The Divine Council in Psalm 82

They Know Not is a phrase taken from Psalm 82, a Psalm about the "divine council" with difficult to understand prose that caused an epiphany for theologian Michael Heiser and resulted in his book Unseen Realm. In his view the Elohim of Psalm 82 are supernatural beings (gods) and not humans which view quickly degenerates into henotheism (Yahweh is the chief God among many gods). Of course, Michael denies the charge of henotheism, but his supernatural world view (which accepts the Enochian Rebellion of the Watchers) has other negative theological implications. However, I appreciate the work that Michael Heiser has done, and he has offered many fresh insights (some of which I will use) but as early as 2004 I wrote an article pushing back on this view and later a specific **article on Psam 82**. Since then, my own understanding has matured further and I will attempt to offer a more comprehensive treatment, not just of the Divine Council motif of Psalm 82, but of the whole range of problematic texts which have been connected by occultists and Gnostics to Solomon's Temple and the inauguration of the New World Order. Therefore, this matter is urgent and not just an interesting fringe theological discussion, especially as the current Psywar is merging the concept of aliens, Nephilim, Anunnaki etc.

Psalm 82 cannot be interpreted unless the historical context is correctly identified. Moreover, we have a very important guide on how it should be read because Jesus refers to it in John 10. I have devoted an article to the incident in John 10 but a critical point that I missed was in vv. 34-35. *Jesus answered them, Is it not written in your law, I said, Ye are gods*? [35] *If he called them gods, unto whom the word of God came, and the scripture cannot be broken*. The NLT give the sense of v. 35 thus: *And you know that the Scriptures cannot be altered. So, if those people who received God's message were called 'gods'*....

Who was Jesus talking about? Note that Jesus is stating that the Torah says that receiving the word of God **made them gods**. There was a point in time when they were **not gods**, but reception of the the word ***made them gods*** and that is the sense in which the declarative affirmation of Psalm 82 should be understood... **I said, ye are gods.** In fact, God declared that Moses was a "god*"; And the LORD said unto Moses, See, I have made thee a god* (ELOHIM) *to Pharaoh: and*

Aaron thy brother shall be thy prophet" (Exod 7:1). So, Moses becomes a "god" who has his own prophet. Although a "god" Moses died like Adam and fell like one of the princes (Ps 82:7) – and for the same reason as Adam – exceeding his legitimate authority (Num 20:10-13). The same theme is found in the Korah rebellion (Num 16)

The Word of God is a synecdoche for the **Ten Commandments** otherwise known in nearly all sources as **the ten words** (δεκάλογος, in LXX cf. Latin decalogus). The Ten Commandments were Given to Moses and the 70 elders who administered the Law. Those seventy elders became the Sanhedrin who Jesus was addressing. Together with Moses and Aaron they form the 72 "elohim" (Nadab and Abihu were later killed cf. Exodus 24 and Lev 10). It is supremely ironic that the Logos (Word of God) had once again come to the Sanhedrin only to be rejected. Neither is it a coincidence that the word **Jews** is used in a pejorative way 71 times in the Fourth Gospel as a descriptor for the ruling elite (the Jews *hoi Ioudaioi* occurs 70 times in John in the NRSV 71 if the variant reading in 3:25, hoi Ioudaioi, is accepted).

The Sanhedrin (70 elders) who were designated as "gods" had placed themselves in "Moses Seat" (Matt 23:1-3) and now the Logos (the Word made flesh) had revealed himself to them bearing the Yahweh name (as the angel in the wilderness had in Exod 23:21). If they insisted on **righteousness through the LAW,** he would not pardon (Exod 23:21). So, the authority of Jesus was superlative and of a different order of magnitude than either Moses (who died outside the Kingdom) or the Sanhedrin (who would eventually be exiled and die). Jesus was not a self-appointed agent (like Antiochus Epiphanes ("God manifest" who according to Maccabees thought himself equivalent to God) who had desecrated the temple (cf. Acts 6:14) but a legitimate agent sent by the Father.

God stands up in the synagogue to judge the elohim. The Son of Man was also the Son of God and stood (ἔστη/este LXX) amid the synagogue (assembly) of the gods (Ps 82.1 Hebw: elohim Grk LXX: συναγωγῇ θεῶν/synagoge theon) as Jesus did among the Sanhedrin: On the last and greatest day of the feast, Jesus stood up εἰστήκει / heistēkei) and called out in a loud voice, *"If anyone is thirsty, let him come to Me and drink"* (John 7:37). The theme of Psalm 82 is God judging the "gods" and the Psalm is employed to structure the confrontation between Jesus and "the Jews" (the Sanhedrin).

