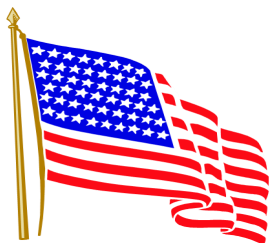


KINGDOM SPIRIT



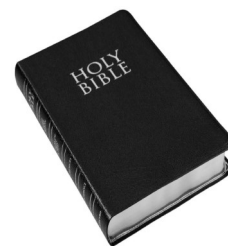
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1705

A STUDY OF THE BOOK OF LUKE

Luke says that Herod's **“brother Philip was tetrarch of the region of Ituraea and Trachonitis.”** Philip's wife, Herodius, had divorced him about the year 27 A.D., after she fell in love with Philip's brother, Herod Antipas. Herod then married Herodius, and two years later John the Baptist criticized this unholy union, as it violated the law of God in Leviticus 18:16. Herodius hated John for this, and she later found opportunity to have John executed. Philip died in 34 A.D.

Luke says that “Lysanias was tetrarch of Abilene.” Little is known of Lysanias. Abilene was a small realm on the western slope of Mount Hermon in what is now Lebanon.

Luke says also that the word came to John “in the high priesthood of Annas and Caiaphas.” As I have already said, Caiaphas was the actual high priest, and Annas was his influential father-in-law (John 18:13). Annas had been the high priest earlier for ten years, but the Procurator, Gratus, had removed him from office in 15 A.D. for imposing the death penalty upon those guilty of capital crimes. Rome had reserved this right for itself, and so Gratus removed Annas from office. Many in Judea continued to consider Annas to be the legitimate high priest, and Luke seems to agree, saying in Acts 4:6 “and Annas the high priest was there, and Caiaphas.” Caiaphas was the official high priest from 18 A.D. until his death in 37, and then Theophilus, son of Annas, replaced him from 37-41 A.D. Annas died in 40 A.D., while his son Theophilus was high priest. These

were the prominent political and religious figures forming the background of John's ministry. Luke's record establishes the historical setting of the ministries of John and Jesus. These facts would have been well-known to Theophilus.

Vs. 3 of Luke 3 says, speaking of John the Baptist, **“And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins”.** I think we need to understand better what this verse means. Some denominations teach that the actual act of baptism is what takes away our sins, thus baptism is a critical requirement for salvation. Others deal with baptism as a ritual with little or no real meaning. We have an example in the Old Testament that I believe will help us understand its importance. Leviticus 13 and 14 give us the laws dealing with leprosy. Chapter 14 deals with what the priest was to do once the leprosy was healed. (Read Lev. 14:1-7) First a determination has to be made by the priest that the leprosy is healed. Once this determination has been made, then the ritual begins.

Leprosy was a slow death unless one could be healed from it. From the day we are born, we are dying. We call it mortality. So we can liken leprosy to mortality, they are both a slow death. Verses 4-6 are symbolic of Christ and what He has done for us and are a study to themselves. I want us to look at vs. 7. **“And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.”** The point that I want to make here is that once the leprosy is healed, the priests sprinkles (a form of baptism) the man seven times. (Read Heb. 9:10) The word “washings” is from the Greek “*baptismos*”, the

word we get our word baptism from. If we read the law we'll see that there were numerous baptizing as part of the priest's job, so baptism started with Moses, not John the Baptist.

In the case of leprosy, the man with the disease first had to witness that he was healed, then the priest had to witness it, a double witness that is required by law. Likewise, in the baptism of John the Baptist, the person had to witness that he had repented, then the priest, John the Baptist, witnessed it as well by baptizing the person similar to the baptizing of the person healed from leprosy. The repentance had to come first. The baptizing was simply a witness of what had happened in the heart of the person, it was not the agent of change. In the case of leprosy, even when Christ healed a person, Jesus instructed them to go present themselves to the priests in accordance with the law in Lev. 14. In Luke 17, Jesus healed 10 lepers and instructed them to present themselves to the priests and then in vs. 19 He told the one leper that had returned to thank Jesus, **"go thy way: thy faith hath made thee whole."** It wasn't the going to the priests that made them whole, but rather their faith. It is the same thing with our justification.

