

In our last podcast we began with the second encounter at the Heavenly Council where once again God asks the Satan if he has considered his servant Job. In this encounter God took full responsibility for what happened to Job, but then said to the Satan, "...*you incited*—or persuaded—*Me*." This is rendered in the Hebrew *hiphil*, or the causative form. This led us down the question, can God be persuaded because there are a lot of scriptures where it seems that He initiates an action, changes His mind, or relents from an action based on peoples, or in this case the Satan's, intervention.

The implication of this is theologically radical. If God can be persuaded then it means there is no Plan-A from which God operates, there is not such a thing that we typically call the "will of God," instead there would be an ever reactive chain of events based on our choices and our free will, and that of the spiritual entities in the heavenly realms, with God somehow juggling all the pieces.

We explored the fact that God created time and He sits outside of time; however, He loves to deal with His creation through our reality, through time, and interact with us in our space, and our choices, to accomplish His purposes in our lives, working with and through our free will. So, let's pick back up with this discussion on whether God can be manipulated, coerced, or persuaded.

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."

Being outside of time, seeing all things and knowing all things, it is an impossibility for God to be manipulated, coerced, or persuaded. But God also chooses to interact with us within time to instruct us, to educate us, to mature us, and so on—to give us opportunity after opportunity to lean **WHY** we can trust Him and follow His word and **HOW** to trust Him and follow His word. Even His corrective discipline is for these purposes, all aimed at developing within us very personhood, His character and His nature.

But, within time, it is still a matter of personal choice as to whether we will trust Him or reject Him. And those who reject Him, they choose their own destiny. God does not force their destiny; it is always a matter of choice. But God will be proven right in all things, for we all have been given the opportunity to choose to trust Him, and He has invaded our time and space to make those opportunities tangible.

So, what are we to learn about all those interactions between Moses and **Yahweh**, where **Yahweh** stated that He was going to strike down the people and smite, destroy, and consume them in His furious anger?

God the Father always impartially judges each person according to their deeds, and His standard is perfection. Thankfully, Jesus functions as our intercessor, a mediator, to plead His blood over all we have done, thereby eliminating entirely the need for God the Father to smite, destroy, and consume us in His furious anger.

With our guilt eliminated by the blood of Jesus, with the issue of sin out of the way, God's desire is to train us, to educate us, to teach us to choose to rely on Him giving us the opportunity for His character and His nature to be expressed through our being.

That is what He was teaching Moses. Did you notice that every time Moses interceded for the people, God relented of his judgment. Again, this is a **within-time** training. Outside of the construct of time, **Yahweh** already knew how Moses was going to respond to these training engagements, and He already knew He was not going to destroy the people. But given that **Yahweh** has given us the free will to choose to honor Him, or not, He choose to train Moses to give Moses the opportunity after opportunity to choose to follow the word of God and in so doing develop **Yahweh's** character and nature of love, compassion, mercy, and forgiveness.

In these interactions, **Yahweh** was communicating to Moses that it is not wrong to feel the injustice, it is not wrong to feel the anger and rage, to desire judgment and vengeance on those who are deserving of it, but more importantly, He wanted Moses to understand that there is a divine intercessor (and it is not Moses) and with Him mercy always triumphs over judgment.¹

This narrative carries a message for us as well. As members of a royal priesthood (as described in **1 Peter 2:9**), we can feel anger for the injustices done to us, we can feel the rage, we can even desire that everyone gets their divine comeuppance, but when it is all said and done, God desires us to let be *willing* to let Him cause us to choose mercy and compassion. If we are *willing*, if we invite Him to do this work in us, He will do it.

We are His ambassadors, and He wants us to faithfully represent Him and His kingdom, which is a kingdom of mercy, love, and grace.² So, like Moses, He trains us and brings circumstances into our lives, leveraging His favorite tool of the angelic, to give us opportunity after opportunity to rely on the Spirit and in His nature, choose mercy. He wants us to remember, that we only need to speak to the Rock, and from it will flow an abundance of provision for all. The Rock no longer needs to be stricken in anger and rage and a desire for vengeance. Christ was struck once, never again! So, we need to stop crucifying Him to ourselves and putting Him to open shame, as if what He did was simply not enough and there is something we can do and must do to fill the gap.

