

In our last podcast we discussed the encounter in the Great Assembly between **Yahweh** and the Satan, specifically how the Satan targets people, collects intel, and then shows up at the Assembly ready to make accusation against his targets. In this instance, **Yahweh** started the discourse and offered up the challenge over Job's life. The Satan was ready and sought permission to come against Job to prove that he would, if the hedge of protection was removed from his life, curse God to his face. **Yahweh** gave the Satan permission to go after Job, if he did not touch Job's life. And as a good obedient servant who only can do what His Master directs, the Satan ascribed all the terror and trauma that would happen to **Yahweh** and **Yahweh** alone.

### ***Blood is Spilled***

#### ***Job 1:13-19***

Now on the day when his sons and his daughters were eating and drinking wine in their oldest brother's house, a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them, and the Sabeans attacked and took them. They also slew the servants with the edge of the sword, and I alone have escaped to tell you." While he was still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you." While he was still speaking, another also came and said, "The Chaldeans formed three bands and made a raid on the camels and took them and slew the servants with the edge of the sword, and I alone have escaped to tell you." While he was still speaking, another also came and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house, and behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you."

Just imagine, Job was just going through his day doing what Job tended to do each day when suddenly, without warning, the Sabeans attacked and stole all his oxen and donkeys. One thousand (1,000) gone in a flash. They also murdered all his servants, and only one man survived to tell Job. While this one man was conveying all the terror that rained down that day, another man came to Job and said, "*fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you.*" Seven thousand (7,000) gone in an instant. And while this man was still speaking, a third man came to Job and said: "*The Chaldeans formed three bands {not two, not four, but three, i.e., the divine thumbprint of perfection} and made a raid on the camels and took them and slew the servants with the edge of the sword, and I alone have escaped to tell you.*" Another three thousand (3,000) gone.

As to the first tragedy, the Sabeans were desert dwelling folks from Arabia. They were descendants from Abraham's second marriage (after Sarah died) to a woman named Keturah. The odd thing is that according to **Job 6:19**, it seems that the Sabeans were typically traders and not so much a band of marauding thugs.

In the second tragedy, the phrase "*the fire of God fell from heaven*" reveals to us that Satan can alter and manipulate the physical universe when he is given the authority from God. This phrase "*fire from God*" is used elsewhere in the Bible and likely just refers to lightening (sent by God but understood to have been put into play by the unseen forces of evil). For example, a king was trying to capture the prophet

Elijah, and he sent a captain of fifty men to surround him, but fire came down from heaven and consumed them all. This happened a second time to a second group of fifty, and on the third attempt, the third captain was wise enough to beg for mercy and he was spared.

It is fascinating that unlike today, the ancients ascribed such natural acts to God and not to Mother Nature. Have you ever considered that natural calamities are not just “Mother Earth” going through her moon-cycle, but perhaps there is real spiritual intent behind all the damage and destruction that nature unleashes? We will address this subject when God talks to Job, but we must not forget the lesson we learned in the book of *Revelation*.

## Lessons of the Heavenly Realm 6

**All things are initiated in the spiritual realms, then they come to earth and are realized in our physical realm through the agency of the angelic.**

We see a glimpse of this type of spiritual power behind the acts of nature in *Revelation 13:11-18* where we are introduced to a demonic spirit (referred to as the False Prophet). This False Prophet performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men. And he deceives those who dwell on the earth because of the signs which it was given him to perform.

Biblically, this spiritual dynamic provides us the “behind the scenes” drama in the destruction of Sodom and Gomorrah, the great earthquake that brought down the walls of Jericho, the judgment of Egypt’s first born, the destruction of Israel after David took a census, as well as the time when the earth opened and swallowed alive those grumbling against Moses and Aaron.<sup>1</sup> God uses the angelic entities to effect His purposes, and these angelic entities often use elements of nature to accomplish their assignment.

*Amos 3:6* states that if an evil (errantly translated as “calamity” in most Bibles to obfuscate the truth of **Yahweh’s** absolute sovereignty over evil) – if an evil happens in a city, **Yahweh** is the one who does it.<sup>2</sup> As in the story of Job, the Spirit of God ascribes complete responsibility to **Yahweh** for the evil that occurs in our world. But the tool or the instrument by which **Yahweh** effects these calamities are the heavenly beings He empowers with authority to destroy (which explains why one of the names of God that is used most often in the Old Testament is **Yahweh Sabaoth**—commonly translated as the “Lord of heaven’s armies” or the “Lord of Hosts”). He is the one in absolute control; and the angelic entities serve Him.

