

Kings and Prophets 15-02-06a

This is Friday, the 6th of February, 2015, and we continue our study in Kings and Prophets. We're looking at the prophet Hosea, specifically trying to summarize the book by looking at the similes that are given in the book, the comparisons that are made regarding the Northern Kingdom. We did about half of them last time.

We'll finish those tonight and see if we can understand the reason for this prophecy and its content being delivered during the reign of Jeroboam II and extending through his son, Zechariah, and on down for the next 30 years until the downfall, captivity, and dissolution of the Northern Kingdom, which is the audience for this prophecy. Let's take a moment as we pick up our study to go to the Lord in prayer and ensure that these things will be profitable, that our time will be well spent, that God can bless us both through the study and through our fellowship. Shall we pray? Father, it is such a comfort when we remember that it is not by might nor by power but by Your Spirit that we are enabled to live a life that pleases You.

We thank You for His presence in our lives. We thank You for the capacity that You have granted through Him to understand Your Word and to see its truth and the pertinence and applicability of that truth in our lives. We thank You most of all for the Lord Jesus who died so that we could enjoy these privileges and experience these potentials.

And we pray tonight that as we spend this time together, hoping to gain a better understanding of Your Word, that God the Holy Spirit will superintend both the delivery and the reception, that these will not merely be ancient prophecies that were delivered in a far-off land, but they will be meaningful and helpful to each one of us who has taken the time and made a priority out of pleasing You through seeking Your truth in this passage. We pray that in all things the Lord Jesus will be glorified and we ask it in His name. Amen.

Hosea, Hosea, the S-H central part of that, Shu, Shuv, Shuah, is the salvation aspect and it partakes both of Joshua in the day's past and Yeshua in the day's future. He is positioned sort of midway between. You could imagine the centuries past when God used the first Joshua to bring the children of Israel who had been in the wilderness for 40 years, the first generation had perished except for Caleb and Joshua, and that subsequent generation, that second group came into the land to enjoy inheritance and blessing because the first generation didn't have the faith.

The promises of God were not mixed with faith in them that heard it. This is the subject of the first couple of chapters of Hebrews, rehearsing that sort of sad history. God finally brings them into the land.

They enjoy their inheritance. You have the United Kingdom followed by the Divided Kingdom followed by great apostasy and outright departure and rebellion in the Northern Kingdom. There is not a Davidic king on the throne.

There has pretty much never been since the kingdom split. The line of David is on the throne in the South. In the North, there is a call to return.

You could imagine the kingdom in the North sort of being the prodigal son who collected their inheritance and then left the father. They are now rapidly approaching a point of no return. They either need to turn and go back to the God of their fathers or there will be no return.

They are in the possibility of homecoming. This is the message of Hosea. We saw in the first few chapters that Hosea ministers in this last sort of 40 year time of testing and opportunity from the 750s down to 721.

He covers all the way through. He will prophesy right up to the end of the kingdom. So this is a roughly 40 year period, much as in the Southern Kingdom.

Here is a trivia question for you. See how retentive your memory is. There is another prophet that has a 40 year ministry just prior to the demise of a kingdom.

Who is that? Who is the prophet that ministers for 40 years before Judah goes out? Jeremiah, a weeping prophet. Hosea is a weeping prophet. In both cases you have a prophet with visibility and longevity crying out and his testimony spans that 40 year period before the destruction.

Interestingly enough, how many years are there between the appearance of the Lord Jesus and his forerunner John the Baptist and the end of life as the Jews knew it in Jerusalem? How many years is that? Say from 30 A.D. to 70 A.D., 40 years. So there is this time of warning and impending judgment and proclamation of that judgment at these decision points for the people of God, the nation of Israel. They begin as a nation with a 40 year period of testing.

There is a 40 year opportunity for turning here in the Northern Kingdom. Sometime later there will be a 40 year period for the Southern Kingdom and then the entire nation itself disappearing off the face of the earth. There is a 40 year time of reflection and opportunity which is the first generation of the church ministering and saying, look, this kingdom has had it.

The 40 year clock is running. You need to lay up for yourselves treasure in heaven and look to the kingdom. We think, well, why would there even be kingdom talk because it's the church? It's the church.

