
a *Grace Notes* course

Hosea

by Rev. Mark Perkins, Pastor
Denver Bible Church, Denver, Colorado

Lesson 7

Hosea 4:6-19

Hosea

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Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Hosea often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Hosea
 2. Study the Hosea passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Hosea lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to **SAVE** your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Hosea 4:6

My people will be destroyed from the failure of knowledge, for you have rejected the knowledge, and I will reject you from ministering as a priest to me. Because you forgot the instruction of your God, I will also forget your sons.

"my people" is AMMI. Hosea's second son was Lo-ammi, and here we are about to gain explanation on his name.

The verb DAMA again explains destruction from the viewpoint of the quiet after the violence of the actual destruction of the nation.

This verb is in the niphal perfect. The niphal is the passive stem, so the action applies back to the subject of the sentence instead of being produced by it. The perfect tense reveals an event that is set into the divine decree as absolutely certain. This is another foretelling.

The preposition MI plus the noun BELI describes the cause for the destruction. "From failure of" BELI shows a failure that finds its source in just plain wearing out. It is like an automobile tire that goes flat. The tread wears down until it is bald, and then until the cord shows through, and then the tire goes flat at the first sharp object. In the same way, the positive volition goes down, and then down some more, until disaster strikes.

DA'ATH points to Bible Truth. It defines knowledge by what God knows. This concentrates on the perceptive end of faith perception, the intake side. They have failed in getting the truth into their souls.

Next is a tit for tat kind of construction, "you reject me, I reject you." There is nothing irregular here.

Because Israel has rejected God, He rejects them from being His priest nation, His ambassadors.

Hosea 4:7

As they were becoming many [expanding] so they sinned against me. I will change their glory into dishonor.

The sin grew commensurate with expansion of the nation of Israel. The preposition KI and the adverb

KEN work together to form the 'as... so' clause. It is a clause of equal expansion.

The qal infinitive construct of the verb RABAM describes an expansion. Expansion in numbers and expansion in territory both apply to Israel during the period described. Expansion in spiritual greatness did not occur at all.

The verb HATA' is the equivalent of the Greek (hamartano). It describes a missing of the mark in some way. Here, it is very exact: it is the missing of God's mark... the sin is against God. We know from other Scripture that sin is any thought, word, or act against the perfect righteousness of God.

The result of this expansion of sin is described by the last sentence. God will change [MUR] the glory of Israel [KEBHODHAM] into dishonor [QALON].

The glory harkens back to the expansion.

Therefore, the dishonor must affect the two parts of that expansion.

The expansion of population will be reversed through war, disease, and famine.

The expansion of territory will be destroyed through foreign acquisition and war.

Hosea 4:8

They eat [endure the consequences of] the sin of my people, and they increase their appetite through their sin.

The subject of this sentence is an unspecified 'they'. They are the people of Israel.

The verb eat is YO'KHELU, and it is a metaphor for bearing the consequences of your actions. In the agricultural society of the time, a common figure of speech was 'eat the fruit of your labor', that is, what you grew on your farm. This figure then expanded to embrace the negative side in the law of volitional responsibility.

The idea is further expanded by the phrase, 'and they increase their appetite through their sin.'

The more they sin, the more they suffer.

The more they suffer, the more they hate God, the more they reject His word, the more they accept the cosmic counterfeits and lies, the more

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unhappy they become, the more entrenched they become in lust and addiction.

The people of Israel are trapped in the cycle of self-destruction.

Hosea 4:9

**And it will be like the people, like the priest.
And I will visit his ways against him, and I
will personally turn his deeds back to him.'**

This verse adds more to the law of volitional responsibility as presented in the previous verse.

It shows that the priests will follow the people into their degenerate ways.

The comparison is drawn with the inseparable preposition KI, and is set up in an exact parallel.

So the priests will follow exactly in the people's footsteps.

This came true with chilling accuracy, and is a reliable historical trend today.

The priests without integrity will cave in to the demands of the people.

If the people want entertainment and stimulation, then the priests will provide it.

