

In our last podcast, Bildad's response to Job's suffering exposed the cruelty of his "if/then" theology. Bildad assumes suffering proves sin and that restoration will come only if Job becomes pure, upright, and prayerful. He appeals to "the wisdom of yesterday," treating inherited tradition as unquestionable truth. Yet Scripture reveals Yahweh as merciful to all, blessing by grace rather than merit. Job's eventual restoration was God's sovereign purpose, not payment for improved conduct. Smyrna likewise shows that faithfulness may require endurance until death. True godliness does not judge sufferers; it strengthens them, shares their pain, and loves selflessly.

Let's pick back up in **EP29 Yahweh According to Job, Job 9:1-12** where Job once again speaks.

## Job 9

### Job Speaks

#### *Job 9:1-4*

Then Job spoke again: "Yes, I know this so. But how can a mortal be justifying himself before God? If one is wishing to plead, he could not be answering once in a thousand? Wise in heart and mighty in strength. Who has been made hard {stiff-necked} towards Him and came through whole?"

### ***Only God is Good!***

Once again, Job grounds the discussion, and he speaks correctly about God. In addressing Bildad's argument that God rewards the good, an argument which derived from the religious wisdom of "yesterday," Job affirms that he knows all about yesterday, and that the argument of yesterday sounds good but is fundamentally flawed. In short, Job just professed that **Only God is Good!**<sup>1</sup>

The best that a person can be is still not enough; it never has been, and it never will be. This single truth establishes the entire framework for the grace of God, which is defined as all that He does in-and-through our lives as we are willing.

Since only God is good, how then can a man ever justify himself before God, or make a pleading that the One who is wise in heart and mighty in strength should seriously consider it? A person can argue with God all day long about what they think they deserve, about what He should do for them, but that never results in peace, it never results in rest, just ongoing frustration and turmoil.

Job asserts that a man might be able to submit argumentation to explain his position. As evidence in his pleadings, he would present all his own acts of goodness, but on cross examination the entire case would fall apart. A person would not be able to stand up to the questioning of God, not to even one question in a thousand. Approaching God through any form of self-justification will never hold up in the Assembly, the heavenly courtroom. These arguments will all fail, and not a single person will come through whole or maintaining the integrity of their arguments.

It is interesting that the word translated as "difficult" (which could also be translated as defiant, or

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<sup>1</sup> Mark 10:18; Luke 18:19

literally “stiffened his neck against Him”), is in the Hebrew “Hiphil,” which expresses causation. In effect, even our defiance is not genuinely our own, but a force or forces acting upon us, whether that is the Satan, his demonic cohort of assailants, or **Adonai** (our despotic Lord).

Job is submitting himself not to the wisdom of “yesterday,” but to the wisdom of **Yahweh**. Job acknowledges that God will always be right, no matter what the situation, but he is also musing on what he would like to be able to do. He would love to give it a try, he would love to be able to plead his argument, though he knows it is a futile endeavor.

The short of it all is that God will always be right. **Jeremiah 49:19** says, “*Who is like me, and who will summon me?*” But, on a purely emotional level, it sure would feel nice if we could go and make successful arguments that would sway His decisions for our lives and suddenly ease our pain and our torment. But that is not how things work. Job is a realist.

I have run many miles where I did nothing but try and make these same sorts of emotional pain driven arguments before God, all because I did not like what He was doing, and I did not understand the why of it all. And guess what? Regardless of the cleverness of my arguments and the proof-based evidence I would submit about how I have honored Him and served Him and did not deserve this level of torment, it never gave me peace, it never settled my soul; rather, it always left me frustrated, exhausted and disappointed.

Setting aside the emotion, on a realistic level, we are told that God’s will for our lives, whether we understand the why of the specific events or not, is always good, pleasing, and perfect.<sup>2</sup> It is always in line with His nature of love (though our eyes are too clouded to see the truth). Still, I must say, it sure does not feel that way.

### ***Job 9:5-13***

He causes the removal of mountains, they know not when His anger overturns. He shakes the earth and its pillars tremble.

He commands the sun not to shine and affixes a seal upon the stars. Who alone stretches out the heavens and tramples the waves of the sea, who makes the Bear and Orion, the Pleiades and the constellations of the southern sky, who does great unfathomable things and causes wondrous works without number.

