

In our last podcast, we discussed the first round of “hell” that was unleashed against Job. In that judgment, the Satan wreaked chaos as Job’s kids were killed, his servants were killed, his possessions stolen, all in a moment in time, one-after-another. Yet, in all this Job did not charge God or accuse God foolishly. Let’s pick back up in **Job 2** where, in this celestial challenge, the ante is upped, to unbelievable levels.

## Job 2

Moving into **Job 2**, we know that some time has lapsed. We don’t know how long, but it would be safe to say that **Job 7:3** and **29:2** leads us to believe that perhaps months have gone by, not years, but months. We don’t know for sure, Job’s reference to months in those passages could have just been a poetic expression; but either way, he had time to ruminate and face all he lost. And then out of the blue, without warning, it all starts again.

### **Job 2:1-2**

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

Nooooooooooooo! Not again! As in **Job 1**, we find that God calls a heavenly cabinet or staff meeting where all the hosts of heaven attend, both the good angels and the bad angels, and they present themselves before **Yahweh**. As stated previously, this story blows out of the water that old myth that God cannot be in the presence of evil, wickedness, or sin.

The Bible is clear that demon beings come into the presence of God, and God even uses these demons to carry out His plans. Do you remember the story about King Ahab and the plans that were established in the heavenly council to kill him?

### **1 Kings 22:19-23**

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.

Clearly this spirit, who would lie to the prophets, must have been a demon, part of the throng of spirits

who stand on **Yahweh's** left side (left is bad, right is good: sheep on the right and goats on the left<sup>1</sup>). This is how the heavenly realms function. It is a view of our spiritual reality that we are not normally presented.

In short, Jesus is no stranger to sin and evil. Besides if Jesus is before all things and in Him all things hold together,<sup>2</sup> then "all things" would include the Satan, the angels of wickedness, and even man who loves wickedness and hates the light. And this truth gives us our context for the Great Assembly, a gathering of spiritual beings in the presence of **Yahweh** where **Yahweh** engages both the Satan and his hordes of demons.

The phrase "*sons of God*" is just one of the familiar ways **Yahweh** refers to His angels.<sup>3</sup> And as before, **Yahweh** places Job at center stage and brings to the Satan's attention His servant Job. The Satan did not show up to present himself to **Yahweh** to discuss Job. Perhaps the Satan was a bit embarrassed that Job did not turn on God and curse Him to His face, as the Satan had predicted. But either way, God was not done and so He brings up Job.

*"Yahweh said to the Satan, "Where have you come from?" Then the Satan answered Yahweh and said, "From roaming about on the earth and walking around on it." The point is that God knew that the Satan had been keeping his eye on his target. He knew the Satan had been waiting and watching to see what Job was going to do and how he was going to react. And Yahweh is kind of rubbing it into the Satan's face, pouring salt on the wound, so-to-speak. You have been there, you have been in Job's business, you have been merciless in carrying out your instructions, but you have failed. So much for your "roaming about on the earth and walking around on it." Then Yahweh just cuts to the quick.*

### **Job 2:3**

**Yahweh** said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him to ruin him without cause."

## **Lesson of the Heavenly Realms 13**

**In the majestic court room of the Heavenly Assembly, Yahweh presides as supreme Monarch and Judge. He alone decides what will or will not be done in the realm of humanity, and the "buck stops" with Him. He takes responsibility for what plays out in our lives and how it plays out in our lives.**

### ***The Inter-Workings of the Assembly***

This celestial gathering of heavenly beings occurs at a place we call the Assembly. Sometimes in scripture it is called the Court, the Council of the holy ones, as well as the Mount of the congregation.<sup>4</sup> In

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<sup>1</sup> **Matthew 25:31-33**

<sup>2</sup> **Colossians 1:17**

<sup>3</sup> **Genesis 6:2,4; Job 38:7; Psalm 82:6**

<sup>4</sup> **Psalm 82:1-6; 89:5-8; 103:19-22; 149:1; Isaiah 6; 14:13; Daniel 7:7-10; 1 Kings 22:19-22; Jeremiah 23:18; Zechariah 3:1-5**

this Assembly, what **Yahweh** says goes, and everyone there, whether good or bad, is purposed to obediently carry out the commands of their master, **Yahweh Sabaoth**, translated the “Lord of Heavens Armies” or “the Lord of Hosts.” In **2 Chronicles 18:18-22**, the companion passage to what we read before in **1 Kings 22:19**, we get an amazing glimpse of the workings of the Assembly.

