

KINGDOM SPIRIT

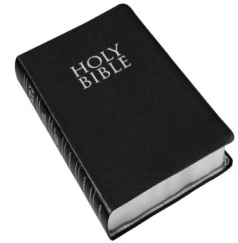
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1706

A STUDY OF THE BOOK OF LUKE

We ended our last lesson with Luke 5:26. We are continuing with vs. 27 in this lesson.

(Read Luke 5:27-32) Levi and Matthew are the same person. Publicans, or tax collectors were some of the most hated people there were. In Luke 3:12, 13 we read, after John the Baptist had told the people that they needed to bring forth fruit of repentance, **“Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.”** It was well known that these tax collectors would collect more than they were supposed to in order to enrich themselves, thus they were greatly hated. John told them that fruit of repentance in their case would be to collect only the amount that they were supposed to. For Jesus to sit down to eat with publicans and others of dubious reputations was a certain no-no to the scribes and Pharisees. Thus they asked why. Jesus’ answer was really a put down to them in that He insinuated that they considered themselves sinless, thus above these publicans and sinners. The publicans and sinners were admitting their sin while the scribes and Pharisees considered themselves sinless.

(Read Luke 5:33-35) Jesus told the scribes and Pharisees a great deal here, though I doubt that they realized just how much he told them. First, He claims the title of the bridegroom. Hosea makes it clear that God is the bridegroom and I don’t doubt that these scribes and Pharisees were aware of this. He also inferred that He would be

taken from them. Again, I believe this was a clue that the scribes and Pharisees, if they had allowed themselves, would have recognized as referring to the Messiah. They were well versed in the writings of the prophets. Their ignorance in the case of Christ was self imposed. Jesus also took a swipe at their traditions that they put so much stock in.

(Read Luke 5:36-39) Jesus is actually referring to the New Covenant in relation to the Old Covenant. It was not possible to mix the two. One could not repair the Old Covenant weakness with a part of the New Covenant, nor to try to repackage, so to speak, the Old Covenant with the New. The New Covenant had to be taken all or nothing. The difference between “if you will obey” and “I will put my laws in your mind” is an un-reconcilable difference.

(Read Luke 6:1-5) Vs. 1 tells us that this happened during a feast week. The first Sabbath would have been the first day of the feast, which in this case was probably Passover, and the second Sabbath would have been the regular Sabbath later in the week of the feast. The Pharisees were accusing Jesus and His disciples of working on the Sabbath by picking and rubbing the grain in their hand to remove the hull. Some say that the accusation was that of theft in that they were stealing grain. However, by God’s law it was lawful for them to pick grain or grapes from another man’s field or vineyard so long as they did not have a container to put it in or did not use a sickle to cut the grain down. (Deut. 23:24, 25)

So why did Jesus reply with the story of David eating the showbread that was only lawful for priests to eat? The answer is in Psalms 110:4, **“The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of**

Melchizedek.” This was a prophecy of Jesus Christ given to David by God. David being the forerunner of Christ, I believe this applied to him as well. As we have already discussed, Jesus became the High Priest after the order of Melchizedek following the death of John the Baptist. If David was then a priest after the order of Melchizedek, then it would have been lawful for he and his men to eat the showbread. Jesus then says **“That the Son of man is Lord also of the Sabbath”**, i.e. as the High Priest, He had the authority to determine what was lawful on the Sabbath, not the Pharisees.

(Read Luke 6:6-11) We’re told this happened on another Sabbath. Jesus knowing the thoughts of the Pharisees challenged them by asking, **“is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?”** There was only one way they could answer Him, thus when He healed the man we’re told they were filled with madness.

(Read Luke 6:12-19) Luke, like Matthew gives the names of the 12 apostles. That he is doing so in retrospect is evidenced by him saying of Simon, **(whom he also named Peter,)** since He did not name Simon Peter until later in His ministry.

(Read Luke 6:20-26) Verses 20-23 gives an abbreviated list of the Beatitudes that we read in Matt. 5. Luke adds some woes in the next 3 verses which are the reverse of some of the Beatitudes. The problem is not if someone is rich, but that the riches often become an idol of the heart. Neither is being full a problem, but rather that one fails to help those who are hungering. Laughing is not the problem, but rather why. Is one laughing at the expense of another? I once knew a pastor’s wife that believed that laughing was a sin, yet her children all seemed to have the nicest smiles and laughs that you could imagine, which seemed to be a true reflection of their personality. If praise of other people is what one wants, then they have their reward. Our concern should be what God thinks of us.

