

November 2013 Newsletter

Divine Council

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

אָכּוּ, כְּאַדָּם תְּמוֹתוֹן, אֲחָד הַשָּׂרִים תְּפֹלוּ.

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 gal 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 פְּלִאָתָךְ יְהוָה; אֶפְ-אַמֻּנְתְּךָ, בְּקִהְלֵ קִדְשׁ 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 yarok 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.