

In Job 9:1–13, Job rejects Bildad’s merit-based theology and acknowledges that no mortal can justify himself before the wise, mighty God. Only God is good; human arguments cannot compel or manipulate Him. Creation, miracles, and sovereign rule testify that Yahweh alone sees and accomplishes what is good. Job’s image of God “snatching away” connects with Jesus’ sheep, the parable of the soils, and *harpazō* in 1 Thessalonians: believers must continually choose faithful dependence, yet no enemy can seize them from God. The teaching finally links Job’s language to Revelation’s harvest, rapture, and unstoppable wrath, introducing the cosmic “helpers of Rahab.”

Let’s pick back up in **EP30 Yahweh According to Job, Job 9:13-24** where Job once again speaks.

Helpers of Rahab

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.**

Next, let’s explore out what this statement means, but let’s keep in mind, that this is not addressing 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**.

In Hebrew, “Rahab” means “arrogance” or a “boaster.” In this regard, “Rahab” functions almost like a title:

- The Boaster
- The Arrogant One
- The Proud One
- Arrogance Extended

This understanding is critical to discovering what “*beneath Him crouch the helpers of Rahab*” means.

To get our context and understanding, let’s look at how “Rahab” is used across the **Codex** and see if there is a reconciling theme or connection. By the way, the very first two references to “Rahab” in the **Codex** come from the book of Job. There is a total of five verses. Three verses seem to address some very ancient encounter between **Yahweh** and Rahab. One verse directly addresses the heavenly city of Zion and the last verse addresses the rebellious, arrogant, and proud people of God who turn to Egypt and to demonic entities instead of to their God who is their deliverer. We will address these in reverse order beginning with the rebellious children of God.

Isaiah 30:1- 9

“**Woe to the rebellious children,**” declares **Yahweh**, “Who execute a plan, but not Mine, and make an alliance, but not of My Spirit, in order to add sin to sin; who proceed down to Egypt without consulting Me, to take refuge in the safety of Pharaoh and to seek shelter in the shadow of Egypt! Therefore, the

safety of Pharaoh will be your shame and the shelter in the shadow of Egypt, your humiliation. For their princes are at Zoan and their ambassadors arrive at Hanes. **Everyone** will be ashamed because of a people who cannot profit them, not for help or profit, but for shame and also for reproach.

The oracle concerning the beasts of the Negev. Through a land of distress and anguish, from where lioness and lion, viper and flying serpent, **they** carry their riches on the backs of young donkeys and their treasures on camels' humps, to a people who cannot profit, even Egypt, whose help is vain and empty. Therefore, I have called **this one** "**Rahab-Hem-Shebeth**" "**Rahab** who sits still or idle."

Now go, write it on a tablet before them and inscribe it on a scroll, that it may serve in the time to come as a witness forever. For **this** is a rebellious people, false sons, sons who refuse to listen to the instruction of **Yahweh**."

I included the longer passage for context because people get confused and think that **Yahweh** is calling Egypt "**Rahab**," and a lot has been written about this imagery. However, the context of the passage is "*the rebellious children*," "*rebellious people, false sons, sons who refuse to listen to the instruction of **Yahweh***." This is a message toward His own people, Judah, who go to worthless Egypt for help. So, God has called **this one** "*who carry their riches on the backs of young donkeys and their treasures on camels' humps, to a people who cannot profit, even Egypt*," "**arrogance**" or a "**proud one**" ("**Rahab**") who sits still or idle. In other words, they refuse to change, they refuse to rely on **Yahweh**.

Keeping in line with this idea that His own people are arrogant, proud, boasters, God makes a clear delineation between these proud ones who refuse to rely on **Yahweh**, but of whom God has reserved an eternal destiny, and those who belong to Zion, His heavenly city, the home of His bride: His **Called and Chosen and Faithful** ones.

Psalm 87:2-5

... His foundations in the holy mountains. **Yahweh** loves the gates of Zion More than all the dwelling places of Jacob. Glorious things are spoken of you, O city of God. Selah. I shall mention **Rahab** and Babylon among those who know Me; behold, Philistia and Tyre with Ethiopia: 'This one was born there.' But of Zion it shall be said, 'This one and that one were born in her;' and the Most High Himself will establish her.