**Yahweh** is the chief over all the angelic beings, both good and evil, and they do only as He commands. For example, one of His angels is named the “Destroyer.”<sup>3</sup> This angel, and his band of destroying angels, is used by God as an ongoing tool of judgment and destruction. This is the same demonic spirit that posed as the god of Moab, the Amorites, and Ebla (Syria) and has been called such names as Chemosh, Kamish,

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<sup>1</sup> *Genesis 18; Exodus 12:23; Hebrews 11:28; 1 Corinthians 10:10; Numbers 16; 2 Samuel 24:16; Isaiah 54:16*

<sup>2</sup> The Spirit of God used the Hebrew word “ra” which is properly translated as “evil” and He did not choose to use the word “eyd” which is the Hebrew word properly translated as “calamity,” “disaster,” or “ruin.”

<sup>3</sup> *Exodus 12:23; Numbers 21:29; Judges 11:23-24; 2 Samuel 24:15-16, paralleled in 1 Chronicles 21:15, Job 15:21; Psalm 78:49, Isaiah 16:4, 21:2, 54:16; Jeremiah 6:26, 48:7, 48: 18, 48:32, 51:56; 1 Corinthians 10:10; Revelation 9:11*

Abaddon (in Hebrew), and Apollyon (in Greek). Some have even conjectured that he is the same demonic spirit that is called Molech.<sup>4</sup>

We must never forget how the heavenly realms operate, or we just might find ourselves one-day deceived believing that some man (who is possessed by a demon) has the power within himself to perform miracles. Oddly, even the Satan, the Beast of **Revelation** (also known as the “Destroyer”), and the False Prophet of **Revelation** are all possessed by miracle working frog-like demons.<sup>5</sup> Yes, demons possessing humans is a thing. These frog-like spirits of demons work miracles, even destructive miracles, through this evil cabal.

With the third tragedy, the **Code** speaks loudly: there was the third survivor of the third tragedy, three bands of Chaldeans, and three thousand camels. The Spirit does not want us to miss out on the heavenly perspective. Though the angelic utilized people and nature in their destruction, it all bears the signature of **Yahweh**, the signature of perfection: the number three (3). Being perfect, we know it will accomplish its intended purposes, despite what the Satan believes about the if/then God.

Can you picture this? It is all happening back-to-back. Job does not even have time to respond. Before he gets the chance to say a word, another survivor comes in and reveals some other horrible devastation and loss of life. Within a very short span of time, Job loses eleven thousand (11,000) animals. As we have learned, according to the **Code**, eleven (11) is the number indicating chaos. He also lost his servants, and though they are not numbered, the loss to him personally must have been devastating. They were all an important part of his household, and now, except for three (3) servants, they were all suddenly gone. Three, oh that number three.

## Lesson of the Heavenly Realms 7

**At the bequest of their master Yahweh Sabaoth, the Satan and his demonic angels perform evil and calamitous deeds. They utilize all manner of tools to accomplish their permitted purposes. At times they work through men and at times through nature.**

Back to Job (**1:18-19**). This servant was telling Job about the fire when all of a sudden another servant came and said, *“Your sons and your daughters were eating and drinking wine in their oldest brother’s house, and behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you.”*

Wow! This is unfathomable. I cannot even imagine what must have been going on in Job’s mind, his emotions and in his physical body, he must have been trembling. These sequential events are too much for anyone to grasp. “Someone must be joking; this has to be the worst practical joke ever; and everyone but me is in on it. There is no way this could really be occurring. You guys are lying. What are you trying to do to me? There is no way possible all of this could happen all at the same time.”

Did you notice the use of the number four (4)? There were four messengers, and the fourth messenger made it clear that this great wind struck the four corners of the house. With four being the number

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<sup>4</sup> **Molech is referred to as the God of the Amorites: 1 Kings 11:7, 33**

<sup>5</sup> **Revelation 16:13**

representing the totality of God's creation, this is a code, or an underlying message that Job's household and his children were stuck in every way possible by all of creation, from the north, south, east, and west, and it has all fallen.

