

# GROWING IN GOD PODCAST



## GIG153 – Why the Jews?

Hi, and welcome to this podcast. I am recording this while I'm sitting here in Jerusalem. It's traffic time, so if you hear a lot of horns blaring or other noises in the background, don't let it bother you and just try to keep your focus on what I am talking about. The name of this podcast today is *Why the Jews?* And, of course, being here in Israel and in Jerusalem, and with all that we have been doing during this time, there is very much alive in my heart the issue of the church and people's understanding of what God is doing through the Jewish people. I think that there are still many in the church that really do not have a perception of what God has planned in the future for the Jewish people. And so, I want to use this podcast to maybe help clarify and bring a little bit of understanding and teaching about it.

One thing we have to remember is that according to Exodus 4:22, God said that Israel is His firstborn. And it is this idea of His firstborn that God is using to display to the nations what He is looking for in a relationship with the peoples and the nations of the earth. That really has to be something that is solidified in your mind.

I want to start with Genesis the twelfth chapter, verses 1-4. It says,

Now the Lord said to Abram, "Go forth from your country, and from your relatives and from your father's house, to the land which I will show you; and I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed." So Abram went forth as the Lord had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.

So you can see this original encounter with God that He has with Abram; and He tells him to leave the land, leave his family, and to go forth. One of the things that we have to understand about the Jewish people is the Jews are not a race of people. They are not a separate race of people. The Jews were made by God as a nation, as a people, in His relationship with them, in His covenant with them; and He uses them as a family to bring a blessing on all the families of the earth. That must be something that is clear to us.

Furthermore, we see in these verses the fact that God says very distinctly, "I will bless those who bless you, and I will curse those who curse you." So this sets up not only God's relation to Abram, or Abraham later on, in what God is doing in a relationship with him; but it also sets up and establishes a relationship with the rest of the nations and the families of the earth, where Abraham is concerned. So what is God doing here? God is using Abraham, and, as they develop, the Jewish people which come from Abraham, as a picture. We talk about the fact that a picture is worth a thousand words. Well, God is painting a picture here. He is giving a lesson to everyone about the relationship with Him. Because He is not looking only to be the God of Israel, or the God of Abraham, Isaac, and Jacob; He is looking to be God of all the families of the earth. And He is teaching; He is wanting to teach the nations, teach the peoples through His relationship with Israel – which they, in a sense, can stand back and watch happening over the millennia, how God is relating to these people, and how they are relating to Him, and the outcome

and the consequences and the circumstances of those relationships – that they, therefore, can learn themselves, as the nations, as the families of the earth, as the peoples, how they need to relate to God. This is what God is doing.

So when you say, “Why the Jews?” God chose the Jews. He said, “Israel is My firstborn son.” This is what you see many times in natural families, that the parents will train the other children by the example of their relationship with the firstborn child. And that is not necessarily fun for that firstborn child, son or daughter; but it is a fact that the other kids can watch the behavior of the older sibling, and watch the response of the parents to that sibling, and they can learn from it. If they are wise children, they can learn what to do in a positive way, and what not to do in order to stay away from negative results.

I want to go on and flesh out a little bit more of this relationship between God and Abraham. We go to Genesis the seventeenth chapter, verses 1-4. It says, “Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him, ‘I am God Almighty; walk before Me, and be blameless. I will establish My covenant between Me and you, and I will multiply you exceedingly.’ Abram fell on his face, and God talked with him, saying, ‘As for Me, behold, My covenant is with you, and you will be the father of a multitude of nations.’” Now, this can be confusing to some people. You say, “Well, the Jews were not just a racial people in the earth, as a nation, but they were made by God.” And it is true – they were made by God, and Abraham was to be the father of many nations. There are many nations. We know for sure that the Arab nations came forth from Abraham as their father, and so we see this idea that Abraham was the father of many nations.