There are those in the household of God, the **Called**, and the **Called and Chosen**, from the nations, even from those who were historically hostile to or directly oppressed Israel, who will enter the kingdom of God because they refused to worship the Beast or bear his name or the number of his name.¹ In addition, of the Jews, we are told that after the apocalypse, two-thirds of the Jews will be wiped out but **Yahweh** will preserve a third, the arrogant or proud ones ("**Rahab**").²

This coupling of "**Rahab** and **Babylon**" leads many to once again suggest that Rahab is a reference to Egypt one of the main enemies of Israel, given that "Philistia and Tyre with Ethiopia" were at times

¹ See **Revelation 14:9-12**

² **Zechariah 13:8-9**

enemies of Isreal. If that is the case, it is extremely odd that Assyria is not mentioned. Assyria was one of the more significant threats and oppressors of Israel and were responsible for the death or exile of all Israel, leaving only those in the land of Judah. If this were a list of enemies redeemed, it would most definitely have included Assyria. Therefore, perhaps this intentional coupling is communicating something bigger, deeper, that comes from the unseen realms.

In terms of those who get to enter the kingdom of God, if Rahab represents the rebellious people of Israel (or more specifically, the one-third that is preserved through the fire of judgment during the end times), then perhaps this reference to Babylon is to “mystery Babylon” and to those “Christians” who have been brought into the household of God, but who are not a part of the bride of Christ. These are those who have been enslaved and held captive in mystery Babylon. They never followed the Lord’s instructions to flee Babylon.³ Oddly, they also never rejected the Bride of Christ, and in accepting those who belong to the Bride, they preserved for themselves a destiny.⁴

So, the Rahab and Babylon pairing works symbolically with **Rahab** standing for the proud reliance on spiritual Egypt, as spiritual Egypt serves as a metaphor for worldly strength, a false refuge.⁵ This ties to the passage we just studied in **Isaiah 30:1-9** and the “*rebellious people, false sons, sons who refuse to listen to the instruction of Yahweh*” “*who proceed down to Egypt without consulting Me, to take refuge in the safety of Pharaoh and to seek shelter in the shadow of Egypt!*” And **Babylon** refers to spiritual captivity, exile, as well as a religious-commercial imperial system; a counterfeit city opposed to Zion. Together they form a spiritual polarity: bondage before redemption and bondage after redemption. This polarity defines those who did not choose to become a little child dependent upon **Yahweh** for all things all the time.

This group of people from the nations will come to know **Yahweh** but they stand in contrast to those children who are born in Zion. “*But of Zion it shall be said, ‘This one and that one were born in her;’ and the Most High Himself will establish her.*”

Throughout the **Codex**, Zion is used as a picture of the holy city who is occupied by the Bride of Christ, by His most beloved. “*... His foundations in the holy mountains. Yahweh loves the gates of Zion More than all the dwelling places of Jacob. Glorious things are spoken of you, O city of God. Selah.*” And out tie to this imagery in the New Testament is found in the book of **Hebrews** where the Spirit makes clear that those who have left Egypt and chose to enter the promised land and enter their rest, where they depend upon **Yahweh** for all things all the time, are those who belong to the “*general assembly and church of the firstborn who are enrolled in heaven.*”⁶

Hebrews 12:22-24

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of [the] righteous made perfect, and to Jesus, the mediator

³ See Revelation 17:1-6, 18; 18:1-8; see also Isaiah 48:20; 52:11-12; Jeremiah 50:8; 51:6, 45; Zechariah 2:6-7

⁴ See Matthew 10:40; Luke 10:16; John 13:20; Mark 9:37

⁵ Revelation 11:8; Hebrews 3-4; Isaiah 30:1-9

⁶ See **Hebrews 3:12-19; 4:1-11**

of a new covenant, and to the sprinkled blood, which speaks better than [the blood] of Abel.

