

The Unseen Realm: Recovering the Supernatural Worldview of the Bible

By Dr. Michael Heiser

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Book Overview: The Unseen Realm is based on the interpretation of two *key* scripture passages: Psalm 82:1 and Deuteronomy 32:8. It explores the existence of the Divine Council (Elohim), the heavenly family of God and how that Divine Council interacts with the human family of God. The book is provocative and encourages us to understand how an ancient Israelite reading the scriptures available to them at the time would interpret what was written. The Bible is a supernatural book intended for a natural audience.

Part I: Who is God (Yahweh) to us?

Part II: Who are the rivals to God and what nations do they represent? Do these other “gods” really exist? What is the difference in God and the lesser gods?

Part III: Who are the “sons of God” and how is the Son of God unique among other sons?

Part IV: What is the Divine Council as discussed in Psalm 82?

Part V: What relationship does the earth have with other divine creation? Where do Adam and Eve fit in and what does it mean to be “made in the image of God”?

Part VI: Is there really a conflict between the spiritual and earthly realms? What events did the rebellion and subsequent flood set into motion?

Part VII: How does the human rebellion at Babel relate to the rebellion of the Nephilim prior to the flood? What events did the rebellion at Babel set into motion?

Part VIII: How does the cosmic conflict between Yahweh and the lesser Elohim affect the earthly realm and the promise to Eve that her Seed would undo the failure in Eden?

Part IX: Who is Jesus in relation to all of the turmoil in the universe? What is His role in settling the score and restoring order where chaos reigns?

Part X: What is the Gospel in light of these events and why is it so necessary?

Introduction: Rules of Engagement

- A. We often filter biblical content through certain presumptions and traditions
- B. Traditions are not intrinsic to the Bible but rather systems that we have created to organize the Bible
- C. The Bible is a theological and literary *mosaic* with its meaning found in the completed mosaic
- D. Psalm 82 presents the intersection between the unseen world and the human world
- E. We have been trained to believe that the history of Christianity is the true context of the Bible
- F. The *true context* of the Bible is derived from those who actually wrote the Bible [2000 BC-100AD]
- G. We have been desensitized to the theological importance of the unseen world
- H. We often assume that there are things in the Bible that are just too weird to matter [See 1 Peter 3:18,19]
- I. There will be some internal conflict because of new information being presented

Part I: The Households of God

1. God's Entourage

- a. **The heavenly host existed before creation (Job 38:4-7)**
 - i. The sons of God (*beney elohim*) are not human beings but rather part of a divine hierarchy; not angels or archangels
 - ii. Stars [Morning Stars] were also considered a part of the divine realm [**Created:** Genesis 1:16; **Named:** Psalm 147:4; **Believed part of a divine army:** Judges 5:20; Isaiah 40:25,26; Daniel 8:10]
 - iii. God and the “sons of God” make up the original, divine *family* of God
 - iv. The sons of God remain unseen to us
- b. **How are we to think of the sons of God in relation to God?**
 - i. The concept of dynastic bureaucracy is well known in the ancient world
 - ii. Layered authority: King, administrators, low level personnel
 - iii. Seen in *Psalm 82:1* “**God stands among the ‘gods’**”
 - iv. The relationship of the sons of God to the Most High (*elyon*) is *subordinate* [Psalm 82:6] [see Genesis 14:18-22; Numbers 24:16; Psalms 7:17; 18:13; 47:2]
- c. **God is One**
 - i. The *sons of God* do not indicate that Israel was polytheistic [See Deut 6:4]
 - ii. The plural *elohim* is not God talking to other members of the Godhead [Psalm 82]
 - iii. There is no need to translate Psalm 82 with the belief that the sons of God are human
 - iv. The human view of the *elohim* negates other places that view the divine council

as nonhuman [see Psalm 89:5-7; Job 1:6; 2:1]

v. The divine council is an assembly in the heavens, not on earth

vi. Israel did not evolve into a monotheistic system

vii. The plural of Elohim does not indicate polytheism[See also: <https://www.moreunseenrealm.com/ch4/>]

viii. The translation of Elohim is important to its meaning; biblical writers did not limit the term to “God” but extended it to other supernatural beings [**Yahweh**: Genesis 2:4-5; Deuteronomy 4:35; **Other gods** Judges 11:24; 1 Kings 11:33; **Demons** (shedim): Deuteronomy 32:17; **Samuel’s spirit**: 1 Samuel 28:13; **Angels or The Angel of the LORD** (Genesis 35:7)]

ix. The term elohim is not about a set of attributes thus the *plural does not imply an interchangeable set of equal gods* [Exodus 15:11; Deuteronomy 3:24; 1 Kings 8:23; Psalm 97:9]

x. God is God all by Himself [Deuteronomy 4:19,20; Jeremiah 32:17; Daniel 4:35; Nehemiah 9:6; Psalm 148:1-5]

xi. Elohim describes inhabitants of the spiritual realm

xii. Yahweh is “**species unique**” among all other Elohim

d. The Elohim are not merely idols made of wood or stone, but real beings

i. They are not to be worshiped [Deuteronomy 32:17; 1 Corinthians 10:20]

ii. Idols made of material were believed to be inhabited by gods

iii. The phrase “there is none besides Me” is not a denial of the existence of lesser gods (Isaiah 47:8; Zephaniah 2:15) [*a comparison statement; God is incomparable*]

e. Is Jesus a son of God or the Son of God?

i. What makes Jesus the “Only Begotten” compared to other Elohim/sons of God?

ii. Jesus is the *monogenes* i.e. mono (only/one) genos (kind/class) [see Hebrews 11:7]

iii. Jesus is the unique Son of God and is uncreated unlike the sons of God

iv. He existed before the sons of God

v. Jesus (the Son) is equal to Yahweh (the Father) [see John 1:1; Philippians 2:6,7]

2. As in Heaven, So on Earth

a. We have overlooked Matthew 6:9-15

i. Your kingdom come, your will be done...on earth as it is in heaven...

ii. God rules over both visible and invisible realms (see Colossians 1:15,16)

iii. The divine and earthly realm exist in tandem

b. Let “Us” make man in our own image and in our likeness?

i. The “us” in *Genesis 1:26-28* is not relegated to the Trinity [See also Genesis 3:22; Genesis 11:5-7; Isaiah 6:8]

ii. This is the initial introduction of the idea of a “**divine council**” that works in concert with God

1. Supernatural heavenly assembly that engaged God and does His bidding [See Jeremiah 23:16-24]
 - iii. Creation was **not a “group project”** this was a *divine announcement* to draw the attention of the heavenly host to God’s *ultimate* creative act [see Psalm 8:3-8] (all verbs are singular in the original language)
 - iv. God is the sole creator
- c. **What does it mean to be made in the image of God?**
- i. Some interpret this as being given the transitive properties of God [limited]
 - ii. What is “divine image bearing”?
 1. *Men and women are equal*
 2. *Distinguishes humans from all other earthly creation*
 3. *We become “like” God in some way*
 4. *The image is fully bestowed on humanity*
 - iii. Having a soul/spirit does not define personhood or image bearing [Genesis 1:20; 1:30 “*nephesh*” = soul i.e. conscious/animate; 1 Samuel 1:15; Job 7:11 “*ruach*” = spirit inner-life, reasoning, emotion]; OT soul/spirit are interchangeable terms
 - iv. “in the image of God” hinges on the preposition “in”
 1. Example: “I work “in” education i.e. AS an educator
 2. We are created as God’s image
 3. **Imaging is a function** – so literally made to “image” God
 4. Imaging is a status, not an ability
 5. We are God’s representatives on this planet/in this realm (on earth as it is in heaven)
 - v. There are two families, one divine and one human...AS IN HEAVEN, SO ON EARTH
 1. God created the divine (elohim) for the divine realm to be His administrators
 2. God created humanity for the earthly realm to be His administrators
 - vi. The fall of man did not alter the plan of God
 1. God’s desire was to live among human beings and commune with them [Genesis 1:15; 19; 22; 2:8]
 2. We are still his children [John 1:12; Galatians 4:5]
 3. A *new* Eden awaits us in glory where the supernatural and the earthly will be united in the original vision of Genesis [Revelation 21:1-4]
 - vii. What was the original purpose of Eden?
 1. Eden was God’s home on earth [Ezekiel 28:2; 13] (seat of the gods)
 2. Eden was the meeting place for God and His divine council
 3. Other cultures shared this concept [Israel, Egypt, Mesopotamia]
 4. *Gods* lived in one of two places
 - a. Gardens: Luxuriant, watered, plentiful
 - b. Mountains: impervious to conditions, no humans, powerful
 - viii. Overlap of Cultures

