

## LIVE! IN CONTEXT—SESSION SIX

# YAHWEH, THE ANGEL AND JESUS

## An Introduction to the Two Powers In Heaven

Daniel 7:13-14 (ESV)

*"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.*

### PREPARATION FOR VIDEO

- ◆ Pray for wisdom and understanding of the content.
- ◆ Read Chapters: 16-20 from The Unseen Realm
- ◆ Review viewer guide and Questions for Deeper Understanding.

### Viewer Guide

**How is it possible for a Jew to embrace Jesus as Messiah and not deny the Shema / their faith?**

We associate Judaism with Moses and the Torah, but it's actually the faith of \_\_\_\_\_, who was called just after Babel when God made the Abrahamic Covenant and redefined the people of God.

Shema: The LORD our God is one (Deut 6:4) means we worship no other. How can a Jew worship Jesus? is He God? What is the trinity? Isn't this departing from the Jewish faith?

Most people don't realize that Judaism used to teach the idea of a \_\_\_\_\_ of two Yahweh figures, referred to as the "Two Powers of Heaven." Rabbinics expert Alan Segal authored a book titled **"The Two Powers of Heaven"** which traces the idea of Jews thinking of God as two, not just as one. Historically, this idea of plurality in the godhead became a heresy and dropped out of the Jewish faith around the time of the early Christian church.

The subject became taboo because it was a gateway to affirming to Jews that accepting Jesus as their Messiah would not deny the God of Israel. Christians were worshiping the same deity.



### POINT TO PONDER

Most people don't realize that Judaism used to teach the idea of a *two-Yahweh* figure in the OT, referred to as the "Two Powers in Heaven."

If you are familiar with why a Jew would think the idea of plurality in the godhead is heresy, it's a gateway to having a conversation with a Jew and \_\_\_\_\_ for them that if they accept Jesus as their Messiah, they are not denying the God of Israel, they are actually worshipping the same deity as us.

Rabbis thought of God in two ways:

- ♦ The transcendent Yahweh who is ineffable, exists in the heavens, above all, the God of heaven.
- ♦ In some passages, that same God is described as a \_\_\_\_\_, in human form, who interacts with people.

Both are mentioned in some scenes. It's a question of vocabulary and proximity of two Yahweh figures.

In Exo. 15:3 Yahweh is called a "\_\_\_\_\_ of war." "The LORD is a man of war; the LORD is His name."

Daniel's vision in Dan 7 – "As I looked, thrones were placed, and the Ancient of Days took his seat... and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him." (Dan 7:9,13) The Ancient of Days and the son of man are \_\_\_\_\_.

... and to him (the human one, the son of man) was given everlasting dominion (by the Ancient of Days) and glory and a kingdom, that all peoples, nations and languages should serve him. (Dan 7:14) Things are said about the son of man that are usually only said about God.

*Rabbis thought of God in two ways—the transcendent Yahweh, the God of heaven, and as a man in human form.*

### **Are the "Two Powers in Heaven" connected with the "Angel of the LORD?"**

In the burning bush story in Exodus 3 "the \_\_\_\_\_ of the LORD appeared to {Moses} in a flame of fire out of the midst of a bush." (v 2) Then "When the LORD saw that {Moses} turned aside to see, \_\_\_\_\_ called to him out of the bush." (v 4) The angel of the LORD and God are both in the bush. The angel of the LORD is depicted anthropomorphically, as a man in other passages that also contain God.

In Exodus 23 God tells Moses "Behold, I send an \_\_\_\_\_ before you to guard you on the way and to bring you to the place that I have prepared." (v 20) Do not rebel against him for he will not pardon your transgression, since My \_\_\_\_\_ is in him." Recall Jesus asks the Pharisees who can forgive sins but God? Saying my name is in him is another way of saying God is in this particular angel.

The Name of God is important in Judaism. Observant Jews will not say the divine name "YHWH", instead they will say "The Name" (*ha shem*) aloud. The Name = God

The Name Theology of the Old Testament in scholarship:

- ♦ Ps 20:1 – "May the \_\_\_\_\_ of the God of Jacob protect you" is another way of saying may God protect you.
- ♦ Ps 20:7 – "But we trust in the \_\_\_\_\_ of the LORD our God." Not in a set of consonants, but in God Himself.

- ♦ Is 20:7 - "Behold the \_\_\_\_\_ of the LORD comes from afar... his lips are full of fury..." -The name cast as a person.

There is a God in heaven and a God in human form in the O.T. – a two-ness of God and the angel.

### **Are there other O.T. scriptures that refer to the angel as God, like Ex 23?**

Who delivers Israel from Egypt? In Judges 2:1-3 The Israelites are in the promised land and the angel of the LORD said "I brought you up from Egypt and brought you into the land that I swore to give to your fathers." Using \_\_\_\_\_ language.

Deut 4:37 – "My \_\_\_\_\_" brought you out of Egypt. What does that mean? A profound question with many options: God, Elohim, Yahweh, the LORD, the angel (God as man) my presence (reference to the Holy Spirit). All point to God.

