

KINGDOM SPIRIT



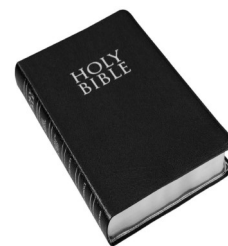
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"SEEK YE FIRST THE KINGDOM OF GOD"

Matthew 6:33



Issue 1703

A STUDY OF THE BOOK OF MARK

We want to continue our study of the book of Mark with his concluding chapter 16. (Read Mark 16:1-8) As we said, two of the Marys and Salome brought sweet spices to anoint the body of Jesus the day after the Sabbath, the first day of the week. Jesus had told His disciples that He would rise on the third day, but this apparently hadn't registered with anyone yet. They were concerned that they would need someone to roll away the stone that covered the entrance to the tomb, but when they arrived the stone had been rolled away. Instead of finding a dead body, they found a young man dressed in white clothing who told them that Jesus had arisen and for them to go tell Peter and the apostles that He would see them in Galilee. I think we can imagine the fear that came over them as a result of these events as they fled from the tomb and were fearful of telling anyone what had happened.

(Read Mark 16:9-11) The first person to whom He appeared was Mary Magdalene. He had cast seven demons out of her, so I believe she would have known Him if anyone would. Yet when she went to tell others who were mourning His death, they would not believe her.

(Read Mark 16:12-13) Jesus then appeared to two disciples as they walked in the country. Mark condenses this story considerably, but when these two realized who they were talking with, they went to tell those who were mourning and likewise they were not believed either.

(Read Mark 16:14-18) Finally Jesus ap-

peared to the eleven apostles and upbraided them for their unbelief. How many times did He tell them that He would be killed in Jerusalem, but would rise on the third day. Yet they refused to believe those to whom He had appeared. Jesus then gave them orders to go into all the world and preach the gospel to every creature. Those that believe, He said, would be saved, but those who believed not would be condemned. He told them that those that believed would be able to cast out demons, speak new tongues, lay hands on the sick, who would recover, and who would be able to take up serpents and drink deadly things and would not be hurt. We know that Paul was bitten by a serpent and suffered no harm, but how often this has happened we will never know. Unfortunately there are people today that take this as a way to prove their faith. Some churches have deadly snakes that they handle as a matter of ritual. I know of a man who let a rattle snake bite him to prove his faith. It nearly killed him. I don't understand why people feel they have to do something to prove their faith. I believe what Jesus was talking about here was that those who were saved and going about the business of preaching the gospel of the kingdom would not be hurt should some tragedy befall them, just as was the case with Paul.

Again Mark condenses the events considerable. He tells us that Jesus was taken up into heaven where He sat at the right hand of the Father and the apostles went forth and preached everywhere with miracles confirming their word.

This completes the Gospel of Mark. I think we can see why Mark is known for trying to convey that Jesus was Jehovah's servant as he

dealt much more with what Jesus did than what he said compared to the other gospels.

A STUDY OF THE BOOK OF LUKE

Not much is known about Luke's background, who his parents were, etc. but we do know that he was recognized by those around him as a talented physician. His writings indicate that he was well educated. The first that we find him in Scripture is in Acts 16:10. Up to this verse Luke, who wrote the book of Acts, had been recording the acts of Paul and other disciples. Suddenly here in verse 10 he uses the term "we." From here and through the rest of the book of Acts, Luke spent a great deal of time with Paul up to Paul's martyrdom.

As we have said before, each one of the authors of the gospels portray Christ in a different light. Matthew portrayed Him as Jehovah's king; Mark portrayed Him as Jehovah's servant. I think we will see that Luke portrays Him as Jehovah's man. It is important that Jesus be seen in each of these roles for our benefit. Being portrayed as Jehovah's man is very important from our standpoint so that we can understand that we can be like Him and understand that the suffering and temptation that He went through makes Him the ideal intercessor for us, having suffered these things as a man like us.

There is no indication that Luke ever saw Jesus Christ, but he apparently had a good reception of many that had been with Christ and been taught by Him. (Read Luke 1:1-4) Verse 1 seems to indicate that several had tried to write an orderly account of the things that Luke says, "**which are most surely believed among us,**" but had failed in their efforts. A note in the Companion Bible indicates that these "things" are "things which have been fully accomplished; i.e. in fulfillment of prophetic announcement." These "things" had been delivered to Luke from those who were eyewitnesses to them and he felt, because he had accurately followed these events from the beginning, that he could put them into an

orderly account. This account he is writing to his friend Theophilus so that he would know the certainty of the things that he had been taught. We're not told any more about who Theophilus was but the title that Luke uses ("most excellent Theophilus") indicates a title of social degree, not of moral quality.