Can God be persuaded? No.

Like the Satan, we will all be held to account for our choices and what we do, within time, in the exercise of our free will. Outside of time, it has all been considered, hence, the trials and training we endure are curated to our unique dispositions, giving us a real opportunity to choose to trust Him with our heart, mind, soul, and strength. But everyone will be held accountable for how they choose, or better said, God will respect our choices, and He will let our destiny be defined by what we want, the choices He already knows we are going to make.

Isaiah 46:9-10

Remember the former things long past, For I am God, and there is no other God, and there is no one like Me, Declaring the end from the beginning, and from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'

¹ See **James 2:13; Micah 7:18; Exodus 34:6-7. See also Hosea 6:6**

² **2 Corinthians 5:20**

Lesson of the Heavenly Realms 17

Even though Yahweh is sovereignly working out His complex plan, each of us, including the spiritual agents, is still responsible for our choices to act and speak. Yahweh just uses the choices that He knows we will make, given the circumstances which He prescribes, to accomplish His purposes, while preserving our personal responsibility and honoring our desires.

“... those He (*Yahweh*) foreknew He also predestined.”³ It is often confusing how God’s sovereignty and our choices intersect. But being outside of time, God can see the end from the beginning, He knows every choice we will make given every circumstance we will face. This allows Him to effectively implement His Plan for our lives, incorporating our choices, for which we are responsible, and for which, in the case of humanity and not the angelic, He has already made atonement on the cross.

Job 2:4-5

The Satan answered **Yahweh** and said, "Skin for skin! Yes, all that a man has he will give for his life. However, put forth **Your hand** now, and **touch** his bone and his flesh; he will curse You to Your face."

Apparently, Satan had set his heart towards Job and was hoping for another opportunity to accuse him. Like a good military commander strategizing the most effective way to come against an enemy, he studied Job and searched out what he believed to be Job’s weakness and greatest vulnerability, and he settled on his physical health. Ruining the man without cause (taking away his children, servants, animals, and possessions) was not enough to break this man and get him to curse God

Given the opening, once again the Satan jumps at the opportunity to accuse. Without hesitation, Satan answered **Yahweh** and said, "*Skin for skin! Yes, all that a man has he will give for his life. However, put forth **Your hand** now, and **touch** his bone and his flesh; he will curse You to Your face.*" The Satan ups the ante, so to speak, convinced that he can get Job to curse God. You ruined his life, now direct me to ruin his person and he will turn on you, he will apostatize, and he will **curse** you to your face.

Once again, the word we have translated as “curse” is the Hebrew word “barak,” which means to bless, but has been inverted such that it also is used to for cursing, a sort of feigned, artificial, religious, expression of praise. The context in this instance settles nicely on curse. And it is in the Hebrew “piel,” which primarily indicates result, but also is used to express causation much like the Greek *passive* voice and intensification. Accordingly, would read this line, "*However, put forth **Your hand** now, and **touch** his bone and his flesh; he will **BE CAUSED TO CURSE** You to Your face.*" Of course, in print, we underline, italicize, bold, capitalize, and highlight the word “curse.”

The Satan does not mince words; God will be the only one to blame. Anything that happens to Job’s person, his physical body, will be **Yahweh’s** responsibility and **Yahweh’s** alone; hence, the reference to **Yahweh’s** hand touching Job’s body. Satan claims no responsibility for himself even though he will be the instrument that directly and personally impacts Job, and **Yahweh** does not correct the Satan’s statement

³ *Romans 8:29*

because it is dead-on true. Nothing will happen to Job unless **Yahweh** puts forth His hand and touches “*his bone and his flesh.*”

Staying totally within the constructs of time, this second challenge presents a huge risk. God bragged about Job as one who fears God and is always turning away from evil, but will Job be able to handle the physical torment. Many cannot. In the world of torture, it is said that eventually everyone breaks. Will Job break? The Satan is counting on it.

