

**Pastor Jeremy M. Thomas
Fredericksburg Bible Church**

*107 East Austin
Fredericksburg, Texas 78624
830-997-8834 jthomas@fbgbible.org*

C1005 – February 3, 2010 – Hosea 10:1-8 – Accusations & Judgment

Tonight we come to chapter 10 and chapter 10 is the end of a section we began in chapter 4. So this is a nice place to back off and consider what kind of doctrine we've learned. In Hosea 1-3 we examined the parallel between God's covenant marriage to the idolatrous nation Israel and Hosea's covenant marriage to the prostitute Gomer.

Hosea was a man who experienced a tremendous amount of suffering in full view of his own nation. And one of the reasons he suffered was to demonstrate to the nation what God was going through being married to a prostitute nation. Hosea had to take a whore to himself and stay with her even though she left him and went around the nation prostituting herself over and over and over to other men. And despite all that Hosea stayed with her and provided for her until one day she came back to him and learned loyalty to him.

By parallel God was married to the idolatrous nation of Israel. And despite the fact that the nation committed idolatry over and over and over, still she is married to God and God loved her and God stayed with her and God provided for her and finally one day Israel will come back to Him and learn loyalty to Him. It is something she has yet to learn as of the year 2010, but she will learn it and she will come back to Him.

Hosea, in other words, had to act out in his personal life the mental agony and pain of this kind of a marriage relationship in order that Israel would understand what goes on in the Godhead when he's in a covenant relationship with a nation that commits this kind of stuff. There's nothing abstract, nothing theoretical about this. If you would ask Hosea how it all

went he would obviously tell you that it was no abstract experience, it was a real experience. So the first three chapters of Hosea deal with this parallel.

Now chapters 4-10, the second part of the book that we have dealt with, depict God's lawsuit or case against the nation Israel, His *rib*, r-i-b but the "b" is pronounced like a "v." That's the Hebrew word for a case or lawsuit and it refers to the fact that God is taking the nation Israel to court because of violation of the torah. The torah was God's revealed will for the nation Israel and the people had broken the torah and therefore God brings them to court. God expects His people to obey His word and He has every intention of keeping up His end of the bargain.

In chapter 4 we introduced the lawsuit, in chapters 5-10 we've been dealing with details of the lawsuit. And so far you've seen it's not the cold mechanistic cause/effect here operating at all. God appeals to the nation while He's suing them; while He's bringing them to court He appeals to them to respond to Him. It's very personal and that's because our God is a personal God and since we are made in God's image God treats us as people.

Now the outline of Hosea 10. There are three cycles of accusation and judgment in this chapter: verses 1-3, verses 4-8 and verses 9-15. As you go through the sequence each one gets bigger, more is said as he goes through the cycles, so you have this gradual expansion. And the chapter is one sermon. Remember the book of Hosea is a compilation of several sermons that Hosea preached across his 50 year prophetic career. Chapter 10 apparently was one of the last sermons he preached; it was given in the final hour of the nation when the nation was about to go under, and therefore he sounds a final warning about what is going to happen, and he does it with the same kind of *rib* format.

In Hos 10:1-3 we have the first accusation and judgment; in Hos 10:4-8 we have the second accusation and judgment and in Hos 10:9-15 we have the third accusation and judgment and then in chapter 11 he goes into a gracious appeal. Don't ever let anyone tell you the God of the OT is a God of wrath and the God of the NT is a God of love. The God of the OT is the same as the God of the NT. And you see both aspects of God in Hosea. In chapter 10 you see real strong the wrath of God, He's upset, He's angry at this rebellion. But

chapter 11 you see just as strong the love of God, His tenderness, His grace. It's not two God's; it's two attributes of one God.

Hos 10:1-3, the first verse is your accusation, verses 2 and 3 the judgment. Verse 1, **Israel is a luxuriant vine; He produces fruit for himself. The more his fruit, The more altars he made; The richer his land, The better he made the sacred pillars.** Now you will notice in this section as well as in the following that there'll be a single scene that permeates chapter 10, the vineyard scene, the agricultural motif. Why? There are basically three things to remember about the vine and all of this imagery that Hosea is using. The reason he goes back to the vine and to production of plants is because in Gen 2 the primary means that God revealed for subduing the earth is cultivating the soil, Gen 1:28; Gen 2:15. Man's physical body is made from the earth and hence man's primary function is to subdue the earth by means of horticulture and agriculture. And therefore horticulture and agriculture is a key illustration, and this is why you read over and over and over in the Bible blessing portrayed as fruit bearing and cursing portrayed as non-fruit bearing, thorns and thistles.