So you say, “Then how do we get this connection with the Jewish people?” Well, it will show as we go through these verses. Going back to verses 5-7, it says, “‘No longer shall your name be called Abram, but your name shall be Abraham; for I will make you the father of a multitude of nations. I have made you exceedingly fruitful, and I will make nations of you, and kings will come forth from you. I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.’” So now God does something different. He definitely says Abraham is going to be the father of many nations; but on the other hand, He also states, “I am going to make a covenant with you, and My covenant will be between you and Me, and it will be with your descendants after you.” So now we have these descendants of Abraham being differentiated from all other descendants from Abraham because of the covenant that He made. Because the covenant is not with all of these nations, or all of these peoples; the covenant was specifically to the children of Abraham, Isaac, and Jacob. Therefore, this becomes the making and the creation of this special people that we call the Jews – because they were from Judah, and that became the name given to them; but we know they were the children of Isaac. So how are they distinguished? Not because they are a specific racial people within the nations, but because they are the seed of Abraham, which received a covenant, a very specific covenant, between themselves and God. So that is how the children of Israel were made – they were made a people, they were made a nation, by virtue of the covenant.

Going on to verse 8: “‘I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.’” So here we have another distinguishing aspect of the Jewish people, the children which are the sons of Abraham, Isaac, and Jacob: they are also, besides the covenant, being given the land of Canaan in which they were sojourning as an everlasting, permanent, forever possession; and, God would be their God.

So we have these distinguishing marks of the Jewish people. Number one, God made them a people. How did He make them? Because they were the seed of Abraham. They were given a covenant that made Him their God and them God's people. And they were also distinguished from the other nations by virtue of the land that they were granted, and that they were to live in and possess. So you can very clearly distinguish, even though it is not a racial distinction, you can very clearly distinguish the Jewish people by virtue of these other aspects.

Going on to Genesis the eighteenth chapter, I will start with verse 16: "Then the men rose up from there, and looked down toward Sodom; and Abraham was walking with them to send them off." This is when the Lord came, the angel of the Lord came and spoke with Abraham; and Abraham fed them, and they are getting ready to leave. They are beginning to walk away, and Abraham is taking them out and saying goodbye to them. In verses 17-19, "The Lord said, 'Shall I hide from Abraham what I am about to do, since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed? For I have chosen him, so that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring upon Abraham what He has spoken about him.'" So, Abraham is set by God, he is given a purpose in the earth. As a Jew, he is given a purpose in the earth, and that is to be a blessing to all of the nations of the world. Therefore, God is not going to hide from him what He is about to do with Sodom and Gomorrah; because at some point, Abraham, and his life, is going to be the deciding factor in what happens with the nations – will they be judged, or will they be blessed? Because that is what God spoke, that in Abraham, all the nations of the world would be blessed.

What is the counterpart of blessing? Well, it's the curse. So if you don't choose the blessing, then you are going to receive the opposite of it, which is the curse. And, of course, He lays this out by saying in verse 19, "'For I have chosen him, so that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring upon Abraham what He has spoken about him.'" So, the blessing comes because of the way in which Abraham walks with God in righteousness, in justice, and in truth; and he is to instruct his children to walk the same way. It is because of the way that they walk before God that this blessing comes upon them. And as we see as the story goes along, when they choose not to walk in righteousness, justice, and in obedience to the commandment of the Lord, then the opposite of the blessing comes, which is the curse. Now again, through all of this, we see that God is using Abraham as the illustration to the nations of how they are to live in this world, how they are to walk before God, and what happens as the consequences of their action. If you are obedient, if you are pleasing to the Lord, if you walk in righteousness and justice, then the blessing comes. And the nations can stand back, once again, as children in the family, and they can observe what takes place and transpires with Abraham and his children, which are the sons of Abraham, Isaac, and Jacob; they can observe what transpires as they walk before God – whether they choose obedience or disobedience, for then consequences follow. But the purpose of God was to bring upon him – and that is what He says, "So that the Lord may bring upon Abraham what He has spoken." It is not a given. You don't just get a blessing. God said you would be a blessing, and he will be. But God has to bring that blessing by virtue of your choices in the relationship with God Himself. So we see that if Abraham is to be, or if Israel, going forward to the children of Abraham under the covenant, if Israel is to be a blessing to the nations of the earth, then they must themselves choose the blessing rather than the curse.

