

Kings and Prophets 14-03-28a

This is Friday the 28th of March 2014. We're in the book of Second Kings and we resume our study in chapter 6. As is our habitual practice and custom, of course most practices and customs are habitual, but it is habitual nevertheless. We'll take a moment as we begin to go to the Lord in prayer.

It's an opportunity to ensure that we're properly enabled. I helped look up several scriptures today on divine enablement and the power of God within us and it reminded me of how critical it is for us to be aware that the things we're supposed to be doing can't take place in our own power or under our own steam and nothing is more important than what we're about to do now. It's not the only important thing but it is one of several really important things and we need the help of God's Holy Spirit both in the delivery and in the receiving as we look together at God's Word.

Shall we pray? Father we're grateful for this time of fellowship and investigation of your Word. We thank you for the gift of your Spirit. We thank you most of all for the Lord Jesus Christ and the privileges that we claim because we are in Him.

Because of His work on our behalf we can address ourselves to you. We have full access to the resources that you have provided to us in grace and we pray that as we look at this portion of your Word tonight that your Holy Spirit will be our teacher, will make it clear and meaningful to us so that as we continue in the time that remains to us in this life the truth that we've seen will serve as a source of motivation and strength and guidance so that we can live our lives in a way that pleases you. We pray these things in Jesus' name.

Amen. We completed our study of the story of Naaman the Syrian general, leprosy, Gehazi's malfeasance and the inevitable consequence. It's inevitable for him and his family once God pronounces it which is leprosy for the remainder of his life and for all of his living family members.

Just by way of quick reference, there is an important principle in that last verse of chapter 5. The leprosy of Naaman shall cling to you and your descendants forever. Now this isn't every descendant that Naaman ever had. It's not like a hereditary leprosy thing, but it is him and his current descendants, his family, for the rest of their lives.

The forever for them is till the end of their lives. And there's a couple of things to note here. First of all, forever, whether it's La'olam in Hebrew or Aiston Aionas in Greek, unto the ages or the ages of ages, these terms need to be taken in context.

Forever can mean different things. This paper I'm writing is taking me forever. Eating all of these peas before I can have my dessert, it's taking me forever.

We're going to live in this house forever. Once I plant this plant, I'm never moving it again

forever. It's contextual.

And obviously there aren't going to be people in the forever future of our eternal life with God that are going to be leprous. This has a, as they like to say, to be fancy, a terminus ad quiam. There's an ending to it.

There's a boundary. Secondly, and more importantly, there is a principle because where was the family when Gehazi ran and got the loot? Where was the family? Did the family assist him? Did he say, wife, children, come with me. I'm going to go pursue the Syrian general and deceive him out of some riches.

And they said, okay, father, okay, husband, we'll help you. Where was the family upon whom this leprosy is now going to fall as a punishment? Where were they? Were they actively involved in the committing of this sin? No. Why then are they subject to this punishment, this judgment? Collateral damage.

Can't make an omelet without breaking a few eggs. I mean, why? Is it fair? Let's say Gehazi, evidently he's got descendants. So let's say he's got three sons and all of them are now leprous.

Why? The sins of the fathers will be visited on the sins of the children of the third and the fourth generation? No. The sins of the fathers that are visited, that passage when you go look it up, and it's in, I think, two places, is talking about the second and third generations of those who commit those same sins. If that sin begins with the father and the son follows that pattern, the grandson follows the pattern, if you get a great-grandson following that pattern, God said in Israel, I will cut off that line.

Four in a row, four strikes, and your family is out. But any one individual in that succession could break that chain. It is the third and the fourth generation of them that hate me.

Look it up. Four generations in a row of them that hate me. This is a dynasty of God-haters.

And God said in the land of Israel, I'll cut that off. I'm not going to allow that root of bitterness to spring up and divide the nation. So what's going on here? Well, you will remember back up in the description of the circumstances, after Gehazi goes and gets the loot from Naaman, he lies and obtains the two changes of clothing and the two talents of silver and whatnot.

When he came to the citadel, in verse 24, he took them from their hand and stored them away where? Where did he store these things? What's verse 24 say out loud? Where? In the house. Who's in the house? Who immediately knows about this and is complicit by silence? Does not separate from a known thief. Does not separate from an avowed liar.