(Read Luke 1:5-25) We are told in vs. 5 that Zacharias was a priest of the course of Abia. In I Chron. 24, we're told that David divided the responsibilities of the priests between the sons of Zadok, a descendant of Eleazar, son of Aaron, and Ahimelech, a descendant of Ithamar, another son of Aaron. There were 16 chief men of the descendants of Eleazar and 8 chief men of the descendants of Ithamar. David then divided them by lot into courses for service in the tabernacle, later to be the temple. Vs. 10 tells us that the eighth course went to Abijah. There were twenty-four courses. If I understand it right, each course of priests then were responsible for the temple for a given period of time, we're not told how long, and then it would be the next course's turn. So Zacharias was of the eighth course, that of Abijah. He was serving his time in the temple then at the time of our account. His wife, Elizabeth, was also a descendant of Aaron. We're told that Zacharias' lot was to burn incense. I found some excerpts from a book titled The Temple by Alfred Edersheim in which he describes what this amounted to that I found interesting. These excerpts are in an article by another author and I am pulling just the excerpts that I think will tell us the story. The priest who presided over the morning ceremony would first issue a call, "All ye who have washed, come and cast lots." Then Mr. Edersheim continued, "It was done in this manner. The priests stood in a circle around the president, who for a moment removed the head-gear of one of their number to show that he would begin counting at him. Then all held up one, two, or more fingers—since it was not lawful in Israel to count persons—when the president named some number, say seventy, and began counting the fingers till he reached the number named, which marked that the lot had fallen on that priest. "The first lot was for cleansing the altar and preparing it. The second, for those who were to offer the sacrifice, and for those who were to cleanse the candlestick and the altar of incense in the Holy Place. The third lot was the most important. It de-

terminated who was to offer the incense. If possible, none was to take part in it who had at any previous time officiated in the same capacity. The fourth lot, which followed close on the third, fixed those who were to burn the pieces of the sacrifice on the altar, and to perform the concluding portions of the service.” [The Temple, p. 150]

He later continues, “For the first time in his life, and for the last, would this service be devolved upon him” [The Temple, p. 158].... “After this the lot was cast for burning the incense. No one might take part in it who had ministered in that office before, unless in the very rare case that all present had previously so officiated” [p. 166] – “The incensing priest and his assistants now approached first the altar of burnt-offering. One filled with incense a golden censor held in a silver vessel, while another placed in a golden bowl burning coals from the altar. As they passed from the court into the Holy Place, they struck a large instrument (called the ‘Magrephah’), at sound of which the priests hastened from all parts to worship, and the Levites to occupy their places in the service of song; while the chief of the ‘stationary men’ ranged at the Gate of Nicanor such of the people as were to be purified that day. “Slowly the incensing priest and his assistants ascended the steps to the Holy Place, preceded by the two priests who had formerly dressed the altar and the candlestick, and who now removed the vessels they had left behind, and, worshipping, withdrew. Next, one of the assistants reverently spread the coals on the golden altar; the other arranged the incense; and then the chief officiating priest was left alone within the Holy Place, to await the signal of the president before burning the incense.” “It was probably while thus expectant that the angel Gabriel appeared to Zacharias. As the president gave the word of command, which marked that ‘the time of incense had come’, ‘the whole multitude of the people without’ withdrew from the inner court, and fell down before the Lord, spreading their hands in silent prayer.” [p. 166, 167]

Zacharias and Elizabeth had no children and were getting old enough that it appeared they would never have a child. Apparently Zacharias was still praying for a child as he met an angel in the temple as he was going to burn incense and the angel told him his prayer had been answered and that they would have a son. They were to call

him John. Vs. 15 says, **“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother’s womb.”** At the time of Christ, the high priest’s office was quite corrupted with the high priest being more of a political appointee than of the order that should have been the high priest. It is my speculation that so far as God was concerned, John the Baptist was the true high priest as it was he who actually consecrated Jesus as High Priest after the order of Melchizedec when He baptized Jesus. John would have been the last legitimate high priest after the order of Aaron. When he died, Jesus, a cousin of John’s, then became our high priest, not after the order of Aaron, but after the order of Melchizedec. We’ll study this more when we study the book of Hebrews.

