

KINGDOM SPIRIT



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"SEEK YE FIRST THE KINGDOM OF GOD"

Matthew 6:33



Issue 1707

A STUDY OF THE BOOK OF LUKE

We are resuming our study of Luke 7 with a look at verse 28 (Read). Jesus concluded His thought with, **"But he that is least in the kingdom of God is greater than he."** We will 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 to 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 actions of the children of the law, or the children of God. The word "justified" is from the Greek *"dikaioo"* which, according to Young's Analytical Concordance means "to make or declare right."

(Read Luke 7:36-50) Dr. Steve Jones has an excellent article on this passage that I am presenting here rather than trying to word it myself.

Luke 7:36-50 is one of the longer stories

in the book of Luke. A Pharisee named Simon invited Jesus to dinner at his home. This was seemingly a friendly move, but when He arrived for dinner, He immediately discovered the set-up... The story assumes background information about the woman without informing us. Obviously, she was (or had been) a woman of ill repute. Lightfoot suggests that she was Mary Magdalene, out of whom seven devils had been cast, perhaps some weeks earlier. Luke places the story immediately after verse 35, *"wisdom is vindicated by all her children,"* presenting this woman as an example of someone who hears and responds to the divine law and thus receives forgiveness of sins. This is, of course, contrasted to Simon the Pharisee himself. The story begins in Luke 7:36, 37,

³⁶ Now one of the Pharisees was requesting Him to dine with him. And He entered the Pharisee's house, and reclined at the table. ³⁷ And behold, there was a woman in the city who was a sinner...

The story does not tell us immediately that all of the usual courtesies were ignored when Jesus arrived. We are not told this detail until later in order to provide a progression of revelation that brings the story to a climax. Nonetheless, we may understand the tension in the atmosphere from the start. It is obvious that the Pharisee did not intend to honor Jesus, but to test Him publicly and prove to all present that He was not a prophet. So he was not friendly toward Jesus, but had called Him to dinner in order to grill Him over some point of law or to find some proof that He was not truly a prophet. Obviously, they resented Jesus' popularity and were jealous of Him.

Simon the Pharisee had a name which meant “hearing/obeying” and so he ought to have lived up to his name. But it is obvious that he did not hear or obey the very law which he proudly upheld. By way of contrast, however, a “sinner” from the town—that is, a lady of ill repute—heard and obeyed, thus fulfilling the law.

Kenneth Bailey comments about this opening scene from the perspective of Middle East culture:

“This scene is filled with tension introduced by what did not happen. As Jesus entered the house, all the traditional courtesies were omitted. Custom required a kiss of greeting, usually on the face. After the guests were seated on stools around the broad U-shaped dining couch, called a triclinium, water and olive oil would be brought for the washing of hands and feet. Only then could the grace be offered. Finally the guests would recline on the couch (or couches) and the meal would begin....

“To omit the entire list would be a calculated and pointed insult.... When these common acts of welcome were omitted, Jesus had the full right to say, ‘I see that I am not welcome here!’ and leave, flushed with anger. This is not the way He responded.” (Jesus Through Middle Eastern Eyes, pp. 242, 243)

Jesus’ first response was to recline at the table. No greetings or small talk are mentioned prior to taking a seat at the table. In the culture of the day the eldest was to seat himself first, but Jesus was only about thirty. The Pharisee’s condescending attitude probably indicated that he was older. The implication, then, was that Jesus acted as the adult and sat down at the table first. This act only increases the tension in Luke’s story.

In verse 37 the woman is introduced in the story as a “sinner,” who no doubt had heard Jesus’ words of love and forgiveness from some hidden place apart the townspeople. She had been greatly moved by His words, and so when she heard that He had been invited to the house of the Pharisee for dinner, she came as well and joined the crowd that had gathered in the background of the house to observe and hear what was said.

We do not know if she personally witnessed the public insult or if she arrived later and heard about it from others, but it is plain that it broke her heart. So she did what she could to

make up for Simon’s omissions. Luke 7:37, 38 continues with the woman’s actions:

³⁷ ... and when she learned that He was reclining at the table in the Pharisee’s house, she brought an alabaster vial of perfume, ³⁸ and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet, and anointing them with the perfume.

