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An email reply about Psalm 82 “The Divine Counsel” – what saith the Scriptures?

(Is there a judging panel of angels in the clouds who rule over the Earth?)

On 12/10/18 8:45 PM, NA NA wrote:

Brother Ken,

Could you comment on "The Divine Counsel", Psalms 82;1-6, Psalms 89:5-8, Psalms 29:1 in reference to H430 'Elohim, plural as H410, 'el singular, he judges in the mist of the "Elohim, plural who are in 'heaven" H7843 clouds?

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Ok sure --

There are two ways to view these verses. Folks will have to make up their own mind which is in line with the whole scope of the Scriptures. But here's a few comments to consider:

The subject matter is either:

1) Jurisdictional where the main topic is government as related to our obedience or disobedience to Yahweh in the "here and now". Namely, either the wicked rulers of Earth continue, or the righteous government of God triumphs.

or:

2) Spiritist (not to be confused with spiritual) where the struggle between good and evil is seen as having to do with so called "spirit beings". That is, a power struggle between supposed "good spirits" and supposed "bad spirits". The varied concepts take on ideas of angel races, an angel counsel in the sky, "immortal spirit beings" from heaven put into Earth bodies as men, guardian angels, devils, demons, intergalactic aliens, lizard people, claimers of magical powers, etc.

The prophets and apostles always speak in jurisdictional terms if we read several verses before and after any quoted verse. The institutional denominations and mystics speak in spiritist terms as per the above.

The words "el" "elohim" "heaven" "god" and others can have different meanings in the Bible depending on the context. This is normal in any language as with the word "fast" in English. I could say "the boat is fast" "the window is stuck fast" "I was hungry after the fast" -- all without any confusion whatsoever as to the meaning of "fast" in each sentence. But when it comes to the Bible, people for some reason lose all reasoning when it comes to using plain context to decide a matter. To compound this dilemma, modern Bible translations based on the texts of occultists Westcott and Hort such as the NASB, NIV, NJB, NRSV, NCB, etc. do not help matters when honest truth seekers are looking for answers.

"Elohim" (at Strong's H430) can mean: gods, God, magistrates/judges, angels (which word is simply "messengers" usually God Himself or men), mighty, great. Context will declare the specific meaning, and most of the time without confusion just as in our English language.

Psalms 81 & 82 refer to judgment within and upon Israel as applied to Israel's own errant "magistrates" (elohim) carelessly translated in 82 verse 1 as "gods". The context is beyond doubt as we see with the rest of this Psalm plus the preceding 81:11-13 "counsels" of the Israel people. Then 82:1 "He judgeth among the "elohim/magistrates". The Psalmist continues with the basic theme here v2,3,4 "How long will ye (these magistrates/judges/elohim) judge unjustly ---" "Defend the poor and fatherless, do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked." The subject matter here is concerning righteous governmental judgment on Earth among God's people.

As far as verse 1 "God standeth in the congregation of the mighty (EL, H410)", "The Mighty" refers to God Himself (EL) and His people. He judges His own people, and is One with them. ImmanuEL, "God with us", comes from this word EL. See the preceding Psalm 81:13 "Oh that my people had hearkened unto me, and Israel had walked in my ways". Also, "Saith Yahweh, I am God (EL, H410)" Is. 43:12; "God (EL) is Yahweh, which hath shewed us light --" Ps. 118:27;

That we should take one word -- "mighty" -- and extrapolate a meaning based on influences from the superstitious Catholic church, Zecharia Sitchin, Isaac Asimov, Gene Roddenberry, etc that "mighty" implies a group of super astral beings, is unfounded Scripturally; especially when all one needs to do is read the Psalm itself to see it is discussing "persons (v2), judges (v2), the Earth (v5,8), men (v7), and nations (v8)".