Look at the very last statement in the book of Acts. In fact, just keep your finger here and turn over to the very end of the book of Acts, right before Romans. What's the last thing we see the Apostle Paul doing in his sort of house arrest? Paul says, let it be known to you, salvation of God has been sent to the Gentiles, verse 28 of Acts 28, and they will hear it.

When he had said these words, the Jews departed and had a great dispute among themselves. Then Paul dwelt two whole years in his own rented house and received all who came to him doing what? Preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, all boldness, no one forbidding him. So there's this ministry

that is going to span the last several kings in the northern kingdom, Hosea, along with Jonah and Amos, and we'll see that there are some other close prophetic ministries at this time.

It's always tricky trying to figure out exactly when some of these men minister, like Obadiah and Micah. It's pretty clear that Micah is a bit later. They're not real sure where to place Obadiah, but the reason they are grouped together in the minor prophets is because it is thought and was thought even in ancient times by the scribes and the rabbis and so on who finalized the canon of the Old Testament that these men ministered fairly closely together.

So the figure that is given in Hosea, what's the big idea? If weeks pass and we're in a different study and all of a sudden the topic of Hosea comes up in conversation, as it often does, you might be walking in the mall, you might be ordering a soda at Sonic or something as you're going through the line and somebody says, well, the prophet Hosea, what is that book about? It just pops up from time to time. What are you going to say? What is the big idea? What is the figure that God uses to hang this truth on? It's like a coat tree and if you're going to put the coats on it, what's the backbone of this idea? It's Hosea's marriage to Gomer. That's what it leads with.

That's the first three chapters and everything else kind of branches out from that. So, you've got to remember now, the big idea, the big picture, just like in Zechariah you've got the priest and the tree and the oil of the Holy Spirit and all that and those different prophecies. Well, here in Hosea, the big idea is Hosea, under the command of God, fulfilling the will of God, marrying a woman who comes out of prostitution and goes back into adultery.

He marries her the first time and she sticks around a while and then departs and then he buys her back out of servitude with money and barley, even though she doesn't deserve it. She's a fallen and capricious and disloyal woman. But Hosea mysteriously marries her and brings her back to himself in spite of herself.

That's the big idea. Well, how did this all happen? In summary, Hosea's very name speaks of this role that he is going to play in Gomer's life. He is going to be her deliverance, her salvation.

She's going to get herself all tangled up in an awful and degenerating way of life. He is her savior. He is her rescuer for no quality of her own.

This, of course, in the largest sense pictures God's grace. God did that for Israel. Israel in bondage in Egypt.

Moses had to explain who their God was. That's how far they had gotten from him. He had to remind them that Abraham had a God and this was his name and here's the proof that he's real and call people back to God because there was just a very tiny remnant amongst the slaves that even remembered him like Moses' mother.

It's no accident that Moses and Aaron and Miriam were figured so prominently in the Exodus generation because they were some of the few that knew anything. So his name means

salvation. He is going to be used by God to dramatically portray the picture of God's relationship with them and this is very unflattering.

It's politically incorrect. There would be protests and people would be blogging and tweeting and creating an outcry over this in the modern day. How insulting are you? First of all, you're setting yourself up to be God.

That's arrogant. Secondly, you're portraying us, the people, as a prostitute that even the law of God says shouldn't be in a marriage and yet here you are picturing God. This is very denigrating.

You're hurting my self-esteem. I feel like shame and blame and we should be doing something different here. God should be doing something constructive.

This is all negative. So he marries this gal and they end up having children and there are three children and I ask myself, and I've been puzzling over this for a while, why three children? Could have just had one, could have had six, why three? And you remember it's boy, girl, boy, right? Well, remember the statement of God that he reserves mercy to a thousand generations but there is that three generation curse. If you're going to have three generations in a row, well, I suggest, it seems to me like these three children suggest the increasingly dire consequence of a first, a second, and then a third generation of those who hate God.

You can illustrate this all different ways. You can look at the major dynasties in the Northern Kingdom that have gone from bad to worse to worst. You look at the household of Jeroboam, you look at the house of Ahab, and now you look at the house of Jehu as these three major dynasties and you look at what the names mean.

The first one is Jezreel and you could think of it as three major phases of judgment on a departing nation or a departing individual. What is the first level of judgment in this case? Jezreel, scattering, and in many places you could do a concordant study. God says, they will gather and I will scatter.

