

The Minor Profits

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[0 : 0 0] Okay, I got a couple of quotes for you for the day. The first one comes from Audie Murphy, and you can visit his grave site at Arlington Memorial Cemetery in Washington, D.C. And Audie says, and in case you don't know, and you probably do, but Audie Murphy was kind of like to World War II what Sergeant Alvin York was to World War I, and the most decorated of the war, and in some respects both were what you would consider to be unlikely candidates for that award, but who knows what kind of bravery and courage that an extremity can bring out in a human being, and they both demonstrated that. But Audie Murphy's quote is, I'll tell you what bravery really is.

Bravery is just determination to do a job that you know has to be done. And well put. And another quote, and this is the best quote that I've seen in a long time, courtesy of Dan Mextroth, who popped it up on his iPhone. But this, if you're taking notes, this is worth writing down. Okay? I don't know who said it, but God is not going to rewrite the Bible for your generation. Stop trying to change Scripture when it's written to change you.

Wow! Did you get that? God is not going to rewrite the Bible for your generation. Stop trying to change Scripture when it's written to change you.

I do not know that there has ever been a generation in greater need of that truth than the generation of today. So, that is something. And with that in mind, let us turn to Hosea chapter 5, where it is written once again to change us.

And be reminded, if you will, in our ongoing study of the Minor Prophets, we are looking at, by way of interpretation at least, we are looking at two direct audiences that will be involved.

[2 : 2 0] And one is the northern kingdom of Israel, consisting of the ten tribes that have pulled out of the Union. And the two southern tribes that remain in the Union, known as Judah and Benjamin.

They are distinguished in much of Scripture by simply calling the northern ten tribes Israel, and by calling the two southern tribes Judah.

But it does get a little confusing, because there are many times when all twelve of them are simply referred to as Israel. So, you've got to know the history and look at the context to determine whether or not the division of the kingdom has taken place, and whether God is speaking of all twelve tribes, like before they divorced, and were referred to as Israel, or whether the division has already taken place.

And in this case, the division has already taken place. It was a rupture that happened in the Union in 931 B.C.

This is 931 years before Christ was born. When Solomon passed off the scene, and his son Rehoboam came to the throne, he had the choice of either easing the living conditions and the taxation of his people, or increasing it, and he sought out counsel from two different groups.

[3 : 5 4] One was the old season group that were the generation of his father, and they advised Rehoboam by saying, look, your father really put a burden on us to build this kingdom and make it what it was.

Now, if you will ease off, and back off of that, and lower the taxes and the demands a little bit, these people will follow you and serve you, and they will do well by you.

And he said, thank you very much for your advice. And then he consulted with the younger men of his generation, and they said, you have every opportunity here to outstrip your daddy, and to make this kingdom even greater and bigger and richer than what it was.

But, it's going to cost a lot to do it. So, we suggest that you really sock it to him by way of taxes, and that you levy new charges and new regulations on them, and you will exceed what your father accomplished.

Unfortunately, Rehoboam took the advice of the younger generation, and the result was catastrophe. The result was, there was a split in the union, and the southern, the northern ten tribes said, what future have we in Jesse?

[5 : 16] And Jesse, of course, was the father of David. And that was the, that was the dynasty that was established. Call it the house of David, or the Davidic dynasty, and they said, to your tents, O Israel.

And they pulled out, went up north, built a new kingdom, built a new capital, Samaria, built a new place of worship, installed a new priesthood that wasn't legitimate at all, put a king on the throne that wasn't legitimate at all, and wasn't in the line of Judah, and the whole thing was superficial.

And those are the people that Hosea is talking to. Those northern ten tribes, still basking in the lap of luxury, because of the exploits of Solomon, and he succeeded in elevating the whole kingdom, all twelve tribes, into this new prosperity, and now, they are living in the lap of that luxury, and it is accommodated with nothing but brutality, injustice, taking advantage of the poor, what poor there were there, and most of all, the thing that is going to sink their boat, is idolatry.

After God had done all that he had for these people, from the time they came out of Egypt, to the present time, instead of worshiping him, serving him, being obedient to his laws, they turned their back on him, and they followed foreign gods.

And this is what Hosea is addressing in chapter 5. The caption is, the people's apostasy is rebuked. Apostasy means, a falling away from, a falling or a moving away from a standard, that is being apostate, or apostasy.

