

In our last podcast, we covered the spiritual word play in that words like bless can mean curse, and sinned can mean to make atonement, or to mediate on behalf of a sin. We then discussed how this spiritual inversion of words is tied to Job's family and how his sons may have looked genuine, but their hearts were tinkering on apostasy. And all this was to bring Job's own tinkering with apostasy to the surface, which is why a mediator is required, one who would bring atonement for sin.

Let's now pick up with the drama that occurs in the unseen realm, in the Assembly of God where **Yahweh** and the Satan discuss the fate of Job.

The Assembly in Heaven

The stage is now set, the picture is presented for us to understand the why of it all. Keep in mind, the "why" is going to be the biggest issue with which Job wrestles.

Suddenly, the whole narrative shifts from what is going on in Job's life, in this physical realm, to a view of how the heavenly realm functions and how it directly impacts our life on earth.

Job 1:6-12

Now there was a day when the sons of God came to present themselves before **Yahweh**, and the Satan also came among them. **Yahweh** said to the Satan, "From where do you come?" Then the Satan answered **Yahweh** and said, "From roaming about on the earth and walking around on it."

Yahweh said to the Satan, "Have you considered {literally set your heart towards} My servant Job? For there is no one like him on the earth, a blameless {or complete} and upright man, fearing God and turning away from evil."

Then the Satan answered **Yahweh**, "Does Job fear God for nothing? Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. But put forth Your hand now and touch all that he has; he will surely curse You to Your face."

Then **Yahweh** said to the Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So, the Satan departed from the presence of **Yahweh**.

The Presentation

Job 1:6

Now there was a day when the sons of God came to present themselves before **Yahweh**, and the Satan also came among them.

Sons of God

This phrase “*sons of God*,” or in Hebrew “bene Elohim,” which should be translated “sons of Gods” as both words are plural. But since **Deuteronomy 6:4** says, “**Yahweh** the Elohim **Yahweh** ehad,” (**Yahweh** the Gods **Yahweh** one) the Hebrew translators decided to always express “Elohim” as singular, apparently to avoid dealing with the issue of the plurality of the God head (the Father, the Son, and the Holy Spirit).

All throughout the **Old Testament**, even though the translators expressed it as singular, Gods (Elohim) is plural. But even more interesting, in Hebrew, it takes three of anything to be a plural. Two objects or things are rendered in a unique “dual” form, but it is not rendered as plural. In Hebrew, it takes three, or more, to be rendered as a plural. This is a common technique in many semitic languages, but most specifically in Hebrew.¹

These who present themselves before **Yahweh** are “sons” of the Father, the Son, and the Holy Spirit, the triune Godhead, the plurality of Gods who are one.

With the clear identification of “the Satan,” in this opening scene, this phrase “bene Elohim” is addressing divine beings, spiritual entities, which we often generically call “angels.”

In **Job 38:7**, we are told that these “*sons of God*” were there at creation, when God was laying the foundation of the earth, and these “*sons of God*” were caused to shout for joy and the morning stars (“stars” are also used as a euphemism for the angelic) sang together.²

Psalm 29:1 declares: “*A Psalm of David. Ascribe to Yahweh O sons of God. Ascribe to Yahweh glory and strength.*”

In **Genesis 6:1-4**, it is these same “*sons of God*” who came into the daughters of men, the children of which were the mighty ones of old, men of renown.

And in **Daniel 3:25**, when Daniel’s three friends were thrown into the blazing fire, and a fourth being appeared in their midst of the flaming furnace. It is said (in Aramaic) that the appearance of the fourth is like a “*son of Gods*” (“bar elahin,” Aramaic equivalent of “bene Elohim”).

A Day

“Now there was a day when the sons of God came to present themselves before Yahweh ...”

It is interesting that it calls out “*a day*.” This is an odd detail that seemingly adds nothing special to the narrative. However, the Spirit inserted it for a reason, there is something He wants us to take away from its insertion; it is not just a superfluous detail.

The Spirit of God is giving us insight into how the heavenly realms function. It seems that the heavenly realms and the earthly realms are connected in time, which would make sense given that in the beginning, God created the heavens and the earth.³

¹ According to Gesenius’ Hebrew Grammar, section 88: “The dual from which exists in Hebrew and some other Semitic languages is employed only for objects naturally or usually occurring in pairs ... the plural is generally reserved for numbers above two.” Example: in **Genesis 1:6**, the reference to the two great lights in the sky is dual and not plural. In **Ecclesiastes 4:9**, “two are better than one” is a dual and not rendered in a plural form.

