

Participant Viewer Guide

# LIVE! IN CONTEXT

With Dr. Michael S. Heiser

## A Bible Study Q&A

Examining

The Supernatural Worldview of the Biblical Authors

Produced and Directed by Johnna McKinnon





LIVE! IN CONTEXT—SESSION ONE

# CONTEXT MATTERS

An Introduction to Dr. Michael Heiser

John 5:39-40 (ESV)

*You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life.*

There are many different contextual aspects to the Bible—all of which are valuable to its readers. But what does reading in this context look like? It looks like reading the Bible as a complete, cohesive piece that tells a complete, cohesive story. It looks like uncompromised truth, sticking to the original authors' intended meanings. It looks like reading with integrity, by considering the historical and literary implications of any given passage. And it looks like using the Bible, in context, to understand the Bible — **knowing it can never contradict itself.**

Amy Swanson, Christianity.com Contributing Writer.

## Viewer Guide

### Why is it important to interpret scripture in context?

It is easier to talk about the importance of reading in context than to actually \_\_\_\_\_ it.

**God** (*elohim*- singular) has taken his place in the divine council; in the midst of the **gods** (*elohim*- plural) he holds judgment: Ps 82:1 (ESV)

This passage sounds like a \_\_\_\_\_.

Are you really willing to read the text the way an ancient person would read it?

### What did you learn from your experience?

Do I unconsciously \_\_\_\_\_ scripture through my own traditions?

Do I try to change \_\_\_\_\_, unfamiliar, supernatural passages to explain them away?

### Preparation for Video Session

- ◆ Pray seeking wisdom and understanding.
- ◆ Read chapters 1-2 of The Unseen Realm
- ◆ Review the viewer guide and Questions for Deeper Understanding.



### POINT TO PONDER

To read the Bible out of context is to open ourselves up to a load of trouble. Particularly to misinterpretation, misrepresentation, and misapplication.

## How do these things relate to interpreting the Bible in context?

Many examples of filtering- for instance – Christian \_\_\_\_\_ teaches one-third of the angels rebelled with Satan, so we assume these events happened together. But there is no verse that says this.

## Did the Biblical writers world view differ from ours?

Dr. Heiser was taught angels have no creative abilities – but there is no verse that says this.

The death of Jesus, His resurrection and ascension had something to do with \_\_\_\_\_ and has connections with specific groups of bad guys which connect the dots and fit into an OT world view.

Tradition is not a bad thing, but we need to recognize when it differs with the Biblical \_\_\_\_\_.

Tradition is not a bad thing, but we need to recognize when it differs with the Biblical text.

## How did the experience change you?

"It made me feel \_\_\_\_\_." 95% of church goers will never have this experience. It became part of my doctoral dissertation in the Hebrew Studies program.

I was \_\_\_\_\_ my Bible again, for the first time. It gave me the desire to take scholarship and put it into ordinary language to help people understand scripture.

Personal step of \_\_\_\_\_ to cross this line as a student – might lose future jobs, recommendations.

This is not new. It sounds new to other people, but it is the text. Scripture will survive.

Dr. Heiser was willing trust God and see how his individual contribution would turn out.

## How is it okay to have pagan thinking influence the way we read the Bible?

The Biblical writers were \_\_\_\_\_ by their world. i.e. Gentiles, ANE culture, anything outside of scripture played a role in how scripture was written.

Paul quotes secular pagan Greek poets several times. This doesn't mean he believed what they said. Paul found the quotes useful to make a point.

Understanding the cultural context makes us better \_\_\_\_\_.

Example Num 5 – Adultery guilt or innocence - Trial by ordeal was a common theme in ANE world. This was a God-directed defense mechanism, to protect the woman from false accusation.

Gives a glimpse for how the physical world interacts with the spiritual world, which is useful later.

## Many Christians are "selectively supernatural"

We can all fall into this. We may \_\_\_\_\_ the trinity, deity of Christ, incarnation, virgin birth, yet struggle with affirming the reality of concepts such as: demon possession; gods of OT nations; gods of Egypt; Paul's

principalities and powers, Daniel's princes of Persia and Greece.

Affirming these were real entities is something a lot of Christians are \_\_\_\_\_ to do because it's just too strange.

We end up with two different categories of the supernatural out of convenience.

- ◆ Column A: Focus of most apologetics, reasonable, enlightened, defensible – essential to believing doctrine.
- ◆ Column B: Offends modern sensibilities, not rational, - seems dispensable.

Yet both categories are from the same source, so denying anything is a glaring inconsistency. Whether we try to explain away what the ancient writers believed becomes an issue of \_\_\_\_\_. Neither column conforms to post-modern, rationalistic world view. We need to be honest with the text and with the LORD.

### **What is meant by the term “mosaic” with regard to understanding and interpreting the Bible?**



A mosaic is a picture made up of lots of little \_\_\_\_\_, like a puzzle.

Do we understand how our biblical data points fit into a bigger picture and are all \_\_\_\_\_? Bible College, Seminary, and Graduate School with only a few minutes of instruction about angels and demons might lead one to think this material is not important. Yet it often occurs in key places.

This acts like the glue that symbiotically \_\_\_\_\_ what is going on in heaven with what is happening on earth.

Virgin birth narratives in other ANE cultures differ in fundamental ways.

We need a Messiah who is God to provide atonement because the plan of salvation is married to covenants made with people who fail and only God can keep His own covenant. So Messiah cannot be merely a man.

Why are Christians called “Holy ones” in the NT when that term is normally used for supernatural beings in God’s counsel, God’s service, God’s heavenly host, God’s family. The terminology is deliberate.

There is a connectivity element that is missing. We need a structure to see how these fit in the big picture.

### **How would you describe yourself theologically?**

Not a heretic! Orthodox trinitarian, conservative theologically. Even though topics may be strange, they are in the Bible, and theologically text driven.

Affirm Orthodox creedal statements: believe in deity of Christ, virgin birth, salvation by faith through grace alone. Denominationally agnostic – have attended many different church traditions.

### **Can you summarize what it means to interpret the Bible in context?**

Interpreting in context means reading the bible the way the \_\_\_\_\_ would have thought about what he was composing and what his original audience would have thought he was hearing.

“When you read the OT, I want the ancient Israelite living in your \_\_\_\_\_.”

## Questions for Deeper Understanding

**Reading the Bible in context is critical to understanding the original meaning of scriptural passages for proper interpretation. Church traditions do not take us as far as the actual meaning of the text.**

After reading Ps 82, what are some of the roadblocks to the understanding of what this passage is saying?

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When we read a passage that is uncomfortable, unfamiliar, or supernatural sounding, how do we handle that uncomfortableness ?

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Give an example of filtering, that Christian tradition teaches?

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Why is discounting certain supernatural events in scripture an issue of honesty?

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Why is thinking of the Bible as a mosaic helpful in our understanding of the Bible?

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### For Group Discussion:

Is there an element of “guilt” when we question the traditions of the church or even ask questions about what the biblical text says? **Discuss**

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Biblical writers were influenced by the world they lived in. How does cultural context make us better readers of the Bible? **Discuss**

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### Prayer Request

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- ◆
- ◆
- ◆
- ◆



*"Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed."*

*~ Isaiah 53:4-5*

### 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
- ◆ Why Is Reading the Bible in Context Important? ([christianity.com](http://christianity.com))

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

# GOD'S HEAVENLY FAMILY

## An Introduction To The “sons of God”

### PSALM 82:1-8 (ESV)

<sup>1</sup>God has taken his place in the divine council; in the midst of the gods he holds judgment: <sup>2</sup>“How long will you judge unjustly and show partiality to the wicked? <sup>3</sup>Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. <sup>4</sup>Rescue the weak and the needy; deliver them from the hand of the wicked.” <sup>5</sup>They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken. <sup>6</sup>I said, “You are gods, sons of the Most High, all of you; <sup>7</sup>nevertheless, like men you shall die, and fall like any prince. <sup>8</sup>Arise O God, judge the earth; for you shall inherit all the nations!

### Preparation for

#### Video Session

- ♦ Pray seeking wisdom and understanding.
- ♦ Read chapters: 3-4 Unseen Realm
- ♦ Review session outline and discussion questions

### Viewer Guide

#### Review of Psalm 82 language

- ♦ **Ps 82:1** **God** (*Elohim* - singular) has taken His place in the divine council; in the midst of the \_\_\_\_\_ (*elohim* - plural) He holds judgment.
- ♦ **Ps 82:6** I said, you are gods, (*elohim* – plural) sons of the Most High, all of you.

#### The word “*elohim*” can’t be referring to Trinity because:

- ♦ v2: God accuses the gods of being \_\_\_\_\_.
- ♦ v7: “like men you shall \_\_\_\_\_ and fall like any prince.”

Our traditional filters associates **G-O-D** with a unique set attributes, possessed only by one being. Unique attributes such as:

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.

While those do describe Yahweh, the God of Israel, that is not how the ancient near eastern (ANE) writers thought about the word ***elohim***.



#### POINT TO PONDER

Just as Yahweh is an *elohim*, and no other *elohim* is Yahweh, so too, Jesus is the son of God and no other sons are like him.

2,300 examples of *elohim* in concordance refer to entities other than the God of Israel.

- ♦ Ps 82:6 "I said you are \_\_\_\_\_, sons of the Most High
- ♦ I Kings 11:33 "...they have worshiped... Chemosh the \_\_\_\_\_ of Moab and Milcom the \_\_\_\_\_ of the Ammonites..."
- ♦ 1 Sam 28:13 – The witch of Endor conjures up and describes Samuel "I see a \_\_\_\_\_ coming up out of the earth."

### Who are the *elohim*?

- ♦ Disembodied members who inhabit the spiritual world, Hebrew term ***ruachote***, spiritual beings, \_\_\_\_\_ human dead.
- ♦ Council is located in the \_\_\_\_\_ or heavens. Words used to describe where God is, and we are not.
- ♦ Prophet Micaiah, when consulted by king Jehoshaphat – sees "all the host of heaven" standing around throne

Are the sons of God angels?

- ♦ Yes, but "angel" is more specific to a \_\_\_\_\_ description.
- ♦ Hebrew Malak and Greek Angelos, means \_\_\_\_\_.

### What about Jesus being the "only begotten" (Greek monogenes) son of God? (John 3:16)

- ♦ Term "**Monogenēs**" was formerly thought to combine ***monos*** ("one of - only") and ***gennao*** = "to beget"
- ♦ Subsequent paleographic discoveries indicate it means ***monos*** ("one of – only") and ***genos*** = "\_\_\_\_\_".
  - ♦ = unique, one-of-a-kind Son of God.

### What makes Jesus unique? He is God incarnate.

- ♦ Ex. Heb 11, Isaac is "monogenēs" of Abraham – unique son, born of promise - not "only-begotten" (i.e. Ishmael).

### Did ancient Israelites think sons of God were stars?

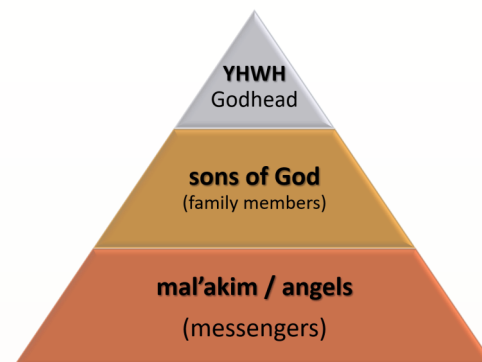
Language of \_\_\_\_\_ – celestial objects reside in heavens where God lives - conceived as supernatural beings. But did not necessarily conflate this with Genesis account where "God created the sun, moon and stars."

- ♦ Similar example – Gen 18-19 God and two angels appear as "men" because they \_\_\_\_\_ like men.
- ♦ Host of Heaven - God is the LORD of Hosts, in command of the heavens, armies, entourage, army, \_\_\_\_\_.

- ◆ Uses something in the natural world (stars) to give them the vocabulary to talk about God's entourage.

The "sons of God" refers to both family and rank.

Language is modelled after ANE royal court of kings	Heavenly Host / Divine Council
King	God
Sons	Sons of God
Court / armies	Angels



- ◆ Heb 2:7 for a little while He [Jesus] was made lower than the angels.
- ◆ Glorified believers will have a higher rank than angels in the heavenly bureaucracy – we are created to be part of God's family, part of a \_\_\_\_\_ with God where we serve Him and do the things He wants to accomplish.
- ◆ Cor 6:3 Paul writes "Don't you know that you will \_\_\_\_\_ angels?" We outrank the rest of the heavenly host.

### Other commentary explanations for elohim?

In John 10:34 Jesus cites Ps 82:6 – Jesus confronting pharisees, states "I and the Father are One" then quotes Ps 82:6 "I said you are gods." Many commentators would say Jesus is equating himself with other \_\_\_\_\_ who are God's children in order to avoid appearance of polytheism.

But equating Himself with other Israelites cannot correlate with "I and the Father are one." (v 30)  
Or later, "the Father is in me, and I am in the Father." (v 38)

Other commentators relate elohim terminology to Ex 18, where Jethro appoints elders/ judges, who are Israelites. But Exodus does not call these judges elohim – and the Exodus passage is not quoted by Jesus. Instead Ps 82 is quoted. Jesus does not back off \_\_\_\_\_ assertion, instead affirms it by two points:

There are other supernatural beings who are called sons of God (I am more than a man)  
I'm not just more than a man, I am the God of the council, the one \_\_\_\_\_ the meeting, charging other gods with corruption.

- ◆ "Again they sought to arrest him" – is not consistent with Jesus backing down from His assertion of deity!

## Summary of how ancient Israelites thought of Ps 82, consistent with biblical teaching of God and Jesus

God presides over meetings where other heavenly host, *elohim* / spiritual beings are in trouble/ under judgment.

The term *elohim* is used for all members of spiritual realm. However, only one *elohim* has certain attributes.