A second thing about the vine is that the vine is to produce for its owner; Israel is the vine, God planted Israel in the land of Promise and therefore Israel is to produce fruit unto God. Gen 12:1, 3: Israel as the elect nation of God will produce. He elected her unto a purpose in history, to serve the world. Election is not a cold impersonal doctrine; election always is to a purpose in history and that purpose is what God has called you to do. This truth is just as true in the NT for the elect in Christ as it was for OT Israel. God has called you forth out of this world system to bear fruit. This includes every area of life. Since every area of life is owned by God and we are the owned then subduing involves art, music, science, economics, society, marriage, farming, everything; God says, subdue it and bring it to fruition. I saved you by grace through faith, now I want you to walk by grace through faith in all these areas. So we have this challenge to subdue and bear fruit just as Israel had this challenge to subdue and bear fruit.

A third thing that we want to understand about the vine is that when a vine does not subdue and bear fruit, the owner has one of two choices. He can destroy the vine because it's dead wood, or he can solve the vine's problem, one or the other. Since the doctrine of election says that He will never destroy

us, God obviously isn't going to wipe us out. So therefore God has to go to the second option, and that is pruning and cleansing things out of our life. That's why the vine and the branches of John 15. God says one way or another I'm going to get you to bear fruit. It may hurt, we may not feel good when He cuts this stuff out of our life, but that's how He gets us to bear fruit again. He is the vinedresser. This is why we have people who come and take in the word for a little while and then they begin to phase out and the reason is because they find out what God requires of them and it's not comfortable. Before they were fat, dumb and happy and now they realize God is moving in their life to get them in a responsible position and they don't want the responsibility. So they quit. They'd rather stay immature.

So the three things about the vine are the vine is an agricultural motif because man is to subdue the earth and bring it to fruition. Second, Israel is God's vine, He planted her and she is to produce for Him and His glory. Third, if the vine does not produce God will discipline to get it fruit-bearing.

Now verse 1, **Israel is a luxuriant vine**, luxuriant means "emptying" and the picture is a very productive vine, it's always full of grapes and it empties these grapes and puts out more grapes, so we have productivity, we have fruit bearing. There was all kinds of prosperity during this period. Jeroboam II had ruled during the time of the prophet Jonah and during that era Jonah prophesied blessing on the eastern frontier of Israel, and this prophecy resulted in tremendous economic blessing to the northern kingdom of Israel. This was called the golden era of the northern kingdom. So we have Israel producing but there are three problems with the production.

There are three accusations made here that relate to wealth. Now the Holy Spirit is not saying something is wrong with wealth per se, God gave them the wealth, but the thing that's wrong is improper use of wealth. The Bible is a handbook of all of life and therefore we would expect God to instruct us concerning wealth. They had abused the wealth.

So the first one **Israel is a luxuriant vine; He produces fruit for himself**. The first one is they are not producing for God, they are producing for themselves. Now this is what Francis Schaeffer addressed in his series, *How Should We Then Live?* He points out that one of the shortcomings of the Protestant Reformation was that out of the return to the Scriptures and

applying biblical principles the Reformation countries accumulated an abundance of wealth. But then when they got all the wealth they didn't use it for God, they used it for themselves. It was all about me, me, me, me and I'm going to build my empire and then I'm going to put a fence around it. They didn't use the wealth to support widows and children, they didn't go to bat for these oppressed people of society and you had the formation of slums and eventually a great cleavage between the upper and lower class. The middle class disappeared. And that's what it means, Israel is a luxuriant vine; that is, she's a very productive vine, she's producing resources, she's enjoying production. And yet **He produces it for himself**. That's non-compassionate use of accumulated wealth. It's all used for me, me, me to build my empire. And what this caused in history, according to Amos, was just what Schaeffer pointed out; a cleavage between the upper and lower class. There was no more middle class. And so the rich grew richer and the poor grew poorer. They didn't care for the widows and orphans. They didn't follow the word of God's teaching on how to utilize wealth. It was just me, me, me, all about me, forgetting that God had given them all this blessing and they were God's vine and they were to produce for Him, Him, Him.