Psalm 82	John 10
82:1 God stands in the congregation of the mighty; He judges among **the gods**.	**10:23** And Jesus walked in the temple, in Solomon's porch. **10:24** Then **the Jews** surrounded Him.....
82:2 Do justice to the afflicted and needy	**10:25, 32, 37** .....**works of the Father** (healing the blind man in the previous chapter)
82:5 They walk on in darkness	**9:41** Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains. (cf. John 11:10)
82:8 ARISE, O GOD, judge the earth	**10:18** I have power to lay it down, and I have power to take it again. (cf. John 20:28)
82:8 You shall inherit all nations	**10:16** And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd. (cf. John 12:20,32)

****note: LXX Ps 81=MT Psalm 82**

It is surely not a coincidence that the **Torah Reading Cycle ended** the day before the **Water Libation** (water pouring ceremony with water from the pool of Siloam) of John 7. The cycle began anew on the "Day of the Great Feast" with the reading of the Torah portions of Deut 33:1-34:12 (Vezot Haberakhah; the tribal blessings given by Moses before his death) and partial Bereshit (Genesis 1:1-2:3; man created in the image of the elohim) as well as Joshua 1:1-18 (the death of Moses and exhortation to courage when possessing their inheritance). The seventh day of Sukkot (Feast of booths or Tabernacles) is called *Hoshana Rabbah* and is considered the final day of the divine “judgment” in which the fate of the new year is determined. It is the day when the verdict that was issued on *Rosh Hashanah* (New Year) and *Yom Kippur* (Day of Atonement) is finalized. These are the themes of John chapters 7-10 and Psalm 82, and it is surely relevant that on the last day of the feast the complete books of Deuteronomy and Psalms were read.

The last reading of the cycle, on the previous day, was Deuteronomy 32 (where the Highest divided to the nations their inheritance), which is intertextually linked with Psalm 82. The "Song of Moses" in Deut. 32 is called *Shirat Ha'azinu* in Hebrew and is some of the last words of Moses before he died. Moses was refused entry into the land because he did not sanctify God when **he smote the rock that brought forth water** (Num 20:10-13). It is fitting then that the next day Jesus stands up during the water ceremony and **offers water flowing from the belly**. *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living wat*er (John 7:37-38). The reference is obviously a paraphrase of the LXX Isa 44:2-3 and/ or combined with a Greek LXX variant of Isa 40:8-9).

We see then a progression from the last day of the feast (John 7) with the water pouring ceremony using water from the pool of Siloam (meaning sent) fed from the Virgin spring via Hezekiah's tunnel and the promise of Spirit gifts reinforced by the new reading cycle of the Word (cf. Logos shinning in darkness and the reading of Genesis creation of Adam in the image of Elohim) and promise of inheritance (we be Abraham's children) balanced by judgement (John 8) because the "gods" (Elohim) walked in darkness even though the Logos healed the blind at Siloam (John 9) hence climaxing in the reference to Psalm 82 (John 10) and the mention of "other sheep" (the nations cf. Deut 33 and Ps 82) who will also inherit (John 10:16).

John chapter 10 is set during the Feast of Dedication. According to the biblical narrative in the Gospel of John, there are several months between the last day of Sukkot (water pouring) in John 7 and the Feast of Dedication in John 10; essentially, the time between late fall and early winter, as the Feast of Dedication is often associated with Hanukkah, which occurs in the winter months. The Feast of Dedication, also known as Hanukkah or the Feast of Lights, is a Jewish holiday that celebrates the rededication of the Temple in Jerusalem after it was desecrated by Antiochus Epiphanes. His name means "God manifest" hence the theme of blasphemy is applied by the Sanhedrin to Jesus. The Psalm reading for this feast is from Psalm 30 (also Numbers 6-7 and Zechariah 2-4 during the 8-day festival). Psalm 30 is a Hezekiah Psalm and is thematically connected to Psalm 82. I may well do a separate article on Psalm 30.

Psalm 82 – The Divine Council

Psalm 82 is a short Psalm (8 verses) with the following chiasmus:

Y | 1. God the righteous Judge
Z| 2.-4. Earthly Judges Indicted
A| 5.- Their wrong judgement. (Negative)
A|-5. Their wrong judgement. (Positive)
Z| 6,7. Earthly judges condemned
Y| 8. God, the righteous judge

Arise, O God, judge the earth: for thou shalt inherit all nations (Psalm 82:8).

