

In our last podcast, we finished **Job 9**, where Job made it clear that he was looking for a mediator an arbitrator between him and God. He knew that he could not stand clean before God, still he envisioned a reality where one stands in between and intercedes on his behalf. He did not know it, but he was prophetically declaring the role of both Jesus and the Spirit of God. Let's pick back up in Job 10 and discuss the ways that we try to manipulate God to do what we want Him to do. **EP33 Yahweh According to Job, Job 10:1-22.**

Job 10

Manipulating God

Job 10:1-7

My life is caused to be filled with weariness; I will give full vent to my complaint; I will speak in the bitterness of my soul. I am saying to God, 'Do not condemn me as wicked; let me know why You contend with me. Is it good for You indeed to be oppressing, to be rejecting the labor of Your hands, and to shine on the schemes of the wicked?

Have You eyes of flesh? Or do You see as a man is seeing? Are Your days as the days of a mortal, or Your years as man's years, that You should be seeking for my guilt and searching after my sin? According to Your knowledge I am indeed not wicked, yet there is caused to be no deliverance from Your hand.'

Be patient, we will get a lot more of this before we are through. Remember, Job said he must give full vent to his thoughts and emotions; he simply cannot hold it in. Our times of suffering are so emotionally confusing, we find it is very hard to hold to the truth, especially when so much crazy chaos is spinning in our brains. Speaking out the crazy thoughts and the anguish within our soul is a way to clear out the junk, so to speak, and give room for the truth. This is critical, for even though we know the truth, our brains are addicted to the if/then, sin/punishment, routine which fear, guilt, and shame keep circulating in our thoughts.

Hence, we find it very hard to purge our minds of the lie that there must be a "cause" for our suffering, we must be wicked. Then add to it the fact that the enemy works relentlessly to heap guilt upon our souls and make us feel that it is either all our fault or that God is patently unfair and unjust. Argh! The mind-games are relentless and exhausting.

Here you can clearly see that Job starts to totter toward that line of God may be unfair, as well as the line that there must be a "cause" instead of a "reason." He is filled with so many questions and so few answers. He wants to know why God contends with him. He even asks if what God is doing is good. Job finds himself perplexed and dismayed that even though he is not guilty of any wickedness, the suffering does not ease.

Have you ever tried to manipulate God? I have! There is no hesitation in my answer. Repeatedly I have attempted to get Him to give in to my demands. Sometimes I come up with some clever lines to convince God that He should see things my way and do what I desire. That is what Job tries to do.

Job refers to himself as the labor of God's hands. This is positioning himself to be something special to God. He is the direct output of God's dealings. Then he points out that God is honoring, or literally shining forth on, the schemes of the wicked over the labor of His hands. Clearly, how can that be good? Why would He spend even a moment of His time searching after my sin, shouldn't He be focused on stopping those who are truly wicked?

Trying to manipulate God to see things your way and to do things your way is perfectly normal, although it is an entirely worthless and futile exercise. Everyone does it all the time, but it is exceptionally pronounced when we are suffering. When we are reaching out to God and groping for Him, we will try everything and anything to get our suffering to stop. That is why the Holy Spirit must intervene and pray for us with groanings too deep for words, according to the will of the Father, because our prayers won't go anywhere, for they are according to our own will and not His.¹

Job asked, *"Have You eyes of flesh? Or do You see as a man is seeing?"* This is a very ironic statement given that it was **Yahweh's** predetermined plan to come to earth as a man, with eyes of flesh; but take note that Jesus never did *"see as a man is seeing."*

John 5:19-20

Therefore, Jesus chose to answer and said to them, "Truly, truly, I **now** say to you, the Son can **now** choose to **now** do nothing of Himself, unless [it is] something He may **now** see the Father **now** doing; for whatever the Father may **now** do, these things the Son also **now** does in like manner. For the Father **now** loves the Son and **now** shows Him all things that He Himself is **now** doing; and will in the future show Him greater works than these, so that you may **now** marvel."

