

KINGDOM SPIRIT



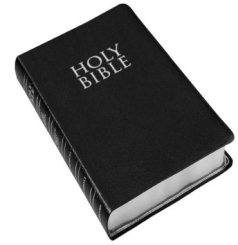
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1704

A STUDY OF THE BOOK OF LUKE

We began our study of the book of Luke in our last issue and left off with vs. 56 of chapter 1. So let's begin our study with vs. 57 this issue.

(Read Luke 1:57-66) While Mary stayed with Elizabeth for three months, there is no indication that she was there when John was born. Apparently it was the custom to name the child on the eighth day when he was circumcised. The family thought it proper to name him after his father, Zacharias, but Elizabeth objected saying that he was to be named John. Zacharias still could not speak, but when given paper to write his preference of a name on, he confirmed that the name was to be John, the name the angel Gabriel had given him. The name John means “Jehovah favored.” As soon as Zacharias wrote the name, he was again able to speak. Witnessing this miracle caused a fear to come on the people in the vicinity and as news of this got out, the people realized there was something special about John and they wondered just what kind of person he would really be.

(Read Luke 1:67-80) I don't know how much Zacharias understood of the prophecy that he spoke when the Holy Spirit came upon him. Being a priest, I assume he understood it all. He summed up the fulfillment of God's plan and purpose throughout the Old Testament very well. Jesus was to be the redeemer of Israel, meaning that He was going to buy them back from the captivities that they had brought on themselves by their wickedness. Remember that Israel was tak-

en into the Assyrian captivity which in turn became a Babylonian captivity when Babylon conquered Assyria. The people in this captivity were placed in a particular place south of and between the Black and Caspian Seas. Judah was taken in a different captivity by the Babylonians and scattered throughout the empire. Some of Judah returned to Jerusalem after 70 years of captivity, but remained under the rule of the Babylonian succession of Empires, except for a 100 year period, until the kingdom was totally destroyed in 70 A.D. While Israel ultimately escaped from their captivity and moved north and west across Asia Minor and Europe, they were still affected, if not ruled by elements of the Babylonian succession of Empires even to this day. The migration of Europeans to America was initially to escape religious persecution that was promulgated by Roman Catholicism which still ruled Europe with the exception of Britain, though there was considerable unrest there because of the Roman Catholic influence. When I say Roman Catholic, I am referring to the rule of the papacy over Europe for several centuries as an extension of the Roman Empire, the fourth beast of Daniel or the iron legs of the image of Daniel 2.

Redemption as spoken here by Zacharias meant being released from this captivity. We now know that through acceptance of the blood, or life, of Jesus as our sacrifice for our sins, we are released from this captivity, but a complete release or redemption is yet to come when the complete Babylonian system is destroyed by Jesus in His second coming.

Zacharias recognized, as did Mary, that Jesus was the fulfillment of the promises to Abraham. We have to understand that the completion of that fulfillment is yet in the future when, as

Paul says, Abraham rules the world, this being when Jesus Christ has established His kingdom here on the earth and rules the world being descended from Abraham.

Zacharias recognized that his son, John, was to play a very important part in the plan of God, going before Jesus, preparing the way for Him, giving knowledge of salvation to God's people through the remission of sins. We have to keep in mind that the remission of sins to this point was only through the actions of the high priest on the Day of Atonement. This was about to change and John the Baptist was the change agent as he prepared the people for Jesus Christ. He recognized that Jesus was to be the Messiah. "Dayspring" in vs. 78 literally means "Dawn, the Messiah."

Then we're told that John grew up in the deserts of Judea and became strong in spirit until the day God planned for him to make himself known to Israel.

(Read Luke 2:1-7) I was looking for information on Cyrenius and I found the following on a web log by Dr. Stephen Jones that explains better why Joseph had to go to Bethlehem and the circumstances under which they lived while there. As with many stories in the Bible, part of what we believe today concerning the living circumstances at the time of Jesus' birth came from a novel written some 200 years after Christ.

But before we discuss this novel, Dr. Jones had this to say as to why Joseph and Mary had to go to Bethlehem: "In Rome, Augustus Caesar was celebrating his Silver Jubilee. It had been 25 years since being proclaimed "Augustus" (i.e., Emperor) on January 16, 27 BC. And so on February 5, 2 BC the Roman Senate passed a bill giving him another title, Pater Patriae, "Father of the Country." It was decreed that the entire populace under Roman dominion should ratify this decree by means of a census. Cyrenius, who was Rome's foremost expert in census taking, was sent to the Province of Syria (which included Judea) to oversee this census. It was this registration and census that brought Joseph and Mary to Bethlehem later that year (2 BC)."