(Read Luke 6:27-45) Godly love is not well understood. We have discussed before the word “love” as we use it compared to the two primary Greek words in the New Testament that are translated “love” in our Bibles. The two words are *“agapao”* and *“phileo.”* I like to refer to agapao as head love and phileo as heart love.

Head love is not a love that is necessarily a naturally occurring love, but rather a love that has to be worked at. Heart love is natural such as love of a friend. But it can never be as deep and fulfilling a love as head love can be. Agapao is a commanded love by God. He commands us to love (agapao) our enemies for example. God’s love toward us is agapao love. While a boy’s first love of a girl could be considered as phileo love, the enduring love, love that one has to work at, agapao love is what holds marriages together. Agapao love is the most rewarding love, whether it is loving one’s enemies or loving one’s wife, or loving God.

Agapao love is what makes verse 31 work, **“And as ye would that men should do to you, do ye also to them likewise.”**

Vs. 37 is probably one of the most misused Scriptures in the Bible. The word as used in vs. 37 is from the Greek *“krino.”* While it is translated “judge” most of the time in the New Testament, a couple of other words that it is sometimes translated are “determine” and “conclude.” If a person’s fruit makes it plain that they have been or are doing something wrong, we are not judging when we acknowledge it. If we are trying to determine what a person is thinking and we make our own conclusion, we are judging. If a person says he or she is a homosexual, we are not judging when we say that this is wrong. God says it is wrong. If we don’t know and there is no evidence to support a conclusion, but we conclude that a person is a homosexual, then we are judging.

But we have to be careful when we see something that is wrong about another person because their fruits bear it out, that we are not guilty of the same thing. Hypocrisy is one of the most common and yet most despised of all sins.

Most of what is said in these verses requires common sense on our part to observe them. But if we keep the definition of love in our minds and willingly obey God concerning that love, we will be doing what is acceptable to God I believe.

(Read Luke 6:46-49) Not just learning God’s law is putting His law in our hearts and minds, but obeying His law is what does the engraving. God is faithful. If we do our part, He will do His.

We are ready this lesson for Luke 7. (Read Luke 7:1-10) To get the full impact of this

story, we need to know a little about the culture at that time. The Jews believed they were superior to any other people because they were “chosen.” Being superior, they had the right to make servants of people of other nations. The Romans, on the other hand believed they had the right (by might) to make servants of people of other nations. The Jews would accept people of other nations that converted to Judaism, but these converts were still not allowed past the people’s court in the temple or in their synagogues, i.e. they were not allowed to draw close to God as the Jews believed they did by being able to go into the inner court. Luke understood this better than any of the other authors of the gospels since he was a gentile Greek himself and was not allowed beyond the people’s court.

With this in mind, let’s turn to our story. The Roman centurion obviously had converted to Judaism and in an effort to earn a place close to God had even built with his own money a synagogue for the Jews in Capernaum. He was obviously a very humble man. He did not feel he had the right to approach Jesus himself, so he asked some of the Jewish elders to approach Jesus for him. The Jews apparently believed that if they told Jesus that the centurion loved their nation, this would entice Jesus to go and heal the centurion’s servant. But the fact that he loved his servant enough to seek out Jesus to heal him probably played a bigger part in Jesus’ mind than that he loved the Jewish nation. (Incidentally, Luke makes a point here in the words he uses. Nation is from the Greek word “*ethnos*” which is the same word that the word “gentile” is translated from. In effect, Luke is pointing out to Theophilus that both nations were basically on equal footing.)

However, after sending the Jewish elders to request that Jesus come to his home to heal his servant, the centurion apparently realized that if Jesus came to his home, he would have been considered unclean for a full week, thus would miss going to the synagogue on the Sabbath. To correct this he went to meet Jesus before he arrived at his home and asked Him to just say the word and his servant would be healed. When Jesus heard this He turned to the crowd that was following Him and said He “**had not found so great faith, no, not in Israel.**” It was unheard of that one could just say the word rather than have to go to

the paralyzed person’s bedside to heal him. This truly did indicate a very great faith. The centurion understood authority since he had one hundred men under him plus his servants. He recognized the authority of Jesus.