### **2 Chronicles 18:18-22**

Then Micaiah continued, "Listen to what **Yahweh** says! I saw **Yahweh** sitting on his throne with all the armies of heaven around him, on his right and on his left. And **Yahweh** said, 'Who can entice King Ahab of Israel to go into battle against Ramoth-gilead so he can be killed?' There were many suggestions, and finally a spirit approached **Yahweh** and said, 'I can do it!' 'How will you do this?' **Yahweh** asked. And the spirit replied, 'I will go out and inspire all of Ahab's prophets to speak lies.' 'You will succeed,' said **Yahweh**. 'Go ahead and do it.' So you see, **Yahweh** has put a lying spirit in the mouths of your prophets. For **Yahweh** has pronounced your doom."

This is an enlightening passage. **Yahweh** invites input as to how to best carry out His intended purposes. **Yahweh** wanted Ahab to be deceived, make the decision to go to war, with the result being that he would be killed. Thus, like a good manager, He lets His spiritual armies provide input and have a say so in the events of humanity. In this instance, a demonic spirit steps forward and said that he will lie not to the king, but to the king's prophets. This demonic spirit knew that King Ahab would take the words of his prophets as the word of **Yahweh**. Thus, **Yahweh** approved the plan and confirmed that this demon will have success.

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**This story explains the reason we are told not to just accept every word of prophecy, but to test all things and hold fast to that which is good (1 Thessalonians 5:20-21). Those who live their life through the words of prophets can be extremely vulnerable to demonic deception.**

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**Yahweh** sits on his throne and all the hosts, or armies, of heaven stand by Him on His right and on His left. The text clearly makes a point about separation, the right from the left. Presumably, the bad angels are on His left and the good angels are on His right. This presumption is made because Jesus explained that when He comes again, He will sit on His glorious throne and will separate the sheep from the goats (imagery for those who are truly His sons and those who are not). He will put the sheep on His right and the goats on the left.<sup>5</sup> With a small conjecture, it is safe to say that the demonic angels gather on His left and the righteous angels on His right. And even though they are all in attendance at this great meeting, make no mistake, they are divided.

This reference to “*all the hosts, or armies, of heaven*” and the ones in **Job 1** and **2** to the “*sons of God*” are simply different ways God addresses the angelic beings, both good and bad. They are also called

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<sup>5</sup> **Matthew 25:31-33**

“watchers,” “stars,” “ministering spirits,” “winds,” “flames of fire,” “burning coals of fire,” and even “gods.”<sup>6</sup> This would include the Satan, which is why he is in the Assembly having these ongoing discussions with **Yahweh** about Job. As an angel being, specifically a cherub, even the Satan is subject to the rule and command of his Master, **Yahweh Sabaoth**.

As we have learned, in his discourse with God, the Satan never makes any bold claims about what he is going to do to Job; rather, he seeks permission for what he wants to do, and he holds **Yahweh** responsible for all he (the Satan) does. It is now time to learn a little bit about the role of the Satan in this universal drama.

### **The Role of the Satan**

In **Revelation 12:10** we discover that one of the Satan’s monickers is “the Accuser of our Brethren.” It is a noun and not a verbal description of what he does. Accusing our brethren defines him. But we are also told that he is **now** accusing them before our God, day and night. The verb is rendered in the *present participle*, and it therefore should be rendered and understood as “now accusing.”

The Satan, the Accuser of our Brethren, enters the Assembly of God and brings, or presents, before **Yahweh** all the reasons as to why judgment should be given into his hands. He is the ultimate tattletale. The Satan exposes our wrongs and our weaknesses, and he pleads to be released to come against us in temptation, trial, affliction, and judgment.