1. Ugaritic culture overlapped with ancient Israel
 - a. El, Ba'al were interchangeable and had a divine hierarchy with the "sons of El" and "messenger gods" i.e. 3-tiered but **polytheistic**
 - b. El met with his council on a mountain, in a garden, in the "tents of El"
 - c. Imagery is very close to OT descriptions for Yahweh
2. What makes Yahweh different?
 - a. Yahweh was different from El and Ba'al- He is holy [Leviticus 19:22]
 - b. Yahweh called Israel out from among these cultures to Himself to be holy i.e. *set apart* [See Leviticus 19:2; 1 Peter 1:14,15; 2:9]
 - c. 3 tiered Divine council [**Yah, sons, angels**; 1 Kings 22:13-28], **mountains** [Psalm 48:1,2; Zechariah 14:8], **gardens/rivers** [Genesis 2:5-14], **Tabernacle** [Exodus 25:8,9]
 - d. Humans are included and would have been a part of the council if not for sin [we now have to be adopted into this family [Romans 8:15, 28; 1 John 3:1]
- ix. Eden is distinguished from Earth
 - a. The whole earth was not identical to Eden
 - b. Eden was a small section of earth (Compare Genesis 1:28 and 2:8-14)
 - c. Eden was located in the "east" and planted by Yahweh (Compare Genesis 1:9 [dry land]; 2:9)
 - d. Man's original task was to "cultivate Eden" (compare Genesis 1:28 and Genesis 2:15) [subdue vs cultivate]
 - e. Adam and Eve were expelled from Eden (Genesis 3:23,24)
 - f. Overall idea: Man was to "subdue the earth" and make it like Eden [**Point of contention**: *Why didn't God just do this from the beginning on His own?*]
 - g. **Eden is the origin of the concept of the "Kingdom of God"**
3. Does God work through "partnerships" with His imagers?
 - a. God *chose* to use human imagers to make the whole world like His home in Eden [**See section ix, letter e above**]
 - b. God chooses meaningful participation of His human and divine creation
 - c. Human beings participate in fulfilling the will of God [Abraham, Isaac, Moses, Joshua, David, Prophets, Apostles etc.[see Isaiah 42:1]
 - d. God does not *NEED* to do any of this but *CHOOSES* to do it [see Isaiah 43:13]

- e. The divine council (spiritual beings) also participate in fulfilling God's will [See 1 Kings 22:16-23; Daniel 4:13-17]
- f. Free will gives some level of autonomy in the execution of God's will
- g. There is a level of delegated authority within the heavenly realm [Daniel 4:25,26]
- h. God (Yahweh) rules both realms with "assistance" of his representatives with the means of execution at times left to the imagers
- i. Yahweh gives His image bearers free will [Point of contention: What happens when an imager goes rogue?]
 - i. Specific instances where this may be *supported* in addition to 1 Kings 22 and Daniel 4: [2 Samuel 24:10-14]
 - ii. Specific instances where this may be *debated*: Genesis 2:16,17; Genesis 3:14-19; Numbers 20:8; Exodus 17:6; 1 Samuel 15:1-19; 1 Kings 13:1-10; 23-25]

4. The Fall of Man Revisited (Only God is Perfect)

- a. Eden was both a divine abode and the command center for the plans for earth
- b. The divine announcement in Gen 1:26 was to the divine beings there with Yahweh
- c. Humans would be stewards over the earthly realm under Yahweh's authority
- d. Understanding of the term "satan" is critical to understanding the role of the serpent in the Fall (see Job 1:6,7)
 - i. Satan in Hebrew means adversary, challenger, prosecutor
 - ii. The satan in Job 1 is distinct from the serpent in the book of Genesis [The serpent is never referred to as a satan in the OT]
 - iii. The satan in Job 1 is not a villain although it is arrogant
 - iv. The term is found 27 times in the OT in each case is an *anonymous* prosecutor [Job 1:12; 2:1-4; 6-7; Zechariah 3:1,2]
 - v. The term *the satan* is a function rather than a thing
 - vi. ***The divine beings of the council are corruptible, imperfect beings who cannot be completely trusted*** (See Job 4:17-19; 15:14,15)
 - vii. Free will is a gift from God that comes with risk and is inherent in being made in His image
 - 1. Human beings and divine beings are both His imagers
 - 2. Free will of and corruptibility of both divine and human imagers led to Eden's debacle
 - 3. Being in the presence of God does not guarantee obedience of free-will beings
 - 4. ONLY God is perfect in the possession and exercise of His attributes
 - 5. The risk of grievance to God is the risk that God took [See Genesis 6:6; Isaiah 54:6,7]

Questions for discussion from this section: If God foreknew everything did He also predestine them? If God predestined them, does "free will" even exist? How can Adam and Even be responsible for something that God orchestrated?

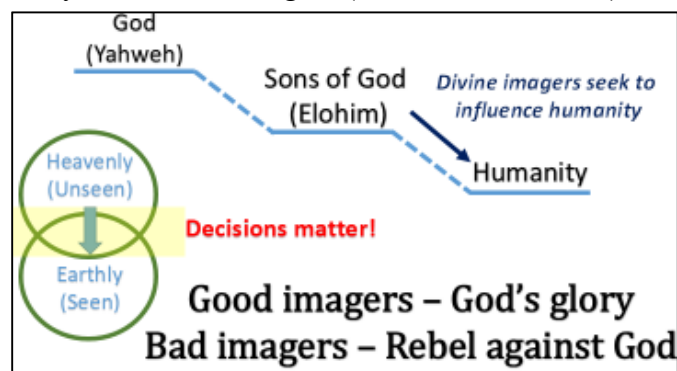
5. Sovereignty, Foreknowledge, Predestination and Free Will

a. Was the Fall predestined by God?

- i. God can know every single possible outcome of a situation including ones that do not happen
- ii. God's foreknowledge does not mean necessarily that an outcome is predestined
- iii. God can know the beginning and the end and *not* predestine *how* an event (the middle) will occur (1 Kings 22:20-23; [John 17:11; Matthew 27:6-10; Zechariah 11:12,13]; 1 Samuel 23:1-13)
- iv. Adam and Eve's sin was not predestined by God
- v. Is God directly responsible for the existence of evil?
 1. What does it mean to "know good and evil"? [Genesis 3:5; 22]
 2. Adam and Eve were innocent of sin but still capable of sin
 3. Knowing good and evil indicates a loss of innocence
 4. Willing disobedience opened the door for evil to enter the world
 5. Adam, Eve and the serpent were complicit in the introduction of evil via disobedience
- vi. How do God's sovereignty, foreknowledge, predestination and free will connect to the fall?
 1. God did not predestine the fall of man
 2. God does not predestine evil events even if he foreknows them
 3. God does not need evil to accomplish His will
 4. Evil exists as a perversion of the gift of free will
 5. The persistence of evil is a direct result of this initial rebellion in the garden (See Dembski, W., The End of Christianity, pp. 27-46)
 6. Our choices (freely made) matter to God

b. How are our choices influenced?

1. By the Holy Spirit (John 16:12,13; Galatians 5:16)
2. By good divine imagers (Luke 1:26-28; Hebrews 1:14)
3. By evil divine imagers (John 13:22-27; 1 Chronicles 21:1; Ephesians 6:12,13)
4. By good human imagers (Hebrews 3:13; 10:23-25; Acts 11:23)
5. By bad human imagers (1 Corinthians 15:33)



6. Key Concepts So Far In This Section

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

Part II Divine Transgressions

7. Trouble in Paradise (The Serpent and the Prince of Tyre)

A. The serpent in Genesis

- a. Genesis is not about talking animals but about divine beings interacting with human beings
- b. Animals were often used as a vehicle for manifesting a divine presence [See Numbers 22:27-30]
- c. The serpent is representative of a divine being
- d. NT references to the serpent indicate supernatural ability [2 Corinthians 11:3; 1 Thessalonians 3:5; Revelation 12:9]
- e. The story of Eden to the ancient Israelite would be understood as a divine being interfering in human history
- f. The serpent represents a divine enemy that emerged from the council
- g. There are connections to the Ezekiel 28 narrative in the Genesis narrative
- h. There exegetical connections based on the words used in both Genesis and Ezekiel *i.e.* mountains, gardens, elohim etc.

