

EP98 Revelation 12 verses 5-8

In our last podcast we explored the dragons ten horns and seven diadems which sit on top of the seven heads of the famed “*kings of the earth*.” We discussed where demons come from and how the dragon gathered angels to his side. We also covered the plan of the dragon to devour the child. Let’s pick up with this image of the child.

The Child

Revelation 12:5

And she gave birth to a son, a male child, who **now** is about to **now** rule all the nations with a rod of iron; and her child was caused to be caught up to God and to His throne.

The Child Who Rules

The woman, Israel, gave birth to a son, a male child. We know this speaks of Jesus because He has been promised, by His Father, that He would be the one who will rule the nations with a rod of iron.¹ And with “is” and “rule” being rendered in the *present* tense, we know this is His ever-present destiny. Moreover, the word translated as “is” (“*mello*” in Greek) carries with it the idea of expectation. Thus, **He is now about to now rule**.

The Rapture of the Child

And Jesus was caused to be “caught up” or raptured to God and to His throne.² We see this occur at His ascension. Yet, being *rendered* in the passive voice, we know that Jesus was caused, by His Father, to be transported to heaven. “*And He {Jesus} led them out as far as Bethany, and He lifted up His hands and blessed them. While He was blessing them, He parted from them and was carried up into heaven.*”³ And from the time of the ascension, we now find this man, Jesus, on the throne of God, sitting at the right hand of the Father.⁴

The Great Escape

Revelation 12:6

Then the woman fled into the wilderness where she **now** has a place which God has caused to have been preparing, so that there she should **now** be nourished for one thousand two hundred and sixty

¹ **Psalm 2:7-9**

² “... caught up” is rendered in the *aorist passive indicative*

³ **Luke 24:50-51; See also Acts 1:9-11**

⁴ **Mark 16:19; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 10:12, 12:2; 1 Peter 3:22; Revelation 3:21, 4:2**

days.

As always, the **Code** in this passage is what helps us understand how this difficult passage fits into time and into the history of the woman, Israel.

First, “*fled*” is in the *aorist active indicative*, so it conveys what happened. Sometime after the ascension, the woman fled into the wilderness and ran for protection from the dragon, and being rendered in the *indicative*, we know that it is a statement of fact.

Second, she “*now* has a place” is rendered in the *present active indicative*. Thus, it is a reliable factual statement on the present.

Third, it is a place which God has caused to have been preparing (rendered in the *perfect passive participle*). This just means that sometime in the past God prepared this place and has been keeping it prepared and intact.

Fourth, “*nourished*” is strangely rendered in the *present active subjunctive*. In other words, the nourishment is there, but the *subjunctive* indicates that she still must choose to partake of it. She may or she may not.

Fifth (with the number five being **Code** for the **grace** of God), we once again come across the mysterious **1,260 days**, which as we have learned is tied to the mysterious **3.5 years**—a perfect time of grace.

Let’s make sense of all this.

The Survival of the Nation of Israel

The woman, Israel, fled to this place in the wilderness which God has reserved for her so that even now she may be nourished for **1,260** days (the figurative **3.5-years**).

During the time of Christ, when John was still a young man, Israel had been occupied by the Romans, but the nation was not entirely conquered or subjugated in that they still exercised their religion and had some sort of autonomy in the management of their internal affairs, so long as what they did was not in conflict with the terms of Pax Romana (Roman peace).

But in 70 AD, approximately 30 years before John received the **Revelation**, the Romans tore apart the nation, dismantled her politics, decimated the Temple, never allowing it to be reconstructed, wiped the Judaic system of sacrifice off the face of the earth, and in so doing they obliterated not just the religion of Judaism, but the heart and soul of these people.

Most of the population of Judaea was essentially wiped out, killed, sold into slavery, or forced to flee. The brutality of this event caused the Jews to scatter across the Roman empire and to the nations of the east, and as a result, for this metaphoric **1,260 days**, the past 2,000+ years, Israel has been hiding amongst the nations of the world (in the wilderness) where every moment of now, she may be nourished in this place which God had been preparing.