Just think of how many times this similar conversation has been held between the two (**Yahweh** and the Satan) over so many men, women, and children who call on the name of **Yahweh**. There is a good chance that your name has been discussed or the name of your loved ones. What do you think about that – God choosing to act on the provocations of the Satan to ruin a person’s life and destroy their well-being? From within time, it sure seems like this is some cosmic game of craps, where the dice are thrown, and we are just waiting to see what number they land on. Again, that is how it seems from within time. And that perspective is terrifying.

Outside of time, outside even of the heavenly realm (remember, the heavens are a construct of creation and are bound to time), God has a totally different perspective. When God chooses to engage the Satan within the constructs of time, it is all about relationship, intimacy, love, and His grace. Yes, it is all about relationship.

Yahweh chooses those whom He knows truly want to know Him for who He is, not for who they want Him to be, those who want to know Him by His name, in all its wonderful complexities. He knows what it is in their worldview, in their background, in their wounding, in their personhood that has limited or even blocked their ability to accept Him for who He is. He knows that their deepest desire is to know **Yahweh** and experience more of Him, so He chooses, in His wisdom and foreknowledge, to engage the Satan to help uncover and then loosen that which is impeding their intimacy with God.

And for others whom He knows will choose to curse Him to His face, He will have stripped away the pretense, He will have exposed the hypocrisy and lies to them, He will have revealed the layers of wrong belief and unbelief to which they have held, and He will have legitimately given them the opportunity to be *willing* to let the Spirit of God cause them to choose **Yahweh** instead of the God they have been worshipping, the God of their own imagination.

Therefore, when it comes time for personal reckoning, everyone will rightly declare:

Psalm 51:4

Against You, You only, I have sinned and done what is evil in Your sight, so that You are justified when You speak and blameless when You judge.

So, within time, it may all seem like some big cosmic game, some big game of chance where **Yahweh** is risking it all just to prove a point, but it is not. We must step back and look at the bigger picture and understand this is the means and the method by which God separates and divides amongst those who reside in His household.

We saw this dynamic all throughout the book of **Revelation**, especially in **Revelation 11:1** where God

divides those in His “temple”—those within his household—who are busy serving God, ministering to people, sacrificing for Him, worshipping Him, from those who are now worshipping in His sanctuary, in the holy place. Those who are now worshipping in His sanctuary, He marks, or seals them, and claims them as His own.

In every situation in the Bible that is difficult to accept, that seems unfair and unjust, if we step back far enough to get a different perspective, God’s perspective, we will see that His every act is rooted in relationship and a desire to have people experience intimacy with Him, to share His divine nature which He freely and willingly shares. And if they do not want to choose this gift, He lets them go their own way.

And with that, the second challenge is on!

Job 2:6

So, **Yahweh** said to the Satan, “Behold, he is in your power, only spare his life.”

The Satan accuses Job of being an idolater (as is most of humanity, and most of those who say they believe that Jesus is “Lord”) believing Job worships an if/then God and has only honored God because he has been protected and blessed. And although Job had more faith than the Satan realized and was able to cope with the loss of his family, his servants, and all he possessed, the Satan was confident he would never stand up when physically afflicted. He was sure Job would curse God to his face.

The Satan got what he wanted. **Yahweh** opened the door and granted permission for the Satan to come against Job (as an agent of **Yahweh**). This was the outcome God intended all along, which is why He once again set Job before the Satan and asked the Satan if He had considered His servant.

Lesson of the Heavenly Realms 18

Yahweh always operates according to His Plan-A, and there has never been a Plan-B or Plan-C and there never will be any another plan except for Plan-A. And His plan is always rooted in relationship and a desire for intimacy, a passion to share Himself with those who truly, at all costs, are willing to let the Spirit of God cause them to call on His name.

