

## **Introduction**

### ***Removing Darkness from Our Personal View of God***

The manner in which we view God determines our world-view and how we interpret scriptures. As you graciously join me in a brief journey through this volume, I want to put some principles in place to assist us. I hope that these will give you some perspective and balance as you read.

Anytime you deal with the subject of suffering and pain there is always an elephant in the room. Not all books on the subject of pain address the elephant, but I want to attempt to. The obvious elephant is the question of “*why?*” Why is there so much disproportionate pain and suffering in our world? Things that should happen to good people often do not, and the things, which should not ever happen to good people, often do. Why does God intervene and rescue us at certain times, and not rescue us at other times? It is puzzling for sure.

For many people we feel if we just would understand the answer to the question of “*why?*” It would somehow satisfy us, give us some closure and hopefully some healing.

Surely, I am not the only one who has had thoughts of “*If I could just understand why, I would be satisfied*”. If we just knew *why*... we could handle the pain, Could we? I do not want to discount your pain and heartache by just giving the same old worn out pat answers to the whys of life. My intent is to give some careful explanations. However, even the best of explanations are not complete. In other words, they may not answer every question you have that is born out of your own painful journey. Explanations in themselves are not meant to satisfy us. Only a relationship with God will bring us any relief. It is not by explanations that God nurtures our hearts toward maturity and a deeper love for Him. God does nurture us in this process, but it is by his promises, not by explanations that he does so. It is the promises and the person behind them that sustain us in difficult times.

The peculiarities of life are a great mystery. Some of these mysteries we can wrap our minds around, but much of it we cannot.

*“The secret things belong to the Lord or God, but the things revealed belong to our sons and us forever...” DEUTERONOMY 29:29 (Foundation)(NASB)*

You may not want to read this but walking in reality is the first step toward wholeness. In this finite life, there are just simply some mysteries, which are not fully revealed to us and are just unknowable. The sooner we accept this, the swifter we will be able to understand what has been revealed. Even Solomon declared in humility his own ignorance as to how things operate in this life.

*"There are three things which are too wonderful to me., Four which I do not understand: The way of an eagle in the sky, the way of a serpent on a rock, the way of a ship in the middle of the sea, and the way of a man with a maid."* PROVERB 30:18-19 (NASB)

Our modern tech world has become filled with the heady conceit that believes it can understand any and everything about our world, especially God's creation. Because man has accomplished and discerned so much through the sciences in such a short period of time, it creates a false insatiable belief that says we can know everything. I find it odd that at the same time, our culture has wrongly embraced the notion that we cannot know much about God that is certain; these two assumptions are turned on the ear by two foundational realities found in scripture.

First, simply stated, our world is so complex, peculiar, and arbitrary that much of life is a mystery to our finite minds.

*"O Lord, my heart is not proud, nor my eyes haughty; nor do I involve myself in great matters, or in things too difficult for me. Surely, I have composed and quieted my soul"*... PSALM 131:1-2A (NASB)

Secondly, while our world is so peculiar that much is unknowable, God is not. God is knowable; many contend that he is distant and unconcerned about our lives. God is not just knowable and available; he is explorable for any and all who would simply make the effort to seek him. As they do, they will find Him.

*"Then you will call upon Me and come and pray to Me and I will listen to you. You will seek Me and find Me when you search for Me with all your heart."*  
JEREMIAH 29:13-14 (NASB)

God is knowable at a unique level of personal intimacy through His Son, Jesus Christ. This personal intimacy gives life meaning and provides a deep satisfying level of peace and security as we struggle with life's toughest questions. It does not mean we will not continue to have questions that are not answered, but His friendship provides peace and contentment even while experiencing pain and adversity. The suffering Savior He hasn't just suffered on our behalf in His redemptive death for our sin and healing at Calvary's cross, He comes along beside me by the presence of the Holy Spirit to suffer with us as our champion over sin and is our intercessor for today's victory.

Jesus Christ is the full and complete revelation of God. The complete fullness of the Deity of God dwells in Him.

