* – **to be made to totter, or shake**. *Mot* needs to be understood from the perspective of that which totters or shakes, versus that which is stable. To prevent something from moving, or shaking, it must be based upon something that is strong, firm, stable and well-grounded.

A **building** must be firmly attached to a foundation, which is firmly set in the ground. If it is, then the building will be solid, unmovable. But if it isn't, then the building can totter, shake, or be moved around. Our bodies are stabilized by our feet to prevent us from falling down and hurting ourselves.

But our feet also need to be supported by shoes that give our feet stability on the ground.

Our **souls** also need stability in their lives and the thing that gives them is Bible Doctrine that we have metabolized by faith under the filling of the Holy spirit. If doctrine in the soul is lacking, then that believer's soul will totter, that is, it will become unstable and eventually end up in mental illnesses.

The **divine institutes** of marriage, family and nationalism, if they are to have any stability, must themselves be grounded upon the precepts of God's Word. For he is the One who created these things. If they are not, as we have going on in America today, then they will totter and fall with the result that they will end up being destroyed.

Now we have the plural of the word *mosadah*, (*mosedey*), used here telling us that not one or two things are involved here, but **every aspect involved in what takes place on the earth**. Biological life, family life, human life, animal life, maritime life, marital life, agriculture, the economy, money, the environment, commerce, whatever field that one can think of that involves life here on the earth are all brought into view and each and everyone of these fields has to be built on a solid foundation, which have been established by *Yahweh* and ones that only *Yahweh* is capable of doing. “**All the foundations of the earth are out of course.**” That is, they are shaken out of their position.

Mot had the idea of a beam being bent, something that had deviated from its position. If one wanted a good foundation for a building it had to be straight, level, true and plumb. To have accurate scales the beam had to be straight. If it wasn't, then you had unjust scales. If a car's drive line isn't straight, then it would wobble and destroy everything.

When *Yahweh* created the earth with all its plant and animal life, and the human beings he put upon it; he created the most complex, wonderful, amazing organism that anyone had ever seen or imagined. And everything about this fascinating thing called man and earth was designed by *Yahweh* to run into perpetuity and it all has an interconnectedness. There has never been, nor will there ever be, anything that man has designed to compare to its perfection.

And each and everyone of these fields, and I could in no way name them all, have a foundation, a basis, upon which they are to operate successfully as God intended them to do. There are foundations that man has to have for proper functioning in life. Things that deal with personal morality, ethical treatment of others, how man treats the land and animals. There are basic rules for the treatment of the environment, etc., etc..

But what we see here in the list of things that these gods are charged with is that the foundations of the earth are tottering. They are being shaken, perverted out of the way that *Yahweh* had originally intended for them! And as the result, the earth and all that dwells upon it **are in the process of being destroyed!**

I used to think that the soul purpose behind these gods/demon's destruction of the earth was because of their hatred of *Yahweh*. And even though that is probably true, I think they are destroying everything because **they are totally inept at the job!** *Yahweh* handed the administration of the earth over to them to let them try to prove their arrogant claim that they could do a better job than him. **But instead all they have done is make a mess of everything!**

D. Stating their position and existence. v.6

"I have said, Ye are gods; and all of you are children of the most High." Psalms 82:6 -

אָמַרְתִּי אֱלֹהִים אַתֶּם כֻּלְּכֶם :

I have said is *aniy amartiy*, which is the qal preterite of *amar* – to say or speak. The preterite is the simple past tense telling us that this is something *Yahweh*, (the one who created these gods), had already stated before this time. He had told them that they were gods and that they were sons of the Most High. The simple verb *amartiy* in the first person singular would translate out as, "*I have said*", but by the use of *aniy* – I, it says, "**I, I have said**", which intensifies the idea. They were gods because he created them as gods! And as powerful as they are, there was one more powerful than them – **the One who created them!**

Again these beings of the divine council of *Yahweh* are designated by the term *elohim*, which, as we have seen, if it was used for *Yahweh* and meant God for *Yahweh*, it has to mean **gods** for them. But there are several concepts that must be brought out in this. Stating that they were gods, which they are, does not mean that they have deity attributes. When *Yahweh* created any being, he gave that being some of his attributes, but did not, and could not, transmit to them and to us deity attributes.

Man has a soul, and he has emotions, intellect and volition just like God does, for he created us in his image. The beings in heaven, although they are at different levels of strength, position and function, have "emotion", (we see at least the emotion of anger), intellect and volition. The *elohim* have **knowledge**, but they do not possess omniscience – all knowledge. They have **power**, but they are not omnipotent - all-powerful. They have **presence**, but are not omni-present – all present. They have been given **everlasting life**, but they do not have eternal life. Their existence began at a point in time and will go on forever, (unless God decides to take it away), but they have not existed forever. They are **dependent on Yahweh** for their existence, but **Yahweh is not dependent upon anyone or anything for his**. He is self-existent. Even though they are gods, **they were created by Yahweh**. Even though they are **judges**, they are judged by Yahweh, for he is not judged by anyone. Even though they **administer** the affairs of the universe, they are accountable to and have to have to answer to him. The attributes they have were given to them by *Yahweh* when he created them, but the one thing he did not and could not give to them was deity attributes. But having said that, they are still *elohim*, gods.

Now he is addressing those beings, who are there at the divine council, when he says, *kullekem*, that **all of them** are gods and that they are all sons of the Most High. But from this we cannot conclude that all the beings in heaven are gods. We can only conclude that these beings brought before him are gods. Some celestial beings are referred to as princes, others as messengers.

These gods are called the **children of the Most High** *ubney elyon*, which is literally *sons of the Most High*. They are also called sons of God, sons of the God, with the definite article, (*b'ney ha-Elohiym*, *sons of the elohim*), in Genesis 6:2, Job 1:6; and sons of God, without the definite article, (*b'ney elohiym*), in Job 38:7, Psalms 29:1.

The term **sons of God** is used for **angels** in heaven; it was used for **Adam**, "*Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.*", Luke 3:38; for **Jesus Christ**, "*He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.*" Daniel 3:25, "*Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.*", Matthew 14:33; and for born again **believers in Christ**, "*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*" 1 John 3:2

E. The rebelling gods will lose their immortality. v.7

"But ye shall die like men, and fall like one of the princes." -

אָכֹן, כְּאַדָּם תָּמוּתוּן וְכְאַחַד הַשָּׂרִים תִּפְּלוּ.

The NASB has it as, "Nevertheless you will die **like men** and fall like any one of the princes." The NIV has it as, "But you will die **like mere mortals**; you will fall like every other ruler." One translates this part of the passage as **men** and the other translation as **mere mortals**. The thought being in the minds of the translators that this refers to men on earth, who have set themselves up to be gods. This is done because of a backlash, or at least a side-stepping, of the word *elohim* that is used in verse one at the beginning of the passage, "he judgeth among the gods."

But if that is the case, then *Yahweh's* statement of them dying *like men* doesn't make sense! To say that their punishment as men is to die like men, what is so unusual about that? What is so different of a punishment for men to die like men? All men die like men! But if they are **gods, if they are gods who have immortality, and now for them to die like men, then that's completely different!**

Their immortality is something that they took for granted. When *Yahweh* created them, when he brought them into existence, he also created them with immortality, that is, they were not subject to death; they were not subject to them losing their existence. **They were going to live forever!** And even though they are gods, they do not possess the attributes of deity, one of which is eternity! They lost sight of the fact, maybe they never thought of it, that *Yahweh alone* possesses immortality and he alone grants it to whomever he pleases! We are all dependent on him for our existence.

Obviously they contested this matter a long time ago and everything that has proceeded out of this is a court case matter where *Yahweh* is proving to them why he is justified in them taking their immortality from them by throwing them into the Lake of Fire, which will totally consume them. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, **prepared for the devil and his angels:**" Matthew 25:41 The perfect passive participle of *hetoimazo* – to prepare, tells us that **the Lake of Fire was originally prepared for the fallen gods (angels) of heaven.**

Yahweh is the **Most High**, which word is *elyon* and it denotes he who is higher in elevation, position, power, rule, majesty, etc., than all the others. It is also found in the term *el-elyon*, which would translate out as something like *El, the Highest El*. This would bring out the idea of comparison and supremacy among others. It would tell us that among all the *els*, or *elohim*, there is one El who is higher, more majestic, more powerful, more glorious, etc., than all the others and the term given to him would be *El, the Highest El*.

So this whole matter of *Yahweh* stripping away their immortality and throwing them into the Lake of Fire, cannot be just a function of **power**, it has to be based up what is **right!** So a trial is set up whereby *Yahweh* proves in the Court of Heaven, or the Divine Council, that he is justified when he throws them into the lake of fire.

Some will say that God doesn't have to prove anything. Not true. *Yahweh* is the God and Creator of the universe and all that which is in it. He is also the **Ruler** over the universe, and as the ruler he does everything on a legal basis. That is a part of governing things. And as a just ruler everything he does must be right and fair and court proceedings are all a part of that. Even unsaved human beings will be brought before the throne of *Yahweh* to be judged according to the works they have done in the body. This judgment is designed to prove to them why they will not be granted access into eternity! And the standard he will judge them by is the righteousness of the second deity person, Jesus Christ. Having fallen short of that they will be cast into the lake of fire where the devil and his angels are. "And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:15

Now, if we take verses six and seven in parallel thought, we have something interesting.

"I have said, Ye are gods; and all of you are children of the most High." v.6

"But ye shall die like men, and fall like one of the princes." v.7

"I have said, Ye are gods ... But ye shall die like men,"

Now to die like *men*, or *mere mortals* as some have it, is in itself a **mind-blowing concept!** These are gods! These are immortals! For them **to die like men** on the planet earth die is in itself something unthinkable and unfathomable! **Yahweh created them with immortality!** **They were supposed to be able to exist forever!** And now to have that stripped away from them to the place where they now are going to die like mere men is incomprehensible! **Maybe they thought it could never happen.**

But we have something else here that we have to look at and that is the Hebrew word, which has been translated as men. The word is *Adam*. Actually in the passage it's *keadam*, or **like Adam**. I know that *adam* can be translated as man, but the words *geber* and *enosh* can also be translated as man. But when we translate it out here as a proper name to describe the original man placed here on the earth, then we have **other concepts brought in with the thought of them losing their immortality and dying.**

So when we carry the parallelism of the thought over, what we end up with is, *"But ye shall die like Adam, and fall like one of the princes."* Or, by carrying over the thought of the passage, ***"I have said, Ye are gods ... But ye shall die like Adam, and all of you are sons of the Most High, but you shall fall like one of the princes."***

Ke is used with *Adam*, *keadam*, not only to establish a comparison between these *elohim* and *Adam*, but also to establish a **parallelism between the two parties.** There is now a comparison and parallel that exists between something that transpired with Adam's situation here on earth that is also going on with the *elohim* that fell. We know that they are going to die like Adam, but we have to look at the circumstances surrounding what took place with Adam here on earth to understand the concept.

When Adam was created, and subsequently placed here on the earth, he was put here to rule over it. He was given dominion, that is, rule over the entire planet and all that dwelt upon it. A study of the first two chapters reveals the instructions that *Yahweh* had given Adam as to what he wanted to do on the earth, dress the garden, keep watch, etc., and he also gave him one command as a test of his obedience to *Yahweh's* rule over him, which was **not** to eat of the fruit of the tree of the knowledge of good and evil. **He could eat of every other tree, but not that tree!**

Which opens up another concept. Was he allowed to eat of the tree of life **before** that time? Now some say no, but that's because God stationed the Cherubim in the garden to prevent him from eating it after he had sinned! *"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."* Genesis 3:24

How could we have missed this! We have assumed that God put the tree of life on the "don't eat" list, along with the tree of the knowledge of good and evil! But no such commandment was made! In fact, we see that *Yahweh* told Adam that he could eat from any tree in the garden, **except the tree of the knowledge of good and evil!** *"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."* Genesis 2:16,17

What this indicates is that Adam and Eve possessed a form of immortality, a sustainable life, in the garden! Not intrinsically within themselves, but immortality because they had access to the tree of life and could eat from it any time they chose! So we now have a parallel that exists between the *elohim* and *Adam*, in that, both parties possessed immortality! Only Adam and Eve lost their immortality, because they were banned access to the tree of life that gave it to them!