Back to Luke 3, John quotes from Isa. 40:3-5 applying this to himself. It was the custom that when a VIP was coming to a city, the people would smooth out the road, filling in the ruts and removing the rocks that would make the chariot ride uncomfortable. In effect, this was John's job, he was to smooth out the way. His preaching repentance and baptizing was part of what he did to do this job. The people had come to believe that just because they were descended from Abraham, they were secure. John tells them that this was not enough, that they had to bring forth fruit of repentance, i.e. in the way that they treated each other. Anyone not bringing forth fruit were to be cast into the fire, i.e. face God's judgment. People were in question as to what was meant by bringing forth fruit. John had to explain this to them in verses 11-14)

(Read Luke 3:15-18) Because the people were expecting the Messiah, many wondered if John might not be He. John, understanding their wondering, explained that while he baptized with water, there was one coming who baptized with the Holy Spirit and fire. I think it important that we always keep in mind that fire is symbolic of

God's judgment by law.

(Read Luke 3:19, 20) We have read already of John's imprisonment by Herod because of John telling him that his marriage to his brother's wife was unlawful (Lev. 18:16) plus other evils that Herod had done.

(Read Luke 3:21,22) We read a more detailed account of Jesus' baptism in Matthew. Jesus' reason for baptism was different from the people in that He had not need of repentance, but rather His baptism was fulfillment of the baptismal requirements, or washings, required of the priests before they could minister unto God. Jesus was being prepared to assume the position of High Priest after the order of Melchizedec, the position He filled after the death of John the Baptist.

The rest of Luke 3 gives the genealogy of Joseph, Mary's husband, Jesus' step father. There are many that believe this to be the genealogy of Jesus, but I have explained before that I believe that Matt. 1 gives us the genealogy of Jesus. The main reason is that in II Sam. 10, God promised that David's throne would always have a descendant of David through his son Solomon sit on that throne. I believe this included Jesus when He returns to take that throne from its current occupant. This genealogy in Luke 3 is through David's son Nathan.

(Read Luke 4:1-13) We discussed this when we studied the book of Matthew. I believe it worth while to repeat that discussion from lesson #III-103: "(Read Matt. 4:1-11) (Compares to Luke 4:1-13) As we said in studying the previous chapter, this 40 days in the wilderness fulfilled the role of the second goat that was to bear the iniquities of all the people and then to be released into the wilderness. I think most people would read this with the idea that the tempter, the devil and/or Satan was some kind of being. I question this. The word "tempter" is from the Greek "*peirazo*" which means "to try or prove" according to Young's Concordance. The word "devil" as translated here is from the Greek word "*diabolos*" which according to Young's Analytical Concordance means "accuser or calumniator." "Satan" is a transliterated Babylonian word that simply means adversary. (Read I John 2:14-16) John is telling us that all sin comes from one or more of the things he says are in the world, **"lust of the flesh, and the lust of the eyes, and the**

pride of life.” These three things are what tempts us to sin. If we go back to Matt. 4, we’re told that Jesus had fasted for 40 days and was hungered. Would this not be “lust of the flesh?” Then we’re told that He was taken upon a pinnacle of the temple and told to throw Himself down that God would protect Him. Would this not be “pride of life?” Finally from a high mountain He was shown all the kingdoms of the world and told if He would worship the deceiver, He could have all these kingdoms. This would appear to me to be “lust of the eyes.” It is important to understand that Christ was tempted the same as all of us are, only in His case the temptation was even more intense. Heb. 4:15 tells us, **“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”** I Cor. 10:13 tells us **“There hath no temptations taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.”** Understanding this but knowing that Christ suffered greater temptation than us should make us better able to fend off temptation when we are confronted with it. I can’t help but believe that the “devil” of Matt. 4 is the same “devil” we face each day, that which is within each of us. We are our own worst enemy and only in recognizing this can we effectively confront ourselves about it. Blaming some other being for our own temptations relieves us from the responsibility of our own sins in our mind.”

I would like to add a couple of points. First, as most people read this the assumption is made that the devil and Satan are one and the same spiritual being. As you have probably guessed, I don’t agree that either is a spiritual being, but rather a side of each of us that performs the definition of the word in our mind, i.e. devil or *diabolos* means accuser or one who slanders. As a man, a part of Jesus was telling Him that in effect He could have the bread, the power, and the kingdoms of the earth. He was accusing Himself of being a fool for not taking advantage of these things. Keep in mind that this was the man thinking within Him. Satan simply means adversary. When Jesus rebuked Satan, He was rebuking Himself for such thoughts. I believe that we are all guilty to some degree of doing the same things

that Jesus did here.