The LORD, Yahweh is incomparable. "There are lots of *elohim* in supernatural world view, but only one of those *elohim* is Yahweh.... Yahweh is an *elohim*, but no other *elohim* is Yahweh."

Similarly, the rest of the *elohim* are sons of God, but there is one unique son of God, who is God Himself.

Jesus is the unique Son of God because He is God in human flesh.

### What Stood Out to You?

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## Questions For Deeper Understanding

Reading the Bible and seeing the word god (*elohim*) can create confusion and a perception of pantheism. Consequently, it is important to have a clear understanding of the meanings of *elohim* that inhabit the spiritual world.

Re-read Ps. 82:1. Look up this verse in the following translations and list the different names each version uses for the Divine council — ESV, NIV, NKJV, NIRV, and NET

Do these different terms change the meaning of the verse? \_\_\_\_\_

How would you describe what it means that the gods were being unjust?

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How is the word "angel" different than the other sons of God?

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What is the big take away from John 3:16 and Jesus being called his “only begotten” son? How does the metaphoric language of the natural world used in the Old Testament help the people of that day talk about God’s entourage?

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Why are we in the New Testament called sons and daughters of God? What is the deeper meaning?

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Jesus is making two points when he quotes Ps. 82:6 in John 10:30-38. What might they be?

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### Prayer Requests

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- ◆
- ◆
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- ◆
- ◆
- ◆



*“And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.”*  
*James 15:15-17 (ESV)*

### **Other Resources for Consideration:**

[www.nakedbiblepodcast.com](http://www.nakedbiblepodcast.com) (Start Here Video)  
[www.drms.com](http://www.drms.com)  
[www.moreunseenrealm.com](http://www.moreunseenrealm.com)  
The Divine Council Worldview Facebook Group

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

# GOD'S HUMAN FAMILY

## Created In His Image

Genesis 1:26-28 (ESV)

*Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."*

### PREPARATION FOR VIDEO SESSION

- ◆ Pray, seeking wisdom and understanding of the content.
- ◆ Read Chapters 5-9 of the Unseen Realm
- ◆ Review viewer guide and Questions for Deeper Understanding.

## Viewer Guide

In Genesis 1:26-28, there are at least three things in this passage that link us to God and the other sons of God: — Human-kind's likeness is connected to our (plural) \_\_\_\_\_.

### What are the attributes of being made God's image?

- ◆ Male and female possess it \_\_\_\_\_.
- ◆ It is not \_\_\_\_\_, acquired over time or in stages.
- ◆ It uniquely \_\_\_\_\_ humanity from rest of the created terrestrial world

What does image **not** mean? Most theology books would say intelligence or self-awareness, consciousness or some other ability or quality, such as ability to communicate with God.

This is the \_\_\_\_\_ view.

There are other parts of the created world that share these attributes, which muddies the water.

What about the human conceptus? If not thinking or praying or conscious, does it lack the image of God?

- ◆ Sanctity of human life: Ethical Implications for \_\_\_\_\_ and end of life issues / \_\_\_\_\_.



### POINT TO PONDER

Why would God need to announce "let us create" to the other members of the trinity?

Wouldn't they already know?

### What are some other problems with how we define the image of God?

- ♦ Insects can communicate and possess a kind of intelligence / cognition.
- ♦ Koko the gorilla could communicate with sign language.
- ♦ Parrots can speak.

Communication is not unique to humans.

Artificial intelligence can mimic consciousness or perhaps someday even have independent thought  
What if there are intelligent aliens? The bible does not speak to this issue.

Is the conceptus only \_\_\_\_\_ human life, still not sacred yet? Ethically okay to terminate?

### If the image of God is not a quality, is it our soul?

- ♦ Hebrew *Nephesh* is usually translated as \_\_\_\_\_.
- ♦ *Ruach* = spirit
- ♦ *Nis mat hay-yi m* = breath of life

These terms are often used to describe humans. (Gen 1:21 and Gen 2:7) Supposition is that these are distinct. But this language is also used elsewhere of non-human life. In Job 10:12 and Ps 31:5 Humans have a *ruach* / In Eccles. 3:21 and 12:7 so do animals :

- ♦ Gen 1:21 God created every living creature = (*Nephesh hayim*) – not unique to humans.
- ♦ Gen 7:22 – Everything in whose nostrils was the breath of life (*Nis mat hay-yim*), refers to \_\_\_\_\_ life force.

So these terms cannot be used to define the image of God because they also apply to animals.  
The qualitative view is ruined by the incremental problem. And we can't rely on language because it is also used of animals. Based on Gen 1:26 - Humans must have it exclusively, male and female have it equally, it is not incremental

### How does one define the image of God?

Go back to the phrase "let us create humankind in our image" (*Bet tsellim*) "in the image". The little preposition has a range of options.

- ♦ Put the dishes in the sink – location

*We are created to be God's representatives— His proxies on earth, both in relationship to each other and anything God wants done. It speaks as a status or role, not a specific quality.*

- ♦ I wrote the letter in pencil - instrument used
- ♦ I broke the vase in pieces - result
- ♦ I work in medicine – describes a field of different activities / functions – this is how we need to understand *bet tsellim*

God created us **as** his image – this is a status – you are created to fulfill a specific role / task.

Since we are created "as God's image," we are created to be God's representatives as his proxies, both in relationship to each other and anything God wants done. So it speaks as a status or role, not a specific quality.

If the image is a status or quality it doesn't change with age – **so all human life is sacred!**

- ♦ Aliens and AI's do not share this role on earth.

In Hebrew grammar this is called the *bet essential* or *bet predication*. Exegetically, the role of the preposition is to denote

### Is that why the Image statement is followed by commands?

If the image is a status or role, and we \_\_\_\_\_ as God's proxies, it makes sense for Him to tell us what to do. God tasks us to understand and steward His creation for the benefit of others in His place.

- ♦ Be fruitful and \_\_\_\_\_.
- ♦ Take Eden throughout the rest of the earth.

"The commands become coherent in conjunction with the language of human creation."  
It is a partnership with God.!

### What does that have to do with the plural language in Gen 1:26-28?

Imaging language refers to a status "Let us create humankind as our image" So God (switches back to singular) created humankind as His image. There is only one creator in Biblical theology – this is not polytheistic creation.

But isn't the plural language a reference to the trinity?

Why would God announce "let us create" to the other members of the trinity? Wouldn't they already know? All members of trinity are co-eternal and co-omniscient.

Equally strange passage in Gen 11:6 – Tower of Babel – and the LORD came down to see the city and the tower, which the children of man had built... Come, let us go down and confuse their language.

In Job 38 the sons of God are \_\_\_\_\_ to the creation of the foundations of the earth. So they already exist. God announces the creation of man to His supernatural family, His \_\_\_\_\_ . Hebrew grammar calls this the plural of exhortation – God announces what He alone will do.

There is a shared similarity between God, humans and the heavenly host God is speaking to. What is the connection?

- ♦ Humans are God's proxies on \_\_\_\_\_.
- ♦ Angels are God's proxies in the \_\_\_\_\_.

As in heaven, so on earth. He creates family and \_\_\_\_\_ relationships both in heaven and on earth.

At the end of the story, heaven will come to earth and it will look a lot like Eden again.

### Other examples of God's divine council / heavenly host involved in decision-making?

- ♦ 1 Kings 22:19-23 – God decrees Ahab must fall at Ramoth-gilead and a deceiving spirit is debated / proposed. God allows this \_\_\_\_\_ back and forth to decide how Ahab will die. He allows his servants to have input.
- ♦ Dan 7 – A divine council scene – God is seated on the throne. V 9-10 There is a court of counsel setting "the thrones were set up... The court sat and the books were opened."

Theme in OT where you have a throne room scene, is where judgment is rendered.

Sometimes this is all God, other times it is participatory. Dan 4:17 – Nebuchadnezzar is judged "by decree of the watchers." Watcher is a term for a member of the heavenly host – it describes a function – those who watch and never sleep. In Jewish literature they are the keepers of the heavenly books, member of the bureaucracy.

Yet God remains in \_\_\_\_\_.

“ Dan 4:24 "this is the interpretation... and the decree of the Most High."

One verse says "by decree of the watchers (plural) and other verse says "by decree of the Most High." The watchers are somehow participating in, and involved at God's discretion in accomplishing His plan.

### Does this imply that God needed a council?

God could accomplish the Great Commission at any time. God wants us here to \_\_\_\_\_ in fulfilling His will. He likes to create beings like Himself and involve them in doing things He wants done. He invites our participation.

### How does all this help us to live our Christian lives?

If we begin to look at all people as fellow imagers it would remove all instances of \_\_\_\_\_ and \_\_\_\_\_.

Fallen man still retains the status as God's imager. Gen 9:6 "for in the image of God He made man" (post fall). But the unredeemed cannot possibly fulfill their role.

Ultimately, it's the believer who has been restored to membership in the family of God and who is aware of what imaging means. That should be the catalyst to sharing that view of God, the Christian mission, and general purpose in life. This is what God wants for every human being.

Implications for life – how do we run our businesses? For personal gain or for others?

- “ Any meaningful occupation can be “done to the glory of God” to enhance relationships with fellow imagers and God.
- “ We are imaging God to others.

If we live this way intentionally it will change not just our behavior  
but how we look at life generally.

*God likes to  
create beings  
like Himself  
and involve  
them in doing  
the things He  
wants done.*

### What Stood Out to You?

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## Questions for Deeper Understanding?

What two sentences in verses Gen 1:26-27 appear directly opposed to each other?  
Explain why they create this disconnect?

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Why is the made in the “image of God” more than a set of attributes?

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Why can’t we defend the sanctity of life by saying the conceptus has a soul and spirit to defend that it is made in the image of God?

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What does it mean to say we are “made in the image of God”?

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What did God command humankind to do after he created them? Think role or function.

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### Prayer Request

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- ◆
- ◆
- ◆



Then Job arose and tore his robe and shaved his head and fell on the ground and worshiped. And he said, “Naked I came from my mother’s womb, and naked shall I return. The Lord gave, and the Lord has taken away; blessed be the name of the Lord.” In all this Job did not sin or charge God with wrong.

Job 1:20-22 (ESV)

### Other Resources to Consider:

[www.drms.com](http://www.drms.com)  
[www.nakedbiblepodcast.com](http://www.nakedbiblepodcast.com)  
[www.moreunseenrealm.com](http://www.moreunseenrealm.com)

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

# MORE THAN A GARDEN

## God's Earthly Abode

### Ezekiel 28:13-14 (ESV)

*You were in Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared. You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked.*

### PREPARATION FOR VIDEO

- ♦ Pray for wisdom and understanding of the content.
- ♦ Read Chapters: 10-11 from The Unseen Realm
- ♦ Review viewer guide and Questions for Deeper Understanding.

## Viewer Guide

Understanding God's cosmic abode and the heavenly hosts that occupied it helps to explain the story in Genesis 2 and 3. By reading other passages beyond the Genesis story we can also gain a bigger picture of the narrative and how it played out ending with the expulsion of Adam and Eve from the garden and the casting down of the original rebel to the underworld.

### What was the Garden of Eden?

The Garden of Eden in Genesis 2 and 3 was more than a \_\_\_\_\_.

- ♦ Ezekiel 28:11 - King of Tyre passage has the backdrop of a cosmic \_\_\_\_\_. "You were in Eden, the garden of God."
- ♦ V 14 "You were an anointed guardian cherub. I placed you; you were on the holy mountain of God;"
- ♦ V 16 "I cast you as a profane thing from the mountain of God, and I destroyed you... from the midst of the \_\_\_\_\_ \_ \_."

Eden was God's home, the \_\_\_\_\_, scholars refer to as "Cosmic Garden or Mountain" idea.



### POINT TO PONDER

God could have made everything perfect but chose instead to have mankind participate with Him.

*There was clearly more going on in the Garden, than what we typically think of.*

## What are the stones of fire?

References to stones of fire or luminous fiery gems in Ezekiel 28. Biblical references to stones of fire, fiery stones falling from the sky, other celestial phenomena are not just language for stars and meteors.

- ♦ In Job 38:7 – stars and celestial objects are associated with \_\_\_\_\_ beings.
- ♦ Residents of the sky refer to God's heavenly host meaning both celestial objects and beings loyal to God.

Eden was a place where God lived and held court with his \_\_\_\_\_, his heavenly host / Divine Council.

## Eden was also a concept.

In the ancient world, gods were perceived as living in the best places- nothing lacking, \_\_\_\_\_. Mountains stretched to the heavens where God is. Artificial mountains were built in some cultures: Mesopotamian \_\_\_\_\_, Egyptian \_\_\_\_\_.

Eden / cosmic mountain is where heaven and earth \_\_\_\_\_, where God comes to man, where God lives.

**Eden wasn't the entire earth**—Eden was a real place, described in terms of specific geography.

- ♦ Genesis 2:10 “a river flowed out of Eden... it divided and became four rivers.”  
\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
- ♦ The latter two are in Mesopotamia “the land of the two rivers.”

God tasked Adam and Eve to care for and maintain Eden, and to rule over and subdue the rest of the earth. Which is why they needed to be fruitful and multiply!

This is directly related to Adam and Eve imaging God! God created mankind to function as His proxy on earth, in a role to do certain tasks—subdue the earth, bring it into \_\_\_\_\_ and to care for it. God could have made everything perfect but chose instead to have mankind \_\_\_\_\_ with Him in the task of making the whole earth like Eden.

## But Satan ruined everything – how did he get there?

Review Ezekiel 28 and Isaiah 14. Then read Genesis 3.

Who is the villain in Genesis 3? The serpent. (Heb. “*ha nachash*”) The word \_\_\_\_\_ is not used. The serpent is not called Satan anywhere in the bible until Revelation 12.

Ezekiel 28 and Isaiah 14 both use backdrop / backstory of a cosmic rebellion.