In that culture, it was mandatory that a woman should cover her hair in public. Yet she let down her hair in order to wipe His feet. Obviously, when she had come to the house, she had assumed that Simon would honor Jesus. If she had planned ahead of time to anoint His feet, she would have brought a towel as well. Yet she had no towel, so she wiped His feet with her hair.

Kenneth Bailey informs us (page 248),

“The Mishnah lists the offenses that justify a man divorcing his wife without giving her a ketubah (a financial settlement). Among the items mentioned are, ‘If she goes out with her hair unbound, or spins in the street, or speaks with any man’... If going out ‘with her hair unbound’ would trigger such a personal and financial disaster, then clearly such an act was considered an intolerable offense with dire consequences.”

This woman washed Jesus’ feet as a bold act to make up for Simon’s inhospitable behavior. Yet Simon could not see beyond the woman’s bad reputation and how she was defiling Jesus by touching Him. In fact, if Simon had intended to honor Jesus, would he not have been alarmed by her action and moved quickly to have her removed from the house? But instead, not only does he allow her to continue, but uses the incident to justify his own insulting behavior. No doubt he viewed the situation with a certain amount of satisfaction, for it seemed to prove to all that Jesus was not a true prophet.

³⁹ Now when the Pharisee who had invited Him saw this, he said to himself, “If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that is a sinner.”

The Pharisee thus satisfied himself that Jesus could not possibly be a prophet, for a prophet would never allow such a woman to touch Him. Simon and his Pharisee friends probably exchanged knowing looks, as if to say, “See, what

did I tell you?" Jesus saw this in their eyes and responded with the parable...⁴⁰ **And Jesus answered and said to him, "Simon, I have something to say to you..."**

This phrase, says Kenneth Bailey, "is a classical Middle Eastern idiom that introduces blunt speech that the listener may not want to hear."

⁴⁰ ... **And he replied, "Say it, Teacher."** ⁴¹ **"A certain moneylender [banker] had two debtors; one owed five hundred denarii, and the other fifty. ⁴² When they were unable to repay, he graciously forgave them both. Which of them therefore will love him more?"** ⁴³ **Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly."**

In Scripture, all sin is reckoned as a debt, because the law judges sinners by making them pay restitution directly proportional to the loss of their victims. Hence, a sin of theft normally requires double restitution (Exodus 22:4) in order to be forgiven in the eyes of the law. Jesus' parable here employs the same "debt" theme as found in the parable of Matthew 18:22-35, where the man owing 10,000 "talents" was forgiven his debt.

The obvious message that Jesus was conveying was that Simon and his friends owed God fifty denarii (or dinars) for their sins, while the woman owed God five hundred. Both were forgiven (including Simon), but the woman loved Jesus more.

Only then do we get the full impact of the story. Only now are we informed of Simon's lack of social amenities, which reveal the real reason why he had invited Jesus to dinner. Luke 7:44-47 lists three items contrasting Simon with the actions of this "sinner":

⁴⁴ **And turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with her hair. ⁴⁵ You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet. ⁴⁶ You did not anoint My head with oil, but she anointed My feet with perfume. ⁴⁷ For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little.**

'One can always tell the difference between a sinner and a Pharisee. It is not so much a difference between their acts, but of pride or humility. A Pharisee is willing to point out the faults of "sinners" in order to elevate himself in the eyes of his peers. Both are forgiven, but a sinner, having found forgiveness and rest, has a much deeper *love* for Jesus Christ.

I first took note of this as early as my Bible College days. The student body was a mixture of saints and sinners, and I observed the pride of the saints and their disdain for the sinners. It was then that I first observed that "a little sin is good for the soul." I recognized that the saints needed to learn some humility, which probably could only be learned if they saw the true condition of their own hearts. Such revelation would probably come to them only if God tripped them so that they stumbled.

Of course, no one should deliberately go out and sin in order to learn humility, for that would defeat the lesson. People might then become as proud of their sin as they had been of their righteousness. But if they try hard to be righteous, yet fall, then their weakness is exposed, and they have opportunity to learn humility.