The Wilderness

The notion that she was driven to the wilderness has both positive and negative connotations. From an imagery perspective, the wilderness was a hot, rocky, dry place, a haunt for demons, and a strain for most people. The wilderness is a place where it seems that every bush wants to empale you and every creature bites or stings you. But oddly enough, the wilderness is also a place of refuge, a place of safety, a place of growth.

A Haunt for Demons

Across the **Codex**, the wilderness is associated with fiery serpents and scorpions, as well as other animalistic demonic images.⁵ For instance, on the Day of Atonement, during the ceremony of the “scape goat,” one of the goats is for Az’azel (believed to be a demon), and the goat is released into the wilderness—believed to be the haunt for this demon.⁶

As such, Jesus Himself went to the wilderness, to the haunt of Az’azel, to be tempted by the devil.⁷ He also told us that when a demon is cast out of a person, it wanders in the *wilderness* until it is permitted to return.⁸ Clearly, this imagery of Israel having fled to the “wilderness” is not pretty, for they fled to the territory of demons.

A Place of Safety and Refuge

However, the wilderness is also a place of safety and refuge from persecution. It is where people learn how to trust God and experience intimacy with **Yahweh**, as He provides for them just enough to get them through to the next day.

It is in the wilderness where Israel was first introduced to **Yahweh** as their **I AM**, the one who would provide for them supernaturally, whether it was manna, quail, or water, He would be their provider of all they needed, just in time and just enough—barely enough, but still enough.

It is in the wilderness where David and Elijah learned to thirst for God and to seek His refuge.⁹ Jesus even used images associated with the wilderness when He gave His followers the authority to tread upon serpents and scorpions and over all the power of the enemy—for the demonic spirits are subject to His followers.¹⁰

What this means is that though believers may have to spend many years traveling through the wilderness (just like the woman), if they choose to exercise the authority they have been given, the wilderness and its demonic occupiers will by no means conquer them. Quite frankly, as unpleasant, or abjectly horrible as it may be, there is no place quite like the wilderness to teach a believer **WHY** they should trust **Yahweh** as their **I AM** and **HOW** to trust **Yahweh** as their **I AM**.

Israel’s 1,260 Days in the Wilderness

As He does with His **Chosen** ones, **Yahweh** has kept His eye on this woman that is even now wondering

⁵ *Deuteronomy 8:15*

⁶ *Leviticus 16:8, 10, 26*

⁷ *Matthew 4:1*

⁸ *Matthew 12:43-45*

⁹ *Psalm 63:1; 1 Samuel 23:14, 26:2-3; 1 Kings 19:4*

¹⁰ *Luke 10:19-20*

in the wilderness of the nations.¹¹ As we learned in the imagery of the black horse and its rider (and the opening of the 3rd Seal), amongst the people of the nations, the Jew has for the most part been despised, hated even, and in most parts of the world treated like a second class citizen, as a loaf of barley and not wheat.¹²

As a result, for many Jews, this time in the wilderness has been terrible, a hot, rocky, dry, and terrible place where everything is trying to hurt them or kill them, all the time. Yet, at the same time, the wilderness has been a place of safety and protection, for **Yahweh** has kept this woman as the apple of His eye, and He kept her safe and thriving and growing. In fact, the existence of the Jew today is nothing short of a miracle.

And even though some Jews remain in the *wilderness*, after 2,000+ years, many others have finally returned to their own land. Suddenly, **in a day**, the nation of Israel was reborn, and people could come out of hiding.

Isaiah 66:8

Who has ever seen anything as strange as this? Who ever heard of such a thing? Has a nation ever been born in a single day? Has a country ever come forth in a mere moment?

It is simply unbelievable that for 2,000+ years (**1,260 days**), Israel had been cared for in the wilderness of the nations, and then in one day, she was born-again, literally in one day. After the travesty and holocaust of World War II, on November 29, 1947, the United Nations voted to establish a Jewish state in Palestine, Israel. This was a miracle never, ever before occurring amongst the population of humanity.

Throughout history, no other people group has been conquered, exiled, scattered, slaughtered, and decimated like the Jews (at the hands of the Assyrians, the Babylonians, the Persians, the Greeks, the Romans, the Germans, and the Russians) and still somehow remained not just as a people, but as a collective of people who are still known by their national identity, which originated over 3,300 years ago. In fact, the existence of the Jew today is incontrovertible evidence that **EI-Elohe-Israel** (God, the God of God Prevails) is still working out His plan for these people.