Behind the scenes there were the angelic destroyers and in our physical realms there were enemy tribes, swords, the fire of God from Heaven, and a great wind from across the wilderness.

Everything Job possessed was now gone, completely destroyed. He had nothing left, but his wife. Even his own children whom he loved and adored so much that he constantly sacrificed for them were wiped off the face of the earth in an instant.

Many of us have experienced great tragedy in our lives and we have suffered terribly; however, few if any have suffered like this man. *If I may be so bold as to make a recommendation: whatever you do, don't name any of your children "Job," don't name your kid "hated."*

For me, the Storm which took so much from me is always at the forefront of my mind. It was the most terrifying time I have ever faced. Still, all the tragedies and destruction did not happen in one day, but over a period of years; the waves of the storm just kept coming and coming and coming and coming.

The darkness which surrounded me and afflicted me was for the most part indescribable, but I can barely imagine what Job was processing right at that moment. He probably broke out in a cold sweat, his whole body shaking and trembling, barely able to breathe. It must have felt like he had been sucker punched so hard in the gut over, and over again. It is not hard to imagine he must have felt a very deep panic and fear arise in his soul. After all, in one-day, his servants were murdered, his sons and his daughters were killed, and all he owned was suddenly gone; it was all stolen by evil thieves and raiders and consumed by nature. He was instantly destitute through and through. This once great, wealthy, respected, and successful man was suddenly impoverished: his soul was emptied of all he valued. And, by the way, this was just the beginning.

### ***Job's Response***

#### ***Job 1:20***

Then Job arose and tore his robe and shaved his head, and he fell to the ground and bowed down.

When it says Job arose, we are not to take from the text he was previously sitting or lying down. It is to be understood as a figurative statement indicating Job's intentional action. Job tore his robe and shaved his head, both signs of deep mourning, and he fell to the ground prostrate. He bowed before **Yahweh** in complete exhaustion, shock, and probably disbelief. What else could he do but fall down and talk to God.

#### ***Job 1:21***

He said, "Naked I came from my mother's womb, and naked I shall return there. **Yahweh** gave and **Yahweh** has taken away. Blessed be the name of **Yahweh**."

Whether Job sincerely meant these words, or they were spoken out of his state of shock and the religion in his soul, these words stand out as some of the most powerful words we read in the entire Bible when it comes to our having a proper perspective of the heavenly realms.

### **Job rejects being an entitled victim!**

In effect, Job says, “God owes me nothing. *‘Naked I came from my mother’s womb, and naked I shall return there.’* Everything that I have, even the clothes on my back, not only comes from **Yahweh**, but it all belongs to **Yahweh**. And **Yahweh** can do with His possessions as He sees fit. He does not need to seek my permission, for I too belong to **Yahweh**. I am His personal possession.”<sup>6</sup>

## **Lesson of the Heavenly Realms 8**

As aliens and strangers in this world, our citizenship is in Heaven.<sup>7</sup> We are entitled to nothing that belongs to this world; therefore, it is ontologically impossible for us to be victims to the Satan, to the demons, or victims to anything and anyone in this world. We are victims only to Yahweh. He is the Adonai (the despotic Lord and Possessor) of all the earth.<sup>8</sup> All we have is on loan to us from Yahweh. He owns it all, and He can do with His possessions as He pleases. And as His personal possession, He can do with us as His will desires. It is not within a man to determine his own course, that is Yahweh’s responsibility.<sup>9</sup>

“**Yahweh gave and Yahweh has taken away.**” Job rightfully ascribes 100% responsibility to God. Job’s first response is not shame, “what have I done wrong,” it is not misdirected blame, “the Satan has attacked me, I rebuke you Satan,” and it is not to look for other causes or reasons. Rather, it is simple acknowledgement of **Yahweh’s** absolute sovereign dictatorial control over Job’s life.