B. The Prince of Tyre [Ezekiel 28:11-19]

- a. Ezekiel 28 is not *specifically* about the fall of humanity
- b. The text has God reminding Tyre's prince that he is not a god (el, elohim) see Verses 2-6 [see also Verse 10]
- c. The *text shifts* from describing a human to describing a different being embodying the same characteristics
 - i. Seal of perfection
 - ii. *IN* Eden, the garden of God
 - iii. Beautifully adorned
 - iv. Adornments prepared at your creation
 - v. The anointed ***cherub*** [*divine throne guardian*]
 - vi. *Placed there by God*
 - vii. *On the holy mountain of God*
 - viii. *Walked in the midst of the stones of fire*
- d. Adamic Comparisons

- i. Some argue that the text is referring to Adam
- 1. Jewels indicative of Priest-King adorned in high priestly attire
- 2. Christ is second Adam or second Priest-King
 - ii. An alternative is that the text is referring to the serpent in Eden
- 1. Adam was not an anointed guardian cherub- he was a human (verses 14-17)
- 2. Adam was never cast to the ground
- 3. Adam was never filled with violence in scripture
- 4. His sin was not caused by his arrogance or his egotistical obsession with his beauty

e. Connections to the Serpent in Eden

- i. Ezekiel 28:12 calls the Prince of Tyre a “sealer” like a “signet ring”
- ii. The gemstone adornment can signify divinity i.e. a “shining presence” [See Ezekiel 1:4-7; Ezekiel 10:19-20; Daniel 10:6; Revelation 1:15]
- iii. Adam was not a cherub, he was a human
- iv. The anointed cherub is eventually cast out of Eden from among the “Stones of fire”
- 1. Stones of fire may refer to a place OR to a being described as a star [See Isaiah 14:12-13; Job 38:7 recall near east though – stars]
- 2. The prince was cast to the ground [can mean earth or under the earth]

C. The King of Babylon (Isaiah 14:12-15)

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

g. Connections to the Serpent in Eden

- i. Flexibility of translation of “Nachash” flashes this text back to Genesis 3
- ii. The Hebrew root of the word “serpent” [n-ch-sh] can be translated as a verb, noun or adjective
- iii. Three words are possible that link all three texts
- 1. Nachash (serpent)
- 2. Nochesh (Diviner i.e. giver of divine information/information from the divine realm)
- 3. Nechosheth (bronze/copper i.e. shining appearance)

D. Connecting all three texts

- a. The idea of *cosmic rebellion* ties these three texts together as the backdrop [See also Daniel 10:12-14; Ephesians 6:10-12; Luke 10:18; Rev. 12:7-9; Rev. 19:11-16 for war theme]

- b. The wordplay on nachash allows us to see a concept in all three texts without looking for a literal serpent in each one of the texts to point to the serpent in Genesis
- c. Writer uses imagery in both texts
 - i. Eden (Ezekiel 28:13; Genesis 3:1)
 - ii. Cherub (Ezekiel 28:14, 16; Genesis 3:24)
 - iii. Arrogance (Genesis 3:1,4,5; Ezekiel 28:17a, Isaiah 14:13,14)
 - iv. Shining (Ezekiel 28:13; Isaiah 14:12 see also Daniel 10:4-6)
 - v. Cast down (Genesis 3:14; Ezekiel 28:16,17b; Isaiah 14:12,15)
- d. Isaiah 14 and Ezekiel 28 should both be read in the context of a divine rebel seeking to usurp God's power

Part III. Post Eden: After the Fall

8. Divine Transgression: Precursor to the Flood

- a. The fate of humanity is now tied to the fate of the seed of the serpent
 - i. Children of the devil (see John 8:44; Matthew 23:33; 1 John 3:8-12)
 - ii. Children of God (see John 1:12; 1 Peter 1:23)
- b. The serpent is the original rebel and those who follow his example are his seed
- c. God was grieved with mankind post-Eden/pre-Flood [Genesis 6:1-5]
- d. The divine rebellion in verses 1-4 precipitated verse 5
- e. Those divine beings made a choice to disobey the natural order of God [See also Genesis 19:1-9)
- f. The passage must be interpreted supernaturally and not practically
 - i. *Sethite Theory* (Genesis 4:25,26; 5:3,4): “sons of God” are human; forbidden marriages were between Seth’s “godly” male descendants and Cain’s ungodly female descendants.
 - ii. *Divinized Human Rulers Theory* (Psalm 82:6; Exodus 4:23 ;Psalm 2:7): “sons of God” are divine human rulers; based language in Psalms and Exodus; evil marriages were polygamous marriages of kings [see 1 Kings 11:1-6 [counterpoint]
 - iii. **Both theories have major issues**: Main issue is that Genesis 6:1-4 is meant to delineate two classes of beings, divine and human.
- g. **Peter and Jude recognized the supernatural view of Genesis 6 (2 Peter 2:1-10; Jude 5-7)**
 - i. 2 Peter 2:4,5,10 discusses the crossing of the boundary by divine beings into the human realm
 - ii. Jude 6,7 discusses the “angels” who did not keep to their domain
 - iii. Both passages refer back to Genesis 6:1-4
 - iv. Both passages mention the punishment for this transgression which is not mentioned in Genesis 6:1-4
 - v. This judgment will come on the day of the Lord (Zephaniah 1:1-7; Revelation

16:14

- vi. The passages reference information that comes from 1 Enoch
- vii. The supernatural view of Genesis 6:1-4 became problematic in 4th century AD *after* Augustine turned against it.

Final thought: There is no reason to hide the supernatural elements of this passage to make the Bible more palatable. IF God is God, and we take the Bible at its word, and it is the inspired word of God, the supernatural elements are there for a reason.

9. The Bad Seed

- a. Genesis chapters 1-11 have connections to Mesopotamian texts that predate the Bible
 - i. The creation, flood, tower of Babel all have Mesopotamian roots
 - ii. The story involved divine beings and giant offspring
 - iii. *Genesis 6:1-4 is a polemic that seeks to denigrate the Mesopotamian texts and undermine their gods*
 - iv. The polemic is designed to correct thinking about Yahweh
 - v. It is important to understand that ancient Mesopotamian culture predates Israel
- b. Second Temple Period Writers tell different versions of the flood story
 - i. The pre-flood transgression is also detailed in inter-testamental Jewish texts
 - ii. One version has divine offenders coming to “fix” humanity but ended up succumbing to human lusts
 - iii. Story in 1 Enoch 6 is directly connected to Genesis 6
 - iv. This information informed Peter and Jude’s writing albeit the writings of 1 Enoch were not canonized
 - v. Daniel 4 mentions “the Watchers” that were mentioned in 1 Enoch whose offspring were giants
- c. Being called a “giant” is an insulting term
 - i. The term Nephilim is first found in Genesis 6:1-4
 - ii. They are described as giants
 - iii. Translation issues have led to debate about who/what the Nephilim are and what the word means
 - iv. Also translated as “fallen ones” to avoid the divine nature of the Nephilim
 - v. Jewish exiles learned to speak Aramaic in the 70-year exile
 - vi. Possible that Jewish intellectuals in Babylonian exile adopted the
 - vii. The Aramaic noun “naphiyla” for giant villainizes the giant offspring
- d. The Ultimate Purpose of Genesis 6 is not to glorify the Nephilim
 - i. Genesis 6 is believed to have been written during the Babylonian exile
 - ii. Context of Babylon and being under oppression of direct descendants of Mesopotamians
 - iii. There was a presumption that the pre-flood civilization was handed down by

lesser gods

iv. There was an air of superiority among the Babylonians

v. The Biblical writers took what Babylonians thought was proof of their divine heritage and told a completely different story

vi. They told a story of rebellion, not victory

e. Further implications

i. Noah and his family represent the remnant, saved from God's judgment

ii. Salvation is a recurrent theme

iii. Noah is in the lineage of Christ (Luke 3:36-38) and points to the exclusivity and uniqueness of Christ

iv. There would be no mixing of divine and human that produced the Son of Yahweh (the Only Begotten)

v. The story on conflict between God's seed and the serpent's seed will continue until time winds up