*“How you are fallen from heaven, O Day Star, son of Dawn... you said in your heart, “I will ascend to heaven; above the stars of God I will set my throne on high. I will sit on the mount of assembly in the far reaches of the north. I will ascent above the heights of the clouds; I will make myself like the Most High.” - Isaiah 14:12-14 (ESV)*

One member of God's heavenly host (who is with God in Eden) doesn't like the arrangement with humanity, and decides that he wants to make the decisions and be like the Most High.

- ♦ Ps 8:5 *Humanity was made a little lesser than the Elohim.*
- ♦ Heb 2:7 *A little lower than the angels.*

He either transforms himself or somehow already appears \_\_\_\_\_ - \_\_\_\_\_.  
(Cherubim and Seraphim are throne guardians—supernatural beings protecting sacred space.)

He decides he wants to be in authority and make decisions about people, in opposition to God's plan. This is where we get term "**ha satan**" = "the \_\_\_\_\_."

### **Is there a contradiction between the Old and New Testament about the serpent and Satan?**

Although some make that distinction because the term "\_\_\_\_\_" is not found in Genesis 3.

In Eden there was a supernatural \_\_\_\_\_ / enemy / opponent in the heavenly host. So even though the writer does not use the term "satan" we still have the opposition and hostility. Similarly, "Lucifer" is used. This comes from the Latin translation of "shining one," the supernatural rebel in Isaiah 14. Different vocabulary at different times are used to describe the adversary.

During the intertestamental period many terms were used in the believing community for the original rebel.

- ♦ Satan, Belial (the worthless one), Greek Diabolos (the slanderer) and all refer to the same entity. Also Beelzebul.

The theology is consistent; the words used to describe him developed over time.

### **Is it possible that they aren't connected because the serpent was just a snake, an animal?**

In ancient literature, when animals start to talk with people it means the \_\_\_\_\_ are up to something.

The supernatural being in Genesis 3 is known as "a bright shining star" (Is 14) and cherub (Ezekiel 28).

*Ha nachash* "the serpent" has different shades of meaning. Can mean "serpentine" or "one who dispenses information / divination" or "the shining one" which correlates to Isaiah 14. All these concepts are in play with this individual.

### **What about "Satan" in the book of Job?**

While there is a supernatural being / adversary in Isaiah 14, Ezekiel 28 and Genesis 3, that is not the same as Job 1 and 2. English doesn't tolerate a \_\_\_\_\_ - \_\_\_\_\_ in front of a personal name, i.e. "The Mike." Hebrew works the same.

Every place in Job 1 and 2 (and Zechariah 3) you see "Satan" the Hebrew text says "\_\_\_\_\_ satan."

This actually means "**The Adversary**."

In Job, we have a Divine Council meeting and "*the satan*" shows up.

*The Lord said to Satan, "From where have you come?" Satan answered the Lord and said, "From going to and fro on the earth, and from walking up and down on it."  
(Job 1:7)*

Up to this point, the satan is doing his job. But things go awry when he challenges what God says about Job being "blameless and upright, who fears God and turns from evil" (v 7). A line has been crossed. The satan has challenged / questioned God's omniscience and integrity.

This "Satan" is not the same as the Genesis 3 and Ezekiel 28 rebel— he has been cast down to the earth (Heb: *eret*) which is also the word for underworld, which was conceived as being inside the earth.

Once Eden was ruined we now have death, and a realm of the \_\_\_\_\_. But there is no scriptural connection between the **nachash** and **ha satan** in Job.

*The book of Job teaches us that we are supposed to learn sometimes bad things happen to really good people and they have no idea why. There could be something greater going on that they will never know.*

### Didn't God know the Fall was going to happen? Was it predestined? Does God cause evil?

\_\_\_\_\_ does not necessitate predestination. God knew it would happen and prepared, but this doesn't require it to happen.

♦ 1 Sam 23—God foreknows two things that \_\_\_\_\_ happen.

*Then David said, "O LORD the God of Israel, your servant has surely heard that Saul seeks to come to Kailah, to destroy the city on my account. Will the men of Kailah surrender me into his hand?" Will Saul come down, as your servant has heard? O LORD, the God of Israel, please tell your servant."*

*And the LORD said, "He will come down." Then David said, "Will the men of Kailah surrender me and my men into the hand of Saul?" And the LORD said, "they will surrender you."*

David does not go to Kailah, and Saul gives up the expedition. Neither of the things God foresaw happened. So the things God foresaw were not predestined to happen. What He \_\_\_\_\_. He does not necessarily cause .

God knows what is going to happen before he creates humankind. He knows there will be failure and a cost. God has also created the heavenly beings to be his proxies there, as we are His proxies on earth.

Part of giving us that status means sharing His attributes, such as intelligence and creativity. We also share the quality of free will, the ability to \_\_\_\_\_ between good and evil.

He knows they will fail because although they are like God in some ways, they lack His \_\_\_\_\_ nature. He plans for when failure happens and evil enters either realm, and He has a means to \_\_\_\_\_ the people and reverse death and the circumstances of the Fall.

God does not cause evil. He knows that evil will be a part of His world and plans for it. Even though evil would be a part of His world, He chose to create anyway!

This doesn't minimize suffering. We all suffer because of the Fall. We also shouldn't minimize our understanding of God's grief over evil.

He wanted us to exist, and to be a part of His family.

### What Stood Out to You?

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### Questions for Deeper Understanding

What information would you use to defend the idea that Eden was not the entire world but an actual smaller specific area on earth?

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Why is the reading of Isaiah 14:12-14 a critical passage to the understanding of Genesis 3 and the serpent?

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The original rebel has had many terms to describe him throughout the bible. How would you explain these various names?

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Why is “*the satan*” in Job not the same entity as the original rebel in Genesis 3?

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Why did God instruct “*the satan*” to travel the earth to watch and record what was going on with the humans on earth?

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By stating that God knew ahead of time what would happen in the garden and the Fall, did that mean God made it happen? Defend your answer.

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### **Prayer Request**

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- ◆
- ◆
- ◆
- ◆



*Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up.*

James 5:13-15 (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

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

## LIVE! IN CONTEXT—SESSION FIVE

# THE PROLIFERATION OF HUMAN DEPRAVITY

Introduction to the Events of Genesis 6:1-5  
and the Deuteronomy 32 Worldview

### Genesis 6:1-5 (ESV)

*When man began to multiply on the face of the land and daughters were born to them, the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. Then the Lord said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown. The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.*

#### PREPARATION FOR VIDEO

- ♦ Pray for wisdom and understanding of the content.
- ♦ Read Chapters: 12-15 from The Unseen Realm
- ♦ Review viewer guide and Questions for Deeper Understanding.

### Viewer Guide

#### **Are the "sons of God" in Genesis 6:1-4 supernatural beings?**

In all other Hebrew bible passages, sons of God (Heb. *beney ha elo-him*) refers to supernatural beings. A lot of people \_\_\_\_\_ other explanations because it is just too weird.

#### **Why is this important? Why does it matter?**

Stripping away the \_\_\_\_\_ nature of the sons of God doesn't work. It doesn't explain how we get Nephilim and makes women, the daughters of men, the villains of the ancient world.

More significantly, because of where Genesis 6 is situated in the wider ANE world view. It is also mentioned by Peter in 2 Peter 2:4.

If you asked the average Christian today, why is the world such a chaotic mess, the answer you typically get is Genesis 3—the fall. But if you asked the same question to a first century Jew; that is not the answer you would get. A first century Jew believed there were actually three reasons why the world was such a mess.



#### POINT TO PONDER

Nowhere does the bible say a third of the angels rebelled with satan, as is commonly taught

- ♦ Genesis 3: Eden, evil enters, death, humankind estranged from God, the rebel is cast down to earth, underworld.
- ♦ Genesis 6:1-4: Ancient Judaism universally associated with the proliferation of human depravity on earth. The sons of God marry daughters of men and bear children.... who are the \_\_\_\_\_, mighty men of old. Genesis 6:5, the wickedness of man was great - every intention of the thoughts of his heart was only evil continually. Intertestamental Jewish writers all agree this contributes to human self-destruction and worldwide depravity.
- ♦ Genesis 11: The tower of Babel incident, which resulted in the fragmenting of humanity. Deuteronomy 32:8-9, God divorces the nations and assigns them to other "sons of God," which devolves into \_\_\_\_\_ and chaos eventually leading to their judgment in Psalm 82.

Genesis 6 is one of three reasons the world is a mess. Removing the supernatural element diminishes the magnitude of the problem. The expectation is for the \_\_\_\_\_ to address all three events, which occurs in the New Testament (N.T.) in different episodes and statements in the epistles that link back to all three threads, not just Genesis 3.

2 Peter 2 – To illustrate how false prophets and teachers bring destructive heresies, he links to the judgment of the \_\_\_\_\_ that sinned in the time of Noah. This judgment of angels is not when a third of the stars are swept in Revelation 12:4 – a quote from Daniel 8:10 about a defeat of part of the heavenly host by the dragon, not a satanic rebellion. Nowhere does the bible say a third of the angels rebelled with satan, as is commonly taught.

*To deny the supernatural aspect of the sons of God in Genesis 6 is to contradict Peter.*

### How did ANE Jews connect Gen 6:1-4 with Gen 6:5?

The connection is not clear to us because we lack a \_\_\_\_\_ they had. The writer in Genesis was part of the surrounding culture, which has a story of pre-flood events that parallels Gen 6:1-4 at every point. In 2010, \_\_\_\_\_ cuneiform tablet data were collected that informs on this context, giving a more complete picture. Any commentaries written before 2010 lacked the Dead Sea Scroll data.



**The Story of the Apkalluh** – The chief Mesopotamian gods tire of their creation and send a flood to destroy humankind. The lesser gods, called the Apkalluh, who prior to the flood were 100% divine deities, brought technology to humans such as information about warfare, metallurgy, and astrology. After the flood, the Apkalluh were of "human descent", and passed on the body of human knowledge after the flood, "saving" civilization. The Apkalluh were described as giants. Gilgamesh, "Lord of the Apkalluh," was taller than Goliath.

Jewish thinkers focused on what was taught to humanity i.e. weapons of warfare, destructive technology, immorality, the arts of seduction, astrology, idolatry etc. Intertestamental texts retell the Mesopotamian story applying it to Gen 6. For example the Book of \_\_\_\_\_ and the Book of the Giants from the Dead Sea scrolls reference Gilgamesh.

Enoch accuses the supernatural beings of teaching destructive heresies, and his list matches what the Apkalluh taught in the Mesopotamian tablets.

- ♦ To the Babylonians, the Apkalluh are heroes who saved civilization and gave them a superior civilization.
- ♦ To the Jews, these teachings lead to corruption and were anti-Eden. The connection between v 4 and 5 in Gen 6 was seen clearly, because they knew a backstory we have only recently re-learned from the Dead Sea scrolls.

Peter's comment about "angels that sinned" becomes clear in this cultural context.

Intertestamental Jewish literature called the sons of God "\_\_\_\_\_." And Mesopotamian literature and sculpture used the term "Watchers" (Acadian *mats-tsarey*) for the Apkalluh. Identification of the sons of God and the Watchers (Apkalluh) couldn't be more explicit.

Peter referred to angels that sinned and were sent to hell (Gk *Tartarus*), alluding to Greek stories about Zeus and the Titans who were divine beings who produced human offspring and were sent to Tartarus. This reading is vastly different from what was traditionally taught in the church.

### **What does the modern church believe today?**

Although the early church believed in a supernatural reading, the dominant traditional belief was the \_\_\_\_\_ view. Augustine, viewed the "sons of God" in Gen 6 as descendants of the line of Seth, the third son of Adam and Eve, who replaced righteous \_\_\_\_\_ when that son was killed by Cain.

In this view, the descendants of Seth are righteous, which makes the daughters of men non-Sethites, associated with the evil of Cain. There are gaps with Augustine's view that men are good and women are bad. The Sethite view denies \_\_\_\_\_ are giants and instead are "fallen ones," with no supernatural element. But the passive Hebrew construction of *nephulim* (fallen ones) is not in the text.

The ANE Greek translation of the O.T. (Septuagint) translated Nephilim "Giants" (Gk *gigantes*), not *pipto*, fallen ones. Other biblical descriptions like Amos 2:9-10 describe the Amorites, who descend from Nephilim as "tall cedars." Ancient writers understood the Nephilim to be giants and translated accordingly. (Not the Sethite view.)

### **Some problems with Sethite view:**

- ♦ Men of Seth is the only lineage of believers
- ♦ Righteous men (of Seth) and evil women (of Cain)
- ♦ Inconsistencies in the use of the term Nephilim within various texts
- ♦ Peter did not read the passage this way

*In today's post-enlightenment, scientific society, many Christians reject a supernatural view of the Nephilim. Then what about the virgin birth? The Trinity? Concept of salvation? Deity of Christ? Incarnation? None of these have rationalistic explanations. They all involve divine, supernatural beings. No core item of our faith can submit to the tools of science. Biblical writers did not have this struggle. They presupposed the activity of supernatural beings in the world.*

## Are there other views people adopt to avoid the sons of God being supernatural beings?

- ♦ The “Royal Marriages” view - based on pagan belief that kings were a son of the gods (i.e. Pharaoh was the incarnation of Horus). Nowhere in ancient literature do we see a plural \_\_\_\_\_ of sons of the gods because there was only one king.
- ♦ Would God send a \_\_\_\_\_ for kings having harems?
- ♦ Even biblical figures have more than one wife.
- ♦ No primary texts call human royalty “sons of God.”

Any human, non-supernatural view (i.e. the Sethite view) ignores the very clear \_\_\_\_\_ of the Mesopotamian Apkalluh story, which accounts for every point of Gen 6:1-5. It also doesn't account for the way Peter references the passage.

## Are the sons of God in the Tower of Babel the same as in Gen 6?

No. Recall that Peter says the angels that sinned in the time before the flood associated with Noah were sent in chains of gloomy darkness to Tartarus. The offending sons of God in Gen 6 get \_\_\_\_\_ and sent to the dark abyss.