This would be **contingent sustainable immortality**, that is, their immortality was dependent upon eating the fruit from the tree of life. Here's the deal. If Adam was immortal from the moment he was created, **and if his immortality was inherent in his creation, then there would have been no need for passing the test of obedience so he could have access to the tree of life to gain immortality!** Why would one need to eat from the tree of life to gain immortality, when you already had it?

But, if your immortality, (sustaining of life), was contingent on eating the fruit of the tree of life, and if you ate from this tree periodically, or daily, then you would continue to live forever! The question is, then why did *Yahweh* forbid access to the tree of life after he sinned? In Genesis 3:22, "*And the LORD God (Yahweh Elohim) said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever, 'olam:*" ('Olam has been translated forever, but it had the idea of a very, long time, or time protracted out for a very long time, or a time longer than man's usual days, or forever.). And the reason for that is because if he ate from it he would have had continued access to immortality, he would continue to live and not die, and he would live with a fallen sinful nature having a soul permanently separated from God!

Adam disobeyed God and he lost his position of rule over the earth, he lost his immortality, he lost his relationship with *Yahweh* and he was condemned to Hell. These *elohim* sinned against God, they are going to lose their dominion over the earth, they lost their relationship with *Yahweh*, they are going to lose their immortality and they are going to be cast into the lake of fire.

When *Yahweh* created the earth and the man, he placed Adam as the ruler over the world. Adam had dominion over the earth and all that was on it. But when he failed in that one simple test, he lost all that. So now what? This is where the *elohim* came in and were given rulership over the earth. As it says, Satan is the god of this age and the ruler over the world. "*In whom the **god** of this world, (aion – age), hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*" 2 Corinthians 4:4 "*Wherein in time past ye walked according to the course of this world, according to the **prince**, (archon – ruler), of the power of the air, the spirit that now worketh in the children of disobedience.*" Ephesians 2:2

The passage is now comparing these *elohim* and their punishment to Adam and his punishment for disobeying *Yahweh*. The comparison does not extend to them being sinless, as Adam was, before he fell, but in the area of the fate of these *elohim* to the fate of Adam, in that, both parties had immortality but both parties, though, were going to die. They were going to die like Adam.

But their death did not take place at the time of their sin against *Yahweh*. It was going to be some time in the future. Just like Adam's physical death did not occur at the precise moment he disobeyed *Yahweh*. Adam did die the moment he sinned, but this death was a spiritual death in which he was spiritually separated from God. Physically you could say that Adam's physical death began at the time when he no longer was allowed to eat from the tree of life! Once Adam and Eve were banned from eating the fruit of the tree of life, then physical death began and centuries later they died – physically.

An interesting concept that needs to be brought in hear is that once again man is allowed to have access to the Tree of Life, which is found in the the eternal city of God! "*In the midst of the street of it, and on either side of the river, was there **the tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*" Revelation 22:2 This indicates that perhaps immortality is sustained by eating the fruit of the tree each month.

Maybe there are things we don't know about human life and death. Could it be possible that genetics and DNA play a part in sustaining life? Before the flood man could live up to almost 1,000 years. But after the flood, we see that dropping down into the 200 year area or so. But then we see it going down to an allotted 70 years as the average life span, 80 if by strength or health.

Divine Council - Continued

"But ye shall die like men, and fall like one of the princes." -

אַכֹּן, כְּאַדָּם תִּמּוֹתוּן, וְכְאַחַד הַשָּׂרִים תִּפֹּל.

Satan and his angels, the *elohim*, as we have here in the passage, were given **rulership** over the earth after Adam forfeited it due to his sin, but that's not the same thing as given the **title** to the earth as their own possession. Their legal position was to only rule over the earth. "*And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even **all the host of heaven**, shouldest be driven to worship them, and serve them, **which the LORD thy God hath divided unto all nations under the whole heaven.***" Deuteronomy 4:19 "*The heaven, even the heavens, are the LORD'S: **but the earth hath he given to the children of men.***" Psalms 115:16

So, to not only have dominion over the earth, but ownership as well, **Satan had to have a human son because the earth was given to man**, which was prophesied in Genesis 3:15, "*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*"

In our previous study we had seen that the text actually says, "*You shall die like Adam, and fall like one of the princes*". From this we saw that these *elohim*, gods, who had sided with *Satan/Hellel* in the rebellion against *Yahweh* and his rule over heaven and the kosmos, that these *elohim* were going to lose their immortality and die in the lake of fire. Now we go to the passage that says they *will fall like one of the princes*.

We are still in the context of the divine council in heaven, which reads from the text as, the Council of *El*, or the Council of God. The thought also can be the council of the gods, for it is the gods who are assembled there. But it is called the Council of *El*, because **he** is the one who assembles the gods there and he is the one who presides over it to judge them.

"*And fall like one of the princes.*" is *ukechad hassariym tipolu*. To **fall** is the qal future of *napal*. Now *napal* has a variety of meanings dependent on the context, figuratively, literally and morally. It is the root word for the *nephilim* that roamed the earth and maybe still do, only in a normal size. But the mistake many make is that they assume that the concept of fallen applies to them. But they could not have fallen because they had just come into existence as the result of the fallen angels and human mothers. It more than likely refers to their origin, due to being descendent from the fallen angels from the constellation Orion, which was referred to in the ancient Aramaic as *Nephilia*.

In the Chaldean *napal* meant to be **cast down**, which looks at this from an entirely different light. We see this word used of *Lucifer/Hellel* in Isaiah 14:12, "*How art thou **fallen** from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!*" "*How you have fallen from heaven, morning star, son of the dawn! You have been **cast down** to the earth, you who once laid low the nations!*" NIV Also in Revelation 12:9, "*And the great dragon was **cast out**, (with no place now to go but down), that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*" Now *Yahweh* is addressing these gods, who are immortal, and says that they are going to die like Adam! Die? How is that going to happen? **They are supposed to be immortal!** They forgot that their immortality was dependent on *Yahweh*! And now he focuses his statement on one of the princes. He says that they are going to be cast down like one of the princes.

Like one of the princes is *ukechad* telling us that a comparison is being made between them and one of these princes. And the particular prince that comes into mind above all other princes is the one who started all this – *Lucifer/Hellel*. "You shall die like Adam and fall like one of the *Sarim*".

Now one word for **prince** is *nasiy* found in Ezekiel 46:8, "And when the **prince** shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof." It had the idea of one who was exalted, one who was in a higher position than others. But the word used for **prince** here is *sar* and it is found in only four passages. These passages reveal that there are at least three levels of princes. There is only one at the top called the **Prince of Princes**, which is a reference to the second deity person called *Yahweh*. The second tier under him would be the **chief princes**, also **great princes**, among whom was Michael. And the third tier would be the regular **princes**.

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the **Prince of princes**; but he shall be broken without hand." Daniel 8:25 "But the **prince** of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the **chief princes**, came to help me; and I remained there with the kings of Persia." Daniel 10:13 "Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the **prince** of Persia: and when I am gone forth, lo, the **prince** of Grecia shall come." Daniel 10:20 "But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your **prince**." Daniel 10:21 "And at that time shall Michael stand up, the **great prince** which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1

In Daniel 10:13, "But the **prince** of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the **chief princes**, came to help me; and I remained there with the kings of Persia.", it is said that Michael is one of the chief princes, *ri'shon sarim*. *Ri'shon* meant first and foremost, one of the first, first in rank, that sort of idea. It doesn't mean that he was the chief prince, but that he belonged to that group of sarim called the chief princes. "Michael, one of the *sarim*, the first and foremost *sarim*". But remember, *Yahweh* was **the Prince of these princes**, that is, the **Sar of these sarim**.

In Daniel 12:1, Michael is also called **the great prince**, *the gadol sar*. *Gadol* has the idea of greatness or magnitude. So it does give us the idea that out of these chief princes Michael stands out as one who is great and he is the one that *Yahweh* has placed over the true nation of Israel.

The Princes or Sarim.

The word for *princes* is *sarim*, from the word *sar* in the plural. *Sar* refers to a specific group of celestial beings, much smaller in number than the other angelic creatures, **who hold a very high position in God's celestial government in the heavens**.

One of the "angels", who are listed among the celestial creatures called the *sarim*, is *Gabriel*. The *Sar*, *Gabriel*, was one of the group who did not join in with Lucifer's rebellion against *Yahweh*, or *El-Elyon*. *Gabriel* comes from *geber* – strength, might, and *el* – God. It also points out the idea of that this *el* is a very strong or powerful el, or god.

The appearance, or **form**, of the *sarim* is much different than the *cherubim*, or *seraphim*. First of all, a *sar* is described as looking like a man, "While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a **man**." Daniel 8:15 "While I was still in prayer, *Gabriel*, the **man** I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice." Daniel 9:21 A *sar* appears to have a humanoid form, so much so, that he is described as a man, *ish*.

His appearance was dazzling, and was a being of tremendous power, so much so, that they are referred to as the "**Shining Ones**". *"I looked up and there before me was a man dressed in linen, with a belt of the finest gold around his waist. His body was like chrysolite, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude."* Daniel 10:5,6 And we notice that Gabriel appeared to Daniel in person.

Daniel described him as wearing a linen garment, probably white in color, with a belt of the finest gold around his waist, his body was as chrysolite, probably topaz, and his face shone as lightning, or with an exceedingly bright, white light. His arms and legs, which were obviously visible, uncovered, were like burnished bronze, as we also see the Lord's body in Revelation 1:15 is like molten bronze, fiery, bright and glowing, and his eyes are like flames of fire. And when Gabriel spoke, the sound of his voice was like the voice of noise, as if many, or a multitude were speaking. He is able to fly in swift flight, but has no wings.

Another celestial being from the group of the *sarim*, the prince-angels, was the *sar* who was attached to the kingdom of Persia. His name is not given to us, but we do know that he is one of the one-third who joined with Lucifer in his rebellion against *Yahweh*, Daniel 10:20, *"So he said, 'Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come.'"* It was this **prince, sar**, of Persia that had resisted Gabriel for twenty-one days trying to prevent Gabriel from getting God's reply back to Daniel. Daniel 10:13

This answers why we do not always get an immediate reply from the Father concerning our prayer requests. We need to consider the problems connected with the angelic conflict. *Yahweh* hears our prayers and dispatches his reply to us as soon as he gets them, but there are rebel angels, under Satan, who do everything in their power to keep them from getting to us.

Now in the appearance of the prince-angel, the *sar* as described here, is either the way that all man-appearing angels look in their natural state, or the way that the *sarim* look. It appears that this is the look of the *sarim*. It seems that what we have here is an entire separate category of celestial beings, "angels", **who have the form or appearance of a man. So, the *sarim* are celestial beings who look just like men.**

In Luke 24:4, the two "angels" at the tomb were called men, *"And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:"* So what we have is the concept that there are perhaps two categories of celestial beings who are, or look like men, the *sarim* and others. And in the order of the *sarim*, (the prince-angels), are the *sarim*, the prince-angels and the *chief sarim*, the chief prince-angels. **And above them all is the one known as the Prince of princes.**

So, what we have so far **are angels, who are described as men;** and above them we have **angels who are described as princes** (*sarim*), whom *Gabriel* was one. The one group of angels look like men, while the *sarim*, princes, though they have the form of men, arms, legs, torso, face, etc., their appearance is absolutely **dazzling**. *Gabriel* looked like this, and apparently so did the rebel prince-angel attached to Persia, assuming that his form had not diminished or altered since his fall. And above them all are the *chief princes*, a group of celestial beings of whom is Michael, Daniel 10:13,21;12:1.