Job 2:7-8

Then Satan went out from the presence of **Yahweh** and smote Job with sore boils from the sole of his foot to the crown of his head. And he took a potsherd to scrape himself while he was sitting among the ashes.

This is horrific, and what a pathetic sight. Job is sitting in ashes and using a broken piece of pottery to scrap away pus from his open wounds. In **Job 7:5** he describes his condition, “*My body is covered with maggots and scabs. My skin breaks open, oozing with pus.*” Beyond disgusting in appearance, can you imagine the smell and the itch?

Lesson of the Heavenly Realms 19

Satan and his demonic hordes can inflict us with sicknesses and diseases.

When Jesus was teaching in one of the Synagogues, there was a woman who for eighteen years had a sickness caused by a spirit, and she was bent over and could not straighten up at all. Of course, Jesus freed her from this sickness and when He laid hands on her, she immediately was made erect and glorified God. He later explained to the synagogue officials that it was the Satan that had bound this woman and that she deserved to be released from this bondage, even though her healing came on a Sabbath.⁴

What were God's purposes in this woman's life to leave her afflicted and physically bent over for eighteen years tormented by a spirit? We have no idea, the Holy Spirit did not specifically tell us what He was accomplishing in this woman, He only hinted at it, using the word "glorified" rendered in the *imperfect active indicative*.

The *imperfect* points us to the past as something being in existence and continuing. This informs us that this woman did not just begin to glorify God (as many translations render it) because she was healed (an if/then reaction to an if/then God), but that she had glorified God despite her affliction. The implication is that she had learned through her affliction to give God glory fully trusting in His beautiful purposes, even though she may not have understood why He brought about her affliction. And where did Jesus encounter this woman? She was not in some back alley bemoaning her circumstance, rather she was in the Synagogue!

Despite her eighteen years of torment, this woman was not angry and mad at God, and "blame" Him "the fool" for her torment, but she was at the Synagogue to worship **Yahweh**. And when it was all said and done, the outcome of this satanic oppression led to rejoicing by all those, well except for the religious leaders, who were privileged to see the power of God move in mercy.

Yet, **Yahweh** does not always deliver a person from the satanic affliction. For example, Paul was brought before the Assembly by the enemy, and a demon was dispatched in judgment to literally torment Paul. This demon attached itself to Paul and physically afflicted him. Paul referred to it as "*a thorn in the flesh*."⁵

We are not sure, but perhaps, this was manifest in the disgusting eye issue he references in **Galatians 4:12-15**, which was so gross he fully expected the Galatians to despise or loathe him simply because they could not stand to look at him. Paul said this demon was sent to keep him from exalting himself in pride, due to all the wonderful revelations God gave him.

Paul hated this affliction, but he also knew it was demonic and not just a normal physical malady that comes along with being human. He asked three different times for **Yahweh** to remove it. Although God refused to heal Paul, He explained to Paul His beautiful purposes. He said, "*My grace is now sufficient for you, for power is now caused to be made perfect in weakness*."⁶ God did not want Paul to be dragged

⁴ **Luke 13:10-17**

⁵ **See 2 Corinthians 12:7-10**

⁶ **2 Corinthians 12:9**

before the Assembly on account of his pride, so He intervened and gave Paul the means to walk in dependence upon **Yahweh**. Oddly, He did not heal Paul of his prideful condition, rather He gave Paul the means to choose to live and function by the grace of God.

We could probably bet that Paul did not like the answer, but he was more than willing to learn how much power there was for him to know and experience in **Yahweh** through sheer and utter dependence. This is the how grace is enacted in our lives, through utter desperate dependence.

