

The Blessing (Pt 2) - The Heart of God Towards His People

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/w6ngmvr/the-blessing-pt-2>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Purest Expression of God's Heart

This sermon, "The Blessing (Pt 2) - The Heart of God Towards His People," by Daniel Joseph of Corner Fringe Ministries, centers on the **Birkat Kohanim (Priestly Blessing)** as the purest expression of God's benevolent heart and will for humanity. Daniel argues that believing in God's desire to bless, keep, and show grace is paramount, contrasting this truth with the **enemy's deception** that seeks to make people blame and curse God during trials. Using the Israelites' wilderness journey and Job's suffering as examples, the sermon illustrates the **consequences of doubting God's good intentions** and the **victory found in unwavering faith and repentance**. Ultimately, he encourages everyone to **cast all anxieties on God**, trust in His character, and choose the path of blessing over cursing, emphasizing the transformative power of returning to Him.

[Introductory Video—THE BLESSING]

THE LORD WILL BLESS YOU
THE LORD WILL KEEP YOU
AND THE LORD WILL MAKE HIS FACE TO SHINE UPON YOU

[Daniel Joseph]

All right, Shabbat Shalom. Again, Happy Hanukkah to everyone. And we're going to continue on in our series, The Blessing, looking at the *Birkat Kohanim*, the Priestly Blessing.

Before we get going today, I want to preface this message. You know everything that I'm going to bring to the table in this series; obviously, it's important, it's vital. These are things that are going to unlock certain aspects and characteristics, elements of this blessing that we need to possess if we want the blessing to come off the pages as we read them in the word and literally be applied to our lives. And so everything we're going to look at is extremely important. We should value it for being edifying.

That being said, what we cover today takes precedence above it all. And the reason it does is because if you don't have the concept that we cover today, if you do not possess it, everything else is irrelevant; it

doesn't matter. So I hope you're with me here. I hope you feel the gravity of what we're going to cover. This needs to be locked in your heart. You need to store this in your heart. You need to keep it. You need to protect it because you're going to need it, I can promise you.



And so, what is this all-important concept of which I'm talking? Well, it's this. As we look at the blessing of the LORD, this is the purest expression of God's heart for your life. The purest expression of God's heart: His will for your life. See, the LORD is looking to bless you. He is not looking to curse you. He is looking to keep you, not let you go, not abandon you. He's looking to make His face shine upon you, to turn His face towards you, not turn

His back towards you. He's looking to be gracious unto you. He's not looking to condemn you. He's looking to turn His countenance toward you and grant you shalom. He's not looking to plague you with chaos and confusion.

This is the heartbeat of God. The question is this: Do you believe it? Because I'm going to tell you right now, this is the battleground. This is ground zero of the war, and make no mistake, Christians all over the globe right now are battling this battle, many of whom are losing. They're not winning this battle.

When trials and tribulations come in, guess what happens? The demonic hosts, the principalities, the powers, and the spiritual hosts of wickedness will come to you. They will come to your doorstep at the perfect moment. At the moment that you're hurting, you're broken. The moment that you're in pain, you're suffering. The moment your life is falling apart, the moment you're overwhelmed by life, they're going to be at your doorstep, and they're going to be whispering in your ear and telling you you can't trust this. This is not true. Look at your life. It's a shambles. God is only looking to curse you. He is not looking to bless you. He's not looking to keep you. Look at it; He's abandoned you.

All these things are going on, and see here, that is not even the full goal of the enemy. As all these demons come in, that's not it. They're attempting to get you to respond to this in such a way that you cross the line. You're going to cross the line; you're going to begin to blame God. That's ultimately what the enemy is after. You turn your back on God, you begin to blame Him for everything that you're going through, and you curse Him. That's the goal of the enemy. You're going to see this today.

With that said, I want to take you to the Torah. We're going to open up the Book of Numbers. And before we do this, let's give a little backdrop here. The backdrop is that the spies have gone out and spied the land. They've come back. And 10 of the 12 spies gave a horrible report. And they tell the people, they do tell the people, man, the land is good. It is a good land. But the inhabitants are massive. We look like pathetic grasshoppers in their sights, and guess what? They're behind fortified cities. We're here, and we're going to be lambs to the slaughter. We don't stand a chance. We can't go up.