² See **Revelation 1:20, 12:3-4, 7-9; Daniel 8:10; Isaiah 14:12-15; Judges 5:20**

³ **Genesis 1:1**

It appears that all of God's creation, both the heavens and the earth, are bound under the construct of time and operate within the construct of time. **Yahweh** is the only one who exists both in-and-outside of time, all at once, but His creation (which includes the heavenly beings, these "*sons of God*"), functions within the constructs of the celestial day and night. Even before He created the sun and the moon and the stars in the expanse of heaven (on the fourth day), He had already created "day" and "night" (on day one).⁴

I would bet that most people do not think of the angelic beings as being bound to time, as we are. But we learned in **Revelation** that they are bound to the hour and day and month and year that is prescribed for them to act.⁵

This is an important concept, because the book of **Revelation** reveals that the entirety of our physical experience is enmeshed with the spiritual unseen world. And these divine beings, these "*sons of God*" are now ministering spirits, caused to being sent out to render service to those who are now inheriting salvation.⁶ They serve the household of God, within our time and our space, though largely unseen, to effect God's will in heaven here upon the earth.

The Spirit also draws our attention to "*a day*" to remind us that everything in our life occurs according to **Yahweh's** schedule, and His timing. This was not just any other day, but it was "*a day*," when these angelic beings were scheduled to present themselves before **Yahweh Sabaoth** (the Lord of Heavens Armies). **Yahweh** is the Lord, the absolute despot. And He is the **Alpha**, and all things that happen in our lives happen when He decides to initiate the action, and not before, for "*from Him and through Him and to Him are ALL things.*"⁷

The Divine Council

*"Now there was a day when the sons of God came to present themselves before **Yahweh**, and the Satan also came among them."*

On this prescribed day, the "*sons of God*" came to present themselves before **Yahweh**, or literally in Hebrew, to stand still before Him, or to stand in their place. God has things He wants to accomplish and so He calls this staff meeting and the "*sons of God*" took their place. We will find in another passage that this group tends to separate, there are those who gather on His left and those who gather on His right. If we can glean insight from a passage where God gathers the nations for judgment, it seems that those on His right are likely the good angels and those on His left are the bad angels.⁸

God carries out His purposes through His agents, His ministers, these "*sons of God.*" He includes them in His planning and in the execution of His plans. The forum for authorizing action is the divine council or the "assembly," where the angelic, both good and bad, attend and discuss what God wants to do on earth.

Outside of Job, one of the most striking examples we are given of the divine council is when God decides that King Ahab needs to die. So, He calls a "divine council" or "assembly" meeting to discuss the details.

⁴ **Genesis 1:3-19**

⁵ See **Daniel 7:12; Revelation 9:1-5, 15, 18:8**

⁶ **Hebrews 1:7, 14**

⁷ **Revelation 1:8, 21:6, 22:13; Romans 11:36. See also Acts 17:26**

⁸ **Matthew 25:33**

1 Kings 22:19-23

Micaiah said, "Therefore, hear the word of **Yahweh**. I saw **Yahweh** sitting on His throne, and all the host of heaven standing by Him on His **right** and on His **left**.

Yahweh said, 'Who will entice Ahab to go up and fall at Ramoth-gilead?' And one said this while another said that. Then a spirit came forward and stood before **Yahweh** and said, 'I will entice him.' **Yahweh** said to him, 'How?' And he said, 'I will go out and be a deceiving spirit in the mouth of all his prophets.' Then He said, 'You are to entice [him] and also prevail. Go and do so.' Now therefore, behold, **Yahweh** has put a deceiving spirit in the mouth of all these your prophets; and **Yahweh** has proclaimed disaster against you."

When Jesus is called **Yahweh Sabaoth** (often translated as the Lord of Hosts), it is because He sits on top of the assembly directing all the actions of the angelic, these "*sons of God*," again, both the good and the bad, those who gather on His right and His left. This lying spirit who will deceive the prophets is authorized and directed by God to go forth, declaring that this spirit will prevail. God had an outcome that He pre-determined, He solicited input from His agents as to how to practically secure this outcome. Then God sanctioned the plan, ordered the plan, and He marked it with success, guaranteeing success.

Psalm 89:6-8

For who in the skies is comparable to **Yahweh**? Who among the sons of God is like **Yahweh**? A God greatly feared in the council of the holy ones, and awesome above all those who are around Him? O **Yahweh** God of hosts, who is like You, O mighty **Yahweh**? Your faithfulness also surrounds You.

