MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 183

Elohim in the Congregation of El

A Covenant Deep Dive into Tehillim (Psalms) 82:1 and the Divine Council of Yahweh

The Adat El (עֲדַת־אֵל) Study — Human Judges, Heavenly Court, and the Sole Sovereignty of the Most High

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REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
The dominant Jewish reading (Rashi, Ibn Ezra, Radak) takes the ***elohim*** (אֱלֹהִים) of **Tehillim (Psalms) 82** as Israel's own human judges, addressed as ***ha'elohim*** (הָאֱלֹהִים) because they stand in **Yahweh**'s place administering His justice — and condemned for corrupting it.	Christianity inherits this text chiefly through **Yeshua**'s citation of **Tehillim (Psalms) 82:6** in **Yochanan (John) 10:34–36**, where He argues from Torah's own use of ***elohim*** for human recipients of the word — a historical citation examined here without adjudicating Christological claims.	Islam's absolute ***tawhid*** (تَوْحِيد, divine oneness) forecloses any reading that grants the ***elohim*** independent divine standing. The ***mala'ika*** (مَلَائِكَة, angels) of the Qur'an never bear the title ***ilah*** (إِلٰه, god) and act only by Allah's command (Q. 21:26–27) — a subordination **Tehillim (Psalms) 82:8** affirms in its own idiom.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the ***Tanakh*** — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. **Miqdash**

Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text **Judaism**, **Christianity**, and **Islam** all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Devarim (Deuteronomy) 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the *Tanakh* does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (**Malachi 3:6**; **Tehillim [Psalms] 119:89**), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written ***Tanakh***. **Yahweh (יהוה)** and **Elohim (אֱלֹהִים)** appear in bold throughout. Hebrew book names are given with English in parentheses. Hebrew transliterations appear in ***bold italic*** with English meaning in parentheses at every occurrence. Scripture references are bold. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, New Testament texts, and the Qur'an are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Bereishit (Genesis), Shemot (Exodus), Devarim (Deuteronomy)	Legal use of elohim for human judges; the plural-language texts (Bereishit 1:26, 3:5, 6:1–4); the Devarim 32 allotment of the nations
Nevi'im (Prophets)	Melakhim Aleph (1 Kings), Yeshayahu (Isaiah), Yirmeyahu (Jeremiah)	Prophetic witness to the heavenly council and the sod (secret assembly) of Yahweh
Ketuvim (Writings)	Tehillim (Psalms), Iyov (Job)	The primary text (Tehillim 82) and its closest covenant parallels (Iyov 1–2; Tehillim 89)

I. FRAMING THE TEXT — TEHILLIM (PSALMS) 82:1 IN HEBREW AND TRANSLATION

I-A. The Hebrew Text

The Hebrew of **Tehillim (Psalms) 82:1** reads: ***Elohim nitzav ba'adat El, b'qerev elohim yishpot* (אֱלֹהִים נִצָּב בַּעֲדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט)**. The JPS 1985 translation renders it: "God stands in the divine assembly; among the divine beings He pronounces judgment." The verse contains a striking feature: ***elohim*** (אֱלֹהִים) — Strong's **H430** — appears twice in a single sentence, first naming the One who stands and judges, and second naming the plural body being judged. The root ***El*** (אֵל) — H410 — generic Hebrew for 'god/God,' appears in construct as ***adat El* (עֲדַת־אֵל, assembly/congregation of El), from *edah* (עֵדָה)** — H5712 — a formal, convened body, the same word used of Israel's own covenant congregation elsewhere in Torah.

The verb ***nitzav*** (נִצָּב, from ***natzav***, to stand fixed, to take one's post) is the language of a judge taking the bench, not a casual presence. This is a courtroom scene: a singular ***Elohim*** presiding within a convened body belonging to ***El***, and in the midst of a group also called ***elohim*** (plural), rendering judgment. **Tehillim (Psalms) 82** belongs to the collection of psalms attributed to **Asaph** within Book Three of Tehillim, part of a group (Tehillim 42–83) that consistently favors the title ***Elohim*** over the Name **Yahweh** directly — a textual observation about the psalm's compositional history, not a diminishment of the Name.