And even though many Jews have come from the wilderness of the nations to their own land, there are still many more who remain scattered in the wilderness and who will continue to be scattered until the end of the *figurative* **1,260 days** (the mysterious **3.5-years**).

Once again, from the perspective of the **Code**, **1,260** speaks of unity (**1**), of those divided (**2**), amongst mankind (**6**), forming a multitude (**0**)—as zero functions as a multiplier.

In this instance, **1,260 days** covers a designated time of day (a time of light and not the darkness of night) where this woman is afforded protection in the wilderness, as the woman was sent to the gentile nations to be cared for. In these wilderness lands, she has been, and even now is protected, nourished, and cared for, and her people have multiplied. Yet, despite being scattered all across the world, the Jews

¹¹ **Exodus 16:14; Deuteronomy 2:7, 32:10**

¹² **Revelation 6:5-6**

remain in unity, they remain personally and collectively identified by their historic national identity.

Again, all of this is nothing short of a miracle and a prophetic fulfillment of the words of the One who is the **First** and the **Last**, the **Alpha** and **Omega** who ensures that everything He said comes true with a vengeance, it is always just a matter of time.

The War in Heaven

Revelation 12:7-8

And war had chosen to be in heaven, Michael, and his angels **battle** [wage war] with the dragon. The dragon and his angels battled [had waged war], and they were not strong enough, and there was caused to no longer be a place found for them in heaven.

Whenever I read this, all I can think about is some epic scene out of *Star Wars* or *Lord of the Rings*, or something in a great ancient tale where the armies of good are in this fierce battle with the horrifying creatures of evil. Shields are clashing, swords are flashing like lightening, body parts are going everywhere, and everyone is engaged in this full-on assault by the forces of light on the forces of darkness.

But this is no tale, and this is a war like no other. Michael and his angels go toe-to-toe with their celestial nemesis, and it seems that it is the good guys who pick this fight. The time finally arrived for Satan and his minions to be expelled from heaven.

This is especially intriguing on a couple of levels. First, we are not given much insight into the warfare that takes place amongst the angelic beings in the unseen dimensions. We know it happens as the book of ***Daniel*** reveals that Michael, the Spirit Prince of Israel, and the angel Gabriel battle other Spirit Princes—those who are in charge of earthly empires. For instance, the book of ***Daniel*** reveals that Michael and Gabriel were fighting against the Spirit Prince of Persia, and they were preparing to have to battle against the Spirit Prince of Greece, with Greece being the next world empire.¹³

Second, we must not forget that these are not just normal enemy combatants, this is a family fight—brothers waging war against brothers, if that word can be used to speak of the angelic. At one time these “*sons of God*” were all on the same side (team **Yahweh**). They even rejoiced together and shouted for joy when God laid the foundations of the earth and first set its measurements and established its bases and laid its’ cornerstone.¹⁴ But due to the sweeping lies of the dragon’s tail, brother betrayed brother, and now they are pitted against one another in a full-scale war that is likely, at least in part, fueled by a feeling of the deepest sort of betrayal—the betrayal of brotherhood.

Third, the **Codex** contains only one instance where any angelic being comes into a direct confrontation with the devil himself (the “dragon”). In **Jude** we are given a story that is lifted from the *Book of Enoch* regarding the time that Michael and the devil argued over the body of Moses.¹⁵

¹³ ***Daniel 10:13, 20-21***

¹⁴ See ***Job 38:4-7***. See also ***Job 1:6***, for reference to “*sons of God*” gathered in **Yahweh’s** assembly.

¹⁵ The *Book of Enoch* is a non-Biblical text (it was never canonized) that was widely accepted and referenced often

Jude 9

But when the archangel Michael, **now** choosing to be contending with the devil, had chosen to dispute about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you."

The **Code** here is fascinating. Being rendered in the *present middle participle*, we know that even now Michael chooses to be contending with the devil. This is one of those fights that just won't go away. Michael gets the short stick, so-to-speak, and he must fight at the highest levels of spiritual engagement. And keep in mind, these two were once brothers in arms, and the sting of betrayal likely surfaces in every encounter Michael has with the devil.