The second thing that I would like to point out is that no where in Scripture that I am aware of do we find that God gave a spiritual being the power and glory of the kingdoms of the world as claimed in Luke 4:6. However, we do find that God gave that power and authority to man. (Read Genesis 1:26-28) I need to point out that this dominion was given specifically to Adam. This became a part of what we see later in Scripture called the “birthright.” It was passed from father to son until Noah. Noah then apparently passed it to Shem, one of his sons, who then passed it to Isaac. Jacob then received the birthright which included this dominion authority, but when it came time for him to pass it to his son, he had twelve sons. He separated the dominion, or the scepter from the birthright and passed that to Judah while passing the balance of the birthright to Joseph. Both of these “birthrights” remains with the respective tribal leaders until David to whom was given the dominion or the scepter who then passed it to his son Solomon who did likewise to his son Rehoboam and so it continued with the Davidic royal line until Zedekiah when Nebuchadnezzar conquered Judah and took them into the Babylonian captivity. God then apparently took it from the Davidic line and gave it to Nebuchadnezzar. (Read Daniel 2:36-38) As we know Nebuchadnezzar was King of Babylon and the vision that he saw as described in Dan. 2 indicated that he was the beginning of what we refer to as the Babylonian succession of empires. I submit that this dominion or scepter continued with this succession of empires through the centuries as this succession of empires represents man’s way of doing things. As did the people of centuries past, we conform to this ideal represented in these successive kingdoms. So when we find in Rev. 12 the red dragon, representing the last of these successive kingdoms, i.e. Rome, is being called **“the great dragon...that old serpent, called the Devil, and Satan, which deceiveth the whole world,”** it is my opinion that the devil and satan actually represent man’s way of doing things. They are a part of us that must be removed for us to function in the kingdom of God as overcomers. This is a much larger study than what I am presenting here, but I pray that you will consider this as we continue our study of the book of Luke.

(Read Luke 4:14, 15) Jesus was accepted for the most part in the cities around the Sea of Galilee and as we had mentioned before, this is where He spent most of His ministry time.

(Read Luke 4:16-32) Nazareth was about 20 miles or a little less from the Sea of Galilee. This was Jesus' home town where he grew up. Jesus went to Nazareth and going to the synagogue on the Sabbath, He read from Isa. 61:1, 2. This apparently got the attention of everyone in the synagogue and then we're told in vs. 21 that He added, "**This day is this scripture fulfilled in your ears.**" This seemed to shock the people. The question, "**Is not this Joseph's son?**" was asked in a very derogatory manner. How could anyone from Nazareth, or the supposed son of a carpenter make such a statement? In our day, if a local sports hero makes it to the professional level, people fall all over themselves to let everyone know that he or she came from our local town. But if a local person gains fame as a preacher or teacher of the Bible, he or she will be shunned in their own home town. Jesus' statement, "**No prophet is accepted in his own country.**" is as true today as it was then. The reason appears to me to be that people feel they know the individual, his or her background, and they just can't see that that individual could be any better or any different from his or her background. Because of this, communities often miss out on the blessing that could have been theirs had they supported local people. Jesus emphasizes this with accounts of both Elijah and Elisha going to or helping people outside of Israel because of their non-acceptance in their own home area. This upset the people of Nazareth so that they actually wanted to kill Jesus, but as He often did, He got lost in the crowd and walked away from them and went back to the cities of Galilee to preach and teach.

(Read Luke 4:33-37) In Mark's account of this incident, he said the man had an "unclean spirit". Here we're told that he had a "**spirit of an unclean devil** (or demon)." As we have noticed before this demon knew who Jesus was and Jesus rebuked it and commanded it to come out of the man. Keep in mind that this is at the beginning of Jesus' ministry, so we see it as one of the ways that Jesus got the attention of the people.

(Read Luke 4:38, 39) This was Simon Peter's mother. Jesus did not call Simon Peter until later in His ministry.

(Read Luke 4:40-44) These events had been taking place in Capernaum and the people there did not want Him to leave because of His ability to heal and cast out evil spirits. But Jesus told them that He had to preach the kingdom of God in other cities as well as this was why He was sent.

(Read Luke 5:1-11) This is a little different account of how Jesus called Peter, James and John as apostles. As we have said before, Peter was quite materialistic. This great catch got to him and caused him to repent. But in repenting, he wanted Jesus to go away, presumably so that he would not have to face Him every day.