The angelic, the "*sons of God*," were always purposed to help humanity; they were created to serve and minister. Even though some of them apostatized from their original position, God still uses them to serve and minister, all to accomplish His purposes. It is just that they are now tools of evil which God now uses to accomplish His good for and on behalf of His people – those now being called according to His purpose.⁹

Even though God uses these "*sons of God*" for His purposes, He holds them to account for the fact that they abandoned their proper position and apostatized from their faith and are now filled with evil and wickedness. He told them that they will die like mere men, which we learned in **Revelation** speaks of their eternal destiny in the Lake of Fire.¹⁰

Psalm 82:1-8

A Psalm of Asaph. God takes His stand in His own assembly [congregation]; He judges in the midst of

⁹ See **Romans 8:28**

¹⁰ See **Matthew 25:41; Revelation 19:20, 20:10, 14**

the rulers. How long will you judge unjustly and show partiality to the wicked? Selah.

Vindicate the weak and fatherless; Do justice to the afflicted and destitute. Rescue the weak and needy; Deliver out of the hand of the wicked. They do not know, nor do they understand; they walk about in darkness; all the foundations of the earth are shaken.

I said, "You are gods [Elohim], and all of you are sons of the Most High. Nevertheless, you will die like men and fall like [any] one of the princes.

Arise, O God, judge the earth! For it is You who possesses all the nations.

The book of *Daniel* gives us another scene of the assembly, and it is awesome.

Daniel 7:9-10

I kept looking Until thrones were set up, and the Ancient of Days took [His] seat; His vesture like white snow and the hair of His head like pure wool. His throne ablaze with flames, its wheels a burning fire. A river of fire was flowing and coming out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; **the court sat**, and the books were opened.

Another example where the Satan appeared in **Yahweh's** courtroom and was rebuked for his awfulness, is found in the book of *Zechariah*.

Zechariah 3:1-2

Then he showed me Joshua the high priest standing before the angel of **Yahweh**, and the Satan standing at his right hand to accuse him. **Yahweh** said to the Satan, " **Yahweh** rebuke you, the Satan! Indeed, **Yahweh** who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"

The imagery of Satan standing at Joshua's right hand (**Yahweh's** left hand) indicates that he had some level of functional control or influence over Joshua's being, over the strength of his will. Throughout the scriptures, the right hand, the right arm, the right side, is a picture of a person's strength and force.¹¹ Thankfully, **Yahweh** intercedes and rebukes the Satan.

There is also an inference in the New Testament that the Satan went before the assembly and presented Himself before **Yahweh** to accuse the Apostle Peter, and because the accusations were true and correct, he asked **Yahweh** for permission to sift Peter like wheat. As with Job, **Yahweh** granted permission, which sounds really not nice; however, Jesus told Peter that He prayed for him that his faith may not fail.¹²

¹¹ See **Mark 12:36, 14:62, 16:19; John 21:6; Acts 2:25, 33, 3:7**

¹² **Luke 22:31-32**

Evil & God

There is a bizarre religious fable that says God cannot stand or be present with evil. But that notion does not stand in the face of the scriptures. Besides, we know that God says, with no equivocation and no confusion, that He created evil (in Hebrew, “ra”).¹³ This word (“ra”) speaks of moral evil and evil with existential consequence.

However, in the hands of **Yahweh**, “evil” is just a necessary tool, **Proverbs 16:4** makes this clear: “**Yahweh** has made everything for its purpose, even the wicked for the day of trouble.” Thus, the Satan, and the spirits of wickedness appear before **Yahweh** in His holy assembly, an assembly that is set apart for His purposes all to accomplish His will.

The Origination of the Fable

Habakkuk 1:13, “Your eyes are too pure to look on evil; You cannot tolerate wrongdoing,” is often cited to support the idea that God cannot even be near evil. But in context, the prophet Habakkuk is lamenting that God *appears* to tolerate evil, not claiming that God is literally incapable of witnessing it. He is just shocked and dismayed by the reality of it all. In fact, in the very next verse he says, “Why then do you tolerate the treacherous? Why are you silent while the wicked swallow up those more righteous than themselves?” Habakkuk is questioning why God allows evil to prosper; he is not asserting that God cannot be near it.

This fable somehow spun out of this verse and people who teach this falsity simply do not consider all that the Spirit has said on the matter throughout the Bible.

John 1:3 states: “All things were, by choice, made through him, and without him nothing, by choice, came into being that was made.” If it exists, it was made by God, that includes light and darkness, good and evil, as well as the visible and invisible things.¹⁴

Satan Also?

“... and the Satan also came among them.”

This is an odd statement. It implies that the Satan was not compelled to be there, but he chose to come with the other “sons of God,” it was an act of his will. What this tells us is that though the “sons of God” work for **Yahweh Sabaoth**, and though they have natural limits in terms of what they do and where they go, they still have individual autonomy, the freedom of choice. The “sons of God” are not slaves but servants; and the Satan chose to come and present himself at the assembly before **Yahweh**, he was not forced to come.