"Congregation" here (H5712 from 5707 -- Ay-daw) is used to describe a gathering in relation to "testimony, witness, recorder"(5707) of the mighty sons in Israel appointed judgment responsibilities. It's not talking about "spirit beings in clouds". We reference --"These were the renowned of the congregation (ay-daw), princes of the tribes of their fathers, heads of thousands in Israel." (Num.1:16) "The slayer that killeth any person unawares -- he shall dwell in that city until he stand before the congregation (ay-daw) for judgment --" (Joshua 20:6) etc. other like verses. God stands here to judge the judgments of those appointed judges (who are "mighty ones" by occupation) "Yahweh standeth up to plead, and standeth to judge the people. Yahweh will enter into judgment with the ancients (elders) of His people, and the princes thereof: for ye have eaten up the vineyard, the spoil of the poor is in your houses." (Is. 3:13)

Wicked judges have a "superiority god complex". Psalm 82: 6,7 "I have said, Ye are magistrates (high in authority, not spirit "gods" as some translations), and all of you children of the most High (they rule in Israel); But ye shall die like men (i.e. like the men you are), and fall like one of the princes." This is a repeat of a warning in Job 21--- "Wherefore do the wicked live and become old, yea, mighty in power? -- Lo, their good is not in their hand:the counsel of the wicked is far from me -- Shall any teach God knowledge? seeing He judgeth those that are high (in authority, not in the sky) -- Yet he shall be brought to the grave, and shall remain in the tomb." (Job 21:7,16,22,32) No -- we are not "immortal soul spirit gods in bodies", and the Bible teaches such is a vain doctrine of the haughty. Instead we read: "For dust thou art and unto dust shalt thou return" (Gen.3:19) "His (man's) breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps.146:4) "For the wages of sin is death" (Rom.6:23) "The dead know not any thing" (Ecc.9:5,10). Our hope is in the resurrection from the grave, for when Christ returns He calls His own forth from the tombs/graves where the dead await His

arrival (John 8:28,29). High minded judges are no exception as they die like all others, and "remain in their tombs", awaiting their judgment by the Supreme Judge. "and shall come forth (from their graves v28), they that have done good, unto the resurrection of life; and they that have done evil, to the resurrection of damnation." (Jn.8:29)

None of Psalm 82 above is talking about a "divine counsel of supposed "spirit beings" in the sky. This all takes place in the Earth and is jurisdictional, by clear and repeated context of the Word of God.

The Bible records that Psalm 89 is a Psalm about the covenant that Yahweh made with David. It symbolically *likens* the covenant *to* everlasting things in the heavens. It does not teach that there is a spirit congregation in some ethereal dimension "way out there someplace". But again, "heaven/s" is a relative term as is "el" "elohim", etc. Recall our English example of different meanings to the word "fast"? Here's another: What does "fly" mean? Is it -- to rise in the air, what a flag does, going off into a rage, an insect, hit a baseball high, a garment cover, a type of fishing lure,? It means all of these -- based on the simple and reasonable context of the sentence. But mention the word "heaven", and the basic church goer locks it into only one spiritist meaning -- a claimed place up above the sky where God lives. Primarily, the word "heaven/s" in the Bible means "lofty/elevated" in several different applications. (Strong's H8064, G3772)

In this Psalm the divine covenant with David is "established forever" (v 4) and "the heavens shall praise thy wonders in the congregations of the saints"(v5). However --this decree is euphemistically "like or as" the heavens' own durability which the Psalm goes on to explain: "His (David's) seed also will I make to endure for ever, and his throne *as the* days of heaven" (v 29) "His seed shall endure for ever, and his throne *as the* Sun before me. It shall be established for ever *as the* Moon., and *as a* faithful witness in heaven." (v 36,37) David's throne won't literally be *in the* Sun or *in the* Moon which bodies are in the heavens (sky), but it would endure *as they do*, through King Jesus of David's seed. It cannot be any more unambiguous than what the Psalmist writes herein *likening* David's covenant to the lasting heavens, but spiritists and sci-fi'ers habitually resist the plain Word of God. Christians just need to read the Bible, slow down in absorbing what it says, and search the Scriptures within themselves to find the answers to questions. It may take a while but it's all there.

Going back to Ps.89, verse 6 -- "For who in the heaven can be compared unto Yahweh? who among the sons of the mighty can be likened unto Yahweh?" is defined by the Psalmist here in verse 50. It's talking about people who lived in David's time. "Remember Yahweh, the reproach of thy servants how I do bear in my bosom the reproach of all the mighty people".(50) This is within the congregation of Israel. But, we may ask, how then can these be "in heaven"? They are, as being jurisdictionally in God's "high" Kingdom on the Earth. They hold a "lofty" position, that is "heavenly". Abraham's seed was likened to the stars of heaven (Gen.15:5; Deut.1:10) yet they were surely born in the Earth. Furthermore --

Joseph dreamed a dream of greatness where his brothers were the stars of heaven, and Jacob & wife were the Sun and Moon, who all bowed down to Joseph in the dream. These were the sons of Israel "in heaven" as it were and Jacob remarked to Joseph, "Shall I and thy mother and thy brethren indeed

come to bow down ourselves to thee in the Earth?" (Gen.37:9-10) They eventually did as Joseph became a chief (lofty star) ruler in Egypt during a great famine in the Earth while yet the dream illustration had it taking place among the stars. The mighty sons (stars) of Israel in the Earth are "in heaven" jurisdictionally speaking as within the context written by the 89 Psalmist.

