

Kings and Prophets 14-09-12a

Greetings to everyone assembled here in Afar. This is September the 12th, 2014. We continue our study in Kings and Prophets.

We're pausing to take a look at just something of the structure of this particular section of God's Word, noting that as with so many instances, God is communicating here at multiple levels. There is the text and the content of the text and what it says, the story that it tells, the episodes and the facts that it communicates. But beyond that, there is a message in the form and in the way that this story is presented, the setting itself communicates to us.

And you would expect that God, with His infinite wisdom and intelligence above ours, would be able to communicate in this way. And we get just a glimpse. And in cases where the form or the packaging of the content makes an issue of itself, as it seems to be doing here, it's helpful for us to try to note it and understand it and catch that additional channel of communication.

So that's where we are. We're going to continue in looking at this particular segment and with emphasis on the Northern Kingdom with the arrival of Jehu. There is such a confluence of markers here that it really commends itself to our attention.

Let's take a moment to go to the Lord in prayer, focus our attention, lay aside the distractions and things that might be pressing in from the dark corners of our minds, and relax and enjoy the shalom, the peace, and the comfort and encouragement that come from knowing that we're in the right place at the right time doing the right thing. There is no better place to be. There is no better thing to do than what we are about to do this evening.

Shall we pray? Father, we are grateful, as always, for the structure that you have placed in our lives. We know that six days are granted to us to labor and to do our work. And then there are those times of refreshment where we take a break, we remember our identity, we remember the wonderful, gracious benefits that you have given to us, not just momentarily, not just casually, but for a space of time.

And as we approach this weekend and the opportunity to slow down and to recharge our spiritual energy through the truth that is in your Word and the recognition of the calling with which we are called, we thank you for the fellowship that we enjoy, believers who share our love for you and for your Word and for the Lord Jesus Christ. We thank you for this passage and the wonderful, motivating picture that it gives us of your involvement in history, both past, our present, and the future, all of which are one to you, but which spread themselves out before us in a wonderful panorama, revealing your grace, your faithfulness, your character, and your plans and potentials for us. We pray that God the Holy Spirit will be our teacher and will help us understand the historic context, the doctrinal context, as well as the personal application that arises out of recognition of what you have put in this portion of your Word for us this evening.

We ask it in Jesus' name. Amen. You'll remember that in putting the history in more or less a

sequential fashion, starting in the days of Ahab, you can go back all the way to David, you can go forward down to the, really to the end of the Northern Kingdom, and it is, there's so much there, and I, when I began to realize how much there was and how fun it would be to look at it all, I decided I would never be able to finish the study of Kings and Prophets.

So what we have done instead over these past few weeks is just take the hem of the garment, we're just going to look at this portion that is so prominently visible here, right around the area of 2 Kings 9-10 with the anointing of Jehu and the execution of God's curse on the house of Omri, the house of Ahab, and in this, we have focused on this very interesting period of Kings, the four right before this time and the four right after, with that line at 841 BC, this is when Jehu comes to the throne, we've seen that there is a symmetry there surrounding the death of Ahab and the subsequent reign of Ahaziah and then Joram, and in particular, Joram being the king that is killed by Jehu, how long did he reign in the Northern Kingdom? 12 years, you have a 12-year reign coming down to Jehu, and I know we've looked at a lot of different pieces of information, we're really going to focus tonight, we're just going to look at one narrow band here, and just be aware, this is sort of in the middle of the chiasm, and this is the important stuff, but you can study the outside of this chiasm, and it just goes on and on, and the study was starting to swarm on me, so I want to focus right here where our attention is drawn, so for right now, if you can remember that the king preceding Jehu and his massive reset of the whole system in 841 in the Northern Kingdom is Joram, Yeho Ram, it's Jehu with Ram on the end basically, and remember Ram, several weeks ago we looked at all the Rams, all the many, many, many, many, high and lifted up, multiplicity, greatness is all contained in that, and we saw in just one section of Scripture, there was Ram, Ram, Ram, over and over again, well Joram or Yeho Ram, which is very like Yehu Ram, is going to get an arrow and be replaced by Yehu without the Ram, this is happening in 841, Joram in the North, Joram, Yehoram, 12 years, Jehu is going to reign by the accession year reckoning that they use up in the North, 28 years, now before you start saying, oh my gosh, more numbers, this is all we're going to look at right now, is just those two kings in the North, right around our mirror line, our center of the chiasm, okay, everybody with me, 841 is at the center, who reigns before that, say his name, Joram, who reigns after that, Jehu, right, Jehu just slaughtered everything and everybody, North and South, Athaliah is really the only one that escapes, how long did Joram reign, 12 years, how long does Jehu reign, 28 years, 12 beforehand, 28 afterward, 12 beforehand, 28 afterward, 12 beforehand, 28 after, Yehu Ram, Yehu, Yehu Ram, Yehu, everybody got that, right, what's 28 plus 12, 40, okay, everybody with me so far, trust me when I tell you this kind of thing pertains all over this map, I could regale you for weeks with the lines of radiation that come out from here, we're just going to concentrate on this part because this will make our point and I have to think that in the ancient days when someone would sit in the synagogue and the scribe would get up and grab the roll of the book, scroll over and get to second kings on those rare occasions where they wanted to grind through the history of these kings and somebody would be listening and I ask myself, he didn't have, you know, the common man didn't have texts that he could spread out, he couldn't spend hours researching and running down rabbit trails like I do, what would be the main thing that someone listening with a far better memory and attention span and