And above them all is the Prince of princes, the Sar-sarim; he is the leader of them all, Daniel 8:25, *"He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power."* This Prince of princes is the second deity person – *Yahweh*, or in his humanity - Jesus Christ. Remember, we are studying on celestial beings, not just angels.

We are looking at all beings in the heavens. And remember also, the word *sar*, or *sarim* is the word used to define one of these celestial beings; and the word *sar* does not mean that the being described is an “angel”, but that he is a **leader holding a position in God's government**. The “men”-angels, are those celestial beings that make up the army of God, while the *sarim*, princes, would be the officers; the *chief-princes*, the generals, the Prince of princes, *Sar-sarim*, the commander in chief of the army. The Lord of Hosts, or the Captain of Hosts describes Christ's position as the commander in chief of the army of God. It doesn't mean that he is an angel.

Now *Yahweh* states in the Divine Council that these *elohim*/gods are going to fall like one of the princes/shining ones. That is, **they are going to be cast down from their lofty position, that their immortality is going to be taken from them, and that they are going to die like Adam.**

Now we have seen that these *elohim* that are being judged were given dominion over the world and all that is on it. Apparently the *sarim*/princes are a part of that rule, but only with a different function. There is a passage that also indicates this, but coming from a different manuscript. In the Masoretic Text from which we get the KJV Bible we have, "*When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.*" Deuteronomy 32:8 But in other manuscripts in that time they had it as, "*according to the number of the sons of God*"!

Which also lines up with Deuteronomy 4:19, "*And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even **all the host of heaven**, shouldest be driven to worship them, and serve them, **which the LORD thy God hath divided unto all nations under the whole heaven.***"

The sun, moon and stars, even the various constellations of the heavens, along with Venus, Mars, Jupiter, etc., were symbolic of the various gods that the nations outside of Israel worshipped. And this goes back to the *elohim* of heaven. Their place in heaven was to govern the affairs of the kosmos that *Yahweh* had created, earth included after the fall. But **never** were they to ask for worship, **nor** receive worship. **Worship was reserved only for *El-Elyon – Yahweh*.**

The apostle John wrote that an angel had come down from heaven to him with a message. "*And after these things I saw another **angel** come down from heaven, having great power; and the earth was lightened with his glory.*" Revelation 18:1 Now we don't know what his status of existence was; he may have been one of the *Malakim*, or he could have been one of the *elohim*. But we do know that this celestial being was so impressive in his glory, power and majesty that John mistakenly thought he was a god worthy of worship. To which the angel replied for John **not to worship him**. "*And I fell at his feet to **worship** him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*" Revelation 19:10 He told John that **the only being worthy of worship and the only being to be worshipped is the God, to theo, Yahweh.**

We even see the elders surrounding the throne of *Yahweh*, which would have to be the gods mentioned in Psalms 82 and 89, directing their worship to *Yahweh*. "*The twenty-four elders fall down before him who sits on the throne and **worship him** who lives for ever and ever. They lay their crowns before the throne and say:*" Revelation 4:10

This is one of the areas that the gods in heaven, who rebelled at *Yahweh's* rule over them and the universe, went terribly astray in their thinking and actions. They started receiving worship unto themselves, which they were not allowed to do. **All worship was to go only to *Yahweh*.** And it makes one wonder that, perhaps, they incorrectly thought that *Yahweh* derived his power from the worship of other beings and if they could get others to worship them, then they would gain in power!

F. The praise of *Yahweh* by the celestial beings.

“*The heavens praise your wonders, Yahweh, your faithfulness too in the assembly of the holy ones.*”

Psalm 89:5 - וַיִּזְדוּ שָׁמַיִם פְּלִאָתָי יְהוָה; אֶפְ-אַמֻּנְתָּךְ, בְּקִהְלֵ קְדֹשֵׁי יָם

1. “*The heavens praise your wonders, Yahweh*” - *weyodu shamayim pileada Yahweh.*

The word for **heavens**, *shamayim*, is in the masculine plural and is, in this passage, a reference to the celestial beings who did not join Lucifer in his rebellion against *Yahweh*. It is these beings in the heavens, who are still praising *Yahweh* and declaring all his marvelous wonders.

The word for **praise** is the hiphil stem of *yadah*, and it meant to praise usually by song. So what we have here are the celestial beings, who are still loyal to *Yahweh*, praising him in song over the many wonders that he has done.

The word for **wonders** is *pele* and it has the idea of something difficult to be understood, something extraordinary, something good and wonderful. It deals with extraordinary phenomena, transcending the power of human knowledge and imagination. But with the subject being the celestial beings in heaven, it tells us that what *Yahweh* has done even surpasses their ability to comprehend it!

Pele entails the idea that there is a line drawn. On the one side of the line is the finitude of what is possible, either in the minds of man, or in the minds of gods and angels. *Pele* takes you across the line and into the world of infinite possibilities! **These celestial beings have seen his acts among men and themselves; they have seen what he has done on earth and in heaven, things that marvel and astonish even them!** And, as the result of all this, they praise *Yahweh* with song.

2. “*Your faithfulness too, in the assembly of the holy ones*” - *aph-emunnatheda biqehal qedoshiym.*

Another thing that the celestial beings in heaven are praising *Yahweh* about is his **faithfulness**. The word is *emunah* and it meant that one was reliable, that you could count on him. If he said that he was going to do something, you could count on him to do it. Which tells us that *Yahweh's* faithfulness really stands out among the celestial beings.

To possess the quality of **faithfulness**, or reliability, one must, first of all, have the attribute of **integrity**, which, when manifested in what he says, his integrity causes him to do what he said he would do. Secondly, one must have the **will** to do so, where he chooses to, and is totally committed to, keeping his word. And third, one must possess the **power** to carry out what he said he will do. It does not matter how much one may want to keep his word, if one does not have the ability to carry it out. So, to possess the quality of **faithfulness**, one must have all three things **integrity, will and ability**.

The celestial beings praise *Yahweh* for his faithfulness. For them to do that his faithfulness must at least meet and exceed what their standards are in the matter, for they are extremely lofty, holy and powerful beings themselves. When it says that they praise him for his **wonders**, this refers to his extraordinary acts he performs that are far beyond what they do, are able to do, or **even imagine can be done!**

For the celestial beings in the heavens to praise *Yahweh* for his faithfulness and wonders means that what *Yahweh* does far exceeds anything they can do. To arrive at this level of faithfulness you are getting into the realm of absolute perfection telling us that *Yahweh* is absolutely, perfectly faithful.

And to possess that quality, as we have seen, means that *Yahweh* has absolutely perfect integrity; he is absolutely righteous and pure. Secondly, it means that his volition is 100% committed toward carrying out what he has said that he would do. And three, it means that *Yahweh* has the absolute power to do it, that *Yahweh* is omnipotent.

These celestial beings have arrived at this place from having watched *Yahweh* in action over the course of their existence. For millions, billions of years they have seen nothing but one demonstration after another of his faithfulness and wonders. For us to say millions, billions of years is inaccurate for they were there before the creation of the material universe, when space, **time** and matter came into existence by the word and power of *Yahweh*. Lofty, holy, powerful and majestic these beings are, and for them to praise *Yahweh* says it all.

The word for **assembly** is *qahal*, which is translated as an assembly, a convocation, or congregation. A *qahal* was a legally constituted gathering of people, (usually the men), for the purpose of **war**, military, the affairs of **government**, (politics), or to **hear the Word of God**, (religious). Being called to assemble was never a request, but always had the weight of a legal summons; something that Israel failed to do back then, and something the Church is failing to do today. The people of God on earth are summoned to assemble together, (the *ekklesieia*), to hear the teaching of the Word of God.

The **holy ones**, *qedashim*, comes from the word *qadosh*, which means to be holy, (pure and separated), and is a reference to the celestial beings, *Yah's* angels. They will be coming with the Lord at the 2nd Advent, “*See, the Lord is coming with thousands upon thousands of holy ones.*” Jude 14 “*He too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb.*” Revelation 14:10

What we have here is a picture of celestial beings assembling on Yahweh's holy mountain, Mount Zion in the third heaven, at one of their regular angelic convocations, singing praise to him of his faithfulness and awesome, wonderful acts.

G. *Yahweh* is incomparable.

“*For who in the skies above can compare with Yahweh? Who is like Yahweh among the heavenly beings?*” Psalm 89:6 - כִּי מִי בַשָּׁחַק, יַעֲרֹךְ לַיהוָה; יִדְמֶה לַיהוָה, בְּבִנְיַי אֱלֹהִים

1. “*For who in the skies above can compare with Yahweh?* - *kiy miy bashshachaq yarak layahweh.*”

This is an erotesis where the speaker, instead on making a direct statement, puts it in the form a question which demands a negative reply for the purpose of communicating the concept clearly and authoritatively, “*For who in the skies above can compare with Yahweh?*” No one! The word for **skies** is *shachaq* and is the word used for the skies, for the clouds in the sky, even for a cloud of dust, and is a reference to heaven once again. The word for **compare** is *arak* and it meant to arrange, or to set in order for the purpose of making a comparison. Twelve loaves of bread or set on a table for the purpose of making a comparison between them.

Here we have a similar concept being brought up. In heaven there are all kinds of holy beings; beings that are powerful, majestic, glorious, holy, etc.. And lest we think that *Yahweh* is like them, as Lucifer so mistakenly reasoned, all one would have to do is take a look at him, and them, and see that there was no comparison whatsoever. There is no comparison between *Yahweh* and the other celestial beings, but somehow in Lucifer's mind he reasoned that there was, for he wanted to make himself like *Yahweh*.

A simple comparison, like where one would put things out side by side on a table so you could readily see the difference, would be to place all the other angels alongside God. Even though they were very powerful, very beautiful and very majestic, there is no way they could compare with *Yahweh*. Unless, which is what Lucifer reasoned, that any differences between *Yahweh* and the other celestial beings, and there were many of them, were due, not to the fact that *Yahweh* was their creator, but that they all were evolving into deity! Lucifer reasoned that all the celestial beings were evolving into deity and that *Yahweh* was only ahead of them in this area.

His reasoning, which was not only patently false, arose out of unbelief. He did not believe that he had been created by *Yahweh*. From this he came up with another explanation for his existence, and the other celestial beings, and that they were all evolving into deity. Anyway, the word makes it very clear that there is no comparison between *Yahweh* and the other celestial beings.

2. “*Who is like Yahweh among the heavenly beings?*”

Who is **like**, *damah*, meant to be equal to or to exceed. To be like God is not just drawing a comparison, but actually **emulating oneself to be the equal of God!** Another way of putting it is, “*Who is equal to Yahweh among the heavenly beings?*” In this verse, and the preceding one, we have the proper name of God, *Yahweh*. The word, God, is more a term for deity, but the word *Yahweh* is his personal name. “*Who is equal to Yahweh among the group of the Mighty Ones?*”

The word for **heavenly beings** is *bibnay elim*, **sons of god, sons of Elim**. The word *elim*, which is the masculine plural of *eyl*, (pronounced like our word ale), comes from *aul* and also *el*. These are the root words from which we get one of the names for God, Elohim. So it is, “***Who is like Yahweh among the sons of God?***”

The **significance** of the word *el*, and its plural Elohim, as mentioned before, is the idea of power, strength, or might. In the plural here, we do not have the word *Elohim* for God, we have the word *elim* being used which can refer to the gods, but *elim* is also the plural of *el*, just as *elohim* is the plural for *eloah*. So *elim* here, because we have a comparison being made to just one being, Yahweh, is another reference to *Yahweh*. They are the sons of *Yahweh*.

