

In our last two podcasts we dove deep into what healing looks like. Yes, the Father wounds, and He uses various instrumentalities to afflict the damage, like the Satan and his cohort of demonic beings. But we were told in **Job 5:18** that His hands heal, **Yahweh's** hands. When it comes to restoration and life, **Yahweh** moves directly and not through some third party or agent. As we have discovered, with God everything is personal. Moreover, we learned that our healing is all about our freedom from the fears which distort the truth about who **Yahweh** is, who we are, and who we are in relationship with **Yahweh**. When **Yahweh's** hands move in healing, we live victorious over those fears. Let's pick back up in **EP22 Yahweh According to Job, Job 5:19-21** with some of the truths which Eliphaz prophetically spoke.

Job 5:19-27

From six troubles He will deliver you, even in seven evil will not touch you. In famine He redeems you from death, and in war from the power of the sword. You will be hidden from the scourge of the tongue, and you will not be afraid of violence when it comes. You will laugh at violence and famine, and you will not be afraid of wild beasts. For you will be in league with the stones of the field, and the beasts of the field will be at peace with you. You will know that your tent is secure, for you will visit your abode and fear no loss. You will know also that your descendants will be many, and your offspring as the grass of the earth. You will come to the grave in full vigor, Like the stacking of grain in its season. Behold this; we have searched it, so it is. Hear it and know for yourself.

The Problem with Prophets

Whether he realized it or not, it seems that Eliphaz had a prophetic gifting. Eliphaz gives Job eight pithy, yet prophetic, statements, which surprisingly can be supported by other scriptures, and is therefore undistorted truth. This is different than the twisted word he received from that demon telling Job that mankind cannot be just before God or pure before his Maker.

Eliphaz is an interesting character. It seems that God has given him many deep truths, but he then corrupts these truths with his legalistic if/then religion. That is why Eliphaz seems confused, and his speeches are confusing. One moment he sounds amazing and filled with truth and the next moment he corrupts that truth with talk that stems from demons or worse, with his own interpretations of the prophetic truths that he has received.

Prophets, by manner of their gifting, are very sensitive to the spiritual realm, which makes them highly vulnerable if they do not have some mantle of spiritual protection over them, someone to ground them in truth. So, it makes sense why he was visited by a demon and was given twisted words to spread around the realm of humanity.

Prophetic Interpretation

It is important to note that there is a gift of prophecy and there is a gift of *interpreting* prophecy. Rarely do those two giftings fall upon the same person.

For example, Joseph had a prophetic dream, but it was his father who interpreted the dream. Later, Joseph was called on to interpret prophecy given to the Baker, the Cupbearer and then to Pharaoh. Gideon has a prophetic dream, and it was the Midianites interpreted the dream. The same goes for Daniel who was called on to interpret the prophecies of King Nebuchadnezzar and King Belshazzar. Then in a turn of

events, it was the angel Gabriel who interpreted prophecies for Daniel to understand.¹

In the case of prophets such as Jeremiah or Ezekiel, a few times God gave the interpretation directly, as part of the prophecy, and told them specifically what to say and when to say it. In the case of Ezekiel, God literally bound his mouth and only loosened it at the exact time that He wanted Ezekiel to speak.² God did not want Ezekiel adding to the prophetic narrative.

In the New Testament, Peter had a prophetic dream and God spoke to him and gave him the interpretation telling him not to call unclean what God has made clean. Agabus the prophet prophesied about a famine and Paul's arrest, and it was the leadership of the church that understood the prophetic meaning. And of course, John received the "*revelation*," and it was Jesus Himself, through an angel, who explained the meaning, for instance of the stars, the lampstands, and so on.³

Biblically, we are to view a prophet as a vessel, a delivery person, a mailman so-to-speak. They are to get the package, the letter (the message from God), and unless specifically instructed by the Spirit, they should not be the one who interprets the prophecies they receive. They should simply deliver the message and let **Yahweh** work out the interpretation in the lives of those to whom the prophetic word is directed.

1 Corinthians 12:4-11

Now there **now** are varieties of gifts, but the same Spirit. And there **now** are varieties of ministries, and the same Lord. There **now** are varieties of effects, but the same God who is **now** working all things in all. But to each one is **now** caused to be given the manifestation of the Spirit for which is **now** being expedient.