Well, how do the people respond to this situation? Now, keep in mind, they're in the situation themselves and trudging through this great and terrible wilderness. And then this kind of news comes to

their ears. Well, this is how they responded to that. —Numbers 14:1-4—¹ So all the congregation lifted up their voices and cried, and the people wept that night. They're mourning. ² And all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, "If only we had died in the land of Egypt! Or if only we had died in this wilderness!" ³ "Why has the LORD brought us to this land, oh, **to fall by the sword, that our wives and children should become victims?** Would it not be better for us to return to Egypt?" ⁴ So they said to one another, "Let us select a leader and return to Egypt." (Emphasis added).

Unbelievable. So here they are; God promised to bring them into the land. They hear this testimony, and they're looking at a hopeless situation. In the flesh, it's hopeless. And how do they respond? See, the enemy comes in; make no mistake, the devil is behind the scenes here; he's in the details. And he's bringing them off a cliff. He's bringing him right where he wants them. They now say that the only reason the LORD has brought us here is that He doesn't want to bless us; the LORD is here to curse us. The LORD doesn't want to keep us; He's abandoning us. He's not going to give us grace; He's going to give us hell. He is here to kill us. This is their response, and it's all based on their life, what they perceive in the flesh. It's all based on it. A really incredible thing.

Let me show you how Moses responds to this in Deuteronomy. He actually recounts or recalls this story. But he gives us specific details that are very precious at this time so that we understand what's really going on. And this is what he says: —Deuteronomy 1:26-27—²⁶ "Nevertheless you would not go up, meaning go up into the land and take it, **but rebelled against the command of the LORD your God;** ²⁷ and you complained in your tents, and said, '**Because the LORD hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites, to destroy us.**' (Emphasis added).

I want you to think about that statement for a second—He hates us. When we read the Priestly Blessing, we are getting God's heart. And He gave these words so, as we talked about this last week, so that there's no miscommunication. He doesn't give Aaron the creative license to say, "Hey, whatever grabs you, go ahead and bless them." No, these are the Most High's words. And they are words He has spoken over each and every one of you. He has spoken the word that He wants to bless you, that He wants to keep you. He's going to be gracious unto you. This is what He spoke over Israel. And Israel has now come to that moment where they're going to enter into the Promised Land, and they say He has only done this because He hates us.

Let's look at a little bit of context here for a second in regard to Israel and everything Israel has seen, witnessed, and experienced. Go back to Egypt, where they were in total persecution and bondage. The LORD comes and starts raining down hell, if you will. His wrath comes forth. Isn't it interesting that for the last seven plagues, Israel was separated? So they're experiencing, they're seeing God's wrath upon the Egyptians, only it's not coming to them. They're divinely, supernaturally protected, and especially in that 10th plague, where the firstborn of man and beast in all of Egypt are wiped out, they're destroyed. There's nothing left. The land is weeping and howling and wailing because of the pain of their lost firstborns, and it doesn't even touch Israel. Their firstborns are spared because of the blood of the lamb. The power of the lamb's blood protected them, and it didn't just protect the firstborn; it took them out of Egypt. Something that none of the other plagues could accomplish, but the blood of the lamb accomplished it. It took them out of Egypt.

So now they leave Egypt. They've seen the power of God. They come to the Red Sea. The army of Egypt is pressing in, and they're looking at a hopeless situation. There is no escape; we're all going to die. What does God do? He parts the Red Sea supernaturally. It would have been enough if He had just taken them

over, and it would have closed. That would have been more than enough. But instead, He leads Egypt into the Red Sea. Israel turns back without lifting a finger, and they watch the destruction of their enemy with their own eyes. And you know what they said afterward? I'll tell you what they didn't say. They didn't say, "Man, we really outsmarted the Egyptians; this is a brilliant move on our part." No, they said (Exodus 15:1), "... **I will sing to the Lord, For He has triumphed gloriously! ...**"

You need to listen to me carefully. Israel knew very well the power of God and His mercy; they experienced it, and they praised Him for it. This is where the story gets scary because when you understand the context, they have praised Him for the things. Oh, if that weren't enough, then God brings them into the wilderness. There's no water; they watch water come out of a rock, and they start eating bread from heaven. In every way, they have experienced the power, the reality, the mercy, and the grace of the LORD. And yet, as they're sitting, ready to get into the land, now they say, Oh, God only did all of this because He hates us. That is unbelievable.