I-B. The Interpretive Problem

The verse raises an immediate covenant question: who are the ***elohim*** being judged? Are they corrupt human magistrates exercising Yahweh's delegated authority, or are they members of a heavenly court assigned stewardship the text elsewhere attests? Judaism, Christianity, and comparative Ancient Near Eastern scholarship have produced two enduring answers, both examined in Section III below and tested against the **Devarim (Deuteronomy) 19:15** evidentiary standard.

II. THE ADAT EL (עֲדַת־אֵל) — THE DIVINE ASSEMBLY IN THE WRITTEN TANAKH

The Tanakh repeatedly depicts a convened body around Yahweh's throne — never rival deities, but subordinate agents whom Yahweh alone commands and judges. The term ***sod* (סוֹד, council/secret counsel)** — H5475 — appears in:

Yirmeyahu (Jeremiah) 23:18: **"For who has stood in the *sod* of Yahweh, and seen and heard His word?"**

The plural-subject language of:

Bereishit (Genesis) 1:26 "Let Us make man in Our image"

And the ***bene ha'elohim*** (**בְּנֵי הָאֱלֹהִים, sons of the elohim/God**) who take human wives in **Bereishit (Genesis) 6:1–4** are the earliest written attestations of this same assembly language. **Yeshayahu (Isaiah) 6:1–8** places the prophet directly inside such a scene — a throne, ***seraphim*** (**שְׂרָפִים, burning ones**) calling to one another, and Yahweh asking, "**Who will go *for Us*?**" — plural address from the One who alone commissions. This is the same conceptual world as **Tehillim (Psalms) 82**: a real, textually attested assembly, presided over by Yahweh alone, whose members possess no independent standing. This is consistent with the non-dualist covenant established elsewhere in this library (see **Yeshayahu (Isaiah) 45:7, Document 148**): Yahweh alone governs; no rival power operates outside His authority — whether that power claims to be a co-equal deity or a corrupted member of His own court.

III. TWO COVENANT READINGS OF THE ELOHIM IN TEHILLIM (PSALMS) 82

III-A. Reading One: The Human Judges of Israel

The majority of historic Jewish reading (reflected in Rashi, Ibn Ezra, and Radak) identifies the ***elohim*** of **Tehillim (Psalms) 82** as Israel's own human judges. This reading rests on Torah's own precedent: **Shemot (Exodus) 21:6** instructs that a servant's case be brought **"before *ha'elohim*" (הָאֱלֹהִים, the judges/God)**, and **Shemot (Exodus) 22:8–9** repeats the formula for property disputes: the matter of both parties **"shall come before *ha'elohim*."** Earthly magistrates are named ***elohim*** precisely because they stand in Yahweh's place administering His justice. On this reading, **Tehillim (Psalms) 82** is Yahweh's direct indictment of Israel's own corrupt judiciary — exalted with His own title, yet condemned to ordinary mortality for betraying the office.

III-B. Reading Two: Members of the Heavenly Court

A second reading — reflected in **Iyov (Job) 1–2** and **Melakhim Aleph (1 Kings) 22**, and applied explicitly to angelic judgment in the Dead Sea Scrolls text known as ***11QMelchizedek*** — identifies the ***elohim*** as members of the heavenly assembly: the ***bene elohim*** **(בְּנֵי אֱלֹהִים, sons of God/the elohim)** described elsewhere as having been assigned stewardship over the nations (see **Devarim (Deuteronomy) 32:8–9**, Section IV below). On this reading, **Tehillim (Psalms) 82** indicts corrupt heavenly governance over the nations placed under such stewardship, sentencing the offending members of the court to a mortal-style downfall — **"fall like *one of the princes* (כְּאַחַד הַשָּׂרִים)."**

III-C. The Covenant Verdict — Devarim 19:15 Standard

Both readings are textually supportable, and Miqdash Bethel Covenant Institution does not require resolving them in favor of one to state binding covenant doctrine, because both readings converge on the identical conclusion: whether the ***elohim*** of **Tehillim (Psalms) 82** are corrupt human magistrates or errant members of a heavenly court, **Yahweh alone sits as sole Judge over both realms**, and none of the ***elohim*** being

judged possess independent divine standing. Sole Tanakh authority permits — and the text itself supports — holding both readings without contradiction to strict monotheism.