For to one is **now** caused to be given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit **now** works all these things, **now** distributing to each one individually just as He **now** chooses to wills.

When a prophet attempts to interpret a vision or word they received, there is a high probability that they will corrupt the message with their own bias, emotional experience, or filter the message through the relational dynamic of their attachments to the person or situation to which the prophetic word is directed.

In short, prophets should prophecy and those with the gift of interpretation should give the meaning. But in any case, the meaning should always be worked out directly between the recipient of the prophecy and God. If God truly communicated to them (and not some demon), and if they seek Him for an answer, in time He will disclose to them its meaning. After all, God wants them to know, which is why He spoke in the first place.

¹ *Genesis 37:9-11, 40-41; Judges 7:13-14; Daniel 2:31-45, 4:10-27, 5:25-28, 8:15-26, 9:21-27*

² *Ezekiel 3:26-27*

³ *Acts 10:9-20, 11:27-30, 21:10-12; Revelation 1:20*

Eliphaz makes his own interpretations, and he errantly implies to Job that if he repents of His sin, then his life in the here and now will be simply glorious. But if not, then it will remain in a state of devastation. The problem with his application is some of these prophetic promises are for this life, some are for the time when **Yahweh Yasha** rules and reigns on this earth (what we call the Millennial Kingdom), and some speak to the eternal reward given to those who truly choose God in return. In addition, some are promises which God makes to the individual, some are to the collective people of God, and some are to the remnant of Israel.

While all these prophetic statements are true in their own respect (and can be supported by other scriptures), one must be very careful to discern the timing and the specific application of each promise. Honestly, I am not sure anyone can do it with all certainty, still we will attempt to address each statement one-by-one by looking to the corroborating passages that support its intended meaning.

Job 5:19

From six troubles He will deliver you, even in seven evil will not touch you.

The word translated as “troubles” is the Hebrew word “sara” is a compound word which incorporates the “ra,” which as we have learned means “evil.”

It is also important to note that “*deliver*” is a poor translation choice, as the verb is rendered in the Hiphil (causative, which means God is the impetus of deliverance) and the Imperfect. Likewise, the translation choice “*will not touch you*” is also a poor translation choice, as the verb is rendered in the Qal Imperfect. The key to understanding this verse accurately is found in the use of the Imperfect.

The Imperfect generally designates an action which is continuous incomplete, or open-ended. Rather than depicting an action as a single event, the imperfect depicts it as a continuing process, much like our English participle. It is therefore typically translated as a present “He is running” or a future “He will be running,” although it can sometimes be translated as a continuous past “He was running.”

Therefore, **Job 5:19** should have been more accurately translated:

“From six troubles He will be delivering you, even in seven evil will not continue to touch you,”

The supporting verse for this promise is found in **Psalm 34:19**, which says something very similar, “*Many are the evils of the righteous, but Yahweh is delivering him out of them all*” (“delivers” is also rendered as an Imperfect verb). In addition, most translations will say “afflictions” instead of evil, but the Hebrew word for “afflictions” is “oni,” but the Spirit used the Hebrew “ra,” which is the word “evil.”

This supporting verse contains powerful truths: “*Many are the evils of the righteous, but Yahweh is delivering him out of them all.*” We must be careful to understand to whom this promise is directed. This is not addressing those who try really, really hard to not sin and to be good Christians, or to be good godly people. Rather, it speaking to those who let **Yahweh Tsidkenu** be their righteousness.

This understanding narrows the pool of those who can claim this promise; this is not a global promise to all in the household of God. Rather, this passage is addressing those who, as it says in **Hebrews 4:10**, enter their rest, and rest from their works, as God did from His, no longer trying to be good for God, but resting in the righteousness that has been given to them by **Yahweh Tsidkenu**.

Now, the uncomfortable truth is that if you choose to let **Yahweh** be your righteousness, then “*many evils*” will be a guaranteed part of your life.

2 Timothy 3:10-12

Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, sufferings, such as happened, by choice, to me at Antioch, at Iconium [and] at Lystra; what persecutions I endured, and out of them all the Lord chose to rescue me!

Indeed, all who are **now** desiring to **now** live a godly live in Christ Jesus will in the **future** be caused to suffer persecution.