It is important to remember that “Satan” is not the proper name of this angel of wickedness. Neither is the “devil.” Both the Satan and the devil are titles that are used to describe his character, or what he does. The Satan’s name, in Hebrew, is “*Helel*,” meaning “light bearer,” “shining one,” or “morning star,” which signifies the purpose for which he was created.<sup>7</sup> This cherub was created to bear the light of **Yahweh**. “*Helel*” was translated into Greek as “*heosphoros*” (essentially, phosphorous) and later into Latin as “Lucifer.” In English, we tend to use all these titles interchangeably as names not appreciating the differences or the meanings.

Even after his fall, “*Helel*” still disguises himself as an angel of light, and his servants (the demons) disguise themselves as servants of righteousness.<sup>8</sup> This also gives us insight into the fact that “*Helel*’s” (Lucifer’s) favorite playground and greatest acts of deception are in the realm of religion, in the realm of light, in the realm of Christianity.

In Hebrew, the “Satan” means one who opposes, obstructs, accuses, and acts as an adversary; whereas the “devil” means one who slanders or falsely accuses. And even though *Helel* is the king, the prince, and the ruler of this world, and is known as “the lord Bezebul,” the one who rules over all the demonic spirits of wickedness, he still reports to and is subject to his Master **Yahweh Sabaoth**—the Lord of Heaven’s Armies.<sup>9</sup>

The one thing we can be assured of is that Lucifer never stops acting like a devil, like the Satan. He is always making accusations, opposing the brethren, and seeking the right to act against humanity with his lies and falsities. With that said, we do tend to make it quite easy for him. We give him a plethora of

<sup>6</sup> **Daniel 4:17; Isaiah 14:12-14; Hebrews 1:7, 14; Psalm 8:6, 58:1, 104:4; Ezekiel 1:13-14**

<sup>7</sup> **Isaiah 14:12**

<sup>8</sup> **2 Corinthians 11:14**

<sup>9</sup> **John 12:31, 14:30; 2 Corinthians 4:4; Matthew 9:34: 12:24-29**

reasons to drag us before the heavenly court.

We see this play out in **Zechariah 3** where the Satan accuses Joshua the high priest, and in **Luke 22:31** where the Satan came against Peter with accusations and demanded the right to shift him like wheat. Similarly, in **Daniel 4**, King Nebuchadnezzar is accused and judged before the Assembly, and **Yahweh** gave the angles the right to give him the mind of a wild animal for seven periods of time. This judgment was sealed with the statement:

**Daniel 4:17**

For this has been decreed by the **watchers**; it is commanded by the holy ones, so that everyone may know that the Most High rules over the kingdoms of the world. He gives them to anyone he chooses—even to the lowliest of people.

As mentioned previously, “*watchers*” is another nickname for the angels, just like “*sons of God*.” It comes from this idea that the Satan and his demonic hoards roam the earth, i.e., they prowl around like a lion seeking someone to devour, or to accuse before **Yahweh**.<sup>10</sup>

Did you notice that at each celestial gathering, **Yahweh** asked Satan where he had come from? And each time Satan responded: “*From roaming about on the earth and walking around on it.*”<sup>11</sup> It is not that God did not know where the Satan had been, it’s just that He wanted us to learn a bit about the heavenly realms. And, believe me, the Satan was not just taking a leisurely stroll; he was stalking his prey, personally examining humanity, personally examining Job.

In the case of Nebuchadnezzar, the Satan and his demonic spirits had targeted Nebuchadnezzar. The watchers then made the recommendation for judgment and **Yahweh Sabaoth** gave them permission to enact this judgment, which was ultimately decreed by the watchers and carried out or placed into effect by the “*holy ones*” (the angels), whose job it is to carry out the commands of the Most High who rules over the kingdoms of the world and is completely sovereign.<sup>12</sup> **Hosea 7:11-12**, similarly addresses God’s decision to act in judgment based on the watcher’s reports at the Assembly.