Gen 31:11-13 Jacob has trouble with Laban – "The angel of God said to me in the dream, "Jacob" and I said, "Here I am!"... I (the angel) have seen all that Laban is doing to you... I (the angel) am the God of \_\_\_\_\_, where you anointed a pillar and made a vow to me." The angel of God says said "I am the God of Bethel."

Gen 48:14-16 – Jacob / Israel blesses his sons. Israel blessed Joseph and said, "The \_\_\_\_\_ before whom my fathers walked... The \_\_\_\_\_ who has been my shepherd... the \_\_\_\_\_ who has redeemed me from all evil, bless (singular) the boys." Because bless is singular one can't translate may "they" bless the boys. This passage fuses God and the angel grammatically in Jacob's assessment of God's activity in his own life. No mention of a messenger speaking for God. Again, the two-ness idea of God and the angel is seen.

New Testament writers reference these passages, speaking of Jesus.

### **Do angels show up anywhere else in the Exodus story?**

Yes. At Sinai at the giving of the Law. The N.T. says "the law was given by angels."

- ♦ Act 7:53 - Stephen says "You who received the law as delivered by \_\_\_\_\_ and did not keep it."
- ♦ Gal 3:19-20 - the law was "put in place through \_\_\_\_\_ by an intermediary... But the LORD is one."
- ♦ Heb 2:2 – "since the message declared by \_\_\_\_\_ proved reliable..."

This idea can be seen in Deut 33 in the Septuagint. Psalm 68:17 references angels at Sinai. "The chariots of God are twice ten thousand... the LORD is among them; Sinai is now in the sanctuary." Multitudes of divine warriors are around God – this is the LORD of hosts and His heavenly host at Sinai.

Deut 9:9-10 – "The LORD gave {Moses} two tablets of stone written with the \_\_\_\_\_ of God" (Anthropomorphic language). Perhaps the angel of the LORD hands Moses the tablets out of the burning bush, and angels are present there with him.

Paul reminds his readers they are not violating the Shema. This angel can give the law because he is God.

## Were people saved by the law in the O.T.?

No. There is no passage that says salvation is merited by works. Paul emphasizes the law is not the means of salvation.

- ♦ Gal 3:2 "Did you receive the Spirit by works of the law, or by hearing with faith?... just as Abraham "\_\_\_\_\_ God, and it was counted to him as righteousness."
- ♦ Parallel passage in Romans 4 that Abraham was accepted by God prior to the giving of the law.
- ♦ In Gal 3 and Rom 1 Paul writes "no one is justified before God by the law, for the righteous shall live by faith."

The law gave Israel a means to learn about the \_\_\_\_\_ of God and lead them to an understanding of their own inability and failure in order to know our salvation is only by the grace of God, who chose us and loves us. Deut 7:7-8 Moses tells Israel "the LORD set His love on you and chose you because the LORD loves you."

The law was to teach us that we would fail and point us to the need for a savior, the Messiah.

The law was also a means by which we can express believing \_\_\_\_\_ in God, and depend on His grace.

We obey the law:

- ♦ To show God we love Him and believe He loves us and will save us
- ♦ To show that relationship to the rest of the world
- ♦ To show we are loyal to the God of Israel and not some other god, by the way we live
- ♦ To be a kingdom of priests and a holy nation to bring back / attract the other nations

*The law gave Israel a means to learn about the character of God and lead them to an understanding of their own inability and failure in order to know that salvation is by the grace of God.*

In Gen 12:3 - After divorcing the nations at Babel God told Abraham "in you all the families of the earth shall be blessed." Paul says explicitly in Galatians that the seed was Christ. Gal 3:29 "if you are Christ's then you are Abraham's offspring, heirs according to promise."

The law was means to show what life should be like, worshiping the true God. This is what God intended. Following the law will:

- ♦ make you happy,
- ♦ function better in society
- ♦ avoid being self-destructive,
- ♦ treat each other with justice
- ♦ treat others like the fellow imagers you really are

The law somehow gets \_\_\_\_\_ into a system we use to earn God's favor. This isn't the point. God didn't choose us because we perform well, He loved us because He loved us.

God never gives up on the \_\_\_\_\_ plan. After abandoning the nations at Babel, He picks one couple, Abraham and Sarah, to start over. Through them He would get everyone else back.



## Are there other passages in the O.T. where God appears to people as a man?

There are other places that describe the angel, which are often missed in familiar passages.

- ♦ God's covenant with Abram (Gen 15) "the word of the LORD came to Abram in a \_\_\_\_\_ (something that is seen) Sometimes there is visual language associated with the word of the LORD.
- ♦ 1 Sam 3 – When Samuel hears the LORD call him... "now Samuel did not yet know the LORD and the word of the LORD had not yet been revealed to him." (v 7) The third time Eli perceived it was the LORD calling Samuel. "And the LORD came and \_\_\_\_\_, (a visual term) calling as at other times..." Samuel grew... "And the LORD \_\_\_\_\_ again at Shiloh, for the LORD revealed himself to Samuel at Shiloh by/as the word of the LORD."
- ♦ Jer 1 – Jeremiah's call to the ministry. "Now the word of the LORD came to me... Then I said "Ah LORD God! (connecting the word with Yahweh Elohim) Behold, I do not know how to speak.... then the LORD (Yahweh) put out his hand and \_\_\_\_\_ my mouth." We have the tactile language of embodiment.