We see this in Deuteronomy chapter 11, starting at verses 26-28. It says, "'See, I am setting before you today a blessing and a curse: the blessing, if you listen to the commandments of the Lord your God,

which I am commanding you today; and the curse, if you do not listen to the commandments of the Lord your God, but turn aside from the way which I am commanding you today, by following other gods which you have not known.” As God begins to relate to the children of Israel, He relates to them through releasing them from Egypt. In the process of releasing them from Egypt and their bondage, they observe His works, His miracles, His judgments; and as we know, that in what transpired in Egypt, God was judging the gods of Egypt, and judging the people for their worship of these gods, which were not truly gods. And so, Israel observes this process, and that is what God is saying now to them. He brings them out of Egypt. He brings them to Mount Sinai. He gives them the commandments of the Lord, as we say, the Ten Commandments – He gives them the Torah, the Law, the teaching; and He asks them to obey it. And they say, “We will. We will obey, and we will do what You are saying to do.” And He, in this process, says, “Now, you have to be aware of what I am doing here, because you need to see that I am setting before you today a blessing and a curse.” Remember, all of this goes back to the very nexus of God’s relationship with Abraham. His purpose in Abraham, and His purpose for making the Jews a people and a nation, was that He could allow all the nations, all the families, to observe how to bring the blessings of God onto themselves and into their lives. And so, the only way He can do that is by setting before the children of Israel a blessing and a curse. He cannot just say, “Oh, here is the blessing.” It doesn’t make sense; it’s a one-sided lesson. How did they get the blessing? Well, we see how they get the blessing by following their history and seeing the process that they go through of disobedience, and then returning to the Lord in obedience.

God tells them up front, “Look, I am setting before you today a blessing and a curse, and you choose.” And we realize that that is what God is wanting the nations to do. We are coming to a very key time in history where this story with the children of Israel is following itself to its conclusion. The children of Israel are now choosing – they are coming out of having chosen the curse, and having been judged by God for that, and then returning to Him and choosing the blessing. We see the restoration happening, as we will read in the verses of Scripture moving along in this podcast. And, as we see this picture drawing to a conclusion, what is the conclusion? Well, the children of Israel are becoming that source of blessing to all the nations and all the families of the earth, just as God stated to Abraham. But for them to become that, they had to go through this process; and part of that process included their experience with disobedience and God’s consequences for it.

We continue on to the beginning of the verses that I read out of Deuteronomy 11, and I am going to jump back to verse 1 and read through many of these verses. Pay close attention, because these are very key to the whole story of what God is doing in answering this question, “Why the Jews?” What is He bringing to the nations through this revelation that is provided by the Jewish people in their walk with God? Verses 1-5,

“You shall therefore love the Lord your God, and always keep His charge, His statutes, His ordinances, and His commandments. Know this day that I am not speaking with your sons who have not known and who have not seen the discipline of the Lord your God—His greatness, His mighty hand and His outstretched arm, and His signs and His works which He did in the midst of Egypt to Pharaoh the king of Egypt and to all his land; and what He did to Egypt’s army, to its horses and its chariots, when He made the water of the Red Sea to engulf them while they were pursuing you, and the Lord completely destroyed them; and what He did to you in the wilderness until you came to this place.”

In other words, God is saying, “Look, I am setting before you this blessing and the curse, but you are not ignorant. You have already witnessed My hand. You have seen blessing, you have seen judgment, you have seen the blood of the lamb over the doorpost that preserved you from the death angel coming through the land. Your children have already witnessed who and what I am; and you have enough knowledge now that it is fair to ask you to choose.” That is what God is making very clear to them. So He is saying, “Not only did you witness what transpired in Egypt,” but in verses 5-9, he says,

“And what He did to you in the wilderness until you came to this place; and what He did to Dathan and Abiram, the sons of Eliab, the son of Reuben, when the earth opened its mouth and swallowed them, their households, their tents, and every living thing that followed them, among all Israel—but your own eyes have seen all the great work of the Lord which He did. You shall therefore keep every commandment which I am commanding you today, so that you may be strong and go in and possess the land into which you are about to cross to possess it; so that you may prolong your days on the land which the Lord swore to your fathers to give to them and to their descendants, a land flowing with milk and honey.”