Arise O God the Septuagint of the last verse of Psalm 81:8 LXX (82:8 MT) employs the Greek Ἀναστὰς (Anastas) with the verb ἀνίστημι (anistémi) often used in the New Testament to convey resurrection: John 6:39f, 44, 54; Acts 2:32; Acts 13:34 (so in Greek writings) with the OT LXX of Jonah 1:6 appeal to "**arise** (anasta), call upon thy God" (**ἀνάστα** καὶ ἐπικαλοῦ τὸν θεόν σου) significant in the light of the "sign of the prophet Jonah" (Matt 12:39-40). The palindrome of the Standard Greek LXX values of "Arise, O God" (ἀνάστα ὁ θεός) is 8888 [anasta=arise] and 6666 [o theos=O God] indicating that the phrase is associated with both God (8888) *and* Man (6666).

ἀνάστα, ὁ θεός, κρῖνον τὴν γῆν, ὅτι σὺ κατακληρονομήσεις ἐν πᾶσιν τοῖς ἔθνεσιν.

Psalm 82 (81) v .8 LXX		Standard	Total	Palindrome
ἀνάστα	Rise up	553	553	8888
ὁ	O	70		
θεός,	God	284	354	6666
κρῖνον	judge	300		
τὴν	the	358		
γῆν	earth	61		
· ὅτι	thou	380		
σὺ	shalt	600	1699	233332
κατακληρονομήσεις	inherit	1133		
ἐν	**in**	55		
πᾶσιν	**all**	341		
τοῖς	**the**	580		
ἔθνεσιν	**nations**	329	2438	229922

Inherit all nations is the KJV translation of verse 8b with the YLT rendering the Hebrew;

"For Thou hast inheritance ***among all the nations***" which the Greek LXX (κατακληρονομήσεις ἐν πᾶσιν τοῖς ἔθνεσιν) literally translates as, *inherit **in all** nations*. The passage is obviously talking about inheriting **people** in all nations and this is confirmed by the Hebrew; **that you, you-shall-allot, in-all-of the-nations** (כי אתה תנחל בכל הגוים). It so happens that the standard palindrome value of this Hebrew phrase is 1441 which in both directions allude to the 144 not only the 144 thousand of Rev. 7:4, but also to "a great multitude, which no man could number, **of all nations**, and kindreds, and people, and tongues" (v. 9). Moreover, 1441 is the **144th** star number in the sequence of star numbers. The formula for the nth star number is Sn = 6n(n − 1) + 1. Abraham, who was circumcised at age 99 and whose initial name Abram has a palindrome of 99 was to become **the father of nations**. The 99 is bracketed by 22 (denoting the Hebrew alphabet therefore the first and last) and the total digits sum up (26) or the value of the tetragrammaton, the Yahweh name. In other words, people from all nations will manifest Yahweh. The Hebrew standard values are below:

מזמור לאסף קומה אלהים שפטה הארץ כי אתה תנחל בכל הגוים

Ps 82 v.8			Standard	Totals	Palindrome
מזמור	miz-mō-wr	A Psalm	171		
לאסף	lə-'ā-sāp̄	of Asaph	293		
קומה	qwmh	arise-you	151		
אלהים	'ªlhym	Elohim	86	701	808
שפטה	shfth	judge-you	394		
הארץ	h'ªrtz	the-earth	296	690	9339
כי	ky	that	30		
אתה	'ªthh	you	406		
תנחל	thnKhl	you-shall-allot	488		
בכל	bkl	in-all-of	52		
הגוים	hghwym	the-nations	64	1040	1441

The number 394 is a Lychrel number which means that it has no palindromic solution, and that the judgement is therefore eternal (has eternal consequences). As noted above 1441 is a star number and 9339 is 33 bracketed by 9s, and it is also the mirror of 39 or 93. The value 9339 is the product of 283 and 33 (283 x 33= 9339). The number 283 is the standard value of the Hebrew **zikron** which means remembrance or memorial (do this in remembrance of me) used 24 times and for the first time in the command **to keep the Passover remembrance** (memorial) in Exodus 12:14. The first five words of this verse which literally read ; and -he-becomes [26] /the day [61] /the-this [17] /for-you [90] /to memorial [313] (KJV: And this day shall be unto you for a memorial) sums up to 507 which has the Cumulative Standard Palindrome of **3333**. Zikron has the ordinal value (58) the same value as "complete" in the Hebrew circumcision chapter of Gen 17:1 giving the Palindrome 484 (22^2) and it also reduces to 22 (Remember that Abraham was told that his descendants would be captive in Egypt for 430 years and they left on the "self-same day" meaning that the Abrahamic vision was given on the Passover night 430 years earlier See my article **Vulture**). A search for a suitable Hebrew word with the value 33 produces a name which has only **a single occurrence** in a fascinating verse:

> And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obededom and Jehiah were doorkeepers for the ark (1 Chronicles 15:24).