In Mathew’s account of this story, Jesus then said, “**And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**” Jesus is openly repudiating the Jew’s belief that their genealogy was all it took to have a covenant relationship with God. He is saying that this Roman soldier would be among those who ruled and reigned with Jesus, but many of the Jewish elders who were arrogantly promoting themselves over other nationalities would find themselves cast out into outer darkness. I believe “outer darkness” means being in a nation that had not yet recognized Jesus as their King. Recall in Daniel 2 we were told that the stone that was cut out without hands would destroy the metal image, and then would grow to fill the whole earth. This growth will take time. There will be nations that will accept Jesus right away and God’s light will be on them, but there will be nations that at first will continue to reject Him, thus will be without the light, i.e. be outer darkness. This can be and will be reversed as people repent and swear allegiance to Christ.

(Read Luke 7:11-17) There is an interesting tradition that was followed at funerals during that time. According to an article by Dr. Stephen Jones in which he paraphrases from the book, The Life and Times of Jesus the Messiah by Alfred Edersheim, he says, “If the procession and funeral was according to custom in Galilee, an orator would have led the way, proclaiming the good deeds of the deceased. The bier (dargash) would have been carried by friends, all unshod, and the dead man’s mother would have preceded it, weeping for her son”.

Dr. Jones then quotes Edersheim directly: “Immediately before the dead came the women, this being peculiar to Galilee, the Midrash giving this reason of it, that woman had introduced death into the world.” In effect, it was an admission of guilt. But this gives us an interesting picture. Here was a large group led by what was consid-

ered the introducer of death meeting another large group going the opposite direction led by the introducer of life. What brought them together is the weeping of the mother and the compassion of Jesus.

As with the story of the Roman centurion, Jesus was willing to risk defilement, by the standards of the Jews. He did not have to go into the Roman's house as the Roman came out to Him. Here, though He touched the brier, or coffin, which brought about certain defilement, He brought life to the dead. The people apparently forgot this possible defilement when they saw the dead man rise up.

Luke does not give us the name of the young man. But early church records remember him by his Latin name, Maternus (from the Latin word "maternal", of his mother). In his book, The Coming of the Saints, J. W. Taylor tells us in a footnote: "Three Saints—Eucharius, Valerius, and Maternus—all of whom had been pupils of St. Peter at Rome, were sent by him to Trier to preach the gospel of Christ. Eucharius was appointed as bishop, and Valerius and Maternus as his assistants. Maternus was of Hebrew birth, and came from the little town of Nain in Palestine, being 'the only son of his mother,' whom Christ had raised from the dead. But no special honour was at this time accorded him. He was the least of the three missionary disciples, one of the 'personal witnesses' who, as long as they lived, accompanied the other evangelists in most of their distant journeys.

"But though ready to take the lowest place among his Greek and Roman companions, Maternus appears to have been most active in his apostolic labours... Maternus alone is represented as pushing forward and reaching the farthest settlement of Tongres, where he is said to have built a little church which he dedicated to the Blessed Virgin—the first church beyond the Alps dedicated to her name and memory... "Maternus is accordingly recognized as the first bishop of Tongres." Tongres was located far to the north in what is now northeast Belgium.

(Read Luke 7:18-23) It is interesting to me that Jesus did not answer John's disciples directly, but rather showed them what He was doing by healing and raising people from the dead and then tells them "**blest is he, whosoever shall not be offended in me.**" The marginal rendering

in my Bible for the word "offended" is "cause to stumble." I don't know if John's faith was fading, whether this was a veiled request to get him out of prison, or whether he wanted his disciples to know who Jesus really was. Whatever his reason for sending his disciples to Jesus, the answer was look at what I have been doing and make up your own mind, but don't cause someone else to stumble.

(Read Luke 7:24-30) We need to be careful to understand what Jesus is saying here concerning John the Baptist. He first says, "**Among those that are born of women there is not a greater prophet than John the Baptist.**" This is quite a complement considering the great prophets we have studied. The prophets we have studied prophesied of the time of Christ and beyond, but it was John's job to transition the people from the Old Covenant to the New. Jesus and the apostles and other authors of the New Testament deal primarily with the New Covenant. While we don't have much record of John's activities and preaching, the fact that he was baptizing unto repentance tells us of this transition.

We discussed this at some length a couple of lessons ago where we compared sin to leprosy. The priest would be called by one who felt he had been healed of leprosy and if the priest agreed that the person had been healed, or cleansed, he would as part of the purification ritual wash or baptize the man. The washing, or baptism did not heal the man, but rather was witness that the person had been healed or cleansed. We pointed out that the baptism of John was similar in principle. Baptism does not cleanse a man of his sins, but rather is a witness that he has repented and been cleansed, or forgiven by God. This then represents in principle the difference between the Old Covenant and the New Covenant. In the Old Covenant, the high priest represented the intercessor between man and God. Everything was based on if a person kept God's law and failure to do so required a blood sacrifice of a bull or goat. In the New Covenant, Jesus Christ is our intercessor and forgiveness is granted as a free gift based on the sacrifice Jesus made for all the world on the cross, not anything that we might do to try to earn it. ittttttttt it. forgiveness.