Remember, the promise of this land was part of that which defines the Jewish people, just as is the covenant that was given. Verses 10-28,

“For the land, into which you are entering to possess it, is not like the land of Egypt from which you came, where you used to sow your seed and water it with your foot like a vegetable garden. But the land into which you are about to cross to possess it, a land of hills and valleys, drinks water from the rain of heaven, a land for which the Lord your God cares; the eyes of the Lord your God are always on it, from the beginning even to the end of the year. [God’s eyes are always on Israel and the land of Israel.] It shall come about, if you listen obediently to my commandments which I am commanding you today, to love the Lord your God and to serve Him with all your heart and all your soul, that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil. He will give grass in your fields for your cattle, and you will eat and be satisfied. Beware that your hearts are not deceived, and that you do not turn away and serve other gods and worship them. Or the anger of the Lord will be kindled against you, and He will shut up the heavens so that there will be no rain and the ground will not yield its fruit; and you will perish quickly from the good land which the Lord is giving you.

“You shall therefore impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand, and they shall be as frontals on your forehead. You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up. You shall write them on the doorposts of your house and on your gates, so that your days and the days of your sons may be multiplied on the land which the Lord swore to your fathers to give them, as long as the heavens remain above the earth. For if you are careful to keep all this commandment which I am commanding you to do, to love the Lord your God, to walk in all His ways and hold fast to Him, then the Lord will drive out all these nations from before you, and you will dispossess nations greater and mightier than you. Every place on which the soul of your foot treads shall be yours; your border will be from the wilderness to Lebanon, and from the river, the river Euphrates, as far as the western sea. No man will be able to stand before you; the Lord your God will lay the dread of you and the fear of you on all the land on which you set foot, as He has spoken to you.

“See, I am setting before you today a blessing and a curse: the blessing, if you listen to the commandments of the Lord your God, which I am commanding you today; and the curse, if you do not listen to the commandments of the Lord your God.”

So he is defining. And I know this was a lot of verses, but it is important that we see and understand that Israel was to reflect, it was to expose to the nations what it means to be blessed of God. Otherwise, there is no illustration. What does the blessing mean? When God says, “I am going to bless you?” what does that mean? It has no meaning unless there is an illustration of it. And so, God was making Israel to be an illustration. God was making the land of Israel to be an illustration to the nations: “Here is what your land can be, if you are under the blessing. Here is how you can live, if you are under the blessings of God.” So the nations can now see, Israel can now see, “What does it mean to be blessed? What are the blessings of God?” And all of these things were to belong to Israel as long as they were obeying God.

So we see that the blessing and the curse were set before Israel. We know that Israel rebelled against the Lord, they served other gods, and God removed them from the Land; He dispersed them across the globe. Again, this was part of the lesson to the nations: here is what happens when you don’t serve God: you are removed from your land; your land is cursed, it becomes a desolate wilderness; your cities are destroyed. You yourself are separated, and the nations are actually observing you. You say, “Why did God separate them and put them among the nations?” So that you are literally living in the different nations of the world; and the inhabitants of the world, the nations, the families of all the earth, are literally looking at you while you are living among them, and they are going, “Boy, what happened to these people? You know, they were blessed of God, they had all of this abundance, and yet now what are they doing living in our midst without that blessing, without their land?” Again, what is Israel being? They are being an illustration to the nations of what happens when you do not choose to be blessed of God, and to live according to His provisions so that that blessing can come upon you.