The LORD, the LORD God (Yahweh Elohim), the word of the LORD are all the same tactile entity. In these O.T. passages God appears as a man. The angel and God are in the passage in Judges 6:11-12. This is where Judaism got it's two-ness / two powers / two Yahweh figures thinking:

- ♦ One is invisible and transcendent
- ♦ The other shows up as a man

This is all preparatory to how the apostles will present Jesus and talk to Jews about Jesus as God come as man. Prior to the advent of the early church, Jews talked about God these terms because it was in their bible.

## Are there specific N.T. examples of Jesus being linked back to these O.T. passages?

John 1:1,14 – In the beginning was the word... the word became flesh and dwelt among us. This was not a Greek concept. John knew the word of the LORD was in the O.T. in human form, and now linked to the \_\_\_\_\_.

Jude 1:5 – "\_\_\_\_\_, who saved a people out of the land of Egypt, afterward destroyed those who did not believe." Jesus is linked back to the judgment and deliverance of the angel of the LORD in the Passover account.

John 17:6 – Jesus High Priestly prayer – "I made known to them your \_\_\_\_\_..." Jesus revealed who God is.

In Acts 5:41 - the disciples rejoice that they are worthy to suffer dishonor for the \_\_\_\_\_.

O.T. passages made it easy to have a conversation with Jews about embracing Jesus as the incarnate Messiah.

Remember in Dan 7 when the human son of man received everlasting kingship and dominion? Jesus referred to himself as the son of man a lot. Caiaphas considered this \_\_\_\_\_ and tore his robes. (Mt 26:65)

### **Why were the Rabbi's so fixated with Dan 7:9-13? How does this passage fit into all this?**

It wasn't so much the kingship language that drew the Rabbi's attention. What they focused on was the description of the son of man coming upon / with the clouds. This ancient epithet "the one who rides the clouds" was a well know deity title for \_\_\_\_\_, the storm god, who brought rain to water crops etc.

There are five variations on the cloud rider motif in the O.T.:

- ♦ Deut 33:26 – "There is none like God... who rides through the heavens... through the skies in his majesty."
- ♦ Ps 104:3 – "He makes the clouds his chariot; he rides on the wings of the wind;"
- ♦ Ps 68:33-34 – "who rides in the heavens... whose power is in the skies."
- ♦ Is 19:1 – "Behold, the LORD is riding on a swift cloud"
- ♦ Dan 7:13-14 – "and behold, with the clouds of heaven there came one like a son of man"

The first four references take a well-known description of Baal, the main rival deity to Israel, and attribute to Yahweh instead.

The fifth reference associates the \_\_\_\_\_ with the son of man – as second person in the same scene is described with the God title, basically on equal terms with Yahweh.

### **What Stood Out to You?**

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## Questions for Deeper Understanding

What made the Jewish leaders in the period of the early church change their thinking about having two Yahweh figures as their godhead?

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What part of the passage in Daniel 7 gave the rabbis “a lot to say” and why would this affirm the two powers in heaven?

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What does it mean by the statement “my name is in him” and explain name theology and its meaning beyond our present day understanding?

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What support do we have from the Old Testament that the angel of the LORD is also God? What passages lend support to this?

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Since the Law didn’t save the Israelites, what was its purpose and then why should they obey the Law?

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What would Paul have to remind believer that the “LORD is one?

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Since the Law didn't save the Israelites, what was its purpose and then why should they obey the Law?

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Many Old Testament passages present God as a man. How do these scriptures (Gen 15, 1 Sam 3, Jer 1, Jude 6) help the apostles in their teachings to the Jews?

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Why would Jesus defend his deity by quoting Dan 7:9-13 to Caiaphas (Mat 26:65)?

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### **Prayer Request**

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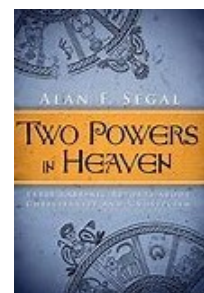


*Give me understanding, that I may keep your law and observe it with my whole heart. Lead me in the path of your commandments, for I delight in it. Incline my heart to your testimonies, and not to selfish gain! Turn my eyes from looking at worthless things; and give me life in your ways.*

Psalm 119:34-37 (ESV)

### **Other Resources to Consider:**

- ◆ [www.nakedbiblepodcast.com](http://www.nakedbiblepodcast.com)
- ◆ [www.drmsb.com](http://www.drmsb.com)
- ◆ [www.moreunseenrealm.com](http://www.moreunseenrealm.com)
- ◆ The Divine Council Worldview Facebook Group



***Two Powers in Heaven,***

*Lesson guides developed by Missy Chapman, Deborah Elmquist, and Duretta Anderson*