A second misuse of wealth in verse 1, **The more his fruit, the more altars he made**. So here we have another improper use of wealth. They gave their money to the local fertility cult of Baal. They had a building fund down there and an offering plate and priest so and so was running a campaign to raise money. If you give your money down here we can build more altars and get more fertility going, implying that Baal was the source of the fruit. And people heard this and gave money. It was an ancient form of the prosperity gospel. There's nothing new under the sun. There were swindlers in the 8th century BC and there are swindlers today. And so God was giving them the fruit, God was supporting them, but they were attributing all the blessing to Baal and not giving credit where credit was due.

And finally, a third misuse of wealth in verse 1, **The richer his land, The better he made the sacred pillars**. God put the nutrients in the soil, God made the land rich so it was productive and they took the gain and went down to the local market and bought all kinds of window dressing to dress up the sacred pillars. This is a capital improvement project that someone put together. You know that sacred pillar, we could make that look better. So

they bought all kinds of ornamentation and decorated them up real nice, that's how they used the wealth.

Now if that's not how they should have used the money then how should they have used the money? Well, the first thing they should have done was hire a demolition company to go around to all the altars and sacred pillars and just demolish these things. These things were an abomination to the Lord. The second thing they should have done was re-instate the Levitical Bible teachers from the south. They should hold Bible conferences so people can get informed of what the Bible is teaching. And then once they discover what the Bible is teaching they ought to encourage (financially) vacations down to Jerusalem so these people could learn where to worship and how to worship. Then they could start being a testimony to the nations once more, they could get back into the mission field of being a blessing to the nation.

Now to modernize what was going on here, when God gives increase that increase should be used to further His purposes, it should be used for His glory; to support widows and orphans, to help the saints of Israel, to support the teaching of the word. That's why He gives it. He does not give it to be given to some university. With all due respect, supporting the local university is supporting a pagan shrine. There is not a vestige of truth left on the campus that is not under attack and that goes for many so-called Christian universities. And yet Christians keep giving to these pagan shrines because, well, it's my alma mater, I'm loyal to my alma mater. Where is your loyalty to God? Where is the support for strong Bible teaching? Answer: there is none. How many strong Bible teachers out there, men who love the Lord and they have to scratch out a living because believers have tied their money up in these pagan shrines? So this is the kind of accusation that God is bringing against the nation. God has blessed Israel but Israel hasn't blessed God. They are moochers.

Now in Hos 10:2-3 we have the judgment. Verse 1 was the accusation; verse 2 the judgment. What is God going to do? Verse 2, **Their heart is faithless** or "divided." Now how does this heart division occur? The Bible speaks in several places of a divided heart; James speaks of the double-minded man. The man who can't trust God, he's divided in his loyalty, he's a doubter and so when he prays he ought not expect anything from God because he doesn't really think that the Lord is able to provide the answer. And the Lord will not

answer that kind of half-hearted prayer. So what we have here in the divided heart is that a person has started to move down the six steps of carnality. First, he's begun to suppress the truth in unrighteousness; this is a willful suppression that goes on. Second the mind is darkened; it doesn't mean they get stupid, it means the mentality is clouded, they can't see things properly and, then comes step three: the demonic infiltration. And probably the divided heart person is in step two or three in this decline. And when you get down in step two or three you're not sure anymore whether the Bible is true, you're a doubter, you've got one foot in the world and one foot in the word and you're in a position of extreme skepticism about whether this God can really do what the Bible says He can do. So the expression **Their heart is divided** is descriptive of the skeptical believer. Now the corrective for the skeptic is to get in the word of God, it's not going to help to form another hand-holding group, it's not going to help to start a prayer team, and it's not going to help to go on a mission trip. You're in no position to do evangelism, you're not even sure the gospel is true. You're in no position to pray, you don't believe God can answer prayer. So the only answer in this kind of situation is the answer nobody likes because it takes mental effort. But it's the only thing that's going to work - get in the word of God. Faith cometh by hearing and hearing by the word of God. That's the only cure for skepticism.

But they haven't gotten with the word of God so this is why Hosea says next, "**Now they must bear their guilt.**" Notice the word **now**. **Now** means Hosea is preaching in the 11th hour of this nation, the judgment is about to fall. **Now** it's going to happen. **Now they must bear their guilt. The Lord will break down their altars And destroy their sacred pillars.** And observe the objects that will be torn down? They're the same objects we said they should have torn down in verse 1. And God says I gave you all the wealth and you had plenty of money to destroy these idolatries and rather than destroy them you built them up. Therefore you leave Me no option, I will tear them down.