The woman in Luke's story needed no reminder that she was a sinner. The community, no doubt, constantly reminded her of this. So Jesus felt no need to extract any confession from her, nor any promise of future good behavior. Luke 7:48 says, **And He said to her, "Your sins have**

Been forgiven.” Jesus recognized her faith and her love. He saw her heart and needed nothing further before telling her that she had received full forgiveness. **“And those who were reclining at the table with Him began to say to themselves, ‘Who is this man who even forgives sins?’ And He said to the woman, your faith has saved you; go in peace.”**

The other people at the table were, no doubt fellow Pharisees. Like Simon, they had conspired to trap Jesus in order to prove He was a false prophet. (More next issue—JRL)

A STUDY OF THE BOOK JOB

We are continuing to look at the address of Elihu, the young man, to Job and his three friends. I believe that if we were to ask most people what the book of Job was about, we would be told it was about the patience of Job. Yet, before we continue with Elihu’s address, let’s look back at what we have seen of the characters we have become acquainted with in our study and how they have viewed God. Eliphaz, Bildad, and Zophar, friends of Job, when they heard that Job had become severely afflicted with boils came to visit him. I’m sure they wanted to cheer him up. However, their view of God was that if a person did something wrong, God would punish them. They felt that Job had done something wrong and his severe physical condition was a result. Their view of God was really quite elementary, bringing God down to the level of man with man’s view of sin and punishment. To them, God had an obligation to punish Job because they were convinced that Job had done something wrong.

Job’s view was somewhat different causing him considerable frustration with his three friends. Job believed that God was sovereign, therefore could do anything He wanted to. He believed he had done nothing wrong, and though he did not curse God, he had considerable difficulty understanding why God had so afflicted him. Though he held God to a higher standard than his three friends, he still wanted, to a large extent, to deal with God as if he were dealing with a man.

Now, we have Elihu, a young man, who had been listening to the four men speak and felt that tradition demanded that he yield to the wisdom of the older men, but believing he has considerable to add to the conversation. He tells the three friends that they are wrong in their thinking and begins to explain why. He also tells Job that he is talking without knowledge and needs to listen to him. By tradition he is on dangerous ground, but he is very confident in what he has to say.

This takes us to chapter 36. (Read Job 36:1-7) He is building a case upon which we will see God present His thoughts. He asks the men to give him time and he has much to speak on God’s behalf. What he has to say is the truth. He will prove that God is right. He states that God is mighty in both strength and wisdom. He is putting God on a much higher plane than the other four have yet to do. God does not preserve the life of the wicked, but He gives the afflicted their right. He does not take His eyes off the judges and the kings who sit on the throne. He establishes them and exhorts them.

(Read Job 36:8-12) But if these men are fettered and bound in the cords of distress, He shows them their conduct and the faults that their pride has produced. He opens their ears so that they might learn and turn from their sins. If they listen and obey they will spend their years in prosperity and delight. If they do not obey they will die by the sword without knowledge.

(Read Job 36:13-14) The hypocrites in heart heap up wrath and when He binds them, it is not to save them. They die young for their life is among the perverted. According to the margin of my Bible, this last sentence is speaking of those practicing sodomy and prostitution in religious rituals.

(Read Job 36:15-25) Elihu continues to give examples of what God does that qualifies Him to be called mighty. He says that He rescues the poor, or those that have been wronged, from their affliction and He opens their ears by distress. He tells Job that God would lead him from his present grief’s and his table will be filled with rich foods, but Job’s thoughts are filled with his judgment. Because of his wrath, Elihu tells him to beware lest God take him away with His stroke and then a great ransom cannot deliver him. He told him to not desire the night when people are

cut off, i.e. he is telling Job to quit wishing to die. He tells him to not turn to iniquity, for he says that Job has asked to die rather than face the affliction that he is suffering from. He then tells Job to behold how God exalteth by His power. He asks, who teaches like Him? Who assigned God's path? Who can say You have done wrong? He reminds Job to magnify God's work, which men can see, even from far off.