**This pure acknowledgment of Yahweh’s absolute responsibility is probably one of the greatest acts of worship!**

### **Barak – to Bless**

“*Blessed be the name of Yahweh.*” We have seen the Hebrew word “barak” used now multiple times, as both to bless and to curse. As we described previously, its meaning must be derived from the context of the passage. Having bowed down, having acknowledged God’s supreme sovereignty over his life, Job

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<sup>6</sup> See 1 Peter 2:9

<sup>7</sup> See John 15:19, 17:14-16; Philippians 3:20; 1 Peter 1:17, 2:11; Hebrews 11:13-14

<sup>8</sup> Genesis 14:19, 24:3, Deuteronomy 10:14; 1 Chronicles 29:11-12; Daniel 4:17, 34-35; Isaiah 37:16; Matthew 11:25; Acts 17:26; 1 Timothy 6:15; Revelation 15:3-4, 19:16. See also Psalm 22:28, 47:7-8, 66:7

<sup>9</sup> Jeremiah 10:23; See also Proverbs 16:9, 19:21; Psalm 37:23; Isaiah 48:17

blesse**s Yahweh** and continues to bless **Yahweh**.

In the Hebrew, “barak” is rendered in the *pual* form which is *passive* and rendered as a *participle*. Being rendered in the *passive*, Job is pleading: “God, cause me to bless **Yahweh** and cause me to continue to bless **Yahweh**.” This should be how this passage is translated into English. So, not only does Job acknowledge God’s absolute and unqualified sovereignty, but he also understands the grace of God. Job calls out for the Spirit of God to be the one to cause him, amidst unbelievable trauma, to bless and continue to bless **Yahweh**.

We learned in our studies in **Revelation**, that the formula for “grace” is 100% God and 0% us. God’s grace is all about what He does for us, what He gives to us to enable us, as fallen human beings, to honor Him, worship Him, and live through Him. The scriptures declare that on our own we are not capable of responding to God in this way.

### **Romans 3:10-12**

“As it has been caused to be written, “THERE **NOW** IS NONE RIGHTEOUS, NOT EVEN ONE; THERE **NOW** IS NONE WHO IS **NOW** UNDERSTANDING, THERE **NOW** IS NONE WHO IS **NOW** SEEKING FOR GOD; ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BEEN CAUSED TO BECOME USELESS; THERE **NOW** IS NONE WHO IS **NOW** DOING GOOD, THERE **NOW** IS NOT EVEN ONE.”

Yet, somehow Job seemed to grasp his spiritual poverty, his abject neediness for **Yahweh** in all things, all the time. “God, cause me to bless **Yahweh** and cause me to continue to bless **Yahweh**.” This is a very prophetic statement highlighting the grace of God. Yes, God deserves for everyone everywhere to bow before the name **Yahweh** and to bless **Yahweh** and continue to bless **Yahweh** despite what has happened in their lives. And if they are willing, if they invite Him, He will be the one to cause them to now bless and continue to bless **Yahweh**.”

## **Lesson of the Heavenly Realms 9**

**Yahweh deserves to always and continually be honored, blessed, regardless of how we feel, because all things are from Him, through Him, and to Him (or for His glory), and since Only God is Good it is all, though we may not understand or agree with it, an expression of His goodness.**

Can you imagine having this perspective towards your life and the lives of those you love? Job’s perspective is premised on what he believed to be true about **Yahweh**, and who he was to **Yahweh**, so much so that even great death and tragedy could not shake that belief.

It is a bit ironic given the magnitude of theological literature and thought that has been put out into the marketplace, there are only **three things** we need to believe, and if we believe these **three things** with our heart, mind, soul, and strength, all else falls into line. Literally, our entire relationship with **Yahweh** becomes centered, stable, and peaceful, filled with understanding, trust, and unwavering faith. These **three things** are the foundation of Job’s relationship with God.

The three things are:

- 1) **Yahweh** is 100% sovereign over all things all the time; He is the Lord – the Adonai, the Despot of both heaven and earth;
- 2) God is good; and
- 3) We are aliens and strangers in this world – we do not belong here (which explains why God does what He does in our lives to circumcise us, so-to-speak, from this world's system).

Job seems to understand these three very simple truths. **Yahweh** is in control of all the details of his life, and though he does not understand what is happening much less why it is happening, he knows that God is good and therefore worthy of being blessed despite the trauma, despite the terror, despite the loss. We will find out throughout the Job narrative that he understands he is merely passing through this world and is not one who belongs to this world.