[6 : 59] Hear this, O priests! Now, he's starting with the religious element, but the priests that he is addressing, are not even legitimate priests, because in order to be a legitimate priest, in the eyes of God, you had to be, a descendant, of the tribe of Levi.

And these, of course, would not be. They were just, some said that, some scholars say, that the priesthood was purchased, by some, who wanted the advantage, or the benefit, or the prestige, and they paid money into the coffers, and they were, pronounced a priest.

And, they are being addressed by Hosea. Hear this, O priest! Give heed, O house of Israel! Listen, O house of the king!

He's talking, this is, this is truth to power. He's talking to the throne. For the judgment, applies to you. For you, have been a snare, at Mizpah, and a net, spread out on Tabor.

Of course, a net is designed to, catch, and to trip up, and to garner, and that's exactly what it was doing, but what they were garnering, and what they were, producing, with this net, was a snare for the people.

[8 : 20] And it was, it was, a religious snare, an idolatrous snare, leading the people into this. And by the way, speaking of this, leadership that is being addressed here, the priest, and the king, and the royal palace, there is a phrase, that we will be encountering, time and again, as you move through the Old Testament.

And it refers to, the man who was the first king, of the northern ten tribes, that we just mentioned. When they pulled out, of the king, pulled out of the union, the ten tribes, they established, their own king, who was, of course, not Davidic, and not of the house of David.

He was a renegade. He had been isolated. He had been kicked out of Israel. And had taken up exile, in Egypt.

And when they pulled out, of the union, these ten tribes, I'm sure they looked at each other, and said, hey, we got to have a king. Who's going to be our king?

Well, they didn't have a royal line, to appeal to, but they all knew, that this guy, by the name of Jeroboam, was the one, that Solomon, had kicked out of the country, because of his subversiveness.

[9 : 48] And they brought him back, to be the king, of the northern ten tribes. And this guy's name, is Jeroboam. Now, don't get your bones mixed up.

Because Jeroboam, is the first king, of the northern ten tribes. Rehoboam, is the king, of the two southern tribes. And Jeroboam, is going to be referred to, time and again, as Jeroboam, the son of Nebat, that made Israel, to sin.

That's going to be, his moniker, from there on. He will be referred to, that way, time and again, as you move through, the kings, and chronicles. Jeroboam, the son of Nebat, that made Israel, the sin.

That is a perfect example, of corruption, beginning at the top. Because when Jeroboam, came in, and set up his rule, it wasn't long, until he was engaged, in idolatrous practices, idolatrous worship, and everything, and everything, that went along with it.

And, as the old saying goes, in a nation, corruption, begins, and is, finds its impetus, at the top.

[11 : 11] And here, the practices, and attitudes, of Jeroboam, are going to filter down, to the people, and the whole, of the ten tribes, is going to be, engrossed, in idolatry, and all of the, immoral practices, that go along with it, including all kinds, of sexuality, and immorality, and temple priestesses, and priests, sodomy, lesbianism, the whole nine yards, is going to be, saturated, in this northern kingdom.

And just last night, at our permitting group, that we, have a small group, that gets together, every Wednesday night. And I posed a question, in talking about this, leadership beginning, at the top, and the corruption, beginning at the top.

And by the way, the virtue, the virtue, and the godliness, begins at the top too. Fellas, we just have, little or no idea, how powerful, the influence is, of those who are, in a position, of trust, and government, and authority.

And, the question that I ask, and the lady came up, with the answer, right off. I, I, I ask the question, can you think, of, any, particular, incident, or occasion, within the last year, or so, that, was, demonstrated, by leadership, at the top, that gave, what shall I say, that greased, the slides, that greased, the rails, for what we are seeing, taking place now, in homosexuality, and the lesbian, and the gender, and all the rest of it.

Can you think of anything, that came from the top, that provided, a major push, in that direction? Yeah. What? Supreme Court decision? Supreme Court decision, certainly contributed to it, but this was something else, and, and, and one of the ladies, just like that, she came up with it, and she said, it was the picture, of the Rainbow Coalition, lighting up the White House.

[13 : 32] Oh yeah. And that was on the front page cover, of a decision magazine, some time ago, and you may be sure, there was no way, in the world, that that Rainbow Coalition, of colors, representing the gay community, could have lit up, the White House, without, the knowledge, and approval of, the President, of the United States.

And you talk about, a major push, in that direction, that had to have, served that effect. And you know something? From that time on, it just seems like, this whole, LGBT, whatever you want to add to it, has done nothing, but proliferate, and increase, and it's been in the media, and it has been applauded, and it has been legalized, and it has been, it has just, and fellas, we've got nothing more, on our hands, but the making, of a modern, city of Sodom.