*"For in Him all the fullness of Deity dwells in bodily form."* COLOSSIANS 2:9 (NASB)

Every detail of the life of Christ clearly reveals who God is. All revelations about God, which proceeded Jesus' incarnation, are but brief snap shots and glimpses of who God is. Jesus is the full and complete revelation of God. To see Jesus, is to see God the Father. To know Jesus is to know God the Father; they are one. By His incarnation, becoming

human flesh Jesus made visible God the Father who had previously been invisible. Jesus declared himself: “He who has seen me has seen the Father...” (*JOHN 14:9*). Being the full disclosure of who God is, Jesus is superior to all previous revelations about God. This is made crystal clear in the biblical account.

“God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He (Jesus) is the radiance of His glory and the exact representation of His (God) nature, and upholds all things by the word of His power.” *HEBREWS 1:1-3 (NASB)*

The evidence you find in the New Testament is more than sufficient to ascertain the full disclosure of the character of God revealed in Jesus. His revelation of God the Father is so vivid that we can easily see God accurately. Because Jesus is faithful to disclose God to us, we can encounter God as He is, not as we might wish Him to be, or create Him to be ourselves, but as He really is!

When we base any belief about God exclusively on other revelations, other than what you have revealed in Jesus, you run the risk of not having a full and accurate disclosure. I am not saying that the Old Testament scriptures reveal an inaccurate picture of God; I am saying that they are not the complete full revelation of God. Jesus was!

Therefore, it becomes both vital and essential in developing a belief system about God, or a world-view that we stay focused and committed to the centrality of Jesus. When we discipline ourselves to allow Jesus to reveal who God is, we will eventually come to grips with a clearer and sometimes vastly different view of God than what I call “The Classical Christian World-View” often does. I want to humbly challenge you to think “biblically” instead of allowing Christian traditions, and assumptions, to influence your convictions and conclusions.

It is my view that the Classical Christian World-View has robbed Christianity of both its power and authenticity in ministry. We have seen such a world-view emerge that has labeled us, and given us, a reputation of being known for more about what we are against, than what we are for. That is not the picture Jesus gives us of God. The church today arrogantly believes it is God’s kingdom on Earth. Clearly, from scripture it is not the kingdom but simply a tool of the kingdom to assist in broadening the kingdom’s influence and giving the increasing glory to the King!

Today the church walks in only a partial picture of who God is. Do you question that? Just turn on the radio in your car or your television at home and hear the deliberate effort in the revelations about God. When we worship God other than who He is, we are guilty of duplicity and idolatry. We turn His captivating grace into practical “dys-grace”. We become just like the Pharisees and Sadducees of the first century. I use the prefix “*dys*” to emphasize how dysfunctional the church has become in revealing who God really is. The Pharisees and Sadducees knew God’s law in careful detail but understood nothing of His ways. They were far from His heart but had a shiny system that they made work for their own agenda of control and manipulation of the people.

Let us seek some truth together in regard to suffering, adversity and pain. Let us do so by asking some penetrating questions that may, at the out-set, unsettle us but will assist us at arriving at some truth about who God is and how He relates to our present situation. Some of these questions may not have tangible concrete answers. Others will. However, all of them will challenge us to "think". Thinking carefully without the influence of our traditions or even our experiences will, I assure you, help us to come to grips with a clearer theology regarding God and our own personal journey.

Concerning suffering and illness, did Jesus ever inflict personal physical pain on anyone's life in the scriptures? Did I hear you say "no" under your breath? Okay... next... What about tragedy in general? Did Jesus ever create a tragedy for anyone or cause a tragedy in anyone's life? Come on... think. You no doubt said "no" so let us move on. Did Jesus ever deal with anyone in any of the gospel narratives, who was sick, and inquire of the source of illness or suspect that God his Father had caused it

The gospel of *John 9:1-41* is often used as a proof text that illness and adversity are a part of God's will for our lives. Rather than accept this position and experience, I believe we should reject it. It certainly is not consistent with anything Jesus taught by explanation or example. As we have already stated and developed, much of what happens in our world is not the will of God. Blindness of a young child in *John 9* in no exception.