Jude also provides us insight into their differing authorities, and the devil is clearly of a class of angelic being that supersedes in glory, power, and authority even that of Michael the archangel.

This should not surprise us for it is consistent with what we read about the dragon when **Yahweh** was bragging about the dragon's glory in the book of **Job**.¹⁶ But this differing level of glory, power, and authority is also intimated in that the word "*rebuke*" is rendered in the *aorist active optative*. This is a new one for us, but the "*optative*" mood, in the Greek, indicates that this is not a command, but more of a wish or a prayer, but one that is understood to be realistically attainable—one that is expected to be fulfilled.

In other words, Michael knows that he does not have it within himself to defeat the devil, but he has a confident hope that **Yahweh Sabaoth**, the Lord of Heavens Armies, will handle the devil and force his submission.

This "*rebuke*" also communicates to the devil that Michael is not just there to pick a fight for fighting sake, but he is there according to the command of their Master, **Yahweh Sabaoth**. This is a very important point. It is clear that Michael has a more than healthy respect for the glory, power, and the authority of the devil, evidenced in the fact that he would not presumptively attack him or take him on, or command him as to what he (the devil) needs to do. **Yahweh** might have sent Michael to confront the devil, but it would be **Yahweh's** authority that would subdue the devil.

Therefore, for Michael and his army of angels to full-on attack the dragon and his armies is a big deal—it's huge, gigundus. God must have given Michael and his angels some supernatural nutrients, because clearly one does not just pick a fight with a dragon. As it says in the book of **Job** (referring to the Leviathan imaged as a dragon), "*Will its hide be hurt by spears or its head by a harpoon? If you lay a hand on it, you will certainly remember the battle that follows. You won't try that again! No, it is useless to try to capture it. The hunter who attempts it will be knocked down. No one is so fierce that he dares to arouse him.*"¹⁷

in the first century early church documentation. Twice **Jude** lifts from this text in **Jude 9** and **Jude 14-15** and the Apostle Peter lifted from it from it in **2 Peter 2:4**.

¹⁶ See **Job 41** where the description of the dragon is attributed to the Leviathan

¹⁷ **Job 41:7-10**

Michael and the Dragon

Michael means, “Who is like God?” It is a question, the answer of which is intended to be understood as a statement: **No one is like God**. By his name, Michael declares that only God is good, and no one, not even the dragon, is like God.

Michael is one of the archangels, chief princes, an anointed guardian cherub, just like Satan had been.¹⁸ However, the way it appears from the **Codex**, Satan at one time held the chief position over all the angels. He was the anointed cherub who covers, and he was on the holy mountain of God and walked in the midst of the stones of fire. Satan alone was the signet of **Yahweh**—the one sealing a pattern, full of wisdom and perfect in beauty.¹⁹ In other words, the devil was the mark (like a signet ring) representing the King’s power and authority.

Thus, from a creation perspective, in the same way that a lion’s glory is greater than that of a leopard, Satan’s glory is greater than Michael’s glory, which is why Michael was not willing to personally take him on when they were disputing over Moses’ body.

We do not know much about Michael. There has not been a lot revealed about those who abide in the celestial world, but what we do know about Michael is that he is the great prince that stands guard over Israel (likely meaning the woman Israel, and the Israel of God, the faithful believers who trust themselves to God). And when he arises, or moves out from that role of protection, this ushers in the time of the Lord’s wrath, a time of distress such as never occurred since there was a nation.²⁰

Michael is also portrayed as one of the princes of light which fights the spiritual princes of darkness who rule over the kingdoms of this world. The angel Gabriel once told the prophet Daniel: *“Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia, and came to make you understand what is to happen to your people in the latter days.”*²¹

Gabriel also told Daniel, *“Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I go out, behold, the prince of Greece will come. But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince.”*²²

Michael, therefore, is not a stranger to these huge epic battles. All throughout time he has battled against monstrous demonic powers on behalf of the Israel of God, this time his fight is with the devil himself, the terrifying dragon. And since throughout the **Codex** it is revealed that God never sends His servants out to do what He has not enabled them to do, Michael and his angelic forces must have been supercharged by God to defeat Satan and his angels — *“and they (the dragon and his army) were not strong enough.”*

¹⁸ **Daniel 10:13; Jude 9**

¹⁹ **Ezekiel 28:12-19**

²⁰ **Daniel 12:1; Galatians 6:16**

²¹ **Daniel 10:12-14**

²² **Daniel 10:20-21**

Fiction Alert

FICTION ALERT

Satan in Heaven—Really?