IV. FIVE COVENANT WITNESSES TO YAHWEH'S SOLE JUDGMENT OVER THE ELOHIM

Per the **Devarim (Deuteronomy) 19:15** standard, no doctrine may stand on a single text. The following five witnesses corroborate the covenant framework of delegated authority — human and heavenly — under Yahweh's sole sovereignty.

Witness One — Shemot (Exodus) 21:6 and 22:8–9: Human Judges Named Elohim

"His master shall bring him before ha'elohim." (Shemot (Exodus) 21:6, JPS 1985.)

Torah's own legal code establishes the precedent that human magistrates administering Yahweh's justice carry the title ***elohim*** — the direct textual basis for Reading One in Section III-A.

Witness Two — Iyov (Job) 1:6 and 2:1: The Bene ha'Elohim Present Themselves

"The bene ha'elohim came to present themselves before Yahweh, and ha-satan also came among them." (Iyov (Job) 1:6, author's rendering.)

This scene, repeated in Iyov 2:1, is the clearest narrative depiction in Tanakh of a convened heavenly body reporting before Yahweh — the direct textual basis for Reading Two in Section III-B. ***Ha-satan*** **(הַשָּׂטָן)** here functions as prosecuting accuser within this same assembly (see Document 148, Section III-A), not as a rival cosmic power.

Witness Three — Melakhim Aleph (1 Kings) 22:19–23: Micaiah's Vision of the Host

"I saw Yahweh sitting on His throne, and all the host of heaven standing beside Him, on His right and on His left." (Melakhim Aleph (1 Kings) 22:19, JPS 1985.)

The prophet **Micaiah** is shown Yahweh presiding over **"the host of heaven"** as He deliberates aloud how to entice King Ahab to his downfall — a heavenly council scene in which Yahweh alone speaks with authority and the assembled host merely offers counsel He is free to accept or reject.

Witness Four — Devarim (Deuteronomy) 32:8–9: The Allotment of the Nations

"When Elyon gave the nations their inheritance... He set the borders of peoples according to the number of the bene [Yisra'el / elohim]." (Devarim [Deuteronomy] 32:8

The Masoretic Text reads ***bene Yisra'el*** **(sons of Israel)**; the ***Dead Sea Scrolls fragment 4QDeut^{j}*** and the ***Septuagint*** read ***bene elohim*** or ***angeloi Theou*** **(sons of God/angels of God)**. This textual variant is noted

honestly, per the Devarim 19:15 standard, as evidence available to the reader — not resolved by editorial preference. Under either reading, the verse's force is identical: ***Elyon* (עֶלְיוֹן, the Most High)** alone assigns the nations their portion and their overseers; no overseer holds the assignment independently of Him.

Witness Five — Tehillim (Psalms) 89:6–8: None Compare to Yahweh

"For who in the skies can compare to Yahweh, can equal Yahweh among the bene elim? A God greatly dreaded in the council of the holy ones (sod qedoshim), held in awe by all around Him." (Tehillim (Psalms) 89:7–8, JPS 1985, adapted.)

This psalm names the identical assembly — here called ***sod qedoshim* (סוֹד קְדֹשִׁים, council of the holy ones)** and populated by ***bene elim* (בְּנֵי אֵלִים, sons of gods/mighty ones)** — and states explicitly that none among them compare to Yahweh. This is the same theological payload as **Tehillim (Psalms) 82:1**: a real assembly, a sole and incomparable Sovereign.