They will try to bring it into the barn, I will blow the barn away. They will try to conserve, I will cause it to be wasted. They will try to save, moth and rust are going to corrupt, thieves will break in and steal.

The first thing you're going to find is that you can't hang on to anything. You're going to lose control and lose the ability to gather yourselves to do anything meaningful. Your armies are not going to succeed.

You're not going to have the ability to protect yourself or protect your goods. And what has happened over the decades in the Northern Kingdom? They have been raided. There have been plunderers.

They have had to send tribute and bribery out to the nations to avoid being sacked and taken

over. And so the gain that they worked so hard for and that they prayed to the false gods for is being scattered. And this is sort of phase one.

What's the name of the second child? What's the girl's name? Don't look down in a cradle and name any girls this. I don't know that there's any girls that have been named this, thankfully. It would be like naming your kid Judas.

In Germany they don't name very many kids Adolf. I haven't seen an Adolf in a long time. But what's the girl's name? Lo Ruhamah.

Jezreel is the first one. Scatter. And remember the veil of Jezreel.

I remember one of the first Bibles ever got that had pictures inside. Remember those little King James Bibles and there would be just like six color pictures in it? And you think, why these? When I saw there were pictures, I thought, well, there's going to be Moses and something real interesting. And they just show scenery.

And I thought, well, I can't even tell what I'm looking at. But one of the pictures, I got this book for this Bible. It was like a little quote down contest or something at Tulsa Baptist Temple.

And they said, whoever can look up the verses the fastest and stand up, I've got it. Well, I've got a Bible. And I opened it up and it had a picture and it said, the veil of Jezreel.

Never forgotten it. The veil of Jezreel. And I thought, I don't know what a veil is and I don't know what Jezreel is, but this is, where's Moses? You know, I wanted to see what he looked like.

But anyway, the valley of Jezreel, what is that going to be? What's going to happen in that very large theater of military operations? Armies are going to meet and the losers will be scattered. So it is the valley of scattering. Jezreel means to scatter.

And this is phase one of divine judgment. So once again, big idea in Hosea. Hosea marries Gomer and they have children.

This is God's relationship with Israel. The northern kingdom specifically, which by the way in Hosea is almost universally called Ephraim. He refers to them as Ephraim.

We saw this when we were looking at the, you are like, bakers putting the coals banked overnight. You are like, remember that? Half-baked loaf. But he calls them Ephraim.

Why? Why is the northern kingdom called Ephraim so often? Who is Ephraim? You've got Reuben, Simeon, Levi, Judah, all the way down, tick, tick, tick, tick, tick, tick, all the way down to the 11th son Joseph and the 12th son Benjamin, right? But Joseph, who was supposed to get the double portion, the double portion blessing? Who was supposed to get it in the sons of Jacob? Well, who was supposed to get it? Reuben. Firstborn. Firstborn son gets the double portion, gets the rulership.

But Reuben went up to his father's bed. You remember that you've got Leah, Rachel, Bilhah, and Zilpah. And Reuben, who is the son of Jacob, is a son of Leah, sleeps with Bilhah, right? I think that's right.

And because of that, Jacob, he forfeits. Reuben forfeits the blessing from Jacob. And so the rulership would then go to Simeon.

Well, Simeon and Levi did the whole murder these people because they raped our sister Dinah. That's a nice little trick question if you say, you know, how many offspring did Jacob have? And everybody says 12. But forget about Dinah, the one sister.

Can you imagine being a girl with 12 brothers? I just wouldn't even want to envision that. And I imagine that Dinah was a piece of work. You know, if she grew up in a house with 12 brothers, I think she was femme formidable.

But anyway, Dinah, and remember Simeon and Levi went and murdered those guys, got them to get circumcised and killed them all and hocked the animals and they were men of blood. So the blessing bypassed them. So who ends up with the rulership? The fourth son, Judah, the fourth son.

You have three children and then the blessing hits the fourth one, Judah. Hosea in the north is going to have these three children, one of which is a girl, you know, maybe harking back to this whole idea. And who is going to end up still in existence? Judah down in the south.

So the rulership bypasses Reuben, Simeon and Levi and hits Judah, but Judah doesn't get the double portion. It goes all the way down past, you know, Zebulun and Naphtali and all these guys all the way down to the 11th son, Joseph. He gets the double portion.