**Hosea 7:11-12**

The people of Israel have become like silly, witless doves, first calling to Egypt, then flying to Assyria for help. But as they fly about, I will throw my net over them and bring them down like a bird from the sky. I will punish them **because of what was reported against them in the Assembly**.

The Satan had made accusations about Israel in the Assembly, accusations that were true. As such, God says He was going to stretch forth His arm and punish them, which as we now know will be carried out by the hosts of heaven. Again, this presents the truth that God is the principal actor who is responsible

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<sup>10</sup> **1 Peter 5:8**

<sup>11</sup> **Job 1:7, 2:2**

<sup>12</sup> **Deuteronomy 33:2; Job 5:1, 15:15; Psalm 89:5-7; Zechariah 14:5; Jude 14**

for all, and the angels are simply his agents, sent to carry out or enact His will in the realm of humanity.

**We must never forget that it is God who holds the hammer!**

In **Matthew 5:21-22**, the infamous Sermon on the Mount, Jesus makes it clear that the Assembly can get very personal. Jesus said, “*You have heard that the ancients were caused to be told, ‘You are not in the future to commit murder’ and ‘Whoever may commit murder will in the future be liable to the court.’ But I say to you that everyone who is **now** caused to being angry with his brother will in the future be guilty before the court*” (literally, in danger of judgment).

This is an interesting reference to the “*ancients*.” According to the **Psalms**, and all the previously referenced passages, first century people knew and understood the nature and operation of the heavenly Court. Therefore, with this reference to what was told the “*ancients*,” we can be sure that Jesus was not discussing the laws of the land, whether Roman law or Jewish law; rather, He was addressing the Court of heaven, the Assembly. Otherwise, He would have no need to mention the “*ancients*” and could have just quoted modern law regarding murder. But Jesus was setting up his hearers to take it to another level entirely, with the effect of blowing up their religious constructs.

Jesus then says, “*But I say to you that everyone who is **now** caused to being angry with his brother will in the future be guilty before the court*” (or literally, in danger of judgment). There is no human court which sentences someone simply for being angry with another person. However, storing up anger in our hearts toward another gives the Satan his ammunition, or the reason to make accusations against us in the Assembly; and this comes with the implication that judgement ensues.

It is also important to note that the *indicative* and not the *subjunctive* is used. In other words, this future judgment or condemnation before the court is to be understood as a statement of fact (the “*indicative*”) and not as a possibility (the “*subjunctive*”). And that is because the Father is even **now** always impartially judging according to each one’s work, and He takes no favorites and in Him there is no injustice.<sup>13</sup>

Then Jesus really ups the ante in **Matthew 5:22** and says, “*And whoever may say to his brother, **raca** (“good for nothing,” “worthless,” or “idiot”) will in the future choose to be liable to, or guilty before, the council (or the “supreme court”).*”

Because Jesus used the Greek word “*sunedrion*,” translated as council, some have thought Jesus must have been speaking about the Jewish High Court, the Sanhedrin. However, “*sunedrion*” is a compound word that refers to a joint session of a tribunal or court. It does not specify a human court. Besides, critical or demeaning statements toward another was not considered an actionable offense in either Jewish or Roman law, only in the Heavenly Court where the standard is God’s perfect law of love. Moreover, we have already seen how the gathering of the Assembly is a joint tribunal brought together for judgment, with the demons on the left and the angels on the right.

It is also important to note that the Sanhedrin, the great ruling body of the Jews of the first century,

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<sup>13</sup> **1 Peter 1:17; Deuteronomy 10:17; 2 Chronicles 19:7; Romans 2:11; Acts 10:34-35; Ephesians 6:9; Colossians 3:25**

was not a tribunal that was authorized in the Torah, and it was not condoned by God anywhere in the Word of God. Neither the Torah (the first five books of Moses) or the Tanach (the entirety of what we call the Old Testament, or the entirety of the Hebrew scriptures) provided for a national Council to administrate rule over the people of Israel. This gathering was a perversion established to subvert the rule of God over the people.