If the people want a populous local assembly, then the priests will do what it takes to bring people in.

If the people lack integrity, then priests without moral courage will follow.

There are certain demands that should never be met. If the people demand from the priests that which does not promote spiritual growth, then the people should be put in their place.

For 'priest' you can substitute 'pastor', or even 'politician'. Priests, politicians, and pastors all follow the people.

The rest of the verse is a rehash of the law of volitional responsibility that centers on the priests. They will pay for their catering to the wrong demands of the people.

Watch this historical trend in our own nation. When the people want a church that is a social club, they hire social director types as their pastors. When the people want a government that substitutes their responsibilities as citizens, they elect bureaucrats instead of leaders.

Hosea 4:10

Indeed they will eat but they will not be sated. They will commit fornication but they will not give birth. For they have forsaken to wait for Yahweh.

Verse ten reminds us of the fruitlessness of sin and life in the cosmic system.

No sin finds reward. No system of sin results in prosperity.

The reason. The have left behind waiting for God.

Waiting for God means letting Him solve your problems. It means utter dependence on Him for everything in life. This waiting is the Hebrew verb SHEMOR, which has a basic meaning of 'keep'. It comes to mean "wait", with the idea of dependence over time.

You can only do this if you know Him through faith perception. Waiting for God is the end result of the faith perception process.

The verb 'AZABH describes leaving or departing something, and thus being absent from it.

Hosea 4:11

Fornication and wine and new wine take away heart.

This verse is a cute verbal joke. It is written in the language of a two-year-old, and it describes the taking away of the human comprehensive abilities.

New wine is TIROSH, the wine from the most recent grape harvest. It is not much good for taste, but it intoxicates just as well.

The people are getting drunk from the new wine because they are too full of lust to wait for the wine to age.

They are so anxious to get drunk that they are exhausting the wine supply, so that the most recently fermented stuff must be drunk.

The new wine is the cheap wino kind of wine.

The abstract noun ZENUTH describes the concept of sexual immorality without focussing on the act. This was before they allowed nudity in films, before the age of cinematic realism.

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The three things listed here are all the objects of addictive sin. It is worthwhile to note that this verse reflects on the idea of addiction as it applies to the destruction of the soul.

Remember - general idolatry leads to the specific. General idolatry is a distraction from relationship with God, while specific idolatry is demon worship. Along the way to specific idolatry general idolatry destroys the function of the soul.

The qal imperfect of LAQAH relates a general principle of truth about addictive sin. It is something that is never complete... something that is timeless. The root meaning of LAQAH is "to take". General idolatry takes away LEB, or heart. Heart here is understanding, the ability of the mind to perceive and apply information.

Compulsive concentration as the distraction factor, the enemy of organization.

Repetitive and habitual failure as the weakening of the will.

Invasive doubt and doublemindedness as the strengthening of indecision. James 1:6-8.

Inhibitive secularism as the roadblock to eternal perspective. Both dependence and grace approach.

Destructive dissipation related to your time. Eph 5:18.

Cosmic rationales as the destroyer of motivation.

The double life is the destroyer of integrity.

Addictive sin as the destroyer of faithfulness.

Hosea 4:12

My people consult his tree and his staff declares to him. For a spirit of fornication misled, so they committed fornication from beneath their God.

This verse is about guidance. These people who have participated in general idolatry have now reached the point of chronic unhappiness. At that point, they desire guidance to the objects of their desire. Guidance in romance, because their romantic lives are tremendous failures due to the absence of virtue. Guidance in business, because their financial lives are tremendous failures due to

the absence of virtue. Guidance, guidance, guidance!

But the thing is, they are trying to fill a God sized emptiness, and only God will do.

So they consult trees and wooden staves make declarations of guidance.

But the thing is, it is a piece of wood, living or dead, a piece of wood. They have so destroyed their intellects that they consider a tree or a dead piece of wood as more wise.

The spirit of fornication is an abstraction of the act. This is the germ of the idea that is planted in the mind by the old sin nature. They are 'dragged away and enticed' as James so aptly put it in the first chapter of his epistle.