necessary grasp of verbal delivery because that's all anybody had back then, your phone and your tablet and your laptop and your computer screen were your brain back then and Google was, excuse me, could you answer this question for me and the scribe would say, sure, that was the internet back then, it was the brain net and people had pretty good systems, we don't, we're skulls of mush, we're useless eaters mostly now and I include myself, we do not have a fraction of the mental retention, vocabulary of the common man, people like to say that 2,000 years ago, it was, or 3,000, you know, the people that are throwing rocks at the scriptures say, oh, it was all written by goat herds and illiterate people, there's a small grain of truth in that, writing was not a great part of daily life and yet look at the civilizations that were built, look at the engineering that was done, look at the vast forward movement of history that took place in those days, armies were raised, manufacturing took place of chariots and harness and palaces and roads and fortifications, commerce took place, there were caravans, there were ships that were sailing, there was civilization on a pretty grand scale, there was indoor plumbing, there were aqueducts and cisterns and water reclamation projects and the digging of wells and look at Hezekiah's tunnel and the pyramids and things that went in all around the ancient world and they did it with a very minimum of writing, in that sense, yes, they were not literate, they did it in their heads, they did algebra in their heads, they did trigonometry in their heads, they kept history of their family going back generations in their heads, they memorized entire chunks of scripture in their heads, average people could quote the entire book of Exodus in Hebrew from memory, average people, because that was their computer, we just have no concept and for people to disrespect the people of the ancient world by saying, well, they were just out there beating sheep on the rear end with a stick, is just ignorant. Were there shepherds? Yes. That was the lowest slave, youngest son job.

Everybody else was engaged in business and commerce and they were keeping reckoning and inventories and engineering diagrams in their heads. These naysayers couldn't do a fraction of what those people did in their heads. I say that to remind you that as we read these scriptures, this is how people got the delivery of the scriptures, they did not have the Bible you have in your lap, they didn't have a scroll, at most they might have a mezuzah or something, they might have a little scrap, a little fragment in the later days that they might put on their doorpost or whatever, but in terms of being able to go to a manuscript and look stuff up, they waited for a time of the reading of the scriptures, they would go to the synagogue in later days.

In earlier days, they would go down to the temple or the tabernacle and they would hear the scriptures read. On feast days, they would hear the scriptures read. Why do you think God demanded that all the men of Israel assemble three times a year? Those were the days that the scriptures were read and those men would then go back home and repeat and recount and renew and refresh the memory of what the Word of God said.

So, when we come to a passage like this, when they would hear the books of history read and they would hear the stories in the book of Samuel of the early days of the rising national prophet office after Eli beginning with Samuel and the anointing of David and the reign of David and then the reign of his son Solomon moving into the book of Kings and the book of

Chronicles, they were not six books, they were three, those would be read. And this was their national history. This is their George Washington and Thomas Jefferson and Nathan Hale and Benjamin Franklin and James Madison and Alexander Hamilton and the Civil War and the War of 1812.