And so, we see that Israel has lived in the Diaspora. We know that the Temple was destroyed more than once. We know that today, as we sit here in Jerusalem, I observe the Temple Mount, and it is cleared of the buildings. You can see on the south end the rubble still remaining at the foot of the Temple Mount, as the results of 70 AD when the Romans destroyed, once again, the Temple, during the month of Av, on the 9th of Av. And Israel still is in this time of the Diaspora. However, we do see that it is reversing. And we recognize that at this point in time in which we live, God’s blessing, the restoration, the change is coming, and Israel is choosing to be blessed. It is choosing to serve the Lord, and to see this change. And this was prophesied. This change was prophesied. The restoration was prophesied to Israel, and we are going to see that coming.

In Deuteronomy 30, starting at verses 1-3, it says,

“So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where the Lord your God has banished you, and you return to the Lord your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, then the Lord your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the Lord your God has scattered you.”

This is the day we are living in. We are living today witnessing this. And what is it a result of? In verse 1, he says, “So, when all this has come upon you, both the blessing and the curse” – and Israel has been through those days of both the blessing of living in the land and the abundance of the land, and the curse, being removed from the land, and the destruction and desolation of the land – all these things

have taken place. And that is what God is saying here, prophetically: “So when all these things have come to pass, the blessing and the curse which I have set before you, and you are sitting in these nations and you call this to mind, recognizing that I was the one who banished you into these nations, and you return to the Lord and obey Him with all of your heart and soul according to all that I have commanded you today, you and your sons, then the Lord will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the Lord God has scattered you.”

Verse 4, “If your outcasts are at the ends of the earth, from there the Lord your God will gather you, and from there He will bring you back.” And we are in the days of Aliyah, when God is bringing back the people, bringing them back from the farthest reaches of the earth, because this is the time. And that means that the time of the choice of the nations is drawing nearer, and nearer; because we see that now we are in the time of the restoration. And this time of restoration has very distinct aspects to it. But again, remember: all of this is part of the blessing to Abraham. Abraham was to be a blessing to all the nations. Why? Because in watching Abraham and his children, we as the nations are to be able to learn the lessons of a walk with God – how to serve Him in obedience; how to give ourselves to the Word of God, the Scriptures; and to please Him and walk with Him in a way where He can bestow upon us the blessings of Abraham. And so, we see ourselves in this.

Verses 5-8 say,

“The Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. Moreover the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, so that you may live. The Lord your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. And you shall again obey the Lord, and observe all His commandments which I command you today.”

So we see this really beginning to take place.

There are other Scriptures that talk about this. Ezekiel 37 is a great one, and I encourage you to read it. Start at verses 21-22. It says, “Say to them, ‘Thus says the Lord God, “Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; and I will make them one nation in the land.”’” So all of these prophecies are coming to pass. In verse 28, He says, ““And the nations will know that I am the Lord who sanctifies Israel, when My sanctuary is in their midst forever.”” Read these verses out of Ezekiel, because again you see, what is the purpose of all this? It is that the nations may learn, that the nations may know, that the Lord is God. How does He teach the nations these things? By the story of the Jewish people. Why the Jews? Because God is illustrating. He is teaching the nations how to relate to Him, how to walk with Him, how that if they are obedient before Him, that they can, like Israel, be blessed.

Isaiah 2, verse 2, says, “Now it will come about that in the last days the mountain of the house of the Lord will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it.” See, this is prophetic. When Israel is blessed, those nations that learn the lesson and have the answer to that question, “Why the Jews?” they themselves will walk in the way that is pleasing. They will stream, the nations will stream up to the hills of Jerusalem. Verses 3-4 say,

And many peoples will come and say, “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that He may teach us concerning His ways and that we may walk in

His paths.” For the law will go forth from Zion and the word of the Lord from Jerusalem. And He will judge between the nations, and will render decisions for many peoples; and they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war.

The wise nations will learn. Like wise children in the family, observing how the parents interact with the firstborn son or daughter, they will learn the lessons. The nations will learn. And those who are wise will understand that they must come up to the mountain of the Lord and learn His ways and learn His Word.