The use of the personal pronouns 'his' and 'him' makes this non-specific. What this does is add insult to injury. Not only do they consult trees and dead pieces of wood, but it also does not matter at all which one.

This is the new age movement. Substitute 'crystal' for 'tree', and you have it.

The acts of fornication are mentioned as being 'beneath Yahweh'. This is a good point that brings the omnipresence of God into the picture. Now, the children of Israel may be oblivious to their own sin, but God is not. The godless never negate God through their denial.

Hosea 4:13

They sacrifice upon the tops of the mountains and upon the hills. They offer incense beneath an oak and a poplar and a terebinth because her shadow is good. Therefore your daughters commit fornication and your young wives commit adultery.

Specific idolatry destroys guidance. True guidance comes through the application of virtue.

- In the virtue of dependence on God.
- In the virtue of justice, related to character.
- Related to motivation, the virtue of mercy.
- Related to approach, the virtue of proficiency.

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- e. Related to planning, the virtue of organization.
- f. Related to willpower, the virtue of self-control.
- g. Related to temperament, the virtue of faithfulness.
- h. Related to communication, the virtue of integrity.

This verse and the one previous reveal not only an absence of guidance, but the specific consultation of demons for guidance.

This verse also continues the idea of non-specific consultation. The kind of place chosen for the guidance session is chosen for the reason of comfort alone. They go to nice places. They love the outdoors, creation, but they hate the creator.

An interesting result of all this specific idolatry is the general idolatry of their children. The preposition AL plus the adverb KEN is the Hebrew conjunction 'therefore'. It is literally 'unto thus', kind of a 'one thing leads to another' statement.

A pattern is clearly set: the daughters commit fornication. Their young wives commit adultery. One leads inevitably to the other. Both verbs are in the imperfect tense, showing that the activity is an ongoing thing. The first is the qal stem, which describes the ongoing acts of fornication in the young women. The second is the piel intensive stem, which shows the criminal act of adultery, one which is punishable by death.

Hosea 4:14

I shall not pass in review upon [punish] your daughters when they commit fornication, or upon your young wives when they commit adultery. For the men go aside with the harlots and they 'sacrifice' with the temple prostitutes. And a people that does not discern will be thrust down.

The verb PAQADH means to visit, but it is more technically here a military term that means to 'pass in review.' The idea here is that God is going to have the history of Israel pass in review before Him, to determine their fitness as His priest nation. The other military analogy that comes

from this verb is the idea of muster. The nation of Israel had a great number of men in a system of reserves. To muster them would be an act of preparation for war, or to check on military readiness. Here God is checking on the spiritual readiness of His nation by calling them to muster.

The doctrine of fairness. God's disapproval extends to the men. They are hardly blameless in this evil society. The conjunction KI is explanatory here, and thus translated 'for'. It points to God's reasoning behind his restraint of punishment for the women.

Two verbs make the fornication and adultery of the men almost comical. They 'go aside' with the harlots. This verb is YEPHARED and it is a piel intensive verb. It shows the urgent nature of their separation. Their lust is so built up that they cannot wait to get a moment's privacy. They 'sacrifice' with temple prostitutes. Not only do they make a religion out of sex, but their sacrifice is in the piel intensive as well. It is an urgent sacrifice indeed.

The end of this verse speaks of the collective discipline of the nation. God does not call to muster the women for their fornication and adultery, because the men do the same thing. By way of fairness, neither could God punish the men for their 'sacrifices' because of the activity of the women. But He does discipline Israel, and they are call to muster for one sin: the refusal to know God.

The verb BIN means to discern, or understand a thing. This concentrates on perception in the right lobe of the soul, not just perceptive comprehension, but more than that; application-type knowledge. The verb is in the imperfect tense showing the persistence of the negative volition of Israel. It is imperfect, the action is incomplete, it continues without stopping.

God desires for His people to have an application knowledge of Him. Not just an academic comprehension, but a comprehension that is oriented to a relationship with Him.