To put a little more meaning on this third truth, **Yahweh** says that He has taken us out of this world and then sent us into this world to be His ambassadors, that we do not belong to this world. But He still must circumcise us from all our attachments to this world, or using another metaphor, crucify our flesh, so we can be free and not be bound to or abide in this world. And He will do whatever it takes to accomplish His purposes, for to Him nothing is sacred in our lives. His desire to be united, volitionally, with our heart, mind, soul, and strength is all that really matters to Him. Then add to the mix that His name is **Yahweh Qanna, Yahweh** who is jealous, and we can be sure that in His jealous love for us, He will not stop attempting to convince us to choose rest in Him, to trust in Him, to be secure in His name.<sup>10</sup>

These **three things** do not agree or line up with the Religion of Christianity and the if/then God. We have been taught, and we have believed to one extent or another, that if we are good then we are entitled to be blessed, especially someone who is as awesome as Job who was *blameless, upright, fearing God and turning away from evil*.

Oddly, the if/then ideology seems to be somewhat of a universal belief, even amongst those outside of Christianity or Judaism. The Satan's deceptions know no bounds, and he is not a respecter of persons; he slathers everyone with his lies.

By many throughout the world, "the universe" is understood, one way or another, to bless those who are good, whether it is in this life, or in a second, or third, or fourth life, etc., and to curse those who are wicked. Based on this ideology, and upon what is happening to Job, they would surmise (contrary to God's personal testimony), that Job must have been bad, very, very bad.

The if/then ideology, be it centered in Christianity and Judaism, or this universal belief about rewarding good and punishing evil, seems to be closely connected to another universal belief about mankind to which so many cling, and that is that man is inherently good, born innocent, and except for a few outliers, is fundamentally good intentioned and sincere.

Therefore, when we encounter trauma, pain, tragedy, betrayal, deceit, violence, and so on, at some emotional level (whether consciously or unconsciously), we instantly accuse God (or the universe) of wrongdoing, and being unfair, cruel, mean, and unloving. We feel taken advantage of and ripped off. After all, we have been so good, worked so hard, sacrificed so much, and for those in the realm of Christianity,

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<sup>10</sup> See **John 17:14-18; 2 Corinthians 5:20, 6:17; Galatians 2:20; Philippians 3:20; 1 Peter 2:11; Hebrews 11:13**

have followed “God” so diligently. And most importantly, we have tried so, so hard, and even if we have not done it perfectly, our intentions were out of goodness and love. None of it seems fair.

Since bad things, terrible things, happen to “good” people, it can seem as if God does not even know or care what we have given up for Him or how hard we have worked at being good people. How is that just? How is that loving? How is that good? How is that God?

As a result, our response to personal tragedy is usually quite different from that of Job’s. Mankind has such a limited perspective of God and what He is doing in our lives, much less the lives of all the other seven plus billion people on this earth; thus, it is far too easy to react without wisdom or knowledge and to judge Him for letting the terror and trauma into our lives.

***Psalm 111:1-3, 7***

Praise the Lord! I will thank **Yahweh** with all my heart as I meet with his godly people. How amazing are the deeds of **Yahweh**! All who delight in him should ponder them. **Everything he does reveals his glory and majesty.** His righteousness never fails...**All He does is just and good...**

## **Lesson of the Heavenly Realms 10**

**Everything Yahweh does reveals His glory and majesty, for all He does is just and good.**

***Job 1:22***

In all this Job sinned not, nor charged God foolishly.

This man who is famed for being blameless did not sin in his reaction, which is why we can be confident that the phrase “*God, cause me to bless **Yahweh** and cause me to continue to bless **Yahweh**,*” and the use of “*barak*” must be translated as “*bless*” and not “*curse.*” Keeping true to his character, being “*blameless, upright, fearing God and turning away from evil,*” Job did not sin.

Job also did not charge God or accuse God foolishly. This is an important nuance. Job knew God was responsible, completely sovereign, so he did “*blame*” God or charge God with responsibility; however, Job did not accuse God of wrongdoing, which would have been foolish.

Job did not “*blame*” God in the sense of angrily accusing God of doing him wrong. Honestly, I don’t know how, but for some strange reason Job seemed to know that he was an alien and stranger in this world, and he did not believe he was entitled to anything. Accordingly, he chose not to be a victim to the Sabaeans, to the Chaldeans, to the forces of nature, or to the spiritual forces of wickedness in the heavenly places. He understood his life to be completely in the hands of **Yahweh**.

Did you notice, Job did not even blame the Satan for his tragedy? His view of the name **Yahweh** and the glory it possesses left him to conclude that notwithstanding the circumstances of his life, God is behind all things all the time, God is good, and He deserves to now and continually be blessed.