Back to Luke 7:28, Jesus concluded His thought with, "**But he that is least in the kingdom of God is greater than he.**" We need to

understand that He was saying that when His kingdom is established here on the earth, the person who is least in the kingdom would be greater than John was then, even though Jesus said there was no greater prophet than John. Not only does this tell us a little about how great it will be to be a part of that kingdom, but it also tells us that there will be different degrees of responsibility that will be held by those who are in the kingdom. I believe that the rewards that are promised are degrees of responsibility.

(Read Luke 7:31-35) Jesus is still referring to John's ministry. He had probably preached both good and bad as he encouraged men to repent of their sin and be baptized as a witness of that repentance. Many of the common people responded to his preaching, but the religious hierarchy didn't respond, i.e. they neither danced or wept. Then He says in vs. 35, "**But wisdom is justified of all her children.**" The wisdom He is speaking of is probably that that is defined in Deut. 4:6, "**Keep therefore and do them** (statutes, commandments and judgments); **for this is your wisdom and your understanding in the sight of the nations.**" If wisdom is the keeping of the law, then it is justified by the ac-

A STUDY OF THE BOOK JOB

In our last issue we were looking at Job's last speech to his three "friends" who were convinced that Job had committed some serious sin, or sins, that had resulted in him being punished by God with the severe physical problems he was having. In chapter 30 Job had lamented his condition and then turned to speak directly to God telling Him that he did not understand why God had not heard him or helped him. Now in chapter 31 Job lists a number of sins, basically asserting that he is innocent of them all. However, we may be seeing a problem with Job that his three friends haven't picked up on. With the beginning "I" in verse one we need to look back and see how often Job uses this word and how he uses it. In chapter 29 he uses "I" in talking of his former prosperity. In chapter 30 he uses it in reference to his adversity. Here in chapter 31 we will see that he uses it

in recounting his self-justification. We will refer back to this when we get to chapter 42 for a comparison.

(Read Job 31:1-4) Job says that he made a covenant with his eyes that he would not look at a young woman. Jesus said in Matt. 5:28, "**But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.**" I believe this is what Job is saying he hasn't done, he has been chaste. To do so, Job asks, what part could he have in God, what inheritance could he have in the Almighty? Is not destruction due to the wicked and disaster to the workers of lawlessness? He goes on to ask would not God have seen my ways and counted all my steps?

(Read Job 31:5-6) The sin here is deceit. Job asks that he be weighed in the balance that God would know his integrity.

(Read Job 31:7-8) Job is asking that he be cursed if he is found to be dishonest.

(Read Job 31:9-12) Job is talking about adultery. He says that if he is guilty of adultery, then let his wife be in submission to strangers who will lie with her, for he says, it is a heinous crime and a fire that consumes to destruction and the loss of all one has produced.

(Read Job 31:13-15) The sin Job is talking about is injustice, in this case with his servants. If he is unjust, then what will he do when faced with God's judgment? He points out that God formed both Job and those with whom there is contention against him.

(Read Job 31:16-23) In verses 16 through 21, Job lists several examples of inhumanity such as not feeding one who is starving, withholding from the poor, not providing for those in need of clothing, and turning away from the orphans. The consequence of this type of sin should be that his arm should fall from his shoulder, that his arm should be broken for he says that destruction from God was a terror to him and by reason of His highness, Job could not endure.

(Read Job 31:24-28) Job includes covetousness and idolatry together in this sin as, in a sense, they are really the same. He speaks of worshipping gold and wealth and putting one's confidence in such. He talks of worshipping the sun and the moon, but possibly more important is his worship of himself. Today we call it humanism. He considers this a very serious crime worthy of

severe punishment as it means he has denied the God above.

(Read Job 31:29-37) Job lists three more sins that he believes he is innocent of. In vs. 29-31 he gives examples of extreme ill will that will land spite. In vs. 32 he lists inhospitality. In vs. 33-34 he exemplifies hypocrisy. If he were guilty of any of these sins, his desire would be to be tried by God.

(Read Job 31:38-40) Finally he gives examples of fraud or cheating. If he were guilty of this he says that thistles and weeds should grow in his fields instead of wheat and barley.