That's exactly, where it's going. And, that is also, what Hosea, is addressing. Now, I am not, I am not, for a moment, saying, that, well, what this passage, is really speaking about, is the USA.

No, it isn't. What it's really speaking about, is Israel. But, you better believe, there are, applicational principles, that are, cross dispensational, and it doesn't make, any difference, what time, you're talking about.

There is an application, here, to the USA. There's also, an application, here, to Great Britain, and to France, and to Italy, and you name it. Because, we're all dealing, with this thing, worldwide.

[15 : 15] And, this is exactly, what Hosea, is addressing. It is the, age old problem, of good and evil. And, fellas, there cannot be, anything, good, if there is, no evil.

evil. Because, good, is needed, in order to, define evil, as evil. You've got to have, the contrast. If you don't have, the contrast, then, and this is, precisely where we are, with, relative, morality.

When you, do away, with absolutes, then morality, becomes what, each individual, wants to make it. There's no north star, there's no guiding principle, it is just, whatever.

And, that's precisely, where we are. So, listen, O house of the king, for the judgment, applies to you. You've been a snare at Mizpah, and a net spread out on Tabor.

These, these are mountain areas, where these high places, were located, where this kind of nonsense, took place. But, I will chastise, all of them. I know Ephraim, and Israel is not hidden from me.

[16 : 27] Ephraim is used frequently, kind of like a synonym for Israel, simply because, Ephraim, is the largest, of all of the ten tribes, that seceded from the union.

So, sometimes, they are addressed, separately, because, their population, was so much greater, than all of the other tribes. That was Ephraim. And now, O Ephraim, you have played the harlot.

And, this of course, is spiritual adultery. And, as is mentioned, it often degenerates then, into physical adultery.

And, I don't know, I don't understand the dynamic of this. I don't know why this is, this way so much. But, fellas, it's inevitable. It always goes, hand in hand, with idolatry.

And, whether you're talking about, the Canaanites, the Phoenicians, way back when, when Israel, first came into the land, even before they came into the land. Idolatry, idolatry, seems to have, always to degenerate, into a, sexual component, of perversion, of every, imaginable kind.

[17 : 40] And, this is, a principle way, that idolatry, and this idol worship, plays out. And, I, I, I, I, I, I have difficulty, in seeing the connection.

But, it is there. And, it is undeniable. And, you know, when Paul wrote, when Paul wrote to the Corinthians, and, and addressed the issue, of believers, eating meat, that have been offered to idols.

And, and he, and he says, basically, he says, if you know, the meat has been offered to idols, then you don't want anything to do with it, because it makes you a partaker of the whole thing.

But, if you eat meat, and you don't know that it was offered to an idol, you're doing it ignorantly, not intentionally, and it's no big deal, because the idol is nothing, and the meat is nothing, and those who serve these idols, and worship these idols, they don't understand, that they are actually, worshiping demons.

They don't know that. But, that's what's really behind the idol worship. Because, these are just dumb statues, that they seem to represent, that they are seen to represent, a deity that is behind them, and that's the manifestation of them.

[18 : 54] And, it's a complete denial, of that first commandment, about making any graven image, that heads the list, thou shalt have no other gods before me. That's exactly what they're doing. And, it is proliferated, all throughout.

And, the most striking thing about it is, there is no nation, on the face of the earth, that was less justified, in succumbing to this idol worship, than this nation, that Hosea is addressing.

And, Amos already identified him, when he said, you only have I known, of all the nations of the earth, therefore I will judge you, more severely. because, nobody, had been given, more, concrete, honest information, about the true God, than these people, and no one, had more to walk away from, than what they did.

And, that is why God, is holding them accountable, and he raises up, these priests to do it. And, by the way, keep this in mind, these, these, prophets, prophets that are raised up, to deliver these messages, there wasn't a one of them, that had an ounce of popularity, about them.

Every one of them, was rejected, some of them were, Jesus said, when he addressed the scribes, and Pharisees, he said, which, which, of the prophets, did not your fathers, persecute?

[20 : 20] Name one. Name one. That you didn't persecute, or defile, or degrade, or murder. Just name one. Well, they couldn't. And, when these men, delivered these strong messages, of truth from God, they did so, at the peril of their own lives, at their own welfare.