And this leads us to our next set of scriptures that reference “Rahab” and infers an event that predates the events of Job; event which have cosmic connections to the unseen realms. If you remember, In Hebrew, “Rahab” means “arrogance” or a “boaster.” In this regard, “Rahab” functions almost like a title:

- The Boaster
- The Arrogant One
- The Proud One
- Arrogance Extended

The questions we need to ask are: Who most closely embodies this title of Rahab? Who are the children of this Boaster? Who are those who crouch beneath **Yahweh**, those who are these helpers of Rahab?

Who is Rahab

There are two passages in the **Codex**, in **Isaiah 14:4-21** and **Ezekiel 28:11-19** that address both the historical kings of Babylon and Tyre and the spiritual entity that operates behind the scenes and is the motivating power and authority behind the earthly kings. Both passages address the pride and arrogance of this spiritual power, and his desire to ascend the mountain of God and extend his authority above all the other heavenly hosts and make himself like God. In **Isaiah 14:12** we are given his name, “*Helel ben Shachar*” (shining one, son of the dawn), which in Latin was translated as Lucifer. We know him as the Satan, the devil, the dragon, the serpent of old, the twisted and coiling serpent.

Then in **Job 41:33-34**, God shows Job a dragon in all its brilliance, and he is told, “*Nothing on earth is like him, one made without fear. He looks on everything that is high; he is king over all the sons of pride.*” In effect, he is king over all the sons of Rahab.

Children of Rahab

Who are the children of this boaster? Jesus directly identifies the children of the boaster as those in his household who hold to a form of godliness but based on how they live they have denied its power, for they refuse to believe that Jesus is **Haya, Yahweh**, the **I AM**, our sole source for all things all the time.⁷

John 8:42-44

Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and have **now** come from God, for I have not even come on My own initiative, but He sent Me. Why do you **now** not **now** understand what I say? Because, by your choice, you **now** cannot hear My word. You **now** are of [your] father the devil, and you **now** want to **now** do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there **now** is no truth in him. Whenever he may **now** speak a lie, he **now** speaks from his own for he **now** is a liar and the father of lies.”

⁷ See **2 Timothy 3:1-5**

Like Father like son. The children follow in the image of their father; they are Rahab extended, the proud ones, the boasters.

So, we have identified the imager of Rahab, Lucifer. We have identified the children of Rahab, those in the household of God who do not live as if He is their **I Am**. But before we identify those who crouch beneath **Yahweh**, those who are these helpers of Rahab, let's go through the final verses in the **Codex** that speak of Rahab. They are fascinating for they address events that predate Job and they give us a view of events transpiring in the unseen realms.

Job, 26:12

He quieted the **sea** with His power, and by His understanding He shattered **Rahab**.

Psalms 89:6-11

For who in the skies is comparable to **Yahweh**? Who among the sons of the mighty is like **Yahweh**, a God greatly feared *in the council of the holy ones*, and awesome above all those who are around Him? O **Yahweh** God of hosts, who is like You, O mighty **Yahweh**? Your faithfulness also surrounds You. You rule the swelling of the **sea**; when its waves rise, You still them. You Yourself crushed **Rahab** like one who is slain; You scattered Your enemies with Your mighty arm. The heavens are Yours, the earth also is Yours; The world and all it contains, You have founded them.

Isaiah 51:9

Awake, awake, put on strength, O arm of **Yahweh**; awake as in the days of old, the generations of long ago. Was it not You who cut Rahab in pieces, who pierced the dragon?"

Yahweh quieted the sea, and shattered Rahab. He rules the swelling of the sea and stills them, and He crushed Rahab like one who is slain. He cut Rahab in pieces, pierced the dragon. The Hebrew word translated as "*shattered*" is "*mahas*" and means to wound, to smite, to pierce, to cut through or pierced through. It is a word to describe the fact that He cut Rahab in pieces, pierced the dragon. And the word translated as "*slain*" is "*chalal*" which means to fatally wound or to pierce.

In these verses we have a direct connection between Rahab and the dragon. And let's keep in mind that according to **Revelation 12:9, 20:2**, and **Isaiah 27:1**, the dragon who lives in the sea is the serpent of old, who is now caused to being called the devil and the Satan.