Job ends what he has to say with this declaration of his innocence. He does not feel he has done anything wrong that has brought about his condition.

Chapter 32 brings a new character into the discussion. (Read Job 32:1-6) A young man by the name of Elihu had apparently been listening to Job and his three friends in their discussion with each other. He became upset with both Job and his three friends, Job because he justified himself instead of God and the three friends because they condemned Job with no evidence. Because he was younger than the four, he waited until they were all through speaking before he spoke, as he believed it to be rude to interrupt due to his respect to their age.

(Read Job 32:7-14) He admits that the older heads should be the ones teaching wisdom. But, he says, there is a spirit (*ruach*=wind or breath) in man and the inspiration of God giveth them understanding. Men of many years are not always wise: neither do aged men always understand judgment. Based on this Elihu believes he has the right to speak and express his opinion. He has waited to hear all that they had to say before he speaks up. He has paid attention to all that the three friends had to say, yet he says they have not convinced Job or answered what he had to say. So he says to them to not say that they have found wisdom and only God can disprove him, not man. If Job had directed his words to Elihu, Elihu says that he would not have answered him the same way that they did.

(Read Job 32:15-16) The three are amazed at this young man, but they can't find anything to say. He waits to give them a chance to say more, but even though they stand up as if to talk they still say nothing.

wisdom and only God can disprove him, not man. If Job had directed his words to Elihu, Elihu says that he would not have answered him the same way that they did.

(Read Job 32:15-16) The three are amazed at this young man, but they can't find anything to say. He waits to give them a chance to say more, but even though they stand up as if to talk they still say nothing.

(Read Job 32:17-22) So Elihu says he will answer and give his opinion. He says he is so full of words that he is like a wine bottle with no vent. If he doesn't talk he is going to burst. Once he can talk he feels he will be refreshed. He says that he does not fear the face of man and will never flatter mankind as he has never learned flattery. If he were to do so God would soon take him away.

(Read Job 33:1-11) Elihu addresses Job. He assures Job that what he has to say is from his heart and that he will speak knowledge clearly. He says that he was made by the Spirit of God and the Almighty's breath gave him life. To me he is assuring Job that he is a man, not an angel. If Job wants to answer him, he tells him to stand up and do so. According to Job's wish that God would speak to him, Elihu says he is there for God, but he again assures Job that he is a man, made of clay. Job need not be afraid of him nor will he attempt to put any physical load on him. He says that he has heard Job say that he was pure, without sin, had no vices and was clean. He went on to say that God seemed to be trying to find an occasion against him, that He counted Job an enemy, that he put his feet in stocks and he watches all his paths.

(Read Job 33:12-30) In all these things that Job has said, Elihu says he is not just. Elihu says he will answer him in that God is superior to man. He asks why Job contends with God when God does not give an account for what He does. However, he says, God does speak to some, reveals to others by dreams and visions at night when men are asleep. It is then that He opens the ears of them and seals their instructions about things unseen that he may withdraw man from his purpose and hide pride from man, i.e. He gives him instruction to change what man is doing that is harmful to himself. In so doing he keeps a man from the grave and from being destroyed by the sword. God also chastens man with pain on his

bed so that he doesn't want to eat, even the best of food. His flesh is consumed away and his bones will stick out, he will think that he near death and his life is destroyed. But if there be an angel with him, a mediator, to show unto man the uprightness of God (another way that God speaks to man) then is God gracious to him and says He will, **"deliver him from going down to the pit: I have found a ransom."** (This is the gospel that we find in the New Testament) Elihu then says that the mans flesh will return, being like a child's and he shall return to the days of his youth. If the man prays to God, God will be favorable to him and the man shall see the face of God with joy and God will render unto the man His righteousness. He says that God looks upon men and if any will confess their sins, God will deliver him from the grave and he will then see the light. Elihu says that God does these things often with man to bring back his life from the edge of the grave to be enlightened with the light of the living.

(Read Job 33:31-33) He tells Job to hearken to what he is saying to him because Elihu desires to justify Job. If Job has anything to say, he tells him to say it, but if not, continue to listen as he has more to say.