This declaration is fascinating, especially given all of Job’s rantings later in this story. Clearly Job knew

the truth. Somewhere, somehow, he was taught the truth. Whether it was by God or some Seer, we have no idea! Either way, he had his theology down. And keep in mind, it is believed this is the oldest book in the Bible with the events happening, at the latest, contemporaneously with the story of Abraham, but likely before Abraham.

The point is, Job did not have the writings of Moses or the Prophets to access in constructing his deep and amazing worldview of God. But like Enoch, Methuselah, Lamech, Noah, and others, Job knew his God.

But as we learned in the book of **Revelation**, the knowledge of God is never enough. God was going to use these calamities to take that knowledge from Job's head and his heart and infuse it all the way down into the very construct of his being. When it is all said and done, the truth about God would be implanted, so-to-speak, in his DNA such that he also would possess the wisdom of God.

Many of us have been taught these same truths about God. Some of us could write a paper on **Yahweh** being God, **Yahweh** being good, and our being aliens and strangers in this world. We have the knowledge. And when something terrible happens in our lives, who knows, maybe our first response is to grab for what we have been taught and make some great proclamation praising God. But give it some time and see what comes forth from your head, heart, and mouth.

In my case, during my Storm, I skipped the great proclamations and went straight to that place where I "blamed" God of wrongdoing or folly. I was angry, furious, and did not believe I deserved to be treated by God in the way I was being handled. Pretty sure God was not bragging about me to the Satan about being blameless, upright, fearing God and turning away from evil.

## Lesson of the Heavenly Realms 11

**The deepest truths about Yahweh, and our own soul, are only understood through our deepest tragedies and life disruptions. Such disruptions are the means through which the imbedded religion in our souls, which makes such great proclamations about God, is first identified, removed, and replaced with the truth that leads to life.**

It is a crazy truth, but it is only when our world is rocked do we find the opportunity to reconcile the truth we know about God with a choice to dig down deep in our soul and bless, or worship, God, even though every fiber of our being wants to hate him and curse him for all He has done. Jesus tells us that it is through the narrow gate that we enter the way of tribulation, or the path of tremendous pressure, that leads to life and few are now finding it.<sup>11</sup> It is during our dark days and the pitch-black nights in which we become unglued and stagger around like drunken men in failure and despair that we are given the opportunity to come to understand the mercies and the lovingkindness of **Yahweh**.

Yes, it all sounds inside-out-and-upside-down, but this is how we learn. Who would think that when God says He is going to show you how much He loves you, He would then proceed to destroy everything in your life? How can such devastation lead to an understanding of the love of God?

It is an odd reality, but for those who continue to walk the path of trouble that leads to life, it does.

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<sup>11</sup> **Matthew 7:14**

The extent of God's *agape* love becomes a reality, in part because the delusion and idolatry of our own goodness is torn down, giving room for His *agape* love to be planted in the soil of our being.

This was David's experience. He suffered greatly as God prepared him to be king, but he came to understand and take joy in what he learned through these experiences. And, yes, they led to life. He expressed the following:

***Psalm 119:67, 71, 75-76***

I used to wander off until you disciplined me; but now I closely follow your word... My suffering was good for me, for it taught me to pay attention to your decrees...I know, O **Yahweh**, that your regulations are fair; you disciplined me because I needed it. Now let your unfailing love comfort me, just as you promised me, your servant.

And while life is the outcome offered to us when our trials run their course, in our times of great despair, it is natural to feel like He has let us down, betrayed us, taken advantage of us, and even misled us. Sadly, I know far too well what this response is like (the "sadly" refers not to His actions, but to my response to His wonderful plans for my life). In my Storm, I made all sorts of terrible comments to Him. Fortunately, I kept walking toward Him down the path of trouble, and for some reason never retreated. I held tightly to the passage that promises, *"After you have been suffering for a little while, the God of all grace who has been calling you to His eternal glory in Christ, will Himself in the future perfect in the future confirm, in the future strengthen and, in the future, establish you."*<sup>12</sup>

And it was as if I was pulled forth through my tribulation by some powerful magnetic force; but, believe me, I was not a happy camper. My if/then God was really ticking me off, and I did not know what to think. I honestly believed I deserved something better, and that is not because I considered myself so "holy" or in any way without significant sin, I just believed I was not all that terrible, especially when compared to others.