Final Thought: Genesis 6 is a repudiation of Mesopotamian religion and theology

10. Divine Allotment

a. Three major events frame OT Theology and the supernatural worldview of scripture

i. The fall of man in Eden

ii. The flood after elohim began to procreate with humanity

iii. The building of the Tower of Babel and subsequent scattering of the peoples over the face of the earth

b. Each of the events, taken in totality and in context has ramifications:

i. They highlight the danger of doing life apart from God

ii. Yahweh living among His people would now come with challenges from divine enemies

iii. Reuniting heaven and earth would now be a cosmic struggle

iv. Trying to regain an Edenic utopia is fruitless and humanly impossible

c. Nimrod, the Tower of Babel and the founding of Assyria and Babylon were harbingers of tribulation for Israel

i. Nimrod is considered a "mighty warrior" or "*gibbor*" like the Nephilim

ii. Assyria and Babylon would both have a hand in the destruction of Israel

iii. Assyria took the Northern Kingdom [Israel {Samaria}] into captivity

iv. Babylon took the Southern Kingdom [Judah {Jerusalem}] [into captivity

v. The table of nations [Genesis 10:1-32] is a bridge from Genesis 6 to the building of the Tower of Babel and the punishment that followed

d. The initial construction of The Tower of Babel was seen as a form of rebellion against God (Yahweh)

i. The Tower of Babel [Genesis 11:1-9] is believed to have been an ancient, Mesopotamian Ziggurat
ii. It was believed to be a connection between earth and heaven



iii. The people wanted to make a name for themselves [Genesis 11:4]

iv. Yahweh scattered the people and eventually *disinherited* the nations [Deuteronomy 32:8,9; Deuteronomy 4:19,20; Acts 17:26-28; Romans 1:18-25]

v. Babylon/Ancient Mesopotamia was again cast as a place where evil and rebellion occurred

vi. The implications for disinheritance are drastic but temporary

vii. The other nations were allotted to “sons of God” and ruled over by them

viii. Consider the context of Psalm 82- Their corruption in ruling over the nations is the reason for the judgment in Psalm 82

ix. The nations were allotted to the gods and the gods were allotted to the nations (See Deuteronomy 4:19,20 compared w/ Deuteronomy 32:8,9)

x. *The disinheritance of the nations was Yahweh saying that the nations of the world would no longer be in relationship with Him*

e. The disinheritance would not be final but a temporary punishment

i. God told Noah and his family “Be fruitful and multiply and fill the earth” [Genesis 9:1]

ii. Humanity shunned Yahweh and went after other gods and became more self-Absorbed i.e. Babel and seeking to “make a name” for themselves

iii. Disinheritance was temporary but necessary

iv. Abraham was called from the exact same place where the transgression occurred [Ur of the Chaldeans] see {Genesis 12:1-3}

v. Abraham’s seed would be a blessing to all the nations [Galatians 3:16] and Israel would be the conduit for the blessing

vi. There is a purposeful distinction between Israel and the disinherited nations that informs OT theology.

f. Further Considerations

i. There is debate over Deuteronomy 32:8

1. Some translations say “Sons of Israel”
2. Israel did not exist during Babel
3. Israel is not listed in the Table of Nations
4. Abraham had not received the covenant of Yahweh
5. The Dead Sea Scrolls language indicates that Sons of God is the accurate translation

11. Cosmic Geography

- a. The disinheritance of the nations set the stage for the cosmic geography of both the OT and the NT
- b. Israel was considered Holy Ground because it belonged to Yahweh (Deuteronomy 32:8,9)
- c. The territory of other nations was delegated to other elohim at the discretion of Yahweh
- d. Those elohim were corrupted (see Psalm 82)
- e. The other elohim were illegitimate with respect to worship (See Deuteronomy 4:19-20, 17:3, 29:25)
- f. The territorial divisions are what the author describes as “*cosmic geography*”
 - i. David realized that any place outside of Israel was not fit for Yahweh worship and was not holy ground (1 Samuel 26:17-19)
 - ii. Solomon built the temple such that the people would know where to direct their worship while in captivity (2 Chronicles 6:18-21; 36-39)
 - iii. Naaman the Syrian begged for dirt to take home with him to keep his vow to Yahweh (2 Kings 5:15-19)
 - iv. Daniel was aware that dominions and territories existed in the spiritual realm (Daniel 10:12-13)
 - v. The term prince is important for the understanding of Paul’s cosmic theology (Daniel 10:13,21; 12:1)
 - vi. Prince is translated “archon” which is derived from “sar” later translated “archonton” [in Greek OT]
 - vii. Paul’s treatment of the spiritual hierarchy is seen in His work in Ephesians (Ephesians 2:2; 3:10, 6:12)
 - viii. The terminology is used in both NT and other Greek literature to denote *geographical domain rulership*
 - ix. Christ is and always will be supreme regardless of cosmic geography (Ephesians 1:20,21)
- g. Where does Christ fit in?
 - i. Paul understood his ministry to the Gentiles as a reclamation project
 - ii. Christ offers the opportunity to repent and believe in Him (Acts 17:30,31)
 - iii. Scripture is clear that salvation is for EVERYONE (Galatians 3:26-29; Revelation 7:9-12)
 - iv. The plan for salvation was hidden until after the resurrection of Christ (Ephesians 3:10)
 - v. The gospel is for EVERYONE (Isaiah 49:5,6; Luke 7:24-30; Romans 1:16; 1 Corinthians 1:24; 1 Timothy 2:4)

12. Key Concepts from This Section

- a. The serpent desired to be “like” The Most High God (Recall Genesis 3; Ezekiel 28; Isaiah 14)
- b. The serpent tried to act as the mouthpiece of Yahweh and in the process facilitated the Fall (See Genesis 3).
- c. God’s Edenic vision for earth was derailed but not defeated as He would have a remnant after each reset (Adam and Eve had children; Noah was saved from the flood; Abraham was called forth from Mesopotamia).
- d. Yahweh gives us choices and we must choose loyalty to Him, it is not forced.
- e. Eden, Elohim marrying humans and Babel were all considered rebellious acts against Yahweh
- f. The Nephilim are an important part of understanding OT Theology and some still existed after the flood (See Genesis 6, Numbers 13).
- g. The context for the OT is Mesopotamian in nature and therefore you will see cultural overlap between Israelite and ancient Mesopotamian cultures.
- h. After Babel the nations were disinherited (See Deuteronomy 32:8,9) and divided up [Cosmic Geography] among the lesser elohim (sons of God) who were eventually judged as corrupt (See Psalm 82).
- i. Israel, as a nation did not exist at the time of Abraham’s call from Mesopotamia/Haran. It became a “nation” much later after they left enslavement in Egypt.
- j. Abraham (Abram) was the conduit through whom the whole world would be blessed (See Genesis 12).
- k. Israel was Yahweh’s portion from the disinheritance (Deuteronomy 32).
- l. Yahweh showed Himself to Abram but had to veil His glory (next section)

CheckPoint: Questions for Your Consideration

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

Part IV. Yahweh and His Portion

13. Abraham’s Word

A. The Word of the Lord Appeared to Abraham

- a. Abram (Abraham) was a Mesopotamian man who was called out to be used by God as a vessel for God’s reset (Genesis 12:1-5)
- b. Scripture indicates that God had dealt with Abraham and “appeared” to him prior to what we see in Genesis 12 (Acts 7:2-4; Genesis 12:6,7)
- c. A pattern of Yahweh visibly manifesting Himself develops early on in the OT
- d. Yahweh preferred this method when dealing with the patriarchs
- e. God had to dull His glory to ensure that Abraham could stand being in His presence
- f. The covenant between Abraham and God was cut in person (Genesis 15:1-6)
- g. The Word of Yahweh manifests to Abram(Abraham) in the covenant ratification ceremony (Genesis 15)
- h. The Word coming in a vision indicates that it was not only audible but visible
- i. The Word of Yahweh in the OT may be equated to The Word (Jesus) in the NT (John 1:1, John 1:14, John 8:56-58)
- j. We can deduce that the Word of Yahweh is His visible form and that Christ is the Word of Yahweh (John 1:18; Colossians 1:15)
- k. God manifesting to humans in a perceptible form is a way to dull His glory to ensure that those who saw Him would survive the encounter (Exodus 33:18-23)

B. The Godhead as an OT Concept

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

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

Jeremiah	Jeremiah 1:1-9	Yes	Yes	To call Jeremiah as a prophet and reveal his mission.	Yes (and tactile i.e. touched his lips)
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14. Yahweh Visible and Invisible

A. Yahweh Visibly Manifests in Many Forms

- a. The previously discussed ideas made it easier for first century Jews to accept the idea that God could show up in human form
- b. The Word as a visible manifestation of Yahweh is one of many manifestations
- c. Based on OT scriptures, the God of Israel exists as at least two, equivalent persons (one visible and one invisible)
- d. The Angel of Yahweh appears in Genesis in three places (Genesis 16:7-11; 21:17; 22:1-9)
- e. Genesis 22 hints at an equality between the Angel of Yahweh and Yahweh Himself (Genesis 22:10-18)
 - a. *Abraham is not taken aback by the voice of the Angel of Yahweh*
 - b. *The Angel speaks in verse 11*
 - c. *The text swaps the angel and the One on made the initial request (Yahweh) thus denoting equality between the two*
 - d. *The language is designed to blur the distinction between the Angel of the LORD and the LORD (Yahweh) Himself.*
 - e. *The angel is acting as the mouthpiece of Yahweh and Yahweh Himself in the same text*

B. Isaac, Jacob and the Angel of Yahweh

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

C. Fusion Language

- a. The ambiguous language that allows confusion between God and “an angel” is deliberate
- b. God can manifest Himself however He chooses; even as an angel
- c. The fusion of Yahweh and “the angel” is seen again when Jacob was on his deathbed (Genesis 48:15-16)