The Sanhedrin was believed to have been established in 50-60 BCE. And in Jesus day, we find they are acting collectively as the ultimate judge and ruler over ALL the people. Again, this is a perversion. What the Law required, according to **Exodus 18:21-26** and **Deuteronomy 1:16, 16:18** is for able men out of all Israel to be made heads over the people, by each tribal territory, leaders of thousands, hundreds, fifties, and of tens. They would judge the people, and anything too difficult they would bring to Moses (or later to their local priest). This was the legal administrative structure, and it was localized by tribal territory, dispersed, much like our own American court system. The only ultimate arbitrator was Moses who would hear judgement directly from God. There was no Supreme Court established under the Law; there was no centralized council of Men ever established by God to rule His people.

One last thing, in **Deuteronomy 21:1-8**, in the case where a slain body is found, the local/tribal elders and local judges are to bring their inquiry to the local priests, the Levites, and they are to bring the matter before **Yahweh**. Again, the point is, these matters were handled locally before God, and there was no central council established by God.

## Lesson of the Heavenly Realms 14

**Everything we do and say passes before the eyes of the watchers and exposes us before the great Assembly.**

Thank God the angels cannot read our minds; could you imagine the ammunition they would have against us. Of course, God knows what we are thinking even before we process a thought; and I for one am thankful for His mercy and the way He protects us and does not share our secret thoughts with the Satan, the Accuser of our Brethren.<sup>14</sup>

Once accused, however, the mighty Judge takes all things into consideration and orders His sentence. Humanity, nations, kingdoms, cities, and individual people are all judged based on the Father's standard of perfection. In passages like **Matthew 16:27**, it is clear there is a future judgment awaiting humanity. This is called the "Great White Throne Judgment."<sup>15</sup> However, the Spirit makes sure that we understand that divine judgment is not just a future final work, but it is also something that happens in our now.

In **1 Peter 1:17** we are told the Father **now** and continually impartially judges according to each one's work ("judges" is rendered in the *present active participle*). **Romans 2:11** also affirms there is no partiality with God. Yes, He is even now and continually judging. That is a harrowing thought, for sure, but let's consider the implications of a heavenly Father who now and continually judges, even those who belong

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<sup>14</sup> **Psalm 94:4; 139:1-6**

<sup>15</sup> **Revelation 20:11-15**

to His own household.<sup>16</sup> We can understand God judging heathens, but judging His own sons?

We have learned that the Satan enters the Assembly and day and night accuses the “*brethren*” before God. Does this mean we are constantly judged by God for all our failures and weaknesses? It is a scary thought; after all, most of us are well deserving of judgment! However, even though the Satan may continually bring accusation against the “*brethren*,” each accusation has been rendered unenforceable or invalid, for **Yahweh** took each, and every accusation and nailed them all to the cross.

### ***Colossians 2:13-15***

When you are **now** being dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having chosen to be forgiving us all our transgressions, cancelling out the certificate of debt consisting of decrees against us, which were hostile to us; and He has taken it out of the way, nailing it to the cross. When He chose to have been disarming the rulers and authorities, He made a public display of them, triumphing over them in it.

## **Lesson of the Heavenly Realms 15**

**All the accusations made against us by the Satan have been nailed to the cross.**

In nailing all these legitimate accusations against to the cross, Jesus completely humiliated and shamed the Satan and his demonic hoards, because He did not do the same for their sins and transgressions.<sup>17</sup> They are stuck forever owning their rebellion and all the terrible consequences thereof. But for humanity, God gives us the opportunity to be recipients of His mercy and His grace; this is an entirely different reality than that experienced by the rebellious angelic beings.

This is mind-blowing and completely amazing. The phrase, “*cancelling out the certificate of debt consisting of decrees against us*” is rendered in the *aoist active participle*. The “*participle*” communicates to us a continual action. The implication is that Jesus cancels over, and over again, all charges brought before Him, it does not matter what evidence the Satan brings to Him. “... *and He has taken it*,” is rendered in the *perfect active indicative*. Jesus did it, He took every charge away from us, and that is an unwavering statement of fact that can never be altered; and being rendered in the *perfect* tense, it is a fact that seems as true today as when it was originally accomplished.