And I want you to think about this; take this into your life. Are you falling into the trap of blaming God for where you're at and the things that are going on in your life? Are you angry with Him? You may not verbalize it. You may think you're crafty and say, Well, I'm not going to say this: you're not crazy. In your heart, are you angry with God? In your heart, are you frustrated? Have you forgotten what God has done in your life? Every step of the way, have you forgotten all the mercy that He has shown you, time and time again? Have you forgotten all the blessings He has given you? And let's talk about the most obvious and the most important: have you forgotten the cross?

We are in trouble. You know, everything I read in Scripture tells me that you want to take this path; you want to turn your heart against God and say, "If God is with me, then why don't I see Him in the details? There's nothing here in my life; it's total chaos, it's misery. I don't see God in any of this. This is God's fault. This is what the enemy is doing. He's leading you right off a cliff. He knows what's going to happen if you turn that corner.

Let me take you back to the story, and I'll show you exactly what is going to happen. Going back to Numbers 14:26-28—²⁶ **And the LORD spoke to Moses and Aaron, saying,** ²⁷ **"How long shall I bear with this evil congregation who do what? They complain against Me?** In other words, they're blaming Me. That's what complaining is: you are blaming God. **I have heard the complaints which the children of Israel make against Me.** ²⁸ **"Say to them, 'As I live,' says the LORD, 'just as you have spoken in My hearing, so I will do to you.** (Emphasis added).

The Devil gains the victory right there. When you turn your back on God and you start to blame Him rather than exalt Him and thank Him, do you know what's going to happen? I'm going to tell you what's going to happen. Now you're going to know what curses are because this is exactly what happened. Go read the story. Israel's corpses littered the wilderness because what did they say? God is only here to destroy us. And that's exactly what God did. This is the danger of falling into the trap. Regardless of your horrible situation, whatever you're going through in life, I caution you this: do not forget the reality of the blessing—that is true. The blessing is the truth. Cling to that because everything else is deception.

This is amazing. —Deuteronomy 9:26-28—²⁶ **"Therefore I prayed to the LORD, and said: 'O Lord GOD, do not destroy Your people.'** So Moses is moving to intercede here on behalf of Israel **and Your inheritance whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand.** ²⁷ **'Remember Your servants, Abraham, Isaac, and Jacob; do not look on the stubbornness of this people, or on their wickedness or their sin.** He's a good man; he's making intercession. But look at what

it says now, ²⁸ **'lest the land from which You brought us should say, "Because the LORD was not able to bring them to the land which He promised them, oh, and because He hated them, He has brought them out to kill them in the wilderness."** (Emphasis added). Absolutely mind-blowing passage.

Here, Moses is moving to intercede on behalf of Israel, and what is his concern in the sight of the nations? This is in the sight of the nations. Moses is concerned; he doesn't want the nations to come to the conclusion that Israel has already come to, that God hates us. Absolutely mind-blowing. Now you've got to get this because this is deep, and this is one of those prophetic foreshadowings of what God would do to the nations and the mercy He would show. Because Moses is moving to intercede on behalf of Israel, and the blessing of his intercession is so great, it boils over to all the nations. Do you understand that, at this point, Moses is protecting the nations?

What happens if the nations believe what Israel believed? He only did this because He hates them. They believe the lie. Do you know what you're doing at that point? You're calling good, which is God, and He is good; you're calling Him evil. Do you understand this intercession for the nations? This is a mind-blowing passage that allows us to see where Moses is concerned. Don't fall into this; I don't want the nations to think that this is the reason You've brought them out, that You hate them.