Dr. Jones goes on to look at the living conditions of most of the people at the time and speculates on where Jesus was born. "Tradition depicts the couple arriving in Bethlehem in the evening, and the birth of Jesus that same night.

This tradition is first seen in The Protoevangelion of James, which first appeared about 200 years after the birth of Christ. Kenneth E. Bailey, a scholar of Middle-eastern studies, says of this account: "The author was not a Jew and did not understand Palestinian geography or Jewish tradition. In that period many wrote books claiming famous people as the author. Scholars date this particular 'novel' to around the year A.D. 200, and it is full of imaginative details.... In the novel, for example, the author describes the road between Jerusalem and Bethlehem as a desert. It is not a desert but rather rich farm land." [Jesus Through Middle Eastern Eyes, page 27] According to The Protoevangelion, Joseph and Mary had not quite arrived in Bethlehem when she went into labor. They stopped in a cave, and Joseph went on ahead into the town to look for a midwife. When he returned, Mary had already given birth to Jesus. The author was probably a Greek who had never visited Judea. Neither is there any reason to believe that Jesus was born the same night that they had arrived in Bethlehem. Luke 2:7 says that Mary "laid Him in a manger, because there was no room for them in the inn." We have assumed that the manger scene means that Christ was born in a stable, rather than in a house. This, however, is not true. Houses then (and even today) were built with a stable on the end of the house near the entrance, because almost everyone had a few animals. Normally, when one enters such a house, a person must go up about three steps to enter the living quarters. But the animals remained on the slightly lower level. This provided some extra heat in winter, but also protected the animals each night from potential thieves. There were a couple mangers built into the floor of the living quarters next to the stable so that the animals could eat at night. In the morning the animals were released. In the story of Jephthah in Judges 11:29-40, he made a vow to sacrifice to God whatever came first from his house. He was surprised when his daughter came out of the house, because he expected one of the animals to be let loose from the house in the morning. Likewise, when King Saul visited the witch of Endor, she "had a fattened calf in the house" (1 Samuel 28:24) which she slaughtered in order to prepare a meal for her honored guest. The manger, then, was in a house, not in a cold cave down the road. Some family, probably a relative in Bethlehem, saw the need and

provided them some space at the other end of their living room. The house had a guest room, but it was already occupied. Many houses had just one room that served as their living quarters, but those who could afford larger structures often added another guest room on the side or on the roof. For example, this was the “prophet’s chamber” on the upper level that was built for Elijah (1 Kings 17:19). No Room in the Inn Luke 2:7 says that there was no room for them in the “inn.” The Greek word is *katalyma*, which simply means “a place to stay.” It can refer to many kinds of shelters. In Luke 22:10-12 the word appears again when Jesus told Peter and John to find a location to keep the Passover. 10 **And He said to them, “Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. 11 And you shall say to the owner of the house, ‘The Teacher says to you, Where is the guest room [katalyma] in which I may eat the Passover with My disciples?’ 12 And he will show you a large furnished upper room; prepare it there.”** Here the word *katalyma* is translated “guest room” (NASB), which was a private room on the upper floor of the house. It was “a place to stay,” not a traditional “inn” or hotel for travelers. The normal Greek word for a commercial inn was *pandocheion*. The word *pan* means “all,” and the second half of the word means “to receive.” This Greek word was so widely used that it came to be incorporated into Armenian, Coptic, Arabic, and Turkish. If Joseph had been turned away from a commercial inn because of no vacancy, Luke would have used the better word *pandocheion*, rather than *katalyma*. So it is better understood that Joseph and Mary were given shelter in the living room of a private home. The family living there slept on the far side of the house, while Joseph and Mary were given the other end near the mangers built into the floor, because the guest room was already occupied. Mary gave birth to Jesus, wrapped him in swaddling clothes, and placed him in a manger on some soft, fresh hay.”

(Read Luke 2:8-20) Dr. Jones had this to say about the shepherds. “Meanwhile, shepherds received a divine visitation to announce the birth of the Messiah, and they came to the house shortly after His birth. Shepherds were at the low end of the social scale. They probably wondered how the parents of the Messiah, or the soldiers guard-

ing such an illustrious family, would allow shepherds to visit the child. But they found the family in a simple home with the Messiah sleeping in a manger.”