“... and there was caused to no longer be a place found for them in heaven.” This is an amazing statement with many implications that are staggering. But before we get into all of those amazing implications, let’s quickly touch on a **fiction** that has been told in many “Christian” circles in many different variations.

This fiction claims that God cannot be in the presence of evil. This fiction tends to integrate with another **fiction** creating a **double fiction**. It is the idea that God is essentially passive in that He “allows” evil to take place on earth, but He is not the cause of it, because not only can He not do evil, but He also cannot even be in the presence of evil. This then tends to integrate with a third **fiction**, creating a **triple fiction**, which in effect classifies Satan as a foe to **Yahweh**, an out-of-control antagonist that is responsible for all the evil on this earth.

Beyond the fact that these fictions are contradicted by His name **Yahweh Adonai**, the one who is an absolute sovereign despot, they are emotional concepts created to cope with the complexity of God, with things we do not like about Him, and not so much a concept that is supported by the **Codex**.

For instance, it is true that God does not personally do evil, but He orders it through the acts of His agents, the angels. He is the principal behind their actions, and He is the one ultimately responsible for their actions, as He puts them on task to carry out His purposes, just as He puts us on task to carry out His purposes. That is the very definition of the name **Yahweh Sabaoth**—the Lord of Hosts.

It is understandable why people come up with these fictions, because when one does not build their understanding of God upon the foundational purpose of God, as revealed in the measurement of the Sanctuary, the raw truth about God is sometimes a bitter pill that is very hard to swallow. It helps if we remember that the Father is looking to secure for His Son a bride who allows the Son to make her clean and perfect, a bride who has **willingly** chosen to be given to the Son, and in so doing chooses to become dependent upon **Yahweh** for all things, all the time. With this perspective, the hard stuff starts to make more sense.

The **Codex** is clear; God is the one who created evil in the first place.²³ He also created the angel that would become the one we refer to as the devil, knowing full well that this angel would rebel and drag many angels and people with him.²⁴ Remember, it is all according to **Plan-A**. After all, **Yahweh** knows all things, He is never caught off guard.²⁵ But beyond Him knowing all things, He also works all things

²³ See **Isaiah 45:7; Amos 3:6**, the word translated “calamity” is the Hebrew “*ra*” which literally means “evil”—raw evil. In fact, there is another Hebrew word for “calamity” (“*ed*”), but that is not the word the Spirit chose to use.

²⁴ **Colossians 1:16**

²⁵ **1 John 3:20; 1 Chronicles 28:9; 1 Kings 8:39; Psalm 139:1-4, 44:21; Isaiah 40:28, 46:9-10; Hebrews 4:13; Acts 1:24**

according to the counsel of His will, and He causes all things to work for good.²⁶

In that light, we can be confident that God has an unchangeable purpose for everything, for you, for me, for evil, and even for the devil. And, as hard as it may be to wrap our head and our heart around some of these truths, the Spirit is very clear that **ALL** things (not some things, but **ALL** things) are from the Lord, by Him or through Him, and to Him (in other words, for His purpose and glory).²⁷

As the Spirit said through the prophet Jeremiah, *“Who is there who speaks, and it comes to pass. unless Yahweh has commanded it? Is it not from the mouth of the Most High that both the evil things and the good go forth?”*²⁸ Just to be clear the Hebrew word “Ra” (evil) is used in this passage. Therefore, any other translation rendering like “ill” or “woe” or “calamity” is an attempt to diffuse or cloud the truth that it is from the mouth of the Most High that **evil** things and good go forth.