I'm not giving these in order, obviously. And all of the things that we know as American history, Texas history, 1845 and Santa Ana and the Alamo. Well, they couldn't go look it up.

It was in their head. This was that for them. I like that sentence.

I'm tempted to repeat it, but I won't. Maybe I will. This was that for them.

So, we should be able at least with our Bibles in front of us and several weeks of preparation and study to get this middle part. That's what we're looking at. Who's the king before 841 in the Northern Kingdom? And he reigned.

Who's the king that resets? And he reigns how long? For a total of? Okay. Now, those two numbers are significant. You know the significance of 12.

12 is the number of Israel. It is the 12 tribes. It is the number that most fully, formally and fixedly suggests the covenant that God in heaven made with the nation of Israel, the 12 tribes of Israel, which are actually 13.

There's this weird little division of a tribe and subtraction of a tribe. God does that so often, doesn't He? How many disciples? How many apostles? 12, 13. You're safer including both numbers just so you don't have to argue, right? But again, Israel, Israel, Israel.

And you take one away and when you add one, you get something special. You end up with 13 because the tribe of Joseph splits into Ephraim and Manasseh and they become land-holding tribes and Levi, their inheritance is God and things of God. And so the priesthood is sort of, you get 13 blocks when there's only room for 12 and when you squeeze them, one pops up to a little higher level in terms of what they inherit.

Their inheritance is the Lord. Their inheritance is the service of the Lord. It's an intangible, immaterial inheritance.

The priests have an intangible inheritance. What are you? You wear three hats. One of them is ambassador.

One of them is minister. And what's the other one? Priest. Is your inheritance tangible or intangible? Intangible, for now at least.

So 12 and then 28. We know about 12. We can regale each other for hours about 12.

What about 28? Well, 40 minus 12 is 28, so that makes it a special number. What is it about 28? This is what I learned about 28. Now I mentioned I think last time, if you factor it a little bit,

what do you get? If you divide it, you get four sevens.

That's pretty cool. Seven, completion of the plan and purpose of God. Four is the completion of things on this earth.

Four times seven, 28. That's pretty cool. Here's the thing, and I mentioned this.

I can't remember if it was in class or after class, time before last. Was it time before last? Was I here last Friday? I can't remember because I don't have the mind of a goat herd from 3,000 years ago or I'd remember that. I mentioned at some time in the recent past that the Hebrew alphabet has 22 letters.

Say it with me. Aleph, Bet, Gimel, Dalet, Hei, Lau, Zion, Heit, Teit, Yod, Kaf, Lamed, Meim, Nun, Pei, Samech, Yod, Gei, all the rest of it, all the way down to Tau, right? 22. I didn't have enough help.

22 letters. This, however, is not the original Old Semitic alphabet. Letters have dropped out.

Hazard a guess on how many letters there were in the original Old Hebrew alphabet. 28. There were 28 letters.

Now here's what's particularly, when you realize that, a lot of really, really attention-getting and thought-provoking things emerge. And I'll just give you a sample because we're really not talking about the alphabet. We're talking about the number 28.

But the Hebrew word for truth is Emeth. Emeth. E-M-E-T-H.

It's a soft T. It doesn't have the Dogish forte in it. Emeth. That's a word in Hebrew, like most words in Hebrew, composed of three letters.

First letter is Aleph, which in the Hebrew alphabet is where? Numero uno. Aleph, Beit, Gimel, Dalet, Hei. And we've already passed one of the missing letters.

The middle letter in the Hebrew alphabet is Maim. Middle in the sense that it's on one side of the dividing line. Even number, you're going to have one letter on one side.

Maim and Nun are on the two sides of that dividing line, right? E or A, M, and the T is the last letter. So Emeth, which is the word in Hebrew used for the truth of God, uses the first letter, the middle letter, and the last letter of the Hebrew alphabet. It spans the entire set of 28, which is two 14s, which is four 7s.

The entirety of God's plan and purpose in history, seven. Seven days of creation. Seven days in a week.

Possibly 7,000 year, at least, nominally, plan. And then God's truth spans that gamut when it's a 28 letter alphabet. This, by the way, had already begun to disappear even by the time of the

assembly of the Psalms and Proverbs.