I have read that the sheep that the shepherds were taking care of were probably sheep that either belonged to the priests or had been brought to Jerusalem to be sacrificed. Apparently there was an area surrounding Jerusalem where these animals were kept and it extended as far as Bethlehem.

We find verses like vs. 19 several times in Scripture where we are told that Mary kept what she saw and heard in her mind and pondered them in her heart. While she was well aware of the miracle of the virgin birth, I don’t know if she fully realized what Jesus was to become and what would happen to him, so raising Him from a baby would have been quite an experience that coupled with the virgin birth would have been a great deal to ponder and watch.

(Read Luke 2:21-40) We need to go back to Leviticus 12:2-4 (Read) to understand what was required here of the new mother. The length of time was greater if a girl was born. Vs. 23 and 24 take us back to the time of preparation for the Exodus. (Read Exodus 13:2, 12, 15) The sacrifice could be a lamb and a turtle dove or 2 turtle doves or two pigeons. (Lev. 12:2, 8)

“Gentiles” in vs. 32 should have been translated “nations” for better understanding, Jesus was a light to bring revelation to the nations. The Companion Bible indicates that in Simeon’s blessing he was saying that Jesus would be a stumbling block (fall) and a rising again of many in Israel. Jesus certainly became a stumbling block to many in Jerusalem whether they were for or against Him though in different ways. For those who were against Him, He certainly became a stumbling block to their entrance into the kingdom, at least as they believed. To those who were for Him, when He died on the cross, their hope died with Him, at least until after the resurrection. His rising from the dead was certainly a stumbling block to those who refused to believe, but hope eternal for those who did believe. Simeon prophesied of what Mary would have to endure at the cross when he told her that a sword would pierce her own soul also.

Anna would have really been quite old. She had lived 91 years from the day she got mar-

ried, so she would have been somewhere close to 110. She recognized that Jesus was their redemption hope and told the people this.

(Read Luke 2:41-52) Can you imagine the panic that Mary and Joseph must have been in hunting for Jesus for three days? Couple that with their amazement at where they found Him and what He was doing. Discussing the things of God as a 12 year old with the most eminent scholars of the Old Testament amazed everyone.

(Read Luke 3:1-14) Verses 1, 2 gives us detail as to who the authorities were at the time John the Baptist began his ministry. I would like to take a couple of excerpts from another of Dr. Jones' web logs to give us a little more detail.

This detailed historical data allows us to date not only the ministry of John but also the ministry of Jesus. We know from Luke 3:23 that Jesus began to minister at the age of thirty, shortly after John's ministry began. John, being a priest, also should have begun to minister at the age of thirty, according to the law in Numbers 4:3. These details also provide us with a double witness for the year of their births in 2 B.C. Dating the ministry of John and Jesus is important in studying prophecy, because it tells us when and how Daniel's "seventy weeks" were fulfilled at the end. Misunderstanding this, in fact, has had a very adverse effect upon the church in the twentieth century. The Fifteenth Year of Tiberius: Tiberius was the adopted son of Augustus Caesar. Augustus himself began his career on August 19, 43 B.C. when he was first appointed consul of Rome. He died precisely 56 years later on August 19, 14 A.D. Because of this unusual coincidence, many Roman histories mention it in their writings, making it one of the most well established dates in Roman history. Tiberius then began his reign when Augustus died, and his fifteenth year began on August 19, 28 A.D. and ended on August 19, 29 A.D. Since John was born at the time of Passover, he turned thirty and began his ministry at Passover of 29 during Tiberius' fifteenth year. He then baptized Jesus shortly after He turned thirty in September of 29, which would have been at the beginning of Tiberius' sixteenth year.

Dr. Jones goes on to prove the exact time of the death of both John the Baptist and of Christ, but since this is not our purpose at the moment, we won't deal with it now. However, he does give us some more historical information

concerning the people mentioned here by Luke.

Josephus tells us that "Tiberius died, after he had reigned twenty-two years, and six months, and three days" (Wars of the Jews, II, ix, 5). By counting back to the start of his reign, we see that Tiberius began to reign shortly after Augustus died on August 19, 14 A.D. Josephus' precise dating is very helpful to us in knowing what Luke meant when he said that John began to minister in the fifteenth year of Tiberius.