We see this again in the book of Revelation 12:1 where a great event "in heaven" is really in the Earth. Here "a woman" appears in "heaven" with 12 stars and gives birth to the messiah who will rule the world with a "rod of iron". The messiah came from racial Israel who this "heavenly" woman is, yet His birth took place on the Earth. Her 12 stars are the ruling governmental sons/tribes of Israel (via Joseph's dream), while the "man child" is King Jesus who is King of Kings. Again -- this is an overview of what takes place in the Earth as our King arrives to rule the nations. Yet we see that this is in "heaven" (high/lofty jurisdictional history of governments) as written by John the apostle.

"And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered ----and she brought forth a man child who was to rule the nations with a rod of iron: and her child was caught up unto God, and to His throne." (Rev.12:1,2,5)

Yes, the word "heaven" can refer to the dwelling place (or dimension) of God Almighty, an existence far beyond the comprehension of man's understanding, but not in all usages of that word in Scripture, as we have just seen. Normal context comprehension determines how Scripture applies that word, and it should not be a problem. Does the following sentence confuse the reader? : "The fly did not land on me because I used insect repellent" Are we frantically and miserably confused as to what "fly" means in that sentence? Then why would anybody be confused with the words "heaven" or "mighty" in the Bible if they would merely read a chapter before or after a particular verse? or peruse a cross reference verse of what subject matter is under consideration? The only confusion has been the product of centuries of spiritist blathering of contorted imaginations inserted within and attached to certain words of the Bible in an unauthorized manner. The Bible explains itself. New Age dictionaries that metaphysically define words belong in the shopping Mall bookstores.

With respect to Psalm 29:1, it is a quote and reference to the song of David when the Ark of the Covenant was moved to Jerusalem. "Give unto Yahweh, o ye mighty, give unto Yahweh glory and strength." (Psalm 29:1) same as --"Give unto Yahweh, ye kindreds of the people, give unto Yahweh glory and strength." (I Chron.16:28, but read v 8-36 for the whole song/psalm of v9). "let men say among the nations, Yahweh reigneth"(v31) repeated here "Yahweh sitteth King for ever" (Ps. 29:10) Also see verse 2 of Psalm 29 in relation to Psalm 22:22,23 -- same subject matter, and read it's "the seed of Jacob" not super beings that dwell in the sky. No mighty supernatural beings are considered in these Psalms -- its the people of Yahweh.

I'm not sure what verse you are citing to ask if "mighty ones" live in the clouds. I think you meant H7834 instead of 7843. Nevertheless, we've been to the clouds, probably millions of times now with airplanes and helicopters. There's no angel counsel living in them. The "mighty" of Psalm 29:1 are the "strengthened" of verse 11 -- Yahweh's people. Of whom He has stated "-- Yahweh thy God will set

thee on high above all nations of the Earth" (Deut.28:1.) Any Biblical analogy to the strong ones in faith being like "clouds" is mentioned by Paul in Hebrews 11 & 12. They are the many patriarchs of our Saxon family in the Earth -- "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb.12:1)

The non-Scriptural matter that "doth so easily beset" (distract) the Christian family is the spiritist/sci-fi lingerings which remain within it. Until this is repented of Christians shall remain to be as a man in a fight but blindfolded with hands tied, barely getting by on drops of mercy instead of overcoming with showers of blessings. There are no mighty alien angel judges residing in clouds above the Earth who monitor and affect our circumstances. It's us, in the Earth here and now --- we either obey Yahweh's laws or we don't. It's governmental, starting with the individual, the family, then the nation. Since our people never seem to "get it", an extremely critical time of real life survival for our race and western civilization is indeed eminent, most probably just ahead of us within the next few generations. May God bless the remnant.

in Yahweh/Jesus

Ken

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