

In our last podcast, we were introduced to the boys, Job's best buds: Eliphaz, Bildad, and Zophar. This is when Job felt free to vent his frustration with his life (which we will find out is something the boys did not like) We talked about the Leviathan, and the truth about death and Sheol. Let's pick back up with Job's complaint.

The Agony of it All

Job 3:20-22

Why is light given to him who suffers, and life to the bitter of soul, who long for death, but there is none, and dig for it more than for hidden treasures, who rejoice greatly, and exult when they find the grave?

When we are suffering, especially when God becomes our enemy and the agony within our soul is even more intense and traumatic than the physical suffering, it is so easy to lose perspective of practical reality and dive into the depths of despair and depression.

I know I have hurt so badly that I too have longed for death. I am not eloquent enough, or literarily astute enough to describe the pain and agony, the torture of my soul, that I experienced during my Storm, but the experience of Jeremiah expressed in **Lamentations 3** is what I went through. In fact, God pointed me to this passage before He unleashed the Storm so I would know what was coming my way; though, honestly, I could not fathom the meaning of the words until I was forced to live the words.

Lamentations 3:1-20

I am the man who has seen affliction Because of the rod of His wrath. He has driven me and made me walk in darkness and not in light. Surely against me He has turned His hand repeatedly all the day.

He has caused my flesh and my skin to waste away, He has broken my bones. He has besieged and encompassed me with bitterness and hardship. In dark places He has made me dwell, like those who have long been dead.

He has walled me in so that I cannot go out; He has made my chain heavy. Even when I cry out and call for help, He shuts out my prayer. He has blocked my ways with hewn stone; He has made my paths crooked.

He is to me like a bear lying in wait, a lion in secret places. He has turned aside my ways and torn me to pieces; He has made me desolate. He bent His bow and set me as a target for the arrow. He made the arrows of His quiver to enter into my inward parts.

I have become a laughingstock to all my people, Their song all the day. He has filled me with bitterness, He has made me drunk with wormwood. He has broken my teeth with gravel; He has made me cower in the dust.

My soul has been rejected from peace; I have forgotten happiness. So I say, "My strength has perished,

and my hope from **Yahweh**."

Remember my affliction and my wandering, the wormwood and bitterness. Surely my soul remembers and is bowed down within me.

Everything to me was bitter and the thought of the grave gave me a strange hope. As Jeremiah lamented, "*My strength has perished, and my hope from **Yahweh**.*"¹ Job is experiencing the same depth of hopelessness and despair, and he took some weird comfort in fantasizing (but not ideating) about death. Job was not so selfish as to contemplate taking his own life (nor was I), but he did relish in the idea that with death the suffering would be over (so did I).

Job 3:23

Why is light given to a man whose way is hidden, and whom God has hedged in?

What use is light if we don't know where to walk, if the path we should take is obscured from our view? The sad/beautiful reality about these times of tribulation is God wants us to simply abide in it and not to fight it. He will not let us out until He is ready; until He has completed His intended work.

He hedges us in and there is no "right" path that can be taken to stop the pain or to ease the suffering. These times are not about behavior modification, self-control, or spiritual discipline. Most of us, however, are so beholden to the if/then God, we think that if we can only get on the right path, stop sinning, and do things right, then all our pain will stop, then God will relent and choose to bless us. As a result, we waste a lot of emotional energy on things that are irrelevant.

The Eradication of Sin

It is important to remember that sin is never eradicated from our lives by our trying to behave better, or by our force of will. Sin is stopped when our perspective of God and His love for us is fundamentally altered in our soul, and we come to believe and truly bet our lives on His name, **Yahweh**, letting Him be our righteousness, confident that we cannot be righteous for ourselves.

Jesus is **Yahweh Tsikdenu**, **Yahweh** our righteousness. I am not Steve Tsidkenu, never have been and never will be. He will always be my righteousness, my goodness.

The more room, by faith, we give **Yahweh** to possess our being, convinced that it is safe to trust ourselves to Him, the less sin is an issue in our life. Why? Because if **Yahweh Tsikdenu** is the one living in-and-through our lives He does not sin. The more we let Him dominate our lives, the less we will sin. The more we try so very hard to not sin, the more we will sin. Either way, this is a progressive reality, a journey we make all throughout our lives.