Luke says that "Pilate was governor of Judea" (from 26-36 A.D.). Luke says that "Herod was Tetrarch of Galilee." This was Herod Antipas, son of Herod the Great, who had killed the children of Bethlehem the end of December of 2 B.C. Herod Antipas was the one who killed John the Baptist at Passover of 30 A.D. Jesus also was sent to this Herod during the time of His trial in Jerusalem three years later. He reigned until 39 A.D. when he was replaced by Herod Agrippa, who had accused Antipas of a conspiracy against the Roman Emperor Caligula. JRL

A STUDY OF THE BOOK JOB

In our last lesson in our study of the Book of Job, Eliphaz was speaking and severely condemning Job, but not knowing what for. I want to repeat a portion of the last paragraph of our last lesson. “he (Eliphaz) says let no one trust in vain deceit. To do so brings a reward of deception. Deception will be paid to him before his time and his branch will never be green. He will cast, like the vine, sour, or unripe, grapes and like the olive tree will cast off the flower. He goes on to say that the house, or the company, of the wicked, or the hypocrites, shall be desolate and fire shall consume the tents of the corrupt. Vs. 35 tells us **“They conceive mischief, and bring forth vanity, and their belly prepareth deceit.”**

It is amazing that someone could use such strong language without having at least some evidence to base his charges on. Their only evidence is that Job is severely afflicted, so that must mean that he has done something wrong. Yet Job doesn't hold back in his response as well. (Read Job 16:1-5) Job says that he has heard the things that Eliphaz has said. We normally think when a friend visits one who is ill that they are there to comfort the one who is ill. Apparently, Job assumed that was what these friends were there for, but realizes that is not what they are doing. He tells them they are miserable comforters. He asks if there is an end to their vain words, or is there something that is inciting them to want to continue to dispute with him? He says that he could do the same to them if their roles were reversed, but he says that is not what he would do. He would try to strengthen them with the words of his mouth and he would try to comfort them in their grief.

(Read Job 16:6-16) If he speaks, he says that his misery has not lessened, if he keeps silent it still is not lessened. Though he doesn't curse God because of his condition, he does believe that his affliction has been brought on by God. He says that God has wasted him away, has taken all his family from him. God has shriveled him and his wrinkles witness to his condition as does his leanness. He believes God has delivered him to the ungodly and turned him over to the wicked. He says they have lied, and then he lists a list of

physical abuses that these ungodly people have heaped upon him. He says that he was at ease, then God broke him, shook him and set him up as a target and then lists ways he has suffered.

(Read Job 16:17-22) Job says that God has done this in spite of the fact that he hasn't done any injustice and his prayer has been pure. He asks the earth to not conceal his blood or his cry. His witness is in heaven. His friends scorn him, but his tears are to God. He wishes that one could plead with God as one would plead with his neighbor. When his number of years are complete, he says he will go the way from which there is no return.

(Read Job 17:1-5) Job says that his spirit is broken, his days are extinguished, he is ready for the grave, although his mockers still stand before him fixed before his sight. He asks God to set his bail (as he feels he is in captivity), but he wonders who will go his bond. He feels he cannot depend on his friends as he says God has taken common sense from them comparing them to one who shares in the spoil, i.e. one who deserts his friends and is friends with his enemies. He says anyone who would do this will find that even their children will pay for it.

(Read Job 17:6-10) He says that God has made him a byword of the people, someone in whose face people spit. Because of his sorrow, his eyes have grown dim and his body members are as a shadow. The upright may wonder at all this, the innocent shall stir himself against the hypocrite while the righteous shall hold on his way and the pure handed will add to his strength. As for those “friends” who have been talking to him, he basically tells them to leave and come back some other time as he cannot find a wise man among them.

(Read Job 17:11-16) He feels that his days are near an end, his purposes have been broken off, even the thoughts of his heart are broken. He asks if these purposes and thoughts can change the night to day as he feels the light is on the edge of darkness, i.e. death. If he waits until he makes his bed in the darkness and he calls his father Corruption and his mother and sister Worm, where is his hope? No one will see it as all will go down to the grave and rest together in the dust.

(Read Job 18:1-4) Bildad wants back into the conversation. In effect, he tells Job to stop talking and gain some understanding and then

they can carry on a conversation. He asks why he and his friends are considered as beasts to Job and reputed to be vile in his sight? He infers that Job is feeling sorry for himself and expecting things that are impossible as a result.