This is another parallel to the Apkalluh story. When the humanly descended Apkalluh “preserve” civilization after the \_\_\_\_\_, they defy the upper gods who want everything destroyed. The chief deity, Marduk, sends the Apkalluh to the abyss. The Book of Enoch also says they are thrown into the pit in chains. The ANE texts are all very consistent.

The sons of God that are in relation to the Tower of Babel are a different group. They are called sons of God because they are \_\_\_\_\_. Deut 32:8-9

## Where are the sons of God in the Tower of Babel story?

There is no mention of angels or sons of God in the Tower of Babel story in Gen 11. However, in Deut. 32 Moses alludes to the Tower of Babel and says “when the Most High gave to the nations their inheritance, when He divided mankind, He fixed the borders of the peoples according to the number of the sons of God. But the LORD's portion is His people, Jacob His allotted heritage.” (Deut. 32:8-9)

Older translations render “sons of God” as “sons of Israel” (KJV) or “sons of Adam” (NASB). The English Standard Version (ESV) translates it “sons of God” with a footnote that this reading comes from the Dead Sea Scrolls. The Septuagint says “angels of God.” The traditional Hebrew text which the older translations are based on says “sons of Israel,” but the Dead Sea scrolls and the Septuagint pre-date that text.

In Gen 10 we are given the list or table of nations, but Israel is missing, because it doesn't exist yet. So, the translation “sons of Israel” doesn't make sense. Only after the discovery of the Dead Sea scrolls did we find what the original text said. **This is a good example of how important the Dead Sea scrolls are in the study of biblical text. Modern translations like ESV will put a footnote when it makes a difference, to correct or update the text.**

## Why is this important to our understanding of evil in the world today?

The Tower of Babel is the third explanation for evil in the world.

Daniel 10- mentions the Princes of Persia and Greece and the supernatural figures attached to these nations that are opposing Michael. We have divine beings somehow attached to \_\_\_\_\_ empires. Daniel gets these ideas from Deut 32:8-9.

The Tower of Babel is after the flood and God has sworn to never flood the earth again. He \_\_\_\_\_ - \_\_\_\_\_ humanity (the sons of Noah), repeating the Edenic mandate to be fruitful, go out and fill the earth and have dominion over it. How does humanity respond? "Let's build a tower lest we be \_\_\_\_\_" (and obey God.)

Why was building a tower so harmful?

- ♦ The tower is a ziggurat, which was an artificial mountain designed as part of a temple complex to change and reestablish their relationship with God.
- ♦ They want God to come to them on their terms instead of obeying Him by going out.

God judges humanity by \_\_\_\_\_ them, creating smaller entities according to the number of the sons of God. He reserves for Himself the allotment of Jacob / Israel, which comes into existence in the next chapter when God calls Abraham.

God creates a new humanity through Abraham and Sarah that will be His own.

Deut. 4:19-20 parallels Deut. 32:8-9.

Deuteronomy 4:19-20	Deuteronomy 32:8-9
<i><sup>19</sup>And beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, things that the Lord your God has allotted to all the peoples under the whole heaven. <sup>20</sup>But the Lord has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day.</i>	<i><sup>8</sup>When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God. <sup>9</sup>But the Lord's portion is his people, Jacob his allotted heritage.</i>

Deut. 32:8-9 explains how we got this relationship and how the world became the way it is.

- ♦ In v 17 the Israelites fall victim and worship other elohim. "They sacrificed to demons (Heb. *shedim*, a territorial entity) that were not God, to gods they had never known, to new gods that had come recently.
- ♦ (Deut. 32:17) Israel was chasing after these other gods.

The "Deuteronomy 32 world view" associated with the tower of Babel is the third prong in explaining human depravity. It fragments humanity and relates to the problem of \_\_\_\_\_ which frames the rest of the O.T: **Yahweh against the gods and Israel against nations.**

There is no language in Deut. 32:8-9 that the other gods are evil, but that does happen later, which leads to God's anger and judgment in Psalm 82 for their \_\_\_\_\_ and for sowing chaos. The Psalm ends "arise O God and take the nations" (back). This has important theological implications for both the Old and New Testaments.

Paul's world view is shown in 1 Corinthians. In chapter 8, Paul says, concerning eating meat sacrificed to idols, "we know there is no such thing as an idol... and there is only one God." (v 4) Yet in chapter 10 he says the Gentiles sacrifice to demons and not to God... and I do not want you to become sharers in demons. (v 20). Paul quotes the Septuagint translation of Deut. 32:17 – "they sacrifice to demons and not to God." Paul takes the demons of Deut. 32:8-9 \_\_\_\_\_, they are true satanic, demonic, dark powers.

Paul uses terms like \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, thrones, and dominions, which all pertain to geography. Geographical terms for the powers of darkness make sense in light of the Daniel world view, which comes from Deut. 32.

Recall that Paul is the \_\_\_\_\_ sent to the \_\_\_\_\_. This is Paul's mission!

The Messiah will address all three events:

- ◆ The Fall (Gen. 3),
- ◆ The Flood (Gen. 6)
- ◆ Tower of Babel (Gen. 11).

## What Stood Out to You?

[illegible]

## Questions for Deeper Understanding

What was it that all Jewish writers saw in Gen 6:1-5 that we as moderns do not see and the larger understanding of our world today?

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Without the understandings of the three reasons the world is corrupt and depraved, would this lack of understanding and thinking only of the Fall diminish the magnitude of the problem?

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What is the reason we as moderns don't have a context for linking Gen 3 and Gen 6? What has changed in recent history to give us the proper context?

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What did the Apkalluh contribute to humanity that was "good" according to Mesopotamian cuneiform tablets?

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For Jewish thinkers what did the Apkalluh contribute to humanity that was "bad" according to intertestamental texts (Book of Enoch and the Book of the Giants)?

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How does this "good guy/bad guy" dichotomy backstory contribute to the understanding between v. 4 and v.5 in Gen 6?

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The sons of God in the Tower of Babel story (Gen 11) are NOT the same as in Gen 6. How does reading 2 Peter 2:4 support the above statement?

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Why does the phrase "sons of Israel" in some bible translations of Deut 32:8 not make sense?

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In the understanding of the Tower of Babel, the Deut. 32 worldview, and the allotment of the nations to other supernatural beings/sons of God/heavenly hosts, why is this event a major contributing factor to why the world is corrupt and depraved?

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*For this reason I bow my knees before the Father, [asking] that according to the riches of His glory He may grant you to be strengthened with power through His Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen. (Ephesians 3:14-20)*

### **Prayer Request**

- ◆
- ◆
- ◆
- ◆
- ◆
- ◆
- ◆



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

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

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

## 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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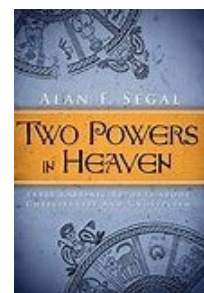


*Give me understanding, that I may keep your law and observe it with my whole heart. Lead me in the path of your commandments, for I delight in it. Incline my heart to your testimonies, and not to selfish gain! Turn my eyes from looking at worthless things; and give me life in your ways.*

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*

# LIVE! IN CONTEXT—SESSION SEVEN

## THE OTHERNESS OF YAHWEH

### Holiness and Sacred Space & The Conquest of Canaan

#### ~Hebrews 9:11-14 (ESV)

*But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.*

#### PREPARATION FOR VIDEO

- ◆ Pray for wisdom and understanding of the content.
- ◆ Read Chapters: 21-25 from The Unseen Realm
- ◆ Review viewer guide and Questions for Deeper Understanding.

### Viewer Guide

#### What was meant by “sacred space” in the Israelite world view?

Sacred space is any location sanctified by God’s presence or dedicated to Him. Objects associated with a place can also be set apart for Him – i.e., what a priest would use to serve God.

By definition, sacred space is holy space. Set apart by God’s past \_\_\_\_\_ or used in the temple. We think about the word “holy” in a \_\_\_\_\_ sense. In the O.T. biblical Hebrew vocabulary to sanctify a place or object or even a person was not inherently related to moral qualities.

God wants people to be holy and exclusive, so there is a connection between behavior and sacred space. The connection is not just for priests. God wants a \_\_\_\_\_ of priests.

Concept can also relate to inanimate objects, like dirt, which can’t have moral qualities or sin. Morality is a subset of the sanctification, holiness, sacred space terminology.



#### POINT TO PONDER

*In the O.T. sacrificial system, the most serious sins could not be forgiven or atoned for. This was one of the great deficiencies of the O.T. system—and why Jesus’ sacrifice is so much greater!*

## Are holiness and sacred space related to ritual impurity and the O.T. sacrificial system?

Yes. Sacred space could be defiled, not necessarily by a moral violation, but through a ritual defilement.

- ♦ Ritual defilements usually arose from uncontrolled \_\_\_\_\_ of life, not willful moral violations.
- ♦ Certain events could render one impure, requiring a \_\_\_\_\_ to restore purity.
- ♦ You are not being forgiven for a moral violation; you are being prevented from defiling sacred space.

The sacrificial system is mostly about \_\_\_\_\_ sacred space; cleansing defilement and purging impurity.

## What were some of the ways people could be disqualified from entering sacred space?

Ritual impurity \_\_\_\_\_ a person from sacred space. One is no longer fit to occupy a certain place.

Typically, this happened through some \_\_\_\_\_ circumstances of life, not a moral issue.

- ♦ The loss of blood through childbirth. The woman did not sin by fulfilling the Edenic mandate to be fruitful and multiply.
- ♦ Similarly, the loss of semen renders the man ritually impure.

This is not a question of morality. The impurity is about the loss of life force that makes one \_\_\_\_\_.

*"The big idea of sacred space is to teach about the "otherness" of God. He is perfect, we are not, and we need to be careful about how we interact with sacred objects or places."*

The big idea of sacred space is to teach about the "otherness" of God. He is perfect, we are not, and we need to be careful about how we interact with sacred objects or places.

**"God is "other" - You are not Him; He is not you."**

Many of the impurities mentioned in Leviticus involve incompleteness or deficiency. Loss of limbs, blood, semen. All are important because they are associated with life and death. Anything which is lost and not whole is impure. We associate God with life because he is the \_\_\_\_\_ of life.

These concepts of ritual impurity are foreign to our worldview. We tend to think only on aspects of morality.

## How could individuals overcome sin and be forgiven for sin?

Since we are living on the other side of the cross, we tend to parse O.T. sacrificial language through the lens of the sacrifice on the cross. What Jesus did relates to the \_\_\_\_\_ system, but not in the way we typically think.

There is language about forgiveness of sins in the sacrificial system, but only pertaining to certain sins.

- ♦ There was a guilt offering for theft (although in Hebrew it is closer to “\_\_\_\_\_” offering). One had to admit the sin and restore what was lost. There is an admission / restitution aspect to some of the sacrifices. If someone was beyond restitution, you might do some sort of act to try to restore the relationship. The sacrifice part was the admission of the crime.

There were many sins that had no sacrificial connection, and for which one could not be \_\_\_\_\_.

- ♦ Murder and adultery carried the penalty of death or exile – one was no longer a member of the community either way.
- ♦ The most serious sins could not be forgiven or atoned for. This was one of the great \_\_\_\_\_ of the O.T. system. And why Jesus’ sacrifice is so much greater! Because all sin is under His blood.

One could make restitution for lesser sins and be restored, but there was no forgiveness of greater sins.

The Day of Atonement was like a big “\_\_\_\_\_.” In the general sacrifices, the blood of the animal is generally not applied to the one who brings it. There is no blood atonement in the sacrificial system. There are certain blood rituals that either result in restoration to purity or to decontaminate something that was defiled.

To atone doesn’t mean to cover; it means to purge or \_\_\_\_\_.

The Day of Atonement is one of only two times in the sacrificial system that the blood applies to a person:

- ♦ The Day of Atonement when the blood of the bull applies to the priest
- ♦ When the priesthood was originally set up, to sanctify / decontaminate the priests to live in sacred space—the blood of the bull decontaminates Aaron and makes him fit to enter the holy place.

Then there are two goats:

- ♦ One goat is for Azazel, and is sent away
- ♦ the other goat is sacrificed, and blood is sprinkled on different objects, including the mercy seat.

*“Even the Day of Atonement did not cover the most heinous sins which required death or exile. It provided a reset button and a new beginning point in the Jewish calendar.”*

This offering conceptually restored the entire priesthood and tabernacle and ritual system to its original \_\_\_\_\_ condition once a year in order to certify no defilement was missed or overlooked.

Even the Day of Atonement did not cover the most heinous sins which required death or exile. It provided a reset button and a new \_\_\_\_\_ point in the Jewish calendar.

In Hebrews, the writer states we don’t get forgiveness through repeated sacrifice of the blood of bulls and goats. How much better the blood of Jesus that covers and deals with all these things in one offering, for all time.

Jesus’ blood decontaminates us and gives us \_\_\_\_\_ access to the throne of grace – permanently. (Heb 4:16)

## Who is Azazel and what is the scapegoat?

Leviticus 16:6 - The Day of Atonement – Aaron offers the bull for himself to prepare to enter the Holy of Holies, then sets the two goats before the LORD at the entrance to the tent of meeting and Aaron cast lots over them.

- ♦ One lot is for the \_\_\_\_\_ - the goat is used as a sin offering.
- ♦ One lot is for \_\_\_\_\_ - the goat is presented alive before the LORD to make atonement over it, that it may be sent away into the wilderness to Azazel.

Most scholars would say that Yahweh and Azazel are both \_\_\_\_\_ names.

Where does scapegoat come from? Az “goat” azel “to send.” Literally “the goat that is sent away.” Older translators split the Azazel consonants to get “scapegoat.” Grammatically, a proper name fits better.

Azazel is a name for a Canaanite demon / deity associated with \_\_\_\_\_ and non-sacred space, outside the camp.