Now when we get to the word *ben*, found in the plural construct, “*among the sons of gods*”, “*Who is equal, or like, Yahweh among the sons of gods*”, we need to see that this is not to be taken literally as the Mormons do in their theology. They believe that these “gods” begat other gods, and so on, and so on. We have also seen that even though Jesus Christ, in his preincarnate state, was one of these sons of god, the difference was that the full essence of deity was in him, but not in the other sons of god.

The word **son**, *ben*, had a variety of meanings depending on the context one of which was that it was used to denote membership in a group. So the term, **sons of god**, meant that they belonged to that group of *gods*. And it also meant that they were created by the supreme *elohim*, the only possessing true deity – *Yahweh*!

The word *Yahweh* is the personal name of God, while the word **God** is the word we use to translate the Hebrew words *El, Eloah, Elohim, El-Elyon*, etc.. The meaning behind the word *Yahweh* is the idea of self-existence, and can be translated as “*The Eternal One*”. While the meaning behind the *El* word group is power! *El* and *Eloah* for the singular, *Elohim* for the idea of plurality denoting the plurality of God in the Godhead, Father, Son and Holy Spirit. *El-Elyon* is *El*, the Powerful One; the Highest Powerful One, or El the Highest El.

We need to see that all celestial beings, from the highest to the lowest are powerful. But there is one who is infinitely higher and more powerful than the others and that is the one who we call God. His personal name is *Yahweh* and he is the highest and the most powerful; he is deity, while all the others are only divinity. So we have, “*For who in the skies above (heaven) can compare with Yahweh? (No one!) Who is equal to Yahweh among the sons of God?*” (No one!) Psalm 89:6

Differences of attributes between deity and divinity, between God and the gods.

Yahweh is known as the **true** God, or *Elohim*. They are known just as gods.

Yahweh is **qualitatively unique** among the gods, *elohim*. He is totally **different** than them.

Yahweh is the only one referred to as **faithful**.

Yahweh is the only one that performs **wonders** far past what the gods are even capable of imagining.

Yahweh **created** the heavens; the gods didn't. They watched him do it.

Yahweh **created** the earth; they didn't.

Yahweh **created** the man and the woman; they didn't.

Even though they are **gods**, it was *Yahweh* who **created them!**

Only deity can **create**; the gods can't.

The gods have **knowledge**, but they do not possess omniscience – all knowledge as *Yahweh* does.

The gods are **powerful**, but they are not omnipotent - all-powerful.

The gods have **presence**, but they are not omni-present – all present.

The gods have **immortality**, but they do not have eternal life. Only deity possesses eternity.

The gods **existence** began at a point in time, but deity has existed for all eternity and will exist forever.

The gods have their own **names**, which were given to them by *Yahweh*. They did not name themselves.

But only the God has the **name *Yahweh***, which means, **The Eternal One**.

The gods **depend** on *Yahweh* for their existence, while he depends on no one for his.

Yahweh can strip the gods of their **immortality**, but they cannot take his eternity from him.

The gods are **judges**, but it is *Yahweh* who judges them. While *Yahweh* is **not judged** by anyone.

Even though the gods **administer** the affairs of the universe, they are accountable to and have to have to answer to *Yahweh*.

The gods are **lofty** in position, but *Yahweh* is the Highest El, or God.

The gods' **attributes** were given to them by *Yahweh*, when he created them, but not deity attributes.

There is a **second deity person** named *Yahweh* also, who is co-creator and God's vice regent.

It was this second deity person, (who was uncreated), who was one of the gods, but was God in another form! He was one of the sons of God, **but was not created by the Father and possessed full deity essence**. He was one of the members of the Divine Council, but was the vice-regent of *Yahweh*. He was one of the malakim, but was deity. He became a man, the only begotten, **(uniquely born)**, of the Father, **but was not created by the Father!** As such he was the only one of a kind, as he was the only one of his kind prior to his incarnation. Having no connotation of time or origin. The deity essence of *Yahweh* was fully in him.

The Divine Council - Continued

“Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.” Job 1:6

A. “Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.” Job 1:6 -

וַיְהִי-יְהוָה אֶת-בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל-יְהוָה; וַיָּבֹא גַם-הַ שָׂטָן, בְּתוֹכָם

Now there was a day is *wayehiy hayyom*. The verb is *hayah* and it was the verb similar to our verb to be, and it denoted existence. It could be rendered as: is, was, to be, to become, or to come to pass. It could refer to something that had never been and now has come to pass, or it could refer to something that occurred on a regular basis, such as, there was a day when something took place, and then it took place again on another day.

What's interesting is that many of the translations have this as **a day**, when the definite article is used to denote a specific day, the day. So by using the definite article we have, “Now there came to pass the day when the sons of God came to present themselves before the Lord”. This gives us the idea that this was a regularly occurring assemblage in heaven.

Now what is taking place on that day is that the sons of God are presenting themselves before the Lord. Or, as we have it in the original, “*when the sons of the Elohim came to present themselves before Yahweh*”. To **come** is the past tense of *bo*. *Bo* was used to denote movement directed toward a certain goal in space and time. These sons of God came to the divine council of *Yahweh* from wherever they were at in the kosmos.

Bo is used hundreds of times in the OT and with myriads of usages. The coming of our salvation, going to the temple, coming before God, going before a king, the coming judgment, being brought before God, etc., etc.. Here it is used as an auxiliary verb in combination with a second verb often to express intention. That is, the sons of God came to this assembly of *Yahweh* for the purpose of presenting themselves to him.

“**To present themselves before the LORD**” is *lehithyatstsab al-yehwah*. *Lehithyatstsab* is the hithpael infinitive of *yatsab* with *le* prefixed to it. *Le* still denotes the motion of *bo* where something is coming to someone, with the idea of purpose, that is, someone is coming to someone else for a purpose. Here the purpose is stated that the sons of God are presenting themselves to Yahweh.

The hithpael stem is both intensive and reflexive. Now I'm bothered by the use of the hithpael stem here. If the idea was merely **reflexive**, that is, they presented themselves, then the niphal stem would have sufficed. So why the use of the *hithpael*, which is both reflexive and intensive? Why the idea of **intensity** in this? *Yatsab* in the hithpael does mean to present oneself in anticipation of something major, or revelation from God, but it is usually used for the idea of **taking one's stand, to stand firm, to resist. It denotes a militant idea**. It was often used in a military sense of being mobilized, or posed to strike, and of the world's combatant stance against God.

“Came to present themselves before the LORD”. We notice **they** came to present **themselves** to *Yahweh*. Were they ordered to do this? If they were not ordered to do this, or summoned to do this, then they had to do it of **their own accord!** We also notice that the passive use of the verb **came** is **not** used in the passage. If the passive voice was used, it would have the idea that **they** came there as the result of being **brought** there by *Yahweh*, or **ordered** there by *Yahweh*. But the middle use of the verb is used to denote that **they came there of their own accord**.

And with the hithpael stem of *yatsab* being used here, which is both reflexive and intensive, this changes the idea to taking one's stand, to stand firm, to resist, having more of a militant idea, then we have a completely different idea taking place. It would be similar to a king, who has a faction of soldiers in his domain, who are leading a rebellion against his rule. Now these soldiers come into his presence without invitation, without summons, and are now standing there before him. So what is their **motivation**? What is their **attitude** about the whole thing? Why are they there? It sounds more like a confrontation, a meeting of persons face to face in an open conflict of opposing ideas and forces!

Remember, it was *Lucifer/Hellel*, who wanted to raise his throne above the throne of *Yahweh*, so he could take over the rule the universe! But to justify that idea, he had to have some kind of evidence that would stand in the court of the divine council to prove **his claim** that the rest of the gods would accept. **A claim that would center around the idea that *Yahweh* was not ruling objectively, fairly and according to the divine laws of the universe.**

Hellel is trying to establish a point of **favoritism** in this matter that God has favorites, that God blesses people because of subjective reasons, that *Yahweh* has to **buy** people's love and loyalty! But, as we all know, God is no respecter of persons. “*Then Peter opened his mouth, and said, Of a truth I perceive that God is **no respecter** of persons.*” Acts 10:34 We also want to notice the words and the tone of the passage regarding this dialogue between *Yahweh* and *Hellel* and it is one of angry defiance from *Hellel* directed toward *Yahweh*.

“*And the prosecutorial figure came **also** among them*” – *wayyabo gam-hassatan bethokam*. The word for **also** is *gam*, which does mean also, or in addition to, or even, but it also has the idea of **accession** in it, which would mean that this prosecutorial figure would be coming into the Divine Council of *Yahweh*, as the leader of this group of rebelling sons of the *Elohim*, for the purpose of claiming the right of possession of a title, an office, or **for the right to claim the title to a throne!**

Among them is *bethokam*. When we have the preposition *be* - **in**, prefixed to *tawek* – the center, or the midst; we end up with: in the midst of, or the weaker sense of among, in the middle of, or in the center of. With the third masculine plural, *them*, as the suffix, we end up with in the center of them, or in the middle of them, **them** referring back to these sons of the *Elohim*, we now have the picture that this prosecutorial figure, *the satan*, is being **surrounded** by these sons of God. **This shows that these sons of God have identified themselves with the prosecutorial figure's agenda!**

If the preposition *min* is prefixed to *tawek*, it would convey the idea of out from within something, with the idea of separation. So we can deduce that if *min's* opposite, *be – in*, is prefixed to it, then the **opposite** would be true! That is, *bethokam* tells us these sons of the *Elohim* had identified themselves with the prosecutorial figure's agenda in this matter of determining who had the right, the legal claim, to rule the universe! Being **surrounded** by these sons of God, as they went before *Yahweh* in his Divine Council, also has **the idea of a show of force!** That is, they are there in numbers so as to bring added validity to their claim that the prosecutorial figure should be the one ruling the universe!

B. “And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.” Job 1:7 -

וַיֹּאמֶר יְהוָה אֶל־שָׂטָן, מִיָּאֵין תָּבֹא אֶת־יְהוָה, וַיֹּאמֶר מִן־שָׁמַיִם הָלַךְ בָּהּ

“And the LORD said unto Satan, Whence comest thou?” - wayy mar Yahweh el-hassatan. “And Yahweh said to the prosecutorial figure”. The word for **said** is *amer* and it simply means to speak, or to say something. We notice also the proper name for God, *Yahweh*. And we also notice that the word for **Satan** is prefixed by the definite article, the, which tells us that we don't have his personal name given here, but only a descriptive word denoting his function in heaven.

He asks him the question, “Whence comest thou?” We know **what** *the satan* does, as the prosecutorial figure he goes throughout the ends of Yahweh's creation to determine that all of Yahweh's subjects are in adherence to the divine laws of Yahweh, and charges are brought against those who break them. *The satan* answers that he has been down to the earth. And the next question, which would be implied in the passage, is, **why?** What is the reason for you being down there?