(Read Luke 5:12-16) We discussed part of the law concerning the healing of leprosy in our last lesson for a different purpose. Notice that Jesus is telling this man whom he had healed to follow that law by going to the priest with his sacrifice. Part of the reason for going to the priest was so that the priest could act as a second witness that the man was healed. Jesus told the man not to tell any man what had happened to him. By going to the priest, he had a second witness. Saying he was healed by himself possibly would not be accepted as fact by many people, but with the double witness, Jesus' fame spread abroad causing great multitudes to come to Jesus for healing.

(Read Luke 5:17-26) A part of Jesus' ministry was confronting the Pharisees, scribes, and priests. Part of the problem with these people was that they wanted all power to themselves. They were able to keep the people subservient to themselves with all of the laws that they had made up. To see Jesus take it upon Himself to have the power to forgive sin was blasphemy against God to them, but when He healed the paralyzed man, this confirmed that He had power.

We will continue with Luke 5 in our next issue. JRL

A STUDY OF THE BOOK JOB

In our last lesson ending with Job 22, Eliphaz leveled some very serious charges against Job since he could not get Job to admit to the guilt that Eliphaz and his friends are so sure that he is guilty of. He then ends with some advice urging Job to return to God giving a list of mostly material blessings that would be his if we were to follow Eliphaz's advice. Like so many today, he seemed to measure God's blessings primarily in material things. If we study the New Testament in particular, seldom do we see God's blessings manifested materially.

Starting with chapter 23 Job answers Eliphaz. (Read Job 23:1-7) Job is very bitter about his condition. He says that God's hand on him is greater than his groaning. He believes that what has happened to him is by God, but God doesn't hear him. He doesn't understand why this is. He believes that if God would hear him and let him reason with Him, he would understand Him and that He would strengthen him.

(Read Job 23:8-12) He says that God is neither before him nor behind him nor is He to his left or to his right. But he says that God knows the way that he takes and when his trial is over he will come out as refined gold. He has followed

God's way, has kept His commandments and esteemed the words from God's mouth more than his necessary food.

(Read Job 23:13-17) God is unique. Who can make Him change? Job asks. Whatever He wants to do, that He does. Job certainly recognized the sovereignty of God. Whatever God has planned for Job, Job says He will do. Therefore he is afraid of God, He has made Job's heart faint and dismays him. **"But I am not silenced by the darkness, nor deep gloom that covers me."** (vs. 17, NASB) Note that thus far though Job is deeply distressed and knows that what has happened has come from God, he has not cursed God as Satan, or the adversary, told God that Job would do under such stress.

(Read Job 24:1-17) Job continues his answer to Eliphaz and his friends. Since the times of judgment are not hidden by the Almighty, why do not those that know Him not see these fixed days? Job then gives a list of things that people do, not understanding that they will ultimately be judged for them. These include removing landmarks, stealing livestock and feed, stealing the donkey of the orphan and taking the ox as a pledge of the widow, refusing to help the needy, they steal the crops of others, they cause the naked to go without clothes and they take away the food of the poor that do their work for them, yet he says that we don't see that God holds them responsible for their misdeeds. They are burglars, murderers, and adulterers that work in the dark. To these people, the morning light is as the shadow of death for then one would know them.

Beginning with vs. 18, it kind of sounds like Job is contradicting himself. He has been saying that the wicked are not necessarily judged in their life time while his three friends are saying the opposite, their reasoning being that Job is being punished for some sin that he has committed as evidence of their belief. Though it is inferred if we carefully read other translations, the Ferrar Fenton translation adds the words **"You say"** at the beginning of vs. 18 to tell us that Job is comparing what they keep saying to what he is saying. (Read Job 24:8-21) According to Job they are saying that because these sinners will be punished here on the earth, their life is like the waters that flow away swiftly. His lot will be cursed here on the earth. As drought and heat consume the snow waters, so the grave will consume the wicked.

The worms shall consume him and he will no longer be remembered. He injures the woman who bares no children and does harm to the widow.

(Read Job 24:22-25) Job points out that God raises up the mighty, yet no man is sure of life. God gives men security and they rely on it, still God keeps His eyes on their way. Like all men, the wicked are exalted for a little while and then brought low and taken out of the way. Job asks **“If it be not so now, who will make me a liar, and make my speech nothing worth?”** His argument is that just because he is suffering greatly, it is not a punishment from God for something that he has done wrong. To prove his point, he is pointing out that there are those that are known to be wicked that are prospering.