Note that the angel told Zacharias that John would go forth in the spirit of Elijah **“to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just”** in accordance with the prophecy of Malachi 4:6. Jesus had to later teach His disciples this same thing.

Zacharias had a hard time believing what the angel told him and asked for a sign that what the angel said would come to pass. The angel gave him a sign, he would be mute until the baby was born. Sure enough, when Zacharias left the temple, he could not speak, but his wife did become with child and we’re told that she hid herself for five months.

(Read Luke 1:26-38) The same angel, Gabriel, that told Zacharias of the birth of John the Baptist now comes to the virgin Mary in the sixth month of Elisabeth’s pregnancy and tells her she is to have a son and she was to name Him Jesus. Verses 32 and 33 are important. Jesus was to be called the Son of the Highest and the Lord God shall give Him the throne of his father David. David was promised that his throne would be established for ever. Speaking to David through the prophet Nathan, God says to David in II Samuel 7:16, **And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”** This was an unconditional promise that God made to David, yet the throne seemed to have been lost, at least so far as Biblical history is concerned. However, if we believe God, that throne has to be in existence to-

day and would have been from the time that Zedekiah was removed from it by Nebuchadnezzar. We discussed this in our study of the prophets and I believe that adequate evidence exists to prove that it does exist today in the British monarchy. If we are correct, the monarchy is ruling over descendants of the Israelites who were taken into the Assyrian captivity. While Jesus was rejected from sitting on that throne by the Jewish hierarchy, I believe He will take up that throne when He returns. I believe that the British traditions that surround the throne indicate that it is the throne of David and that Christ will ultimately sit upon it. When He establishes His kingdom here on the earth, it will be a perpetual kingdom.

Mary at first questioned how she could have a baby since she was a virgin, but the angel informed her that the Holy Spirit would come upon her, thus the baby would be called the son of God since He was to be the father. Apparently, to help Mary grasp the truth of this statement, the angel told her that her cousin Elizabeth was in her sixth month and would have a son in her old age. This would have seemed impossible, but was verifiable, so Gabriel told her that all things were possible with God. I am amazed at Mary's apparent calm acceptance of this. In vs. 38 Mary said, **"Behold the handmaid of the Lord; be it unto me according to thy word."**

(Read Luke 1:39-45) Elizabeth seems to confirm my amazement as she says in vs. 45, **"blessed is she that believed:"** and then follows that up with, **"for there shall be a performance of those things which were told her from the Lord."** Since Elizabeth had become with child in her old age, something that she thought was impossible, she believed and confirmed to Mary that what had been told her would come to pass.

(Read Luke 1:46-56) Mary's praise of God is that of a true believer. We don't know what Mary's background was, but to me even had she been raised by true believing parents, she still showed an amazing faith and was not afraid to express it. It is interesting to me that she was familiar with the promises to Abraham and recognized that the birth of Jesus would be a major part of the fulfillment of those promises.

We will continue with Luke 1:57. JRL

A STUDY OF THE BOOK JOB

In our last lesson Bildad had addressed Job basically telling him that, though he didn't know what Job had done wrong, he needed to repent. In chapter 9, Job had started an answer to Bildad. Chapter 10 is a continuation of that answer. (Read Job 10:1-7) Job says he is tired of his life and is going to give a free course of his complaint, a complaint from his bitterness resulting from his condition. He directs his complaint to God. First he asks God to not condemn him, but rather to show him why it is that He contends with him. Does it seem good to oppress, to despise the work of His hands, yet look favorably on the wicked? He asks if He has the eyes of mankind and only perceives as a man perceives? Are the days of God the same as the days of man or His years the same period as man? Are these the reasons that He appears to be trying to find out Job's iniquity, to find out his sin? These are rhetorical questions Job says as he tells God that He knows that Job is not wicked and that all things are under His control.

(Read Job 10:8-14) Job acknowledges that God has formed and made him, so why is He destroying him? He repeats the same thought in different ways then in vs. 12 he tells God that He

has granted him life and reason and His care has preserved his spirit. Though God has all these things in His heart, Job knows that the result is from Him. Job knows that if he sins, God would know and would not acquit him of his sin. I believe that Job is not saying that God would not forgive him, but rather is acknowledging the true justice of God. If we understand that true justice holds us totally accountable for our actions, I believe that we can better understand that forgiveness comes only through the death of Christ on the cross. Justice is complete, forgiveness is complete.