- ♦ The blood of the first goat sanctifies / decontaminates sacred space for another year.
- ♦ The second goat has the sins of the \_\_\_\_\_ symbolically transferred on him and is driven away from sacred space, out into the anti-Eden wilderness- the place of danger, death and chaos where sins belong. The place of Azazel.

This is not a sacrifice to a demon – the goat is never killed. It was used to transport sins outside the camp. The church handles sin in somewhat the same way.

## How does the concept of sacred space play out in our lives today?

In explicit ways!

- ♦ In 1 Cor 3:16-17, 1 Cor 6:19-20 and 2 Cor 6:16, Paul tells the Corinthians they are the \_\_\_\_\_ of God and ought not mix the sacred with Belial.
- ♦ 2 Cor 6:14 – Paul says we are the temple of the living God and quotes Lev 6 - God makes his \_\_\_\_\_ among us.

The church, collectively and \_\_\_\_\_, is sacred space because we have the Spirit of God. We are spoken of as the N.T. version of the Israelites in the Deut 32 world view. Israel was sacred space while all other nations were under the dominion of some cosmic power of \_\_\_\_\_. Paul quotes Lev 26 where the presence of God and the people being in the land is linked to the Israelites not being \_\_\_\_\_, lest they be exiled from the land.

Sacred space is no longer tied to earthly \_\_\_\_\_. Christians do not replace the Jews; we become one family. The concepts of sacred space and defilement are explicitly applied to \_\_\_\_\_ in the church.

Serious sin (that a man should have his father's wife) required the unrepentant to be \_\_\_\_\_ from the church and “delivered unto satan” until he repents. This corresponds to the goat and associated sins being put outside.

For this person to come back in requires confession and then he can be brought back in and restored.

The symbolism of the rituals in the Levitical system is now applied to Christians i.e., "Present your bodies as living sacrifices" (Rom 12:1). All this language is now attributed to individual believers and the church corporately.

***We are a kingdom of priests ! (Rev 1:6, Ex. 19:6), We need to live accordingly to bring the world to God's family.***

**Can you summarize your thoughts on the Conquest of Canaan, and why these people were targeted?**

When the Israelites leave Sinai, they are heading for the promised land. Dr. Heiser sees the Conquest as framed by the larger issue of the "\_\_\_\_\_ problem."

The failure / lack of faith in Num 13 leads to forty years of wandering in the desert. Ten of the twelve men sent to spy out the promised land report are frightened by the presence of the Anakim, who were giants, descended from the Nephilim. (Num 13:32-33)

Only Joshua and Caleb give a good report but God allows that generation to wander in the desert until they died. Afterward, they go back in via the Transjordan. In Deut 2 and 3 God instructed the Israelites not to bother with the giant clans (Amorites, Moabites, Rephaim, also called Zamzummim: collectively Rephaim) because the descendants of \_\_\_\_\_ (the other half of Abraham's family) have already driven away most of the giants.

The northern region, called \_\_\_\_\_ still contained some of the Rephaim, also called the Amorites; specifically, Og of Bashan, who is described as a giant, and the last of the Rephaim in this region. He needs to be taken out.

Amos 2:9 uses the term Amorites to refer to the Israelite Conquest of those, "whose height was like cedars."

The Conquest begins with a failure in relation to the Anakim and resumes after the Israelites have defeated the giant clans in the Transjordan. All the places in the Conquest that refer to killing (i.e., Hebrew "*cherem*" – to devote to destruction) are not indiscriminate. Instructions to kill only occur in places the Anakim were located (the hill country, Hebron, Dabir.)

Other verbs used in the conquest do not refer to killing:

- ◆ to dispossess
- ◆ to drive-out

Killing verbs are specific to the giants, who must be eliminated due to their descent from Nephilim.

This is a very specific problem that emerged from the events of Gen 3 (Fall), Gen 6 (Flood) and Deut 32 (Babel). The \_\_\_\_\_ of those who precipitated the flood have now populated the land and must be eliminated.

Joshua was told to dispossess people from the land God was giving Israel. Popular culture portrays the conquest as indiscriminate violence or genocide. But the descendants of the Nephilim must be killed.

In Josh 11:21-22 Joshua defines victory as occurring when “there were none of the Anakim left in the land of the People of Israel... Only in Gaza, in Gath, and in Ashdod did some remain.”

These last places were Philistine cities which are mentioned in 1 Sam 17:4 “there came out from the camp of the Philistines a champion name Goliath of Gath, whose height was six cubits and a span.” Not until David’s time are all the vestiges of the Nephilim removed.

Moses, Joshua and David all faced the giants. And all are O.T. types that \_\_\_\_\_ the Messiah. Jesus is the new Moses, the new Joshua and is the son of David.

The Conquest is spiritual warfare at its root. It takes shape in violent warfare. Since the Nephilim were interspersed throughout the land, others were also killed in the fighting. But the target was the Nephilim.

This narrative combines what happens in physical terms with the greater spiritual Conquest. We have to deal with the giant problem and the opposition from the gods of the nations. Viewing the conquest in light of Gen 3 (Fall), Gen 6 (Flood) and Deut 32 (Babel) gives a clearer context for the Israelite’s actions in the Conquest.

*“The Conquest is spiritual warfare at its root. It takes shape in violent warfare... But the target was the Nephilim.”*

### Weren’t the Nephilim wiped out after the flood?

Num 13:33 says “we saw the Nephilim (the sons of Anak, who came from the Nephilim) and we seemed to ourselves like grasshoppers...” in comparison. These are clearly vestiges of the Nephilim, even though this event is clearly post-flood. Jewish thinkers throughout history have addressed this problem in various ways:

- ♦ Noah, or a member of his family, was related to the Nephilim. Noah was blameless in his “generation.” The Hebrew word for generation here is “Dor,” which is different from the word typically used for genealogical descent – “toledot.” Dor mostly refers to a cohort of people from a certain time period. Some ancient texts say Noah was a \_\_\_\_\_. The \_\_\_\_\_ from the Dead Sea Scrolls records an argument about Noah’s parentage.
- ♦ The flood was not global. It was a localized, regional event. There could be an outlying people group known as the “Sea People” from the Aegean and Crete, which was mentioned in Egyptian texts. Some speculate these sea-faring people \_\_\_\_\_ the flood and were later linked with the Philistines.
- ♦ Grammatical option in Gen 6:4 – “The Nephilim were on the earth in those days and also afterward, **when** the sons of God came into the daughters of man and they bore children to them.” This verse could be translated “The Nephilim were on the earth in those days and also afterward, **whenever** the sons of God came into the daughters of man and they bore children to them.” There is a specific Hebrew particle and verb form that allows for a continuous activity, causing some scholars to believe this event happened more than once.

Some would say Paul's concern about head coverings in 1 Cor 11:10 relates to this event. Paul, dealing with issues of modesty and sexuality, states "That is why a wife ought to have a symbol of authority on her head, because of the angels," which to contemporary Jews would connect to Gen 6. Paul appears to think it \_\_\_\_\_ happen again.

These are the three historical ways people have addressed the presence of the Nephilim after the flood. There is no clear answer, and each possible explanation is problematic.

### What Stood Out to You?

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### Questions for Deeper Understanding

How is our view of holy today different than the OT biblical view of holy? \_\_\_\_\_

For what purpose in the OT was the sacrificial system carried out and describe some situations that would disqualify a person from sacred space? \_\_\_\_\_

What big idea are we to understand about sacred space? \_\_\_\_\_

What was one of the great deficiencies of the OT sacrificial system and how does the view from this side of the cross change that deficiency? \_\_\_\_\_

The language about forgiveness of sins in the sacrificial system had specific behaviors depending on the type of sin committed. Describe a guilt offering and what had to be done to be forgiven. \_\_\_\_\_

The Day of Atonement and the blood sacrifices of a bull and a goat are for two different purposes. Discuss how each was viewed and for what purpose. \_\_\_\_\_

In Leviticus 16, what is the real meaning of Azazel and the “sending away” relates to sacred space? \_\_\_\_\_

How should we, as believers, view ourselves and the church in light of Paul’s teachings and the NT version of the Israelites and the Deut 32 world view? \_\_\_\_\_

Discuss how the conquest of Canaan is considered spiritual warfare. Include vocabulary that directly supports the idea of giants. \_\_\_\_\_

Is there ways to explain the descendants of the Nephilim (Num 13:33) after the flood? Choose one explanation for their existence in defense of this idea. \_\_\_\_\_

### Prayer Request

- ◆
- ◆
- ◆
- ◆
- ◆



*Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.*

*~ Romans 8:26 ESV*

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

- ◆ Naked Bible Podcast at : [www.nakedbiblepodcast.com](http://www.nakedbiblepodcast.com)
- ◆ Dr. Heiser Website: [www.drmsheiser.com](http://www.drmsheiser.com)
- ◆ [www.moreunseenrealm.com](http://www.moreunseenrealm.com)
- ◆ The Divine Council Worldview Facebook Group

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

# LIVE! IN CONTEXT—SESSION EIGHT

## HIDDEN IN PLAIN SIGHT

### Profile of the Messiah

1 Corinthians 2:6-10 (ESV)

*Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory.*

*But, as it is written,*

*“What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”— these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God.*

#### PREPARATION FOR VIDEO

- ◆ Pray for wisdom and understanding of the content.
- ◆ Read Chapters: 26-30 from The Unseen Realm
- ◆ Review viewer guide and Questions for Deeper Understanding.

### Viewer Guide

**Did prophets have anything to do with sacred space? What was a prophet anyway?**

Even though prophets were not necessarily in close proximity to the temple, they are connected to sacred space. The normal test for a prophet was an \_\_\_\_\_ with God.

- ◆ In Isaiah 6, Isaiah was in God’s throne room before the heavenly host / divine council and is approved – “who will go for us?”
- ◆ Adam, Noah, Moses, and Joshua, Abraham, Isaac and Jacob each had divine encounters which approved and qualified them to speak prophetically on behalf of God. As did the disciples at Pentecost.

Christians each have their own encounter with God and are empowered by the indwelling Holy Spirit to be His spokespersons. We are a kingdom of priests and have each received the Great Commission.



#### POINT TO PONDER

Contrary to popular teaching, Gen 3:15 “*he shall bruise your head and you shall bruise his heel*” is not directly applied to Jesus in the N.T. but to believers.

The test of a prophet in Jer 23:16 – “Don’t listen to the words of the prophets... who fill you with vain hopes. They speak visions of their own minds, not from the LORD... For who among them has stood in the \_\_\_\_\_ of the LORD to see and to hear his word.”

There is a consciousness that only those who have had a divine encounter to validate their ministry.

- ♦ Jeremiah had an embodied experience where Yahweh touched his mouth and legitimized his office as prophet. Unlike the other so-called prophets of his day.
- ♦ The prophet has had a divine encounter (either claimed or observed)
- ♦ Whatever a prophet says comes to pass (Deut 18)
- ♦ He is empowered to do miraculous things (Deut 12)

Jesus fulfilled all the requirements of a prophet. The encounter of the baptism was God’s public testimony of Jesus’ status.

### **Are there O.T. figures who would be considered prophets by this definition and some that might not?**

- ♦ In Jude 14 Jude quotes the \_\_\_\_\_ - “It was also about these that Enoch... prophesied.” (Enoch was a prophet)
- ♦ In Job 15:8 Eliphaz asks Job “have you listened in the \_\_\_\_\_ of God?” (Prophets must listen in the council of God) The pattern is that someone who claims to speak for God needs to have met with Him and been \_\_\_\_\_ by God.
- ♦ Deut 13:1-5 - Though a “prophet” may perform miracles, do not \_\_\_\_\_ if he teaches contrary to the word of the LORD.

*Jesus fulfilled all the requirements of a prophet. The encounter of the baptism was God’s public testimony of Jesus’ status.*

### **Many of the Jews of Jesus’ day referred to him as a Prophet – can we look more closely at His baptism?**

Acts 3:1 and Acts 7:37 both link Jesus with Moses. Moses said “The LORD God will raise up for you a prophet like me...” Act 7:37 – Stephen gives more details

- ♦ Moses encountered God at the burning bush, passed through the waters of the Red Sea, and went into the wilderness. This is the Moses who said “God will raise up a prophet like me from your brothers.”
- ♦ Stephen asserts Jesus is the “prophet like Moses.” The same elements Moses experienced are found in Jesus’ baptism:
  - ♦ Divine \_\_\_\_\_ when the Holy Spirit descends as a dove
  - ♦ Passing through the \_\_\_\_\_ of baptism
  - ♦ Immediately Jesus is driven into the \_\_\_\_\_ to be tested by Satan

These events form a template for the Israelites to recognize when they see the “prophet like Moses.” John the Baptist used the phrase “behold the lamb of God,” which was connected to the Passover and further linked Jesus to Moses. John needed to baptize Jesus “in order to fulfill all righteousness,” and connect these cryptic typologies.

## Given all the prophecy about him why didn't people recognize Jesus as the Messiah?

Some teach the expectations of the messianic profile in the O.T. did not match the N.T. death and resurrection of Jesus. Instead, these events were predicted, but were only seen by the disciples with the benefit of hindsight, after Jesus "opened their minds to \_\_\_\_\_ the scriptures." (Luke 24:45)

The O.T. prophecies were \_\_\_\_\_ splintered and cryptic. The messianic profile is never presented in one place, and key elements were never presented with complete clarity.

If everything was known ahead of time, the powers of darkness would have tried to foil the plan. It took the disciples time to understand the profile. After Pentecost when the new Covenant was enacted, they were able to reflect on things Jesus said and did, and make the connections with certain passages in the O.T.

*"All the puzzle pieces of the profile were there, left intentionally cryptic to foil cosmic intelligence."*

### Isaiah 53 does not seem cryptic?

There is no clear connection to Jesus in Isaiah 53 because the word \_\_\_\_\_ is not found.