Chapt. 25 appears to be a very short chapter. However, some critics believe that verses 5 through 14 of chapt. 26 are a continuation of Bildad’s speech that is started in chapt. 25 and verses 1 through 4 of chapter 26 are really the introduction to chapt. 27 with vs. 1 of chapt. 27 being added by an ancient transcriber to try to make everything readable. This makes sense to me.

(Read Job 25) Bildad is taking issue with Job’s familiarity with God. He does not believe that man can be on the terms with God that Job indicates that he is. Dominion and fear are characteristics of God. His armies are unnumbered and there is no where that His light does not shine. Why then would man think that man could be justified before God. Anyone born of a woman is unclean. To Bildad not only is man not pure, but also the moon (apparently because it does not shine continually) and the stars are not pure in God’s sight. How much less is man who Bildad considers to be on the level of a worm.

(Read Job 26:5-14) I want to quote these verses from the Ferrar Fenton translation and then offer a couple of explanations afterward as I believe this to probably be the most exact translation.

“The Raphaim, themselves, were destroyed.

**And rest themselves under the seas.
The Grave’s people are naked to Him,
And Destruction possesses no cloak!
He spread out the Northern expanse,
And suspended the earth upon space!
He binds up the streams in His clouds,**

But the clouds are not ruptured by them.

**He covers the view of His throne,
And over it spreads a black cloud;
Puts a band on the face of the seas,
On the circuits of darkness and light.
He shakes the supports of the skies,
They tremble before His rebuke;
He raises the sea by His might,
And by His skill crushes its pride!
The skies are made sweet by His wind,
And His hand whirls the Serpent along!
Look! Those are part of His ways—
But of Him what a whisper we hear!
And His thundering voice who can stand?**

The Raphaim is a reference to the giants of which Goliath, the giant that David killed, was one. I believe these giants were the offspring of the “Sons of God” who came down from heaven and married the daughters of men. Gen. 6:4 indicates that this happened twice, apparently once before the flood and once after the flood. David and his men killed all the giants that were left in his day.

The Serpent, also known as Ophiushus, is a constellation of stars. Bildad appears to believe that if he can convince Job of real greatness of God, Job won’t be inclined to believe that he can be familiar with God.

(Read Job 26:1-4) Job is insulted by Bildad’s indication that he, Job, is without power, without strength, and no wisdom. Job asks what beneficial insight has he so abundantly provided indicating, in a sense, that he has stolen his speech from someone else.

(Read Job 27:2-13) As God liveth, who has taken away justice from him and the Almighty who has vexed his soul, Job says that so long as there is breath in him, he will not speak wickedness nor deceit. God forbid that he would tell these three friends that they are right. To do so would be a lie and Job says that until he dies he will not take his integrity away from himself. He holds fast to his righteousness. He will not do anything that his heart would reprove him of. So far as he is concerned, those that rise up against him are unrighteous. To be otherwise would deem him to be a hypocrite and he asks what hope does the hypocrite have? Though he may have gained, what value is it when God takes him. He

asks, will God hear him when he cries? Will he delight himself in the Almighty? Will he always call upon God?

Job sets out to teach them by the hand of God. He tells them they have all seen it, so why do they continue in vain talk.

What follows in the rest of the chapter can be taken two ways. It can be what Job says will happen to the wicked, but it doesn't sound like what he has been saying about the wicked. One translation I have indicates that it is the words of Zophar which seems more logical to me.

He says that this is the portion of the wicked man with God and the heritage of the oppressors which they shall receive from God. He says that if he has a family, their fate will be for the sword and/or they will go hungry. Though he may heap up silver and raiment to himself, the just will wear the raiment and innocent will divide the silver. Any housing that he will build will only be temporary. When he dies he will not be gathered, i.e. no one will care and take care of his body with respect. Terrors and tempest will take hold of him at night. He says that the east wind will whirl him from his place and he is gone. It will hurl at him without sparing and he will desperately try to flee from its power. Men will clap their hands and hiss him out of his place.