Let's move ahead a little bit. —Numbers 21:4— **Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way.** Okay, this is after Numbers Chapter 14, which is long after what? Numbers, Chapter 6, the blessing that the LORD said, "This is who I am; I will bless you." Not, I might; I might think about it. I will bless you, I will keep you, and I will be gracious to you. Then you move forward to Numbers Chapter 14, and it's totally forgotten. Now, here we are again in Numbers Chapter 21, and the situation gets bad again. The situation is horrible; the children of Israel are discouraged. What happens next?

This is what we read in Numbers 21:5— **And the people spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread."** (Emphasis added). They are in a total state of misery. Physically, don't kid yourself for one moment; Israel is going through hell. Don't even kid yourself; it is a completely hellish experience. The problem is how they respond to it. They're now putting the blame on God; it's all upon Him. Now, they just got chastised minutes ago, in Numbers Chapter 14, for falling into this very thing, and here they are again. Now, what happens when they turn their back and blame God for what is going on rather than pray to Him, consult Him, or humble themselves before Him?

Well, this is what happens; this is the very next verse. — Numbers 21:6— **So the LORD sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.** Thousands. Again, if you turn your back on God and you blame God, you will know what a curse is. The curses will come to you. See, this is all a concept of Deuteronomy 11:26— **"Behold, I set before you today a blessing and a curse:** I choose the blessing. You need to choose the blessing. We have to believe the blessing, though. You have to believe it.

And so here's the deal. As we look at the blessing, there are two paths. You will either maintain it or cling to it regardless of what you're going through. You will believe, you will confess, regardless of the experiences, the trials and tribulations, and my life's falling apart, you know what? God is true, His character, His nature. He said He is here to bless me, so I will petition Him. I will stay with Him. I will confess Him as being glorious, as being holy, and as being faithful.

Let's build on this. Going to the Book of Job. — Job 1:1— **There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil.** This man feared God and shunned evil; he was a radical believer. In fact, the text goes on, and I didn't put it up here, but it goes on to say that he's literally the greatest man of all the East. He is the greatest man. This man has so much honor, and he has possessions beyond number. I mean, he's loaded with possessions; he's rich, he's wealthy, he has it all. He has sons, and he has daughters. This guy would have been notable in the day. Everyone would have known who Job was simply because of how rich and blessed he was.

Jumping ahead to Job 1:5—**So it was, when the days of feasting had run their course, that Job would send and sanctify them, his children, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned, oh, look at this, and cursed God in their hearts."** Thus Job did regularly. (Emphasis added).

Now, parents, just for a second, really quick. You have multiple kids, you have a couple of kids, and you know there is a massive pool of iniquity lying over here that we can draw from that all our children struggle with. There are many, many sins. And what blows my mind here is that he could have mentioned any sin, and there's one sin, one alone, that is mentioned that Job is concerned about. And that is that they blame God, that they curse Him in their hearts, that they do exactly what we saw Israel doing in the wilderness. This is his primary concern. The reason is that he knows what's going to happen. He knows what's behind it.

Talk about a faithful father. He gets up every morning, and he is making a petition to the LORD, sacrificing sin offerings. Actually, the Septuagint makes it very clear that he was offering sin offerings for his children, just in case, in their hearts, they were blaming God for something or cursing God. That's the thing that keeps Job up at night. That whole concept totally abandons the truth of the blessing. It's really something.

Moving on, we go to Job 1:6-7—⁶ **Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.** ⁷ **And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."** This is kind of like what Peter talks about, right? — 1 Peter 5:8— **... your adversary the devil walks about like a roaring lion, seeking whom he may devour.** See, there's no debate here. The devil is roaming the earth for one cause: to devour; this is what he's looking to do.

This gets interesting as we continue in Job 1:8— **Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"** See, the LORD knows, and this is interesting, the LORD knows what the devil is doing on earth. He's going to seek those whom he may destroy. And the LORD comes back and says, "Have you considered My servant?" It's an interesting title. It's a title of honor, of blessing. The LORD is proud; He is pleased with Job.