But we need to remember that Satan's real motive was not about *Yahweh's* justice, or his ability to rule the universe, but because he was caught up in his own beauty and that he was jealous of Yahweh! But he was never going to sell beauty and jealousy to the other gods of heaven, so he comes up with some false concept that *Yahweh* was either **incapable** of doing the job, or that he was playing **favoritism**. “**Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.**” Ezekiel 28:17

“**Whence comest thou**” is *meayin tabo*. *Meayin* is *min* – the preposition denoting from, or out of something, plus *ayin* the interrogative adverb that asks the question where. To **come** is the simple *qal* future of *bo*. So we have the question, “*From where are you coming?*”.

“**Then Satan answered the LORD,**” - wayya'an hassatan eth-Yehwah. “*Then the prosecutorial figure answered Yahweh*”. To **answer** is the *qal* future of *'anah*, which is always used to denote the reply to a preceding question. But it also has the added elements of to speak loudly, to pronounce something with a loud voice, even to shout. If the context is a legal hearing in a court, then *'anah* takes the meaning of “taking the stand”.

The Lord is *eth-Yehwah*. Now *eth* is used in many ways in the OT, but when found with the maqqeph, eth-Yehwah, then it takes the form of what we call the direct object, that is, it denotes the object in mind, which is *Yahweh* here. What it's saying is that the prosecutorial figure does not merely reply to all present in the Divine Council the question asked him, but he directs his reply to Yahweh personally. And, as we have seen that *'anah* can also mean to speak loudly, his answer borders on disrespect.

What he actually said is found in the next clause and it uses the normal word for **say**, and he **said**, or these are the words of his reply to *Yahweh*. But when we have the statement of *'anah* preceding it, with Satan answered back using *'anah*, we have more than just merely speaking the words of his answer to *Yahweh's* question, but almost along the lines of what we would call a “sharp reply”. Especially when there could be the elements of speaking in a loud voice to *Yahweh*, or even shouting. Taken in with the idea of being surrounded by his entourage, a posturing element, then we do have the implied elements of angry defiance against Yahweh. His answer was one of attitude.

*“From going to and fro in the earth,” - mishshut baarets. Mishshut is the gal infinitive of *shut* with the preposition *min* prefixed to it. *Shut* meant to roam around, to rove, not an aimless wandering, but a roaming around with a specific area and specific task in mind. *Shut* was never directed to one specific concrete place, but covered an expanded place. For example, one could wander, or roam, all over a hillside in search of edible plants, or manna on the ground. The Arabic sawet had the idea of making a long journey in it as well. It was used for people on a survey mission. The prosecutorial figure was on a survey mission, or a fact-finding mission to earth for the assessment of human piety in their walk before God. Because of the absence of the participial form it could possibly denote that this wasn't an ongoing practice.*

“In the earth” is *baarets*, which has the preposition *be* prefixed to *erets*, the word for the earth. *Be* signifies nearness, or vicinity, as well as, motion to a place, so as to be at or near it. It can also be rendered as **upon**. So what we have is the question, *“From where are you coming?”*. Followed by his answer, *“From roaming around on the earth”*. Or we could carry the thought out and say, *“From a fact-finding survey or mission on the earth”*.

*“And from walking up and down in it.” - umhithhallek bah. Umhithhallek is the hithpael infinitive of *halak*, to **walk**. It is prefixed by the preposition *min*, which denotes, coming from something with the idea of separation from it. The prosecutorial figure has been on the earth, left the earth, thus separating himself from it, and is now back in heaven. This, among other passages, should dispel the error that Satan is in Hell. He isn't and still has access to both heaven and earth to this day.*

Although *halak* does refer to the simple act of walking, it normally is used to also denote the idea of **purpose**, which is also bore out by the verb to walk being found in the infinitive of purpose. What this tells us is that the prosecutorial figure is walking for a purpose, which purpose would be in line with his function as the prosecutorial figure. *Halak* denotes the idea that there is a starting point, a destination in mind, and a purpose for that journey. Which purpose would be along the lines of certain criteria.

But because of the use of the hithpael as *halak's stem*, we have a significant idea involved that changes, or adds more light, on the matter. Because the hithpael stem is used, which is intensive and reflexive, we have the idea of **“going for oneself”!** Which tells us that he was not sent down to earth by Yahweh on this fact-finding mission, but that he went there of his own accord! Not only that, we also have the idea of **intensity** involved, which also tells us that he went like a “man on a mission”! So we have the prosecutorial figure coming down to earth on a personal, non-authorized mission bound and determined to find out something about men on earth and their walk before *Yahweh*.

It's important for us to know what the definitions of the words really are, and to be able to detect any small nuances that might be going on, because of the next question that follows in the passage asked by *Yahweh*, *“Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?”* Job 1:8

The prosecutorial figure doesn't really come out and state just exactly **why** he went down to earth and **what** he was looking for, so we have to be able to have some kind of backdrop that will enable us to understand the whole thing. His function in the universe, the fact that he had gone on a fact-finding mission, plus the statement of the Lord, tells us that he had gone down to earth to see if there was anyone on earth, who would be submitting to the divine law of *Yahweh*, so as to use in his court case concerning himself.

C. "And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" - Job 1:8

נִי' אָמַר יְהוָה אֶל-הַשָּׂטָן מִתְּ לִבְךָ עָלַי בְּדִי אֵי יוֹבֵי אֵין כָּמוֹ הוּ בְּאֶמְצָנִישׁ תָּם וְיֶשֶׁר יִרְאֵ אֶל הַיָּם וְסָר מִרָע

"And the LORD said unto Satan," - wayy amer Yehwah el-hassatan. This is constructed the same as in verse seven, "And Yahweh said to the prosecutorial figure, hassatan."

"Hast thou considered my servant Job" - hasamta libbeka al-'abdiy iyyob. Or, "Have you put, or set your heart upon my servant Job?" The word for **consider** is the gal preterite of sum, which, when followed by le and leb, meant to set the heart upon something or someone, that is, to direct one's attention toward, or to consider someone.

The word for **servant** is *abed* and it denoted a servant of someone, a messenger, a military captain, a minister, ambassador and a worshipper of God. It denoted one who is subordinated to someone else, even though they could hold a variety of positions under that individual from a slave all the way up to a very high place in the individual's kingdom, or area of control.

Now when getting into the practical ins and outs of how all this works is that the one thing that is required of any servant, regardless of his position and stature under the individual, is **loyalty**. And such loyalty would be **rewarded** by money, power and in various other ways. So the question would be, is a servant serving his master because of the perks he gets for doing so, or does he serve him because he really loves his master?

Most masters of those days didn't really care about what the intention was in their servant's hearts for services rendered, as long as they rendered the service expected of them! Many or most servants really didn't care about their masters, as long as they were well treated and were able to enjoy the benefits they received from their masters!

Now this sets up the dialogue between hassatan and Yahweh concerning Job's motives. And remember, calling Job a **servant** did not mean that he was a slave, but that he was subordinate to Yahweh's rule over him. There is no question that *Yahweh* had blessed and prospered him in every way. But the question that the prosecutorial figure throws back at *Yahweh* is that Job is no different than any other servant on earth and that the only reason he is in subjection to God's rule over him is because of the perks for doing so! Take away the perks and he will abandon his loyalty.

This brings up an important issue, and that is, are there people on earth who really do love the principles of truth that *Yahweh* has given man to live by, or do they do them simply because of the blessings he bestows on those who do? Paul addressed that very issue in 1 Timothy 6:5,6 concerning those who live the spiritual life for the purpose of financial gain, instead of living it because they love its principles and the God who established them. "*Perverse disputings of men of corrupt minds, and destitute of the truth, **supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain.***"

Now the idea behind the word **love** in ancient Semitic culture was loyalty. Love and loyalty were one and the same. So the question is, are men loyal to *Yahweh* (love), because they love the principles of truth that he loves, or **because they hope to be blessed by him**? And **does he have to buy loyalty**, as was so often the case back then and today as well?

*“That there is none like him in the earth,” - kiy ayin kamohu baarets. Kiy means because and the ke prefix, normally translated as like, tells us that there is a comparison being made. “Because there is no one on the earth like Job”! Quite a dramatic statement. Saying that there is no one on earth like him, mature, complete, loving *Yahweh*, etc., and bringing in the idea of how much he had been blessed by *Yahweh*, brings out the perfect example to find out if this man was loving *Yahweh* and the principles of truth that Job had lived his life by, was due to the simple issue that Job knew who “battered his bread”.*

So if the prosecutorial figure wanted to prove his belief that actually no one held to the principles of *Yahweh*, and that if there happened to be any who do, it would be simply because of the things he gives them! Which is the principle that Lucifer operates by; he gives money and power to those who will serve him and worship him. “And the devil said unto him, *All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.*” Luke 4:6,7 So Job becomes the perfect example in this court matter, because he was the richest and most spiritual man on earth. There was nobody on earth like him.

*“A perfect and an upright man,” - ish tam weyashar. The word **perfect** is the adjective tam, which comes from the tamiym, tamam, tom word group. It means to bring to an end, to complete, to be finished, to be whole. It can refer to the path that one takes in life, or his conduct on that path, but the words walk or path would have to be in the context. But the path that the individual chooses, and his conduct on that path, would only reflect the condition of his/her soul.*

So what we're getting into is the nature of that believer's soul in the sense of it being completed. Now if there is a completion of the soul, which is what the *tamam* word group denotes, then it must be according to the intention of the one who has a goal in mind, an ideal, whereas the creator of the soul has a ideal to which he is bringing it. In the OT there was the ideal soul that *Yahweh* had in mind for everyone of his children and there were those in the OT who attained to that ideal. When that happened, then they were said to be complete. In the NT the ideal for all believers in Christ is to be conformed to the image of Christ. When that happens, then they are completed. Or their soul is.

An analogy that will help explain it further is the building of an house or temple. When every last concept is finished in the building, all according to the plan of the architect who designed it, then that building is finished, completed. With God's people *Yahweh* is the architect, and the building he is working on is the soul within us, and all this according to the design he has for the soul. When the soul is completed according to his design, purpose and intention, then we are completed.

Now it says that Job was both a **perfect** and an **upright** man. The word for **upright** is *yashar*, but to understand it, we have to go back and **get a grasp of all the ideas connected** with the word *yashar*. It had the following ideas in it: to be in order, to move forward, to become orderly, to go straight without obstacles or detours, it was used of the route one takes, or a watercourse, of flatness, straightness, If it was used of **water**, it denoted water that moved smoothly, quietly, without turbulence. If it was used of a **floor**, it was flat, smooth, swept clean. If it was used of **ideas**, or **words** used to express those ideas, then it denoted to speak clearly, to make clear without deviance or deception. If it was used of a **judge**, then it mean to dispense justice. If it was used of a **ruler**, then it meant that he ruled rightly. If it was used of a **physical quality**, the form of the object, or the movement of the object, was in conformance to a geometrical prototype. It describes something straight, level, flat. When a **linear dimension** is involved, then it is straight, either vertically or horizontally. If the **surface** is involved, then the object is flat, or level. Where **straightness** would be the opposite of crookedness, and **level** would be the opposite of rough, or undulating.

Both words modify the noun, man, so it's telling us what kind of man Job was, or the qualities that he possessed. And the quality of **uprightness** stemmed from him being completed in his soul. His thinking was clear in the sense that it was not all in turmoil or confused due to the emotions, or other flesh nature problems. When he **spoke** to people, which is the mode of conveying ideas, he used words that were not deceptive, or devious, or with hidden meanings, but he spoke directly making himself clear to people. The **path** that he chose in life to take was one that was straight. An example is **cows** make take a straight path back to the barn, but this did not mean that they walk in a straight line. The **path** he took was one that Yahweh had laid out for him. He did not wander off the path, nor did he take any detours. He was not interested in checking out what the world had to offer, nor in indulging in sin. **He walked straight** in his life toward the goals and objectives laid out for him by the Lord. Just like the parent who tells the child, to come straight home after school. His path and his soul were ones of **quietness and calm**. No turbulence in his soul and no turbulence coming from the things he did, nor the company he kept. His soul, his home and life were organized without clutter, well kept and clean. And his path was **smooth** in the sense that the roughness and obstacles that could trip him up were gone.