The name **Jehiah** (יְחִיָה) which means **Yah lives** comes from the Hebrew root חָיָה (chayah), meaning "to live" or "to be alive." Jehiah functions here as the "gatekeeper" or "doorkeeper" to (literal Hebrew) faces of Elohim which is a reference to the faces of the cherubim on the Ark. This reminds one of the cherubim guardians of the way to the tree of life in Gen 3:24. The other "guardian" is **Obed-Edom** which supposedly means the "servant of Edom", but Edom and Adam are the same consonants with different vowel pointing, and they have the same value (45) with the same palindrome (99). Moreover, the ark is what I call a "resurrection box" an ossuary that contained the symbols of "new life" (Heb 9:24) within (under the cover of the mercy seat). So, putting this together we have the "servant of Adam" (Jesus, who is also the servant of God) guarding the way to life (Yah lives). It is fitting then that 33 means "Yah lives"(resurrection). The form used in this verse (only occurrence) comes with the conjunction "and" as in "and-Jehiah" (ויחיה) with an ordinal value of 39 which has a palindrome of **363**, which (as we have seen) is the value for messiah and the cumulative ordinal palindrome at this point is 5995 (=Abrahamic Covenant), moreover, the cumulative ordinal value up to the word "Obed-Edom" or "Obed-Adam"

is 11**363**11. Is that not remarkable? But we are not done because 93 x 39= 3627 which is the value of John 1:1 (the word made flesh) which is the geometric trapezium that fits as a plinth under the triangle of Gen 1:1. The 808 obviously indicates Yahweh (88 the palindrome of 26) with the zero being a space in ancient writings. The ordinal values of the Hebrew have the last phrase palindrome equivalent to **88555588**.

מזמור לאסף קומה אלהים שפטה הארץ כי אתה תנחל בכל הגוים

Ps 82 v.8			Ordinal	Totals	Palindrome
מזמור	miz-mô-wr	A Psalm	45		
לאסף	lə-'ă-sāp̄	of Asaph	59	104	505
קומה	qwmh	arise-you	43		
אלהים	'ᵉlhym	Elohim	41	84	363
שפטה	shfth	judge-you	52		
הארץ	h'ᵉrtz	the-earth	44	96	4884
כי	ky	that	21		
אתה	'ᵉthh	you	28		
תנחל	thnKhl	you-shall-allot	56		
בכל	bkl	in-all-of	25		
הגוים	hghwym	the-nations	37	167	88555588

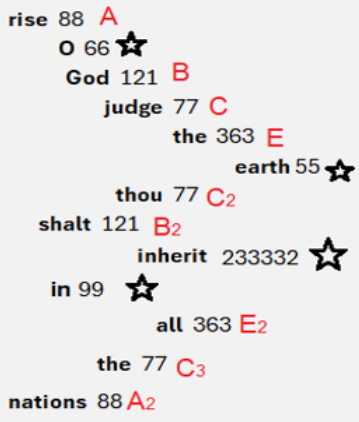
The Septuagint (LXX) Ps 81:8 (Ps 82:8 in the MT).

Ps 82: 8 LXX		std	tot	pal
ἀνάστα	Rise up	553	553	8888
ὁ	O	70		
θεός,	God	284	354	6666
κρῖνον	judge	300		
τὴν	the	358		
γῆν	earth	61		
· ὅτι	thou	380		
σὺ	shalt	600	1699	233332
κατακληρονομήσεις	inherit	1133		
ἐν	in	55		
πᾶσιν	all	341		
τοῖς	the	580		
ἔθνεσιν	nations	329	2438	229922

Ps 82:8 LXX		ord	tot	pal
ἀνάστα	Rise up	53	53	88
ὁ	O	15		
θεός,	God	46	61	77
κρῖνον	judge	77	77	77
τὴν	the	39		
γῆν	earth	23	62	88
· ὅτι	thou	43		
σὺ	shalt	38		
κατακληρονομήσεις	inherit	188	269	2552
ἐν	in	18		
πᾶσιν	all	57	75	363
τοῖς	the	61		
ἔθνεσιν	nations	71	132	363