Can you imagine? Job is the template, is he not? Read Ezekiel Chapter 14:13-14 when the LORD warns the nation. He says, **"... when a land sins against Me by persistent unfaithfulness, I will stretch out My hand against it ..."** And **"Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves...."** I mean, Job is the bar. I look at this, and the bar is "none like him." That kind of righteousness, that kind of love, that kind of commitment to the LORD—that's what it takes to get into the Kingdom of Heaven.

Even putting this sermon together, it's humbling; this is where we need to be. Is the LORD communicating? Can you see, in your life right now, could you see the LORD communicating to *Hassatan* (הַשָּׂטָן) and saying, "Have you considered My servant, you?" Are you walking in that kind of power, in that kind of light, in that kind of faithfulness? Are you waking up, fathers, every morning on your knees, praying and interceding on behalf of your children, your friends, and your family? Is this who we are? Do we pray every morning, noon, and night? This is the template. And these are the ones that the LORD is proud of, that He's pleased with.

I'm going to tell you, in my life, with every day that goes by, I only want to be that guy. I want to be someone who pleases the LORD, who is not a thorn in His side. I want to be somebody that He is proud of. Someone that He can count on to declare the name of Yeshua to the nations, to be able to share that love because outside of that, it's all vanity; my life means nothing; there's nothing to it. There's nothing of any value. That's the value: it's Yeshua in us.

As we continue in Job 1:9-10—⁹ So Satan answered the LORD and said, "Does Job fear God for nothing?¹⁰ "Have You not made a hedge around him, around his household, and around all that he has on every side? **You have blessed the work of his hands, and his possessions have increased in the land.**

(Emphasis added). This kind of goes back to what we covered last week. Here's the deal: if you cling to the LORD and do not let Him go, and you walk in His ways and keep His commandments, you will be blessed. Job is blessed beyond measure, and Satan recognizes this. And he's calling the LORD out on this, saying, "Please, you want to be proud of this guy? Look at everything You've given him. He's got every reason to fear You. But take it away; let's find out who he is."

This is exactly what we go on to see: Job 1:11—"But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!" (Emphasis added). What does the devil want? That's what he's after: to get you to turn your back on Him, blame Him, and curse Him. Isn't it interesting? Again, we talked about this last week. How does the blessing happen? Face-to-face.

It's interesting, the devil says, "Now, you take everything away from him as LORD; as being God, You will look at him in the face, emanating Your blessings, and he will curse You to Your face when You take what he has." This is the game. This is the battle. This is the battle that's coming to your doorstep. And I guarantee you, you're going to have to fight it. When things come up in your life, you're going to feel something inside that you're going to want to be angry with God, that you're going to want to blame Him. You're being led off a cliff.

We continue, and this is what we read: —Job 1:12— **And the LORD said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person."** So Satan went out from the presence of the LORD. Frightening. He gave *carte blanche* to the evil one. The only thing he's not allowed to do is touch Job himself, but everything else is fair game. Do you think Satan took this opportunity and said, "Well, you know what? I'm not going to take everything he's got." I'm going to hold back; I'm going to show a little bit of mercy. I'm going to show Job a little bit of mercy because I'm not cruel, I'm not hateful, and I don't want to bring curses. Do you see how ridiculous it is? Do you know what Satan did? He unleashed hell in this man's life like you have never experienced.

The Sabeans come in and raid his camp, one of Job's camps; they raid it. They take the oxen and the donkeys, and they slaughter the servants. Only one servant survives. It's interesting, Satan allowed, he left one servant so that one servant could testify of what just happened. He wanted to ensure that this

gets told. So, the one servant comes to Job and tells him everything that just happened, what the Sabeans did, and I alone am left to tell you this. Literally, as he's speaking and getting done, the next guy, who is his servant, comes in and tells Job, Fire is falling from heaven and has totally consumed all your sheep and all your servants, but I alone am here. Then the third guy comes on the scene and says the Chaldeans raided us, we don't have any more camels, and all your servants are gone. They're dead, and I alone am here.