And, they had a lot to lose. And, many of them, lost their life through it. But, that's what they're called up to do. I know Ephraim, and Israel is not hidden from me. And now, O Ephraim, you have played the harlot.

Israel, has defiled itself. Their deeds, will not allow them, to return to their God. For a spirit, of harlotry, is within them.

And, they do not know the Lord. This, I think he's addressing also, a newer generation, that's coming up. We've got a generation today, that do not know the Lord.

I remember, 50 years ago, listening to Francis Schaeffer, when he delivered a message, over in Indianapolis, and we went over, and the group of us heard him. And, he was lamenting, the generation that existed, 50 years ago.

[21 : 32] And, he was talking about the gospel, and he said, we have got an essentially, biblically illiterate generation, on our hands now. Hey guys, this was 50 years ago, he was saying this.

What is it now? And, he said, years ago, when I was a younger man, you could present the gospel, to someone, by starting with John 3.16.

And, they had a background, from before that. But, you can't do that today. And, he was talking 50 years ago, he said, today, then, you can't start with John 3.16, you have to start with Genesis.

Because, they don't have any background. They don't know why John 3.16 is even necessary. Because, they know nothing about the fall, the creation, or anything else. Evolution, in our schools, has taken care of that.

And, we are today, reaping the results of it. Their deeds, will not allow them, to return to their country, for a spirit of harlotry, is within them, and they do not know the Lord.

[22 : 38] Moreover, the pride of Israel, testifies against him. And, Israel and Ephraim, stumble, in their iniquity.

Judah, also, has stumbled with them. These are the two tribes, down south. He's throwing them a bouquet, too. They will go, with their flocks, and herds, to seek the Lord, but they will not find him.

In other words, they are going, to the temple, and to the place of sacrifice, and offering, with their flocks, and herds, thinking that, that's going to do the job, just offer the animals. Hosea is saying, no, no.

Because the sacrifice, and the offering, without the heart, is worthless. And that's exactly, where they were. They will not find him. He has withdrawn, from them. They have dealt, treacherously, against the Lord, for they have borne, illegitimate children.

Well, something could be said, there too. At least, their illegitimate children, were born, weren't they? Today, they are not, often, afforded the privilege, of being born.

[23 : 47] Now, the new moon, will devour them, with their land. Blow the horn, in Gebeah, the trumpet, in Rabbah. Sound an alarm. That's, that's the, that's, that's the sound, that goes off, when the danger, is immediate, and, serious.

Just like, we have a system, set up, all across the country. When there are, tornado warnings out, boy, we have alarms, and sirens that go off, and things that warn people, and head for the basement, and take cover, and all the rest of it.

Because, danger is imminent. Take cover. And that's exactly, what he's saying here. They didn't have, the sophistication, that we had, but they had horns, that they blew, and the word got around.

Blow the horn, in Gebeah, the trumpet, in Ramah. Sound an alarm, at Beth-Even. Behind you, Benjamin. In other words, look out. Ephraim, will become, a desolation, in the day of rebuke, among the tribes, of Israel, I declare, what is sure.

And I'm sure, that there were those, who stood up to Hosea, and said, this crazy old coot, what does he know? He's, pronouncing, all of this judgment, and all of this hellfire, and stuff, and he's crazy.

[25 : 04] The princes of Judah, have become like those, who move a boundary. On them, I will pour out, my wrath like water. And that's exactly, what's going to happen too.

Ephraim is oppressed, crushed in judgment, because he has determined, to follow, man's, command, as opposed to, of course, God's command.

Therefore, I am like a moth, to Ephraim. Now, keep in mind guys, this, is God speaking, and Hosea, is his mouthpiece.

Hosea, is delivering, the message of God, to these people. It is an unpopular message, it is not going, to be well received, in fact, it's going to be rejected, but, their having, had the information, will add, to their culpability, will increase, their guilt, because, they've been warned, they've been told.

This is, serious stuff. And you know, there is a principle here, and it is cross-cultural, and it is cross-denomination, and it is cross-national, and it is cross-dispensations, it is just a principle, of right and wrong, and good and evil, that has prevailed, from the garden of Eden, to the present.

[26 : 34] I am like a moth, to Ephraim. What does a moth do? It destroys, it eats, it contributes, to breakdown, and decay. I am like a moth, to Ephraim, and like rotteness, to the house of Judah.

When Ephraim, saw his sickness, and Judah his wound, in other words, when they realized, that they were in trouble, uh oh, we got to do something here, what are we going to do?