“*One that feareth God, and escheweth evil?*” - *weyashar yera elohim wesar mer'a*. The word for **fear** is the adjective yera, which tells us what kind of man Job was; he was one who feared Elohim. But this is not the kind of fear that would describe terror, where one is terrified of God, but one of deep and profound respect. It denoted that he knew of the ways and character of *Yah*, that they were righteous and holy. as *Yah* is righteous and holy; he was in agreement with them and sought to order his life in such a way that he would not offend his God.

Escheweth evil is the qal participle of sur, which meant to depart from, to turn away from, to escape from. What's interesting here is that it is in the participial form, which tells us that this was the practice of Job's life. He absolutely would not allow himself to be involved in anything that smacks of evil, and if he happened to come upon it, as it was practiced by others around him, he would turn away from it.

From evil has the preposition min prefixed to ra'a the word for evil. *Min* tells us that Job not only kept away from evil, but that there was a clean break from it! This would certainly keep in lines of what the doctrine of separation is all about; something that needs to start being practiced by the people of God today. It is also the idea behind being **holy**, the Greek *hagiazo* meant that one was separated from sin and evil in their lives and from those who are involved in it!

Ra'a looks, first of all, at the condition of the individual's soul, regardless of whether they are believers or not. These individuals have rejected the spiritual, doctrinal solution that God makes available to everyone, if they want it. Without a soul full of Bible Doctrine, then it has no protection from the elements of the world system, which is abounding in wickedness, nor does it have any protection from the sin nature found resident in our bodies, nor demons.

Having said that, the destructive elements of the world system, the flesh nature and the demonic entities found in this kosmos come crashing down on the soul and the soul spirals ever downward into wickedness. And **there's no stopping it** apart from faith in Jesus Christ, the true filling of the true Holy Spirit, and Bible Doctrine metabolized by faith! Now the soul starts to become destroyed itself, not in the sense of death, but in the sense of **the loss of its well being**. But *ra'a* wickedness is never content with just that, it always seeks to work its evil out to the outside world and destroy everything around it by bringing society and people down to its level of wickedness, which we presently see going on in America today in the man on the street all the way up to America's wicked leaders. Job kept himself from these types of people and from the activities they were involved in.

D. “Then Satan answered the LORD, and said, Doth Job fear God for nought?” Job 1:9

וַיַּעַן הַשָּׂטָן אֶת־יְהוָה, וַיֹּאמֶר: הֲחִנַּם, יְרֵא אֱלֹהִים הַיִּם

“Then Satan answered the LORD,” - wayya'an hassatan eth-yehwah wayyomar. “And the satan answered Yahweh, and said”, or, “and the prosecutorial figure answered Yahweh, and said”. Wayya'an is the qal future of 'anah, which meant to reply, or to answer. But there are some other interesting concepts going on here. For example, even though *anah* - to answer, is often used, (not always), in a dialogue formula with *amar* - said, it is not dominant. Meaning, if the satan wanted to just reply to Yahweh's question, the passage could have rendered it as, and the satan said to Yahweh.

But we have the use of 'anah with it, which could be just another formulaic expression, or it could be something else. 'Anah does mean to reply, or to answer, but it also means to do it in a loud voice! Also the longer form denotes an inferior status with respect to the one demanding an answer. And some scholars have argued the point that, with additional qualifications, 'anah can mean to react!

So when we take into consideration the various possibilities of: **one**, the prosecutorial figure answering Yahweh back in a loud voice, **two**, with the possibility of him regarding Yahweh as an inferior party, and **three**, along with the idea of a reaction to the question, then we have quite a different picture being presented here! And I think we have to start leaning in that direction because of one other thing – the very wording that the prosecutorial figure uses with Yahweh! The wording of his reply is quite disrespectful, so it would be no wonder that his tone is disrespectful!

“And said, Doth Job fear God for nought?” - wayyomar hachinnam yare iyyob elohim. The word for **said** here is the qal future of *amar*, which simply means to say. To **fear** is the qal preterite of *yara*, which we have already covered, refers to one, who understands and is in agreement with, the integrity of Yahweh, thus subordinating himself to his rule over him. Now the issue becomes why? Why is Job doing that?

Most people on earth, then and now, could care less about God. They are all too busy trying to make money, gain power and things, and do what they want to do in life. If there are any who have the facade of serving and loving God, it's only because they are using him to gain the things they want. “Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.” 1 Timothy 6:5

So this issue focuses not on those who are successful in life and have money and things, but on those who have success along with the impression of loving and serving God. Do they love God because it gets them what they want in life? Or do they really just love him?

The word for **nought** is *chinnam*, which meant without a reason, without a cause, for nothing, for no reason, without getting something in return. In other words, *the satan* was stating to *Yahweh* that Job ordered his life according to the divine precepts of God, not because he loved them himself and tried to do so out of respect for God, but because he was expecting something in return! It goes back to the ancient servants and slaves of those days. There were those who obeyed their masters, not because they wanted to, but because they were genuinely afraid of them. And then there were those who did so, because they found out if they did, it went well for them and **they had a good life!** They knew who “battered their bread”. Satan was implying that Job was one of them and *Yahweh* had to buy loyalty.

E. “Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.” Job 1:10

אתה (אֵלֹהִים) שָׁכַח בְּעַדוֹ וּבְעַד-בֵּיתוֹ, וּבְעַד כָּל-אֲשֶׁר-לוֹ--מִסָּבִיב: מַעֲשֵׂה יָדָיו בִּרְכָתָהּ, וּמִקִּיָּהוּ פָּרַץ בְּאָרְצָהּ

“Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?” - halo-at attah ba'ado, ube'ad-beytho, ube'ad kal-asher-lo-- missabiyb. “Have you not (you – Yahweh) made an hedge about him, and about his house, and about all that he hath on every side”.

The word for **hedge** is the gal preterite of *suk*. We think of a hedge as those ornamental shrubs, which people plant around their front or back yards for privacy and to keep animals out. While they are technically an hedge, the **hedges** that scriptures are referring to were branches woven together to serve the same purpose. Only in those days, especially **when living in an hostile environment where there were ever-present threats from predators, or evil people, the hedges were typically made from thorny bushes, which acted as a deterrent from anything posing a threat to the individual**. Even today in Africa there is a bush, which has long thorns on it, that the natives weave together as a fence to protect themselves from lions! *Suk* refers to a typical woven thorny bush used to encapsulate one's environment, but could also include the ideas of a regular fence, a wall, or a fortress wall. **Spiritually** it refers to God's sovereign protection over certain believers.

This was how the believers in those days, in the NT times, and even today, refer to God's protection of the believer in Christ, who walks in the path ordained by God. We note it is God who does this, he does this because of the doctrinal life of righteousness certain believers are walking in, and he does it so the believer can not only be blessed by God, but also so he can enjoy God's blessings! It is also referred to as **encapsulated environment**. Where God keeps outside, and away from, the believer, his life, his home, and his work, the predators of this life, men or women who are wicked, the things of the world and Satan himself.

The word for **about him** is *ba'ado*, which is *be'ad* combined with the third masculine singular suffix him. *Be'ad* has the ideas in it of: **distance from something**, that is, keeping something harmful distant from the individual; **round about**, where something is around the individual; and **protection**. So by combining all three ideas together we have something, a fence, protection, or whatever, is placed around the individual to protect them, and to protect them on all sides, because we all have our own personal blind spots. Just the same as on one's property one is not always to watch every single corner of it. So by having a fence, or an hedge, that completely encircles the property one is now protected on all sides from any threat whether **from hostile predators, man, or beast, or demons!** Here, because *ba'ado* is used it tells us that Job had Yahweh's protection on himself personally.

Next we see that Yahweh's protection extended to his household and all who lived there! “**And about his house**”, *ube'ad-beytho*. Job's prosperity in life that he enjoyed from Yahweh, whether physical, social, financial and every other category of prosperity that one can name, was due not to his wife, nor to his children, but due solely to his doctrinal, faith walk with Yahweh! And *Yahweh's* protection, found in the divinely ordained encapsulated environment, covered not only his body and his soul, good physical health and good soul health, but **also extended to his household!** The word for **house** is *beyth* and it referred not to just the actual physical house itself, but to the house, all the property belonging to Job, and **to all those who lived under his roof, or on his property!**

The next area of *Yahweh's* protection of Job extended to all his personal possessions and things that he had acquired related to his business, animals, equipment, employees, etc.. “*And about all that he hath on every side?*” - *ube'ad kal-asher-lo- -missabiyb*. *Missabiyb* had the idea of encircling, surrounding one's environment, one's neighborhood, to those around him. The **subjects** of *sabiyb* would be persons, while the **objects** would be lands, houses, animals, etc..

We see that *Yahweh's* protection of Job went from himself, the man, to his wife and children, and then to all who were “under his roof”, as we would say. That is, to all those associated with him who were living or working on his property as an extension of Job. From there God's protection went to all his personal possessions, possessions concerning his business, his employees, animals, etc.. Concerning his family, household and employees, we call this **blessing by association** . That is, they were under the divine protection and blessing of God because they were associated with Job in one way or another.

This principle still exists in the Church Age today. Whenever a believer in Christ puts Bible Doctrine first in their lives, and is seeking to apply those doctrinal principles in their lives, then that believer now becomes a recipient of God's grace blessing, and one of them is the protection of God himself. And when extended to a larger concept, then, whenever a nation puts God and his Word first, then God will make that nation an object of his blessings, one of which will be protection from its enemies, as well as being blessed. America has abandoned this principle and is now being cursed by God.

“*Thou hast blessed the work of his hands, and his substance is increased in the land.*” - *ma'aseh yada'w berakta umiqnehu parats baarets*. **Blessed** is the niphal preterite of *barak*, which refers to the grace blessings that God provides to his people when they walk in his ways. The **work of his hands** is the word *ma'aseh*, which is a noun denoting that which one does, that which one produces, the work of one's hands. It can refer to manual labor, or running a business.

It matters not what field of endeavor that a believer goes into, whether owning a business, being a skilled labor, to the arts, or professions, for whenever that believer puts God and his Word first in their lives, then God will bless them. “*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*” Psalms 1:1-3

The word for **substance** is *miqneh*, which denoted that which had been purchased, or acquired by the owner making it his possession now. It would include cattle, sheep, goats, camels, real property, personal property, slaves and servants. Cattle being one of the things in those days that denoted real wealth. The more cattle one had, the richer he was.

The word for **increased** is the qal preterite of *parats*. But this word has a different idea than just to increase. It meant to break out of something, then to expand outward growing in size. It had the idea of water, or something else, that has been held back by something, such as a dam, or dike, then there was a breakthrough where the water went bursting outward. So it tells us that Job had an economic breakthrough in his acquisition of property and growth of his business, that an unexpected change had taken place, a “breakthrough” in some way, a “breaking out”, where his economic position had broken out of its previous boundaries and was now “spreading out” and increasing all over. And the one behind all that was *Yahweh!* It tells us that Job had a certain level of prosperity in his business, but then, when *Yahweh* blessed it, it broke through and was growing all over the place!

Divine Council - Continued

F. “*But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.*” Job 1:11

וְאֵלֶּם שׁ לְ-חַ-נָּא יְדָךְ, וְגַע בְּכָל־אֲשֶׁר-לוֹ-אֶ-לֵּךְ לְפָנֶיךָ יְבָרְכֶךָ.