- i. *Angel and Yahweh are mentioned in parallel*
- ii. *The passage affirms that Yahweh was able to show Himself as an angel*
- iii. *“Bless” in verse 16 is singular noting a fusion between both figures*
- d. The language indicates that there are two different beings with the same identity
- e. Yahweh exists as at least two persons based on OT texts
- f. There is a purposeful OT fusion of Yahweh with the Angel of God (the LORD, Yahweh)
- g. Yahweh is not “an” angel but in several instances the “angel” was indeed Yahweh
- h. This is not modalism i.e. switching between roles
- i. This is not polytheism because Yahweh and the Angel/Word are equivalent, same in nature, same in power. The Angel/Word are ways that Yahweh chose to make Himself visible to humans. *Both are prefigurings of Christ.*

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

15. Two Yahwehs, One God, Same Essence

A. The Name, The Presence, The Angel & The Commander of the Lord’s Army

- a. We have previously discussed the binitarian idea of God existing as two persons: Yahweh (invisible) and The Angel of Yahweh(visible)
- b. Biblical authors purposely blurred the lines between the figures while keeping the identity and essence identical

- c. Both appear simultaneously in multiple passages
- d. There are other passages in which both Yahweh and the Angel appear together

B. Exodus and Post Exodus Theophanies

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

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

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

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

- i. This encounter occurs at Sinai
- ii. Yahweh qualifies the Angel that will go before Moses [see verse 20]
- iii. Yahweh gives the Angel authority even over the forgiveness of sin [see verse 21; see also Mark 2:5,6]
- iv. Yahweh says "my name is in him" [see verse 21]
- v. Yahweh demands obedience to the angel

- vi. NOTE the “name” of Yahweh means that Yahweh was “in the angel”
- vii. Yahweh’s essence/presence was in the Angel [see also Leviticus 11:45; Deuteronomy 4:35-38; Joshua 24:17-18; Judges 2:1]

*****Note the interchange of Yahweh, the angel of Yahweh, and the Name and the equality of each to the other.***

c. The Name of Yahweh

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

d. The Commander of the Lord’s Army [Joshua 5:13-15]

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

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

- i. Judges 2:1 signaled an end to the regular presence of Yahweh with Israel
- ii. True to His covenant, Yahweh used Judges as deliverers since there was no king
- iii. Gideon was a Judge
- iv. Gideon’s theophany occurs in Judges 6:11-24
 - 1. Note the reference to “the angel of the LORD in verses 11-12
 - 2. Note that Gideon did not realize who he was talking to initially in verse 13
 - 3. Note the switch to “the LORD” i.e. Yahweh and that both characters appear simultaneously in verses 14 & 16
 - 4. Note Gideon’s desire to give an offering in verses 17 & 18
 - 5. Note the switch back to the angel of the LORD in verses 20-21
 - 6. Note the Angel of the LORD vanishes after consuming the offering in verse 21b
 - 7. Note Gideon’s reaction when he finally realized who was talking to initially in verse 22
 - 8. Note the switch back to “the LORD” i.e. Yahweh who remains in verse 23 even AFTER the Angel vanishes!

C. Conclusions

- a. The Angel and Yahweh help us in thinking about Jesus and the Father
- b. They are both distinct entities that are one in nature and in essence
- c. The Father is not the Son and the Son is not the Father

- d. There is definitive OT evidence for the origin of the concept of the “trinity” in these passages
- e. Jewish theology embraced the “two Yahweh” theology but refused to extend it to the resurrected Christ
- f. These texts do not suggest polytheism but are rather introductory evidence for the existence of the Godhead

16. The Exodus and the Distinction of Yahweh from All Other Gods

A. Who Is Like Yahweh?

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

B. Yahweh’s Providence?

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

C. Yahweh vs the Gods of Egypt

- a. Canaanites knew about Yahweh’s deeds of power [Joshua 2:8-10; Exodus 15:16-18; Exodus 18:11; Joshua 9:9]
- b. The deliverance of Israel and transplantation to Canaan was intended to send a message and put Yahweh’s reputation on the line [Numbers 14:15,16; Deuteronomy 9:28; Joshua 7:9; 2 Samuel 7:23]
- c. The exodus event pits Yahweh against the other gods and the plagues were intended to show Yahweh’s power to them [Exodus 12:12; Numbers 33:4]
 - i. Egypt’s Pharaoh was a divine representative of the god(s) of Egypt
- d. The deliverance/salvation from the Egyptian predicament would solidify, bring glory to Yahweh and make Him known to the other nations [Exodus 5:2]
- e. Israel was used as an instrument of Yahweh’s glory
- f. The battle between Egypt’s Re and Israel’s Yahweh is described using “son” language [Exodus 4:23; Hosea 11:1]

- g. The plagues against Egypt can be considered as spiritual warfare with Yahweh waging war against Re
- h. This intent was expressly stated by God to Moses during the final plague[see Exodus 12:12]
- i. It was Yahweh acting as the “destroyer” (mashkhit)
- j. The destroyer can be linked to the Angel of the LORD [Exodus 12:23; see also 2 Samuel 24:16; 1 Chronicles 21:15; Zechariah 12:8-10]
- k. Yahweh coming in this form would be repeated against other enemies [see Isaiah 37:36]

D. There is No Comparison to Yahweh

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

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

F. Checkpoint: The timeline for our discussion: Pre-fall (Eden); Post-Fall (Ancient Mesopotamia); Pre-Flood (Ancient Mesopotamia); Post-Flood (Haran/Canaan); Exodus (Egypt/Canaan)

17. Post Exodus Events

A. Another Reset?

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

B. Yahweh and Sonship

- a. Yahweh sees Israel (corporately) as a son (Exodus 4:22; Hosea 11:1; Deuteronomy 1:30,31)
- b. Israel was a type of Adam
- c. The pattern of sonship continues up to and through Jesus
 - i. Adam (Genesis 2:7)

- ii. Noah (Genesis 6:9)
 - iii. Abraham (see Galatians 3:26-29)
 - iv. Israel (Exodus 4:22)
 - v. David (Psalm 2:7)
 - vi. Jesus (Mark 1:9-11)
 - vii. Believers (John 1:12; Revelation 3:21)
- d. Christ makes all believers joint heirs to the promise of God (Romans 8:16,17)

C. Israel as God's Earthly Council

- a. Recall 70 nations were disinherited in Deuteronomy 32:8,9 and placed under the dominion of lesser gods as a judgment against them
- b. 70 has significance in that Ugaritic/Canaanite religion had a divine council consisting of 70 sons
- c. The disinheritance was Yahweh's declaration that the other gods serve Him
- d. Israel was governed by seventy elders under Moses (Exodus 18:1,2; Exodus 24:1,2;9,10)
- e. The 70 elders were drawn from a larger group which mirrors how the elohim on Yahweh's divine council were allotted tasks and rank
- f. Recall, the sons of God became corrupt (Psalm 82)
- g. The significance of the structure points to an eventual time when Christ will rule as Messianic King with a council of 70
- h. The disinherited nations will be reclaimed which began with the ministry of Jesus (Zechariah 2:6-12)
- i. The ultimate outcome of reclamation is to establish His rule with only loyal members in His council (Isaiah 24:21-23; Revelation 4:2,4; Revelation 5:5-10)
- j. This reclamation project will continue until time ends and God's family will be reestablished

D. Heirs of the Cosmos

- a. Believers [true Israel] are the heirs to the promises of Abraham (see Galatians 3:26-29)
- b. Believers will displace the corrupted divine sons of God when we inherit rule with Jesus (Revelation 3:21)
- c. In our divine state we will have authority over "angels" (1 Corinthians 6:3)
- d. Believers exist in an "already-not yet" continuum (see Ephesians 2:6,7; 1 John 3:1)
- e. We are God's future council and family when all things are summed up in Christ (Ephesians 1:9,10)
- f. The divine aspect of the human family of Yahweh is illustrated in:
 - i. Star language (See Job 38:7 and compare with Genesis 15:5; 37:9 [numerical and status]; See Revelation 1:20; 22:16 and compare with Daniel 12:2,3)

- ii. Heirs of the world (Romans 4:13, 18) indicates rulership
- iii. Sharers of the divine nature (2 Peter 1:4) but one day we will be fully glorified (1 John 3:1-3; 1 Corinthians 15:35-49)
- g. Believers are the spiritual offspring of Abraham who will eventually reverse the disinheritance of Deuteronomy 32