V. THE INDICTMENT AND THE SENTENCE — TEHILLIM (PSALMS) 82:2–8

Verses 2–4 record the indictment:

"How long will you judge unjustly, and show favor to the wicked? Do justice to the weak and the orphan; vindicate the lowly and the poor; rescue the weak and the needy; save them from the hand of the wicked." (Tehillim (Psalms) 82:2–4, JPS 1985.)

The failure named is precise and covenantal — the abandonment of the weak, the orphan, and the poor — the identical category of offense named against Israel's own shepherd-leaders in **Yechezkel (Ezekiel) 34** (see Document 148, Section VII).

Verse 5 supplies the cosmic consequence: **"They neither know nor understand, they go about in darkness; all the foundations of the earth are shaken."**

The Hebrew places the collapse of the created order directly downstream of unjust rule — whether that rule is exercised by a human bench or a heavenly steward. Corrupted authority at any tier destabilizes creation itself; this is the same principle at work in the false-shepherd theodicy of Document 148.

Verses 6–7 pronounce the sentence:

"I said, *'Elohim atem, u-vnei Elyon kulkhem'* (אֱלֹהִים אַתֶּם וּבְנֵי עֶלְיוֹן כֻּלְּכֶם) — you are *elohim*, sons of *Elyon* (the Most High), all of you. Nevertheless you shall die like *adam* (אָדָם, man/mankind), and fall like *echad ha-sarim* (אֶחָד הַשָּׂרִים, one of the princes)."

The title ***elohim*** and the status "**sons of *Elyon***" are granted — genuinely — and then stripped of the one thing they were presumed to guarantee: exemption from mortality and downfall. Whatever exaltation the office carried, it never carried independent divine standing.

Verse 8 closes with the psalmist's own plea:

"*Kumah Elohim, shophtah ha'aretz*" (קוּמָה אֱלֹהִים שָׁפְטָה הָאָרֶץ) — "Arise, O Elohim, judge the earth, for You shall inherit all the nations."

This is a petition for the restoration of Yahweh's own direct governance over what had been placed under lesser stewardship — human or heavenly — that stewardship having failed.

VI. HISTORICAL-COMPARATIVE NOTE — YOCHANAN (JOHN) 10:34–36

The New Testament records **Yeshua** citing **Tehillim (Psalms) 82:6** in response to a charge of blasphemy, arguing that if Torah itself applies the title ***elohim*** to the human recipients of the word (Reading One, Section III-A), the charge against Him for a lesser claim is inconsistent. This is a documented historical argument from within the ***kal v'chomer*** **(a-minori-ad-maius)** form common to Jewish legal reasoning of the period. It is presented here as a datum of comparative religious history — the question of its Christological application is outside the scope of sole Tanakh authority and is not adjudicated in this document.

**Cited here strictly as historical and comparative reference, per the Doctrinal Authority statement above and not as binding Tanakh doctrine.*

VI-A. The Setting: Solomon's Portico at Chanukah

The exchange occurs, per **Yochanan (John) 10:22–23**, during *Chanukah* ("dedication," the Festival of Dedication commemorating the rededication of the Second Temple) at *Stoa tou Solomōnos* (Solomon's Portico/Colonnade), a covered walkway on the Temple Mount's eastern side. A crowd presses **Yeshua** to state plainly whether he is ***ha-Mashiach*** **(הַמָּשִׁיחַ, "the Anointed One/Messiah")**. His answer — culminating in **John 10:30**, **"I and the Father are one"** — provokes the crowd to take up stones a second time in the narrative (cf. **John 8:59**), with the charge stated explicitly in **John 10:33**: **"for blasphemy, because you, being a man, make yourself Elohim (*theos*)."** It is in direct response to this specific charge that Yeshua cites **Tehillim (Psalms) 82:6**.

VI-B. The Text and the Argument

The Greek text of **John 10:34–36** reads (author's rendering):

"Is it not written in your Torah, 'I said, you are elohim (*theoi*)'?