One after another, they are coming, but the worst hasn't come yet. Then the last messenger comes and says, "Job, all your children are gone." In one day, your children are all dead; they've been wiped out. Four corners of the house, a strong wind came and ripped it out, and you are childless. Try to feel the trauma of that for one moment. Satan did not even spare one. He had seven sons and three daughters, and he didn't even spare one. He didn't even give the guy one. He leaves him nothing; everything was taken from him.

So, how does Job respond? See, because the expectation of the enemy when he comes in and strips him of everything is that now he is going to turn and he's going to curse God to His face. As God has blessed him face-to-face, he's going to curse Him. Well, this is what we read: — Job 1:21— **And he said: "Naked I came from my mother's womb, and naked shall I return there. The LORD gave, and the LORD has taken away; Blessed be the name of the LORD."** Isn't that interesting? He's looking for him to curse the name of the LORD. This is what Satan was looking for Job to say. He doesn't say it; he recognizes the truth of the blessing, that the LORD was to bless him and to keep him and to be gracious unto him. He confesses that in the worst moment of his life, he experienced unimaginable pain, sorrow, and agony. I can't even describe the emotions and the feelings that he's going through. And he says, "Blessed be the name of the LORD." Mind-blowing.

Job 1:22— **In all this Job did not sin**, but look at what it says at the very end: **nor charge God with wrong**. (Emphasis added). That's the key because that's what Satan was looking for. Satan was looking for Job to turn around and say, "This is God's fault." I blame Him. He only brought me this far, like the children of Israel; He only brought me this far to absolutely destroy me and to make me feel pain and agony.

Moving on to Verse 3. The story is going to continue here, and basically, the whole thing replays itself. The LORD gathers; there's a gathering together in heaven; Satan presents himself. The LORD says, Where do you come from? I come from going to and fro on the earth, at which point the LORD says this:—Job 2:3— **Then the LORD said to Satan, "Have you considered My servant Job, breathtaking—Job is still his servant. Absolutely incredible. that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause."**

And this is what the devil does. You read the Book of Revelation. He is the accuser of the brethren. He's coming to accuse. And think about this: in Luke 22:31, Yeshua turns to Peter. I mean, these are words you do not want to hear. Yeshua turns to Peter and says, **... Satan has asked for you, that he may sift you as wheat**. That's what's going on with Job. See, Satan's after the ones that are truly following the LORD. And that's why I'm telling you: this is a real war. And this is a war that you will be tested on. If you're serious about your faith, you're serious about your walk; you will be tested. The LORD needs to know. He's willing to allow Satan to do what he's doing here to prove who Job really is.

Job 2:4-5—⁴ So Satan answered the LORD and said, "Skin for skin! And what that means we learn as we continue. Yes, all that a man has he will give for his life. It's interesting; Satan comes out as a debater, as a prosecuting attorney, and says, "This wasn't enough. I couldn't touch him." You know, a man will give everything for his own life. And so, we continue. ⁵ "But stretch out Your hand now, and touch his bone and his flesh, oh, and he will surely curse You to Your face!" (Emphasis added).

Again, what the devil wants is for you to turn your back on God, blame Him, and be angry. I mean, most people would say, and definitely in the world's eyes. When you lose everything Job has lost, most people in the world would say, "I'm justified in being angry." "I've got every reason to be angry with God." Actually, you don't, because you're not confirming, testifying, and believing the truth of the *Birkat Kohanim*. God's heart is only to bless, not curse, and He's only there to give you grace, not condemnation. That's not His heart.

And then we read this: —Job 2:6— And the LORD said to Satan, "Behold, he is in your hand, but spare his life." This gets crazy because Satan, just like before, wastes no time. He goes out and unleashes hell on Job. Job now personally is experiencing a pain he's never experienced before in his life; from the crown of his head to the soles of his feet, he is afflicted beyond compare. Totally bedridden and afflicted, suffering in a capacity that is unimaginable. I mean, if you read the Book of Job, you'll go on to read chapters later in which he actually prayed for death. He wanted to die; he cursed the day of his birth. He was like, "I wish I had never been born." He takes a step further. And even if it was born, I wish I had died at birth.