And so instead of there being a tribe of Joseph, you have his two sons, Ephraim and Manasseh. Who's the first born? Manasseh. Who ends up getting the blessing? Ephraim.

He's the son of the 11th son and he's the younger son. How unlikely is that? How qualified are you? You know, you're looking at the inheritance. This is like when they're probating the will, you know, and you think, well, gracious sakes, you know, Jacob was pretty well off, but I'm the second son of the 11th son.

What are the odds? What are the chances I'm going to get anything? And he ends up with the double portion blessing. Remember, Jacob crosses his hands, puts his left hand on Manasseh's right hand on Ephraim, and Ephraim gets this most unlikely of blessings. Why? His father is Joseph.

Who's Joseph a magnificent picture of? The Lord Jesus Christ, who came to save his people from their sins, Manasseh. But Manasseh is set aside in favor of this. You know, they say there's no church in the Old Testament.

I think there is. And I think you can look at Ephraim in that blessing scene as the one that wasn't in line for anything that winds up with everything. But the Northern Kingdom is called Ephraim.

Why? Why are you so full of yourself? Why do you think that you deserve and you should be down on your knees thanking God for what He has given you? And they're not. And so they're called Ephraim. Look, look how privileged you are.

Look how blessed you are. Look at what an unlikely candidate you were and what a great opportunity the God of heaven has given you. And you've wasted it.

What's the matter with you? Ephraim. They also, by the way, became, because of that double portion blessing, one of the largest tribes. And they were the first tribe in the Northern Kingdom to defect.

They were the first ones. They were the leaders in apostasy and idolatry. And they so dominated.

It's sort of like there was also Benjamin down in the South. But Judah so dominated everything. Benjamin just kind of evaporates in the son of Judah.

And they don't say, well, Judah and Benjamin. Benjamin just almost is absorbed. And the same thing up in the North.

Ephraim so dominates and so characterizes that they're just called Ephraim. But there's a reason why it's Ephraim. And you go all the way back to what do you have that you did not receive? Look at the grace of God in choosing you.

And how many times has God done this? How many sons did Samuel look at before he anointed David to be king over Israel? It is that marking out for blessing because of potential. And Ephraim had the potential and they just blew it. Well, it's the marriage.

It's the children. So the first phase of judgment is pictured with Jezreel. Success is going to leave.

What seems like a sure thing is going to evaporate. What you gather is going to be scattered. What you try to hold on to is going to be taken away.

You're going to realize that your prosperity and your blessing are evaporating before your eyes. Jezreel. The second one, Lo-Ruhamah.

No more mercy. And if you are no longer in line for the mercy of God and the grace of God, it's one thing to lose your possessions and your inheritance and the fruit of your labors. It's something else to not have God in any way looking out for you.

Where would we be without the mercy of God? Lo-Ruhamah. It's God withdrawing from you. It's God withdrawing protection.

He withdraws blessing. He withdraws good weather for your crops. He withdraws protection from areas where even when you were in the first phase of discipline you were still held at a certain level.

Well, that's gone. No more mercy. This to me is the most sobering and scary idea.

This is what happened when the Lord Jesus Christ was on the cross and God turned his face. My God, my God, why have you forsaken me? Three hours of darkness because God cannot even look upon what the Lord Jesus is enduring on the cross and bearing our sins. No mercy.

Not in a position to receive the grace and mercy of God. That's the second phase and you would think having experienced it and then having lost it, this would turn anyone back to God. Why would you not return at that point? But I call one time, God says.

I call the second time and here is the final phase, the third and final phase, the third and final level of judgment is Lo-Ami. Lo-Ami. People look at you and they don't even know you're the people of God, not my people.

No remaining presence, no remaining power, no remaining identification. You blend completely in with the Canaanites and the worship of their gods. You look no different, you act no different, you functionally are no different than any of the other nations.

You were once the nation that God reserved to himself. He doesn't reserve you anymore, not my people. You say, whoa, what about all those promises to Abraham and Isaac and Jacob and David? There is a remnant, but it's a hidden thing.

It is a treasure buried in the ground. You can't see it. To the eyes of the world, where is Israel today? You've got a secular nation over there struggling to stay afloat, struggling not to lose its land, struggling not to be blown apart by its angry neighbors.

There is a very complex issue with the way American Christians view the nation of Israel and the whole issue of Zionism and that state. We are predisposed to root for Israel and to want to support Israel because of all of the biblical affiliations and associations, and Israel is ready, willing, and able to exploit that kindly feeling. But we have to be careful as Bible-believing Christians to understand that is not God's people.