And we know this because, for example, we have acrostic Psalms. We've got one acrostic Psalm that's got all 22 letters of the current alphabet, which tells us that by the time that acrostic was assembled, some of these had fallen out. But as I mentioned, whenever it was I was talking about this, one of the letters that fell out is right next to Ayan. And we've talked about the evil Ayan.

It was called Gayan. And it survives in some word forms. I could tell you a lot about that.

But 28 is an important number in Scripture. It's four 7s. It also goes with 12 to complete a time of testing.

Human history itself is a time of testing. From the fall until the renewal, the first Adam falls, the last Adam comes and restores all things. You have this generation of man, as it were.

And it is a time of testing, just as Israel was tested in the wilderness, just as the Lord Jesus went into the wilderness for 40 days. Elijah went in the strength of the food that he was given. How long? 40 days, 40 nights.

There's 40s all over the place. And it divides into 12 and 28. And that's what we have here.

And it's not accidental. It is not accidental. What is the focus of concentration in those 12 years? Who's the prophet? It's Elijah.

It's Elijah leading up to Joram. It's Elijah in the days of Ahab, right? So before this particular time of Joram, and I probably didn't phrase that question very well, the prophet that leads up to this is Elijah. Elijah, you've got the weather, you've got the Mount Carmel thing, you've got Naboth, you've got the curses, you've got the three captains of 50.

And all of this takes place up to and including the time of Ahaziah. But interestingly, he commissions Elisha. And upon the commissioning of Elisha, that's when we end up with our 12 and then our 28.

And Elisha is the prophet all through this particular time. So Elijah precedes this. Elisha dominates the picture during this little 40-year segment.

The Lord Jesus identified John the Baptist as Elijah and said, the law and the prophets were until John, up through and including John. Then came the time of the Lord Jesus. And you have here something of a miniature of what happens in the early part of the church age, because when the Lord Jesus does his work on the cross, when he is raised from the dead by the power of the Holy Spirit, when he finishes 40 days of appearing to his disciples and being baptized, so forth, then he ascends.

And this is circa 30 A.D., circa 30 A.D. He was born circa 4 B.C., 4 to 6, we don't know the exact year, but it's roughly 30 A.D., not 33. Jesus would have had to have been about 37 years old

when he went to the cross if the crucifixion occurred in 33, and it just didn't. It's before that.

It's at least three years before that, possibly five years before that. It's somewhere 28 to 30. And you remember when we did the whole calculation forward from the decree in the days of Esther, and we ended up more like 28 or 29 or 30, somewhere in there.

Here's the thing. From that point until the fulfillment of the Matthew 24, and I think it's Luke 19 prophecy about the destruction of Jerusalem, there won't be one stone left upon another, that's 40 years. Pretty much from the departure of the Lord Jesus until the legions come in and destroy Jerusalem, take the temple totally apart, that's 40 years.

Just almost exactly. So we look at this and we say, well, this seems to be harking forward perhaps to the time of Christ. We've seen how Elisha is the double portion, everything good happens with Elisha.

Elisha doesn't slay anybody. Now people that come after him and he curses them, the bears get them, but he didn't stick the bears on them. He just said, shame on you, God sent the bears.

He didn't say, if I'm not a prophet of God, may bears not eat you alive. And since he is a prophet of God, the bears did eat them alive. He just said, shame on you.

But remember, what town do these people come from? Jericho. Who put the whammy on Jericho? Who pronounced the curse on Jericho? Yeshua. Who lifts the curse on Jericho to the extent of fixing their water? Elishua.

Yeshua, Elishua. Remember, that's his name in Hebrew, Elishua. My God saves.

Elishua, that's his name. Eli-Yah is the first guy. My God is the Lord.

My God is Yahweh. Elishua, my God is the Savior. My God is the Lord.

My God is the Savior. If you have any doubt about the deity of Christ, my goodness, look at Hebrew. So that takes place at Jericho.

Now, what we're beginning to see here is that embedded in the Old Testament in general, and passages like this in particular, are a foreshadowing and an illustration of God's larger plan for Israel in particular and for mankind in general. The sons of the prophets wander off for three days trying to find Elijah. The people who were formerly under the curse get living water.