The result of this lack of knowledge is YILABHET. The niph'al passive of this verb points out that Israel will receive, not produce the action of the verb. God is the producer. The imperfect tense

shows that this is a forthtelling, that it still depends on the volition of Israel, and the time is not up when that volition can function. The verb itself means to 'throw down, so that the object thrown makes hard contact with the ground.' You would use this word to denote the spiking of a football after a touchdown. You would use it to denote the throwing of something [like a tomato] in order to cause its destruction.

So God will throw down Israel to cause her destruction, and for the reason that she does not know Him.

Hosea 4:15

If you Israel are committing fornication let not Judah be guilty. And don't you come to Gilgal, and don't go up to Beth Aven and don't swear 'as Yahweh lives'.

The word GILGAL was onomatopoeic, reciting the sound that a squeaky wheel made when it went around and around: gilgalgilgalgilgalgilgal. Its verb form meant to 'roll', or 'roll away'. It could also denote anything that was round.

Gilgal was a town in Israel down near the Jordan River, just a short ways northeast from Jericho.

It was the first military encampment of the Children of Israel in the promised land.

It was the terminus of a great victory procession that began in Shittim, 14 miles east of the Jordan, Joshua 3:1.

It was here that the twelve stones were set as a memorial to the crossing of the Jordan.

Joshua 4:1-7. "Now it came about when all the nation had finished crossing the Jordan, that the Lord spoke to Joshua, saying, 'Take for yourselves twelve men from the people, one man from each tribe, and command them, saying, 'Take up for yourselves twelve stones from here out of the middle of the Jordan, from the place where the priests' feet are standing firm, and carry them over with you, and lay them down in the lodging place where you will lodge tonight.'"

So Joshua called the twelve men whom he had appointed from the sons of Israel, one

man from each tribe; and Joshua said to them, 'Cross again to the ark of the Lord your God into the middle of the Jordan, and each of you take up a stone on his shoulder, according to the number of the tribes of the sons of Israel.

'Let this be a sign among you, so that when your children ask later, saying, 'What do these stones mean to you?' then you shall say to them, 'Because the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it crossed the Jordan, the waters of the Jordan were cut off.' So these stones shall become a memorial to the sons of Israel forever.'

It was here that the Angel of the Lord, the preincarnate Christ, led the army of the angels, and revealed himself to Joshua on the night before the battle of Jericho.

Joshua 5:10-15, "While the sons of Israel camped at Gilgal, they observed the Passover on the evening of the fourteenth day of the month on the desert plains of Jericho. And on the day after the Passover, on that very day, they ate some of the produce of the land, unleavened cakes and parched grain.

And the manna ceased on the day after they had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year. Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, ' Are you for us or for our adversaries.?''

And he said, 'No, rather I indeed come now as captain of the host of the Lord,' And Joshua fell on his face to the earth, and bowed down, and said to him, 'What has my lord to say to his servant?' And the captain of the Lord's host said to Joshua, 'Remove your sandals from your feet, for the place where you are standing is holy.' And Joshua did so.

So, it was an important place of national heritage, their Plymouth Rock. Their Smithsonian Institution. People would often go to worship there, and it was even used as a seat of judgment by Saul. There was instituted a celebration of Gilgal, the thanksgiving holiday of the nation of Israel. This was held as a part of the feasts of Passover and weeks.

In later years, Gilgal became a place of demon worship, a center of specific idolatry. It was a double perversion to worship Satan at this place, as it is a double perversion to praise the Japanese at our own Smithsonian. Oh! Travesty of Justice!

Back to the verse: Hosea exhorts the southern kingdom of Judah to stay away from Gilgal, and their worship of the devil there. He uses the negative cohortative TABO'U, 'don't come'.

Hosea knows that the destruction of his own nation, the Northern Kingdom, is all but certain.

So he looks south. He exhorts Isaiah and those of his generation to worship the true and living God.