That is not God's nation. They have not gathered to worship His name. The nation itself is a nation among nations, and you have to look at it objectively.

To what extent are they useful as an ally? To what extent should we support them? It's a complex question, and we have to try to be objective, and it's difficult because you see the name and your whole Bible falls in your lap. But that is not a spiritual nation. It's not a spiritual concept.

There is nothing of God involved in the state of Israel that is over there now. There are certainly

wonderful believers in Israel just like there are here and in many other lands, but it's a complex question. Not my people, and that's been the status for the northern kingdom ever since 721.

They never came back. They never got it. And even in the days of the Lord Jesus when it's nominally Israel again, that's Samaria.

Remember? Hemos needs to go through Samaria, and he talks to the woman at the well, but that's a real vexed issue. Not my people. So that's the final phase where God will treat you as though you're not His.

Clouds without rain, spots on your love feasts, for whom these who deny the Lord that bought them, they are saved, they are redeemed, the atonement has been applied to their account, for whom the blackness of darkness is reserved. Aionion, Laolam, this is a long-term fate. It is as though you're not God's people even though on paper you are.

This is like the disinherited son, and it's a very sobering thought. This is the revocation of forgiveness. Jesus told the parable of the unkind steward who is forgiven a huge debt, has an underservant, refuses to forgive him his relatively small debt, and the master unforgives the servant he originally forgave, Lo-Ami.

He is in fact still a servant, but he's treated like any other person. There's nothing special between you and me. You are going to have to stay in prison until you pay me every farthing, every sue, every fenneg, every lepton, every mite of that debt, Lo-Ami.

Three successive and increasingly devastating levels of judgment, warning, intensification, and punishment. Final judgment, pictured in these children who are the offspring of the union between Hosea and Gomer, foreshadowing and illustrating what is happening in Ephraim. For this reason we find that Hosea is quoted in the New Testament frequently.

In fact for its relatively small size it's quoted more. This is kind of like a per capita statistic, but Hosea is quoted more given its size than any other Old Testament book. It's quoted in Matthew chapter 2, Matthew chapter 9, Luke chapter 23, Romans chapter 9, 1 Corinthians chapter 15 and so on.

A lot of applicable truth in this book. So that's what we're hoping to glean as we look at this picture of the wronged husband who is seeking to be gracious because it is the will and purpose of God to this woman who doesn't appreciate it. And it's a very graphic picture.

So we saw last time, and I'll review these just as we go to the break, we saw that in chapter 7 it is like a banked fire. Their anger and their quickness to sin and to disobey is like the coals in a baker's oven. In chapter 7 verse 4 in your New King James it says, they are all adulterers.

But we saw they are all bakers. The two words are very closely related because it has to do with the fire that can so easily get out of control. And there's very similar consonants there.

But they are bakers like an oven that is banked overnight. The coals are always ready to burst into flame. They're busy hatching a plot and they can very quickly get the fire going, very hot, very quick.

And it's always present. It's just waiting for an opportunity to burst out. He's kneading the dough until it is leavened and it's just looking for opportunity.

It's biding its time, waiting for opportunity and then it's going to break forth. And in the times of obedience in Ephraim, in the northern kingdom, God says, even when you were obedient, all you had done was bank your fire. And you're busy kneading the dough and when the leaven is all the way through it, you're going to bake your own bread.

You're just biding your time even when you're not being the sinful bakers that you are. You've banked your fire. You're ready to go back to your fallen ways in a moment.

So that was the first comparison. Then the second one, they were like a half baked loaf of bread down in verse 8. Ephraim has mixed himself among the peoples. He is a cake unturned.

If you don't turn it, it's like you leave your steaks on. Somebody calls on the phone, one side's burnt and the other side's raw. It's not fit.

Aliens have devoured his strength and so on. And then in the third instance, verse 11 of the same chapter, Ephraim is like Yonah. It's translated here, silly dove, without sense.

And we saw the actual translation of that. They call to Egypt. They go to Assyria.

They are disloyal. They are incapable of fixed loyalty. Wherever they go, I will spread my net on them.

I will bring them down like birds of the air. These solutions that seem so persuasive and so likely to succeed, God is going to actively stop them. He will scatter when they try to gather.