John 5:26-27, 30

For just as the Father **now** has life in Himself, even so He gave to the Son also to **now** have life in Himself; and He gave Him authority to **now** execute judgment, because He **now** is [the] Son of Man. ... I can **now** choose to do nothing on My own initiative. As I **now** hear, I **now** judge; and My judgment **now** is just, because I do not **now** seek My own will, but the will of Him who has been sending Me.

John 8:38

I **now** speak the things which I have seen with [My] Father...

Jesus had eyes of flesh, but He saw and He judged based on the heavenly viewpoint, not that of man, but that of His Father.

In this next passage, Job really pours on the guilt trip.

¹ **Romans 8:26-27**

Job 10:8-13

You formed me with your hands; you made me. Would you now altogether destroy me? Remember that you made me from clay. Would you turn me back to dust so soon?

Were you not pouring me out like milk and curdling me like cheese?

You were clothing me with skin and flesh and knitting my bones and sinews together. You gave me life and mercy, and your care has preserved my spirit.

These things you have concealed in your heart; I know that this [is] within you.

Job appeals to the fact that God created Him. He is the one that added the water (a picture of the spirit) to the dust to bring forth clay that would be purposefully and intentionally molded in the womb. And then at the time of birth, God is the one who poured him out like milk, and curdling cheese, having been covering his substance with skin, flesh, bones and sinews.

"You gave me life and mercy, and your care has preserved my spirit." Then Job really pours on the guilt trip, by saying that this is all hidden in **Yahweh's** heart, implying it was all personal and special to God, and that He protects the memory of it all deep within. *"I know that this [is] within you."*

It is unlikely that we really believe God will be convinced by our guilt trips, such that He will listen to us and choose to change His course of action. It is not like we are saying anything to Him that He did not already consider. But still our aching soul needs to get those words out, to point the finger at Him, and to wallow as the victim who yearns for His mercy.

Now don't get me wrong, regardless of the cleverness of our discourse, it is not all that helpful because during these times of suffering we are left with silence from the heavenly realms, and all we can do is sit there like a smoldering fire hating life and wishing it were all different.

Stepping away for a moment from the guilt trip, this is reminiscent of what King David wrote in **Psalms 139**. Maybe he had read this part of Job, and it moved him to consider his own formation via the hands of God, we do not know. Both men, however, ascribe every detail of their being and their existence to the personal labor of God's hands.

Psalms 139:13-16

You made all the delicate, inner parts of my body and knit me together in my mother's womb. Thank you for making me so wonderfully complex! Your workmanship is marvelous, how well I know it. You watched me as I was being formed in utter seclusion, as I was woven together in the dark of the womb. You saw me before I was born. Every day of my life was recorded in your book. Every moment was laid out before a single day had passed.

Ephesians 2:10 boasts that we now are His workmanship caused to be created in Christ Jesus for good works which God prepared or ordained beforehand so that we would walk in them. During our daily life, it is easy to lose sight of the fact that God is so personal. He made us wonderfully complex, and his workmanship is marvelous, even the wounds which He personally carved.

And yes, our steps have been laid out, and we are now walking in them. Every day was previously recorded before a single day had passed. This is why we can be confident that there is only **Plan-A** for our lives. We do not screw it up so badly that God must choose to move on to Plan-B, Plan-C, or for some of us, He would already be at Plan-Z or whatever comes after that.

There is only **Plan-A**, and it was set forth before we took our first breath. In fact, we can understand **139:16** to mean that before God even finished creating the first day, all had been determined. After all, we were chosen in Him before the foundation of the world, and He predestined us to adoption as sons through Jesus Christ according to the kind intention of His will.²

This reality alone should give us great comfort and security when we go through dark days and dark nights. God has already laid out His plan. There is no use bucking up against it, we will just get worn out. Even if we put up a good wrestling match, like Jacob, He will still win and throw our hip out of its socket.³ As the teacher in **Ecclesiastes 7:12** wisely stated, *“Consider the work of God, for who is able to straighten what He has bent?”*

It is best to learn how to go through these times trusting that our God who has personally woven every aspect of our being is now doing what He needs to do to accomplish His **Plan-A** for our life, which was determined by a mixture of our free will choices, which He always knew we would make (because He sees the beginning from the end), and His interaction with our free will choices. He saw it all before even a day of it transpired, and therefore He planned accordingly, and we now walk in it. Think about what this means.