Our victory is down the narrow pathway of faith, not the broad-wide road of hard effort. "*Not by might,*

¹ **Lamentations 3:18**

*nor by power, but by my Spirit says **Yahweh Sabaoth**.*² And since He uses the compound name, **Yahweh Sabaoth**, we can be confident that He employs the angels, both good and bad, to accomplish the purposes of His Spirit in our lives.

Once again, these times of heavenly tumult are not about sin, even though there is always plenty of sin going around. They are not about our doing it “right.” In fact, with the extent of the pain and trauma He takes us through, He does not expect us to do it right, and that is the whole point. Not only does He not expect us to do it right, but He is also betting on us doing it wrong. The more we try to do it right, the more He will prove out in our life that we CANNOT do it right.

For instance, He told me I would stagger around like a drunken man.³ And when I was out of control and flailing about, it was no surprise to Him, and He was not disappointed in me.

His Purposes

During these times, **Yahweh** has something He wants us to learn, to understand about Him, about ourselves, and about faith, hope, and love. He wants us to come to know Him by His name. If we are willing, **Yahweh Mekoddishkem** (**Yahweh** who sets us apart or makes us holy) will set us apart for His purposes, and **Yahweh Qanna** (**Yahweh** who is jealous) will fight anything that attempts to get in the way of the efforts of **Yahweh Mekoddishkem**.

That is why Jeremiah said:

Lamentations 3:25-33

Yahweh is good to those who depend {or wait} on Him, to the soul who searches for Him. So, it is good to hope quietly for salvation from **Yahweh**.

And it is good for a man that he submits at an early age to the yoke of His discipline: he is commanded to sit alone in silence beneath His demands. Let him lie face down in the dust, for there may be hope {a “tiqvah” – a cord or attachment of confidence}.

Let them turn the other cheek to those who are caused to strike, and he is commanded to be satisfied with the insults.

For no one is cast-off or abandoned by **Yahweh** forever. Though He brings grief {or affliction}, He also shows mercy {or compassion} according to His abundant lovingkindness.

For He does not enjoy hurting the heart {or the inner man, the mind, the soul, the emotions} or causing the sons of men sorrow.

As terrible as these times of divine intervention in our lives may be, these words function as a shining beacon in the darkness, to give us the confident courage to endure.

That Hebrew word, “tiqvah” translated as hope, literally means a cord. This is the same word used when the Jewish spies, who were sent to spy out the city of Jericho, promised Rahab the Harlot that if she

² **Zechariah 4:6**

³ **Psalm 107:27**

hung a scarlet cord, a “tiqvah,” from her window, she could be confident, fully assured, that she would be saved and rescued from destruction. “Tiqvah” does not mean “hope” as in a wish, but it is to be understood as a promise that will be fulfilled, it is all just a matter of time.

Do you remember those words I received from God that were intended to be my guide during the “Lesson” (which occurred a few years after my Storm)? It is all so similar.

*“I have allowed this uncertainty for a reason. I want you to be absolutely bathed in Hope. There is more of Hope for you to know and experience - and ultimately more of Me. Ask me and I will show you. **Believe that I want to show you and believe that I do not want to hurt you and cause you more pain.**”*

*Every part of you belongs to Me and I treat My things with the utmost care. So, trust me. And hope. And hope some more. And hope even more after that, when you think you could not possibly hope even an ounce more. My dearest son, My hand has withheld for the sake of offering you so much more. Hope in abundance is what I have for you my sweet child. **Wait patiently and with bold confidence.**”*

Yahweh does not enjoy crushing our heart or causing us sorrow, but the agony He brings is absolutely and unquestionably necessary if we are ever going to be dispossessed of our own self-reliance, our own goodness, and become completely dependent upon His name, and practically learn what it means to live in hope.

His divine intervention is how we learn to dig down deep in our souls and choose to live as a little child, which is a requirement for life in the Kingdom of God.⁴ It is so easy for us to be fixated on the grief, the pain, the uncertainty, which is why the “*wait quietly*” part has always been hard for me. But I have been learning to agree in my soul, not just in my mind, that everything He brings into my life is necessary and an expression of His great love for me.