With these precious truths as a foundation for our belief, we must be careful to never take from the glory of God and ascribe His glory to anyone or anything else. He is the **Alpha** and the **Omega**, the **first** and the **last**, the **beginning** and the **end**. And there is no other.²⁹ Satan, the devil, the dragon, is just a member of the host over which **Yahweh Sabaoth** rules with dictatorial authority.

Satan in Heaven—Yes!

It might be a surprise, but it is well documented across the **Codex** that Satan and his angels have been operating from the heavens, and they even attend **Yahweh’s** great Assembly meetings. This is where both good angels and bad angels meet, and the plans for humanity are first declared and then assignments are handed out by **Yahweh** for the angels to act upon.³⁰

This fiction that God cannot look upon, or be in the presence of, evil comes from a misunderstanding of the book of **Habakkuk**, where the prophet is asking a series of questions about God. He sees the way the wicked prosper and he asks, *“Your eyes are too pure to see evil, you cannot countenance oppression. So why do you countenance traitors? Why are you silent when evil people swallow up those more righteous than they?”*³¹ Paradoxically, the passage goes on to say that God does tolerate wickedness and evil.

The prophet Habakkuk is stressed-out over what is happening around him, and he asks a series of questions about God based on his understanding deriving from what he has been taught. Habakkuk, however, is not declaring theological truths, but contextually, he is in pain, and he is emoting.

It is doubtful that the prophet actually believed that God cannot literally “see evil,” after all, he knew that God had created the tree of the knowledge of good and **evil**. He knew that **Yahweh** walked in the garden of Eden, even though that was where the evil serpent roamed; and that He was with Adam and Eve when they submitted to evil and sinned. After all, He is the one who sacrificed an animal for their sin.

Habakkuk knew that **Yahweh** talked to Cain after he had killed his brother Abel, the first act of murder. And God’s eyes were on the sin of mankind whose every thought was evil, which is why He chose to

²⁶ **Ephesians 1:11; Romans 9:11; Romans 8:28**

²⁷ **Romans 11:36.** See also **1 Corinthians 8:6, 11:12; Colossians 1:16; Hebrews 2:10**

²⁸ **Lamentations 3:37-38**

²⁹ See **Isaiah 45**

³⁰ **Job 1-2; 1 Kings 22:18-23; 2 Chronicles 18:17-22; Ezekiel 14:9**

³¹ **Habakkuk 1:13**

destroy them in the flood.

In addition, Habakkuk wrote many years after the prophets Isaiah and Amos, and he was likely familiar with the statements in their writings that God created evil, and if an evil happens in a city, it is from **Yahweh**.

He would likely have also been familiar with the story referenced in both the book of Kings and Chronicles regarding the time when God had a council meeting with all His heavenly hosts to discuss their ideas for a plan to kill King Ahab. Suddenly, a lying spirit, a demon, approached with a plan of action to kill king Ahab, a plan which involved lying to Ahab's prophets. And in this meeting, God approved the plan of the demon and told him to go out, for his plan would be successful. By the way, this is one of those examples demonstrating how God works through agency to accomplish His purposes.

Habakkuk was also likely very familiar with the writings of King Solomon who said, "*The eyes of Yahweh are in every place, watching the evil and the good.*"³² And we can be more than sure he was familiar with the writings of King David which said:

Psalms 33:13-15

Yahweh looks from heaven; He sees all the sons of men; from His dwelling place He looks out on all the inhabitants of the earth, He who fashions the hearts of them all, He who understands all their works.

And although Habakkuk was likely a contemporary of the prophet Jeremiah, and was writing about the coming Babylonians, there is a good chance he heard the prophecies and promises communicated by Jeremiah, which included the following:

Jeremiah 16:16-18

Behold, I am going to send for many fishermen," declares **Yahweh**, "and they will fish for them; and afterwards I will send for many hunters, and they will hunt them from every mountain and every hill and from the clefts of the rocks. **"For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes."**

Habakkuk knew all of this, but Habakkuk was lamenting over the way the wicked seemed to prevail everywhere he looked. And he was wrestling with the fairness or justice of it all. Like many of us who have traveled down this path of inquiry, we struggle to understand how God can be who He says He is—pure, holy, good, and absolutely sovereign—when it seems that He lets evil run amok? Has He lost control of things? Is evil too great a force for Him? Has He turned His face away because He cannot look at evil? Or to be more in line with what we are really feeling and thinking, does He just not care?