Gehazi may have even bragged to his family on how he was able to big deal the general out of this stuff. He has to explain it some way because it's in his house. And the people in the house did not condemn, did not separate.

They were silent. They said and did nothing to separate themselves from Gehazi. Hear me now, even in your own household.

Remember what the Lord Jesus said? There's going to be division in a family over the things of God. I have not come to bring peace but a sword. I have come to set fathers against sons and mothers against daughters and the members of a man's household will end up being his enemies.

Why? Because there is a difference of opinion about the things of God and this is a legitimate cause for division and separation. Even up to and including the dissolution of a marriage if someone is so opposed to God and the things of God that they break that covenant in a pornaya fashion. We've got a whole study we did on pornaya and what it means.

It is covenant breaking. Well these people essentially enter into covenant with Gehazi and agree to maintain the fiction. Whatever lie he's going to tell, whatever explanation he's going to offer, they do not say I don't want anything to do with these stolen goods, get me out of here.

And because they don't, they suffer the identical punishment. He's the one that committed the act, they just stood by and said nothing. But the judgment is the same.

The leprosy of Haman will cling to you and your descendants, your house, indefinitely. Indefinitely is a real good way to translate it in this context. It's indefinite.

You and your descendants, your current crop of descendants. So this is something to consider when we find ourselves discovering that someone in our near periphery, and it doesn't have to be family, this can be co-worker, this can be fellow traveler in almost any context. If someone is guilty of obvious calculated wrongdoing and is perpetuating, they're not sorry, they don't come to a moment of truth and say what was I thinking, I made a mistake, let me go make this right.

This is something that has launched an evil. It's not a sin an occasion where you fail in the heat of the moment, an emotional outburst, a bad decision and you regret it. Gehazi doesn't regret this, Gehazi thinks it's great.

He goes and stands before the man of God and tries to brazen it out as though he hasn't done anything. Where have you been? Nowhere. What have you done? Nothing.

He's intent and committed to playing this out and his family is with him. Complicity with the actor, even in a passive sense, brings the identical judgment pronounced by the man of God. It is something to think about, it is something to factor in.

When we are exposed to the wrongdoing or malfeasance of someone in our periphery, we have to make a choice. Do you immediately call 911 and have the authorities involved? There's no hard and fast rule, but one thing we have to do is separate ourselves, have no part with the faithless. The New Testament, I think it's translated, have nothing to do with unbelievers, but unbelievers is the faithless, those operating outside faith, those who are faithless to their

commitments, faithless to their pledges and their covenant promises, who portray themselves one way and are acting another, have nothing to do with that.

Separate from it, get away from it, because this judgment will fall and the judgment that falls on them will fall on us. So, important final point in chapter 5. Now we come to chapter 6, the floating axe head. You cannot believe the shotgun effect of commentary on these next seven verses.

This little set of seven verses, the way people interpret it and what they think of it and what they read into it and pull out of it is so various that it's almost daunting if you don't just go in and read it and look at it for yourself. I saw an article somewhere that said the axe head gospel and that the axe head is the gospel. And the axe head here, well we'll read the story and then I'll explain a little more.

Chapter 6, verse 1, the sons of the prophets said to Elisha, see now, the place where we dwell with you is too small for us. Please let us go to the Jordan and let every man take a beam from there and let us make there a place where we may dwell. So he answered, go.

Then one said, please consent to go with your servants. And he answered, I will go. So he went with them.

And when they came to the Jordan, they cut down trees. But as one was cutting down a tree, the iron, you notice axe head is in italics there, the piece of iron he was using to cut with, which you would figure is the axe head, fell into the water and he cried out and said, alas, master, for it was borrowed. So the man of God said, where did it fall? And he showed him the place.

So he, Elisha, cut off a stick, threw it in there and he made the iron float. Therefore he said, pick it up for yourself. So he reached out his hand and took it.

Let's review just quickly the miracles that we have seen connected with Elisha up to this point. If you flip back a page or two, after the fiery chariot and the Elijah ascending away to his retirement spot elsewhere in Israel, what does Elisha do? We saw these things taking place, first of all, at the end of chapter two where the water of Jericho was purified. How did he do that? Did he just say, O thou water of Jericho, be purified and behold, the water was healed.