“**Yahweh** is good to those who depend on Him, to those who search for Him. So, it is good to wait quietly for salvation from **Yahweh.**”⁵

Again, everything He brings into our lives is necessary. We look at Job’s situation and are hard pressed to understand why everything had to be so brutal and cruel. Did it really have to happen that way? Surely God could have made His point with less destructive means. Personally, I have found that it is so hard to “*wait quietly*” and to trust **Yahweh** when things are so, so terrible and out of control; after all, I am only human.

During the terror of my Storm, part of the reason I vented my angst toward God was because I did not believe everything had to be so brutal and cruel for Him to get out of me what He wanted. I thought he

⁴ **Matthew 18:3-4**

⁵ **Lamentations 3:25-26**

was just being mean, even though I knew deep down inside that He wasn't. Apparently, my mind was flooding me with all manner of delusional thoughts. I arrogantly thought if He would come out with it and just tell me what He wanted, then I would change, I would just "obey" (still thinking what He was doing was all about my behavior). But then He took me to a fantastic passage that demonstrated to me His wisdom in how He handles me.

Isaiah 28:23-29

Give ear and hear my voice, listen and hear my words. Does the farmer plow continually to plant seed? Does he continually turn and plow the ground? Does he not level its surface and sow dill and scatter cummin and plant wheat in rows, barley in its place and rye within its area? For his God instructs and teaches him properly. For dill is not threshed with a threshing sledge, nor is the cartwheel driven over cummin; but dill is beaten out with a rod, and cummin with a club. Grain for bread is crushed, indeed, he does not continue to thresh it forever. Because the wheel of his cart and his horses eventually damage it, He does not thresh it longer. This also comes from **Yahweh Sabaoth**, who has made His counsel wonderful and His wisdom great.

This passage helped me realize that God is only going to do what is needed to accomplish His intended purpose, nothing less and nothing more. The rest would be up to my *willingness*.

In some areas of our lives, the threshing sledge, or the pounding of the cartwheel are absolutely needed, otherwise the grain will never be separated from the worthless stalk. With other areas of our lives, He is gentle and uses a delicate threshing instrument specifically designed to not damage the grain.

Sure, when we are in the thick of it, we feel like our pounding and grinding will last forever. But He does not keep turning and plowing the soil forever. He carefully plants each seed according to its need, so He can reap a bountiful harvest from our lives. And He will always show compassion because of the greatness of His unfailing love, "*For no one is cast-off or abandoned by Yahweh forever.*"⁶

However, He asks us to wait patiently and with bold confidence in full agreement with what He desires to accomplish in us. He wants us to share His mind, His desires, and His passion for us to be like Him.

Despair

Job 3:24-26

For my groaning comes at the sight of my food, and my cries pour out like water. For what I fear comes upon me, and what I dread befalls me. I am not at ease, nor am I quiet, and I am not at rest, agitation comes.

Learning to quiet oneself and rest in normal life is very difficult, much less when we are in the throngs of suffering. Most of us are far more fragile than we would like to admit. I know I am. When there is a

⁶ ***Lamentations 3:31***

threat of destabilization in our routines, our comfort, or our basic expectations for life, we get freaked out. Moreover, when we think things are grossly unfair, the universe is not right, and we do not deserve the level of suffering we are enduring, then it is almost impossible to quiet our soul and rest. The mind spins and the emotions swing back and forth and all around.

Job looks at his food and he is disquieted; he is so upset and in such dismay that even his food is unappetizing. We all know what that is like to be so upset that we do not even want to eat. He is just weeping, bawling even. Pretty sure his wife thought he was pathetic. She was probably whispering to herself, “do it, just do it already, curse God and die.”

Quiet and rest is not something I mastered during my Storm. I learned a lot of very valuable things. I learned what it means to choose to be *willing* to let God cause me to choose to live by faith, and I became firmly established on that path. But on rare occasion was I able to subdue the emotions within that kept my justice issues alive, and which kept my mind churning and turning without rest.

Learning to quiet one’s soul is a critical aspect of trusting in **Yahweh**, for it is how we live in “*tiqvah*,” in confident hope.