E. Eden and Sinai

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

18. Post Exodus Part 2: The Giving of the Law and the Witnesses

A. God's Law, God's Council

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

B. Mt. Sinai: The Birthplace of the Law

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

C. Comparison of the Septuagint and Hebrew Texts for Deuteronomy 33:1-4

- a. The Septuagint (Greek translation of the Hebrew OT) indicates that "angels" were present at the giving of the law
- b. The Hebrew version indicates that there were "holy ones" present at the giving of the law
- c. Paul indicates that the Law was given by angels through a mediator (Galatians 3:19,20)
 - i. Some scholars believe the mediator is Moses

- ii. Other scholars believe that verse 20 discredits this and instead, there were multiple parties involved in the giving of the Law
- d. Another perspective comes from Deuteronomy 9:9,10
 - i. The *giving* of the tablets indicates a *physical* presence on the mountain
 - ii. The *finger of God* indicates a **physical** presence to write on tablets of stone
 - iii. The *author posits that the Law was written by the Angel* i.e. the second person of Yahweh (Christ) in the presence of the holy ones (divine council)

D. Mt. Sinai: The Covenant and Its Witnesses

- a. The covenant given at Sinai was an agreement between Yahweh and Israel
- b. The deliverance from Egypt was prompted by the Abrahamic covenant (Genesis 15:1-6, 13; 22:18; 26:4; 28:14)
- c. Events preceding the exodus were the result of earlier promises (see Exodus 3:7,8, 16-22)
- d. The Sinai covenant resembles a “vassal treaty”; a loyalty oath by an inferior to a superior; ratified by a sacrifice (Exodus 24:2-11)
- e. The Ten Commandments were the basic stipulations of the covenant
- f. Vassal treaties called for 3rd party witnesses; scholars believe these witnesses were all supernatural beings i.e. divine council members
- g. The plural of the word for tablet (‘*edut* i.e. testimony) is equivalent to an Akkadian words meaning witnesses
- h. The tablets contained the law and were stone reminders of a divine encounter with Yahweh and His council
- i. It can be assumed that whenever Yahweh is in His “home” then his throne room and council are also present.
- j. His home can be interpreted as Eden, Sinai, the Tabernacle and eventually the Temple built by Solomon

E. The Law and Salvation

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

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

a. New Testament Thoughts

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

19. Realm Distinction: Yahweh and Sacred Spaces

A. Yahweh Is Totally "Other"

- a. Prior to the plagues and Exodus, "Israel" had not known Yahweh intimately- only via reputation and oral tradition
- b. Post-Exodus, conflicts with the gods of other territories would increase and Yahweh's presence was necessary
- c. Yahweh, although revealing Himself in the earthly realm, was not of the earth, He is "other"
- d. There is realm distinction between the heavens and the earth
- e. Prior to the plagues and Exodus, "Israel" had not known Yahweh intimately- only via reputation and oral tradition
- f. Post-Exodus, conflicts with the gods of other territories would increase and Yahweh's presence was necessary
- g. Yahweh, although revealing Himself in the earthly realm, was not of the earth, He is "other"
- h. There is realm distinction between the heavens and the earth
- i. *A.W. Tozer's thoughts on the holiness of God*
 - i. The holiness of God should produce a feeling of ineptitude within us (Genesis 3:7; Genesis 15:12; Exodus 3:6; Ezekiel 1:28; Luke 5:8)
 - ii. We are not qualified to appreciate the holiness of God (Leviticus 11:45; Deuteronomy 32:8)
 - iii. Divine holiness cannot be measured in human terms (Job 1:1; Job 38:1-4)
 - iv. We cannot compare ANY human to God to get an idea of how holy He is (Exodus 33:20; Job 37:23; 1 Timothy 6:16)

- v. The holiness of God cannot be understood without the aid of the Holy Spirit (John 8:31,32; John 14:17; John 15:26; John 16:13; 1 Corinthians 2:9-11; Ephesians 4:30)
- vi. God is more than just an IT (Isaiah 44:6; John 1:1; Acts 17:22,23)
- vii. God's holiness is OTHER and man cannot achieve it (1 Corinthians 1:30; 1 Corinthians 6:11; 2 Corinthians 5:21)

B. Otherness is the Core of Holiness

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

C. The Tabernacle: The Dwelling Place of God

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

D. Sacrifice and Israel's Cosmic Geography

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

20. Pre-Canaan Events

A. Giant Problems

- a. The "seed" in Genesis was intended to be metaphorical/spiritual (Genesis 3:15; Matthew 23:33; John 8:44)
- b. Cain was said to be "of the evil one" (1 John 3:12)

- c. There is also a literal component of divine beings producing human spawn (Genesis 6:1-4)
- d. There is a problem with the pre-Canaan surveillance of the land (Numbers 13:27-29; 32,33)
- e. The Anak were descendants of the Nephilim
- f. *The wars for Canaan were interpreted in light of the trauma of Numbers 13 and the need to destroy the descendants of the Nephilim*

Potential Problems

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

B. The Nephilim Before the Flood

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

C. Origins of the Nephilim (Two Views)

View 1: Divine beings had sexual relations with humans

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

View 2: Divine beings created more Nephilim after the flood

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

D. Two Explanations for Post-Flood Existence of the Nephilim

- a. The flood was *regional* and not worldwide
 - i. This would allow human survival in regions known to the authors of the Bible *i.e.* the Aegean Sea, the ancient Near East and the Mediterranean Sea
- b. There was a *repeat offense* of divine beings crossing their boundary and cohabitating with humans (See Genesis 6:4 “also afterward”)
 - i. “When” in verse 4 could be translated “whenever”
 - ii. Whenever indicates that the event could have happened multiple times
- iii. This precludes any survival of the original Nephilim

21. Clearing the Transjordan: Prepping for the Promised Land

A. The Giants of the Transjordan

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

B. Formation of the Supernatural Worldview of Israel

- a. Three major events helped to shape the supernatural worldview and subsequent attitude of Israel:
 - i. The existence of the Nephilim/descendants of the Nephilim (Anakim/Amorites)
 - ii. The negative view of Ancient Mesopotamia/Babylon
 - iii. The tower of Babel and consequences *i.e.* disinheritance
- b. Some of the writings of the OT were completed in Babylon
- c. The descendants of the Nephilim had to be “exterminated”

C. Sihon, King of Heshbon: First battle in the Transjordan

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

D. Og King of Bashan: The Gates of Hell

- a. Og was a giant Amorite king who ruled the region known as Bashan (Deuteronomy 3:1-11)

- b. Og's bed was *9 x 4 cubits* (13.5 ft x 6 ft) - the same dimensions of the bed in the *Etemenanki ziggurat* (Tower of Babel)
- c. This links him to the polemic against Babylon and the "giants" and connects him to the god Marduk
- d. Joshua recounts the conquest over Og (Joshua 12:4,5)
- e. Og lived at Ashteroth and Edrei
- f. Ashteroth, Edrei and the term Rephaim were mentioned in the Ugaritic text
Rephaim- dead warrior kings who inhabited the underworld
- g. Ashteroth and Edrei's location is "Bathan" i.e. Bashan
- h. Bashan is "the place of the serpent" or "the gates of hell"

E. Og and Mt. Hermon

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

22. Holy War: Joshua's Conquests

A. Holy War

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

B. Holy War: Understanding Kharam/Kherem

- a. *Kherem* is broader than just simple warfare
- b. *Kherem* is sanctioning a person/thing based on either accursed status or exclusive ownership/use by Yahweh
- c. Once consecrated, no substitute was possible (Leviticus 27:28; Numbers 18:14; Joshua 6:18; Micah 4:13)
- d. Idolatry was punishable by death [same verb] (Exodus 22:20)
- e. *Kherem* was irreversible
- f. Deuteronomy 32:8,9 is the basis for the goal of Canaanite conquests
- g. Some passages that use the word *kharam* are informed by the belief of the persistence of giant clans
- h. Rival divine beings spawned these "giant clans" and they were enemies of Israel
- i. Any descendant of Nephilim bloodlines was viewed as outside Yahweh's will
- j. Coexistence was not possible with the spawn of other gods

C. Joshua's Conquests

- a. Joshua led the conquest of Canaan in light of Genesis 6:1-4/Deuteronomy 32 backdrop [See Numbers 13:32,33]

- b. The holy war began with Moses conquering Sihon and Og (both believed to be Nephilim descendants)
- c. Israel's enemies were to be "devoted to destruction" as an act of sacrifice to Yahweh
- d. The first encounter of Israel with the inhabitants of Canaan was in Numbers 13
- e. Anakim could be generalized (Genesis 15:16; Joshua 7:7) [recall Amorites could be specific or general]
- f. Canaanite can also be general or specific (Genesis 12:6; 28:1,6)
- g. More coherent translation "unusually tall people everywhere they went" (Numbers 13:28,29)
- h. Kharam in the conquest accounts only occur in places where giant clan clusters are present
- i. One exception occurs where kherem is indiscriminate (Deuteronomy 7:1,2)
- j. Any descendants of Nephilim were to be eradicated
- k. More precise passages should inform generalize passages

D. Joshua's Strategy

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

E. Issues with the Text?

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

F. Archaeological Issues

- a. Giant size 9'9" (1 Samuel 17:4) vs 6'6" (Dead Sea Scrolls)- Dead Sea Scrolls is believed to be more historically accurate
- b. Average height of an Israelite 5'0"
- c. Some archeological information might dispute the existence of "giants"¹
- d.