What was the mechanism by which the water was healed? Do you remember? What did he do? What did he do with the salt? He cast salt into the water, right? I'm just reviewing. He took the salt and he threw it in the water, right? You come forward and you see the death in the pot episode that we saw at the end of chapter four. The guy wants to make the stew better, cuts up a poison gourd in it.

Everybody starts gasping and choking and grabbing their necks and saying, death in the pot. What did Elisha do in that situation? What did he do with the flour? Threw it into the stew and the stew was good. So skipping a lot of other things, one case, the first case, when he's throwing something to fix a problem, he throws salt.

What did we say the salt represented? It's the salt of the covenant, right? Salt of the covenant. What did we decide the flour could represent? It's the word of God, not just the seed of the word, but it has been processed. It's been ground fine.

It's been put through the mill of experience and is made into something usable, right? So now we come to a third situation and it isn't an accident, I think, that we find Elisha throwing something again. Anytime you feel like throwing something, just think about Elisha. He's good at throwing things.

This time he's going to throw what? A stick. So since there seemed to be some significance in the salt and there seemed to be some significance in the flour, we're going to be watching for, and you can be musing on, should any sort of pop quiz arise later, what would the stick represent? What do we know about sticks? What are sticks made of? Have sticks ever been used in the past and in what way? So we'll save that because we've got a few things to clear up at the beginning. First of all, chapter 6, verse 1, the sons of the prophets, these guys just keep turning up, don't they? When did we see them first in the career of Elisha? They showed up at the Jordan when the Elisha transaction is going to take place and where do they live? Where are they hanging out? They're in or around Jericho, right? Because that's, you remember the little travel log we got where Elijah and Elisha go to Gilgal and back and then across the Jordan and these guys are watching from a distance the whole transaction and the whirlwind and they spent three days looking for Elijah because they think, well, he's got to be somewhere.

This apparently has happened before. But those guys are around there. We saw them hungry.

These guys are apparently not particularly well off because especially in the time of famine they apparently don't even have a pot much less a pot of stew and so Elisha is putting one on for them and they don't seem to be particularly, they don't show up with bags of food like the guy with the barley bread. So here, and this is the last time by the way, in Elisha's career we're going to see these guys show up. It's sort of a concluding Sons of the Prophets story.

And the Sons of the Prophets say to Elisha, see now the place where we dwell with you is too small for us. This word for dwell is not your typical word for dwell. It's used in translated dwell a lot of times but this has an emphasis on being set in place or sitting down, assembling almost.

The place where we assemble with you, where we congregate might be a nice transfer of meaning into English. The Bible translates this same word as inhabit, remain, tarry, set, continue, place. But it doesn't mean we've got a little Sons of the Prophets village.

What they're saying is this place, they have a purpose in sticking with Elisha. They're not living inside his house and wow, this little hut is really getting crowded. They're talking about the entire situation.

They are trying to stay close to Elisha but it's too confining. When they say it is too small, this is really kind of a rare use of a word, it's arrr. Yeah, just like a prophet.

The verb is actually it's sar or sarar. It's a root that means to be distressed or to be straightened. It talks about canalizing.

Remember Jonathan and his armor bearer found a place where the guys could only come up one at a time because they're just kind of walled in on either side and they're confined or constricted. That's kind of what this word means. And because of that, we always think of constriction as stress.

When you feel like you're out of options, you don't really have a choice in a thing, it creates stress. And people don't like to be confined. People come home and if you're of the feminine gender, the first thing you do is take your shoes off.

All women, everyone, everywhere, when they get home they take their shoes off. It's universal. There's no woman I've ever heard of didn't take their shoes off because they find them confining.

It's apparently some genetic thing where these shoes just are wrong for me. I only wear them because I have to but the first chance I get I throw them off. Constriction, confining.

And it's even translated vexed in some places in scripture. Well, they say we're restricted here and it's not so much, the implication is it's not, hey, our huts are too small. We don't have enough roofage to keep the sun off in the day and the rain off in bad weather.

That's not what they're talking about. They say, look, we're up here dwelling with you, we're assembling with you and we find this too limiting, too straightening. It's stressing us because there's other things we want to do and stuck up here with you, we can't do that.

This is a sense you get when you read this in the Hebrew, the combination of yeshav and tzar, which is a rare adjective. The verb is much more common, straightened, constrained, vexed, you find that. But as an adjective, this place is confined, is stressed.