In addition, “*nailing it to the cross*,” is rendered in the *aoist active participle*, again, communicating an on-going and continual action. Jesus is continually doing this on our behalf over, and over again. He is continually canceling the charges against us, continually blotting them out, having took them, He is continually nailing them to the cross. Said another way, over-and-over again, He is applying the blood of His atonement to each-and-every reason we have given Satan to accuse us.

***Isaiah 43:21*** first spoke to us of this amazing reality. **Yahweh** says He wipes out our transgressions for His own sake, and He will not remember our sins. This must have absolutely infuriated the rebellious hosts

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<sup>16</sup> ***1 Peter 4:17***

<sup>17</sup> ***Hebrews 2:16***

in the heavenly realms. What does this mean? Pay attention closely to the answer! There is not one accusation or record of charges that remains to condemn us before the Father. How mind-blowing is that truth. We tend to clothe ourselves in shame when we should be clothed with praise and thanksgiving that Jesus is continually canceling the charges against us, continually blotting them out, having took them, He is continually nailing them to the cross.

Therefore, the Spirit says in **Romans 5:1**: “*having been caused to being justified by faith we **now** have peace with God through our Lord Jesus Christ.*” This idea of “peace” communicates that there is nothing remaining to separate us from Him. Even our blackest sin fails to create even the smallest of rifts. And this is true every moment of our now, as it is rendered in the *present active indicative*.

### **Romans 8:33-34**

Who will in the **future** bring a charge against God's elect? God is the one who is **now** justifying; who is the one who in the **future** is condemning? Christ Jesus is He who was dying, yes, caused to rising again, who **now** is even at the right hand of God, who also **now** intercedes for us.

### **The Process**

So how does this play out? We know the Satan goes to the Assembly and brings accusation against us, seeking the right to be God's tool of executing judgment against us. A picture of this process is provided for us in **Zechariah 3:1-5** where the Satan stands before **Yahweh** in the Assembly and accuses Joshua the high priest. Joshua must have been very guilty as he is pictured standing before **Yahweh** in filthy garments. But **Yahweh** intervenes and literally rebukes the Satan for his accusations, saying Joshua has been through so much already, he is like a brand plucked out of the fire. In other words, the Satan had his due and it is now time for the mercy of God to be poured out on this man.

**Yahweh** (the Son of God) interceded for Joshua. **Yahweh** then orders the angels to give Joshua new clothes and a new turban, indicating that God has declared Him to be clean, righteous, such that **Yahweh** takes no further account of the Satan's accusations. This is how Jesus intervenes on our behalf.

This is affirmed in **Romans 8:34**. Jesus, **Yahweh** the Son of God, is sitting in the place of honor at the Father's right hand, now pleading {*or interceding*} for us. Or using the context of **Colossians 1:13-15**, over-and-over again Jesus is applying the blood of His atonement to each, and every reason we have given Satan to accuse us; and He is blotting out the charges by nailing each accusation to the cross, again, and again, and again. This is what it means when we are told that the Son is **now** living to **now** make intercession for us.<sup>18</sup>

You might be thinking, “Ok, I get that in theory, but what about what happened to Peter, Paul, and Job? What about all the bad stuff I have experienced when I blow it? Don't tell me there is no judgment for believers. After all, Job was considered by God to be blameless, yet the Satan accused him of idolatry, of believing in an if/then God, and the Satan was permitted to render not just one, but two horrible judgments against Job.” I have thought that way questioning God about all the destruction He brought into my life in my Storm and later in my Lesson?