John 15:20

You are commanded to **now** remember the word that I said to you, “A slave is **now** not greater than his master.” If they persecuted Me, they will also in the **future** persecute you; if they kept My word, they will in the **future** keep yours also.

Acts 14:22

Through many tribulations we **now** must enter the kingdom of God.

1 Peter 4:12-19

Beloved, you are commanded to **now** not be caused to be surprised at the fiery ordeal among you, which **by choice** is **now** coming upon you for your testing, as though some strange thing were **now** happening to you; but to the degree that you **now** share the sufferings of Christ, you are commanded to **now** keep on rejoicing, so that also at the revelation of His glory you may be caused to rejoice **now** choosing to be exultating.

If you are **now** caused to be reviled for the name of Christ, you are blessed, because the Spirit of glory and of God **now** chooses to rests on you.

You are commanded to **now** be sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; but if [anyone suffers] as a Christian, he is commanded to not **now** choose to be ashamed but is commanded to **now** glorify God in this name.

Because time for judgment to begin, **by choice**, with the household of God; and if with us first, what [will be] the outcome for those who are not **now** believing the gospel of God? AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS ARE **NOW** CAUSED TO BE SAVED, WHAT WILL IN THE **FUTURE** CHOOSE TO BECOME OF THE GODLESS MAN AND THE SINNER?

Therefore, those also who are **now** suffering according to the will of God are commanded to **now** choose to entrust their souls to a faithful Creator in doing what is right.

Given the layers of self-protection most people hide behind, those who let **Yahweh** be their righteousness can expect that **Yahweh Qanna** (**Yahweh** who is jealous) and **Yahweh Mekoddishkem** (**Yahweh** who makes us set apart for Him) will send many evils, persecutions, tribulations, fiery ordeals, and sufferings, all which He will use as tools in His efforts to be rescuing us from the power and control of the **ME**. If we choose to remain *willing*, He will be delivering us from the power that these layers of self-protection and their underlying fears hold over our lives. But make note, He only heals as we are thirsty for Him; He always waits for us to choose to let Him (or more accurately, He waits for us to become *willing* to let the Holy Spirit causes us to choose to let Him rescue us).

If those who identify with **Yahweh Tsidkenu** continue to choose to be *willing* (or at least if they are *willing* to let God cause them to be *willing*), God will be freeing, or delivering, them from the shackles of the **ME** and from the fears that empower the **ME** and which rule over their lives.

So, that is the baseline reality of those who desire to live Godly in Christ Jesus: *“Many are the evils of the righteous, but **Yahweh** is delivering him out of them all.”*

What about the six and the seven?

Job 5:19

From six troubles {or “evils”} He will be delivering you, even in seven evil will not continue to touch you.

The Number Six

Let’s look at the numerology, *“From six troubles He will deliver you...”* As we have learned, in Biblical numerology, six is the number of man or mankind. This means that while we are alive, living in the world that is ruled and dominated by the enemy, we can expect evil’s touch, for God will ask the Satan the question, *“have you considered my servant”?*

Yahweh Qanna wants all of us, our heart, mind, soul, and strength (aka our physical bodies). However, He patiently waits for our *willingness* before He takes what He wants. And the tool that He most often employs to bring forth our deliverance from self and our worship of the **ME**, is evil. But in each of those evils, again, if we choose to be *willing*, He will be delivering us from the fears that keep our flesh ruling over our lives. This is His promise. It is by no means an easy path, which is why we are told,

Matthew 7:13-14

You are commanded to enter through the narrow gate; for the gate is wide and the way is broad that is **now** leading to destruction, and there **now** are many who **now** choose to be entering through it. For the gate is small and the way is caused to being narrow {constricted} that is **now** leading to life, and there **now** are few who find it.

This is the only way that those who cloak themselves with **Yahweh’s** righteousness will find life.

The Number Seven

"... even in seven evil will not touch you." The number seven is the number indicating completion. This provides us a picture of our ultimate deliverance, the time when we will be completely free from evil. When we are fully enveloped in Christ, evil will not touch us.

This is a prophecy about our being made like Him, our ultimate transformation into His nature.

1 John 3:2

Beloved, now we now are children of God, and it has not been caused to appear as yet what we will in the **future** choose to be. We know that when He may be caused to appear, we will in the **future** choose to be like Him, because we will in the **future** choose to see Him just as He **now** is.