And if that weren't enough, the text goes on to even say that all his friends and his family abandoned him. Okay, his children, his own children, are wiped out. Now he's covered head to toe in pain and suffering, and everyone else has abandoned him. And it gets even worse. The person closest to him, his wife, survived. The person closest to him, we're told, even found his breath offensive—his own wife. The one that you need—that's the moment that you need your wife right there by your side to be a strength and to be a rock. And he's repulsive to her. How do you cope with this? This is not just a physical affliction; think about the mental affliction. The anguish that this man's dealing with.

I'll never forget it because I think of Job's story when this happened. I had a friend who was married to a gal, a very, very nice gal, a Jewish gal. She came down with leukemia, a battle of her life, never experienced anything like it before, and he left. He left at that moment. He didn't want to be around for that. He just totally checked out and got divorced. You think about the moments that Job is going through to feel that kind of abandonment. Now I know how this gal felt, ready to commit suicide. I mean, I need my significant other in the moment. That's what marriage is about; in those moments, in those most pressured moments that are difficult beyond measure, you need your spouse, and he just laughed. In a sense, this is what Job is going through. This is the one that he needs the most.

I want to continue to peel back some perspective here. I want to take you to the Septuagint. In this very passage, the Septuagint's version is much longer. There are more details in here. And I don't have time to get into the legitimacy of the Septuagint and how the Dead Sea Scrolls have proven it to be, at times, a superior translation and to hold the accurate rendering of the text even over that of the Masoretic text. It's a precious resource we have today. Well, you're going to see how beneficial it is right now. Let me take you there. And this is what we read. Well, this is the Hebrew version; then we will go to the Greek.

Job 2:9— **Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die!"** (Emphasis added). So this is the Hebrew version—curse God and die. And before we get to the Septuagint, I want to say one thing. The devil is speaking through his wife right now; I want you to understand that. I'm not saying that she is demonically possessed or that Satan entered her like Judas; that's not what I'm saying. I'm saying this is a Peter moment where the one that was one of the closest men to Yeshua, when Yeshua told Peter, "I have to go to the cross," and in Matthew 16:22-23, Peter rebukes Him and says, **"Far be it from You, Lord; this shall not happen to You!"** Because He's the King Messiah. Yeshua turns and looks right at Peter and says, **"Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."** That's this moment. The enemy is speaking; this is what he wants. The enemy sees that he can't bring Job lower. Now's the time to curse God and die; just be done with it.

Now let me take you to the Septuagint, and this is what we read. —LXX Job 2:9— **And after much time had passed, his wife said to him, "How long will you wait, saying, ^{9a} 'Behold, I wait for just a little time to receive the hope of my deliverance?'** That is so awesome. So we get to see there's something here recorded that Job said to his wife, "I am waiting for the hope of my deliverance." He's not going to turn his back on God. He's not going to curse God; he is waiting. He's in agony, he's in tribulation, and he is suffering. He's lost everything, even the companionship, the close companionship, and the love of his wife, and he has become repulsive to her. And he's waiting for the hope of his deliverance, of salvation. This is what it's going to take, people.

And then it goes on; there's more. —LXX Job 2:9b— **For behold, your memory has been removed from the earth, sons and daughters of my womb, pangs and labors that for no purpose I labored with hardship.** Let's be fair here for a second. Everything that Job is going through, his wife is going through. I want you to understand that. She's saying right here that I've birthed these children in vain. I don't have them. Why did I give birth to them? Do you think the mother is in agony over losing all of her children at once? Yes, she's going through hell. And so this is not just a Job thing; the wife is being affected by this in a radical way.