The sons of the prophets for three days are looking for the old guy that has gone to retirement. The people who were under a curse are now not cursed. They are given living water.

But woe to the ones who don't appreciate what they are given. Goldilocks and the two bears. Elishua, Elishah.

So, you wind up with this, certainly in retrospect, picture that looks like the Lord Jesus. How

many different ways is the Lord Jesus revealed in the Old Testament Scripture in ways like this? I'm going to be very diligent and try to stick to my times, so we're going to pause here and take our break. Keep in mind, however, as we have seen in these preceding weeks, the reason we're focusing on this isn't, wow, isn't that cool, look at the Old Testament and look at those people and how God was at work and what seemed to be random and chaotic really wasn't.

There is a fixed principle in Scripture. These things are not written just to be written. They're written for our instruction.

The purposes and culmination of the ages have come upon us. We are living in the last days. The Old Testament teaches us about ourselves.

God's dealings with the nation of Israel teach us about God's dealings with us as individuals. Many people could have argued in the Northern Kingdom and in the Southern Kingdom, this is just history going on. It's one darn thing after another.

A guy kills a guy. Somebody comes up. Somebody has a purge.

Somebody wipes people out. Somebody is strong. Somebody is weak.

People come in from the outside. It's just natural forces at work. It's evolution.

It's survival of the fittest. It's catch as catch can. The strong survive.

The weak are eliminated. It has ever been thus. All things go on as they have from the beginning.

What you see when you look at this structure, when you see those four dynasties before or four kings within two dynasties before and four kings within one dynasty after and that symmetry is that God controls history. God controls who comes in from the outside. God controls who comes to the throne.

Guy comes to the throne. God doesn't want there. He lasts less than a week.

Somebody as evil as he may be, God wants him to be there for a while because he's going to reveal his glory in him. Look at the Pharaoh of Egypt oppressing the Israelites and putting them in hard bondage and having the young male babies slain and make bricks without straw. For this reason, I have raised you up, God says to Pharaoh, to reflect my glory off of you, you evil, heinous, godless, pagan.

God can use anything to further his plan and that's what he does. And the point for us, the point that somebody who was listening to this and would be carrying it around in their mind is my God is a God of order, of plan, of detail, of provision, of grace, of faithfulness to those who look to him. I have never seen the righteous go hungry or his seed begging bread.

You say, well, it looks to me like there's been a lot. Look at the definition of righteous. How do

you claim the title righteous? If you want to be one of those that never goes hungry and your seed doesn't beg bread, you've got to be righteous.

How do you do that? All the law I have kept from my youth? Jesus got that guy running off in less than five minutes. What does it mean to be righteous? We know this. We've been through Romans.

Righteousness is by faith. Without faith, it is impossible to please him, which means you don't have righteousness without faith. You say, well, you know, we live in the age of science.

Faith is kind of difficult. Please. Science is great.

I love science. I was showing Ken earlier today, I had an electronic subscription to Scientific American for like, I don't know, six years. Read every issue, cover to cover.

I love science. I love every new thing they discover. What I have also come to realize is what science likes to do is substitute description for explanation.

We watched a special the other night about the Big Bang, what happened after the Big Bang. This Japanese long-haired physicist guy is just everywhere now. You've seen the silver-haired, I don't know his name.

He's, who is it? Okay, Michio Kaku. He's, he's a, he's a, what is it? Kaku? K-A-K-U? Yeah, Kaku. Anyway, you've seen him.

He's on every, every Discovery Channel, every science thing. Really smart guy and fun to listen to. He takes difficult things and makes them easy to explain.

I like him. But he's everywhere. He's everywhere.

And he was explaining, well, you know, the, the ball of intense energy, you know, smaller than this. And, and within the first number of plank times, you know, it's just blinding energy. And then at a certain time, gravity emerges and gravity begins to have an effect on this.

And then after so many other plank times, the strong force emerges. And as, as energy begins to coalesce into matter, well, the strong force takes over and starts taking those little gluons and eons and, you know, all these other little ons and starts packing them together into, into larger things. And they say, ergo, science has explained the universe.