*"As He passed by, He saw a man blind from birth. And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?" Jesus answered, "It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him. We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. While I am in the world, I am the Light of the world." When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went away and washed, and came back seeing"* JOHN 9:1-7 (NASB)

We have accepted in our Classical Christian Worldview the traditional Jewish bias of the disciples of Jesus. They ask a question from a Jewish worldview of the Old Testament. Wholeness and blessing were a sign to the Jews of God's favor and Shalom toward you, sickness, adversity and poverty were signs of a curse from God. They see this boy born blind and immediately wonder, did his Mother, or was it his Father's sin that caused God to curse this child? In other words, God was behind the cause of this child being born blind in their minds.

At first, it may appear that Jesus, in some way, is agreeing with such a traditional premise. However, I assure you that is not the case whatsoever. Just stay with me here and I will explain. When Jesus says v.3 "*It was neither that this man sinned, nor his parents;*" He is not agreeing with the premise that the disciples are presenting at all. In fact, it is just the opposite... He is disagreeing. It is ... "*neither*". Now here is where it gets foggy because of the outreach the translators give on the next phrase. Jesus continues v.3B; "*but it was so that the works of God might be displayed in him.*"

On this verse, Gregory Boyd is a tremendous eye-opening help in his candid honesty.

*"In the original Greek, however Jesus does not say, "he was born blinds so that the works of God might be revealed in him." Jesus simply says, "let the works of God be revealed in him."*

*Translators supply the words "he was born blind so that" Because they think it is implied in Jesus' answer to the disciples' question. And if we assume that Jesus was intending to answer the disciples' question about why God had made this man born blind, they have a point. The grammar allows for this insertion. But it doesn't require it, and there's no reason to make this assumption. If we simply refrain from reading into the text the assumption that Jesus believed there was a divine reason for everything, the text is perfectly intelligible without assertion. If we stick with the original Greek, we find it is more likely that Jesus was negating the question, not answering it... Jesus simply responded to the disciple's question by proclaiming, "Let God be glorified!" In effect Jesus was saying, "Who sinned, you ask?" wrong question! The only thing that matters is seeing the work of God revealed in this man... Jesus was not supporting the blueprint worldview. To the contrary he was invalidating this worldview by rejecting the question that arose from it."* (Boyd 2003)

This is no isolated or unique interpretation of this passage. Commenting on this same passage author Ron Dunn writes...

*"At first glance it appears that God deliberately blinds the man just to provide an opportunity to display His works. But that is a wrong conclusion. While the little Greek word translated "that" (HINA), normally indicates "in order that" a phrase expressing purpose, this is one of the few instances where it is not used in that manner. Here the construction of the Greek New Testament makes it refer, not to purpose but result..."*

*In other words, God is not charged with causing the man's condition; rather the man may be rescued by the glorifying works of God, works that manifest His mercy and power. This is the most critical point of the story: What is needed is not answers but action."* (Dunn 1994)

Scholars George A. Turner and Julius Mantey in their definitive work on the Gospel of John also concur with both Boyd and Dunn. Commenting on JOHN 9:3 states:

*"(HINA) "that" here seems to express result, and unusual, but not unparalleled use... (HINA) introduces a result, not a purpose clause here."* (Turner and Mantey n.d.)

Here we have an example of how we allow the tradition of the Classical Christian Worldview can influence us to draw conclusions that are not consistent with Gods perspective.

Now back to our quest of seeking truth by asking some honest and penetrating questions.

Did Jesus either hint or reveal specifically that any of the conditions described previously were caused by Satan or any of his demonic agents? Yes, very clearly! If you study the New Testament scriptures eve casually you will quickly realize that Jesus' public ministry was about engaging Satan and his demons in warfare over the damning and controlling conditions that existed in the culture of that time.

Jesus sought to bring compassionate relief, deliverance, and healing from such conditions. Jesus came to re-establish God's kingdom on the earth. In order to do so, he engaged the kingdom of darkness over control of the culture. This control was what Adam forfeited in the Garden of Eden centuries previous, when he and Eve sinned. Listen carefully to Luke's account of Jesus' declaration of war against Satan, in Jesus' own home synagogue.