The reference to the dragon being pierced (or Rahab who was cut or pierced through) has overtones to the creation story in **Genesis 1:2-4** when Leviathan, the coiling or twisted serpent, the dragon who lives in the sea, contorted the earth concealing it in darkness, and caused the earth to be a place that was formless (in Hebrew, "*tou*") and void (in Hebrew, "*bou*"). Then Jesus, the light, entered the scene and pierced the dragon causing this twisted coiling serpent to retreat; hence, he is also called the "*fleeing*"

serpent."⁸

This event is imaged for us in **Jeremiah 4:23-25** in a passage that on the surface is speaking about the judgment of Judah, but the Spirit layers it with "creation" events, as the prophet Jeremiah describes a time when the earth was formless and void and the heavens had no light. There was no man on the earth, and all the birds, the angelic beings of wickedness, fled. Yet, in **Isaiah 45:12, 18**, the Spirit specifically tells us that God did not create the earth "tohu," a waste place, but He created it to be inhabited.

Isaiah 45:12, 18

It is I who made the earth and created man upon it. I stretched out the heavens with My hands and I ordained all their host.

For thus says **Yahweh**, who created the heavens (He is the God who formed the earth and made it, He established it, did not create it a waste place ("tohu"), formed it to be inhabited), "I am **Yahweh**, and there is none else."

Between **Genesis 1:1** ("In the beginning, or first fruits, God created out of nothing, the heavens and the earth") and **Genesis 1:2** ("The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters"), there was a gap in time when the dragon, that coiling or twisted serpent, contorted the earth in a sick inversion of his spiritual purpose. Lucifer was originally identified as the "covering cherub," or the angelic entity who was assigned primary responsibility over the earth.⁹ But in his rebellion, he perverted his calling and inverted his purpose and this covering cherub wrapped himself around the earth, like a coiling serpent, to destroy or flatten out the earth. According to **Isaiah 14:17**, this serpent "made the world like a wilderness," an uninhabited land.

But then, according to **Genesis 1:3**, God uttered a command in the heavenly realms, "You are commanded to be light"; and there was light." This is the moment in time when Jesus, who according to **John 8:12** is the light of the world, entered the scene and His light pierced the dragon (cut Rahab in pieces) causing him to flee with a devastating wound, and eternally brandishing him with the name, the "fleeing serpent." This then ushered in the time when God remade all that had been destroyed, and His first act was to separate light from darkness.¹⁰

The Helpers of Rahab

Ok, so we have discovered the link between Rahab and the dragon. We have also established that the children of Rahab are those in the household of God who do not live in abject spiritual poverty, never choosing to live like a little child dependent upon **Yahweh** for all things all the time. And this leads us to the helpers of Rahab.

If the phrase stating that "God will not be caused to be turning back His anger" deals with the time of God's great wrath, which occurs after the rapture, and immediately before Jesus' return to the earth, why

⁸ **Isaiah 27:1**

⁹ **Ezekiel 28:16**

¹⁰ **Genesis 1:4**

then did the Spirit add the phrase, *“beneath Him crouch the helpers of Rahab”*?

This gives us our prophetic context and the connection of our passage in **Job** to the time of the rapture and the great wrath which follows the rapture, all of which leads to the return of Jesus where the King of Kings and Lord of Lords forcibly causes *“the helpers of Rahab,”* specifically the Beast and False Prophet of **Revelation**, and their supporting cast of demonic and rebellious entities, to be humbled or crouched beneath Jesus. This is the fulfillment of the promise which the Father made to Jesus to make His enemies a footstool for His feet.¹¹

All this is detailed in **Revelation 19:20-21**.

Revelation 19:20-21

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.

Wow, that was a lot. The Spirit meant it when He said in **Isaiah 28:13**, *“So the word of Yahweh to them will be, ‘Order on order, order on order, line on line, line on line, a little here, a little there’.”* The Spirit placed the pieces of the narrative all throughout the **Codex**, which is why it is so important that we study and know each line upon line, from one end of the text to the other, in order to form an accurate picture, not ignoring or omitting anything. We must connect the puzzle pieces until the message is understood. Or as Jesus tells us in the letters to the seven churches that we are to now be having ears to hear what the Spirit now says.

Job continues with his personal assessment.