(Read Job 18:5-20) What he is hearing from Job is that he is being treated unfairly by God. So he, believing that Job has done some very unrighteous deed that has brought all this on him, proceeds to list what he believes happens to the ungodly. He describes death in several ways, but also describes conditions and events that lead to death. He says the light of the wicked shall be put out emphasizing the light of life in one's body. He will lose his strength and his countenance will be darkened. He will be caught in a net of his own making, a trap in the way. Terrors shall make him afraid so that he cannot rest. Destruction will always be at his side. He will lose confidence in himself. He will have no son to carry on his memory, there will be no remembrance of him once he is gone. Then he makes a statement in vs. 21 inferring that Job fits the statement, **"Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God."** This brought another reply from Job.

(Read Job 19:1-12) Job asks how long they were going to continue to vex him and make him feel crushed with their words? He says they have reproached him ten times and are not ashamed to make themselves strange to him. He tells them that let's suppose for a moment that he had committed some wickedness. If they are going to magnify themselves against him and plead against his humiliation, then they need to know that God has overthrown him and compassed him about in His net. He says he cries out concerning violence, but he is not heard, there is no justice. God has fenced him in so that he cannot pass and has set darkness in his path. God has stripped him of his glory and destroyed him on every side. He has uprooted his hope like a tree and has kindled His wrath against considering him one of His enemies. It is like God's troops have encamped around him.

(Read Job 19:13-22) He says that God has put his kinfolks far from him and his companions are completely estranged from him. Those that dwell in his house count him to be a stranger, he is an alien in their sight. He calls his servant and

there is no answer. His breath is repulsive to his wife. Young children despise him and speak against him. All his close friends abhor him and those that he loves are turned against him. His bones cleave to his skin. He asks his friends to have pity upon him for the hand of God has touched him. He asks why they persecute him as if they are God and are not satisfied with his flesh?

(Read Job 19:23-24) He wishes that his words were written in a book or engraved with an iron pen on lead or on a rock.

(Read Job 19:25-29) What Job has said before concerning what happens when a person dies seems a little strange as we read these verses. I assume that Job understood and believed what he says here and what he has said before about not returning from death had to do with timing, i.e. one would not return in the near future from the grave. But what he has to say here needs to be read and reread and understood that even people of Job's time understood this. **"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and although after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."**

He then tells them that if they are still looking for a way to bring a case against him, then they need to be afraid of the sword, for wrath brings the punishments of the sword so they will know that there is a judgment.

(Read Job 20:1-3) Zophar feels he has to answer Job's reproof of him. He says he heard the reproof of his insulting reproach of Job, thus he feels compelled to answer quickly.

(Read Job 20:4-28) Zophar and the other "friends" that have been talking to Job are convinced that Job is hiding some form of wickedness and that the affliction he has is a direct result of that wickedness. This is not unlike many people today. There are denominations that teach that illness is always a result of sin, therefore the person can only be healed by prayerful intervention. Yet we often question why God allows a person known for their sinful acts to prosper. I don't mean to infer that there is not a connection between sin and illness as there very often is, but it is usually sin that is harmful to one's body such

as eating unclean food, over indulgence with alcohol or other drugs for example. Because most of us, like these three friends of Job, do not recognize the sovereignty of God, we often misunderstand how or why some things happen. I believe that as we study this book we can gain a greater understanding of His sovereignty. I believe this is vital to a good understanding of all God's Word.

Zophar goes into an extended description of what he believes to be the fate of a wicked person which, though not stated, he applies to Job. He says that the triumph of the wicked is short and but for a moment. It makes no difference even if the person's excellency reaches up to the heavens, he will perish as does his own dung. He will disappear from the memory of those who have known him as if he were but a dream. His children will pay for his sins. What he does may seem sweet to him at the moment, the food in his stomach will turn sour and become as the gall of the asp to him. God will cause the riches that he has swallowed to be vomited back up. All that he gains through his wickedness will ultimately be restored to those from whom he has oppressed and taken from them. He will face the terror of the sword. Heaven will reveal his iniquity and the earth will rise up against him. Any increase that he might accumulate will depart from him and his goods will flow away in the day of God's wrath.

Finally, he says in vs. 29, **"This is the portion of a wicked man from God, and the heritage appointed unto him by God."**

(Read Job 21:1-6) Job feels compelled to answer. He tells them to hear what he has to say and then they can mock on. He asks if his complaint is to man, and even if it were why shouldn't his spirit be troubled. He says to look at him, be astonished and lay your hand on your mouth. Even when he considers his condition he trembles.