Ephraim, went to Assyria, and sent to King Jerob, but he is unable, to heal you. I don't know exactly, what it is, that they are trying, to address here, whether it is trade problems, whether it is economic, whether, it apparently, was not moral, but at any rate, he was looking, to a neighboring country, for aid, for answers, this Jerob, of Assyria, and by the way, who will it be, that will invade, these northern ten tribes, put up a siege work, around the city of Samaria, so that nobody gets out, and nobody can come in, and reduces the people, not only to poverty, but to cannibalism, to stay alive, who is that?

That's the Assyrians, that's the Assyrians, to whom they are appealing, isn't that an interesting, turn of events, but he is unable, to heal you, or to cure you, of your wound, in fact, when he comes, he's going to inflict, a whole lot bigger wound, because he's going, to carry away, many of your people, into the north, and enslave them, and the only ones, he's going to leave there, in Israel, will be those, to work the land, and send the produce, off to Assyria, amazing, I will be like a lion, to Ephraim, like a young lion, to the house of Judah, a young lion, is a lot more dangerous, than an old lion, because an old lion, tends to slowness, and decrepitness, but a young lion, is voracious, and fast, and tears, like an old lion can't, I, even I, will tear to pieces, and go away, I will carry away, and there will be, none to deliver, this isn't going to happen, for several years, because they're going, to be on a timetable, and the message, is going to be delivered, that will allow them, plenty of time, to reconsider, and repent, and get right with God, but instead of doing so, the moral decline, keeps going down, and down, and down, and eventually, they will, be carried, into captivity, verse 15,

I will go away, and return, to my place, until they acknowledge, their guilt, and seek my face, in their affliction, they will earnestly, seek me, isn't that sad, in their affliction, in other words, when the times, get so bad, that they have, no possible recourse, or no way, of help, or hope, then, they will seek, me, I remember, having, heard, a group of people, gathering together, to discuss, a really dire situation, that confronted them, and one of them said, maybe it would be, a good idea, if we just stop, and pray, and someone, spoke up, and said, don't, tell me, it has come to that, don't tell me, it has come to that, wow, yeah, it had come to that, that we don't, seek the Lord, until, yeah, yeah, yeah, well, with a C.S. Lewis, it said something, to the effect, that, that God,

[30 : 49] God speaks, softly to us, in a still, small voice, and sometimes, you know, we do not hear, but he speaks, most loudly, of all, through our pain, that will get, our attention, when often, a soft, gentle voice, will not suffice, then God becomes, the roaring lion, or he visits us, in our pain, and nothing gets, our attention, like that, in their affliction, they will earnestly, seek me, and you know, the thing that is just, so absolutely, mind-boggling, about all of this, nasty bad stuff, that we've been reading about, that, by any kind, of legitimate application, can be true, of the USA, the thing, that is most remarkable, about this, is that, it is all capable, of being turned around, he is the God, of the second chance, and the God, of the third chance, and his ear, is ever open, when a people, an individual, or a nation, is willing, to come to him, and say, not my brother, not my sister, but it's me, oh Lord, standing, in the need of prayer, it is the admission, of our wrong, the acceptance, of our guilt, the taking, of responsibility, the owning, of our sin, and appealing, to God, with confession, admission, contrition, a contrite heart,

God will not despise, a contrite heart, is a heart, is a mind, and a soul, that is afflicted, and convinced, by, by way of guilt, of its sin, and is willing, to acknowledge it, and own it, and forsake it, God stands ready, and willing, and this, this is why, I think, this is why, our Lord said, there is joy, in the presence, of the angels, over one sinner, that repents, because when we repent, when we change our mind, about our evil involvement, about our sin, when we change our mind, and admit it, all we are doing, all we are doing, is embracing reality, that's all we're doing, we're admitting, it is what it is, and God, is a God of reality, he's a God of truth, and when we repent, of our sin, we align ourselves, with our God, and that delights him, like nothing else, wow, this is really, this is heavy stuff, and you know, how this is all going, all of this, all of this, judgment, and condemnation, and warning, and yet, like all of the other prophets, and I don't know, that there is an exception, to this, there is the prophecy, and a promise, of restoration, in the end, and Israel, is going to come to, you know, that passage, that passage, in Romans 11, that is so easy, to read over, because it's just a phrase, and it says, where Paul says, that blindness, in part, has happened to Israel, until the fullness, of the Gentiles, become in, and so, all Israel, shall be saved, what is that, all Israel, shall be saved, now some,