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From God’s perspective every bad choice, every sin, as well as every tender choice of love was set forth before we even took a breath. He saw it all. So, we need get over it; it is what it is. There is therefore no reason to dwell in guilt and shame. It had to be this way, for there was no other plan.

Being outside of time, God knew our thoughts, He knew our choices, He knew which direction each of us would take given each-and-every circumstance He appointed, and He now works out all His detailed plans for the good of all who are now loving Him, called according to His purpose.⁴ And yes, purpose is singular and not plural.

Therefore, instead of spending our time kicking and screaming, moaning and bemoaning, we ought to search out the heart of God to understand what He desires us to learn through each-and-every step we have taken and will take. He is a Great Teacher. He desires us to learn this about Him, to learn all that He has hidden in His heart. And we must not forget that we are His workmanship, His masterpiece, and every moment of our life provides for us an opportunity to know our God intimately.

David takes this amazing mind-blowing thought about God’s personal touch and expresses how it impacts his every moment.

² **Ephesians 1:4-5; Ecclesiastes 6:10**

³ **Genesis 32:22-32**

⁴ **Romans 8:28-30**

Psalm 139:1-6, 17-18

O **Yahweh**, you have examined my heart and know everything about me. You know when I sit down or stand up. You know my thoughts even when I'm far away. You see me when I travel and when I rest at home. You know everything I do. You know what I am going to say even before I say it, **Yahweh**.

You go before me and follow me. You place your hand of blessing on my head. Such knowledge is too wonderful for me, too great for me to understand! ... How precious are your thoughts about me, O God. They cannot be numbered! I can't even count them; they outnumber the grains of sand! And when I wake up, you are still with me!

David writes this from an entirely different emotional place than Job, but that is because David was brought through very dark days and dark nights. There were plenty of ***Psalms*** where David was expressing the same type of lamentation and manipulation which Job is expressing. Still, it is such a powerful thing to remember how intimate God is with us. His thoughts about us are obsessive and never ending. He literally knows everything about us, everything we think and everything we do.

If only we can just hold on to this truth when we are suffering, it will help us endure knowing that it is all necessary. For a God who is this intimate with us, obsesses on us, and considers us His workmanship, desires us to know, in the depth of our being, that we belong to Him and that we can know Him in return.

Job continues with more of his manipulative attempt to get God to backdown or to ease up with the waves of suffering.

Job 10:14-15

If I sinned, you would observe me and not be acquitting me of my guilt. If I have done wickedly, woe to me, and righteously, I do not lift up my head. I am full of disgrace, see my affliction.

In **1 Peter 1:17**, the Spirit states that the Father “*is **now** impartially judging according to each one’s work.*” But even then, the Father chooses to work through agency, for He has delegated this judgment to the Son.

John 5:22-23

For not even the Father **now** judges anyone, but He has given all judgment to the Son, so that all may **now** honor the Son even as they **now** honor the Father. He who is not **now** honoring the Son does not **now** honor the Father who has been sending Him.

John 8:16

But even if I may **now** judge, My judgment is **now** true; for I **now** am not alone, but I and the Father

who has been sending Me.

Therefore, for Job to say that God is watching Him, is an accurate statement. God is a watcher, and He impartially judges each one according to their own work. **1 Peter 1:17** concludes with the statement, “*You are commanded to choose to conduct yourself in fear during the time of your stay*” [or your sojourning].

In **Psalm 11**, the Spirit through the Psalmist expressed this dynamic of God watching as follows:

Psalm 11:4-7

Yahweh is in His holy temple; **Yahweh’s** throne is in heaven; His eyes behold, His eyelids test the sons of men. **Yahweh** tests the righteous and the wicked, and the one who loves violence His soul hates. Upon the wicked He will rain snares; fire and brimstone and burning wind will be the portion of their cup. For **Yahweh** is righteous, He loves righteousness; the upright will behold His face.