Hos 10:3, **Surely now they will say, "We have no king, For we do not revere the Lord. As for the king, what can he do for us?"** Verse 3 is the result of tremendous sorrow, heartache and discipline on these believers when their religious system is broken to pieces. They are going to come around, and they are going to one day admit, albeit too late, **We have no king** because **we didn't fear the Lord.** We did not respect His authority and

therefore, here we are stuck with this human king. This probably is the last king of the northern kingdom named Hoshea. Ironically, he had the same name as Hosea and it's prophet vs king. That's the picture you have: two guys going head to head, the human king and the divine prophet and we're reading the prophet's message. You can imagine the king's message; it was the opposite of the prophet's. The king said we will go to Assyria, we'll cut a deal; it was all political gimmicks. Hosea's message was you better get back in fellowship or you're going to get smashed, you better get with the program of the word of God or you're going to be blasted. But they never did. They didn't fear **the Lord**. And so when they do get smashed then they'll say, **As for the king** who we listened to and we supported in all his gimmicks, **what can he do for us?** He can't do a thing. They had idolized the state. The state said we will take care of all your needs, we know we're in a state of national crisis but if you'll just give us all the power then we, the State, will save you. Great promises are made by the state, by dictator Hoshea, and the people bought into the great promises and finally Hosea says, **now** they'll realize the government can't save, only the Lord can save. But it's too late. So that's the first cycle of accusation and judgment, the improper use of wealth, failure to give thanks, failure to give credit where credit was due.

Now Hos 10:4-8 is another cycle. Again we have accusation and again we have judgment. And in verse 4 the accusation here is covenant breaking; a society full of people who break business contracts, marriage contracts and political alliances.

Hos 10:4 **They speak mere words, With worthless oaths they make covenants; And judgment sprouts like poisonous weeds in the furrows of the field.** Again there's a series of accusations here. This time they all revolve around speech, sins of the tongue, sins of dishonesty. The first one, **They speak mere words.** And probably this is the king and the governmental officials. Oh, yeah, we'll save you; we've got a deal going on the side over here, nothing to worry about. Now to see the deal that was going on in this verse turn to 2 Kgs 17:4. What we want to show is that this started in the high levels of political leadership and they showed everyone this is the way to solve your problems and eventually this trickled down into society and society said, if that's the way our leadership solves problems then that's the way we should solve problems. It's the trickle down effect. It starts up top, then before you know it everyone is doing it. 2 Kings 17:4 "But the king of

Assyria found conspiracy in Hoshea, who had sent messengers to So king of Egypt and had offered no tribute to the king of Assyria, as *he had done* year by year; so the king of Assyria shut him up and bound him in prison.” In other words, what had happened was that the northern kingdom had made a political deal with Assyria for political salvation but when the going got rough and they thought they could get out of their deal, which was wrong in the first place, they added another wrong, a cover up deal to the original deal. And so they tried to make another deal with Egypt. That was the final act that destroyed the northern kingdom in 722BC. That was it, the Assyrians had had it, they could no longer deal with this Jewish leadership because they were so under-handed, therefore they let them have it and they came in and destroyed them, wiped them out. So the event of covenant breaking was, oddly enough, and ironically enough, was the very event that caused the fall of the kingdom.

Now this trickled down to the general public and their contracts. They watch the political administration solve problems by breaking contracts and so they eventually get the word that breaking contracts is the name of the game, this is how you solve problems in life and this became rampant in society. And here's where you see it. I'll use two examples, both very prominent in Hosea's society, both very prominent in our society. The first is what we faced economically the last 15 years. This country had seen great prosperity and everyone was getting more, more, more and someone decided that everyone's got to have a house and so they loosened the loan regulations and that got people in a house and it made the banks more money. Everybody's happy, right? Until we realize we loosened the reg's too much, and now we've got people on adjustable rate mortgages and those mortgage rates went up, unemployment went up and now these people can't make the mortgage, so they default on their contracts. It's a basic problem of greed, we want more, more, more and we get sloppy and irresponsible and there's a price to pay for that. There's a price to pay for greed and we've seen broken contract after broken contract.

The second illustration is marriage. Marriage is a contract and there are terms to the contract called vows. Now unfortunate to say but those words in the ceremony have become **mere words**. People get up there in the ceremony and they go through these motions, never thinking twice about the fact that what they're saying is a legally binding contract. Those vows are what you

are vowing to do. You are making a deal with this other person before God. Now you may not care about the deal you're making but God cares very much about the deal you're making and He's holding you to it. Your marriage is your testimony for Jesus Christ before the world. And what do we find? Christian couple after Christian couple breaking the contract. Now what does that say about the Lord Jesus Christ? Is that a good testimony for the Lord Jesus Christ? It shows that it was all just hot air and boloney up there. That's what Hosea means when he says, verse 4, **With worthless oaths they make covenants**; it was all just hot air and boloney.