Ps 81:8 LXX (82:8 MT) as a chiasmus:

Ps 82 v.8 LXX		Ord	Pal
ἀνάστα	Rise up	53	88
ὁ	O	15	66
θεός,	God	46	121
κρῖνον	judge	77	77
τὴν	the	39	363
γῆν	earth	23	55
· ὅτι	thou	43	77
σὺ	shalt	38	121
κατακληρονομήσει	inherit	188	233332
ἐν	in	18	99
πᾶσιν	all	57	363
τοῖς	the	61	77
ἔθνεσιν.	nations	71	88
		729	234927
			lychrel



The Old Testament contains many chiasmi. A chiasmus is a rhetorical or literary figure in which words, grammatical constructions, or concepts are repeated in reverse order. A classic example of chiasmus in the New Testament is Jesus' statement in Mark 2:27: "The Sabbath was made for

man, not man for the Sabbath," where the ideas are mirrored and reversed, creating an "A-B-B-A" structure. In Psalm 82:8 (Psalm 81 in the LXX) the palindromic values display a chiasmus (does this hold for other verses? Another topic for extensive research). The pattern starts and ends with 88. Values that break the pattern have been marked with a star. It is notable that 121 (a star number and the square of 11) and its multiples (363 or 3 x 121 as 363 is the std Hebw value for messiah) feature and that for example 55+66 =121. In other words, 121 can be produced by summation or division a total of 9 times. Moreover, the second peak of the chiasmus is 233332 which coincidentally (sic) is the product of 11 x 2**121**2, which is itself a palindrome having the central 121 flanked by 2. In the previous chapter we observed the importance of 233332 as a central focal point. This number is also a multiple of 55 x 4242.4. The number 4242.4 is a palindrome. We saw that the number 5, 55 and 505 are associated with Abraham and Sarah and the number 42 is associated in scripture with a time of probation and trial. If the palindrome values (marked with a star) that break the chiasmus pattern are summed (66+55+99+233332), then we produce 233552 (note the double 5 and double 3) which gives us the palindrome 488884 which is of course 55 x 8888.8.

The word messiah and the word serpent **have the same value in Hebrew (363)** as in the Palindromic values in Psalm 82:1 with God standing in the congregation of the mighty. The number **5** (**55** and **505**) being the addition of the letter hey (**=5**) to the name of Abram to Abraham (Father of nations and Sarah therefore two fives) with the Psalm ending with the instruction to "inherit [people] in all nations" (Ps 82:8).

We return to the first verse which has already been discussed in the previous article:

<A Psalm of Asaph.> God standeth in the congregation of the mighty; he judgeth among the gods (Psalm 82:1).

KJV Psalm 82:1 <A Psalm of Asaph.> God standeth in the congregation of the mighty;he judgeth among the gods.

		ORDINAL	Sum	Pal
מזמור	psalm	59		
לאסף	l-asaph	45	104	505
אלהים	Elohim	41		
נצב	one-being-stationed	34	75	363
בעדת	in-congregation-of	44		
אל	EL	13	57	363
בקרב	in-within-of	43		
אלהים	Elohim	41	84	363
ישפט	he-is-judging	57	57	363

Psalm 82 is intertextually connected with the Song of Moses (Song of Witness) in Deuteronomy 32 (vs. 8-9) regarding **the themes of inheritance and nations**. This also links with Abraham who became the "father of many nations" in Genesis 17 **after the nations were scattered at Babel in Gen 11.** The idea is that Abraham would be the mechanism through which God would reverse the scattering and division into nations and heal humanity because Abraham's seed (singular=Christ) would **unify humanity**. Nationalism had divided humanity, and sin had alienated man from God. The reversal of this process was signified by God "cutting a deal" (covenant of circumcision in their flesh) with Abraham and his descendants as a reminder every time they had sex of the **promised seed.**

המשיח *hamesich* **messiah= 363** (Standard value)

הַנָּחָשׁ *hanahash* **a/the snake** = **363** (Standard value)

נָּחָשׁ =*Serpent* (Ordinal value)=**358** Palindrome=**2332**

וְהַנָּחָשׁ =*Now the Serpent* Gen 3:1, Ord=**369** Pal=**3663**

And now verses 6 and 7 of Psalm 82 the condemnation of the judges in ordinal and standard Hebrew.