(Read Job 10:15-22) Job recognized that if he was wicked, then woe to him as he would expect to be punished. But if he was righteous he still could not hold up his head, recognizing the complete superiority of God over man. He is confused, he asks God to see his affliction. Then he feels as if God was like a fierce lion on the hunt as his affliction increases. He feels God has turned against him, has declared war against him. He asks why God brought him forth from the womb. He would have been better off going directly from the womb to the grave and having not been seen. He feels his time is short and asks God to give him a little peace before he dies. His description of what happens at death is interesting. He says it is a place from which there is no return, a land of darkness where there is no order and light is darkness.

(Read Job 11:1-4) Zophar decides that he needs in the argument. He is much more direct and severe than his two friends. He first tells Job that his multitude of words hasn't given a right answer. Talking doesn't justify a man. Should they hold their peace because of his lies? When Job mocks, Zophar asks if no man can make him ashamed? Apparently what he considers Job's lies is the fact that Job has said that his doctrine is pure and he is clean in their eyes.

(Read Job 11:5-12) Zophar wishes that God would speak to Job and would show him the secrets of wisdom. He says that they would be double that which is. I don't know how he arrived at that. Then he tells Job that God only holds him responsible for part of his sins, not all of them. I fear Zophar does not understand true justice and the trueness of God. He asks Job if he, by searching, can find out all there is to know about God? He says the perfection of God is as

high as the heaven and deeper than the grave, what can Job know? He continues saying that the perfection of God is longer than the earth and broader than the sea. I think we will see that Job understands the facts of God's creation better than Zophar as we continue to study. Ferrar Fenton renders vs. 10, **"If He turns, and decides, and proclaims, Who then can resist to His will?"** He had this right. The apostle Paul in Romans 9:19, referring to God's overall plan and purpose for man says, **"For who hath resisted his will?"** God knows vain men and he says that He sees wickedness that man himself doesn't see or consider. He says that man's heart is dull like that of a wild ass's colt.

(Read Job 11:13-20) Zophar decides to give Job some advice. He says that if Job would prepare his heart and hold out his hands toward God and put away any iniquity in his hand and not let any wickedness dwell in his tents, he could lift up his face without spot and be steadfast and not fear. He will forget his misery and remember it no more. His life will be brighter than the noon day and he will shine forth as the morning. Zophar expects great things if Job will just admit what he has done wrong to God. He says that Job will be secure and rest in safety and no one will cause him to be afraid. But he warns, the eyes of the wicked shall fail and they shall not escape and their hope will be as dying.

Job answers Zophar and we might say that he is getting a little testy. (Read Job 12:1-5) In effect he accuses his three friends of thinking that only they have knowledge and wisdom greater than anyone else and when they die this great knowledge and wisdom will die with them, no one else has this kind of knowledge and wisdom. Job says that he too has understanding as well as they do and he is not inferior to them. Actually, he says, who doesn't know the things they are saying. He accuses them of mocking him by telling him to call upon God for an answer, then laughing at him for saying he is righteous. He condition, but he tells them they are physicians of no value. He tells them that it would be wise on their part to basically keep their mouth shut. He then asks them to listen to his reasoning.

(Read Job 13:7-28) Job accuses these friends of taking it upon themselves to speak for God. He asks why they would utter falsehoods as if it were God speaking? Could they exalt the

likens the situation to one sitting in the light scorning a lamp that would be prized by one sitting in the dark.

(Read Job 12:6-11) These three friends have been basically saying that there is a direct connection between a sin and a punishment, i.e. the trouble Job is having is a direct result of a sin that Job has committed. But Job points out that thieves prosper and trouble makers are secure and it appears that God brings them their wealth. He asks them to ask the beasts, the fowls of the air, the earth itself, and the fish of the sea and they will all teach them. Who in all of these does not know that the Lord has brought this on Job. The soul of every living thing and the breath of all mankind is in the hand of the Lord.