Habakkuk's line of question is like what Jeremiah asked, "*Why has the way of the wicked prospered?*"

³² ***Proverbs 15:3***

and Job, “*Why do the wicked live, continue on, also become very powerful?*”³³ We have all been there and we have all felt great consternation over the apparent inconsistencies.

Yet, the book of **Job**, the oldest book in the **Codex**, clearly states that Satan, and all the angelic “*sons of God*” have access to the Assembly, where **Yahweh** and Satan discuss the occurrences happening upon the earth. This is the gathering place of spirits where they seek **Yahweh’s** permission to turn their terribleness towards various individuals, like Job.³⁴ Therefore, it is a **fiction** and inconsistent with the **Codex** to say that God is too pure and too holy to literally look upon sin, or to literally have evil in His presence.

We must never forget that Yahweh is the one who created evil, as all things have been created by Him, and He uses evil as a tool, through agency, to accomplish His purposes.³⁵

So, we might ask, why then did the Spirit include this statement? Just to confuse us? Maybe. But the Hebrew verb translated as “*to see*” or in other translations, “*to look upon*” is best to be understood as a statement of “approval” in terms of its moral or spiritual value. But this has nothing to do with its usefulness to God.

In other words, Habakkuk was saying that God is too pure to give moral approval to such blatant evil and therefore, he, Habakkuk, cannot understand why evil runs amok and is so prevalent.

The poetic language of the Spirit definitely makes some of these concepts a bit difficult to grasp. But let’s think about it this way, the Spirit tells us: “*For the eyes of the Lord move to and fro throughout the earth that He may strongly support those whose heart is completely His.*”³⁶ Thus, the negative implication is that His eyes do not move to and fro to support those who love evil. Hence, His eyes are too pure to “look upon” or “to approve” evil in the sense that it is condoned as something innately good—something of which He is proud.

With that said, and without doubt, **Yahweh** uses evil to accomplish His amazing purposes; again, evil is just a tool in the hands of our God. However, **Yahweh** never equates evil with any sort of moral or spiritual good. He despises evil, hates it even. Hence, the fear of **Yahweh** is about the hatred of evil.³⁷ But His assessment of evil in no way prevents Him from using it to accomplish His beautiful purposes on behalf of His **Chosen** ones.

And although this may sound like the ultimate trump card, we must remember that His work is perfect for all His ways are just, a God of faithfulness without injustice. Righteous and upright is He.³⁸ And as He so eloquently stated: “*For My thoughts are not your thoughts, nor are your ways My ways,*” declares **Yahweh**. *For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.*³⁹

Yes, that sounds like the ultimate trump card, but it is stating an undeniable reality. Still, we do not like

³³ **Jeremiah 12:1, Job 21:7**

³⁴ **Job 1, 2**

³⁵ See **Isaiah 45:7; Amos 3:6**. See also **Colossians 1:16; Revelation 4:11; Romans 11:36**

³⁶ **2 Chronicles 16:9**

³⁷ See **Psalms 97:10; Proverbs 8:13; Amos 5:15**

³⁸ See **Deuteronomy 32:4**

³⁹ **Isaiah 55:8-9**

it because we do not like how God uses evil to carry out His purposes in our lives. We want our relationship to be all about blessing and love, kindness, and abundance; but He wants us to be conformed into the image of the Son. And being conformed into the character of God, bearing the nature of God, and living as an imager of God, requires evil.

It is the only way we learn **WHY** we can trust **Yahweh** and **HOW** we can trust **Yahweh** and thereby be willing to let the Holy Spirit help us choose not to turn to our own devices, our own wisdom, our own provision, and our own resources, drawing from the resources of our *flesh*—our nature that is not formed in the character and nature of God.

Keep in mind the tree of the knowledge of good and evil sat in the midst of the garden. It did not grow up like a weed, it was planted in **Yahweh's** Garden, and therefore we can understand that evil was a necessary part of **Plan-A**.

Let's stop here and we will pick up in our next podcast in **Revelation 12:6**. I am glad you "tuned in" and have been "ready to listen."