	Ps 82v6	ord	total	Pal
אני	i	25		
אמרתי	i-said	66	91	121
אלהים	elohim	41		
אתם	ye (are)	36	77	77
ובני	and-sons-of	32		
עליון	elyon	58		
כלכם	all-of-you	47	137	868

	Psa 82:6	Std	total	pal
אני	i	61	61	77
אמרתי	i-said	651	651	6666
אלהים	elohim	86		
אתם	ye (are)	441	527	3773
ובני	and-sons-of	68	68	1111
עליון	elyon	166		
כלכם	all-of-you	110	276	8836886388

Note that the last phrase of the standard verse ends with a palindrome alternating 88 and 36 related to Yhwh and Abram and for the ordinal verse 868 the value of God and man. Also, the speaker has a value of **6666** (std LXX palindrome) and **121** (ordinal LXX palindrome). We have already observed that this speaker (in verse 6) is called God in verse 8. The phrase referring to the arising (anasta) **8888** of God (*O Theos*) in the std LXX is also **6666** and the equivalent MT phrase (arise you Elohim) has the ordinal palindromic value 363 which is the **value for messiah** in the Hebrew.

Therefore, *Theos* and *Elohim* are associated with a man who represents God in the council. And it is a man who has been resurrected (ἀνάστα, anasta) as in Arise. The historical context of this Psalm is the "resurrection" of King Hezekiah (the suffering servant of Isaiah 53**) from his death bed on the third day** to confront the Sanhedrin who were planning the replacement of the Davidic dynasty and who were collaborating with the Assyrian enemy. I find it interesting that the Hebrew std and ordinal palindromes have a ratio of 55.09090909 recurrent (6666/121) as 55 is associated with the Abrahamic covenant and 909 is the palindrome of the 153 mega fish caught in John 21. Of course, Hezekiah typified Jesus Christ who rose on the third day and as we have seen, Jesus referred to Psalm 82 and directed it at the Sanhedrin (Elohim) in John chapter 10.

As indicated, the context of Psalm 82 is Hezekiah and his miraculous recovery from a mortal sickness. The Assyrian army was struck down at Passover and Hezekiah was raised from his death bed.

Psalm 82 v. 8	Isaiah 26
Arise, O God (82:8)	The dead shall rise (26:19)
judge the earth (82:8)	for when thy judgments are in the earth (26:9)
for thou shalt inherit all nations.(82:8)	Thou hast increased the nation, O LORD(26:15)

Isaiah 26 reflects this. The chapter begins with the singing of a song of praise in the land of praise (Judah means praise). That this song is the Passover Hallel (see Ps 118) is made clear because it was sung during the Passover night - *"With my soul have I desired thee in the night"* (v.9) and Jesus repeated similar words on his Passover night: *"With desire I have desired to eat this Passover with you before I suffer"* (Luke 22:15). Moreover, the reference to the name and the **remembrance** (**וּלְזִכְרֶךָ,** *ū-lə-ziḵ-rə-ḵā*) of thee (v.8) speaks of the **Passover memorial** in Exod 12:14 (**לְזִכָּרוֹן**, *lə·zik·kā·rō·wn*) , which has the same root, namely, derived from the root **זָכַר** (*zakar*), meaning "to remember" or "to recall." So, the terminology points to **remembering the name** (Exod 3:15) and **memorializing the Passover**.

Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness (Isaiah 26:8-9).

The Passover was a night of judgement. It was the night on which Abraham received the covenant of Gen 15 and 430 years later, on another Passover night his descendants left Egypt. It was the same night on which Judah was delivered from the Assyrian enemy and on which Hezekiah recovered on the third day. **Finally, it was the night of the Lord's Passover and the destruction of the enemy.** In the time of Hezekiah, the inhabitants of Jerusalem were instructed to hide in their chambers (as they did during the first Passover night in Egypt) *"until the indignation be overpast"*(Isaiah 26:20). The next morning, they discovered that the Assyrians were all dead;

"behold, they were all dead corpses"(Isaiah 37:36). On the Passover night the Assyrians are killed, and Hezekiah was raised:

> O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore, hast thou visited and destroyed them, and made all their memory to perish. (Isaiah 26:13-14)

This was regarded by the Assyrians (and the surrounding nations) as a defeat, not just of their leaders, but also of their "gods" just as it was a defeat of Pharaoh and the "gods" of Egypt. Upon recovery Hezekiah confronted the Sanhedrin (the Elohim) because the **ARISEN** Emmanuel (God with us) now bore the Yahweh name, and therefore Hezekiah had gained the authority to judge the judges (see Isaiah 59) for their betrayal and lack of faith. They might well have been designated as "gods", but they would die like men (Adam) and like one of the princes (Shebna in Isaiah 22:15-19).