(Read Job 21:7-15) Job sets out to correct the thoughts of these three "friends" concerning the wicked. They are not automatically punished by God. He says that they live, become old and are mighty in power. They live to see their descendants established before them. Their houses are safe and the rod of God is not on them. Their cattle multiply, their children live and play and spend their days in wealth and die without a lingering illness. They say unto God to depart from them for they do not want to learn of Him. Why

should they serve Him as they see no profit in doing so.

(Read Job 21:16-22) Job says, speaking of the wicked, their prosperity is not in their hand, i.e. God is in control. Job does not understand the counsel of the wicked. He asks how often is the candle of the wicked put out or how often are they destroyed. Does God apportion sorrows in His wrath? Are the wicked like stubble before the wind or the chaff that the wind carries away. Job says that in effect they are saying that God lays up his iniquity for his children but they want God to punish the man so that he sees the destruction and knows it is the wrath of God. What care do they have for their house after the number of their months are cut off in the midst of their life. Job asks **"Shall any teach God knowledge? Seeing he judgeth those that are high."**

(Read Job 21:23-31) He says that one dies in his full strength being at ease and secure having had plenty to eat and enjoy. Another dies in bitterness having never had enough to eat and enjoy. But both lie together in the dust and the worms cover them both.

Job tells them he knows their thoughts and the devices they imagine against him. Their argument is that the prince lives in luxury and the wicked live opposite conditions. He tells them to go to the man on the street, so to speak, and ask them about the condition of the wicked. Job then says that the wicked is reserved until the day of destruction and will be brought forth to the day of wrath. I believe this is in reference to the judgment of the Great White Throne of Judgment we see in Rev. 20. How much Job understood of this we don't know, but it is interesting to me that he understood that there will be a final judgment. He then asks who is going to confront that person and who is going to repay him for what he has done? I think the inference here is that God will do both. But for the time being the wicked will be brought to the grave just as all before him have and all that follow him will.

Job then asks, **"How then comfort ye me in vain, seeing in your answers there remaineth falsehood?"**

(Read Job 22:1-4) Eliphaz speaks again asking Job if man could benefit God as a man can benefit another man? Is it any pleasure to God that Job might be righteous, or is it a gain to God if Job made his ways righteous? Does God fear

him that He would debate with Job, or enter into judgment before a judge with Job? He is mocking Job as he prepares to lay out the most severe charges against Job yet.

(Read Job 22:5-11) Obviously Eliphaz is extremely frustrated with Job since they cannot get Job to admit his guilt, so he levels out charges against him that are extremely serious. He first tells him that his wickedness is very great, that his iniquities are without number. Then he gets specific. First he says he robbed his brother of a pledge that he supposedly put up for a loan. Then he says that he has taken the clothes of the naked, would not give water to one who was athirst and withheld food from the hungry. He honored the mighty men, but sent widows away empty handed and crushed the strength of the fatherless. Therefore he tells Job that there are snares all around him, that sudden fears troubles him and darkness that he cannot see.

(Read Job 22:12-14) Eliphaz makes the statement that God is in the height of heaven and of the stars, then says that Job would say, how could God judge through a dark cloud? These clouds are a covering to God that he can't see as he walks the circuit of the heavens.

(Read Job 22:15-20) Eliphaz says that Job is taking the old path that the wicked men have taken which were cut down before their time and whose foundations were overthrown by a flood. They have said unto God, depart from us, what can you do for us? Then he mocks Job for saying that God filled their houses with wealth. Eliphaz does not understand this thinking. He says the righteous see what happens to the wicked and are glad and the innocent laugh him to scorn. They say our adversary is cut down and the remnant of them the fire consumeth.

(Read Job 22:21-30) Eliphaz now has some advice for Job. He tells him to acquaint himself with God and be at peace. Receive His law and lay of His words in your heart. If he will

return to the Almighty, he will be built up and shall put his iniquities far from his tents. He will have gold and silver in abundance. He will then have a delight in the Almighty and will pray to Him and He will answer. Job will be able to make a decree of a thing and it will happen. When men are cast down, Job would be able to help lift them up. God will deliver the island of the innocent and it will be delivered by the pureness of Job's hands.

We will take up Job's answer in chapter 23 next lesson. JRL