King David went through very difficult times of testing while God was training him to be the ruler of his people. It was how God prepared David to be the ruler **Yahweh** needed him to be. In reading the **Psalms**, we can get a feel for how much anguish, pain, and disappointment David experienced. Yet, he declared, “*Surely I have composed and quieted my soul; like a weaned child rests against his mother, my soul is like a weaned child within me.*” And then He closes that thought with the statement, “*O Israel, hope in Yahweh from this time forth and forever.*”⁷

David’s picture of a child with his mother evokes thoughts of safety, security, and complete trust—no fear at all. When we feel loved and secure, hope seems very tangible. Yet, where there is fear, there is always internal chaos and disorder, and hope seems to be not much more than a trite religious superstition. Hence, Job’s statement in chapter **3:26**, “*I am not at ease, nor am I quiet, and I am not at rest, but turmoil comes.*”

Pretty sure it took David a while to learn this lesson, and it was not easy. He experienced times of great fear and panic. In **Psalm 143:3-4, 7** he cries: “*For the enemy has persecuted my soul; he has crushed my life to the ground; he has made me dwell in dark places, like those who have long been dead. Therefore, my spirit is overwhelmed within me; my heart is appalled within me ... Answer me quickly, O Yahweh, my spirit fails; Do not hide Your face from me, or I will become like those who go down to the pit.*”

Learning to quiet one’s soul is a process that comes as we learn more about **Yahweh**, as we learn more about His name: why we can trust Him and how to trust Him.

Let’s think about it from a different perspective. **Hope is the building block that comes forth from faith.** Hope, in effect, is the evidence that we live with a confidence that **Yahweh** is who He says He is, that He is a rewarder of those who are now seeking Him, and that we are to Him whom He says we are, beloved.⁸ As we are willing to let the Spirit of God cause us to be in agreement with His goal for our lives, which is to trust that what He is doing is absolutely necessary to effect the *Design Point* in our lives, we begin to live in hope.

⁷ **Psalm 131:2-3**

⁸ **See Hebrews 11:6**

By way of reminder, the *Design Point* is a concept derived from **Galatians 2:20**, which says, “I have been caused to be crucified with Christ, and it is no longer I who **now** live, but Christ **now** lives in me; and the life which I **now** live in the flesh, I **now** live by faith in the Son of God who has been loving me and has been giving Himself up for me.”

This is the intended endgame of God’s divine intervention in our lives and the fundamental *Design Point* for our lives: His life in ours, His love in ours, His thoughts in ours. It is all based on the **Substitution Principle**, He will give us all that He is in exchange for all that we are.

And though the means for accomplishing the *Design Point* is the “crucifixion” of our Old Man, the one who stands in opposition to Jesus being our **I AM**, hope is the confidence that when it is all said and done, He will show us His compassion because of the greatness of His unending love.

The Battle Between Fear & Hope

“For what I fear comes upon me, and what I dread befalls me.” Job despaired because all he feared literally came upon him. Job was living a nightmare.

I understand the “idea” of hope, I really do. But. I must tell you that no matter how much I told myself these truths, when the very things I had begged God to not let happen started to happen, I tumbled down a spiral staircase of freak-out and despair. Satan studied, Satan watched, and he pounced like a roaring lion, and I was hit with wave after wave of terror, and it seemed like it would never end.

What does “terror look like? First, in those times when the Satan pounces, it is here and there and everywhere; there is seemingly no escape, no out, nowhere to run and hide. Second, it is comprised of panic, fear, doubt, despair, tension, paranoia, anguish, pressure, and mental and emotional instability. If God did not hold us together or limit the impact of what the Satan could do, it is likely that terror would produce a form of insanity.

Thankfully, my “Lesson” has been a far different experience than my Storm; still, it is far easier to write about the theology of hope than to live in hope; everyday this is a challenge. But this I know, I needed to walk through my Storm to be able to get to my Lesson. I needed to know the abject hopelessness of abiding in despair to embrace the power of hope, and to be *willing* to let the Spirit of God cause hope to become ingrained in the DNA of my soul.

To learn this lesson of hope of being still, at rest, and quietly waiting on **Yahweh**, there is a part we are responsible for and a part for which God is responsible. In **Isaiah 7:9**, **Yahweh** says, “If you will not be caused to stand firm, I will not cause you to stand firm.” It can also be translated as: “Unless you let me make firm your faith, I cannot make you stand firm in faith.”