If he called them **Elohim (*theoi*)**, to whom the word of **Elohim (*ho logos tou theou*)** came — and the Scripture cannot be broken **(*lythēnai*, annulled/dissolved/set aside)** — do you say of him whom the Father sanctified and sent **(*apesteilen*)** into the world, **'You are blaspheming,' because I said, 'I am the Son of God (*huios tou theou*)'?"** The Greek ***theoi*** **(θεοί)** is the Septuagint's standard rendering of **elohim** (אֱלֹהִים) at **Tehillim (Psalms) 82:6**, confirming that Yeshua's citation draws directly on the Greek Tanakh text current in Second Temple usage.

VI-C. The Kal V'chomer Argument Structure

The argument follows the form of ***kal v'chomer*** **(קַל וָחֹמֶר, "light and heavy," i.e., an argument from the lesser case to the greater case)**, the first of the seven exegetical ***middot*** **(מִדּוֹת, "measures/hermeneutical rules")** historically attributed to the sage Hillel and standard to Second Temple and later rabbinic legal reasoning. The structure runs: if Torah itself — without objection — applies the title **elohim** to the *lesser* case (ordinary human recipients of the covenant word, per Reading One, Section III-A above, and **Shemot [Exodus] 21:6, 22:8–9**), then the charge of blasphemy is inconsistent when leveled at the *greater* case: one whom, in the text's own terms, **"the Father sanctified and sent into the world."** This is a documented instance of ***kal v'chomer*** reasoning being used defensively — to expose an inconsistency in an opponent's charge — rather than constructively, to establish a new doctrine outright.

VI-D. "The Scripture Cannot Be Broken" — An Incidental Witness to Tanakh Authority

Independent of any Christological question, **John 10:35** contains a statement of textual authority worth noting on its own terms: **"the Scripture cannot be broken" (Greek *ou dynatai lythēnai hē graphē*, "the Scripture is not able to be loosed/annulled/set aside")**. As a historical datum, this affirms that within this New Testament text, **the written Tanakh is treated as fixed and non-negotiable** — a position structurally compatible with, though not the source of, Miqdash Bethel's own sole Tanakh authority standard (see Doctrinal Authority above). It is presented here only as a comparative observation about how the text itself describes the authority of the written covenant, not as an argument for New Testament doctrine.

VI-E. Three-Religion Reading

Judaism reads this exchange as a datum of first-century Jewish legal argumentation and generally does not treat Yeshua's use of ***kal v'chomer*** here as evidence for later Christological doctrine, since the passage originates outside the Jewish canon. Christianity has historically divided over how far the argument reaches: some readings treat it as a purely defensive deflection of the blasphemy charge (Yeshua arguing only that the term

"elohim/god" already has scriptural precedent for lesser figures, without claiming ontological deity for himself), while other readings treat verses 30 and 38 **("I and the Father are one"; "the Father is in me, and I in the Father")** as building toward an implicit claim the ***kal v'chomer*** argument merely defends rather than constitutes. Islam, holding to strict ***tawhid*** **(تَوْحِيد, "divine oneness")**, has frequently invoked this same passage in comparative and polemical literature to argue that the biblical "elohim" idiom itself demonstrates that such language need not denote shared divine essence — consistent with the Qur'anic depiction of ***'Isa*** **(عِيسَى, Jesus)** as ***rasul*** **(رَسُول, "messenger")** rather than as Elohim incarnate. This document does not adjudicate between these readings; it records that all three traditions have engaged this text as a live piece of comparative religious history.

VI-F. What This Document Does Not Adjudicate

Consistent with the Doctrinal Authority standing rule, Miqdash Bethel Covenant Institution takes no binding position on the Christological application of this passage. The evidentiary value preserved here under the **Devarim (Deuteronomy) 19:15** standard is narrower and more secure: **Tehillim (Psalms) 82:6** was in active exegetical circulation in Second Temple Judaism, applied argumentatively to a contested case of authority and title, in a manner consistent with the delegated-authority reading already established in Section III-A. The question of whether that argument establishes, defends, or merely gestures toward a further Christological claim belongs to New Testament theology and is outside the scope of sole Tanakh authority.