The the apostle Paul employs Psalm 82 in conjunction with Isaiah 26 in his intertextual exhortation about becoming a soldier (spiritual warrior) of Jesus Christ demonstrating that these are indeed co-texts. Hezekiah becomes the prototype of suffering and endurance of one who was about to die without an heir to the Davidic Covenant, but…

> Remember that Jesus Christ **of the seed of David was raised from the dead** according to my gospel (2 Tim 2:8)

God is able to raise seed from the dead a reference to the Abrahamic covenant.

> Therefore, sprang there even of one (Abraham), **and him as good as dead**, *so many* as the stars of the sky in multitude, and as the sand which is by the seashore innumerable (Heb11:12).

Isa 26:19 forms one of Paul's "faithful sayings" found in 2 Timothy 2:11:

> It is a faithful saying: For if we be dead with him, we shall also live with him (2 Tim 2:11)

> Thy dead men shall live, together with my dead body shall they arise (Isa 26:19)

This was figuratively the case when Hezekiah and the nation were restored to "health".

Arise, O God, judge the earth: for thou shalt inherit all nations. (Ps 82:7-8)

In fact, the apostle is alluding to Isaiah for many of his themes:

"If we suffer..." (v. 12)

"..he was wounded for our transgressions" (Isaiah 53:5)

"we shall also reign with him" (v. 12)

"..he shall see *his* seed" (Isaiah 53:10)

"If we believe not, yet he abideth faithful.. " (v.13)

"If ye will not believe, surely ye shall not be established" (Isaiah 7:9)

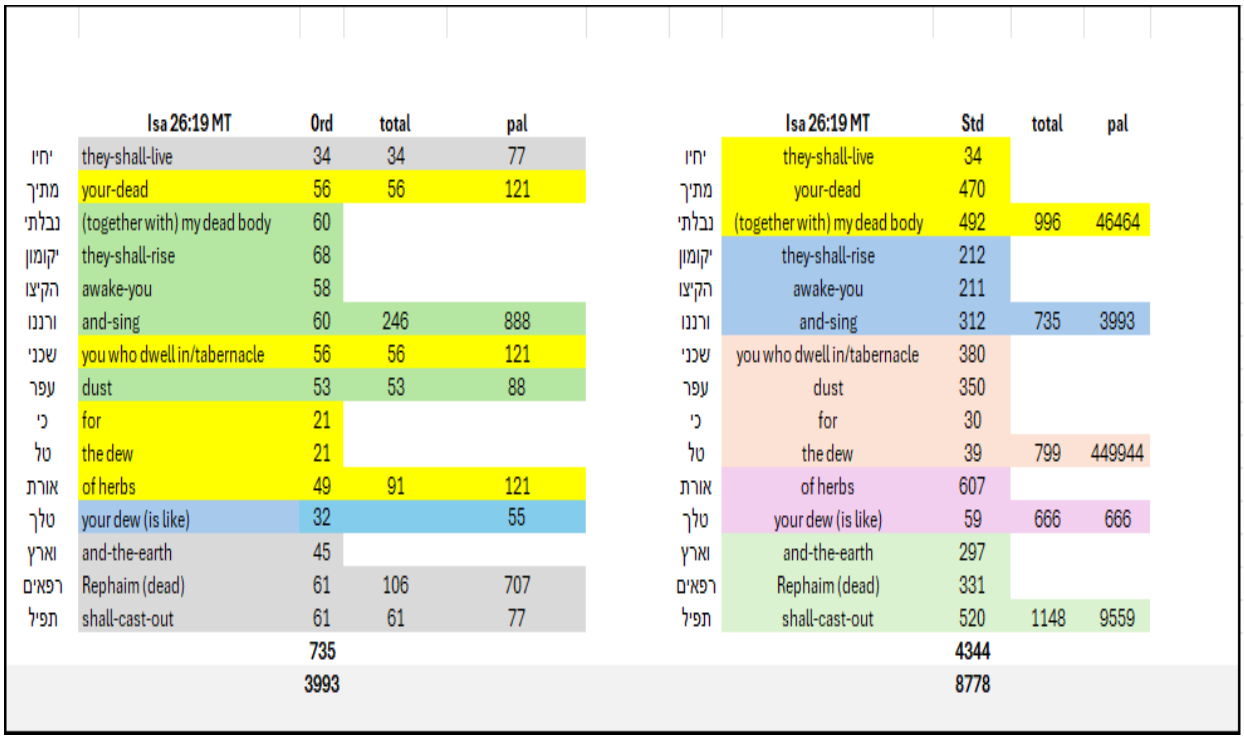
Hezekiah functions as a proto-type or shadow-type of his descendant Jesus Christ.