In context, Isaiah chapters 40-55 are called the "Servant Songs." Servant is linked in other passages to the Messiah and the house of David. These passages are all splintered puzzle pieces that must be put together to form a coherent messianic profile.

Contrary to popular teaching, Gen 3:15 "he shall bruise your head and you shall bruise his heel" is not directly applied to Jesus in the N.T. but to believers: "The God of peace will soon crush Satan under your {collective} feet." (Rom 16:20)

Since we are the Body of Christ, united with Christ and "in Christ" there is both an individual and collective aspect to the son of God, who is also the son of Adam and Eve. "Out of Egypt I have called my son" (Hos 11) applies to both the Israelites corporately and Jesus individually.

- ♦ The N.T. writers, guided by the Spirit, recollected their own \_\_\_\_\_ with Jesus to put the pieces together.
- ♦ Ancient rabbis proposed various interpretations of O.T. passages, and which of these were correct were seen only later.

The puzzle pieces are there, \_\_\_\_\_ in plain sight, only able to be seen clearly with the benefit of hindsight.

### Is there a place in the NT that mentions cryptic prophecy specifically?

In I Cor 2:6 Paul writes "we impart a wisdom not of this age... a secret and hidden wisdom... none of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory." Rulers is a term used elsewhere for cosmic powers. If the powers of darkness had known the outcome, they would not have provoked people to kill Jesus, triggering their own destruction and the restoration

of Eden. This is spiritual warfare, not spiritual surrender. The powers of darkness opposed God's plan and still do. So, the plan could not be telegraphed \_\_\_\_\_.

- ♦ Jesus "began to show his disciples that he must go to Jerusalem...suffer and be killed and on the third day be raised." (Mt 16:21) after which Peter rebukes him and is told "get behind me Satan." This is the plan. After the triumphal entrance to Jerusalem, Jesus is dead within a week. Mission \_\_\_\_\_
- ♦ Another example was during Christ's temptation in the wilderness. Ironically, Satan quoted Ps 91, considered an exorcistic passage in Jesus' day, and said "throw yourself down; for it is written, He will command his angels concerning you." The death needed to happen, but Jesus had to die a certain way to fulfill the Passover sacrificial typology.

Satan was fishing for information, unsuccessfully. Satan and the demons knew Jesus was the son of God who planned to restart the kingdom on earth and restore Eden. They know who Jesus is and why he is there, but not how this will work.

So, their solution was to get rid of Jesus, which is exactly what needed to happen.

The cryptic element is important. Paul was aware of it. Jesus kept certain information very close and only revealed his intentions at a certain point. The prophecies related to the trigger point of redemption was not overt. It was hidden in plain sight as part of the messianic profile.

*"Satan was fishing for information! They know who Jesus is and why he is here, but not how it will work."*

### **What are some of the elements of the Messianic profile?**

The messianic profile is an important link between the Old and New Testaments. Elements include:

- ♦ The idea of the son of God: Adam, Israel (to Pharaoh, "let my son go"), out of Egypt I have called my son (Hos 11:1). Both Adam and Israel are supernaturally birthed. Paul calls Jesus the "second \_\_\_\_\_." The Messiah must be human and extended from Adam and Isaac who were also human and supernaturally birthed.
- ♦ Rulership: Adam and Eve were both given the mandate to be proxy \_\_\_\_\_, imaging God.
- ♦ Leadership activities of the patriarchs (Abraham, Isaac and Jacob), Moses and King David – the leader of God's people and what they do are part of the messianic profile because Jesus is the second Adam, descendant of Abraham, the King, son of David.

All become template points in the messianic profile. These are also referred to as "my servant" like Isaiah 53. The servant in Isaiah 53 is both an individual and a nation. Isaiah has other language that refers to the Messiah, connecting the threads of the servant and the profile.

- ♦ In the Torah, Israel's failure in the desert mirrors Adam's failure in the garden. Supernatural beginning, created to be with God, failure, bondage, sent into the wilderness, end in exile. Jesus reverses these things. He is supernaturally birthed, does not fail, and is the solution to bondage and exile. He is the descendant from David Israel was hoping for.
- ♦ Vocabulary accrues about a divine / human element, certain lineages observed, rulership, sonship, servanthood; all pointing to two places - an individual and a people. This is why these are identified together consistently in the O.T.

This also happens in the N.T. where Jesus, supernaturally birthed, God incarnate, as an individual is identified as a representative of the people of God with vocabulary like the \_\_\_\_\_ of Christ.

- ♦ Jesus speaks of the temple of his body (Jn 2:19-21). Believers are “in Christ,” the temple of the Holy Spirit / living God.

These elements all concatenate into the profile of what Messiah should be: Human, supernatural birth, also be divine because God has made covenants with people to propel the plan to move back to Eden to restore and dwell among us again. All the prior covenants with people \_\_\_\_\_. The only way a covenant could succeed was if the person was more than a human / divine.

All these elements worked together but there was no single, clear passage that provided a checklist of messianic expectations. All of the categories of information about Messiah were scattered throughout the O.T. Even within the categories, the vocabulary, episodes, types and symbols are \_\_\_\_\_.

Only looking back in hindsight do the patterns become coherent and repeat. We can look back and see the flow of repetitions. But for the disciples, there was no frame of reference until they saw what Jesus did, the terminology he used, his death and resurrection, ascend to the Father. All these things needed to happen to fulfill the messianic expectations.

Nothing was \_\_\_\_\_. Comparing Jesus’ life with O.T. passages, he checked every box. Now we can see the connections, repetitions, and parallels of Adam to Jesus, Moses to Jesus, David to Jesus, Joshua to Jesus. All these O.T. figures have a counterpart in this one person.

There is nothing that was just described that was not in the O.T. It is a \_\_\_\_\_ to claim N.T. writers created new parts of the messianic profile to fit their theology. Everything they do is linked back to something in the O.T. because now they can see the repetitions and the patterns.

## What Stood Out to You?

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## Questions for Deeper Understanding

**What is the significance of Jesus wanting John to baptize him?**

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**What elements of the profile for being a prophet does Jesus fulfill?**

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**Even if a person fulfilled the three requirements for being a prophet, what is the ultimate test?**

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**Discuss all the elements that linked Jesus to Moses based on Acts 7:37 and the messianic expectations.**

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**According to Dr. Heiser, why was the messianic profile in the OT intentionally splintered and cryptic and when did the disciples finally make the connections with certain passages in the OT?**

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**Discuss the major problem why Isaiah 53 is NOT a clear description of the coming of the Messiah?**

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**How does Christ's temptation in the wilderness support the idea of supernatural warfare and the mission of Jesus?**

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**Describe how Jesus is the second Adam and how it relates to the messianic profile.**

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**Discuss how Adam and Israel have the same template points leading to Paul calling Jesus the “second Adam.”**

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**How does David’s life have counterpoints to Jesus’ life?**

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### **Prayer Request**

- ◆
- ◆
- ◆
- ◆
- ◆



*Make me to know your ways, O Lord; teach me your paths. Lead me in your truth and teach me, for you are the God of my salvation; for you I wait all the day long.*

*Psalm 25:4-5 (ESV)*

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

- ◆ Naked Bible Podcast at : [www.nakedbiblepodcast.com](http://www.nakedbiblepodcast.com)
- ◆ Dr. Heiser Website: [www.drmsheiser.com](http://www.drmsheiser.com)
- ◆ [www.moreunseenrealm.com](http://www.moreunseenrealm.com)
- ◆ The Divine Council Worldview Facebook Group

# DIVINE PROVOCATIONS

## Jesus' Life, Ministry and Crucifixion

### Matthew 16:13-16 (ESV)

*Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God."*

### PREPARATION FOR VIDEO

- ♦ Pray for wisdom and understanding of the content.
- ♦ Read Chapters: 31—38 of The Unseen Realm
- ♦ Review viewer guide and Questions for Deeper Understanding.

## Viewer Guide

### Why do the gospels all start with the story of John the Baptist and Jesus' baptism?

Study bibles and commentaries draw attention to \_\_\_\_\_ imagery and vocabulary used at Jesus' baptism:

- ♦ Going through the sea with Moses and Israel and associated events.
- ♦ Commissioning, presence of a prophet (John) / Moses imagery at baptism.
- ♦ Jn 3 – Nicodemus came by night - the Passover happened at night.
- ♦ Unless one is born again (from above) of water and the Spirit he cannot enter the kingdom of God.

Being born again, supernaturally, from above, is drawn from \_\_\_\_\_ imagery Nicodemus would be familiar with. The Israelite identity is closely connected to the Exodus story and being delivered from Egypt. This event defines what it means to be Jewish: To go through water, to the Promised Land, to the Mountain of God where God makes a covenant with you.

Jews are born of the water, having passed through the Red Sea; Jesus says this Old Covenant is not adequate. The New Covenant requires one to be born again, from above, by the Spirit to see the kingdom of God. The Jewish identity is inadequate, one must also be born of the Spirit and a participant in the \_\_\_\_\_ Covenant.



### POINT TO PONDER

The Exodus event defines what it means to be Jewish. Jews are born of the water, having passed through the Red Sea. Jesus says this Old Covenant is not adequate. The New Covenant requires one to be born again, from above, by the Spirit to see the Kingdom of God.

As a teacher of the law, Nicodemus would know the New Covenant is linked to the new Son of David, the \_\_\_\_\_. (Ezek 36-37) Trusting in the Jewish identity will fall short. One needs to embrace the Messiah. "As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up that whoever believes in Him will have eternal life." Jesus draws on the Jewish identity in the Exodus and adds the New Covenant to it in this conversation.

The N.T. writers \_\_\_\_\_ the reader has a certain body of knowledge about the O.T. directly related to Moses, Torah, Exodus, and passing through the Red Sea. When the writers linked concepts about the Spirit and the New Covenant, most readers would have known what he was tracking on.

The more one understands their O.T., the more \_\_\_\_\_ can be seen underneath the surface of the N.T.

*"The more one understands their O.T., the more imagery can be seen underneath the surface of the N.T."*

### **What is it about the beginning of Jesus' ministry that taps into the supernatural world view of the O.T.?**

We see this most prominently when Jesus is compelled by the Spirit to go into the \_\_\_\_\_ after His baptism.

Jesus goes to places that are associated with Gentiles and says and does things that loop the Gentiles into promises previously only associated with the Jews. Jesus is not just here to rescue Israel but to take back the \_\_\_\_\_ by defeating the gods of the Deut 32 worldview.



We talked earlier about Satan fishing for information when Jesus was tested in the wilderness. When Satan quotes Ps 91 and dares Jesus to throw himself down Jesus doesn't play along, lest he telegraph the plan that he needed to die in a certain manner. When Jesus says "You shall not put the Lord to the test" there is a \_\_\_\_\_ meaning since Satan is testing both God the father and God the son at the same time.

Satan also offers Jesus the \_\_\_\_\_ of the nations. He knows Jesus is here because God has not given up on the idea to restore Eden and govern the earth. So, he offers to give Jesus all this on Satan's terms, on the condition Jesus bow down and worship him. Cosmic evil is aware that the end-game of Messiah's mission is to reclaim dominion of the earth.

The earth is currently under the \_\_\_\_\_ of Satan – "the god of this world." Because of Satan's actions in the garden, everyone, even those under the gods of the Deut 32 worldview, eventually will die and be linked with the lord of the dead.

Satan knows Jesus is there to take everything back from the powers and principalities of the Deut 32 worldview. Satan tries to get Jesus to \_\_\_\_\_ the plan of God and come up with a new plan, as Satan did back in the garden. Jesus doesn't fall for any of it.

***Jesus is not here just to rescue Israel but to take back the nations.***

Jesus' first sermon takes place at the synagogue in Nazareth in "Galilee of the Gentiles." This was an area that in the O.T. and N.T. was known for a significant gentile presence. Ironically the savior grows up in Nazareth. Jesus goes to the synagogue and gives partial quotes of chapters 42, 58 and 61 from the scroll of Isaiah - leaving out the parts about the gentiles being \_\_\_\_\_.

In these and other episodes, Jesus eliminates the judgment language and quotes only positive language, previously only associated with promises to the Jews. By eliminating the judgment language, Jesus communicates that God wants the Messiah / Servant to accomplish salvation not just for the Jew, but for everyone.

Jesus puts the gods of the nations on notice. These are provocations that lead up to cosmic evil doing what needs to happen – killing Jesus. To have the New Covenant, coming with the Spirit, and the resurrection language of the O.T. come to pass requires Jesus' death and resurrection. One can't have a resurrection without a death.

***Jesus is provoking both earthly and supernatural audiences by announcing He is not just here for "His people," but to take back the nations and all people from the gods.***

### **Was the Gates of Hell / Hades interaction in Matthew 16 this type of provocation?**

Recall in the first century Jewish mindset the existence of sin and evil is connected to \_\_\_\_\_ events:

- ♦ Gen 3 (Fall) – death, estrangement from God, the rebel is cast down to earth / underworld.
- ♦ Gen 6 (Flood) – Sons of God / Watchers taught humanity more efficient means of destruction, the proliferation of depravity, evil, chaos.
- ♦ Gen 12 (Babel) – Fragmented humanity, nations allotted to the sons of God, idolatry.

Messiah is here to fix all \_\_\_\_\_. Different episodes in the gospels and epistles mark their reversals.

Jesus telegraphs clearly that He is here to free the Gentiles and not just the Israelites. The seventy disciples Jesus sends out (Masoretic text 70, Septuagint 72) - corresponding to the Table of \_\_\_\_\_ in Gen 10. He specifically goes out to other regions and delivers people from demons in Gentile territory. The son of David leaves the comfortable confines of predominately Jewish areas. He is here for Jew and Gentile.



Caesarea Philippi (Mt 16) involves cosmic geography. Jesus asks the disciples "who do people say that the Son of Man is?" and then "But who do you say that I am?" Peter replies "You are the Christ, the Son of the living God." Jesus says the Spirit has helped Peter make this confession. "You are Peter, and on this \_\_\_\_\_ I will build my church, and the gates of hell shall not prevail against it."