(Read Job 28:1-11) I am not real sure who is talking here, but I believe it is still Zophar. He is still trying to convince Job that he does not have the right relationship with God. He says there are mines for silver, places to refine gold, iron is taken from the earth and copper is smelted from stone. He then talks of mining underground, how man ends the darkness, how he searches out the farthest reaches of the darkness. He speaks of sinking a shaft, i.e. a hole in the ground that is then used to let men down by ropes and to bring up the precious stones and different ore by use of the ropes or swing. The birds of prey, nor the wild animals, don't wander the path that the men opening the mine do. Man turns over the earth from the roots, he controls rivers and controls the floods and brings forth to the light things that are hidden.

(Read Job 28:12-19) Vs. 12, **“But where shall wisdom be found? And where is the place of understanding?”** He first tells us that it is beyond price, it cannot be bought at any price whether with gold, silver, or precious stones.

(Read Job 28:20-22) He then talks of the place from which wisdom and understanding comes. He says it is hid from the eyes of all living including the fowls of the air. Destruction and death say they have heard of the fame thereof, but apparently don't offer an answer.

(Read Job 28:23-28) God understands the way of wisdom and understanding and knows the place from which it comes for He looks to the ends of the earth and sees under the whole heaven. In doing so he makes the weight for the winds; and he weigheth the waters by measure. When he set a limit of the rain and a way for the lightning of a the thunder, it was then that he saw it, declared it, and prepared it and searched it out. Vs. 28, **“And unto man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.”**

Job delivers his final speech. (Read Job 29:1-6) Job wishes for his former days when God preserved him, when His lamp shined on his head, when by His light Job walked through darkness. He looks back on the days of his youth when he says the intimate counsel was on his tent and when his children were about him and wished for those days again. Everything was favorable to him then.

(Read Job 29:7-17) He remembers when he went through the city and the young men hid themselves and the elders stood up in respect. The princes ceased talking when he went by. The nobles held their peace and could not talk. He was blessed when people heard of him and when they saw him they gave their approval of him. All this because he delivered the poor that cried out to him, he helped the orphans and those that had none to help them. He blessed those that were ready to die and he caused the widow's heart to sing for joy. He clothed himself with righteousness and his justice was his robe and turban. He was eyes to the blind and feet to the lame. He felt he was a father to the poor and he investigated cases that he did not know the answer. He says that he broke the jaws of the wicked and plucked his victims from his teeth.

(Read Job 29:18-20) He felt he would die in his home at a good old age. He says his root was laid out by the waters and dew was on his branch at night meaning that he was always prosperous. His glory was always fresh on him and the spring of his bow never left it.

(Read Job 29:21-25) He was highly respected and men listened when he spoke. His word was final for them. Men waited for him for his advice. He smiled on them when they did not believe, but the light of his face did not cause them to cast down. He says that he chose out their way as their chief and dwelt as a king in the army, as one that comforteth the mourners.

After recounting his previous status, Job then turns and talks about his current condition. (Read Job 30:1-8) Now those younger than himself, whose fathers he would not have set with the dogs who worked his flock, laugh and scorn him. Their strength should be of a help to him, but instead their vigor is gone as it would in their old age. For want and famine they are gaunt. They live in the wilderness and eat plants and shrub roots. They have been driven forth from men to live in caves and clefts of the rocks. He says they were children of fools, of base men, and are viler than the earth.

(Read Job 30:9-14) Now, he says, he is the basis of their song, he has become a byword to them. They abhor him and spit in his face. Because God has afflicted him, these men have cast off all restraint and raise up their ways of destruction before him. He says they break up his path and promote his calamity. They come upon him as large breaking waves in a huge storm.

(Read Job 30:15-19) They pursue his honor as the wind and his prosperity has passed away as a cloud. Job then complains about his affliction. He says that God has cast him into the mire and he has become like dust and ashes.

(Read Job 30:20-24) Job tells God that he cries unto Him, but He does not hear. He stands up, but God does not regard him. He tells God He has been cruel to him and with a strong hand opposes him. He causes him to ride on the wind and destroys the success he has had. He knows that he will eventually die as all men do, but God will not touch his pile of ruins though Job would like

it if He would.

(Read Job. 30:25-31) He asks God, did he not weep for those that were troubled and grieve for the poor. When he looked for the good, then evil came upon him, he met darkness when he looked for the light. His heart is in turmoil and does not rest because his affliction prevents him. He says that he is blackened, but not by the sun. He cries out in public, but he has become a brother to jackals and owls. All that he sees is suffering and woe.

We will continue with Job's speech in chapter 31 next lesson. JRL