Were He to be passing over or by me, I would not be seeing, were He to be moving past I would not perceive. Were He to be snatching away, who could restrain? Who could say to Him, “what are you doing?”

God will not be caused to be turning back His anger; beneath Him crouch the helpers of Rahab (often translated as “the proud”).

### **The Testimony of His Goodness**

Next, Job continues to ground himself and his emotions in truth. Because God is so much bigger than

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<sup>2</sup> Romans 12:2

we can fathom, there is no way we can truly know what is best for our lives, even though we feel like we do. **Yahweh** sits outside of time, sees all things, knows all things, and He, **Shaday**, is the only one who has the power to bring into existence what is good in our lives. Besides, the great things He does in this world, the countless miracles He performs, which are all too marvelous to understand, testify to His goodness. He does what He pleases in the realm of humanity because He is the only one with the perspective to do what is good, pleasing, and perfect.

***Daniel 4:34-35***

I blessed the Most High and praised and honored Him who lives forever; for His dominion is an everlasting dominion, and His kingdom endures from generation to generation. All the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off His hand or say to Him, 'What have You done?'

***Daniel 6:26-27***

I make a decree that in all the dominion of my kingdom men are to fear and tremble before the God of Daniel; for He is the living God and enduring forever, and His kingdom is one which will not be destroyed, and His dominion will be forever. He delivers and rescues and performs signs and wonders in heaven and on earth, who has also delivered Daniel from the power of the lions.

***Psalms 115:3***

But our God is in the heavens; He does whatever He pleases.

***Psalms 103:19***

**Yahweh** has established His throne in the heavens, and His sovereignty rules over all.

***Psalms 135:6***

Whatever **Yahweh** pleases, He does, in heaven and in earth, in the seas and in all deeps.

As Job said, *"Who dares to ask, 'What are you doing?'"*

**Job 9:12-13** makes a fascinating argument, *"Were He to be snatching away, who could restrain? Who could say to Him, 'what are you doing? God will not be caused to be turning back His anger; beneath Him crouch the helpers of Rahab.'"*

This argument Job makes is not just about the inability of man to in anyway control or manipulate God, but with this comment about the *"helpers of Rahab"*, He addresses the cosmic realms and the inability of

the fallen angels to wield any power over God. None of them could say to God, “*what are you doing?*” When He snatches away anyone or anything from their hands, they simply have no ability to restrain Him.

### ***Isaiah 43:13***

Even from eternity I am He, and there is none who can deliver out of My hand; I act and who can reverse it?

### ***Deuteronomy 32:39***

See now that I, I am He, and there is no god besides Me; it is I who put to death and give life. I have wounded and it is I who heal, and there is no one who can deliver from My hand.

### ***John 10:27-30***

My sheep **now** hear My voice, and I **now** know them, and they **now** follow Me; and I **now** give eternal life to them, and they may not choose to perish; and no one will in the future snatch them out of My hand. My Father, who has given [them] to Me, **now** is greater than all; and no one is **now** able to choose to **now** snatch [them] out of the Father's hand. I and the Father **now** are one.

## ***Snatching Away***

Both this passage in John and Job speak of this idea of snatching away, or seizing, both of which point us to God’s deliverance of His **Called and Chosen and Faithful** ones.<sup>3</sup>

“Were He to be **snatching** away, who could restrain? Who could say to Him, ‘what are you doing?’”

“My Father, who has given [them] to Me, **now** is greater than all; and no one is **now** able to choose to **now** snatch [them] out of the Father's hand.”

Let’s first clear up some translation issues with the John passage so this connection makes sense. Practically all the translations of **John 10:28** say that “... *I give eternal life to them, and they will never perish.*” But this is intentionally misleading on three fronts. First, the Greek “*to perish*” is rendered in the *subjunctive* not the *indicative*. This inserts a probability not a certainty (a certainty would utilize the indicative). Second, the translations do not account for the use of the *middle voice* in “to perish,” which indicates that the person acts upon themselves, or they in effect they choose. And third, “eternal life” is rendered in the *present* tense, it is not something that happens when we die or are raptured but it is a gift that is given in our now.