*"The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are oppressed, To proclaim the favorable year of the Lord."* LUKE 4:18-19 (NASB)

Our Lord with loving compassion treated the ills of the world He came to as though He was a medic on the battlefield. And He saw that much of His world as casualties of war. This was no doubt shocking but revelatory to Jesus' hometown elders, and synagogue leaders. There is a battle being waged in our world today in the heavens between the world of darkness and evil, and the world of righteousness. Jesus fully engaged Himself into this battle. These two spiritual forces represent two very different and distinct wills, darkness the will of Satan, and light the will of God. Add to this pressure the mix of man's free will and struggle with the sinful nature of man and you have the makings of a world full of chaos, filled with complexity and ambiguity.

There are literally thousands of factors built into each and every event in life. Frankly, to know and understand all those factors that determine each life event, we would have to know and understand with great clarity everything there is to possibly know. Which we do not, because of our finite capacity; we are not omniscient.

It seems the favorite weapon Satan uses against us is deception. He will employ any tactic necessary to extend his influence over us. Regardless of how unfair, dishonorable, dishonest and deceptive, he is driven to capture our allegiance through our disobedience to God. His aim is to dishonor God and keep God from receiving the glory that comes from our obedience and trust. This is the whole point of advancing his kingdom. In addition, he does not think twice about destroying us in the process. He does not fight fair and has few limitations imposed by God.

"Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour." 1 PETER 5:8 (NASB)

People have often asked of me: "Why does evil exist in our world, and where does it originate?" Evil exists in our culture because of the manner God employed in creating the world, which does not place the fault upon God but explains His great love for us. God

created man out of great love and at the same time with great risk. When God blessed man with the capacity as a free moral agent with free choice, it was a risk. Man could choose to refuse God's love, or he could subject himself to God, in obedience to God's loving protection, by choosing the wisdom of loving limitations. His obedience would assure him of experiencing abundant provision for all his needs, physically, socially and spiritually. When Adam as a free moral agent chose disobedience, evil was birthed in the human heart and sin entered the creation. Sin had already been manifested in Heaven by Satan's rebellion against God, hence his expulsion and fall to the Earth's domain.

When you ponder the beauty and the beast of free will, you quickly discover that the supreme will of God, is not always done in our world. By supreme will of God, I mean God's original intention and desire being carried out. In our world there are many other "wills" being imposed, most notably Satan's. This means that not every gut-wrenching excruciating event in our world is the result of God's supreme will and plan. It is indicative that there is a spiritual war being waged between good and evil. The comforting truth that God is sovereign is meant to give us comfort and contentment. It does not mean that He is the originator or cause of every little intricate detail of life. Much of the pain and atrocities of our world, while God may allow them, He does not have anything to do with, yet He is blamed for it. I am not attempting to defend God on this point, He need not my defense. Let me say it straight, "stuff happens" not because God wills it, but as a result of choices made by man, which God allows, because that is the result of the risk God took in the manner that He created man. Add to that all the mysteries of a complex world and you have an environment and people who can birth enough evil to destroy what God has created. That's exactly the reason God sent a redeemer to redeem our sin, pain, and injustices man had created by imposing his own will over God's, being used by Satan as a pawn to impose his will against God.

We live in a culture that exists in a war zone. Do you want to fix blame on someone for evil? (As though that is going to change anything) for suffering? For the chaos, being manifested in our world? Then blame Satan... According to the scriptures, he is the one who is in control of the culture. Is Satan a little too abstract in your world-view to place blame upon? Then blame Adam. Because Adam gave him that control when he sinned in the Garden. In the New Testament, Jesus more than once states implicitly that Satan is the "*god of this world*" and the "*prince of the world*", world being understood as the society or culture in which we live. (Satan is in control), but with some limitations.

The mystery regarding the presence of suffering and evil is actually more about how a fallen creation and suffering is a faulty view of who God is. This view is the result of an unclear and inaccurate view of God revealed by Jesus in scripture.

Satan has as much influence in our culture and daily lives as our choices give him. In *2CORINTHIANS 2:11*, Paul states clearly that the extent of our own ignorance of his strategy gives him the greater reach and control.

2CORINTHIANS 2:11 (NASB)

The context of this section in 2Corinthians 2 is the subject of forgiving. But in his teaching on forgiveness Paul reveals some insight on the issue of spiritual warfare and confronting Satan and his subjects who work with him. The reason for such bold standing against Satan is so he does not take “*advantage*” of us and the reason given that he does not take advantage of us is because we are not ignorant of his “*schemes*”. Three critical words in this verse amplify what Paul is really saying and enlarges this importance of such warfare on our part.