VII. THREE-RELIGION AUDIT — HOW EACH TRADITION HANDLES TEHILLIM 82:1

ELEMENT	JUDAISM	CHRISTIANITY	ISLAM
Primary Reading	Elohim as Israel's own human judges (Rashi, Ibn Ezra, Radak)	Ps. 82:6 read through Yeshua's citation in John 10:34–36	Absolute tawhid; angels are servants, never ilah (gods)
Covenant Strength	Preserves strict monotheism; grounds the reading directly in Torah's own legal idiom (Shemot 21:6)	Correctly identifies delegated-authority language as a real biblical category, not mere metaphor	Fiercely guards against any reading granting the elohim co-equal standing — matches Ps. 82:8's own conclusion
Covenant Departure Risk	Can underweight the genuine heavenly-court texts (Iyov 1–2; Melakhim Aleph	Risk of over-extending Ps. 82 into a full deification	Risk of dismissing the whole heavenly-court concept as pagan import, missing that it

	22) that predate and parallel this psalm	theology the text itself does not carry	is written Tanakh predating Islam by over a millennium
Covenant Witness	Preserves Torah's own 'ha'elohim' usage for judges as living legal precedent	Preserves the 'sons of Elyon' language as evidence of a real biblical court, not solely metaphor	Tawhid affirms precisely what Ps. 82:8 concludes: Elohim alone shall inherit all the nations

VIII. SIX COVENANT DECLARATIONS ON THE ADAT EL

#	COVENANT DECLARATION	BASIS
I	Yahweh alone stands as Judge in the ***adat El*** (עֲדַת־אֵל, assembly of El). Whatever the ***elohim*** of **Tehillim 82** designate — human magistrates or members of a heavenly court — none share Yahweh's bench.	**Tehillim (Psalms) 82:1**
II	Delegated authority, human or heavenly, is never autonomous. The title ***elohim*** applied to judges or council members designates stewardship under Yahweh, never a rival power.	**Shemot 21:6; 22:8; Iyov 1:6**
III	Corruption by those entrusted with authority is not a private failure — it is a covenant crisis with cosmic consequence; the psalm links unjust rule to the shaking of the earth's foundations.	**Tehillim 82:5**
IV	Every steward under Yahweh's authority, however exalted, is subject to mortality and downfall if the office is corrupted. Immortality and divine standing belong to Yahweh alone, never to the office-holder.	**Tehillim 82:6–7**
V	The nations belong to Yahweh, not to whatever intermediate powers have been permitted stewardship over them. The psalm's closing plea is a petition for the restoration of Yahweh's direct governance.	**Tehillim 82:8; Devarim 32:8–9**
VI	The heavenly-court texts of Iyov and Melakhim Aleph are written Tanakh, not pagan importation. They attest to a real assembly around Yahweh's throne while never granting it independent sovereignty.	**Iyov 1:6; Melakhim Aleph 22:19**

IX. CONCLUSION — THE ADAT EL AND THE SOLE SOVEREIGNTY OF YAHWEH

Tehillim (Psalms) 82:1 opens on a single Hebrew word repeated to two different ends: **Elohim (אֱלֹהִים)** stands to judge, and elohim (plural) stand to be judged. This study has not resolved that repetition by force —

it has let the written Tanakh answer in its own terms, following the **Devarim (Deuteronomy) 19:15** two-or-three-witness standard rather than a single preferred reading. Whether the ***adat El*** **(עֲדַת־אֵל, "assembly/congregation of El")** in view is Israel's own bench of human judges (Section III-A) or the ***bene elohim*** **(בְּנֵי אֱלֹהִים, "sons of the elohim/God")** of the heavenly court attested in Iyov (Job) 1–2 and Melakhim Aleph (1 Kings) 22 (Section III-B), the covenant conclusion does not change: **Yahweh** alone presides. No steward, human or heavenly, holds independent divine standing; every **"elohim"** in the psalm is a delegate, not a rival.