Paul declared: *“Most gladly therefore I would rather choose in the **future** to glory in my infirmities, that the power of Christ may dwell upon me. Therefore, I now take pleasure in weaknesses, with insults, with constraints {or distresses}, with persecutions, with difficulties, for Christ's sake; for when I may **now** be weak, then I **now** am strong.”*⁷

You see, it is easy for us to get mad at God and “blame” Him “the fool” when things happen to us. But God is never malevolent nor vindictive but always graciously purposeful, even though it may not feel that way; we just do not see the big picture, the behind-the-scenes reason for His actions. When we find ourselves in a difficult and terrible place, it is important to remember that the Satan and his demonic hoards are just the tools by which God accomplishes His beautiful purposes in our lives, through the evil and calamity they inflict upon us. But God is working for us, to give us the opportunity to learn to live in utter dependence upon Him.

Lesson of the Heavenly Realms 20

Through insults, constraints persecutions, difficulties, and affliction, Yahweh is always teaching us, giving us the opportunity how to choose trust in His resources and His power. He wants to be our **I AM** in all things all the time. Therefore, He utilizes the Satan and his demonic hoards in all their meanness and cruelty so we can come to accept, mentally and emotionally, how useless and frivolous it is to rely on our own strength, our own reasoning, and our own wisdom. He only desires us to value what He values and to experience the full extent of His power working in-and-through our lives. He desires us to experience the supernatural.

Yahweh works through the system and the players He established in the heavens to further His goal of enabling us to choose to be willing to let Him transform us into His image, such that He now and continually lives-in-and through our lives.

Job's Wife

In the very next scene, we are finally introduced to Job's wife. She has not yet been mentioned, and this is the first and only time we hear from her. Just stop and think for a moment what this ordeal must have done to her faith in God. She is not just a bystander in this story, all her kids were killed, practically all those who do the work in her family were murdered, and all her practical and relational security in terms of family, reputation, food and provision were stolen from here in a flash, in a moment in time.

⁷ 2 Corinthians 12:9-10

And if that was not enough, her husband suddenly became infected from head to toe with a horrible and disgusting disease and has become a complete family embarrassment. He used to be great and honored, and now he is despised and mocked. She lost all her social status and acceptance. She was beside herself with grief, fear, and the inability to discern what was happening behind the scenes. She must have been an emotional mess. The mental and emotional despair must have been unbearable.

What this woman has to say is not surprising if one considers her pain and agony. She probably felt broken beyond repair with nothing to hold on to; so, she comes against her husband, since “clearly” he is the one responsible for all this trouble {sarcasm noted}.

Job 2:9-10

Then his wife said to him, "Do you still hold fast your integrity? **Curse** God and die!" But he said to her, "You speak as one of the foolish women speaks. Shall we indeed be caused to have received the good from God and not be caused to have accepted the evil?" In all this Job did not sin with his lips.

The statistics are staggering. Tragedy tends to divide couples rather than unite them. Statistics reveal that after the loss of a child, approximately 80% of marriages end in divorce. Can you imagine the hostility and discord after the loss of ten children at one time, much less everything else in your life? To cope with the anger, hurt, guilt, and sorrow, people need someone to blame. Most often they vent the depth of their anguish on their spouse. So, the response of Job’s wife is not unusual and something that the data says should be expected.

In effect, Job’s wife accused him of being all self-righteous and religious. "*Do you still hold fast your integrity?*" "Just get it over with already. God does not value your integrity the way you do; just curse God and die. Stop pretending to be above it all as if you are ok with all the devastation He has wrought." She was angry and she took it out on Job, probably because Job was not emoting the way she thought he should. She probably felt that it was not normal. Perhaps she felt that his spiritual pride was more important than she was, more important than the kids, and more important than their livelihood.

She thought Job was full of religious pretense, and so she speaks the inverted word, of which we are now quite familiar, “barak.” “**Curse God and die.**” Contextually, she was not telling Job to bless God (the primary meaning of “barak”) but it is an inversion. She wanted her husband to turn on God and curse God for His cruelty, so God might just decide to end the games, finish off the task. She was probably thinking, “If only my husband would curse God, then maybe I will be spared further torment.”

There does not seem to be a lot of love loss in that marital relationship. But it should not surprise us. In the heart of those who are not at rest with God’s purposes and His means of accomplishing His purposes, tragedy often produces anger, selfishness, self-protection, and the victim mentality.