Let us pick through a little grammatical rock of the meaning of these three words in the Greek text.

- 1 First, “*no advantage*”: (PLEONEKTEO), “*to defraud; root word (PLEION) the greater amount; controlled.* Compound word, (ECHO) *to hold; outreach another,* “*So that no advantage would be taken of us by Satan, for we are not ignorant of his schemes.*” *greater influence:*” The application is pretty simple if we are ignorant of Satan’s schemes in our culture, he will have the greater control. (P. S. Zodhiates, The Complete Word Study Dictionary of the New Testament 1992-1993)
- 2 Second, “*ignorant*”: “*For we are not ignorant*”. The word here is (AGNOEO), “*To be ignorant or unacquainted with... have no discernment, knowledge.*” We get our English word “*agnostic*” from this word. People often use this word in a flattering way of themselves in identifying themselves as opposed to being a person of faith. “*I am an agnostic*” they state. Which is really saying “*I am not informed, I am ignorant!*” Not very flattering. (P. S. Zodhiates, The Complete Word Study Dictionary of the New Testament 1992-1993) Paul is saying we give Satan the greater reach and influence in our culture to the degree that we are ignorant and uninformed about something...
- 3 Our third word “*schemes*” the word is (NOEMA) “*A thought; a concept of the mind; a device; to be understood as an individual thought or plot.*” (P. S. Zodhiates, The Complete Word Study Dictionary of the New Testament 1992-1993)

Let us put these to gather in reverse order now. To the degree we understand Satan’s thoughts, how he thinks and plans and are not ignorant to them, we will prevent him from the larger reach, the greater influence in our culture. But the reverse is also true, to the degree we are ignorant and do not understand his schemes and plots he will have the greater control. I am grateful to Dutch Sheets for teaching and elaborating on this critical issue of warfare prayer in his excellent work **WATCHMAN PRAYER**. Listen as he skillfully describes Satan’s plans.

*“The greater portion of what? Whatever our homes, marriages, families, communities, money, government, nature, and more; Twenty-five years ago, the Church in America was without understanding of what Satan was planning and he got the greater portion of our schools. The same could be said of our government and many churches.” (Sheets 2000)*

Not every painful event you have experienced in life is the result of God's will. Thousands upon thousands of issues and influences converge on life and collide with many wills being expressed. Suffering and pain is the result of collateral damage from such vicious collisions. Life it seems will remain mysterious, painful and confusing until the end of time. Jesus will return to this world, which He created, and set all things under one order of His rule and reign once again. Such an invasion of Heaven will enforce His divine will forever! Life will once again function in a manner consistent with God's original plan for this outpost of Heaven. He will then fully redeem His original plan, which Adam aborted in the Garden of Eden by his act of treason and rebellion. If mystery is going to be a part of our experience of daily life until such time as Jesus returns, it makes sense then to guard our lives by doing a couple of vital things.

First, let us stop engaging in the blame game every time we encounter evil and unexplainable events, many of which involve horrendous losses and deep hurt. Most of these events would not make sense to us even if God were to explain them to us.

*"For My thoughts are not your thoughts, neither are your ways My ways" declares the Lord "For the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts"* ISAIAH 55:8-9 (NASB)

*Blaming others keeps us from taking responsibility for our own actions, attitudes, and consequences of them.*

Second, we can enjoy the stabilizing power that comes from trusting God with events, which we do and do not understand. You may be intelligent, well-educated, well read, but you and I both have finite minds at best. We can go on believing or pretending we know it all or get off our high horse and admit our fallibility. At such a moment, we become delightfully liberated and open to the potential of learning to be content. How does this happen? When I honestly admit I do not know it all, I begin to realize something...God does! Because of His perfect character and unfailing love toward me, I can trust Him. As I have stated, Satan may have some control over the culture, at the present, but he will not always be in control. In addition, we can limit how much control he has now, by making right choices, and a having deeper level of trust in God.