In the book of Job (as well as throughout the Old Testament), the Hebrew text always affixes the definite article, “the” before Satan (“Hassatan”). The Spirit’s point is that “satan” is technically not the name of this spiritual being, this “son of God;” rather, this spiritual being is identified by what we might call satanic characteristics.

In Hebrew, the word “satan” means adversary and it stems from a primitive root which means “to attack” or figuratively, “to accuse.” It would therefore be accurate to substitute the word the “accuser” for the “Satan.” True to form, in the book of **Revelation** we find that day and night the Satan is before our

¹³ **Isaiah 45:7**

¹⁴ **Isaiah 45:7; Romans 11:36; Colossians 1:16-17**

God accusing those in the household of God. Fittingly, one of the Satan's personal monikers is "*the accuser of the brethren.*"¹⁵

Religious people argue over many things, including whether the word "hassatan" used throughout the Old Testament should be capitalized when translated into English. They argue that this speaks of an office, a role, a duty to accuse and could apply to many "*sons of God*" who function in that manner and therefore it should be translated using the lower case. However, in the New Testament the definite article is also used, he is "**the** accuser" and not "an accuser," not one of many who perform the satanic role but the one spiritual being who performs the satanic role. We know that this is likely talking about one individual, one "*son of God.*"

The definite article, **the** Satan, helps us zero in on this one particular "*son of God,*" among many, as being "**the** adversary." Without question, the demonic realm, in general, is adversarial to the people of God, and behave very satanic like, but there is only one "*accuser of the brethren*" and that is **the** Satan. The use of the definite article is an indication that this spiritual being is the one who spearheads the adversarial relationship between the human children of **Yahweh** and the "*sons of God*" who have fallen from their original position.

In terms of who is this particular "*son of God,*" the book of **Revelation** connects all the dots.

Revelation 12:9

And the great dragon was thrown down, the serpent of old who is called devil and **the** Satan, who is **now** deceiving the whole world; he was caused to be cast down to the earth, and his angels were caused to be cast down with him.

Revelation 20:2

And he laid hold of the dragon, the serpent of old, who **now** is the devil and **the** Satan, and bound him for a thousand years;

With this reference to the serpent of old, we have a tie back to **Genesis 3** and the snake in the garden. This particular "*son of God*" is also referred to in the scriptures as the Leviathan, the twisted serpent, the dragon who lives in the sea.¹⁶

Each of these references have phenomenal implications in terms of the historical relationship between the Satan and creation, and the Satan and humanity. We covered each of those references in our **Revelation 12** studies. I would encourage you to go back and print off the manuscript and refresh yourself with the information.

It is important to note that the Satan is not an "adversary" to **Yahweh** Himself. The Satan is just a servant of **Yahweh Sabaoth** who is his master. It seems that many in the realm of Christianity have elevated the Satan to this place where he is the arch enemy of **Yahweh**. But that is ludicrous. The Satan is

¹⁵ **Revelation 12:10**

¹⁶ **Isaiah 27:1**

just a created being, a servant of the living God, and his master is **Yahweh Sabaoth**. The Satan can only do what his master permits and instructs him to do; he is simply a tool in the hands of our God.

To give you an idea of the majesty of **Yahweh** and the subordination of the Satan, when the Satan has served his purpose and is finally judged and punished, it is not even at the direct hand of **Yahweh**, apparently that is beneath Him. In an act of sheer humiliation for the Satan, **Yahweh** sends an angel to bind the Satan and place him in the Abyss. Then after his release from the Abyss, the Satan is simply tossed away, cast out, thrown into the Lake of Fire where he will be tormented day and night forever and ever.¹⁷ The Satan may present himself to **Yahweh**, but he is no challenge to **Yahweh**.

The Satan, this adversary, has an issue with the people whom God loves and cherishes, because **Yahweh** forgives all their sins. He is embittered against those to whom God extends His grace. Forgiveness and grace are not something God was or is willing to give to the fallen angels. As the scriptures say, He does not provide them help, which is another way of saying that He does not provide them with forgiveness or grace.¹⁸ They are doomed by their one single choice of rebellion. It appears that Satan is furious over this reality, and so he places himself as an “adversary,” as “the adversary,” to all those in the household of God.

Let’s stop here and in our next podcast we will pick up with the discussion between **Yahweh** and the Satan.

I am glad you tuned in and have been ready to listen!

¹⁷ See *Revelation 20:1-3, 10*

¹⁸ *Hebrews 2:16*