"Upon this rock" does not refer to Peter. Roman Catholic tradition uses this passage to say Jesus is founding the church upon

Peter as the first Pope. Protestants go back to Deuteronomy where God was the rock that provided water in the wilderness. Neither of those are correct.

Instead, "Upon this rock" refers to the actual place they are standing, which is the \_\_\_\_\_ of Pan - entirely made of rock. Pan is where our horns and pointy tail devil imagery comes from.

Jesus' messaging here is: This place is important because its going to mark the destiny of not only those that follow Him, those that embrace Him, but also of cosmic evil—whereas, we (the church) are going to put an end to it. We are going to turn Satan's domain into his \_\_\_\_\_.

Caesarea Philippi is in the region of \_\_\_\_\_ mentioned in the O.T. In the days of Moses and Joshua even the Canaanites considered this a terrible place because it contained gateways to the netherworld (Ashtaroth and Edrei) which are also mentioned when Moses and Joshua go to Bashan and remove the last of the Rephaim / giant clans. The Rephaim are in Sheol / Hades / the underworld (Is 14 and Ezek 32)

This was ground zero for \_\_\_\_\_ evil. This where occult Ba'al worship began, dividing Israel into two kingdoms. In Jesus' time it was still a place of occult practice with Zeus as the "Most High." It represents Ba'al, the realm of the dead, the underworld, the cosmic spirits of the Nephilim of the giant clans and the demons.

Jesus picks this place to go and say "upon this \_\_\_\_\_ I will build my church and the gates of Hell shall not prevail against it." Grammatically, a better translation is "the gates of Hell will not be able to \_\_\_\_\_ it." This translation more accurately captures the offensive (verses defensive) posture of the church as we assault evil.

Jesus goes directly to the gates of Hell and lays down a challenge. This is a \_\_\_\_\_. Jesus knows the crucifixion is imminent and pokes Satan to that end. Satan doesn't know Jesus' death is part of the plan. He is being provoked into moving people to put Jesus to death in order to get rid of Him and preserve Satan's power. This is all by design.

*Jesus goes directly to the gates of hell and lays down a challenge! This is a provocation!*

### What happens next related to cosmic geography?



The location of Caesarea Philippi is also connected to the transfiguration account in Matt 17.

After six days, Jesus took Peter, James and John up into a high mountain, which is not named. Geographically, Bashan is the most likely candidate. It is called Mount Bashan in Ps 68 and popularly known as *Mount Hermon*.

The cosmic geography is significant. Ps 68:20-22 says, "to the Lord belong deliverances from death... O Mountain of Bashan! Why do you look with hatred... at the mountain God desired for His abode {antipathy with Mount Sinai} I will bring them back from Bashan, I will bring them back from the depths of the sea."

What sea? Bashan (Canaanite "Serpent") is the place of chaos and supernatural evil. These are details that are lost in translation but would be familiar to a Semitic speaker in that day. It is also associated

with the gates of hell, entryways to the netherworld and the serpent. The sea is a familiar metaphor for chaos and death. Leviathan, the serpent.

All this vocabulary in Ps 68 resonates with Mount Bashan / Hermon. In Second Temple Jewish literature, notably the Book of Enoch, they retell the story of the sin of the Watchers with the daughters of men (Gen 6). This is the mountain where the Watchers descend to launch their plan which will lead to the proliferation of depravity.

### **Why does Jesus pick this spot to be transfigured to reveal His glory? (Mt 17 – see also Ps 68)**

Jesus goes to the place evil began and unveils who He is, the incarnate Most High as if to say “Here I am, do something about it!” This was yet another provocation, aimed at ground zero of the demonic world - the pinnacle of the achievement of human corruption by supernatural beings. Readers of Jesus’ day would have been familiar with this context.



From this point forward, Jesus taught the disciples that He needed to go to Jerusalem and die. Jesus accomplished His mission to provoke cosmic evil to set the wheels in motion which would lead to His death.

This is the plan, but the disciples are unsettled. Thomas says “let’s go die with Him.” Peter opposes the plan and is told “get behind me Satan.” They have the triumphal entry into Jerusalem and six days later everyone turns on Him and Jesus is dead. Satan entered the heart of Judas. These events relate to cosmic geography because Jesus goes to these two very specific places to provoke forces of evil. He already messaged He was not just here for the Jews but to take everyone and everything from them.

Sending out the seventy disciples announced the Kingdom of God was among us, the Kingdom was near. Members of this kingdom don’t worry about death. Jesus says “I saw Satan fall like lightning” at this time- expelled from bringing accusation. Members of this kingdom are no longer subject to accusation, and the lord of the dead no longer has any claim on their life.

All these episodes are part of a matrix of ideas. Jesus provokes His death because He must die in order to rise again and set into motion another set of ideas related to the defeat of death and Satan, and rolling back the authority of the sons of God, the principalities and powers.

*Understanding the shared worldview of Jesus’ time connects many different events into a fuller picture.*

On the cross, Jesus quoted Ps 22:12 - surrounded by strong bulls of Bashan – how does this relate? (Read Psalm 22) Much of the imagery in Psalm 22 is referenced in the physical effects of the crucifixion. “Bulls of Bashan” is not about bovines. Metaphorically, Bashan refers to the High Places at Dan where Ba’al, the lord of the dead, the template figure for Satan, was worshipped. Beelzebul = Prince Baal, a title for Satan.

Bulls of Bashan does not just reference the evildoers at the foot of the cross, but also cosmic evil surrounding, trapping and killing Jesus. They are participants in the death of the Messiah.  
Bulls of Bashan = Demons.

The Chronicles of Narnia by C.S. Lewis captures the scene. The White Witch, Jadis, is a Satan figure and a giant. Cosmic supernatural figures kill Aslan, the savior figure, not knowing he will come back to life.

### **Does the idea of cosmic geography go away when Jesus goes back to heaven?**

No, we see cosmic geography in Pentecost. We have the Great Commission given at the ascension. When Jesus ascends, He sits down at the right hand of God the Father, in a position of \_\_\_\_\_ over everything, including Israel and all the nations. The ascension is in conjunction with the giving of the Great Commission. "Go therefore and make disciples..."

In Mt 28:18 Christ says "All authority has been given to me in heaven and on earth." It is on this basis the disciples will be His witnesses "in Jerusalem and in all Judea... to the end of the earth."

Paul and Peter both link the resurrection to the defeat of the principalities, rulers, powers and authorities. There is a connection between the resurrection / ascension and the \_\_\_\_\_ of the authority and power of the fallen gods of the Deut 32 worldview.

The connection is seen most clearly at Pentecost.

### **How is what happened at Pentecost related to the nations and cosmic geography?**

For the first century reader familiar with the Deut 32 world view, Pentecost has several connections.

In Acts 2:2-4, the disciples were meeting in the upper room and suddenly... **divided** (Greek *diamaridzo*) tongues as of fire appeared to them. This word for "divided" is also found in the Septuagint / Greek translation of the O.T., (which is normally quoted by the N.T. writers who are writing in Greek) in Deut 32:8 when the Most High \_\_\_\_\_ up the nations.

In Acts 2:6 the people were "**bewildered**" (Greek verb *sugcheo*), also found in the Septuagint translation of Gen 11 in the tower of \_\_\_\_\_ story.

There are two references to things happening in Acts 2 that directly relate to the Deut 32 \_\_\_\_\_.

They are enabled to speak in other languages (a \_\_\_\_\_ of Babel because everyone can communicate) specifically in order to communicate the gospel.

Acts 2:9 lists nations represented at \_\_\_\_\_. Exiled Jews travelled from all over the known world to attend Pentecost. The list moves from east to west (branching at the Sea). The same nations are listed in the Babel story, encompassing all the regions in the Gen 10 Table of Nations except one. (More on that later.)

There are nations historically referenced in Israel that are not listed Acts 2, and picked up later. For example, the gospel goes to Samaria (via Simon the Magician). This is significant because Samaria was the apostate northern capital of the ten tribes after the monarchy split. So, the \_\_\_\_\_ is for



them too, they are included.

Damascus is referenced. God told Abraham every place he went as far as he could see and later, everywhere Moses' foot tread, the land would be given to Israel. The outermost perimeter where Abraham pursued Lot is \_\_\_\_\_.

Phillip meets the \_\_\_\_\_ eunuch in the south. During the time of Manasseh, when the temple and ark were threatened there was a two-pronged tradition. Firstly, a number of priests and those who were faithful to Yahweh left the country and moved south to Egypt and then settled in Philae of Elephantine. There is a Jewish temple and colony in what would be considered later Ethiopia. Secondly, some believe the ark of the covenant was taken to Philae. There is a Jewish presence in Ethiopia, where the eunuch was from. He hears the gospel and becomes a believer. The gospel is for Ethiopian Jews.

Then Phillip is transported to Azotus, which was an obscure, tiny strip of land in \_\_\_\_\_ territory adjacent to, but not included with areas later claimed as part of the parameters of the kingdom of Solomon in 1 Kings 10.

Every piece of land associated with Jewish / Israelite promise receives the \_\_\_\_\_ first, before Paul is converted and begins his ministry to the Gentiles. Now the mission transitions to the Gentile nations that were divorced and dispersed at Babel. (Is 66:23)

Paul mentions twice to the Romans that he wants to get to Spain / Tarshish. Tarshish is the one remaining nation in the Table of Nations that is not accounted for elsewhere in the books of Acts. Paul is aware he is the apostle to the gentiles. Paul may have believed he wouldn't die until this mission is completed and the gospel is planted in every nation that was \_\_\_\_\_ at Babel. (All of the known world at that time.)

This is cosmic geography / thought. The Lord, through His church, is going to reclaim everything that was surrendered both in terms of Israel and also the nations.

Paul calls Jesus "the seed of Abraham." Recall that immediately after the nations were disinherited in Gen 11, God calls Abraham and restarts humanity through the miraculous birth of Isaac to Abraham and Sarah. God says through Abraham's seed all these nations will eventually be blessed and brought back into the family. In Gal 3, Paul says "if you are Christ's, you are Abraham's offspring, heirs according to promise." (Jew and Gentile)

Acts is like an object lesson - a living illustration of the gospel starting in Jerusalem, Judea and spreading to the rest of the world that brings the Deut 32 worldview of the O.T. into the N.T.

When Paul goes into pagan territories, he assumes he has the right to be there and the power of the gods over the gentiles has been nullified. Jesus' resurrection and ascension has stripped away the rulers, authorities, principalities and powers.

Don't be afraid; the Most High became man and died for you. Paul is His messenger. Believe!

We may be familiar with these elements but knowing the full \_\_\_\_\_ makes Acts more interesting, coherent interconnected and awesome.

*"Acts is like an object lesson - a living illustration of the gospel starting in Jerusalem, Judea and spreading to the rest of the world that brings the Deut 32 worldview of the O.T. into the N.T."*

### What Stood Out to You?

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

What was most impactful to you?

[illegible]

## Questions for Deeper Understanding

In the conversation with Jesus and Nicodemus (Jn 3:10), why does Jesus ask Nicodemus “Are you a teacher of Israel, and yet you do not understand these things?” Explain what Jesus meant by that question.

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Why did Satan try to tempt Jesus in the wilderness?

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What is the Big Idea conveyed by Jesus’ ministry where he goes into places that are associated by gentile presence? Which of the three OT rebellions does this behavior address?

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Why is the event at Caesarea Philippi critical to understanding the mission of Jesus and the events in Gen 6? **Discuss**

Why does Jesus pick Bashan (Mt Hermon) to take Peter, James and John where He is transfigured?

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What is the Big Idea why all of these events at Mt Hermon, collectively, are done and for what reason?

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Psalm 22 is referenced by Jesus at his crucifixion. Explain why the bulls of Bashan play into this event at the cross and its supernatural connection to cosmic evil?

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How does the Great Commission (Mat 28: 18-20) and cosmic geography relate to each other?

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Acts 2 and Pentecost have profound explications to the Deut 32 worldview. Discuss their connections and specifically referencing Act 2: 2-4 and the Table of Nations (Gen 10).

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Why does Paul point to Jesus as being the “seed of Abraham” and Gal 3. Include Paul’s message to the gentiles?

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### **Prayer Request**

- ◆
- ◆
- ◆
- ◆



*Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up.*

James 5:13-15 (ESV)

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

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

# VISIONS OF EDEN

## The Future Status and Destiny of Believers

Acts 2:17-21(ESV)

*“And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.*

*And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.’*

### PREPARATION FOR VIDEO

- ♦ Pray for wisdom and understanding of the content.
- ♦ Read Chapters: 39 - 42 of The Unseen Realm
- ♦ Review viewer guide and Questions for Deeper Understanding.

### Viewer Guide

#### **What is the future destiny for all believers? How does it all come together?**

God started a human family in Eden which He intended to unite with His existing supernatural family. God uses language that reminds us that these two groups, human and supernatural, will someday become one family.

“Holy ones” in the O.T. (Hebrew “gedoshim”) is used of the heavenly host / divine council. The Greek equivalent in the Septuagint translation is **“haggioi”**. In the N.T., haggioi is always used of believers. (saints)

We will become more like God through sanctification and glorification.

- ♦ Jn 1:12 – “To as many as received him, to them he gave the \_\_\_\_\_ to become sons of God”
- ♦ I Jn 3 - we are called \_\_\_\_\_ of God, and so we are {already}... Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him...



### POINT TO PONDER

God started a human family in Eden which He intended to unite with His existing supernatural family.

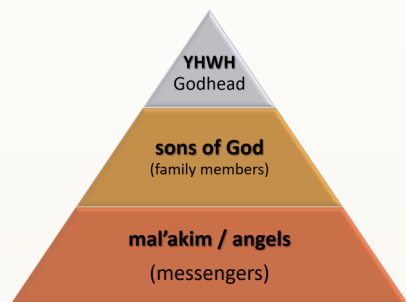
We will be glorified and made fit for sacred space, united with God and his loyal heavenly host.