1 Corinthians 15:51-54

Behold, I **now** tell you a mystery; we will in the **future** not all be caused to sleep, but we will in the **future** be caused to all in the **future** be caused to be changed, in a moment, in the twinkling of an eye, at the last trumpet; for in the **future** the trumpet will sound, and the dead will in the **future** be caused to be raised imperishable, and we in the **future** will be caused to be changed.

For this perishable **now** must choose to put on the imperishable, and this mortal must choose to put on immortality. And when this perishable may choose to have put on the imperishable, and this mortal may choose to have put on immortality, then in the **future** will choose to come about the saying that has been caused to being written, "DEATH IS CAUSED TO BE SWALLOWED UP" in victory.

This will be our seventh, our ultimate deliverance. At this time, as we are completed in Christ, as we make the choice to put on the imperishable, to put on immortality, and we will be caused to be changed, in a moment, in the twinkling of an eye. From that point forward, evil will never again touch us. How glorious is this seventh promise.

Job 5:20

In famine He redeems you from death, and in war from the power of the sword.

The verb "redeem" is in the Qal Perfect, which indicates an action that is complete.

Famine & Death

Let's look at the supporting scriptures to the first part of this promise, "*In famine He redeems you from death...*"

Psalms 33:18-19

Behold, the eye of **Yahweh** is on those who fear Him, on those who hope for His lovingkindness, to

deliver their soul from death and to keep them alive in famine.

Psalm 37:18-19

Day by day **Yahweh** takes care of the innocent, and they will receive an inheritance that lasts forever. They will not be disgraced in hard times; even in famine they will have more than enough.

1 Kings 17 we find that Elijah the prophet was taken care of during the famine, and apparently so were the 7,000 others who had not bowed their knee to Baal.⁴ In **Ezekiel 14:12-20**, God talks about all the various judgments He brings on nations: famine, plagues, wild beasts, and the ravages of war. He says that once He makes up His mind for judgment, there is no turning back. Even if Noah, Daniel, and Job were in the midst, by their own righteousness they could only deliver themselves, but no one else. Ironically, God does not use Eliphaz or any of the other boys as an example, just Job.

It seems that God protects those who fear Him from such terrible judgments, those He has deemed to be righteous. In like manner, there is also the strange passage in **Revelation 6:5-6** which deals with the opening of the third seal judgment. This passage provides us an amazing picture of God's supernatural protection or provision for His followers. The angel who is unleashing this judgment is commanded to not harm the oil (a picture of the Spirit as He manifests Himself in-and-through Jewish believers) or the wine (a picture of the Spirit as He manifests Himself in-and-through Gentile believers).

This promise is directed to those who **fear** God, to those who abide in **hope** for His deliverance, and to those who are "**innocent**" or blameless in that they rely solely on **Yahweh Tsidkenu, Yahweh** who is our righteousness, to be their righteousness in all things all the time (in other words, they no longer rely upon their own works of their hands to be good for God).

But let's not lose sight of the subject of this promise: "death." Therefore, beyond the play between "*famine*" and "*death*," **Psalm 33:18-19** makes the point that the deliverance is for the soul, not the body. **Psalm 37:18-19** makes a similar connection by focusing on an inheritance that last forever. And as we just read in **1 Corinthians 15:54**, in the moment of our transformation, our ultimate enemy, "death," is caused to be swallowed up in victory, our victory, Christ's victory.

1 Corinthians 15:55 (quoting Isaiah 35:8)

O death where is your victory? O death where is your sting?

In this light, this "*famine*" that leads to death refers to a deprivation of the Spirit of God.

Amos 8:11-12

"Behold, days are coming," declares **Yahweh** GOD, "When I will send a famine on the land, not a famine for bread or a thirst for water, but rather for hearing the words of **Yahweh**. People will stagger from

⁴ **1 Kings 19:18**

sea to sea and from the north even to the east; they will go to and fro to seek the word of **Yahweh**, but they will not find [it.]

Just think of the parable Jesus told us about the ten virgins.⁵ Five of the virgins were foolish and did not live dependent upon the oil. The oil they had received ran out because they never replenished their supply of oil. The oil is a symbol for the Spirit of God and our reliance upon His grace to light our way in all things all the time.