My reactions to the tragedies in my life were all about what I felt, and how what I felt did not line up with what I had hoped to be true about God. In my complaint, I took truths about God's character and nature, or shall I say pieces of truth, and used them against Him. In my pain and despair, I would say such foolish things as, "Is that any way for a 'good and loving' father to treat their son. I wouldn't treat my child this way." Clearly, I did not understand what He wanted to accomplish in my life, nor did I understand the glory of His name, **Yahweh**. I was a ridiculous kid having a fit—a temper tantrum. He was only giving me everything I had ever hoped for in my life but could not get on my own. He was giving me the opportunity to know life, and He was sharing with me deep truths of His marvelous ways.

In my agonizing and wrestling with God, I know I sinned. I was terrible. But one of the most surprising things I discovered was that all my ranting, raving, and sin did not seem to affect God. All my accusations of wrongdoing did not even move Him in the slightest. Surprise, right? In fact, He invited it and in some strange way, I know He loved it. To Him it was pure worship, for I was acknowledging that He is the **Adonai, Jesus is the Lord**, and there is no other.

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<sup>12</sup> **1 Peter 5:10**

He knew how painful everything was, but His desire was that I would choose to come to Him and to Him alone with my complaint; and being my God, He was far above reacting to my fit. He had a goal; and He would not relent despite my behavior. He was going to show me how much He loves me and do the miraculous work of teaching me how to walk by faith and not by sight.

Besides, as God, He knew and fully expected that with what He was taking me through, I would become unglued, and all bent out of shape. He even told me in advance of it all that I would stagger around like a drunken man.<sup>13</sup>

That did not frighten Him or cause Him to alter course. It was needed, a risk worth taking, and part of the plan (yes, it was **Plan-A** for my life). He knew that all of it—even my ranting—would give me the opportunity to learn **WHY** I should trust Him with my heart, mind, soul, and strength and **HOW** to trust Him with my heart, mind, soul, and strength. It would give me the opportunity to learn so much more about Him, and so much more about what was really in me such that I might choose to shake off the delusion that I was in any way, shape, or form, “good,” or that with the “works of my hands” (my discipline, my service, my sacrifice, my worship of God, etc.,) I could in anyways please Him.

## Lesson of the Heavenly Realms 12

**There now is One who God is good, and He is good through and through.**

### **Matthew 19:16-17**

And someone was coming to Him and said, "Teacher, what good thing shall I do that I may obtain eternal life?" And He said to him, "Why are you **now** asking Me about what is good? There **now** is One who is good; but if you **now** wish to enter into life, you are commanded to keep the commandments."

“Good” is a description of **Yahweh’s** personhood. The focus is on who He is and not so much what He does. And Jesus said that there is “one” who is good, not two, not three, not four, not five, not six, and not the multitudes who think they are good because they at times do good things and don’t do a lot of bad things. This nuance is critical to the entire Job narrative, and it stabs at the heart of the problem that God is attempting to reach inside Job’s heart. This nuance is also the defining factor between true Christianity and the religion of Christianity.

You might be thinking, “but isn’t Job “good”? After all, did not **Yahweh** Himself say that Job was “*blameless, upright, fearing God and turning away from evil*”? Was not Job the man who was continually making sacrifice for his sons just in case they cursed God? Who does that?

Without question Job did good. However, it is likely that in Job’s acknowledgment of God’s grace or God’s enablement of his life, even for Him to simply bless God (“*God, cause me to bless **Yahweh** and cause me to continue to bless **Yahweh**.*”), Job would argue that it was God who made Him to be “*blameless, upright, fearing God and turning away from evil.*” He just appropriated what God had given to him.

Jesus was clear, no equivocation: “*There **now** is One who is good.*” Again, this is a statement on God’s

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<sup>13</sup> **Psalm 107:23-27**

character and His nature. It is a description of who He is. And though He lets humanity share in His character and nature, such that we do good, as a defining characteristic “good” belongs only to Him.

What this means to us is beyond comforting. We can be sure that even the evil He brings into our life is not wrong or bad; rather, it is simply a tool—a necessary tool—to accomplish His goal in our lives such that we learn **WHY** we can trust Him and **HOW** to trust Him and walk in His ways such that we choose to live by faith, hope, and love.

Let’s stop here and pick back up in **Job 2** where things get even darker and grislier.

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