Very few places in the Bible do that. It's not as in scripture. For us, so please let us go to the Jordan, let every man take a beam from there and let us make there a place where we may dwell.

So you have to look at this in the sense of where are the ideas coming from? Who is the teacher and who are the students? Who are the guys who want to learn and who is the guy who's got the stuff that can be learned? Elisha is the man of God. He is the acknowledged prophet of God. The power of God has flowed through him on enough occasions.

These guys know he's the real deal. And so they have stuck around, but there's not enough miracles going on to keep them interested. He's been up here now.

He could be in Dothan. More likely he's back in Gilgal at this point. And they're just, because they're not that terribly far from the Jordan, apparently.

And so they say, look, this is, it's not too small. It's too constrained. It's too limiting.

Let's go to the Jordan. Why the Jordan? Why not Samaria? Why not Dothan? Why not Carmel? Why not any of the other haunts that Elisha frequents? Why do they want to go to the Jordan? You think, well, maybe that's where the trees are that they can cut down and build. The Jordan has never been known for trees.

In fact, people can't figure out where they're getting these trees to cut down because there's never been trees in the Jordan Valley of sufficient size to make beams. It's just, even in ancient times, there's no reference to that. People had to go to the mountains where you get these stands of tall, straight trees and you have forest.

You don't have forest near the Jordan Valley. So when they say we want to go to the Jordan and we'll take a beam from there, this is a little bit cryptic. It almost sounds like they're saying we will take a beam to there.

We will take a beam from where we are and we'll go and relocate. And even later on when it says we'll cut a tree, well, we'll get there in a minute. But here's the point.

Start with this. Whose idea is it that the status quo is not enough? Did this come from God or through the man of God or did it come from the people who are seemingly impatient, discontent? If this is a great idea, if they need to move, if they can really be more effective and everything will be better, why doesn't the man of God move them? Why doesn't God himself say, Elisha, take the sons of the prophets and go to the Jordan? Your first clue that all is not well is the source of this idea. We are no longer happy here.

Point of observation, interpretation and application all rolled into one nice little tootsie roll. Immediately be suspicious of a new plan that comes from discontent. If you are discontent and this forms the seed bed for a new plan, I'm not saying and scripture is not saying that that's necessarily always bad, but take a second and a third look at it because many bad ideas have come not so much because a situation needed changing but because we are supposed to be learning patience or endurance and we say I'm sick of being patient, I'm sick of enduring and I want to change the whole scenario.

Notice they kind of sort of lay the blame at Elisha's feet. They don't say the place where we dwell is too small, the place we dwell before you is too small. The implication is Elisha, we're really trying to stick with you but you've put us in an impossible spot and we've just got to move.

The reason I know that this is kind of the intent is the answer because when Elisha says go, this is actually from the Hebrew verb *halak* which means to walk but in the imperative, this is the second person plural, he says you all go and it clearly implies and it's strong in Hebrew, go and you're going without me. He doesn't say let's go, he doesn't say *vamonos*, he says *vayan*, *vayan* actually, *vayan* and he doesn't say *condios*, he just says you guys go, you all walk. Elisha, it's too

small for us and notice they don't just stop there.

Elisha, we find this too constricting, what would you suggest? What can we do? No, they've already got the plan mapped out, they've already got the solution and there's nothing of God in it. They didn't say well let's go to God about it, let's talk to the man of God and see what his godly counsel might be. No, they've had a confab outside the hearing of Elisha and they come to Elisha and they say Elisha, we got it all figured out, this is too small, we're going to go to the Jordan and cut beams and make a bigger place where we may dwell.

He says knock yourselves out, go on, hit the road, hit the road. So notice in verse 3, one said, this is the one, there's one guy out of the crowd of sons of the prophets and apparently there's a lot of them and the group has been growing because they say this has become too small. Why did it become too small? Either the individuals are getting fatter or there's more individuals.

I'm guessing it's more individual sons of the prophets. I don't think they're just prospering and well I can hardly fit through the door, I need a bigger place. There's more of them.

Well think about this, when numbers grow you get a greater diversity and variety of ideas and viewpoints and past experiences and people saying well you know where I came from we didn't have to fill in the blank. And so this growth seems to have brought with it a measure of discontent. One guy after Elisha says go, he understands what this means, they're going to leave, well maybe we don't need him anyway, but one guy sort of turns back and says please consent to go with your servants.