To further show the prosecutorial's arrogance and defiance of *Yahweh*, the supreme *El*, we now have a **challenge** thrown at God. A challenge is to make a summons, or invitation, to take part in a contest, a call to engage in a fight, to take exception to something, to call it into question. In medieval times from our culture this would be *the satan* “throwing down the gauntlet”, and now *Yahweh* is “taking up the gauntlet”. Now the contest would decide the issue.

The issue brought forth by the prosecutorial figure is that Job is faithful and loyal to *Yahweh*, that is, he lives by the principles established by *Yahweh* for man to live by, (grace, faith, truth, justice, love, compassion, etc.), not because he holds them dear personally, but **because of the benefits**, (blessings from *Yahweh*), he receives for doing so! And that *Yahweh*, of course, would know of Job's hypocrisy.

This, of course, is how Satan does things with man on earth. Man submits himself in submission to Satan because of the power, money, success and glory he confers on his willing subjects! “*And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.*” Luke 4:6 From the rulers of Babylon, to the Pharaohs, to the modern day rulers of America and the world, Satan finds willing servants because of the power, wealth and glory he gives to them. So he figures it has to be the same with *Yahweh*. He figures nobody would serve *Yahweh* because they truly love him and what he stands for.

Even in the Church Age, there have been, and are many today, who go after the concepts of godliness only for the purpose of personal profit: money, homes, relationships, possessions, etc., instead of having a pure love for *Yahweh* and all connected to him. “*Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain.*” 1 Timothy 6:5,6

“*But put forth thine hand now, and touch all that he hath,*” - *weulam shelach-na yadeka wega' bekal-asher-lo*. The *satan* now begins with *ulam*, which meant to be the opposite of something. So it has the idea of but, or however, or to the contrary. So instead of blessing Job, take everything away from him.

It's followed by **put forth thy hand**, which is the qal imperative of *shalach*. When *shalach* is used with the hand, it is not to be taken merely as a gesture, but a concrete act. And whether for good, or evil, is dictated by the context. Which context tells us that it is for **evil**, that is, something devastating. And continuing along with the arrogance of Satan being revealed in this passage, it is in the imperative mood, which tells us that *the satan* is **commanding *Yahweh* to do this!**

The particle *na* is used here, which could be thought of as a simple entreaty, but not with the background of what has been shown to be taking place of defiance, implying *Yahweh* is not righteous,

challenging him to a contest, etc.. Combined also with the imperative mood, Satan is telling *Yahweh* to put forth his hand against Job and to do it now!

To **touch** *all he hath* is the qal imperative of *naga'*. Literally *naga'* meant to simply touch something, but here it is used figuratively in the sense of to strike, to punish, to inflict pain. The scope of which is to be **touched** is revealed in the expression of ***all he hath*** – *bekal-asher-lo*. Satan wants *Yahweh* to strike Job and everything he has. Not because Job has done anything wrong, or deserving of it, but just to do it to prove that Job really doesn't care about the Lord!

We notice that **Satan is wanting *Yahweh* to do it!** Now *Yahweh* is not going to do it himself personally, because Job had already established himself as one who was walking in the ways ordained by *Yahweh*, therefore he would not be a subject for judicial discipline. And this is not just a matter of Satan goading God into doing this, but because this is a legal matter brought before the divine council of *Yahweh*, a legal challenge, now God has to deal with it as an issue in a court of divine law.

“And he will curse thee to thy face.” - *im-lo 'al-panyka yebarekeka*. To **curse** is the piel future of *barak*. *Barak* was a standard blessing formula where A, the superior, blesses B, the inferior. It was pretty much a standard practice throughout the middle east. And whenever B was blessed, then they would respond with, “may you be blessed”. For example, A performs some act of kindness for B, so B responds, “May you be blessed (*barak*) for the kindness you have shown me”.

But *barak* can also be used in an evil sense where you wish evil to come upon someone. Quid pro quo, this for that. Whenever evil was done to someone, they would imprecate that evil would be done to them! So what Satan is telling *Yahweh* is that Job is the way he is because God is blessing him. Remove your blessings from him, a curse, and he will reply in kind, that is, curse you back! The dog is not going to bite the hand of the one who feeds it.

Curse you to your face is *paniyim*, which is saying that he will not just curse your name to those around you in society, but will actually curse you to your face! Which is what his wife tried to get him to do. *“Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.”* Job 2:9 She actually said, **“Curse Elohim and die”**.

But *Yahweh* could not curse Job because Job was walking in the manner that required him to be blessed by *Yahweh*! It would have gone against every justice, or grace, protocol established by God for blessing his people on earth! It would have turned everything upside down. How could God's people have any stability for their faith, if God acted impulsively?

We see evidences of this where Job was confused about the turn of events. He knew that he had walked before the Lord in a manner pleasing to God, and he also knew that, because of that, there was no legal basis for what had been happening to him. So he wanted to take his case before the Lord. *“Surely I would speak to the Almighty, and I desire to reason with God.”* Job 13:3 *“Will ye accept his person? will ye contend for God?”* Job 13:8 *“Behold now, I have ordered my cause; I know that I shall be justified.”* Job 13:18 *“I would order my cause before him, and fill my mouth with arguments.”* Job 23:4 NIV *“But I desire to speak to the Almighty and to argue my case with God.”* Job 13:3 *“Will you show him partiality? Will you argue the case for God?”* Job 13:8 *“Now that I have prepared my case, I know I will be vindicated.”* Job 13:18 *“I would state my case before him and fill my mouth with arguments.”* Job 23:4 Job's suffering came from the hand of Satan, not *Yahweh*.

G. “And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.” Job 1:12 -

נִי אָמַר יְהוָה אֶל-הַשָּׁטָן, הִנֵּה כָּל-אֲשֶׁר רָלוּ בְיָדֶךָ-בְּקַדְוִי, אֶל-יָדְךָ; וְיֵצֵא אֶתְּ טוֹמְעָם, פְּנֵי יְהוָה

“And the LORD said unto Satan,” - wayy amer el-hassatan. “And Yahweh said to the prosecutorial figure.” We want to notice, first of all, that Satan cannot do anything to the people of God without the direct and expressed permission of God! And not only that, God establishes limits for the operation of Satan; he is allowed to do this, but not that.

It was a great honor for Job to be singled out to be used as evidentiary testing in the divine council of *Yahweh*, where God was using him to prove a point between himself and the prosecutorial figure, even though he may not have been aware of it at the time. It was one of those landmark cases that established many precedents in the divine rule of men and angels.

Precedence in law is important for once something has been admitted into court, and a ruling has been made, then it becomes the basis for future court considerations. American and English common law are heavily based upon the precedence of past rulings. For example, the prosecutorial figure brought up the expression, “*skin for skin*” in his second appearance before *Yahweh's* tribunal. Now he brought it up, but *Yahweh* didn't disallow it, so the principle of “skin for skin” was introduced becoming a precedence that could be used further down the road. In what form we don't know as of yet at that time, but it was there nevertheless.

Skin for skin would have to allow for accepting the idea of life for life, because one's skin really is talking about one's life. And life for life would have to allow for soul for soul, because one's life is the basis for one's soul! Now we can get into the idea of exchanging one soul for other souls.

“Behold, all that he hath is in thy power;” - hinnah kal-asher-lo beyadeka. Or, “all that he has or possesses is in your hand”. The word for **power** here is *yad*, the word for hand. **Behold** is the demonstrative particle hinnah used to point out something. Now we see God's restrictions come to play, in that, he tells Satan everything that Job has acquired is now in Satan's hand, which means Satan is now free to exercise power over those things. But excluded from that is Job himself.

We also want to note that *Yahweh* would have never allowed Job to be tested in this way, nor would have ever even brought Job's name up, if he did not know that, first of all, Job had that level of integrity, and two, **Job had the faith to pass the test!** *Yahweh* also knew that he was going to comfort Job after he had gone through his trial and bless him even more.

“Only upon himself put not forth thine hand.” - raq elayw al-tishlach yadeka. We God's control over this whole matter, in that, he allowed him to do some things, but restricted him from something else. The word for **only** here is *raq*, which is an adverb of limitation. *Yahweh* is **limiting the prosecutorial figure from doing certain things.** Nothing can happen to the people of God unless the Lord allows it, or directs it. One is his **permissive will**, the other is his **direct will.**

“So Satan went forth from the presence of the LORD.” - wayyetsa hassatan me'im peney Yahweh. **Went forth** is the qal future of yatsa, to go out. **From** is the preposition min, which denotes coming from, or a departure from something or someone, used with the adverb im, which has the idea of nearness and vicinity. Together they tell us he departed from the vicinity or presence of Yahweh.

H. “Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.” Job 2:1 -

נִיְהִי הַיּוֹם הַזֶּה אִם בְּנֵי הָאֱלֹהִים יִמְלִיחַ תְּיָצֵב עַל-יְהוָה; וַיָּבֹא גַם-שָׂטָן בֵּת כְּמִלְחָתָהּ יִצָּב עַל-יְהוָה

“Again there was a day when the sons of God came to present themselves before the Lord” - wayehiy hayyom wayyabou bene haelohim lihithyatstseb 'al-yehwah. The first half of this verse exactly parallels the first half of Job 1:6.

Again the definite article *the* is used here to denote that this was some particular day when something notable took place. And, again, what was taking place is that the *sons of the elohim* were *presenting themselves before Yahweh*. One thing that stands out is that this was **the second time** that these sons of God came to “present” themselves before the Lord. But this time the prosecutorial figure came to **also present himself** before the Lord, “and Satan came also among them to present himself before the LORD.” - wayyabo gam-hassatan bethokam lehithyatstsab al-yehwah. And in both occasions Job was the subject of the discourse.

“To **present** themselves before the LORD” is *lehithyatstsab al-yehwah*. *Lehithyatstsab* is the hithpael infinitive of *yatsab* with *le* prefixed to it. *Le* still denotes the motion of *bo* where something is coming to someone, with the idea of purpose, that is, someone is coming to someone else for a purpose. Here the purpose is stated that the sons of God are coming to present themselves to *Yahweh*.

The hithpael stem is both intensive and reflexive. So why the use of the *hithpael*, which is both reflexive and intensive? So why the idea of **intensity** in this? *Yatsab* in the hithpael does mean to present oneself in anticipation of something major, or revelation from God, but it is normally used for the idea of taking one's stand, to stand firm, to resist. It denoted a militant idea.

“Came to present themselves before the LORD”. We notice **they** came to present **themselves** to *Yahweh*. Were they ordered to do this? If they were not ordered to do this, or summoned to do this, then they had to do it of **their own accord!** We also notice that the passive use of the verb **came** is **not** used in this passage as well. If the passive voice was used, it would have the idea that **they** came there as the result of being **brought** there by *Yahweh*, or **ordered** there by *Yahweh*. But the middle use of the verb is used to denote that **they came there of their own accord**.

And with the hithpael stem of *yatsab* being used here, which is both reflexive and intensive, this changes the idea to taking one's stand, to stand firm, to resist, having more of a militant idea, then we have a completely different idea taking place. So what is their **motivation**? What is their **attitude** about the whole thing? **Why** are they there? It sounds more like a confrontation, a meeting of persons face to face in an open conflict of opposing ideas and forces!

I. “And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.” Job 2:2 -

וַיֹּאמֶר יְהוָה אֶל-הַשָּׂטָן, אִי מִזֶּה תָבֹא; וַיַּעַן הַשָּׂטָן אֶת-יְהוָה, וַיֹּאמֶר, מִשָּׁט וּבָאָרְץ, וּמִהֵלָה וּמִהֵלָךְ בָּהּ

Here we have the same statement as being made in Job 1:7, except for a couple of small changes in the wording *ay mizzeh*, **from whence**.