In effect, Jesus now gives eternal life as a gift, but it is up to us to not just accept it but to keep that choice alive and active. For there are those sheep who choose to perish and others who choose to never

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<sup>3</sup> ***Revelation 17:14***

perish. This is what makes the difference between the **Called**, the **Called and Chosen**, and the **Called and Chosen and Faithful**. This is not a new concept, it is the same the message found in the parable of the seeds.

### ***Matthew 13:3-9***

And He spoke many things to them in parables, saying, "Behold, the sower went out to sow; and as he sowed, some [seeds] fell beside the road, and the birds came and ate them up.

God sows into the human heart the seeds of truth, the word of God. In this case they did not fall on the road, but beside the road and they never took root on the hardened soil. Then the enemy, the demonic spirits, pictured by the birds, ate the seed. This tells us that God ensures that even those who are not on the path, those who are not on the road to salvation, are given the opportunity to hear the truth, for the word that gives eternal life is scattered among them, therefore, all are without excuse. But if their hearts are hard, those seeds of truth do not get the opportunity to grow into the soil of their heart. This scenario depicts the **unbeliever**.

Other fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. But when the sun had risen, they were scorched; and because they had no root, they withered away.

This scenario depicts the **Called**. Those brought into the household God (the seed takes root growing down into the soil of the heart) but according to **Matthew 13:21**, this person has no depth of soil, and therefore when affliction or persecution arises because of the word of life, this person immediately withers or falls away.

Others fell among the thorns, and the thorns came up and choked them out.

In this scenario, we see a picture of the **Called and Chosen**. These are those were called into the household of God, and the seed took root and grew. Confident they were chosen of God, they chose in return to stand in the face of affliction and persecution, not wilting under the pressure and stress. But according to **Matthew 13:22**, the worry of the world and the deceitfulness of wealth result in the word of life being choked out by the thorns that grow in their life.

Anxiety is a poison that occupies mind time, sucks away spiritual and emotional energy, and leaves little to cultivate or access truth. The obsession on money tempts us to rely on ourselves, what we can do to manage and care for our lives and our future. This is one of the most potent forms of deception and delusion, this idea that we can successfully live with one foot in the kingdom of God and one in the world. Hence, the imagery of thorns is powerful. Those who look to the world to be their provision, their savior if you may, will experience a piercing pain that will choke out the word of life, it is all just a matter of time.

These are those who never make the choice to become a little child dependent upon God for all things all the time. Instead, ruled by fear and worry, they choose to look to wealth and to the offerings of this world, to the **ME**, for their provision instead of to **Yahweh**.<sup>4</sup> They are overcome by the lusts of the flesh, the lust of the eyes, and the boastful pride of life (also known as the error of Cain, Balaam, and Korah).<sup>5</sup>

And others fell on the good soil and yielded a crop, some a hundredfold, some sixty, and some thirty. He who has ears, let him hear.

This productive seed depicts the **Called and Chosen and Faithful**. Not only does the seed take root and the person chooses to endure affliction and persecution, but this one also overcomes the world and its temptations: the lust of the flesh, the lust of the eyes, and the boastful pride of life (the error of Cain, Balaam, and Korah). The **Called and Chosen and Faithful** choose to endure in their choice to not perish and they bear all manner of fruit, some a hundredfold, some sixty, and some thirty.

#### **1 John 5:4**

For whatever is caused to being born of God **now** overcomes the world; and this **now** is the victory that has been overcoming the world--our faith.

The meanings of the yields are significant as the numbers represent not the kinds of yields but the quality of the yield, some *"hundredfold, some sixty, and some thirty."* Without going into the full explanation, they represent the yields of 1) redemption fulfilled as faith replaces the law; 2) the submission of man's pride to God's perfection and dominion, and; 3) spiritually maturity where one willfully participates in the work ordained for their lives by God. A perfect yield of three perfect yields, brought forth at the right time. This is what comes from God's Word planting in the good soil.

This is how it all works. God gives the seed, the word of life, but it is still our choice to receive the word and endure in that choice, not being scorched because of persecution and affliction and not turning back to the lusts of flesh and desires for this world (which includes our lusts for religion and the if/then God).