Job understood that even if he lived righteously, he does not lift his head up, meaning he does not raise it up in pride feeling good about all the righteous things he has done. Job knows that he is not good, he is full of disgrace or shame; therefore, he calls on God to see his affliction, for it is rising once again and not ebbing.

Job’s plea is based on the reasoning that he has not done that which is “bad” and deserving of judgment, and he knows that even the good he has done is not because he is innately good or righteous, so he is crying out, please, please, please see the rising affliction and back down, even just a bit.

In his argument, Job is trying to give God reasons to deal with him in a different manner. He is making a ground-up argument and not seeing things from the heavenly perspective; therefore, he does not understand the heaven-down view of what God is doing, the “reason” why God is not going to listen to this prayer, earnest as it may be.

Job 10:16-17

Should I be lifting [my head], You would be hunting me like a lion, returning to show yourself wonderful [or marvelous] against me. You are renewing your witness against me, and you issued a command to increase indignation upon me; hosts against me.

Job brings up a particularly interesting point. In **Psalm 107:23-27** the Spirit describes the type of Storm He brings into the lives of those who are used to the waves at sea, and how He pounds these sailors with wave after wave until even these expert sailors reel and stagger around like drunken men, at their wits end.

You see, there is an odd dynamic within humanity whereby we tend to adjust to our trauma, to our pain, and our “lot in life,” so-to-speak. We learn how to survive and to contain the pain and muscle through to get to another day. But that is the sort of instinctive learning and self-reliance that God intends to break as He weaponizes these types of storms against us.

So, He changes up the war against us such that we are always being hit with a different size wave from a different direction with a different intensity. Ultimately, He wants us to become drained of our own ability to stand, our own ability to navigate, our own ability to endure, for only when we begin to stagger around like drunken men, will we then look only to Him to be our strength, our endurance, our dependence.

However, since we are survivors, He must kill-off those parts of us that hold on trying to steady ourselves in the storm. With wave after wave, He changes the war against us, He sends new waves of armies, or hosts, against us until we relent, until we loosen our hold, until we can no longer stand without Him.

When He has purposed to accomplish this depth of surrender in our soul, He will not relent until He has His way. He will continue to show Himself wonderful, marvelous, or simply just too overwhelming for us to fight and resist. Only then will He cause the storm to be stilled, the waves to be hushed, and only then will He lead us to our desired haven.

Job 10:18-22

Why, then, did you deliver me from my mother's womb? Oh, that I had breathed out [given up the ghost] and no eye had seen me. It would be as though I had not been, going directly from the womb to the grave.

I have only a few days left, so leave me alone, that I may have a moment of comfort before I leave—never to return—for the land of darkness and death shadow. A land of obscurity as darkness, death shadow, without order, shining as darkness.

Job just wants a break, just a breath. He does not understand the reason for his existence, what purpose God has for his life, the reasons for his struggle, the reason for his pain, and why God who is so fabulous and so personal would leave him in such a state. He just wishes once again that he had been born dead. To wish one was never born may be foolish talk, or as his friends say, “ignorant words,” but what does anyone expect from a mere man going through abject suffering. If human is what God wants, then human is what He gets with us. It’s ok; it really is.

I have found that everyone who goes through these types of ordeals, at some point or another, not only wishes they were dead but that they were never born, seeing life as completely meaningless. This is not wrong; this is not sin. In fact, this sentiment captures the essence of our soul which cries out for divine or transcendent purpose in this life.

We need purpose, we need understanding, it is how God wired us to exist. As the Spirit says through the “Teacher” referenced in ***Ecclesiastes***, God has put eternity into the heart of man, a desire to understand life outside of himself.⁵ Existence without purpose (other than to exist) is meaningless and exhausting, like chasing after the wind.

⁵ ***Ecclesiastes 3:11***

Never to Return

“I have only a few days left, so leave me alone, that I may have a moment of comfort before I leave—never to return...” Job believes that he won’t live long given his physical condition and the hopelessness that abides in his soul, but he also makes a statement that is easy to overlook, and that is that once he dies, he will never return.