There's no need for God. Thank you very much. I'll see you next week on another program.

Description. The description is great. I don't doubt that it might've happened exactly that way, but describing what happened does not explain it.

Where did the convenient little package of everything there ever was and is and will be come from? What made it decide to expand? What decided that gravity would emerge? How did

gravity emerge? What is gravity? Strong force. Well, that's a nice, convenient description. Where did it come from? Why is it what it is? Why did it decide, Hey, I think I'll gather up all of these emerging little particles and pack them into convenient little atomic nuclei.

And I'll make some stuff into electrons and I'll just conveniently happen. Well, of course they know that these are questions people with any neurons rubbed together going to ask. So, so what do they do? They say, well, here's the thing.

Inflation. Inflation happened because it shouldn't really have happened the way it happened that there's, you know, it should have all been uniform. If all the, if, if the package is uniform, if it's all expanding from the same point, it should have been a perfectly spaced fog of energy, just radiating outward.

Why did it clump? Clumping isn't consistent with the perfection of the laws of physics as they emerged from the big bang. It should have just been a perfect vapor, but it wasn't. So inflation and a guy just in, in my own lifetime, back in the 1970s, some of you weren't born yet, uh, said, you know what inflation? And he put a theory of inflation together.

He said, what happened was there was kind of like an aneurysm in the, in the expanding perfection of the, of the bang. And it, it suddenly expanded much bigger. It's like when you're boiling water and you've got this little tiny bubbles and everywhere there's a little tiny bubbles.

All of a sudden there's one big bubble. I've just explained inflation to you. That's what it is.

All of a sudden, a big bubble appeared and why don't ask me that question. It appeared and inflation was asymmetrical and within it had asymmetricalities. And this is when you see the map of the cosmic background radiation and there's globs.

Well, this is, it's explained by inflation. This is, this is the layman's, this is my understanding of it. All right.

Well, I say all that say this now with, with one blob, well, it's a big old pot and there could be many other blobs that we've never seen. In fact, there could be an infinitude of blobs, an infinitude of blobs. And so there could be many other universes and some of them, it was just all hydrogen or it was all lead or it was all, you know, an energy fog or whatever.

We just spectacularly happen to be in the one where all of these things happen just right. See, they can't explain why it's also perfect. Gravity is exactly the right value.

Strong force, exactly the right value. Charge on electrons and protons, all of these little gluons and muons and quarks and, and all the rest of it are just exactly right. Their spins and their relationship to one another.

It's all just perfect for the existence of matter and all of its variegated wonder, all of the elements and, and so on. It's just too spectacularly unlikely to come chaotically. So what had to

happen is you've got just millions of these bubbles and billions of these bubbles.

And one of them just happens to come up. You know, it's like you throw your cards up in 52 pickup and they all just happen to fall, you know, twos through aces, every, every suite in order. I mean, that that's mindlessly easier to do than, than this, but given enough universes, it could happen.

So that's what they say. Well, here's the thing. They've described it.

Let's say there was inflation. Let's say there are millions of other universes. Fine.

Why? Well, there's no, no theory, and there's no way to come up with a theory. There's no way to test it. It's, it is in the realm of faith.

So if you say, well, I can't have faith because I'm scientific. You have just stated an oxymoron. Science requires as much faith as anything else in the realm of the here and now, in the practical, can I take a saw and cut a board? That's science.

Can I take a tape measure and measure the length of the thing? That's science. I can repeat it. I can test it.

I can take that same tape measure on a different board. And sure enough, every two by four, for some reason from this lumber mill seems to be exactly the same width. That's science.

We can make things fly. We can make things tick. We can make things glow.

We can, we can do all the wonderful, uh, technologies, but beyond the immediate and the practical, it is embedded in and surrounded by faith. Because, uh, I say an intelligent God created the universe. You say an unintelligent, I don't know what, created the universe.

All right. Then they say, where's your God? Show me the evidence for your God. Show me the evidence for your, I don't know what, at least, at least mine's got a name.

And at least mine's allegedly got intelligence. Yours doesn't have a name. And it's allegedly dumber than dirt, way dumber than dirt.