And he also uses a little bit of leverage here, he doesn't say please go with us, please go with them, he says please go with your servants. This is sort of an argument, why should he go? And it's kind of like in prayer, if you can give God a good reason why he should answer your prayer, a reason that makes sense to him, sometimes that's all he's waiting for is for us to put together the application, the rationale, the doctrinal basis, the promise basis for claiming God's grace in a particular situation. When we do that we say Lord please accomplish the following because this is what you have promised, this is the confidence that we have in you, I know that it is your will that A, B, and C should exist or take place or be remedied, therefore I ask you to intervene.

And many times God says I would intervene a long time ago, I was just waiting for you to come to an understanding of why, on what basis, so that you know how and why to be thankful. And you don't just treat God as the genie in the lamp, well Lord I want this to happen, you have to tie it into God's plan, you've got to sort of convince him. Parents do this with their children all the time, you know, you want a buck, what for? Well if it's a good reason, fine, if it's not a good reason, maybe not.

Or sometimes it's completely frivolous, give it anyway, I just wanted you to explain yourself, I want some communication, I don't want you to just think I'm some limitless bank, the dollars fall out like that motorcycle riding guy. So he says please consent to go and I think what made

Elisha say yes is this last phrase, with your servants. We acknowledge your authority and we recognize that servants without a master is a bad thing and if your servants are going to go we need you, our spiritual master to be there.

And so Elisha answers, I will go. His first answer is, I'm not going. You guys want to go, you go.

One guy turns back and says, please go with your servants, please consent. It's a very tactful, very humbly phrased request. And Elisha on the basis of this one guy says, I will go.

So he went with them. Now does this mean it's a good plan? Does it mean that it's the will of God? Does it mean that Elisha thinks it is in any way a good idea? Why has Elisha consented to go? Because he was asked by one man who acknowledged his authority and the need for his presence. And you almost see this as Elisha encouraging this one guy.

It doesn't say they asked him. How easily it could have said they asked him to come. One.

And it's echad, it's very emphatic. One guy asked him, please come. When they came to the Jordan they cut down trees, but as the one was cutting down a tree, guess who the one is? It's the one of verse three.

It's the one guy who recognized how important it was for Elisha to be with them. The one was cutting down a tree. The iron he was using, the iron axe, the iron cutting tool, fell into the water.

Iron, by the way, is very precious and valuable at this time. Even in Elisha's day, it's not cheap. Flint and bronze are still in wide use.

It is a luxury item. This would be like having a \$400 chainsaw instead of a \$75 cheapie, or a handsaw, or a Boy Scout hatchet. This is a really nice tool.

Not exorbitantly expensive, but losing it would bankrupt this one guy. The reason he borrowed it, there's nothing like these iron axe heads for cutting wood. And they're going to have a lot of construction to do.

And this is a precious thing. And he must be a good guy because somebody was willing to lend it to him. He's got a friend somewhere who lent him this really nice tool.

And as he is trying to chop this, the thing flies and goes into the muddy Jordan and is irretrievably lost. His appeal is based on what? Oh, Master, I really need that axe. I'll never finish my work without it.

What is the nature of his appeal? What does he immediately say? Alas, Master Elisha, it was borrowed. What is this one man's concern about the axe? I am going to hurt the person who loaned this to me because I cannot pay him back. And it was borrowed.

This guy's concern is for the man who lent the axe head. He doesn't say, Oh, Master, I'll never

finish now. Oh, Master, I'll have no place to dwell.

Oh, Master, woe is me. It was borrowed. What about the guy I pledged to return this to? So you have to see the integrity of the one.

This miracle is for the one. Well we're out of time in our first session, but two quick points. First of all, it is important to try to ascertain the source of a great idea.

Is it really sourced in our meditation and our prayer and our request to God? Lord, show me the right path. This seems to be the situation. I'm looking to you for leading and guiding.

These prophets did none of that. They decided they were uncomfortable. They came up with a plan to fix it.

They didn't consult with anybody. Didn't consult with Elisha. No indication that they prayed.

They're sons of prophets, for crying out loud. But did they go to the master of the prophets of whom they are the acknowledged servants and say, Master, what should we do? This is the servants setting policy. This is the servants writing the plan.

We see this and we recognize that it is not going to be blessed. These sons of the prophets never heard from again in all the rest of 2 Kings. Not another word from these guys.