(Read Job 12:12-215) Job concedes that there is wisdom and understanding with the elderly. But it is with God that there is true wisdom, strength, counsel and understanding. He can break down and it cannot be rebuilt; He can imprison a man and there is no release. He can withhold the waters and everything dries up and He can release the waters and everything floods. In His strength and wisdom the deceived and the deceiver are His. He expands the realm of kings and girds them with might. He allows princes (or priests) to be captured. He takes away the speech of the orators and the understanding of the elderly. He pours contempt on the princes and weakens the mighty. He uncovers the gloom of darkness, but brings light to the shadow of death. He makes great nations and destroys nations. He enlarges nations and guides them. He takes away the understanding of the chief of the people of the earth and causes them to wander as if in the dark and to stagger as a drunken man.

(Read Job 13:1-2) Job says he has seen the same things that his friends have and has heard and understood. What they know, he knows, he is not inferior to them.

(Read Job 13:3-6) Job informs his friends that he was now going to speak to the Almighty as he desires to reason with Him. As for these "friends" of his he says they are forgers of lies. They had come to give him advice on healing his

presence of God or were they the defenders of God? He asks if they think that God will approve of them if they try to flatter God as they flatter men? He tells them to be assured that God will reprove them if they flatter by falsehood and secretly show partiality. He asks if they should not reverence His Excellency and should not His dread fall on them? Their proverbs are dust and their defenses are as bodies of clay, he says. He tells them to keep quiet that he may speak and let come on him what may. Vs. 14 starts out with a question using a proverb, "**Wherefore do I take my flesh in my teeth.**" "Flesh in my teeth" means "rushing into danger." Then he finishes with another proverb, "**(I) put my life in mine hand**"? He continues by saying though God should kill him he would continue to trust Him and defend his ways before Him. For this reason, he says that God will be his salvation as he says a Godless man would not dare to approach God. He tells them to listen carefully as he has prepared his case he wants to present before God. He says that he knows that he will be justified. He now begins his case before God. He first asks who will contend with him, for now if he were to hold his tongue he would perish. He has two things that he asks that God not do to him. The first is that God will not withdraw Himself far from him and the second is not to let His dread terrify him. He then tells God to call and he will answer or let him speak and God answer him. He asks the question, how many are his iniquities and sins? He asks God to tell to help him know what they are. Why has God hid His face from him and considers him His enemy? He asks God if He would break a leaf (referring to himself) driven to and fro by the wind or pursue dry stubble? He tells God that he has written bitter things about him that makes him inherit the iniquities of his youth. He says that God has put his feet in stocks and watches his paths limiting the soles of his feet while he rots away like a moth eaten garment.

(Read Job 14) Job gives us a good review of the way of life for each one of us. Our time of life is really short in the overall picture and it is accompanied by troubles. Like the flower that grows from a seed and then fades away, so does man. Job questions why God would bring this judgment on him such as He has considering this? Ferrar Fenton renders vs. 4, "**To whom is it given to be pure? Not one can exist without stain.**"

Considering that man's days are numbered and that God has appointed bounds beyond which man cannot pass, Job asks that God turn from him that he might rest until he can accomplish his day like a hired man finishes his work day. He says there is hope for a tree that even if it is cut down and the stump is rotted, with moisture a new shoot can come forth and live again. But man dies and wastes away. If he dies, where is he? He is like the water that evaporates from the sea or the waters of a river that dries up in the heat, it appears to be no more. When man dies he does not arise until the heavens be no more. He does not awake, nor be raised from his sleep. He wishes that God would hide him in the grave, that He would keep him secret until His wrath be past, then he asks that God would appoint him a set time and would remember him. Then he asks the all important question, **"If a man die, shall he live again?"** He then answers in the affirmative. He says that he will wait all the days of his struggle until his change comes. **"Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hand."** This brings out a very important point. Gen. 1:31 tells us, **"And God saw every thing that he had made, and behold it was very good."** To think that God will destroy His creation, which includes man, is to not understand God. If we are to have faith that God is the creator, thus sovereign, we have to take Him at His Word that what He created was very good. I know that there are many who would argue that Satan is opposed to God and has the power to corrupt man to the point that God will destroy the vast majority. But to believe this is to not believe the majority of the Bible. In Isa. 45:7 we're told **"I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things."** We have to assume that this is considered good in God's eyes. But we have to understand the whole plan of God to see how this is so, my reason for studying the whole story from Genesis through Revelation. It is good, but only when we understand God's Plan and Purpose. Also, if there were a spiritual being called Satan, who would have created him? Who would have the most power over the other?