This speaks to our *willingness* and to God’s grace, what He does when we let Him. In the first part of the statement “stand firm” is in the “Hiphil,” which indicates *causation*, and in the second part of the statement, “stand firm” is in the “Niphihl,” which is *passive*, indicating an external force acting upon us.

In other words, God will not force our hand. Belief, faith, is our choice, we simply must be *willing* to let Him cause us to believe. He will do the work, He will cause us to believe, but in the exercise of our free will, we must dig down deep into our soul and choose to bet our lives on His name. Our *willingness* is our handing him the key, granting Him permission to do the work of causing us to believe, to stand firm.

When the fear comes upon us, and what we dread befalls us, are we willing to let Him cause us to stand firm in our faith with confident hope, knowing that He is doing what is without question absolutely

necessary? That is a very hard question to answer until we are in the midst of the chaos and the torment. But we will just leave that question hanging out there as something to consider, to keep in the back of our minds.

It is also interesting to note that one of the meanings of the Hebrew word “*aman*” translated as “stand firm” is to be carried by a nurse. This communicates the fact that if we are *willing* to now be believing, and not just give in to despair and discontentment, then the Holy Spirit of God will carry us like a nurse, and He will establish us in this permanence or stability. Our part is to be *willing* to let Him cause us to stand firm in Him, and His part is to make us stand.

1 Peter 5:8-10

You are commanded to be of sober spirit, and you are commanded to be on the alert. Your adversary, the devil, **now** prowls around like lion choosing to **now** be roaring, **now** seeking someone to devour. You are commanded to resist him, firm in your faith, knowing that the same experiences of suffering are caused to be accomplished by your brethren who are in the world.

After suffering for a little while, the God of all grace, who has been calling you to His eternal glory in Christ, will Himself in the future perfect, in the future confirm, in the future strengthen, and in the future establish you.

God cultivates all who are truly His own, and this is something all true believers share. But look again at this statement regarding permanence or standing firm, “*After suffering for a little while, the God of all grace, who has been calling you to His eternal glory in Christ, will Himself in the future perfect, in the future confirm, in the future strengthen, and in the future establish you*” He will do His part if we do our part in be *willing* to let Him cause us to be believing.

If we let Him cause our faith to be firm, He will make us stand firm. And we would be remiss if we did not mention the obvious. **Yahweh** uses the roaring lion as a tool to bring suffering into our lives, but it is all for the purpose of giving us the opportunity to choose to be “willing” to let Him (**Yahweh**) cause our faith to be firm. And if we let Him, like a column that is fixed and unmovable, we will know how to live in hope and how to live at rest while we quietly wait. It will be a work of His Spirit.

Hebrews 12:3-13

You are commanded to choose to consider Him who has been enduring such hostility by sinners against Himself, so that you may not grow weary and **now** be caused to be losing heart. You have not yet resisted to the point of shedding blood in your choice to **now** be striving against sin; and you have chosen to forget the exhortation which is **now** by choice addressed to you as sons, “My son, you are commanded to not **now** regard lightly the discipline of the Lord, you are commanded to **now** not be caused to faint when you are **now** caused to being reproved by Him; for those whom the Lord **now**

loves He **now** disciplines, and He **now** scourges every son whom He **now** chooses to receive."⁹

It is for discipline that you **now** endure; God is **now** caused to deal with you as with sons; for what son is there whom his father does not **now** discipline?

But if you are **now** without discipline, of which all have become partakers, then you are **now** illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we were caused to respect them; shall we not much rather in the **future** be caused to be subject to the Father of spirits, and in the **future** live? For they disciplined us for a short time as **now** seeming best to them, but He **now** bringing together, so to share His holiness.

All discipline that is **now** happening **now** seems not to **now** be joyful, but sorrowful; yet to those who have been caused to being trained by it, afterwards it **now** yields the peaceful fruit of righteousness.

Therefore, you are commanded to strengthen the hands that are **now** caused to being weak and the knees that are **now** caused to being feeble, and you are commanded to **now** make straight paths for your feet, so that the limb which is lame may not be caused to be put out of joint, but rather may be caused to be healed.

