

## September 2013 Newsletter

### 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 יֵשׁ פֹּט

*“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.*