(Read Job 36:26-33) Elihu first states that God is great, a greatness that we do not comprehend. Neither can we comprehend God's perpetual existence. Then to emphasize God's greatness, He explains that God draws up the drops of water then returns it to the land as rain, which the clouds spread around distilling it abundantly on man. He asks, can any understand the spreading of the clouds or the noise (thunder) of His tabernacle. He spreads His lightning but its roots are concealed in the sea. Yet he says that God governs the nations by the clouds for by them He gives food in abundance. He uses the lightning to show forth the wealth of His wrath on the wicked.

(Read Job 37:1-8) Elihu says, referring to the thunder and lightning, that it causes his heart to tremble and seems to leap about in his chest. He says to listen attentively to the sound of God's voice, His thunder. He describes the rolling thunder that we usually hear as a storm approaches, then the lightning as it seems from one end of the earth to the other and then as it gets closer the lightning gets stronger and is followed by louder thunder, but the lightning is not restrained because of the thunder. I think all of us have witnessed a thunder storm such as he is describing but most of us probably have not thought of it in terms of our mighty God's wondrous voice as Elihu is describing it here. He goes on to tell us that God tells the snow to fall upon the earth and likewise to the rain showers and to heavy rain. Vs. 7 says, **"He sealeth up the hand of every man; that all men may know his work."** Even the animals respect God's hand with the weather as they go to protected places and remain there during storms.

(Read Job 37:9-13) He continues to tell how God controls the weather. The warm winds come from the south and the cold winds from the north. By His breath the frost is given and the surface of the waters turn to ice. He loads the thick clouds with water and spreads it by His bright clouds. He revolves the seasons by His

rule that they may do what He commands for the whole earth. His work may be for correction, or for His land, or for His mercy.

(Read Job 37:14-19) Elihu tells Job to stand up and consider the wondrous works of God. He asks Job if he knows how God establishes these works? Does he know His wondrous works such as how He balances the clouds? Does he know why his clothing is warm when God quiets the earth with the south winds? Did he help God spread out the sky that is formed like a cast metal mirror? If Job knows all these things, then Elihu tells him to teach all of them what we shall say to God because Elihu says we don't know by reason of darkness.

(Read Job 37:20-24) Does God have to be told that I am speaking, Elihu asks. Is God ignorant when man speaks? Men cannot look at the bright light that is in the sky, but the wind passeth and cleanses the sky. From the north a golden splendor comes; there is an awesome glory around God.

We cannot even discuss the Almighty, we cannot find Him out. He is excellent in power and justice. His goodness will never do wrong. Men should reverence Him. He regards not the wise ones among men.

I think we can see how Job and his three friends, while very much like many of us, had a wrong impression of what God is really like. Elihu concludes his speech and I think we will see how he has set Job up for God to talk to him as we continue.

(Read Job 38:1-15) The Lord speaks to Job out of a whirlwind and says, **"Who is this that darkeneth counsel by words without knowledge?"** He tells Job to prepare himself like a man because He is going to demand some answers and demand that Job answer Him. He first asks Job where he was when God laid the foundations of the earth? He continues with a series of questions having to do with the creation of the earth such as who has measured the earth? Where are the foundations of the earth fastened? Who laid the corner stone thereof? He says that this was done when the morning stars sang together and the sons of God shouted with joy. Then He asks who shut up the sea and put limits on where it could expand when God says He gave the fogs for a cloak and laid His decree upon it saying, **"Hitherto shalt thou come, but no further: and**

here shall thy proud waves be stayed.”

He asked Job if in all his days, had he governed the morning and caused the dawn to know its place as it rises in the east taking form and taking the darkness from the lawless that they use to hurt.

(Read Job 38:16-18) God continues to show Job how mighty He really is with more questions. Has Job gone to the springs of the sea? Has he walked in search of the depth of sea? Have the gates of death been opened to him? Has he seen the doors of the shadow of death? Has he understood the expanse of the earth? God tells him to answer if he knows any of the answers.

(Read Job 38:19-21) God asks Job if he knows the way to the dwelling of light and the home of darkness? Could he guide anyone to these places? Does he know the answers because he was born when these were established or he is old enough to know these things?