Yours is just some sort of blind accident, but you take it on faith because there's exactly the same level of evidence and proof for yours as there is for mine. It's all faith. So when people say, well, I don't believe in faith.

I believe in science. Well, this is kind of like, uh, a blind, a deaf, let's take a deaf person, take a deaf person, deaf from birth, never heard a sound. You could set dynamite off behind them.

They wouldn't know it. They would actually, but let's pretend like they wouldn't. They can't hear a thing.

And you're trying to describe to them music. You're trying to describe what music is. You say,

well, you know, it's, and they don't believe it.

I don't, I don't believe in music. I believe in communicating thoughts and ideas. What is this? You say there's like these strung out impressions you get from some sense you've got that I don't have.

There's some drawn out, I don't know what the, and you, you know, and you're trying to describe what music is, or you're trying to describe the color green to a blind person, blind from birth. And you're saying, well, you know, there are these colors and, and it's green and saying, I don't get green, green. What do you mean green? Well, we recognize that music is not something you can measure with science.

Science cannot tell you if a symphony is good or if it stinks. I saw a movie with, it was about Pocahontas. Was that it? Pocahontas.

Listen, I don't, don't even, not even talk about the movie. I'm talking about the music, the music for the, listen, you just watch the first five minutes of that music of that movie and listen to the music underneath it for at least six solid minutes. It's just one chord.

Everybody in the orchestra is just playing a C chord. It sounds like they're tuning up and they never stop. By about five minutes, I thought I was going to have to leave the room.

It was just pulverizingly, boringly awful. They're just, and everyone while a violin will come in with his part of the C chord and then he'll kind of fade away because he's gotten tired of sawing. Somebody else is playing a bassoon or something.

He rises and falls. And it's, if you see any part of that Pocahontas movie or whatever the latest one is that came out, the music will beat your soul into utter submission. It's terrible, terrible, but, but to a deaf person, they wouldn't know the difference between that and Beethoven's fifth or Beethoven's ninth or Brahms or any of the other great, science cannot tell you what's good music.

Science can't tell you what's good art. Art critics can't tell you what's good art. It's, it is something that is grasped with the higher sensibilities.

We understand it when it comes to music. We understand it when it comes to dance, when it comes to dramatic performance, when it comes to poetry. What is a good poem and what's a bad poem? Bad poem, lyrics to any rap song, good poetry, read some of the great poets.

By the way, Shakespeare is, is often overlooked as one of the greatest poets in the English language. Some of his sonnets and things are to die for. But poetry, measure poetry with science.

Get me a scientist that's going to tell me what's a good poem, a good painting, or good music. So don't tell me that your life is defined by science because you lie. Your life is not defined by

science.

You use it conveniently when you want to beat a creationist over the head with something you read in Science Magazine. Everybody operates on faith. Everybody recognizes that there are higher sensibilities in life.

And don't kid yourself and don't let anybody else kid you or win an argument with you by claiming that they stand on science and you're some kind of mystical fables of the goat herders believer. It's not so. Everybody's worldview rests totally and entirely on faith.

Everybody. You can't get in your car and drive down the highway without exercising faith. You believe in what you don't see.

When's the last time you looked at your transaxle? When's the last time you looked to see if your crankshaft was about to fall out the bottom of your engine? You can't see that stuff. You take it on faith. You have reasonable indications.

You don't hear bad noises. You don't smell bad smells. You don't see puddles of liquids under your car.

And so you take it on faith that it's going to work. So be aware that as we look at these things from the Word of God and His dealings with Old Testament Israel, He is the same God and His level of interest in them is the same level of interest He has in you and in me. There is not one iota of diminishment, of lessening, of falling back.

God is as interested in you personally, fill in your name here, as in the entire northern kingdom of Israel, the entire southern kingdom of Israel, the prophet Elisha, the prophet Daniel, the apostles, the disciples. You are equally as important. You say, well, I don't see evidence of that.

You see what you want to see. You hear what you want to hear. The evidence is present and God is showing it to us in this portion of His Word.

This is not just history. It's not just old stuff that happened 26, 2700 years ago. This is designed to wake us up to God's level of interest in our lives and in our response to His grace in our lives.

That's really the issue. What is our level of response to God's grace in our lives? We're going to see that in this passage when we come back.