And we read this: —LXX Job 2:9c— **And you? You seat yourself among the decay of worms to pass the night in the open air.** In other words, Job, you're on your deathbed. ^{9d} **And I am being led astray and am a servant.** I want to be clear on something. She's not talking about being led astray by the deception of the evil one. Pay close attention. She's talking about how she's been led astray as a servant. Okay, Job's wife. Job is the richest man in the land. The man who has everything he has on her. How do you think his wife lived? Pretty well. She had servants and servants and servants. And now she has nothing; her husband's on his deathbed. He can't go to work, and she has become a slave. She's gone to this; she was in the most preeminent position at Job's side, almost like a queen mother. And now she's been reduced to a slave, **wandering from place to place and from house to house, welcoming the sun when it sets in order that I might stop my labors and pains that now come to me.**

Who knows how old she is? She had 10 kids; we know she's getting up there, and all that physical labor that she had to go out and do just so she could feed her own mouth. She has no children to feed anymore. The pain and the suffering of that. Are you understanding some context here? And then the mental anguish that Job is going through, that he's got to deal with this hurt and his pain of his wife, and then her rejection of him—this is, you can't paint a worse scenario. This is as bad as it gets.

And then the Septuagint, of course, she says—LXX Job 2:9—**"Now say some word to the Lord and die!"** Which, in Hebrew, is Curse God and die. Just curse Him and die. It's what the devil wants. It's what he's

looking to accomplish. So just as you have spoken, when you curse Him, when you blame Him, so that will be your demise. That will be the end of you.

Let me share God's heart with you—what His desire is for you. — Jeremiah 29:11 — **For I know the thoughts that I think toward you, says the LORD, thoughts of Shalom.** What is the final statement? What is the final word in the *Birkat Kohanim*? He wants to give us peace. *V'yasem lekha shalom* is the last word in *Birkat Kohanim*. It's His heart; this is His desire. Thoughts of **peace and not of evil**, even though every day the LORD is accused of this very thing by both believer and unbeliever, He's accused of being evil—to give you a future and a hope.

And I'm going to tell you right now, if at any point in your life, in the midst of the trials and tribulations and all the hell that you're faced with, if you come to any other conclusion in your life than this, you're as good as dead. We cannot afford to go down this path.

I love what Peter says when he says—I Peter 5:7—**casting all your care upon Him, for He cares for you.**

You know what's interesting? If you don't believe He cares, you will never cast your cares and your pains and your sorrows on Him so that you can be helped. No, no, you won't do that. You will wallow in anger, and you will curse God, and in turn, you'll be cursed. This is as real as it gets.



And so as we talk about the blessing, this is an aspect you have to maintain the truth of. No matter what you're going through, it is true. This is God's heart; He wants to bless you, and He wants to keep you. That's where the power of healing is. That's where the power of deliverance is. These things that you haven't been able to get yourself free from. Do you have addictions that you're hiding? I'm telling you right now. You don't believe the blessing. You do not believe it. If you believed it, you would go in this liberty and freedom. I can't even explain it. There's such purity and holiness in that faith and God's character in trusting His character and knowing He's good.

And so I'm going to have the music team come up, and we're going to do the blessing. And this is going to be a time of repentance because I'm going to tell you this. After giving a message like this, I understand that it's weighty. And some of you might have the Holy Spirit moving in your life right now with conviction, and you are terrified—fantastic. This is what we want because you know what? There's hope for you. You turn back to God, and you repent.

You know, the Song of Solomon says, and it's so unbelievable, so powerful, it reveals the heart of Yeshua. It says in Song of Solomon 4:9—**...You have ravished my heart with one look of your eyes...** The moment you turn back and give God your heart, you call upon the name of Yeshua, you confess your sin, and you're ashamed of that sin, you will ravish His heart. He will not be able to turn from you, just as we read in Judges chapter 10, where God, out of his own mouth, said, I am done with you. Get away from me. And Israel said, No, no, no, no, we want to go with you. We want to turn to you. And he said, You know what? You've been worshiping your gods; go turn to them. And they responded, No! They cast

down their idols, they got on their knees and repented, and it melted His heart. He couldn't turn away from them.

So what I'm telling you is, if you've fallen into this pit where you've been angry, you've been frustrated, and you have blamed God, there's no getting out of that except by turning back to the LORD Yeshua. And repenting, confessing your sin, calling on Him, and saying, "LORD, I will trust You." That's what following Him is; it's fully trusting Him. And so as we get into this last song, we're just going to take this as a time of worship, of repentance, a time of prayer. Take advantage of this time. Shabbat Shalom.