In Zechariah 8, starting at verses 11-12, it says, “‘But now I will not treat the remnant of this people as in former days,’ declares the Lord of hosts. ‘For there will be peace for the seed: the vine will yield its fruit, the land will yield its produce and the heavens will give their dew; and I will cause the remnant of this people to inherit all these things.’” And we are seeing that – the blessing on the land. This land is no longer a desolation or a wilderness. It is a blessed nation that is blooming with produce. It is amazing to see it with your own eyes, because you are literally watching the fulfillment of prophecy.

Verses 13-15 go on to say,

“‘It will come about that just as you were a curse among the nations, O house of Judah and house of Israel, so I will save you that you may become a blessing. Do not fear; let your hands be strong.’ For thus says the Lord of Hosts, ‘Just as I purposed to do harm to you when your fathers provoked Me to wrath,’ says the Lord of hosts, ‘and I have not relented, so I have again purposed in these days to do good to Jerusalem and to the house of Judah. Do not fear!’”

So, it is time. We see this happening. We see that they were spread among the nations because of the curse; now they are being drawn because of the blessing. The blessing is the illustration, and they will become the blessing to the nations as the fulfillment of the covenant and promise to Abraham.

I know this is long, but I just have to read a couple more. This is so important. This is the future of the nations as it is unfolding in the Scriptures. Zechariah the eighth chapter, I will start with verses 22-23; you can start reading and study this before. “‘So many peoples and mighty nations will come to seek the Lord of hosts in Jerusalem and to entreat the favor of the Lord.’ Thus says the Lord of hosts, ‘In those days ten men from all the nations will grasp the garment of a Jew, saying, “Let us go with you, for we have heard that God is with you.”’” I love this, because when you read it in the Hebrew, they are taking hold of the corner of the garment, which is the *tzitzit*, the fringe of the garment of the Jewish people – which is symbolic of the covenant of the people that was made by God. So the nations are going to grab on to this covenant and say to the Jewish people, “Let us go with you up to the house of the Lord, because we have heard that God is with you.” So this is the way it is going to be – that Israel, the Jewish people, will manifest the blessing; and they will be the source of blessing to the nations who are wise enough to look at the lesson of history and recognize how we should now be relating to God, to the Jewish people, to Israel. And we should recognize that the time of choice is now before the nations, and the nations must choose.

In Joel 3, starting at verse 1, it says, “‘For behold, in those days and at that time, when I restore the fortunes of Judah and Jerusalem’” – when is this time? when He is restoring the fortunes of Judah and Jerusalem. That is now. That is today. We are in those days. He says in verses 2-3, “‘I will gather all the nations and bring them down to the valley of Jehoshaphat. Then I will enter into judgment with them there on behalf of My people and My inheritance, Israel, whom may have scattered among the nations;



and they have divided up My land. They have also cast lots for My people, traded a boy for a harlot and sold a girl for wine that they may drink.” Jumping down to verses 5-8,

“Since you have taken My silver and My gold, brought My precious treasures to your temples, and sold the sons of Judah and Jerusalem to the Greeks in order to remove them far from their territory, behold, I am going to arouse them from the place where you have sold them, and return your recompense on your head. Also I will sell your sons and your daughters into the hand of the sons of Judah, and they will sell them to the Sabeans, to a distant nation,” for the Lord has spoken.

So what happens? The recompense. It comes down to this is the time when the choice is to the nations. And just as God said to Israel, “I set before you a blessing and a curse,” He is now saying to the nations, “Look at the picture. Look at the story of history. Look at the Jewish people, and recognize that today I set before you a blessing and a curse. What will you choose? It is your time of choice.”

To end this, I will just try to summarize the points. Why the Jews? Because God is using His firstborn son to show the nations and the families of the earth how to walk in obedience to Him and be blessed. And God, now that He has finalized that picture that He has been painting of the blessing and the curse, is setting before all the nations that same choice of a blessing and a curse. And it is time for the nations to choose.

Amen.