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<sup>18</sup> **Hebrews 7:25; Romans 8:27**

It sure looks like the Satan was successful in his accusations against all these guys and Jesus' intercession went unheard or overruled. As a result, Peter denied Christ on three occasions, Paul was given a thorn in the flesh, a demonic oppressor to afflict him physically, just to keep him humble, and Job's life and health were decimated.<sup>19</sup>

Let's clarify the process. The Spirit has never said that there is no judgment for believers; in fact, in **1 Peter 4:17** He is very clear – judgment must begin with the household of God. However, for those who are deemed to be “in Christ” (which is a technical term) there is no condemnation or punishment, just divine discipline purposed to teach us **WHY** we can trust ourselves to Jesus with our heart, mind, soul, and strength and **HOW** to trust ourselves to Jesus with our heart, mind, soul, and strength.

When it comes down to it, what God does in our lives, through the tool of the angelic, is an issue of intent and purposes (not actions); and it is all a matter of whose perspective we consider: God's, the Satan's, or the person who is being afflicted. Remember, the Satan is just a tool sent to accomplish **Yahweh's** purposes. For instance, from the Satan's perspective, when God releases him into action, he believes he is getting the opportunity to crush Job by unleashing hell against his family, his possessions, and ultimately against his body. And from Job's perspective, with which we will get very familiar, it feels like hell has been unleashed against him. But what is important is **Yahweh's** perspective, **Yahweh's** intent and purposes.

Through judgment, **Yahweh** was “testing” Job's heart, which is just a confusing way to say that God was teaching Him. He knew already what was in Job's heart and He knew what He wanted to accomplish in Job. He just wanted Job to discover it for Himself; He wanted Job to share God's divine perspective. In no way was **Yahweh** punishing Job. He was giving Job an opportunity which so few ever get to have a personalized one-on-one visit from **Yahweh**. He was giving Job an opportunity to know Him more. He was enlightening Job with the **WHY** and the **HOW** of faith.

Likewise, **Yahweh** was not punishing Peter or Paul for their errors, sins, and transgressions, even though they must have struggled in shame believing that was the case (Peter denied Christ and Paul was guilty of murdering Christians and had a massive pride issue).

For those called into the household of God, our reality is that God does not deal with us based on sin, but based on His beautiful purposes, and His singular goal for our lives: that we be conformed into the image of **Yahweh Yasha**, the Son of God.<sup>20</sup>

The terror that the Satan and his demonic hoards unleash against us to crush us, God uses to give us a chance to be set free (“**Yasha**” means “to set free” or “to save”). Remember, **Yahweh Yasha** already suffered once for our wrongs, and His sacrifice is a done deal. As a result, no charges remain against us, no matter what we do. But His purpose and intent are to save us from ourselves (from our *flesh – our Old Sinful Nature*) and from the religion that runs deep in our soul, which is founded on our delusion of personal goodness.

So, then what is happening at the Assembly? Satan still brings His accusations and God still acts, but He does not act for “judgment” sake in the sense of punishment for our wrongs. Despite the visions of destruction and apostasy that the Satan has swirling in his thoughts, **Yahweh** the Father has His own

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<sup>19</sup> *John 18:15-27; 2 Corinthians 12:7-10*

<sup>20</sup> *Psalms 103:1-12; Romans 8:28-30*

agenda, and He authorizes judgment to be used as a tool to teach us and instruct us why it is utterly foolish to trust in ourselves, in our own goodness, in our own ideas of righteousness, in religion, or to trust in this world. He wants us to learn to believe in and trust (bet our lives) upon every aspect of His name.

**The Name YHWH (with implied vowels – Yahweh)**

- **YHWH Nissi – Yahweh** my refuge or token, my banner and rallying place.<sup>21</sup>
- **YHWH Raah – Yahweh** my Great Shepherd who leads my every step.<sup>22</sup>
- **YHWH Rapha – Yahweh** my healer.<sup>23</sup>
- **YHWH Shammah – Yahweh** who is there.<sup>24</sup>
- **YHWH Tsidkenu – Yahweh** my righteousness.<sup>25</sup>
- **YHWH Mekoddishkem – Yahweh** who chooses or sanctifies me, sets me apart for Himself.<sup>26</sup>
- **YHWH Qanna – Yahweh** is Jealous.<sup>27</sup>
- **YHWH Jireh – Yahweh** Provides.<sup>28</sup>
- **YHWH Sabaoth – Yahweh** of Heaven’s Armies.<sup>29</sup>
- **YHWH Shalom – Yahweh** is Peace.<sup>30</sup>
- **YHWH Yasha – (Jesus) Yahweh** Frees.<sup>31</sup>
- **YHWH Magen – Yahweh** our Shield of Defense.<sup>32</sup>