Did going to the Jordan really blossom and burgeon their ministry and they became a mighty force of revival in Israel and there was a wonderful wave of renewal and rejuvenation for the northern kingdom and coming back to God and the grass became green and the hills flowed with milk and honey? No. They disappear from history at this point. How good of an idea was it? It was a terrible idea.

They're not really even supposed to be there. Elisha refused to go based on the plan. The reason Elisha goes is based on the one guy.

The one guy who's kind of between a rock and a hard place. He's a member of the group. It reminds us of the earlier episode.

Naaman has responsibilities in the Syrian army. It's not as easy as him just casting off all of his identity and responsibilities and calling for his family and coming into Israel with no visible means of support, no way to make a living. He's an outsider and a Gentile.

And so he's one guy and there's special provision made for the one guy. You're an exception and you can take dirt with you from Israel and you can still let the king bow on your arm before the false gods and God's not going to go in peace. Go in peace.

It's okay for you. This guy comes back and he's in a quandary. Well, Elisha, aren't you going to come with us? Like, well, if you don't come then I'm not going to go but now I'm disconnected from the group.

We don't know what all of the connections and responsibilities were that this man had. But evidently it wasn't that easy for him to just say, well, I'm sticking with you. Kind of like the demon-possessed man that wanted to stay with Jesus.

And Jesus said, no, you've got responsibilities at home. You need to go back to your home and to your household and tell them the things that God has done for you. And this guy seems to be in that same boat.

And so Elisha makes a special trip to the Jordan for this one guy, for the one. And sure enough, when the one is there, the rest of this episode is going to center on him. So we'll pause here and take our break.

But the second point, the first one is we want to really try to be sure. We want to seek first the kingdom of God and His righteousness. Ask, seek, and knock so that the things we pursue are as best we can ascertain God's plan and God's will and God's purpose and be willing to do whatever that involves.

Not go to God with a plan and say, God, I've got a great plan. Please bless it. Lord, what should my plan be? Give me guidance.

Give me leadership. Give me direction. Give me strength.

And there's just that element of humility in it. Secondly, just because the prophet comes along doesn't mean the plan is right. Just because God provides blessing, just because somebody gets saved in your revival doesn't mean the revival was a good idea.

Just because somebody learns something or gets saved in your church doesn't mean your church is doing the right thing or is founded for the right reasons or anything else is going right. The exceptional episode is not proof that everything else is right. The fact that God blesses us or preserves us or grants things to us doesn't mean, well, obviously everything is going right or I wouldn't have gotten that.

The prophet has come along and this is an ill-conceived trip and a bad idea. There's a reason why Elisha doesn't live in Jericho. You might remember what happened when he was in Jericho last time.

Do you remember? How many parents are really big fans of Elisha in Jericho? Yeah, there's, I'd say, somewhere in the vicinity of 84 people that are violently unhappy with Elisha. The couples who were parents of the boys who were slain by the she-bears. There's a reason why he doesn't live there.

It has to do with the receptivity of the people. It has to do with a lot of things. But this idea that they came up with isn't good.

Elisha goes anyway, so many of them could say, well, see, obviously it's a good idea. Elisha is

here. Faulty logic.

Bad reasoning. And we want to watch for this. The heart is deceitful above all things and desperately wicked.

We deceive ourselves regularly. We convince ourselves that we're right. We hear what we want to hear.

We dismiss, ignore, push away anything that doesn't comport with our view. And this is a lack of humility. Humility is largely teachability.

And we should be open. We should listen. We may still disagree, but at least we have listened and we have considered and we have weighed.

It's one thing to just refuse to even look at something. It's something else to weigh it in the balance and find it wanting. Sometimes you weigh things in a balance.

You say, you know what? I was wrong. This is actually a whole different thing than what I thought it was with my snap judgment. So that's the second point.

First point, we need to ensure that when we start, we're in the light. We're walking in the light. We're on the straight path heading for the narrow gate.

It's God's will, God's purpose, so that we can pray enthusiastically and we can work diligently, and God is going to bless it. Secondly, don't look for signs and say, well, look at this sign. It must be good because look, here's the prophet.

These guys are wrong. They're in the wrong place doing the wrong thing. And the prophet is there.

That doesn't make it right. Let's pause here and take our break.