Getting back to Job, Job understood that God's plan did not include the destruction of man by death, but rather there would be a resurrection because God intends to enjoy His creation. Death

is not the end, but rather part of the process.

In vs. 16 Job says that for the time being God is watching over his steps and is watching over his sins. He says that his sins are sealed up in a bag. Though he first appears to have hope of a resurrection, he seems to still have doubts. He indicates that the mountains fall down by degrees, and rocks decay where they stand, and the brooks wear down the stones and floods wash away the dust of the earth, but the hopes of man are destroyed by death. Job seems to wonder if death is for perpetuity. He says that man won't know if his sons become famous or if they suffer. He only grieves for himself and his mind mourns for himself.

(Read Job 15:1-10) Eliphaz wants back into the argument. There appears to be no holding back as he attacks Job again. He is thoroughly convinced that he is right and Job is guilty of some sin, though he doesn't know what that sin is. He first asks if a wise man should answer with windy knowledge and fill his breast with the east wind? He accuses Job of reasoning with unprofitable talk and speeches of no value. He says that Job casts off respect and degrades meditation with God. He tells Job that what he is saying is iniquity. He is trying to be crafty with his words. Job's own mouth condemns him, Eliphaz says, not Eliphaz. Job's own mouth testifies against himself. Job has said that the wicked prosper, something that Eliphaz does not believe. In his mind God punishes the wicked and blesses the righteous. To him and those with him the fact that Job was suffering was a sure sign that he was guilty of some great sin or sins. In Eliphaz's mind, the older the person is the wiser he is, so he uses this as an argument. He facetiously asks Job if he were the first man born, or was he older than the hills, or had he heard the secret counsel of God? Did he consider only himself to have wisdom. What did he think he knew that they did not know or what understanding did he think he had that they did not have? Eliphaz says that the very aged men were on his side and they were much older than Job's father.

(Read Job 15:11-16) Eliphaz asks if the consolations, or warnings, of God is a small thing with Job? Also is there some secret conversation that he has made with God? Why does he let his heart mislead him and as Ferrar Fenton puts it, why are you rolling your eyes? Eliphaz is so con-

vinced that Job is guilty of something, he can't figure why Job has turned against God and lets such things that Job has said come out of his mouth. So far as he is concerned, no man is totally righteous, nor can he be. God doesn't even trust his saints he says, not even the heavens are totally clean in His sight. This being the case, he says in vs. 16 indicating he is talking about Job, **"How much more abominable and filthy is man, which drinketh iniquity like water."**

(Read Job 15:17-35) Eliphaz tells Job that he is going to teach him what he has seen. He says that wise men have told from their fathers and to add credence to this he says that it was unto these fathers that the land was given and no stranger, or alien, had passed among them. I.e. their wisdom was as pure as one could get it since their age dated to when they first came to the land and no alien had been among them to present anything that didn't come directly from God.

I am going to copy from the Ferrar Fenton translation the list of things that Eliphaz "taught" Job. **"That the days of the wicked are torments. All the years of the oppressors are fears.**

In peace terrors shout in their ears, "Destruction is coming for you!"

He dare not turn out in the dark, for he fears an assault by the sword.

He is startled at food at all times; He knows the dark day is at hand; Disturbance, and trouble, and anguish, assail like a king armed for fight; For he stretches his hand against God, and ventures against the Most High; he charges close up to his neck, to the hard bosses fixed in his shield.

Though he covers his face with his helm, And strengthens his loins with flaps.

Yet in ruinous towns he shall dwell, In houses where none shall reside, Which are ready to fall into heaps; He never gains station or might, And his wealth does not last on the earth.

~~**He can never escape from his sin; His boughs**~~

shall be shriveled by flame, And he fades by the breath of its mouth!"

Based on all this, he says let no one trust in vain deceit. To do so brings a reward of deception. Deception will be paid to him before his time and his branch will never be green. He will cast, like the vine, sour, or unripe, grapes and like the olive tree will, cast off the flower. He goes on to say that the house, or the company, of the wicked, or the hypocrites, shall be desolate and fire shall consume the tents of the corrupt. Vs. 35 tells us **"They conceive mischief, and bring forth vanity, and their belly prepareth deceit."**

We'll take up Job's answer in our next lesson. JRL