This inversion sure seems to bear the mark of the Satan, which as we have learned means the adversary or the opposer. A piece of the Satan’s strategy to break Job comes from opposition from those who should support him, his wife and his friends. It starts with his wife who wants Job to curse God and die, but the narrative from **Job 3** through **Job 31**, is all about the opposition that He receives from his closest friends, those who knew him well and did know that his integrity was not some religious pretense, but a pillar upon which his entire being was supported. The opposition of his wife was very raw, but with his friends we will

find that it is all wrapped up in a religious affinity for the if/then God.

Again, this sort of inversion and opposition bear the mark of the Satan.

With that said, it is amazing how Job's wife also knew that the buck stopped with **Yahweh**. She did not blame the demonic, she did curse the Satan, she did not blame the Sabeans, Chaldeans, nor mother nature, she knew this judgment came from the hand of God, and she was not, as they say, a happy camper.

Job responded, *"You speak as one of the foolish women speaks. Shall we indeed be caused to have received the good from God and not be caused to have accepted the evil?"*

There was not a lot of husbandly nurturing or understanding coming from Job (which one might argue is reasonable given that he was the one with pus-laden maggot infested sores all over his body). But instead of comforting his wife in her anguish, he rebukes her.

The word translated as "foolish" is the Hebrew word "nabal" which could also be translated as "stupid." It comes from a root word which means to wilt or to fall away. There is an awesome story in King David's life about a man named Nabal who lived out the full meaning of his name. What were his parent's thinking naming him stupid.⁸ The point is that this was a very harsh rebuke.

"Shall we indeed be caused to have received the good from God and not be caused to have accepted the evil?"

In most Bibles, the translators substituted words like "adversity," "trouble," "bad," and "misfortune" in the place of "evil," which is a compromise on the part of the translators. Apparently, they did not want to offend our sensibilities or our view of God. The true meaning of the Hebrew word has no place to fit in their religious worldview of God or the worldview of God in which they want us to believe.

The Hebrew "ra" is very specific, Job is speaking about raw evil, that which is innately bad. In contrast, the normal Hebrew word for a "calamity" or "disaster" is "eyd," which could also properly be translated as "adversity," and the Hebrew word for "trouble" or "misfortune" is "amal." But the Spirit of God, through Job, purposefully and intentionally used the word "ra" since raw evil is what Job was experiencing at the hand of the Satan at the bequest of God.

The Article: the

It is also notable that the Hebrew includes the definite article "the" or in Hebrew "ha" before both good and evil, "the good" and "the evil."

This is purposed to instruct us not to whitewash these words with a general sense of good or evil, for instance, like many translators did by whitewashing the meaning of "evil" through substituting it with words like calamity, trouble, disaster, misfortune, and so on. The Spirit of God wants us to understand that this is "**the** good" and "**the** evil" that specifically, purposefully, and intentionally comes from God.

God and Evil

This brings up an aspect of **Yahweh's** nature of which most people are extremely uncomfortable, and that is His connection with evil.

⁸ 1 Samuel 25

We know that God is light, and in Him there is no darkness at all.⁹ But that simple truth does not mean that He won't utilize "ra" or evil for His own purposes. To God, every aspect of His creation are just tools. For instance, Lucifer and his demonic hordes (those "sons of God" in the Satan's cohort) are evil. Yet, we see them gathered in the Assembly waiting for His instructions, waiting to be assigned their tasks.

Think of God as a master builder. In His toolbox He has screwdrivers, wrenches, sandpaper, but He also has a hammer and many nails of various lengths and thickness. And we must not forget that He has all sorts of saws and cutting devices, some that are used to cut large pieces and some which are used in the most delicate of ways, to barely shave off the smallest piece of material that does not belong. The point is that everything God created is used by Him as a tool for His purposes.

Romans 11:36

For from Him and through Him and to Him are all things. To Him the glory forever. Amen.