(Read Job 38:22-25) God asks if Job had entered into the treasury of snow? We know the predictions of our weather forecasters, while they are based on man’s scientific knowledge, are quite lacking a good portion of the time. They, nor any of us, have entered into the treasury of snow, i.e. only God knows when it will snow and how much. The same goes with hail. But it is interesting that God says that He has reserved the hail for the time of trouble, against the day of battle and war. This reminds me of the numerous stories that we have all heard of how God controlled the outcome of some of the fiercest of battles with weather.

He asks who provided the pathway for the rays of light to shine? How are the winds spread over the earth? Who cuts the pathway of severe storms? Who provides a road for the lightning to shine?

(Read Job 38:26-35) Who causes it to rain on the desert and the wilderness where no man lives that the plants might continue to exist? Who is the father of rain and the drops of dew, who begot them? From whose belly comes the ice and the hoary frost?

God asks Job if he can bind the cluster of Pleiades or loose the belt of Orion? Can he bring forth the constellations in their seasons or guide Arcturus and with his sons? Does Job know the ordinances of heaven or has he settled the laws of the earth? God asks if Job can lift his voice to the

clouds that an abundance of water would cover him? Can he send the lightning and have it say to him “We are ready for you.”?

(Read Job 38:36-38) Who has put wisdom in the mind and understanding in the heart? Who can number the clouds in wisdom? Who can pour out the bottles of heaven when the dust of the earth grows hard and the clods stick together?

(Read Job 38:39-41) God asks Job if he hunts the prey for the lion or feeds the young whelps of wild beasts? Who prepares food for the raven when its young ones wander for lack of food?

We have all heard phrases such as “the Man upstairs”; “the Big Boss upstairs”; “the Honcho”; etc. that are really attempts to bring God down to man’s level. As we continue to read God’s speech to Job, I think we can see how very wrong this is. It is hard for us to realize just how mighty God really is, but studying this speech should make us stop and think.

(Read Job 39:1-4) God asks Job if he can mark the time when the wild goats of the rock will give birth to their young or when the hind will calve? Can he number the months that they fulfill to know the time they are to bring forth? They deliver their offspring, they are healthy, grow up, and go forth not returning to their parents.

(Read Job 39:5-8) Who had sent out the wild ass to be free, God has made the wilderness and the barren places to be his home. The ranges of mountains are his pasture.

(Read Job 39:9-12) God asks if the unicorn could be tamed to be used to plow fields, etc. Would Job trust it to do the work in his fields and to harvest his crops. (I am not sure what animal the Bible refers to when “unicorn” is used. All that seems to be accepted is that it is a horned animal of great strength.

(Read Job 39:13-18) God asks Job if he gave the beautiful wings to the peacock? Then He takes a little different approach. He asks Job if he gave the wings and feathers to the ostrich? He then gives some information about the ostrich that at first seems pretty derogatory, but then one realizes that God intentionally made the ostrich the way it is as it fits into the overall plan of God for nature in spite of the maybe odd things about its behavior. God says that the ostrich leaves its eggs in the earth to be warmed in the dust even though they are in danger of being stepped on by

man or animal. She is hardened against her young as though they were not hers. He says that He has deprived her of wisdom and understanding, yet when she arises to run she laughs at the horse and rider.

(Read Job 39:19-23) Continuing to question Job, God asks if he gave the horse his strength and clothed his neck with a mane? Can you make him leap in fear like a grasshopper? The majesty of his snorting is terrifying. He rejoices in his strength and goes out to meet the battle. He mocks at fear and does not turn back from the sword, the quiver or the spear. He devours distance with fierceness and rage and is unrestrained at the sound of the trumpet. He is unafraid of the battle and smells it a far off.

(Read Job 39:24-30) Again He asks Job if the hawk flies by Job's wisdom as it flies south? Does the eagle mount up at Job's command and make her nest up high? She dwelleth in a high place and can see her prey at a long distance. Where the slain are there she is also.