(Read Job 34:1-19) Elihu appears to take in the three friends as he continues to talk. He tell the wise men to hear what he has to say as he says that the ear tests words as the mouth tastes food. Let us choose justice he says, and distinguish what is right. He says that Job has said that he is right and that God has taken away justice from him. Elihu says that Job has continued by saying that though he is right, should he lie? Without a transgression Job says he is tortured to death. Elihu asks who among men is like Job who swallows down scorn like water and walks in company with the lawless and wicked men? For Elihu says, Job has said that it profits a man nothing to delight in God. But listen, God cannot be forced to do wickedness nor for the Almighty to commit iniquity. But man's actions return on himself. Man's ways will always find him out. Surely God will not do wickedly nor will the Almighty pervert judgment. Elihu then asks who has given God charge over all the earth or who appointed Him to rule the whole world? He says that if God were to decide to gather unto Himself His spirit and His breath, all flesh would perish together and man would return to dust. Elihu encourages them to

listen to the sense of what he is saying. He asks if one who hated law could rule? Or would you condemn one who was doing right? Would you go to a king and call him a rouge or to the princes and tell them they are ungodly? How much less to Him that accepts not the persons of princes nor regardeth to the rich more than the poor for they are all the works of His hands.

(Read Job 34:20-28) Elihu points out that man is not in control of his destiny. Whether a mighty man or a normal person, they cannot control when they are going to die. God has His eyes on the paths that all men take and knows all that man does. It does not take much to put man in line for the judgment of God. God knows all that we do. It does not make any difference who we are or to what we have attained. God breaks men and then puts men in their place. Because the wicked will not hear or consider the ways of God, God will strike them in the presence of others. The cause the cry of the poor and God hears that cry.

(Read Job 34:29-30) Elihu asks, when God pacifies, who can disturb? In the same vein, when He hides His face, who can reign? I believe this has to be understood in Job's day and time. Men in leadership positions relied on and recognized God's leading in making their decisions. Job's three friends and Job give evidence of this. Though all four were not thinking as God would have them to, they all four at least referenced God in their thoughts and decisions. Elihu says that it doesn't make any difference whether it is a nation of a man alone, they were governed by God in His sovereignty, not necessarily by what they thought. To protect the people, a hypocrite was not allowed to rule. I think this was evidenced by our founding fathers as they formed our new nation. That it could be that way again today is my prayer.

(Read Job 34:31-35) Elihu tells Job that his response to God should have been, I have been chastised, I will not offend again. If I have done iniquity, teach me what it is and I will do it no more. Remember that Job's reaction was, "I have not done anything wrong." The NASB translation renders vs. 33, **"Shall He recompense on your terms, because you have rejected it? For you must choose, and not I; Therefore declare what you know."** As I take this, Job has complained about what he has lost as if he were setting the

terms that he felt he had coming to him since he felt that God did this to him arbitrarily. Elihu seems to be telling Job that if Elihu is wrong, then for Job to speak up with what he thinks is right. Elihu believes that if he were to consult other wise men as to what Job has said, they would agree with him that Job has spoken without knowledge and wisdom.

(Read Job 34:36-37) Elihu wants Job to be tried fairly and not grouped with the wicked though he has added rebellion against God to his sins in Elihu's mind.

(Read Job 35:1-4) Elihu takes things a little out of context as he refers to what Job said in Job 21:15 as he accuses Job of saying, "**My righteousness is more than God's**" He was basing this on what Job said in 21:15 where he was talking about what the wicked say about God, "**What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?**" Elihu apparently took what he said as if Job believed it. He proceeds to answer the questions. (Read Job 35:5-14) He first told Job and the three friends with him to look to the heavens and see the clouds. He pointed out the clouds were higher than them. Then he asked a couple of questions, if one of them sinned, what would they accomplish against God? If their transgressions were multiplied, what would that do to God? In the same sense, if they were righteous, what did that give to God? What receiveth He of their hand? Their wickedness might hurt another man and their righteousness might benefit another man. By wickedness or by righteousness one may affect another man but it seems that Elihu is saying that God isn't affected either way. He goes on to say by the multitude of oppressions they will make the oppressed to cry out by reason of the mighty. But nobody asks "**Where is God my maker, who giveth songs in the night; who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of the**

heaven?" The oppressed cry out, but He does not answer because of the pride of men. It is not true that God does not answer. He will neither answer nor regard vanity or empty questions. He tells Job that though he has said that he will not see God, Elihu says that God does justice if Job will just wait and trust.

(Read Job 35:15-16) But now because He did not visit in His anger, does he not recognize transgression well? Job opened his mouth to answer in vain, he multiplies words without knowledge.

We will begin with Job 36 next issue. JRL

Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.
Prov. 12:1

A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness to his bones. Prov. 12:4