What is surprising to most is that "evil" is a construct which God intentionally brought into existence. *"For by Him **all things were caused to be created**, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities, for all things have been caused to be created through Him and for Him."*¹⁰ Purposeful, intentional, and useful.

There is nothing that exists that **Yahweh** did not create. Furthermore, **Yahweh** did not imbue any aspect of His creation with the power to create something out of nothing. Only **Yahweh**, the creator, can accomplish that task. Created beings can only remix, recombine, and create out that which has already been created.

Revelation 4:11 declares, *"Thou are **now** worthy, the Lord, **THE LORD**, and our God, **OUR GOD**, to receive the glory and the honor and the power for you created all things and because of Your will they existed and were caused to be created."*

Just for your reference, the duplication and emphasis of "the Lord" and "our God" is because the words are parsed and are rendered in both the *nominative* and the *vocative* case. The first expression is how the line should be read using the *nominative* case and the repetition is how it is read or understood in the *vocative* case. In Greek, the *vocative* provides the emphasis and intensity.

Lesson of the Heavenly Realms 21

Nothing can exist or has come into existence that Yahweh did not bring forth into existence, and that includes "ra" or as we say it, evil. As the creator, Yahweh bears the responsibility for all things all the time, which includes the good and the evil.

⁹ **1 John 1:5**

¹⁰ **Colossians 1:16-17**

Isaiah 45:6-7

That men may know from the rising to the setting of the sun that there is no one besides Me. I am **Yahweh**, and there is no other, the One forming light and creating darkness, causing well-being {shalom} and creating evil {ra}; I am **Yahweh** who does all these.

Despite our sensibilities and desire to see God in the image of which we have created Him, **Yahweh** does not conform Himself to our ideals. **Yahweh** created evil, and He declares it with no ambiguity. The Spirit of God did not use the Hebrew words “eyd” or “amal” to speak of calamity, distress, trouble, or misfortune; no, God created evil. He says so. We may not like the truth, but it would be best that we do not choose to be foolish or “nabal,” and become willing to alter our view of **Yahweh** instead of altering the truth.

Job understood this dynamic and did not see it as being inconsistent with the character and nature of God. At some level Job must have understood that evil was just a tool in the hand of the Creator used to accomplish His purposes in the lives of humanity. In this regard, evil is just like everything else, including the “good” or “shalom” – the wellbeing He pours out on our lives. It is just a tool.

A Lesson of the Heavenly Realms 22

Evil, like all things, is just a tool which God accesses to accomplish His marvelous and glorious purposes in our lives. Psalm 111:2-3, “Great are the works of Yahweh; studied by all who delight in them. Splendid and majestic is His work, and His righteousness endures forever.

Who is the Foolish One

“In all this Job did not sin with his lips.”

With the clarification, “*with his lips*,” the Spirit is saying that Job spoke truth and did not error or miss the mark in what he said to his wife. We could simply take this little statement for what it is and move on, but this is a difficult statement to accept on its face. According to Jesus, the things Job said to his wife would have been enough to drag him before the Assembly and possibly guilty enough to be assigned a place in the fiery hell.

Matthew 5:22

But I **now** say to you that everyone who is **now** caused to being angry with his brother will in the **future** choose to be liable of the judgment. Whoever may say to his brother, “raca,” “**RACA**” stupid, **STUPID** {or empty headed}, will in the **future** choose to be liable to the supreme council; and whoever says, ‘You fool,’ {literally, you moron”} will in the future choose to be liable of the hell, the fire.

The Hebrew “nabal” is the Greek equivalent of “raca.” Job called his wife stupid, or foolish which would have made Job liable or subject to God’s council. It would give the Satan a legitimate reason to bring

accusation against Job without **Yahweh** being the one to incite the conversation. How then can the Spirit say, *"In all this Job did not sin with his lips"*? Additionally, why did He even say this, why did the Spirit want us to know this?

Well, we will have to wait until the next episode for the answer.

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