With that said, let's go back to **John 10:27-30**, *"My sheep **now** hear My voice, and I **now** know them, and they **now** follow Me; and I **now** give eternal life to them, and they may not choose to perish; and no one will in the **future** snatch them out of My hand. My Father, who has given [them] to Me, **now** is greater than all; and no one is **now** able to choose to **now** snatch [them] out of the Father's hand. I and the Father **now** are one."*

The parable of the seeds tells us that what we do with the gift of eternal life is ultimately up to us. Will we fold in the face of persecution and leave our gift at the feet of those who bring affliction and torment into our lives? Will our lusts for all that this world has to offer us, and especially our lusts for religion, choke out the word of life such that our gift of eternal life is in effect exhausted, choked out, killed?

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<sup>4</sup> See **Matthew 18:3**

<sup>5</sup> **1 John 2:16; Jude 1:11**

The point is that our eternity is in our hands and it is not in the hands of the enemy. God does not force us into relationship with Him and He does not enslave us or constrain us to stay in the relationship. If we want to walk away from Him and give ourselves to something or someone else, He lets us. He gives us that relational freedom; it is our choice. His *agape* love requires that this choice of ours be a continuing choice for relationship, for absolute dependence. This is a choice in which we must act upon ourselves, or choose, to endure.

Think of it like a marriage. The marriage day does not define the relationship; it starts a unique kind of relationship. But every single day, the couple must choose to endure in that decision to be bound to one another and to not give themselves to another or to depart altogether.

With that said, the enemy in all his glory and might cannot snatch us away from Jesus or the Father. That is not a power they are granted. When we enter a covenantal bond with **Yahweh**, no one is now able to choose to in the future snatch us out of the Father's hand. We are secure so long as we make the enduring choice to remain in His hand and not give ourselves to another or to depart altogether.

### ***The Ultimate Snatch***

#### ***Job 9:12-13***

Were He to be snatching away, who could restrain? Who could say to Him, "what are you doing?" God will not be caused to be turning back His anger; beneath Him crouch the helpers of Rahab.

Beyond being protected when we remain in the hand of the Father, could this idea of "*snatching away*" also be a prophetic statement on the rapture of the **Called and Chosen and Faithful**? Could this idea that God will not turn back His anger (literally in Hebrew, His flaring nostrils) be a prophetic statement on the Great Tribulation, the time of the Lord's great wrath? And what about these helpers of Rahab that crouch beneath Him? Does this refer to the demonic spirits, an organized company of rebellious heavenly beings that are forcibly subjected to **Yahweh**, which tells us that even the greatest cosmic opposition cannot resist **Yahweh**?

As to the rapture of the **Called and Chosen and Faithful**, **1 Thessalonians 4:17** incorporates this same concept of a forceable gathering, a snatching away.

#### ***1 Thessalonians 4:13-18***

But we do not **now** want you to **now** be uninformed, brethren, about those who are **now** by choice sleeping, so that you may not **now** be caused to grieve as do the rest who are **now** having no hope.

For if we **now** believe that Jesus died and rose again, even so God will bring with Him those who have been caused to be sleeping in Jesus. For this we **now** say to you by the word of the Lord, that we who are **now** living and **now** caused to remaining until the coming of the Lord, will not possibly precede those who have been caused to be sleeping.

For the Lord Himself will in the **future** choose to descend from heaven with a shout, with the voice of [the] archangel and with the trumpet of God, and the dead in Christ will in the **future** choose to rise

first.

Then we who are **now** living and **now** caused to remaining will in the **future** be caused to be **caught up** together with them in the clouds to meet the Lord in the air, and so we shall always in the **future** choose to be with the Lord. Therefore, you are commanded to **now** comfort one another with these words.

These are glorious words and the living hope of the **Called and Chosen and Faithful**. The word translated "*caught up*" is the Greek "*harpazo*" (which was also used by Jesus in **John 10:28**) and it depicts the same connotation of a forced snatching away. This is similar to the Hebrew word "*hatap*" used in **Job 9:12**. Just to be accurate, the word "*rapture*" does not appear in the Bible, but it comes from the Latin Vulgate's translation of the word "*harpazo*," or "*caught up*." We have just adopted it into our Christian vocabulary as a euphemism for our ultimate rescue, our being snatched away from this world.