Because God has put eternity into the heart of man, people are always searching for a way to connect their temporal existence to eternity. However, since most people do not want to let the Word of God be an authoritative source of truth, they conceive all manner of alternate theories to connect our temporal existence to the eternal. For instance, there are those who believe that they will come back to this world, just in a different form (be it human, animal or even insect). They believe that their “soul,” their essence, will return and live many more lifetimes. And this supposition is the foundation of how they choose to live, believing that if they try hard to be “good” and not “bad,” that they will return to a favorable next life in this world.

In contrast, the Spirit of God says, that it is appointed for men to die once, as their days have been appointed for them, and this is something that cannot be manipulated; after which comes judgment.

Hebrews 9:27

And in as much as it is **now** appointed for men to die once and after this judgment.

Job 14:5

Since his days are determined, the number of his months is with You; and his limits You have set so that he cannot pass.

Psalms 139:16

Your eyes have seen my unformed substance; and in Your book were all written the days that were ordained when as yet there was not one of them.

Ecclesiastes 9:10

Whatever your hand finds to do, do with your might; for there is no activity or planning or knowledge or wisdom in Sheol where you are going.

Death Shadow

In contrast to those who believe they will live multiple lifetimes in this world, there is another group of people who contemplate the vanity or worthlessness of life, the vast suffering they see all humanity endure, and they conclude that there must not be a relationship between eternity and our human existence; that man has created God and man has created this idea of eternity as a futile attempt to grasp at hope and meaning, again, like chasing after the wind. They believe that once they die, there is nothing

else, from dust to dust, and that is it. As their life is extinguished so is their soul.

Yet, Job describes a different reality. *“I have only a few days left, so leave me alone, that I may have a moment of comfort before I leave—never to return—for the land of darkness and death shadow. A land of obscurity as darkness, death shadow, without order, shining as darkness.”*

Job is so depressed, hopeless, that he paints Sheol, the place of the dead, with an image of darkness, gloom, and confusion (without order). Twice he refers to it as the place of “*death shadow*,” not a place of non-existence, as some like to characterize death, but where death casts a shadow of obscurity, a thick darkness, that is beaming or shining with darkness. From the perspective of those in this world, obscured in darkness, inaccessible, but from the perspective of those who have died, it is merely a shadow of death. They have not ceased to exist, but they can no longer abide in the land of the living. They are in a holding place until their change comes, until their day of judgment.

The scriptures speak quite a bit about this place of the dead.

Oddly, this place of the dead has two sections that are separated by a big chasm, one section is a place of darkness, a place of torment, with burning fire. This section even houses the Abyss, where its occupants are held in chains of gloomy darkness. However, the other section is peaceful and a place of rest and comfort for the righteous.⁶ Although the death shadow is cast over the entirety, meaning that no one escapes the grasp of death until their time of judgment, one’s experience in this place is drastically different depending upon which section one finds themselves.

In the Old Testament, this place of the dead is referred to as Sheol. The New Testament Greek equivalent of Sheol is referred to as Hades, a sort of intermediate underworld (temporary housing if you may) to be emptied at the final judgment.⁷

The New Testament describes its sections. In the story of Lazarus and the rich man, the bad side is described as a place of torment and fire, which we call “hell.” Within this section there is “Tartarus” (also known as the abyss of deepest darkness) where celestial beings, the rebellious angelic beings, are cast. Then there is the section of peace and rest which is called the “Bosom of Abraham,” the place of rest for the righteous.⁸

By way of reference, the New Testament also refers to a place called “Gehenna,” located in the “Valley of Hinnom,” just south of Jerusalem. This was a site that was once used for child sacrifice to the gods Molech and Baal, especially during the reigns of the Hebrew Kings Ahaz and Manasseh. Gehenna became known as a place of burning, or “Topheth,” which referred to the altars upon which the children were burned in the fire and suffered a gruesome death. As a result, God said He would bring such a great judgment against the people, that this valley would be filled with the dead and would no longer be known as “Topheth,” or as the Valley of Hinnom, but the valley of the Slaughter.⁹