This has always been such a helpful passage to me. Even though it has been necessary for **Yahweh** to dig deep and turn over all the soil in our souls, and to thresh our lives with heavy instruments that will ensure the hard shell covering of the grain is broken so He can get to the good fruit, **Yahweh** is being our good and loving Father. He is a Great Teacher and He is teaching us and instructing us in His ways, so we can live free from worry, free from anxiety, and free from the terrors of the unknown. He only wants us to be *willing* to share in His holiness, so we will reap the peaceful fruit of righteousness.

In this regard, we can be confident He is not mad at us and is not punishing us, even if we have been terrible and have made terrible choices, and sinned, sinned, sinned, and sinned. After all, the Father took out all His anger and wrath for our sins on His son, **Yahweh Yasha**.¹⁰ Thus, we don't need to hide from Him like Adam did and we do not need to strive to fix things, to make it right, to do better the next time. We can **wait quietly** for salvation from **Yahweh**, and if we are *willing* to be established in faith, He will cause us to be establish us in our faith. This is good. "*O Israel, hope in Yahweh from this time forth and forever,*" for it will lead to freedom.¹¹

Like David, Paul learned how to be still and live in contentment notwithstanding his circumstances. Paul told the Philippians:

Philippians 4:11-13

Not that I **now** speak from want, for I have **learned** to **now** be content in whatever circumstances I **now** am. I know how to **now** be caused to get along with humble means, and I also have known how to **now** live in prosperity; in any and every circumstance I have been caused to learn the secret of **now** being caused to be full and **now** hungry, both abundance **now** and caused to **now** suffer need. I can

⁹ ***Proverbs 3:11-12; Job 5:17; Psalm 119:75; Revelation 3:19***

¹⁰ ***Romans 8:3; 2 Corinthians 5:21***

¹¹ ***Psalm 131:3***

now do all things through Him who is **now** strengthening me.

Did you pick up on the fact that Paul ascribes His knowledge to what he was *caused* to learn and experience? God does the work if we let Him.

Being at rest is not about getting what you want and having everything in life go the way you desire. As we have discovered in Lessons of the Heavenly Realms 1 and 9, it seems we only learn when things do not go the way we want them to go, and we are forced to confront and explore the extent of our belief that Jesus is the Lord (the Adonai), that He is good, and that because we do not belong to this world, He **MUST** cut away all our attachments. When Paul says that he was “caused,” he is basically saying that he was circumcised from his need to demand things to be his way.

With that said, I wish there were easier ways to learn. I wish our hearts were not so predisposed to fear surrounding our lives. But we must remember that **Yahweh’s** goal for our lives is that we might so trust in His love with all our heart, mind, soul, and strength, that we will choose to agree, **ALL THE TIME**, with His beautiful purposes for our lives. Consider this word from Paul to the Corinthians:

2 Corinthians 4:7-12

But we **now** have this treasure in earthen vessels, so that the surpassing greatness of the power may **now** be of God and not from ourselves; we are **now** caused to being afflicted in every way, **but not now caused to being crushed**; choosing to **now** being perplexed, **but choosing not to now be despairing**; **now** caused to being persecuted, **but not now caused to being forsaken**; **now** caused to being struck down, **but now**, by choice, **not being destroyed**; always **now** carrying about in the body the dying of Jesus, so that the life of Jesus also may be caused to be manifest in our body. For we who are **now** living are constantly **now** caused to deliver over to death for Jesus' sake, so that the life of Jesus also may be caused to be manifest in our mortal flesh. So, death chooses to **now** works in us, but life in you.

Caused to being afflicted in every way, perplexed, persecuted, struck down, **but not** caused to being crushed, not caused to be despairing, not caused to be forsaken, and not caused to being destroyed. That is the power of faith that looks forward in hope, which is the confident assurance that death produces life, and life will produce God’s *agape* love.

To know rest, the absence of anxiousness, we must choose to let God put to death the strength of our *flesh* – the strength of our will that demands things to be done our way. The result will be that Jesus life may be manifested in our body. And when we are willing to die, we will come to know the strength of His power in our being, and similarly not be crushed, consumed, destroyed, nor live as if we have been forsaken. Though it may taste like castor oil, this is the cure for despair, this is the cure for the fear of what might be. This is the working of His beautiful purposes in our lives. It is the only way to still the restlessness of the soul.

Let’s stop here for now

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