He will net them when they try to fly because they are in a covenant relationship with Him. And we saw last time, and this catches us up now, that all of these things are pictures in the nation that apply to us as individuals. So how does this benefit us when we look at ourselves? If we begin to see, because we're not really paying too much attention to our spiritual life, maybe we're actively throwing our time, our energy, our enthusiasm into things without a thought to our relationship with God, our opportunities, our potentials with Him, and we're pretty much living unto ourselves, we are going to begin to see the fruit of our labor slip through our fingers.

It is going to be just real. This is God's first wake-up call. Do you notice that even though you do all of these things that you thought would make you happy, you're not? All of these things you thought would make you prosperous, you're not.

And this can be prosperity in all different areas. It can be social prosperity. It can be material

prosperity.

It can be professional prosperity. It can be relationship prosperity. You thought that you were going to have this deep abiding core of your world, center of your happiness, and you keep screwing it up.

You wind up, it just slips through the fingers, and you can't make it what you know it could be and what it ought to be and what you need it to be. Everything just keeps escaping. It doesn't happen.

And there's a lack of fulfillment. There's a lack of contempt. There's a lack of solidarity and a lack of stability because God is calling.

And He says, look, these things will not satisfy, and I'm demonstrating to you that they don't satisfy. They are scattering. You have an east wind blowing in your life.

Turn ye at my reproof. Why will ye die, O house of Israel? You cannot live this way. If you cut yourself off from God, you've cut yourself off from the source of genuine life, and you're about to move into being cut off from mercy, from grace, lo ruhamah.

And this is the intensive phase of God dealing with His children. It's like a child that is disobedient and is about to hurt itself. It's not like, well, I just, I'm kind of a selfish God, and I want you to worship me, and I'm going to make sure you're not happy any other way.

You could be. You can't be. And God knows this.

He is protecting us from ourselves when He does this. There is no contentment and happiness in human endeavors apart from God. There is not.

Certainly not for an unbeliever, and especially not for people who are regenerate and who have the life of God in them. That connection has to be maintained. You're pulling the batteries out of the device.

If you take divine energy out of a life that is designed to be in a symbiotic, healthy, mutually blessing and glorifying relationship, and you cut off the power, it can only corrode and corrupt and go awry. And God calls us. It is for our good.

It's not just for His personal gratification. This is the argument I keep hearing. Well, God is just sort of a petty tin pot.

He just wants everybody to worship Him, and we could be perfectly happy without Him. No, you can't. And God knows this, and He is corralling the children.

The child says, if I could play in the street, I'd be so happy. And God says, there's cars out there. You have got to come to me.

And people are just like the two-year-old saying, I can't believe my parents are so mean. They won't let me play in the highway. It's just nuts.

But this is God calling. So the scattering, the Jezreel effect will enter our lives as God's first call of warning. The intensive phase is loss of mercy.

Suddenly things start going more seriously wrong. Because God says, look, if you insist on going your own way, I will let you. If you want to go out in the street, go.

I'm no longer going to stop you. And I'll let you bruise yourself. I'll let you break a bone.

I'll let you have a near fatal accident. If you just insist after all of my reproof and pleading, I'll let you find out for yourself how bad it is. And if that does not turn us, believers can be in terms of God's books and God's grace and God's detailing of angels to look out for you and God's plan and purpose for life.

God just shuts the book and says, yes, you belong to my son through his work on the cross, but you're off in a far country in the hog trough and I'm doing nothing for you. I can't. You won't turn.

You won't listen. You're not my people, functionally speaking. On paper you are, in practice you're not.

And if that's what you choose, that's what you get. And this is extremely scary because look what happens to Ephraim in that status. Out of the land, enslaved in Babylon.

Slaughtered by the thousands, dying on the road, loss of identity, loss of possession, gross grinding servitude for decade upon decade upon decade and they never come back from it. Not my people. This is the profound message being pictured and illustrated by Hosea and this spectacularly bad marriage to Gomer.

Everybody in the northern kingdom knew about it. Here's the man of God. Look who he married.

And this was a sneaky way for God to convey this message to these people one last time. Let's pause and take a break. When we come back we're going to look at the remaining similes here.

The crooked bow and the broken pot and the wild ass and the dried up root. I mean these things just go from bad to worse. We'll see those when we come back.