(Read Job 40:1-5) Vs. 2 says, **"Shall he that contendeth with the Almighty instruct Him? He that reproveth God, let him answer it."** Job's answer is in pure contrition. **"Behold I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer; yea twice; but I will proceed no further."**

(Read Job 40:6-14) God answers again out of the whirlwind and tells Job to gird up his loins like a man as God is going to demand from him and expect him to answer. He asks Job if he is trying to nullify His judgment? He asks Job if he is condemning God that he (Job) might be righteous? Does he have an arm like God and can he thunder with a voice like His? He then tells Job to deck himself with majesty and excellency and array himself with glory and beauty. He tells him to cast abroad the rage of his wrath and to examine the proud and humble him. He is to look on every one that is proud and bring him low and tread down the wicked in their place and hide them together in the dust and blindfold their faces from light. If he does this, God says that he would then confess that his own right hand can save him. I take this to mean that what God is telling him to do is impossible for him to do, therefore he cannot save himself by his own power.

(Read Job 40:15-24) He then tells Job to behold behemoth which like Job is a creation of God. (behemoth—a large animal, an exact identity is unknown) He eats grass like an ox, his strength is in his loins, his force is in his stomach muscles. His tail is like a cedar, the sinews of his thighs are tightly knit together. His bones are as strong as brass, they are like bars of iron. He is chief of the ways of God but He who made him can destroy him with His sword. The mountains produce his food, he lies down to sleep in the shade of willows and trees. He does not fear the flood, he trusts that he can draw up the Jordan in his mouth. Who can catch him or who can run a rope through his nose?

(Read Job 41:1-34) God first asks the question, **"Canst thou draw our leviathan with a hook?"** (leviathan—a large sea creature, an exact identity is unknown) I am going to leave verses 10 & 11 to the end of the chapter as I believe they fit better there. In the latter part of the chapter, God describes this animal which if we read it, we can see that God is mocking Job in the first part of the chapter. He describes different methods of catching and handling the creature such as catching it by the tongue with a cord, putting a hook through its nose, boring a hole in its jaw with a thorn, speaking with it, playing with it as with a bird, or catching it with a harpoon or a system of hooks. Once we read the description of it we can see that none of this is possible. God says that even just looking at it will cause some to fall. Who can open its mouth, its teeth are terrible. Its scales are so tight that air cannot get between them. It breaths fire out of its mouth and nose. Its heart is firm as stone, when it raises itself up even the mighty are beside themselves. No weapons are successful against it. It considers iron as straw and brass as rotten wood. Its underside are sharp like broken pottery. It makes the sea to boil like a pot and leaves a white path after it. There is nothing like it on the earth.

In vs. 10 and 11 God says, **"None is so fierce that dare stir him up: who then is able to stand before me? Who hath prevented (preceded) me, that I should repay him? whatsoever is under the whole heaven is mine."** God is saying that if this leviathan is so fierce that no one dare stir him up, as creator of this leviathan who dares to stand before Him. He asks is someone preceded Him that He would owe a payment to,

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(Read Job 42:1-6) Job got the message loud and clear. He answers God, **“I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard**

of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.”

I don't know that Job actually saw God. But if our readers are like me, I can imagine myself seeing God with God talking making me understand more of what and who God is.

(Read Job 42:7-8) When God was through addressing Job, He told Eliphaz the Temanite that His wrath was kindled against him and his two friends because they had not spoken right about God as Job had. For God to speak to Job as He has, I can imagine what Eliphaz and his two friends felt when God told them this. He told Eliphaz and friends to take seven bullocks and seven rams to Job for him to offer as a burnt offering and have Job pray for them. God would accept Job. If they did not do as God told them, God would deal with them after their folly.

(Read Job 42:9-11) Eliphaz, Bildad, and Zophar did as God told them to and when Job prayed for them, God restored Job's losses and the Lord gave him twice as much as he had before. All Jobs family came together and ate with Job and comforted him over all the evil that the Lord had brought on him. I think it important to note that at the beginning of the book we were told that Satan was bringing all of Jacob's troubles on him, but here we find that it was the Lord that had actually brought the troubles on him.

(Read Job 42:12-17) God blessed Job greatly and we are told he had seven sons and three daughters. His daughters were the fairest of all the women in the land. Job lived another 140 years and saw his descendants to the fourth generation. JRL