They are exhorted, **"Of these things put them in remembrance"** (2 Tim 2:14) (μνημόσυνον, *mnemosynon*): alluding to a memorial or remembrance, (**זִכָּרוֹן** , zikkaron) in Ex 12:14 the concept of remembering or reminding is present in Hebrew words such as "**זָכַר**" (zakar, Strong's H2142), which means "to remember" or "to recall" which is associated **with the Passover memorial** or remembrance, (**זִכָּרוֹן** , zikkaron) in Ex 12:14 and the **remembrance** (**וּלְזִכְרֵךָ,** ula-zikreka) of thee in Isaiah 26:8. The Greek LXX uses "mneia" (μνεία) in Isaiah 26:8 translated as memory and in Exodus 12:14 LXX "mnémosunon" (μνημόσυνον) as remembrance for the Hebrew זִכָּרוֹן (zikaron).

2 Timothy 2 is shot through with allusions to Psalm 82:

2 Timothy 2:19	Psalm 82
Nevertheless the foundation of.. (v19)	all the foundations of the earth are out of course. (v.6)
God standeth (v19)	God standeth (v1)
Consider what I say; and the Lord give thee understanding in all things. (v7)	They know not, neither will they understand (v5)
For if we be dead with him, we shall also live with him (v11)	Arise, O God, judge the earth (v8)

For completeness we include the MT version of Isaiah 26:19:



	Isa 26:19 MT	Ord	total	pal
יחיו	they-shall-live	34	34	77
מתיך	your-dead	56	56	121
נבלתי	(together with) my dead body	60		
יקומון	they-shall-rise	68		
הקיצו	awake-you	58		
ורננו	and-sing	60	246	888
שכני	you who dwell in/tabernacle	56	56	121
עפר	dust	53	53	88
כי	for	21		
טל	the dew	21		
אורת	of herbs	49	91	121
טלך	your dew (is like)	32		55
וארץ	and-the-earth	45		
רפאים	Rephaim (dead)	61	106	707
תפיל	shall-cast-out	61	61	77
		735		
		3993		

	Isa 26:19 MT	Std	total	pal
יחיו	they-shall-live	34		
מתיך	your-dead	470		
נבלתי	(together with) my dead body	492	996	46464
יקומון	they-shall-rise	212		
הקיצו	awake-you	211		
ורננו	and-sing	312	735	3993
שכני	you who dwell in/tabernacle	380		
עפר	dust	350		
כי	for	30		
טל	the dew	39	799	449944
אורת	of herbs	607		
טלך	your dew (is like)	59	666	666
וארץ	and-the-earth	297		
רפאים	Rephaim (dead)	331		
תפיל	shall-cast-out	520	1148	9559
		4344		
		8778		

The palindromic total of the ordinal Hebrew verse is 3993 which factors as the std Greek value of John 1:1 (39 x 93=3627) moreover the repetition of the star number 121 three times (3 x 121) produces the std Hebrew value (363) for messiah as well as for serpent. Man was formed from dust (Gen 2:7) and would return to dust (Gen 3:19) and the serpent was condemned to crawl in dust, *"dust thou shalt eat"* (Gen 3:14) but the dust dwellers of Isaiah 26:19 are encouraged to sing the name of Jessus (888). Alternatively, the complete phrase - *"together with my dead body they shall arise awake you and sing you who dwell in the dust "* (246+56+53 =355) giving the palindrome 8888 with 77 (and 707) indicating completeness. Either completely dead or completely alive and the 55 *"your dew is like"* indicates spiritual descendants of Abraham and Sarah. As to the standard MT value we will merely say that in the Genesis passages where man is created in the image the values 46 and its mirror 64 occur. Man has 46 chromosomes and 64 codons in his DNA. Everything is coded using 4 base pairs (the 4 faces of the living creatures).

Conclusion

The historic setting of Psalm 82 is the reign of Hezekiah who acted as the legitimate divine agent and bearer of the Yahweh name and who was raised from his death bed on the third day to confront the Sanhedrin. He foreshadowed Christ which is why Jesus quoted the Psalm in his dispute with the Sanhedrin. Both the intertextual usage and the gematria support this conclusion. This is not about "rebellious angels" but about rebellious humans. In the next article the connection with Deuteronomy 32 will be examined before we explore Michael Heiser's work and Enochian literature.