When it was time for them to arise and trim their lamps because the bridegroom was coming, they experienced “famine” so-to-speak, a deprivation of the oil. They tried to run to the merchants (the purveyors of religion) to obtain some more, but to them it was too late, the door was shut, and they were left in outer darkness as the bridegroom declared, “*Truly, I **now** say to you, I do not know you.*” But to the five virgins who had brought enough oil, they were permitted entry into the marriage supper of the Lamb.

War & Sword

Let’s look at the second part of this promise in **Job 5:20**, “*In famine He redeems you from death, **and in war from the power of the sword.***”

Did you notice that in this sentence, “*famine*” and “*death*” are directly connected in thought, as is “*war*” and the “*power of the sword.*” But there is not a direct connection between “*death*” and the “*power of the sword.*” So, we are talking about two different concepts though tangentially connected.

We should not understand this to mean that a faithful man of God will not be killed in war. After all, we know that Johnathan died in war, and he was a man who greatly feared **Yahweh**, as was King Josiah, Uriah the Hittite, and some of David’s mighty men of valor, their deaths noted in other Jewish literature.⁶ So, we must ask, “what war,” “what sword”?

Because the overall subject matter seems to be deliverance from the ultimate enemy, “eternal death,” and it is a promise given to those who fear **Yahweh**, to those who hope in Him for their deliverance, to those who are deemed by **Yahweh Tsidkenu** to be “innocent” or “righteous,” we are directed to **THE** war and to **THE** sword.

In the description of the Second Coming of Christ, in **Revelation 19**, we are given details about **THE** war and **THE** Sword. In describing Jesus, the text says,

Revelation 19:15

From His mouth **now** chooses to come a sharp **sword** {*a long sword, a “rhompahia”*}, **so that with it He may strike down the nations**, and He will in the **future** rule them with a rod of iron; and He **now** treads the wine press of the fierce wrath of God, the Almighty.

⁵ **Matthew 25:1-13**

⁶ **1 Samuel 31:1-7; 2 Kings 23:25-30; 2 Chronicles 35:20-24; 2 Samuel 11**

Revelation 19:17-21

Then I saw an angel standing in the sun, and he cried out with a loud voice, **now** saying to all the birds which **now** choose to be flying in midheaven, "Come, you are commanded to be caused to assemble for the great supper of God, so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who choose to **now** be sitting on them and the flesh of all men, both free men and slaves, and small and great."

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

And the beast was caused to be seized, and with him the false prophet who was performing the signs in his presence, by which he deceived those who had been receiving the mark of the beast and those who are **now** worshiping his image; these two were caused to be thrown **now** living into the lake of fire which is **now** caused to be burning with brimstone.

And the rest were caused to be killed with the sword which was coming from the mouth of Him who chooses to **now** be sitting on the horse, and all the birds were caused to be filled with their flesh.

THE sword and to **THE** war speak of the time of Jesus' Second Coming, and the means by which He will destroy those who gather against Him in war. When understood through the lens of the rest of scripture, considering the godly who did die in war, and this this prophetic picture of Jesus' return, "*In famine He redeems you from death, and in war from the power of the sword*" is a promise that stands true for all those who fear **Yahweh**, who hope in Him for their deliverance, who are deemed by **Yahweh Tsidkenu** to be "innocent" or "righteous," who rely on the oil of the Spirit of God to empower them for life and godliness, in all things all the time.

Job 5:21

You will be hidden from the scourge of the tongue, and you will not be afraid of violence when it comes.

This idea of being hidden from the scourge of the tongue is "reflexive" and "passive" in that when we choose to hide ourselves in **Yahweh**, when we let Him be our covering from the nastiness of the tongue, **Yahweh** will be our hiding place, our covering.

If we are *willing*, He will hide us in the shelter of His presence. It is very similar to what He told me in terms of the Lesson when He said, "My banner over you is sturdy and is a shade from the heat." **Yahweh Nissi (Yahweh** who is our banner) is a firm protection from the heat that may come down upon us, we just need to run to Him and put our hope in Him.