As far as when this event takes place, it is described for us using a harvesting metaphor in **Revelation 14:14-16**; and this occurs immediately before the 7-bowls of God's great wrath are poured out upon the earth.

#### ***Revelation 14:14-16***

Then I looked, and behold, a white cloud, and choosing to **now** be sitting on the cloud one like a son of man, **now** having a golden crown on His head and a sharp sickle in His hand. And another angel came out of the temple, **now** crying out with a loud voice to Him who chooses to **now** be sitting on the cloud, "You are commanded to put in your sickle and you are commanded to reap, for the hour to reap has come, because the harvest of the earth is caused to be ripe." Then He who chooses to **now** be sitting on the cloud swung His sickle over the earth, and the earth was caused to be reaped.

After the earth is forcibly reaped and the **Called and Chosen and Faithful** are safe and secure in their heavenly abodes, as Jesus described in **John 14:1-3**.

But "*God will not be caused to be turning back His anger or wrath.*" This is picked up in the next verses in **Revelation 14**.

#### ***Revelation 14:17-19***

And another angel came out of the Sanctuary which is in heaven, and he also is **now** having a sharp sickle. Then another angel, the one who is **now** having power over fire, came out from the altar; and he called with a loud voice to him who is **now** having the sharp sickle, **now** saying, "You are commanded to put in your sharp sickle and you are commanded to gather the clusters from the vine of the earth, because her grapes are ripe." So, the angel swung his sickle to the earth and gathered the vine of the earth and threw them into the great wine press of the wrath of God.

And in the very next scene in **Revelation 15**, we are shown seven angels who are now having seven

plagues, in these plagues the wrath of God is finished. They angels pour these bowls or vials upon the earth and the result is devastating, cataclysmic. It is the time of the End, the Lord's great wrath. *"God will not be caused to be turning back His anger or wrath."* There is no force in existence that will curb, limit, or stem the judgment of God that is coming on all creation, especially upon the organized company of rebellious heavenly beings. The Beast, the False Prophet, and their armies of warriors will be slaughtered when Jesus returns.

### ***Revelation 19:11-16, 19-21***

And I saw heaven caused to being opened, and behold, a white horse, and He who chooses to **now** be sitting on it, caused to **now** being called Faithful and True, and in righteousness He **now** judges and **now** wages war. His eyes a flame of fire, and on His head many diadems; and He is **now** having a name caused to being written, which no one knows except Himself. By chose being clothed with a robe caused to being dipped in blood, and His name, caused to be called, The Word of God.

And the armies which are in heaven, by choice being clothed in fine linen, white, clean, were following Him on white horses. From His mouth chooses to **now** come a sharp sword, so that with it He may strike down the nations, and He will in the future rule them with a rod of iron; and He **now** treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He **now** has a name caused to being written, "KING OF KINGS, AND LORD OF LORDS." ...

... And I saw the beast and the kings of the earth, and their armies, caused to being assembled to make war against Him who chooses to **now** be sitting on the horse and against His army.

And the beast was caused to be seized, and with him the false prophet who was performing the signs in his presence, by which he deceived those who were receiving the mark of the beast and those who are **now** worshipping his image; these two were caused to be thrown **now** living into the lake of fire which is **now** caused to be burning with brimstone. And the rest were caused to be killed with the sword which was coming from the mouth of Him who chooses to **now** be sitting on the horse, and all the birds were caused to be filled with their flesh.

The forces of evil are helpless against the King of Kings and Lord of Lords. Again, *"God will not be caused to be turning back His anger or wrath."* It will be poured out like fire, and they will be consumed in the fire of His wrath.<sup>6</sup>

### ***Helpers of Rahab***

#### ***Job 9:13***

... beneath Him crouch the helpers of Rahab

Next, let's explore out what this statement means, but we will have to wait until our next podcast for

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<sup>6</sup> See Nahum 1:6

this interesting exploration of “Rahab,” And let me just say, this is not referring the harlot “Rahab” who helped the Jews when Joshua (post Moses) led the effort to conquer Jericho. This reference to “Rahab” predates the events of Job, and we will find out that it has cosmic connections to the unseen realms and events that occurred in the gap between **Genesis 1:1** and **Genesis 1:2**.

Let’s stop here and we will pick up in **Job 9**.

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