

The risk of worship appears to have been most acute in that literature which pondered the relationship of divine mediators and the possession of the divine name. Jarl Fossum (1985, 86) explains that the appeal to the divine name in Exod 23:20–21 “shows the individualization and personification of the Name of God in the figure of the Angel of the Lord.... this means that he has put his power into the angel and thus will be with his people through the agency of the angel.”<sup>12</sup> The messenger Yahoel, from the *Apocalypse of Abraham*—whose name means “YHW is El”—is referred to by the deity as “the namesake of the mediation of my ineffable name” (Apoc. Ab. 10.3).<sup>13</sup> When Yahoel encounters Abraham, they explain, “I am a power in the midst of the Ineffable who put together his names in me” (10.8). This is what facilitates the performance of deeds normally restricted to the deity. While this messenger is not worshipped in the *Apocalypse of Abraham*, 1 En. 48 does refer to worship in discussion of the relationship of the divine name, the divine glory, and Dan 7’s *bar ’ēnāš*, “Son of Humanity.” There the “Son of Humanity” is endowed before the creation of the earth with a special name: “And at that hour that Son of Humanity was named by the Name in the presence of the Lord of Spirits, the Before-Time; even before the creation of the sun and the moon, before the creation of the stars, he was named by the name in the presence of the Lord of Spirits” (1 En. 48.2–3).<sup>14</sup> And then two verses later: “all those who dwell upon the dry ground will fall down and worship before him, and they will bless, and praise, and celebrate with psalms the Name of the Lord of Spirits” (1 En. 48.5).<sup>15</sup> Charles Gieschen (2007, 240) states that the genuflecting masses “will use the name of the Lord of Spirits in worshipping the Son of Humanity because both possess the same divine Name.”

Through this and related literature and cult, the divine council that had once been deposed was now being reconstituted by subordinate divine messengers and other mediating entities. Following this expansion, internal prohibitions against—and external accusations of—the worship of these entities began to proliferate, which has commonly been interpreted as evidence that people were worshipping

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<sup>12</sup> Regarding the temple, Fossum (1985, 87) asserts, “YHWH certainly inhabits the earthly temple, but not in person; he is present through the agency of his Name.” Biblical figures besides the messenger were also endowed with the power of the divine name. Moses, for instance, is said to be “vested with prophethood and the divine Name” in the Samaritan text, *Memar Marqah* (2.4; quoted in Orlov 2017, 30).

<sup>13</sup> This translation and the next are from Orlov 2017, 73.

<sup>14</sup> Following Gieschen 2007, 240, this translation is from Isaac 1983, 35, but restores the more literal rendering of “named by the name” that is relegated to the footnotes in the text.

<sup>15</sup> This translation is from Orlov 2017, 43–44.