The struggle for contentment in the midst of pain without giving up on healing and wholeness is the subject matter of this volume. There is no question that the acknowledgement of the existence of evil, complexity of our culture, and the fallen nature of our world does not completely answer all our questions. Since the days of Job, mankind has struggled with "*why do bad things happen to good people?*" But my hope is that you will discover enough spiritual truth, gain enough insight from a fellow struggler that will shed some meaningful light upon the path of your life, however dark it may seem today. May you discover hope rising up in your spirit, sustaining you until the day that all the secret things of our God are revealed. I pray that your perspective will experience such a transformation that your question will become "*Why does so much good happen to people in such an evil world?*"

*Pain and suffering have a way of confusing us. In many occasions in our life, our obedience to God is not rewarded immediately, or accompanied with blessing and pleasure but with suffering. The confusion occurs because of our lack of understanding. Here is the paradox. If we want understanding and wisdom, it will usually be attained only through our own suffering. One of the most amazing truths in scripture found in HEBREWS 5:7-9*

"In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the source of eternal salvation," HEBREWS 5:7-9 (NASB)

These verses speak of Jesus, God incarnate in human flesh; it declares: "Although He was Son He learned obedience from what He suffered." Jesus learned what was involved in the anguish of obedience to God. While living in the war zone of the culture which had been hi-jacked by Satan. v.7... "*He offered up prayers and supplications with loud crying and tears.*" The word crying (KRAUGE) is a word derived from a term that describes "*a cry from a man in which he does not necessarily choose to utter but it is "wrung out" of him because of searing pain and tension from the stress he is experiencing; a tumult or wailing of sorrow.*" (Barclay 1967)

The Greek philosophy and education model, which our western world seems to ignore, as time goes by always makes an important connection on two vital issues. The two aspects of learning and suffering are essential to the Greek learning experience. Our modern world does not connect the dots on these vital issues. We indeed want to learn but we are not willing to suffer in order to learn. Oh, we want to learn but not if it is going to cost us something. We are especially not interested in learning if it means suffering. What we crave after is the removal of the slightest discomforts of life. We do not desire God's transformation through suffering; we just want the suffering removed period. It is not renewal we are after but ease. WE are not interested in character development as we are relief. Therefore, very little if any value is placed on suffering. In fact, with such a perspective we neither highly value suffering and look with pity on those who choose to endure it.

Commenting again on Hebrews 5:7, William Barclay continues with his insight.

*"The Greek phrase "He learned from what he suffered" is a thought which keeps recurring in the Greek Thinkers. They were always connecting; (MATHEIN), to learn, and (PATHEIN) to suffer. Aeschylus, the earliest of the Greek Dramatists, had a continual text: "Learning comes from suffering." He calls suffering a kind of savage grace from the gods."*

Often referred to as the "Father of Dramatists", "AESCHYLUS" (525BC- 456BC) works still live on today; some of his ninety plus plays still survives, along with the works of EURIPIDES and SOPHOCLES. "Savage Grace" is a most significant way to

refer to suffering and growth, which comes from such an agonizing experience. It recognizes the anguish of such growth. However, at the same time understands even as painful as it may be. It is a work of God. It is a work of God's grace that refused to allow us to remain as we have been and calls us to a better future though through the pathway of pain. One of Aeschylus most often-quoted insights speaks of that "savage grace."

*"He who learns must suffer. And even in our sleep, pain that which we cannot forget falls drop by drop upon the heart, and in our own despair, against our will, comes wisdom to us by the awful grace of God." (Aeschylus)*

If you picked up this book with any interest, you are probably part of the fraternity of sufferers. Perhaps you have known chronic pain and even deep suffering. Maybe it has been "SAVAGE" at times. This book is for you. No, its content will not take away all the pain. Hopefully it will assist in you experiencing God's grace, drop by drop, falling upon your heart, until wisdom and inner healing comes. King Solomon, who acquired so much said...

*"The beginning of wisdom is: Acquire wisdom; And with all your acquiring, get understanding." Prize her, and she will exalt you;  
She will honor you if you embrace her." She will place on your head a garland of grace; She will present you with a crown of beauty." PROVERB 4:7-9 (NASB)*

The savage drops of grace, if we allow them to bring wisdom, will become a garland of grace and crown our life with beauty instead of bitterness.