The “Cloud of \_\_\_\_\_” that surrounds us in Heb 12 contextually does not just refer to the Hall of Faith in Heb 11.

In Heb 2:10-15 – He {Jesus} is not ashamed to call us brothers – “I will tell of your name to my brothers, in the midst of the \_\_\_\_\_ I will sing your praise.” Jesus partook of flesh and blood and will present us to God someday in the midst of the congregation.

The cloud of witnesses and congregation is divine council language. The destiny of the believer is to be a part of the great cloud of witnesses in the heavenly family of God; part of the divine council. Heb 12:22 “You have come {already} to Mount Zion and to the city of the living God, the heavenly Jerusalem...” We will outrank angels someday.

1 Cor 6:3 says “don’t you know you will judge angels?” This is also divine council language, drawn from the ancient royal \_\_\_\_\_ where the king (God) is surrounded by relatives (sons of God) then messengers and service staff (angels).



The human sons of God will rank above the angels, even though for now we were created a little \_\_\_\_\_ than the heavenly beings. (Heb 2:7, Ps 8:5)

When we inherit the earth in the New Eden, we will judge the members of the council who are currently in control, the fallen gods of the O.T. The principalities and powers of the Deut 32 world view will be \_\_\_\_\_

Rev 2:26 and Rev 3:24 overcomers will be put over the nations and sit with God on His throne and share His \_\_\_\_\_.

We will judge them, see their final removal, and we will \_\_\_\_\_ them as members of the Divine Council.

The vocabulary is \_\_\_\_\_ and designed to connect with certain ideas and concepts of the O.T.

*The destiny of the believer is to be a part of the great cloud of witnesses in the heavenly family of God; part of the divine council.*

### **What other vocabulary in the Deut. 32 worldview influenced the N.T. writers?**

In I Corinthians chapters 8-10 Paul speaks about meat sacrificed to idols in two very different ways:

- ♦ In 1 Cor 8:4 Paul says regarding meat sacrificed to idols “we know there is no such thing as an idol”
- ♦ In chapter 10 Paul says flee idolatry and compares participating in the Lords’ table with eating meat sacrificed to idols. In 1 Cor 10:20 Paul quotes Deut 32:17 “what pagans sacrifice they offer to demons and not to God and I do not want you to be participants with \_\_\_\_\_.” (shedim) leading to idolatry.

Paul believes demons are real and quotes Deut 32:17 at face value. Do not be participants with cosmic evil. We do not want to end up like the Israelites who worshiped other gods. We don’t want to participate in rituals that would connect us with idols and make us idolators. If meat is sold in the marketplace, don’t worry about it, it is the \_\_\_\_\_ in ritual Paul is concerned with.

The Deut 32 worldview is seen again in 1 Cor 5, where the unrepentant man “who has his father’s wife” is to be delivered to Satan for the destruction of the flesh, so that his spirit may be saved. (In 2 Cor we language that this man did eventually repent.)

This is cosmic geographical language. The O.T. associates the \_\_\_\_\_ with where the “bad things are,” chaos, and death outside the camp of Israel.

- ♦ On the Day of Atonement, the scapegoat was driven out to the \_\_\_\_\_.
- ♦ Jesus met Satan outside holy ground, in the \_\_\_\_\_ Matt 4.

Outside “holy ground” is where Satan and demonic forces live, this is their turf. We need to be attached to the presence of God to be safe and worship God and be where we belong.

So, the unrepentant believer needed to be put out of the church. The church is “\_\_\_\_\_”, the temple of the living God. Every believer is inhabited by the Spirit of God that dwelled in the Tabernacle. Sin has to go, to be removed and not retained with us until repentance takes place. We are either with the Lord or with cosmic evil forces. This is the Deut 32 worldview.

### Why did Jesus have to go down and preach to the spirits in hell? (1 Pet 3:14-22)

Dr. Heiser had a personal experience with this very strange passage while searching for a church home. Peter deals with many different ideas: spirits in prison, days of Noah, the ark, baptism, angels / authorities / powers, resurrection. One may be tempted to just skip over this weird passage, but it is not incomprehensible.

Recall the three reasons for chaos /evil in the world:

- ♦ The fall (Gen 3),
- ♦ the flood (Gen 6)
- ♦ and Babel (Deut 32)



In 2 Pet 2:4 “angels that sinned” are mentioned, so Peter is familiar with the events mentioned in the **Book of Enoch** where the angels that sinned were sent to \_\_\_\_\_. This was the classical Greek place of the Titans, who are linked to the giants in Gen 6 “kept in chains of gloomy darkness.” These are the spirits being preached to.

If you accept the supernatural story at face value and remember Peter tracks on Enoch in several places the passage typology becomes clear. Typology is \_\_\_\_\_ - \_\_\_\_\_ foreshadowing whereas prophecy is the verbal prediction of something to happen.

The Passover lamb was a \_\_\_\_\_ of Christ, foreshadowing the sacrifice of Jesus.

For Paul, Adam was a type of Christ and foreshadowed Jesus, the second Adam.

For Peter, Enoch was a type / foreshadowing of things to come which connect to Jesus.

In the \_\_\_\_\_ of \_\_\_\_\_, the Watchers, the sons of God, descend to Mount Hermon and bring chaos with the Nephilim. God sends archangels to destroy the Nephilim and bind the Watchers and imprison them. The Watchers ask Enoch to intercede with God on their behalf, which Enoch does- but God does not hear their plea. God sends Enoch back. Enoch \_\_\_\_\_ into the abyss to pronounce judgment and condemnation on the Watchers.

Peter strikes analogies with Enoch foreshadowing Jesus. Prior to the resurrection, Jesus too descends to proclaim and affirm condemnation to the spirits in prison while he was temporarily in the realm of the dead, knowing He would soon rise from the dead.

Baptism is essentially spiritual warfare. When one is buried with Christ in baptism, one descends into the grave and rises from the dead. This messages to others that one is a believer, and also to the cosmic powers that they are being left behind in the realm of the dead, while the believer will rise with Christ.

Baptism is a declaration of our loyalty to God and an announcement, repetition, and reinforcement of the fate of cosmic evil. Evil is defeated and will not share the destiny of believers.

In the early church, baptismal formulas commonly included a \_\_\_\_\_ of Satan and the principalities and powers. They recognized the imagery that the act of baptism signaled in the spiritual world.



**What is meant by “*baptism saves you*” in verse 1 Pet 3:21? Aren’t we saved by grace alone?**

The vocabulary of baptism \_\_\_\_\_ to the descent and resurrection of Christ. It’s not the act of baptism that saves us, but what the act of baptism corresponds to that saves us; the death and resurrection of Jesus.

Baptism is an “appeal to God for a good conscience (Gk *suneidesis*) through the resurrection” could be translated instead that baptism is a “pledge to God that expresses \_\_\_\_\_ to carefully follow the one

who died and rose again.”

Baptism corresponds to the act of Christ dying and rising, which is what saves us. Baptism is our loyalty oath that corresponds to this act and aligns us with Christ’s defeat of cosmic powers. The passage ends with Jesus “at the right hand of God, with angels, authorities and powers having been subjected to him.” (1 Pet 3:22) Christ is \_\_\_\_\_ in every way. In the early church there was a clear connection between baptism, the defeat of cosmic evil, and a way to \_\_\_\_\_ we are no longer on their side and do not share their destiny.

**Can you explain the context of Armageddon and what that means?**

The Battle of Armageddon was traditionally supposed to take place in the Valley of Megiddo. The word Armageddon comes from what John says in Rev 16:16 says “they assembled at the place that in \_\_\_\_\_ is called Armageddon” So, this is a Hebrew term being written in Greek: Har-megedon.

In Hebrew, Har means \_\_\_\_\_. The battle of Armageddon’s traditional association with Megiddo is problematic because there is no mountain: Megiddo is a flat plain.



There are two “g” sounds / letters in Hebrew – gimel and ‘ayin. Neither Greek nor English has a letter (other than hard “g”) that approximates the guttural sound of ‘ayin.

John is writing *Har-megedon* in Greek – what Hebrew word sounds like Har - M – G – D? Yes, Har – Mo’ed.

Har-Mo’ed is found in the “Lucifer passage” of Isaiah 14. “How are you fallen from heaven, O Day Star, son of Dawn! (Heb. *Helel ben shachar*)... You have said “I will set my throne on high; I will sit on the mount of assembly (har-mo’ed) in the far reaches of the \_\_\_\_\_.” What mountain in the far reaches of the north is in view?

Ps 48:1 – “Great is the LORD and greatly to be praised in the city of our God! {Jerusalem} His holy mountain... Mount Zion, in the far north. How can Mount Zion be in the far north (summit of Zaphon) when Jerusalem is in the south?

In biblical thought, the \_\_\_\_\_ was a place of fear, dread and threat. This is where armies came from. In the fertile crescent of Mesopotamia, armies from the east followed the river system and invaded Israel from the north. The north is also the domain of Baal. Baal’s mountain, (Jabal al Aqra) was above the regions of \_\_\_\_\_, a place of cosmic evil. Recall Ps 68 speaks of the conquest and deliverance of Bashan.

Saying Zion is in the north is the biblical writers’ way of saying it isn’t Baal who is the greatest god, Yahweh rules the world from Zion / Jerusalem, which is really the cosmic center. In Is 14, the original rebel wanted to sit on the throne in the heights of the north and control the universe. He is punished / denied. See Is 14 Lucifer’s fall passage.



The Battle of Armageddon is not a battle at Megiddo – it is a battle at, and for \_\_\_\_\_, the Mount of Assembly. Jerusalem is Mount Zion in the far north, the city of the great king.

Is 24:21-23 speaks of the defeat of cosmic powers – “on that day the LORD will punish the host of heaven, in heaven and the kings of the earth, on the earth.” (Spiritual and earthly beings will be gathered and punished)... ... for the LORD of hosts reigns on Mount Zion and in Jerusalem, and his glory will be before his elders.” (Divine Council).

Biblical language is consistent with the final conflict taking place in Jerusalem. The Messiah arrives when he touches his foot on the Mount of Olives, in Jerusalem. This correct cosmic geography worldview was lost due to tradition, based on translation errors of Har-Mo’ed, the Mount of Assembly.

### Does the new heaven and new earth come after Armageddon?

Rev 20:9-15 narrates the final conflict. (Read). After all the forces of evil are destroyed in the day of the Lord, there will be a new heaven and a new earth.

Rev 21:21 “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away and the sea was no more.” This is not about salt water. The sea is a symbol for chaos and anti-Eden.

That, is no more. We have restoration of Eden – “I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, {familiar O.T. language} and God Himself will be with them as their God. He will wipe away

every tear from their eyes and death shall be no more {like unfallen Eden}, neither shall there be mourning, or crying, or pain anymore, for the former things have passed away.” (Rev 21:1-4)

In Rev 21:9-10 Describes \_\_\_\_\_ coming down out of heaven from God – with gemstones of fire, luminosity and other cosmic / Edenic / garden / earth / mountain images. Many O.T. passages combine, converge, conglomerate into and foreshadow this one place, the New Jerusalem. All these images were precursors, foreshadowing’s and lesser versions of the New Jerusalem.

Rev 22:1-5 speaks of the River of \_\_\_\_\_, the Tree of Life for the healing of the nations, no longer accursed.

Many O.T passages converge into the images and concepts of Rev 21-22: Eden, tabernacle, Zion, different mountains, temples – the images accumulate so one can’t miss that all cosmic geography and sacred space feed into this ultimate endpoint: Believers get to share in the \_\_\_\_\_ of the Messiah.

When we reign with Christ in a global Eden there will be no hierarchical ranks. The new earth reverts back to \_\_\_\_\_, where all imagers belong, in sacred space. We are ruling the world, not other people. We are enjoying Eden as it was originally intended. We will do what God wanted us to do with creation, enjoying it in an eternal stewardship.

Eden is not about \_\_\_\_\_. The triune God rules and reigns and shares everything with us. We are glorified to be as much like Him as possible, as originally intended, fit for sacred space, with everyone else in His family.

It is the complete capstone vision, which is why it is cast the way it is, at the end with the Edenic imagery. **So, that is what we have to look forward to!**

## What Stood Out to You?

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## Questions for Deeper Understanding

Explain how God's plan or vision for the future of believers is the same as His original plan was for Eden?

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What supernatural language do you find in the NT that supports this plan or vision as described by Paul?

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What is Paul concerned about in 1 Cor 10:18-21 and how does that concern relate to Deut 32:17 thinking?

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When Paul says "deliver this man to Satan" (1 Cor 5:5), what is he telling the church to do and what OT practice is the basis for this action?

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What is a typology and how does this understanding relate to Peter's description of Jesus' descent into Tartarus? Include the book Peter was tracking on to draw this foreshadowing.

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Discuss the act of baptism and the idea that it does or doesn't save you based on the above question and the understanding of the words appeal and conscience in 1 Peter 3:21.

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Why can't the battle of Armageddon be located at Mt. Megiddo based on the Hebrew spelling of the word? Give scriptural references to support this view.

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What are some of the cosmic geography and sacred space descriptors of the Bible that culminate in the description of the dwelling place of God in Rev 21 and 22?

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With the final Eden being a "reset button," discuss what we will be ruling in the final heaven and what it will be like.

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### **Prayer Request**

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- ◆
- ◆



*Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up.*

James 5:13-15 (ESV)

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

- ◆ Naked Bible Podcast at : [www.nakedbiblepodcast.com](http://www.nakedbiblepodcast.com) (Start Here Video)
- ◆ Dr. Heiser Website: [www.drmsheiser.com](http://www.drmsheiser.com)
- ◆ [www.moreunseenrealm.com](http://www.moreunseenrealm.com)
- ◆ The Divine Council Worldview Facebook Group