By the time we get to the New Testament and based on references in **Isaiah 30:33** and **66:24**, Topheth (or Gehenna) became associated with a place of unquenchable fire, for the breath of **Yahweh** kindles it,

⁶ See **2 Peter 2:4**; **Jude 1:6**; **Luke 16:19-31**

⁷ **Matthew 11:23**; **Revelation 1:8**; **20:11-15**

⁸ **Sheol: Psalm 16:10**; **Job 14:13**; **Hades: Luke 15:23**; **Revelation 20:13**; **Tartarus: 2 Peter 2:4**; **The Abyss: Luke 8:31**; **Romans 10:7**; **Revelation 9:1-3**, **20:1-3**

⁹ See **2 Kings 23:10**; **Jeremiah 7:30-34**; **19:1-6**

and as the place where the worm that devours does not die. In **Mark 9:42-48**, Jesus makes specific mention of this place *“where the worm does not **now** die and the fire is not **now** caused to be quenched.”*

Eventually, Gehenna became associated with the **Lake of Fire** spoken of in **Revelation 19** and **20**, the place of eternal judgment and a symbol of punishment and exclusion or separation from God. This is the place that was originally prepared for the devil and his angels.¹⁰ This is the ultimate picture of this death shadow, *“A land of obscurity as darkness, death shadow, without order, shining as darkness.”*

But during Job’s day (pre “Topeth,” pre valley of the Slaughter, pre Gehenna), this place of death shadow was known as Sheol, the place of the dead, and Job was pleading with God to just leave him alone, if only for a moment, so he could have some last remnants of comfort before he entered the land of the dead. *“I have only a few days left, so leave me alone, that I may have a moment of comfort before I leave—never to return—for the land of darkness and death shadow.”*

Job’s Source

There is one thing that is important to notice, and it is critical to this whole story, and that is that even though Job laments and works through all these crazy thoughts, he never turns his back on God. He never rejects God as his own, as his source for all things all the time. He never turns to anything else—to some false god—nor does he turn and seek comfort in someone else. He keeps coming to **Yahweh** and talking through things. He knows God is the beginning and the end, and he is not willing to move from that truth, no matter how many waves of despair sweep over him.

Sadly, so many people walk away from God when He does not do what they want Him to do. Those who left Egypt are a perfect example. They did not like the situation God put them in, so they chose to live in the desert and slowly die off rather than enter the Promised Land and face the people who lived in the land. This same tragedy will occur in the Last Days where there will be a big falling away, an apostasy, because God is not doing things the way people wanted, hoped, expected, or as they were taught.¹¹

People want God to fit into their view of what they want and what they think they deserve and, like Eliphaz, they would rather listen to deceitful spirits and doctrines of demons than accept **Yahweh** for who He is. *“... for the time will in the **future** choose to come when they will in the **future** not choose to endure what is **now** sounding doctrine; but wanting to have their ears **now** caused to being tickled, they will in the **future** accumulate for themselves teachers in accordance to their own desires and will in the **future** turn away their ears from the truth and will in the **future** be caused to turn aside to myths” (2 Timothy 4:3-4).*

But like Job, there will be a remnant who are faithful through-and-through; men and women who refuse to turn from the living God. They may not understand what is happening in their lives or why it is happening; they may have no idea what God is trying to accomplish, and they will wrestle with the notions of sin and righteousness, judgment, punishment, correction, and so on. They may be washed over with wave after wave of spiritual attack and be flooded with all the crazy chaotic thoughts with which we see Job wrestle, but they will not leave their God. They will not turn on His truth and force Him to fit into their notion of God. Instead, they will cling to Him and only to Him. Like Job, these are the **Called, Chosen, and**

¹⁰ **Matthew 5:22, 10:28, 25:41; Mark 9:43-48; James 3:6; Revelation 19:20, 20:14-15**

¹¹ **2 Thessalonians 2:3; 1 Timothy 4:1-2**

Faithful of God.¹²

Let's stop here and we will pick back up in Job 11 where Job's buddy Zophar makes his appearance and addresses Job in the same disrespectful way as the other boys.

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

¹² Revelation 17:14