Given the name, there is a lot for us to learn when it comes to trusting in and betting our lives on the name of Jesus, which is **Yahweh**. And this is the reason why our transformation is a life-long process and not a one-time event.

The “judgment” which the Father releases at the Assembly is the means through which the Spirit of God helps us get sick of our *Old Sinful Nature* and builds within us a desire to join Him in His ultimate goal for our lives, i.e., to completely circumcise us from this world and from our *Old Sinful Nature* (our *flesh*), and by faith join us to **Yahweh Yasha**.

The Apostle Paul talks about it as being crucified with Christ such that we no longer live but Christ lives in us and through us.<sup>33</sup>

**The Design Point of true Christianity is Yahweh’s life expressed in-and-through our life.**

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<sup>21</sup> **Exodus 17:8-16**

<sup>22</sup> **Psalm 23; 78:52; 80:1; Isaiah 40:11; Jeremiah 31:10; Ezekiel 34:11-13; Hebrews 13:20; 1 Peter 2:25; 5:4**

<sup>23</sup> **Exodus 15:26**

<sup>24</sup> **Ezekiel 48:35; 1 Corinthians 3:16; 6:19**

<sup>25</sup> **Jeremiah 23:5-6**

<sup>26</sup> **Exodus 31:12-17; Leviticus 20:2-8**

<sup>27</sup> **Exodus 34:14; Deuteronomy 4:24; 5:9; 6:15**

<sup>28</sup> **Genesis 22**

<sup>29</sup> **Job 1,2; Hosea 7:12; 1 Kings 22:19-23; Zechariah 3:1-2**

<sup>30</sup> **Judges 6**

<sup>31</sup> **Luke 4:18**

<sup>32</sup> **Psalm 89:18; See also Psalm 3:3, 28:7, 33:20, 84: 9, 11**

<sup>33</sup> **Galatians 2:20**

Now don't get me wrong, judgment ALWAYS feels like punishment, especially since it rarely comes out of the blue, but tends to be associated with all the many reasons we give the Satan to accuse us before the Father. As such, it may even feel like some sort of vindictive retribution, and the Satan is always in our face whispering such lies in our ears. But when we succumb to such thoughts, according to **1 John 4:18**, it indicates that we have yet to be caused to be perfected in God's *agape* love, we have not yet been tested to the extent that we understand and believe in His *agape* love all the way down into the depth of our being. This is what God meant when He told me that He was going to show me how much He loves me.

The devil always reminds us of all our sins and transgressions (both our unintentional and our volitional wrongs), and there are many. He wants us to believe that God is mad at us and is punishing us for failing Him. He wants us to only kind-of-believe in the effectiveness of the cross such that we continue to live with guilt and shame and engage in all manner of penance. He never wants us to bet our lives on **Yahweh Tsikdenu, Yahweh** who is our righteousness. He wants us to believe that we should have done better, could have done better, and he tells us that it is ok, next time we will do better.

In the same way that Satan accuses us before God, he also continually accuses God to each of us. He wants us to believe God is mean, cruel, unjust, unmerciful, unloving, and basically not worthy of our trust. The truth, however, is those who are "in Christ" now have peace with God, and that is a statement of fact. But when we listen to Satan's accusations, we become fearful of God and seem to forget the Father is maniacally obsessed with the goal—the *Design Point*. Hence, we tend to listen to the enemy and languish in our angst bemoaning all our sufferings.

Let's stop here, and in our next podcast we will continue with this discussion of the Process that occurs in the heavenly realms and plays out quite practically in our physical realms.

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