I think, incorrectly, interpret that, to mean, every single Jewish person, is going to heaven, that's not what it's saying, at all, it's talking about, the Israel, that exists, at that time, when the fullness, of the Gentiles, comes in, that, that, I think that means, you know, when, when the body of Christ, was established, through the death, burial, and resurrection, of Christ, God, began, adding to that body, Jews, and Gentiles, who believed, in Jesus, as their Savior, and Messiah, and granted, it was just a minority, of Jews, but as time went on, it was more, and more Gentiles, and today, the percentage, of Gentiles, in the body of Christ, as opposed to Jews, probably overwhelming, however, there are, more and more Jews, coming to faith, in Yeshua HaMashiach, as their Messiah, probably, probably more Jews, have come, to accept Christ, as their Savior, over the last 20 years, than they had, in the last, in the previous 100 years, so something, is going on there, and, and, what Paul, is talking about, is when the fullness, of the Gentiles, comes in, when all of the Gentiles, who are going to be, added to the body of Christ, have been added, the church is complete, it's finished, and it's gone, removed from the earth, that's the translation, and who, has been out, in the wings, backstage, all this time, set aside, off of the stage, front and center,

Israel, Israel, set aside, in their judicial, unbelief, and they are going, to be brought, right back, onto center stage, and God, is going to, take up, where he left off, with disobedient Israel, in the book of Acts, and this time, it's going to be different, but the Antichrist, is going to be ruling, and reigning, the globe, and he will succeed, in eliminating, two-thirds, of the Jewish population, in the world, from all over the planet, Adolf Hitler, succeeded, in murdering, one-third, of the Jews, living, on the planet, six million plus, the Antichrist, will succeed, in destroying, two-thirds, lands, and what will be left, is the remnant, and that remnant, will be in,

I believe, in Petra, where they will be secure, in southern, Transjordan, which is the land of, the land of Esau, actually, the Edomites land, and they will be, providentially protected, in the same way, that God, providentially protected, Israel, when they came out, of the land, with the miraculous, feeding, of the manna, and the, what was it, the quail, remember the quail, and the water, out of the rock, and all of these things, because, miracles are going, to be back on front stage, because Israel, requires a sign, and God's going, to give them a sign, it's going to be something, and the Israel, that exists there, that's the Israel, that's going to be saved, and when Christ returns, he's returning there, and it will be, the showdown time, for the Antichrist, and that's Revelation 19, well, questions or comments, could we consider, the chapter finished, chapter 5, have you got any, questions or comments, yeah, do you think that is, in this day and age, that more,

[38 : 34] Jews don't come to Christ, well, it's an age old problem, but, but I've, I'm working on a series now, with Christianity Clarified, about the, the refusal of the Jews, to believe, and of course, that started in the book of Acts, and the whole thing, I mean, Larry, I mean, the whole thing, hinges on just, one, question, just one issue, and that is, is Jesus of Nazareth, the one, who was really sent, by God, to be Israel's Messiah, or wasn't he, everything hinged on that, I mean everything, and a small segment, of the Jews, in the book of Acts, believe that he was, and it started with the 12, those that he called to him, and they preached, that Jesus was the Messiah, he is the king, and the kingdom of heaven, is at hand, but the majority, of the nation, rejected him, as king, particularly, the hierarchy, the leadership, they saw him as a threat, you know, and they conspired, with Judas, to get rid of him, so the whole question, fellas, hinged, for the Jews, hinged on that, one issue, was Jesus, the Messiah, sent from God, or was he not, and those who were, convinced, that he was, bought into it, and they supported him, they endorsed him, and they believed him, and those who didn't, which was the majority, of the Jews, they rejected him, and they maintained, that rejection mode, to this day, and there is, a judicial blindness, that I think, is imposed upon them, from what Paul said, in Romans 11, because Paul could say, hey,

I was one of those, who was blinded, and it wasn't until, I had that revelation, on, on, the Damascus road, that my eyes, were opened, and, wow, what we're talking about here, is just, got no bottom to it, you know, it's just really, all of these things, are intertwined, everything is connected, and as I've often said, regarding the scriptures, everything in the Bible, is connected, to everything in the Bible, there is continuity, and there is, it's just, just an amazing thing, the way this is all put together, hey, thanks for your, kind attention, enjoy the breakfast, and we'll, revisit Hosea, in our next session.