This is the same non-dualist covenant already established in this library's treatment of **Yeshayahu (Isaiah) 45:7** (Document 148): **Yahweh governs without a co-equal, without exception, and without appeal.** **Tehillim (Psalms) 82** extends that principle from cosmic origins into the ordinary exercise of authority — courtrooms, thrones, and councils alike. The psalm's indictment (vv. 2–4) and its declared consequence (v. 5, "the foundations of the earth are shaken") together make a claim this document has tried to state plainly rather than soften: injustice by the entrusted is never a private failure. It is a covenant crisis with cosmic weight, because the authority being abused was never the office-holder's own — it was lent.

The sentence in verses 6–7 confirms this by what it takes away rather than by what it grants. **Elohim** and **"sons of Elyon"** are titles genuinely conferred, and just as genuinely stripped of the one guarantee they were presumed to carry: exemption from mortality. This is the Tanakh's own answer to every claim of derived authority overreaching itself, in any generation — the office does not become the Owner. Verse 8's closing plea, **"Arise, Elohim, judge the earth, for You shall inherit all the nations,"** is not a request for a new arrangement but for the restoration of the true one: direct governance by the One to whom the nations already belong.

Across the three-religion audit (Section VII/VIII), each tradition preserves a genuine piece of this covenant witness — Judaism's fidelity to the legal precedent of **ha'elohim** as human judges (Shemot (Exodus) 21:6), Christianity's attention to the **"sons of Elyon"** language as more than metaphor, and Islam's fierce insistence, through ***tawhid*** **(تَوْحِيد, "divine oneness")**, that no being however exalted shares **Elohim's** bench — and each carries a corresponding risk of overreading or underreading the same text. Sole Tanakh authority does not ask these traditions to abandon what they have rightly preserved; it asks that the written covenant, not evolving interpretation, remain the standard by which each is measured.

Tehillim (Psalms) 82:1 therefore stands as a compact statement of what this entire library exists to defend: **that delegated authority, wherever it is found — on a human bench, in a heavenly court, or in the corridors of nations claiming stewardship not their own — remains delegated. It answers, and will answer, to the One who alone stands in the *adat El*.**

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Bereishit (Genesis) 1:26	Plural divine speech — “Let us make”	**II**

Bereishit (Genesis) 6:1–4	Bene ha'elohim and the daughters of men	**II**
Shemot (Exodus) 21:6	Ha'elohim — human judges named elohim	**III-A / W1**
Shemot (Exodus) 22:8–9	Disputes brought before ha'elohim	**III-A / W1**
Devarim (Deuteronomy) 32:8–9	Elyon allots the nations; bene elohim textual variant	**IV / W4**
Melakhim Aleph (1 Kings) 22:19–23	Micaiah's vision of the heavenly host	**IV / W3**
Yeshayahu (Isaiah) 6:1–8	Throne vision; seraphim; "who will go for us"	**II**
Yirmeyahu (Jeremiah) 23:18	Who has stood in the sod of Yahweh?	**II**
Iyov (Job) 1:6; 2:1	Bene ha'elohim present themselves before Yahweh	**IV / W2**
Tehillim (Psalms) 82:1	Elohim stands in the adat El; judges the elohim	**I**
Tehillim (Psalms) 82:2–4	The indictment — injustice to the weak and the orphan	**V**
Tehillim (Psalms) 82:5	They know not; the foundations of the earth are shaken	**V**
Tehillim (Psalms) 82:6–7	You are elohim, sons of Elyon — yet you shall die like adam	**V**
Tehillim (Psalms) 82:8	Arise, O Elohim, judge the earth	**V**
Tehillim (Psalms) 89:6–8	None among the bene elim compare to Yahweh	**IV / W5**

"Arise, O Elohim, judge the earth,
for You shall inherit all the nations."

Tehillim (Psalms) 82:8 — The Written Covenant of Yahweh

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