Psalms 31:19-24

How great is the goodness you have stored up for those who fear you. You lavish it on those who come to you for protection, blessing them before the watching world. You hide them in the shelter of your presence, safe from those who conspire against them. **You shelter them in your presence, far from**

accusing tongues.

Praise **Yahweh**, for he has shown me the wonders of his unfailing love. He kept me safe when my city was under attack. In panic I cried out, "I am cut off from **Yahweh**!" But you heard my cry for mercy and answered my call for help.

Love **Yahweh**, all you godly ones! For **Yahweh** protects those who are loyal to him, but he harshly punishes the arrogant. So be strong and courageous, all you who put your hope in **Yahweh**!

That is such a fantastic Psalm; the promise of protection is powerful. God does not promise that the attacks will not come, but that He will keep safe those who fear Him, those who put their hope in His name. And when we find that we are hidden safely in the comfort and security of His presence, there will be no reason to fear violence or the scourge of the tongue. He will secure His own, and they will know His protection.

What does this mean practically? This idea of "hiding" or "sheltering" in **Yahweh** is another way of addressing the concept of being "in Christ." Being "in Christ" does not occur because we say a prayer and are brought into the household of God, but being sheltered in His presence occurs as we learn to find our source and our solace in Him – it is all a part of the deep inner healing He does in us when we are willing to let Him dig deep into our soul and heal the wounds that keep us reactive to the words and the actions of other.

Practically, when the Spirit of God clears the space in our soul for Jesus to occupy dominance in our lives, we will find that we will not have the need to react to others when their words tear at us like a scourge. We will find that we do not need to retaliate to fight fire with fire, so-to-speak. Those wounds that previously kept us vigilant and reactive will be healed enabling us to live secure and safe knowing that it is **Yahweh Magen's** job to be our covering of protection. **Yahweh Magen** means **Yahweh** who is our shield.

Psalm 3:3

But You Oh **Yahweh** shield about me, my glory and the lifter of my head.

Psalm 28:7

Yahweh my strength and shield; My heart trusts in Him, and I am helped; therefore, my heart exults, and with my song I shall thank Him.

Psalm 119:114

You are my hiding place and my shield; I wait for Your word.

When we know who we are in **Yahweh**, and we accept the truth that He is our only source for life and godliness, we will not need to let our head hang low because of insults, accusations, and harsh words. We

may feel like we need to, and we may even want to, but if we let Him, **Yahweh** will be the lifter of our head. If we let Him, if we hide ourselves in Him, He will secure us, and those awful words will not be able to penetrate our soul.

Psalm 34:4-7

I prayed to **Yahweh**, and he answered me. He freed me from all my fears. Those who look to him for help will be radiant with joy; no shadow of shame will darken their faces. In my desperation I prayed, and **Yahweh** listened; he saved me from all my troubles. The angel of **Yahweh** encamps around those who fear Him and rescues them.

This scripture captures the very definition of true healing, living in freedom such that our fears no longer bind us, and we no longer protect them with all manner of dysfunctional coping mechanisms, like retaliation. Our secret to experiencing joy and its permanence in our lives is being tucked away in **Yahweh Nissi**, our rallying place, with **Yahweh Magen** as our covering.

I love that statement, *“no shadow of shame will darken their faces.”* Not even a shadow. When we live in the freedom of healing, we no longer need to bear the burden of trying to do it right for God or for others. In fact, we can be free to live in the perspective that, by necessity, by the hand of **Yahweh**, we too have been the nail in other people’s lives. As embarrassing and ugly as that truth may be, this reality no longer evokes shame. We can know and trust that it has all been a part of God’s **Plan-A** for our lives and for the lives of those to whom we have caused pain.

When we live in the freedom of healing, we can accept the fact that it is **Yahweh Mekoddishkem’s** job (**Yahweh** who makes us holy or sets us apart for his purposes) to transform us into His image according to His desire, subject only to our *willingness* and His timing. It is not up to us to do it right for God, for Christianity, for others, or for our own semblance of goodness. It is His job. The weight we bear is our *willingness*, which is why Jesus could say, with a straight face, *“For My yoke kind {or easy} and My burden now is light.”*⁷

What a beautiful way to live in freedom, joy and healing: *“No shadow of shame will darken their faces.”*

Let’s stop here and we will pick back up in **Job 5:22**.

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

⁷ **Matthew 11:30**