Job 9:14-20

How am I to be answering or choose my words before him? Even though I were right, I would have no answer. I could only plead mercy of my judge. And if I called and he answered me, I'm not sure he would give ear to my voice.

For he is bruising me with a storm and my wounds me are multiplied without cause. He is not allowing me to catch my breath, because he saturates me with bitter sorrows.

If about power, behold he's the strong one. If about justice, who can be summoning him? Though innocent, my own mouth would be condemning me. Though blameless, it would declare me distorted.

Centering again on the reality that **Only God is Good**, Job knows that even though he did not commit

¹¹ **Psalm 110:1; Luke 20:43; Acts 2:35; Hebrews 1:13, 10:13**

some terrible sin that launched this whole fiasco into effect, without question he is not innocent when compared to God's standards of justice. Job knows even his words proclaiming his innocence would condemn him, because he is not God and he simply cannot cast a dark shadow over God's choices for his life without finding that he is the one who is on the wrong end of true wisdom and understanding.

Through his complaint, Job knows that deep down inside he would be disparaging God's beautiful purposes for his life, which is why he knows that God would likely not bend his ear to listen to his drivel, and that his (Job's) own mouth would declare him distorted because he lacks the ability to comprehend what is happening to him and why. Truth be told, what he knows is that he does not like what is happening to him; it is as simple as that.

Surrender to Mercy

Grounded in relational reality, Job cedes that he cannot force God to do anything. Any claims that he might make regarding fairness and justice he has already surrendered. Trying to summon God to court to force God to give account for His actions, well, that is just not happening.

As He said, *"I could only plead mercy of my judge."*

Here is an odd thought connected to the statement *"He is not allowing me to catch my breath, because he saturates me with bitter sorrows."* It is likely an intentional act of *mercy* that Job cannot catch his breath while wave after wave of this storm barrages him, saturating him with all manner of bitter or awful experiences. If Job were to sit too long in his head cycling and cycling about what he was feeling, his thoughts would get twisted and distorted and he would not be relationally grounded enough to sit in truth, for he would be consumed by his complaint. Sometimes mercy comes in the oddest of ways.

At some level of cognition, in ceding the fight and pleading for the mercy of his judge, Job connects to the idea that God has a plan and that He is working it out; therefore, nothing he said or did could move God's hand away from this plan. After all God is **Shaday** (Almighty) and his ways are perfect, or just.

Deuteronomy 32:3-4

For I proclaim the name of **Yahweh**; ascribe greatness to our God! The Rock! His work is perfect, for all His ways are just; a God of faithfulness and without injustice, Righteous and upright is He.

As the Psalmist writes, *"everything He does reveals His glory and majesty."*¹² So, where does that leave us in our suffering? Our only move is to cry out to God for the mercy to endure and for God to sustain in us the *willingness* to let Him complete His task.

When **Yahweh Qanna** and **Yahweh Mekoddishkem** are fixated on accomplishing **Yahweh's** beautiful purposes in our life, the bruising will continue, and it will not relent until those purposes are completed or until we become so twisted and distorted that we are no longer *willing* to let **Yahweh** complete His task (which is what the Satan is betting upon).

It is so important for us to be grounded, like Job, in truth. None of what is happening to us is a matter of justice, and it is not a matter of right and wrong; it's a matter of **Yahweh** working out His will in our

¹² **Psalm 111:3**

lives and living up to His promise revealed in **Jeremiah 29:13**, “*You will seek Me and find when you search for Me with all your heart.*”

Though our storms, our earthquakes, and our Lessons, God is working to remove all that is in our heart that does not want Him to be our **I AM**, so we can now be seeking Him with all our heart and not just a part.

Job 9:21-24

I am innocent, but it makes no difference to me—I despise my life. Its' one. That's why I say, 'He brings to a completion both the blameless and the wicked.'

If the scourge is caused to be killing suddenly, He mocks the testing of the innocent. The earth has been given into the hand of the wicked, and God covers the eyes of its judges. If not, then who?

Before we dive into this issue of sovereignty, Job says he hates his life because truth be told, he must suck it up and endure, and he has no ability to change anything. His own personal goodness and his innocence account for nothing.

Perhaps this is why the Spirit instructs us to always live grounded in the reality of our dualistic ways.