So the idea in verse 4 is the idea of making a deal, particularly the people of God making a deal and then turning around and forgetting it. And so what does he say in verse 4 is the result, **And judgment sprouts like poisonous weeds in the furrows of the field**. Now look, it should be obvious, but still we have to say it. If you sow the seeds of dishonesty you get the plants. It's a very simple truth you can learn in your own garden. If you plant poisonous seeds you'll get poisonous plants. And so if you make great promises but you don't keep the promises then you get poisonous judgment. See the motif continuing here: you prepare the ground, you make your furrows, you plant your seeds, you fertilize the ground, you water the ground and you want something good to come out of it. You want something you can eat. But you get something poisonous. Why? Because you sowed poisonous seed. All right, so God says, now I judge.

So Hosea 10:5-8 is the judgment section. **The inhabitants of Samaria will fear For the calf of Beth-aven**. Now look at that, they have put the **calves** there, that's the religion of the northern kingdom under Jeroboam I. They put the **calves** up there and now they're going to **fear** for the **calves**. Now isn't this a most marvelous thing; you fear the god normally, but he's not talking about fearing a god and having respect for him; here he's saying you're going to be afraid that someone might carry your god away. It's sarcasm; he's saying the little calves that you made and that mean so much to you and these are your gods that are supposed to protect you right? You're going to be afraid you won't be able to protect your god. So this is a little reversal in the mentality that has occurred here. They are so far gone that they've reversed the role of man and the god. He says that's the story of your life. Well, let me tell you something, your day is going to come when you are going to get so upset and so unstable that the only thing you can think of day

and night is we've got to protect the idol, we've got to protect the idol. Why, they don't protect you? Oh, we've got to protect the idols; that's the mentality.

The inhabitants of Samaria will fear For the calf of Beth-aven. Beth-aven means “house of vanity” and what Hosea is doing by labeling it house of vanity is saying that the worship of the calf is like worshipping thin air, there isn’t anything there, it’s all in the imagination. So he says, **The inhabitants of Samaria will fear For the calf of your imagination. Indeed, its people will mourn for it, And its idolatrous priests will cry over it,** They’re going to throw a big temper tantrum over their little calves. Specifically over what? **Over it’s glory, since it has departed from it.** Now this goes back to something that we said a few weeks ago in our doctrine of idolatry.

Idolatry is the fourth step down in the decline into deep, deep depravity. And here’s in summary what we said about idols. Idols always have an aura about them, almost like the Shekinah glory, they have a tremendous glory. But the glory around an idol is a false glory, and as we have said before that glory doesn’t actually exist objectively, it only exists in your mind. So the believer who is in idolatry has started all this in his own head and he’s projecting it onto the idol. The glory isn’t there, everyone else knows it’s not there, it just that this person thinks it is there. Why is that person too incompetent, too dull to see it? Because he wants to see it, he’s got to satisfy the soul’s need for seeing this glory and if it isn’t filled by Jesus Christ and Christ’s provisions it will be filled by something else, and so things are projected onto it that aren’t objectively there.

What are some examples? You’ve all heard the word “charisma” used in politics. So and so has charisma and they make promises and they say the right things and people begin to project onto this person a false glory. It’s not really there because subsequently historians will say hey, what was with these people, what did they see in that guy, nobody else can see anything! But in that era, at that time people could see it. So you have political glory that develops, it’s not real, it’s just there, there in people’s minds.

You can have this crop up in social relationships; you have a person you look at and they become larger than life and you’ve idolized them and your whole thinking revolves around this person and if that person said one negative thing to you you’d be shattered. You just wouldn’t know what you were going to do next You’d be out of fellowship until next week because that person

means more to you than your relationship with Jesus Christ and you'd be devastated if they frowned at you; you have made an idol out of a person. You've transferred your allegiance that properly belonged only to Jesus Christ over to something less than Jesus Christ and you're asking to be hurt, that's all.