¹ "Troglydotes and Giants in Palestine," Journal of Biblical Literature 57.3 (September 1938): 305-09

23. Canaan and Post-Canaan Events

A. From Tabernacle to Temple

- a. Recall, the tabernacle was built according to the blueprint given to Moses
- b. The tabernacle was the throne room of Yahweh and the Ark of the Covenant was His footstool
- c. The tabernacle was situated in multiple locations [Bethel (Judges 20:27; Shiloh (Judges 18:31; 1 Samuel 1:24); *Ashdod* (1 Samuel 5:5); Jerusalem (2 Samuel 6:17; 2 Chronicles 1:1-4)]
- d. Recall, the tabernacle was built according to the blueprint given to Moses
- e. The tabernacle was the throne room of Yahweh and the Ark of the Covenant was His footstool
- f. The tabernacle was situated in multiple locations [Bethel (Judges 20:27; Shiloh (Judges 18:31; 1 Samuel 1:24); *Ashdod* (1 Samuel 5:5); Jerusalem (2 Samuel 6:17; 2 Chronicles 1:1-4)]
- g. The temple and the tabernacle had many similarities
- h. The similarities go back to Eden, the abode of God (Ezekiel 40:2; 31-34; 41:17-20)
- i. The tabernacle was not destroyed or disassembled, it was moved into the temple with the ark.
- j. Cosmic geography meant that the temple had to be higher than the surrounding areas (Psalm 48:1,2; Zechariah 8:3)
- k. Mt. Zion is not located in the north nor is it very high above sea level
- l. The descriptions are used as polemics against Ugaritic descriptions for Baal's location (Isaiah 2:2; Micah 4:1,2)
- m. Eden, the tabernacle and the temple all belonged to Yahweh and all were His abode.

B. Unholy Ground

- a. The places in Canaan that were still inhabited by Rephaim/Anakim/Nephilim bloodlines were considered unholy places
- b. Recall Gath, Ashdod and Gaza (Joshua 11:22; see 1 Chronicles 20:4-8)
- c. Recall Ashrath and Edrei were considered a gateway to the underworld (see Deuteronomy 1:4)
- d. The valley of Rephaim is referenced 10 times in the OT and is connected to the Valley of Hinnom (2 Samuel 5:18,22; 23:13; Joshua 15:8, 18:16)
- e. Valley of Hinnom = ge hinnom = gehenna (hell) i.e. burning place
- f. Child sacrifices often took place here (2 Chronicles 28:3; 33:6; Jeremiah 7:32)
- g. These valleys are located adjacent to Mt. Zion

C. A Spiritual Low Point

- a. The Davidic covenant lasted one generation and the kingdom was split after that (2 Samuel 7:14-16)

- b. The kingdom was split after Solomon’s reign as punishment for his disobedience(1 Kings 12:20)
- c. The northern kingdom [Israel] began practicing idolatry (1 Kings 12:26-33) in an act of spiritual warfare
- d. These practices eventually got Israel destroyed by the Assyrians; The people in Judah and Benjamin were exiled to Babylon

D. The Rise of the Prophets

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

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

E. Divine Misdirection

- a. Human beings have participated in the implementation of the will of God and the restoration of God’s original Edenic intent
- b. We have failed miserably on multiple occasions

- c. Abraham and Sarah; Moses/Joshua; Kings; Humanity as a whole
- d. God could not depend on humanity although he does allow us to participate

24. The Coming Messiah

A. Encrypting the Message

- a. The Messiah's arrival would be encrypted and scattered like puzzle pieces (1 Corinthians 2:6-8; Ephesians 3:9-13)
- b. God deliberately veiled the plan in the Old Testament to obscure the larger picture
- c. Messiah i.e. mashiach occurs 36 times in the OT "anointed"
- d. There is no OT verse that has a dying and rising mashiach and mashiach doesn't appear in the Isaiah 53 passage.
- e. The idea of a dying and rising messiah has to be pieced together from prophetic fragments
- f. Certain passages have been misunderstood by reading the NT into the OT
 - i. Peter did not understand why Jesus had to die (mark 8:31-33)
 - ii. The men on the Emmaus Road needed supernatural intervention (Luke 24:44,45)
 - iii. Only Jesus who knew the end from the beginning could give understanding of the complete picture
 - iv. Genesis 3:15 is used in Romans 16:20 to speak of God crushing Satan under the feet of believers
 - v. Isaac didn't die in the experience with Abraham in Genesis 22 and it is not cited in the NT as a picture of the crucifixion or the resurrection

B. God's Plan

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

Historical Progression and Concepts Pointing to the Coming Messiah

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

The Messiah had to fulfill the following: Son → Servant → Sufferer → Die → Resurrected

C. The Rider of the Clouds

a. Kingship and Divinity

- i. Every king was believed to be "god/God [Israel]" instituted
- ii. Israel's king was considered a "son" of God and only legitimized if from the Davidic lineage
- iii. Israel's king was to carry out the plans of Yahweh
- iv. The final Messiah [Son of David] would be both divine and human at the same time

b. Divine Council and the Messiah

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

c. The Cloud Rider

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

d. The Son of Man

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

D. Prepare to Die

a. The End of an Era

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

b. Thy Kingdom Come

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

- The Most High acts on behalf of his holy ones [Daniel 7:23-27]

c. The Holy Ones of the Most High

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

d. A War of Gods and Men

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

e. A Day of Rejoicing

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

25. The Kingdom Already

A. Who Will Go For Us?

- a. The arrival of Jesus is the turning point in God’s Edenic restoration plan
- b. Jesus is the center of the biblical epic- the whole of scripture gravitates around Him
- c. Jesus is the visible, incarnate Yahweh; God in human form
- d. Jesus ensures that humanity is not lost as a part of God’s overall plan
- e. Humanity’s extinction would mean that the serpent won
- f. Through Christ, the original plan of God remained intact
- g. Jesus is the monogenes; the unique Son of God (Matthew 16:12-17; John 1:18)
- h. Jesus is the Word of God [Genesis 15:1]; the Cloud Rider [Daniel 7:13]
- i. The backdrop of the public ministry of Jesus has a divine council connection

B. Jesus As the Name

- a. The Angel of Yahweh represented the essence/presence of Yahweh
- b. The Name of Yahweh is synonymous with His essence [Exodus 23:20-23]
- c. The Name is linked to Jesus in multiple places [John 17:5-12; Hebrews 1:3]
 - i. Jesus revealing the Name to the disciples meant that He was revealing God to them
 - ii. Jesus keeping them in the Name meant that He kept them by God’s power and presence
- d. The Angel of Yahweh is Yahweh in human form and the Name dwelled in Him

- e. The Angel of Yahweh and Jesus being one in the same is made clear in the NT [Jude 5]
- f. The Name and Jesus are synonymous Confessing the name/Calling on the Name(Faith) brings salvation [Romans 10:9-13; Joel 2:32]

C. The Divine Council Connection

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

D. A New Exodus

- a. Mark connects the exodus in the OT with the baptism of Jesus (Mark 1:9-11)
- b. Mark's choice of words point to a new exodus, led by the incarnate Yahweh [recall Jude 5- Angel led exodus]
- c. The heavens being "*split apart*" [Gk. schizo] has drawn comparisons to the parting of the Red Sea; the same word is used in the Greek OT [Exodus 14:21]
- d. Recall Moses's question in Exodus 15:11- the exodus was an escape from hostile gods in Egypt
- e. God's voice speaking from heaven affirmed the kingship of Jesus as David's rightful heir
- f. Solomon was the original heir to the throne of David
- g. Solomon was also called "Jedidiah" [2 Samuel 12:24,25]
- h. Jedidiah is related to the name of David in the original Hebrew translation which means "beloved"
- i. God's covenant with David was fulfilled through Solomon, but also through Jesus
- j. Mark gives us this message through the use of the word "beloved" in the text i.e. the rightful heir to David's throne
- k. The emergence of Jesus from the waters of baptism meshes the human and divine realms