Ecclesiastes 7:13-18

Accept the way God does things, for who can straighten what he has made crooked? Enjoy prosperity while you can, but when hard times strike, realize that both come from God. Remember that nothing is certain in this life.

I have seen everything in this meaningless life, including the death of good young people and the long life of wicked people. So don't be too good or too wise! Why destroy yourself? On the other hand, don't be too wicked either. Don't be a fool! Why die before your time? Pay attention to these instructions, for anyone who fears God comes forth with both of them.

We can presume that Job does not regret living innocently, but he understands that futility of it all, both are one to God, innocence and wickedness, “*it's one.*” We will deal with more of this in a moment but first let's do a deep dive on this issue of the absolute sovereignty of God.

The Absolute Sovereignty of God

“The earth has been given into the hand of the wicked, and God covers the eyes of its judges. If not, then who?”

Without the normal religious delusion from which most people function, Job addresses straight up the reality that God is the one responsible for all that transpires in this world. Job concludes: “*If not, then who?*” If He, **Yahweh**, is not the one who does it, who is? The obvious answer is, No One! **Yahweh, Shaday** (Almighty). The buck stops with Him.

Dealing with God's absolute sovereignty is a very touchy subject. Intellectually, we can agree with the

scriptures that are so exacting in this regard, but emotionally it is another issue all together. So, we tend to carve out exceptions because of our emotional discomfort with this matter.

When we line up the sovereignty of God next to all the evil that transpires in this world, we quickly get nervous and are unwilling to ascribe all such evils to God. Instead, we look for others to bear the weight of that responsibility and so we ascribe such terrible calamities and evil acts to man's freewill exercise of evil, to the devil, to karma, to the universe, and so on.

Yet, consider **Amos 3:6**, "*If an evil (Hebrew, "ra") occurs in a city has not **Yahweh** done it?*" Or **Lamentations 3:37-38**, "*Who is there who speaks and it comes to pass, unless **Yahweh** has commanded it? Is it not from the mouth of the Most High that both good and evil go forth?*"

Reading passages like this, we tend to either downplay it, dismiss it and move on, or change the verbiage like many of the translators do from "evil" to "calamity"—even though "calamity" is a completely different Hebrew word ("ed" which is pronounced like "eyd"). This dishonest substitution is how we make God more palatable to our doctrinal notions.

Apparently, the so-called "experts" believed that this dishonest substitution is better than risking us having personal issues with the justice and fairness of God, so to keep all of that from bubbling up to the surface tempting us to question God's integrity, they just alter the translation. To them, opening that door to God being responsible for all things, including evil, is dangerous. It's an "ends justify the means" approach to Bible translation.

Sadly, in making their translation choices, they also choose to completely ignore scriptures like **Romans 11:36** that says all things, yes, ALL things are from Him (He initiates them all) through Him (He guides the process through His agents) and to Him (for His purposes and for His glory alone), Amen.

But our wise sages of "yesterday" are concerned that "believers" will become skeptics, and the accusations against our God will abound. For instance, how it is possible for God to be good, and how could God be love, if He is the One who causes all these tragedies to happen. As the Lex Luther, a famous comic book villain, once said, "If God is all powerful, then He cannot be all good. And if He is all good, then He cannot be all powerful."

Such argumentation is premised on the notion that evil is a force in and of itself, something more than a mere tool created and used to accomplish God's good and beautiful purposes. And then we must not forget that **Isaiah 45:6-7** unabashedly proclaims one of the most uncomfortable truths in the Codex, so much so that our wise sages of "yesterday" decided that it too deserves to be altered. But in its raw form, this passage says: "*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 or peace (in Hebrew "shalom") and creating evil (in Hebrew, "ra"); I am **Yahweh** who does all these.*"

We can get so befuddled by these uncomfortable truths that all we want to do is to go back and cuddle up to our if/then idol who is so much easier to understand. But not so with Job. Job correctly says, "*The earth has been given into the hand of the wicked, and God covers the eyes of its judges. If not, then who?*" He also made the point that whether innocent or wicked, "*it's one,*" meaning that it is all the same to God. What do you think about that statement? How is that possible?

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

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