We could go on and name a few other idols, money is one, wealth. Wealth is the big thing with a lot of people, got to have wealth, got to have my security, my security is my wealth. Security isn't wealth. Or my security is my health, health is a very precious thing but it's not to be idolized because if you start idolizing your health you just might find that God takes that away from you, not because He wants you sick but because every time we put false glory onto some object inside the creation, a glory and an allegiance that should belong only to Jesus Christ, we are asking to have that particular thing kicked out of our life. That kind of activity is the most dangerous way to live,. We could name all sorts of things. Pick your thing and plug it in and run it through this grid of false glory. Every idol that is man made, that comes out of man, the proceeds out of the heart of finite man, is doomed to be destroyed, and that's what God is saying here. You people, you break your contracts, you do all this stuff, so now you're going to be afraid for your idols. And why? Because the glory has departed from them, they totally deflate right before your eyes. God will see to that.

Hos 10:6, **The thing itself will be carried to Assyria** and here He really gets sarcastic, and the word **carried** refers to a parade, you couldn't have more sarcasm going on in this passage because what Hosea is saying is yeah, let's all clap for the calves, we're going to have a big parade in Assyria and at the head of the parade we're going to have your calves. And then there's a break in the sentence, **As tribute to King Jareb**, he's the Assyrian king, the king that you didn't send your tribute to in 1 Kgs 17:4. Remember, you made a deal with the Assyrian king and you said you would pay tribute money, then you broke the deal and you didn't give him tribute money as you should have, so guess what's going to be used to pay him off? Your precious, precious idols, that's what's going to be used to pay him off. God has a way of getting His point across.

Ephraim will be seized with shame And Israel will be ashamed of its own counsel. You know what that's describing? Embarrassment, they're

embarrassed that they projected all this glory onto this idol and then when the glory went poof and they realized it was all in their head, that's an embarrassing situation. You put all your stock in this thing that was empty and now you have to walk down the street in this Assyrian parade looking stupid.

As for Samaria he says in Hos 10:7, **Samaria will be cut off with her king Like a stick on the surface of the water.** It's the picture literally of a splinter, a small piece of wood, and water is always a picture of disturbance, chaos. And here man who puts all his reliance on this idol finds that the foreign nation sweeps it all away. There was nothing there to begin with, total imagination.

Hosea 10:8, **Also the high places of Aven, the sin of Israel, will be destroyed; Thorn and thistle will grow on their altars;** now look in the middle of verse 8 another theme, what does that expression remind you of, **thorn and thistle**, it's a quotation of Gen 3:18. And it's a picture of the curse on nature, so how does God judge us? By simply allowing the curse to take its full effect, that's all. You see, when God cursed nature in Gen 3 He didn't curse it totally, there were limits to the curse. And nature can only go so far and then God says, that's it, no further. But there's this fluctuation zone and we may experience less of the curse or more of the curse. And that's what he's saying right here, I'm pulling back on My grace and you're going to get more of the curse. **Thorns and thistles** in nature are always the result of failure to subdue properly, failure to learn loyalty to God and so when we rebel against Him He just pulls back on the grace and lets the full effects of the Fall run their course and that's the **thorns and the thistles**.

Thorns and thistles will grow on their altars; particularly on the center of the idolatry, the high places, the altars, where apostasy is most rampant, there you will have the most destruction. **Then they will say to the mountains, Cover us! And to the hills, "Fall on us!"** That's the phrase, used again by John in the book of Revelation, when the people are under such turmoil and tribulation. And that shows you something about the psychology of the people who are involved. Rather than repenting and saying we blew it, we confess our sins, we return to you O Lord, these people are still, in the 11th hour, when judgment descends from God upon them, wondering what to do: O, get me a hiding place so I can hide from the wrath of God. Even when the

wrath of God comes there is no repentance, that's the significance of this phrase and that's why this verse is quoted in the book of Revelation, to show you that in the tribulation people are not going to be won to Christ just because they're aware Jesus Christ is coming back. People think well, if Jesus Christ would just show Himself to people then everyone would believe in Him. No, this verse says when people realize that Christ is coming back and they know He's dishing it out because of their rebellion against Him they don't want to have anything to do with Him, they want to be shielded from Him, but they're not lining up to believe in Him. It would make no difference in the world if people saw Jesus Christ. They saw Him in the first century and they shook their fist at Him and they'll see Him again with the same response, shaking fists, it doesn't make a particle of difference.

Alright, so next time we'll finish chapter 10; we'll see what accusations we have there. The thing to take from this is that there is a proper use of wealth and giving thanks to Him. When a nation forgets that the nation is doomed. And second, a society on negative volition is full of covenant breakers, people who are full of a lot of hot air, people who can't keep their word and so you have fallout in every area where there are contracts.

[Back To The Top](#)

Copyright (c) Fredericksburg Bible Church 2010