E. Preeminent Domain

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

F. Reliving the Wilderness Experience

- a. The temptation of Jesus, by Satan, occurred in the wilderness (desert) of Judea (Matthew 3:1)

- b. The wilderness was believed to be the domain of demons (Leviticus 16:8-10; 20-22)
- c. Jesus being compelled by the Holy Spirit to face the devil is connected to the new exodus in the following ways:
 - i. Israel is considered God's "son" [Exodus 4:23]
 - ii. Israel failed as a "son" [Judges 2:11-15]
 - iii. Israel gave in to the forces of the wilderness [Deuteronomy 32:15-20]
 - iv. Jesus would NOT fail as the Son
- d. Jesus quotes scripture from Deuteronomy chapters 6-8 which followed their 40 years of wandering [Deuteronomy 8:3 {Luke 4:4}; Deuteronomy 6:13 {Luke 4:8}; Deuteronomy 6:16,17 {Luke 4:12}]
- e. The time in the wilderness was a time of preparation
- f. Their hunger was to teach them to obey and fully trust in God [Deuteronomy 8:2,3]
- g. Jesus represented the "Son" who would succeed in the wilderness under the same conditions of preparation, obedience and trust in God
 - i. A symbolic 40 day timeline
 - ii. Hunger and thirst
 - iii. Temptation by forces hostile to God [see Matthew 4:8,9 John 12:31]
- h. JESUS Himself is the *true Israel* who fulfills God's redemptive purposes for His people

G. Enemy Engagement

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

H. Enemy Engagement: The Gates of Hell

- a. Recall, Og's defeat at Bashan *i.e.* the gates of hell [Joshua 12:4,5]
- b. The *gates of hell* are considered the gateway to the realm of the dead
- c. Matthew records a dramatic event that occurred in a familiar location [Matthew 16:13-20]
- d. The location, Caesarea Philippi, is in the norther part of the OT region of Bashan (place of the serpent) at Mt. Hermon
- e. Mt. Hermon was a famous site for idolatry [recall Deuteronomy 4:19,20]
 - i. The rock that Jesus refers to is a twofold message
 - ii. Peter *i.e.* Petras would be the leader of the church after the ascension of Jesus
- f. Mt. Hermon is ground zero for the announcement of the "*great reversal*"
- g. JESUS makes a dramatic proclamation that the *gates of hell* are NOW under assault by the Son of the Living God
- h. Mt. Hermon is also the place where the sons of God rebelled against Yahweh (recall Genesis 6:1-4)
- i. The transfiguration was the next level in the escalating war against God's enemies (Mark 9:2-8)

- j. Recall “beloved” is a divine term connected Jesus to David’s throne
- k. There debate over whether Mt. Tabor (1843 ft.) or Mt. Hermon (8500 ft.) is the exact location of the transfiguration
- l. Matthew 17:1 indicating that it is a “high” mountain and its proximity to Caesarea Philippi, point to Mt. Hermon as the probable location
- m. There is great spiritual significance to the location [recall Watchers, sons of God, 1 Enoch]
- n. Jesus chose this location, on purpose, to reveal Himself to His disciples and put the demonic forces on notice

I. Turning Point

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

J. A Beneficial Death

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

K. The Bulls of Bashan

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

Text Comparison for Matthew 27 and Psalm 22	
Matthew 27	Psalm 22
Verse 35 “And when they had crucified Him, they divided His garments among themselves by casting lots.”	Verse 18 They divide my garments among them and cast lots for my clothing.
Verses 39-41 “And those who passed by heaped abuse on Him, shaking their heads and saying, “You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross!” In the same way, the chief	Verses 7,8 All who see me deride me; they sneer, they shake their heads, saying, “Turn him over to the LORD, let Him save Him. He delights in him.” Verse 17 “I can count all my bones. They look, they stare at me...”

priests, scribes, and elders mocked Him, saying...”	
Verse 46 “About the ninth hour Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” which means, “My God, My God, why have You forsaken Me?”	Verse 1 “My God, my God, why have You forsaken me?”

L. The Fall of Bashan: Taking Prisoners

- a. The thought from Psalm 68:18 is echoed in Ephesians 4:8
- b. Paul interprets this Psalm as Jesus being the fulfillment of Psalm 68
- c. Conflict with the phrase received gifts vs gave gifts
- d. Psalm 68 is a conquest narrative
- e. The conflict is resolved in understanding that the *captives* are not liberated but conquered
- f. Psalm makes Yahweh the conqueror of the demonic stronghold in Bashan
- g. Paul makes Jesus the conqueror, surrounded by the bulls of Bashan, and conquering/triumphing over them (see also Colossians 2:15)
- h. Paul’s use of “giving” highlights the results of the conquest- the gifts are the fivefold ministry distributed among mankind (see Ephesians 4:8b)

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

M. The Fall of Bashan: Giving Gifts

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

N. The Spirit and The Christ

- a. The Father is not the Son, the Son is not the Spirit, yet they are ALL God [same essence]
- b. The Spirit and Christ are not the same, but they are equal (Matthew 3:16; 4:1; Luke 24:49)
- c. There are several instances in the NT where the Spirit is identified with Jesus (Acts 16:6,7; Romans 8:9-10; Philippians 1:19; Galatians 4:4-6; 1 Peter 1:10,11)
- d. The narrative of Ephesians 4:8 when compared to Psalm 68 teaches us two things:
- e. The sacrifice of Jesus at Calvary signaled the fall of Bashan
- f. The victory and the empowerment was connected to Pentecost

O. Infiltration

- a. Pentecost has special significance in the reclaiming the disinherited nations (Acts 2:1-13)

- b. Events subsequent to Pentecost would scatter believers across the “world” (Acts 1:8; Acts 8:1-4)
- c. This was a part of the plan of God to restore Eden
- d. Believers live in the world and infiltrate into enemy territory to bring people into the Kingdom of God (John 17:9-13)

P. Infiltration: Divine Commissioning

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

Q. Babel Revisited

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

R. Infiltration: Go Into All the Earth

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

S. Infiltration: I Must Get to Spain

- a. Paul had every intention to get to Spain (Romans 15:24,28)
- b. Spain is where ancient Tarshish was
- c. Paul’s missionary work was to disinherited nations; he wanted to go to the furthest part of the known world at the time
- d. His goal was to reverse the disinheritance
- e. Paul saw Tarshish as being included in the plan of God
- f. Paul believed that his life’s work would be over if/when he got to Tarshish (Romans 11:25-27; Isaiah 66:15-23)
- g. He saw his life as a fulfillment of Isaiah 66

- h. The family reunion of Jews and Gentiles would not be accomplished until the “deliverer” comes out of Zion.

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

T. Sons of God, Seed of Abraham

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

U. Seed of Abraham: Christ and Abraham’s Seed

- a. Paul referred to God’s plan to infiltrate enemy territory as a mystery
- b. Once disinherited Gentiles were now joint heirs of the true God (Ephesians 3:1-6; Galatians 3:6-9; 26-29)
- c. Inheritance language derives from the Old Testamenti concept of humans being in the family of God
- d. Salvation through Christ is described as adoption, inheritance, being an heir
- e. The church family is the divine, reconstituted family of God
- f. Believers are destined to live in God’s presence, and be His immortal, glorified imagers of (John 1:11-13; 1 John 3:1,2; Galatians 4:4-7; Romans 8:15-17; Ephesians 1:4,5)
- g. The Church is both the Body of Christ and it is symbolic of family
- h. The Body of Christ = metaphor for physical life, death, resurrection of Jesus by which believers become a part of God’s family
- i. Jesus fuses the sons of God from Abraham’s line to the sons of God called from all of the disinherited nations
- j. The cross is the intersection of the exiled (Jews) and the disinherited (Gentiles)

V. Seed of Abraham: Inherited Authority/The Morning Star

- a. Being a believer includes us in God’s family and being members of God’s governing rule (Ephesians 1:18; Colossians 1:11-13; 1 Corinthians 6:3; Revelation 2:25-28)
- b. Believers are divinely appointed mission to “make all the world Eden”
- c. NT writers use “family” language and divine council language (Ephesians 1:5; 11-19; Job 5:1; Psalm 89:5-7)
- d. Saints/holy ones can be both human and divine (Psalm 16:3; 34:8)
- e. God’s kingdom belongs to both divine and human holy ones (Daniel 7:22,27; Psalm 2:7,8; Revelation 3:20,21)
- f. The wording in Revelation 2:28 reinforces the idea of joint rule with Jesus over the nations (see also Job 38:7)

- g. The Morning Star is a divine being who would come from Judah (Numbers 24:17; revelation 22:16)
- h. Giving believers the “morning star” grants us the authority to rule with Jesus
- i. We are his siblings (Romans 8:29)