J. “And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.” Job 2:3 -

וְעַדְנֹו מִתְּזִיק בְּתַמְחֻחָתִי סִי תִי נִי בּוֹ לְבַלְעוֹ חַנּוּם

“And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?” Now the first half of this verse is the same as stated in Job 1:8. But now Yahweh adds, “And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.” - *we'odennu machazyiq bethummatho wathesiytheniy bo leballe'o chinnam*.

“And still he holdeth fast his integrity,” - *we'odennu machazyiq bethummatho*. The word **holdeth fast** is the hiphil participle of *chazaq*, which means to hold fast. The participial form, because it describes a way of life or practice by which one lives his life, tells us that Job had been living in his integrity before the trial hit his life and that he was still living in his integrity during the trial.

Chazaq is the root word from which we get Hezekiah and it has the idea of being strong, especially in the qal, piel and hithpael stems it has the idea of the strength of rule, as with a king. It is translated in the Greek as *krateuo*, the word for the ruling strength of one in a position of political rule.

But here we find it in the hiphil stem, which brings a specialized meaning to it. It probably came from the ritual of appointment by which one in a position of rule takes the hand of someone he is appointing to power. It is **by this act of grabbing the hand of the appointee that the power of rule flows from the hand of the one in power to the one who is being appointed to power!** This transfer of power now empowers the appointee to fulfill his position. So what this tells us is that Job received his power to go through the trial he was going through because of his integrity or completion. **The completion of his soul enabled him to withstand and persevere through the trial!**

Now what he was holding onto was his **integrity**, *bethummatho*, as we have here. Now the problem with translating *tummah* as **integrity** is that using the word integrity looks at the idea of holding to one's moral principles, and although moral principles are always in view, *tummah* goes way beyond that. It gets into the idea of the completion of the soul.

Now the *tam, tamiym* word group refer to the uprightness of one's walk in life, which proceeds out of the completion of the soul. *Tamiym* not only referred to the moral realm of the believer's life, but the psychological as well. It meant that one was complete, that is, he has been completed, therefore he is now whole. If we were looking at the health of a body, we would be looking at the idea that every part of the body, first of all, is there, and each part is healthy and operating as it should. The same idea goes for the soul. Each part of the soul is healthy, and when all is healthy, then there is completion.

An interesting side note, *tammiym* also referred to twins. This possibly may open up ideas about a hidden double person in the soul. The Ka in the Egyptian mystery religion and the hidden man in the heart in the NT. “But let it be **the hidden man of the heart**, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” 1 Peter 3:4 Anyway, Job refused to let go of his integrity. “Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.” Job 2:9 “God forbid that I should justify you: till I die I will not remove mine integrity from me.” Job 27:5

*“Although thou movedst me against him, to destroy him without cause.” - watesiytheniy bo leballea'o chinnam. **Thou movedst me** is the hiphil future of suth. Suth meant to incite, to instigate, to provoke someone to a course of action. But, as we see here, it is in the hiphil stem, which brings in the idea of a causative action.*

*Yahweh's action to move against Job was being caused by something the prosecutorial figure had said in the divine council. Now the whole matter of Job is being brought into question, as per, what were Job's true motivations, and what about the matter of Yahweh's dealings with him? Was *Yahweh* playing favorites with him? Was Job truly a perfect and upright man that feared *Yahweh* and abided by his laws of divine protocol? Now God knows the truth about Job, and he knows the truth about him blessing Job, but Satan's statement to *Yahweh* in the divine council was an outright charge that this was not the case! So a legal trial had to be involved to publicly bring out the truth concerning the matter.*

This was not an emotional issue, or an issue of one's pride, as is so often the case among men on earth, but one of a legal matter. *Suth* also had the idea of a conversion from one condition to the opposite. In Job's case, it was to go from a life of prosperity and blessing to just the opposite. Did Job truly have completion? Integrity? Or was this something he just “put on” to get *Yahweh's* blessings? And if so, then *Yahweh* would have certainly known all about it and been a part of it. So there is only one way of determining what was true and that is to take away everything from him! Just the opposite.

To destroy is the piel infinitive of bala'. *Bala'* does mean to swallow, or to gulp down, but it is used figuratively to denote a devouring, or a destroying of someone or what they have. Its fundamental meaning was to swallow a dlectable morsel, or some food that has become scarce. This certainly has Job in view here, because **he was a rarity on the face of the earth**, and God was incited, due to the prosecutorial figure's statement, to destroy Job. And men like him were scarce, almost non-existent. *Bala'* is used especially in contexts that have to do with the elimination and destruction of one who is persecuted without just cause; someone who is innocent, righteous, or godly.

Without cause is *chinnam*. *Chinnam* meant for nothing, in vain, without cause, undeservedly, for no valid reason, rashly. What it's saying is that **there was no justification for this cause of action**. Now the question is, if there was no justification for this cause of action against Job, then why did God do it? It goes back to a court of law. If charges are legally brought before a judge in a court of law by a prosecuting attorney, then the judge has to hear those charges and determine their validity or not. And this is determined by a trial.

And in the court of heaven, where the matter is God blessing Job, which would mean that Job would have to have the integrity of life that would warrant God blessing him, then the only way the truth of the matter could be determined is by **having everything Job had acquired taken away from him!** There was no true basis for the cause of action, for Job was upright and complete, blameless in his generation. But the charge made by Satan now became the cause of action. And we want to note that Satan could care less about the man, his family, or anything he had!

God told Satan, *“Although thou movedst me against him, to destroy him without cause.”*, which was true; there was no legal basis for the action. But God **had** to do it because he is the judge and ruler of the universe! We also need to note that *Yahweh's* justice supersedes any personal relationships that might exist. That is why for us to be forgiven, and saved, our sins had to be paid for, and they were by the death of his own Son, Jesus Christ!

K. “*And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.*” Job 2:4 -

וַיַּעַן הַשָּׂטָן אֶת-יְהוָה, וַיֹּאמֶר עוֹר בְּעוֹר, לֵאמֹר לְאִישׁ-יִשְׁ-יָתִיב עַד נַפְשׁוֹ

“*And Satan answered the LORD, and said,*” - *wayya'an hassatan eth-yehwah wayy amar.* The word for **answered** here is the same as we had in Job 1:7, the qal future of *'anah*. *'Anah* is always used to denote the reply to a preceding question. But it also has the added elements of to speak loudly, to pronounce something with a loud voice, even to shout. **The Lord, Eth-yehwah**, tells us that he is directing his reply to *Yahweh* alone in this matter and he is **raising his voice** in doing so. “*And the prosecutorial figure raised his voice to Yahweh and said (amar)*”. But God only spoke (*amar*) to Satan.

We should take notice of the fact that **everything that Job's wife and children had and were able to enjoy, their money, homes, position and standing in the community were only there because of God's blessing on Job!** Even the fact that Job's employees had a job was due directly to God's super grace blessings on Job. We call this blessing by association.

This concept was lost on Job's children, because they failed to maintain their own walk with *Yahweh* and consequently were taken out under the sin unto death. Obviously Job has suspicions concerning their conduct because he continually offered up sacrifices for them in case they had sinned. “*And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.*” Job 1:5

Skin for skin - *'or be'ad-'or*. The Septuagint translates **for, be'ad**, as *huper*, which has the ideas of exchange and substitution. Skin, that is, somebody else's skin, to save one's own skin. A man will raise up the skin of his hand to protect the skin of his head from a blow. One is considered to be more valuable than the other. One will substitute the skins of others to save their own skin. A man will give all that he possesses to save his own life.

Now this may sound very callous where a man would even give up his children to save his own neck. We could see that a man would be willing to give up his servants, his possessions and his money to save his own skin, but to give up his children is another matter. But there are probably men out there that would be willing to do that. But remember, this is Satan talking and he is expressing his view concerning mankind.

“*All that a man hath will he give for his life (soul).*” - *wekol asher laiysh yitten be'ad naphsho*. **To give** is the qal future of *nathan*. The term “skin for skin” seems to be a common expression that would have been used in those days, which would convey the idea that a man values his own life above everything else that he might have.

But now the prosecutorial figure has brought in another word, *nephesh*, the **soul**, which has introduced a new concept into the legal proceedings of the divine council. All that a man possesses he will give **in exchange for his own soul!** Satan brought up the concept to be admitted into the court proceedings and God has let it stand. But, because of precedence, skin for skin, or, “soul for soul” can now be used as a legal basis for things to come in the future. Which gets us down to Christ being a substitute, *huper*, for us to pay the penalty for our sins. “Skin for skin”, soul for soul. Now Christ's soul can be exchanged as a substitute for our souls!!

L. “But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.” Job 2:5 -

אוֹלָם שְׁלַח-נָא יָדְךָ, וְגַע אֶלְעָצְמוֹ וְאֶלְבָּשָׁרוֹ--אִם-לֹא אֶל-פְּנֵיךָ, יְבָרְכֶךָ.

“But put forth thine hand now, and touch his bone and his flesh,” - *ulam shalach-na yada weg'a el-'atsemo weel-besaro*. This passage is parallel to the passage in Job 1:11, where *the satan* begins with *ulam*, which meant to be the opposite of something. So it has the idea of but, or however, or to the contrary. So, instead of blessing Job with **things**, take everything away from him. Instead of blessing Job with **good health**, take his health away from him!

To **put forth** is the qal imperative of *shalach*, the same as we had in Job 1:11, where Satan is now ordering God to do something! The particle na is also used here, which could be thought of as a simple entreaty, but when combined also with the imperative mood, Satan is telling *Yahweh* to put forth his hand against Job and to do it now! This time Satan now shifts from Job's possessions to his body.

M. “And the LORD said unto Satan, Behold, he is in thine hand; but save his life.” Job 2:6 -

וַיֹּאמֶר יְהוָה אֶל־שָׂטָן נֹוּ בְיָדְךָ: אֲךֹ, אֲתַנְּפֶשׁוּ שׁוֹ מִיָּדְךָ

“But save his life.” - *ak eth-naphsho shemor*. Now we have **another limitation imposed** on the prosecutorial figure by *Yahweh*; you can touch his body, but must spare his life or soul. The word for **save** is the qal imperative of *shamar*.

Shamar dealt with guarding or protecting something of value, and here we have the Lord commanding Satan not to touch his soul, or life, as we have here. The word *nephesh*, the soul, is often put for one's physical life, because if you separate the soul from the body, then physical life is over.

N. “So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.” Job 2:7 - וַיֵּצֵא, הַשָּׂטָן, מֵאֶת, פְּנֵי יְהוָה; וַיִּךְ אֶת-יּוֹב בְּשֵׁן חַיִּן הָעַמּוּ כָּף הַגִּלּוֹ עַד (עַד) קַדְקֵדוֹ -

It must be noted that Satan could do nothing to one of God's people without the direct and expressed permission of God, and even in that, God limits Satan to what he can do and not do to the child of God. We also see that not all adversity that one is hit with in life is due to any personal sin whatsoever. Sometimes one goes through a trial to settle a matter in the divine council.

But we do see a change in the NT era of God's people. In the OT Satan was not allowed to attack the people of God, unless permitted and regulated by God. And even in that it seemed to be around divine punishment, or, for evidentiary testing, as we have with Job. But in the NT, the attacks of Satan, whether personally, or through one of his demons, seems to be pretty much a part of the Christian's experience. In other words, it's not that unusual.

That's because in the NT era, after the death, burial, resurrection and ascension of Jesus Christ into heaven, the angelic conflict intensified against God's people. But God has given us his **armor** whereby we can withstand Satan's attacks, if we use it. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” Ephesians 6:11

Pastor Mike