BETH AVEN translates, 'house of nothingness'. It was a place near Ai, the site of Israel's defeat due to the wickedness of Achan. It too was a place of specific idolatry, demon worship. House of nothingness is a joke against idolatry, which is the worship of nothing. BETH AVEN stood against BETH EL, the house of God. Again, Hosea exhorts Judah to refrain from ascent to the house of nothingness.

The final exhortation of Hosea to Judah is to refrain from making the oath, 'As Yahweh lives'.

What a great falsehood this was on the lips of idol worshippers. They worshipped dead idols in the house of nothingness and on a holy ground of national heritage, and yet they swore, 'as Yahweh lives'. Of course this would be a ground for any lie, because the hypocrites did not believe in the living God, and acted like He did not exist at all.

The exhortation from the ten commandments is to never take the Lord's name in vain; never use His name out of context of relationship with Him. And yet this is exactly what this oath does when it comes from the lips of unbelievers.

Hosea 4:16

Since Israel rebelled as a heifer who is rebelling, Yahweh will now graze them as a lamb in the pasture.

This is a difficult verse to translate, and to interpret. It begins with the conjunction of conclusion, KI. KI begins a conclusion by pointing to the evidence for the conclusion. It is translated, 'since'.

The subject of the sentence is Israel, and Israel is further identified by the qal perfect verb SARAR. This should be translated, 'Israel rebelled'. There is a contrast between Israel in this verse and Judah in the previous verse. In the previous verse, God warns Judah about becoming a harlot like Israel. Now the narrative shifts back to Israel.

God now compares Israel to a heifer, and the point of comparison is rebellion.

- a. The heifer in the Old Testament can represent one of two things: the ritual sacrifice of the red heifer, as proscribed in Numbers 19, or just an animal with certain mannerisms. In our verse it is the latter.
- b. The heifer was a young cow that had yet to give birth. This was a spoiled animal. It seldom did any hard work, and was often given an inordinate amount of feed. Because these animals were spoiled the farmers and ranchers of the day often noted their rebellious nature. They are not animals beaten down by service to their masters. They still have much spirit left, and are very difficult to domesticate.

The result of all this is that God will now graze them like a lamb in the pasture. But here God fattens the lamb for slaughter.

The temporary prosperity of the time is simply a time of fattening for the slaughter. The discipline contrasts the prosperity, and therefore stings a lot more.

Since this is the slaughter, the final discipline of Israel, God is not using this as a wake-up call for them. Instead, this slaughter will stand as a wake-up call for Judah, the southern kingdom.

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Judah will witness the destruction of Israel in the middle of a fairly prosperous era, and get the idea that prosperity does not matter, but relationship with God does. The pain of Israel's going from riches to rags will make a great lesson for Judah.

Do not assume that because of the great prosperity of this nation that we are enjoying Divine blessings. God fattens us for the slaughter!

Hosea 4:17

Ephraim is united to idols, you let him alone!

This verse addresses the Southern Kingdom with a command: "leave the Northern Kingdom alone.

The reason is their dedication to idols. The participle HABHUR relates a special kind of bond. It is the binding of spells and magic charms. This binding often included elaborate rituals designed to unite the target and the spell; things and actions which would supposedly make the spell 'stick' to the person.

Here, Israel has bound herself to the idols. Through rituals and sacrifices and various commitments Israel is now bound.

This binding applies to both general and specific idolatry. The binding of general idolatry is the addiction cycle. The binding of specific idolatry is the worship ritual involved.

God commands Judah to leave Ephraim alone. He uses the hiphil causative stem in the command. He does so to make this really personal. A verbose translate would be 'cause yourself to let him alone'.

You cause yourself to do so by concentration on God through the word.

Hosea 4:18

Their liquor expended, they really fornicate. Her shield dearly loved ignominy.

The qal perfect verb SAR describes the using up of a commodity so that it is cast aside. It is the wino throwing away his bottle after he has completely consumed the contents.

The commodity expended is identified as liquor, and in fact is hard liquor, high-alcoholic content.

So they drink until they are out of liquor, and then they fornicate.

The verb for fornicate is in the hiphil stem. This is the causal stem, and it shows the personal involvement of the one producing the action of the verb. The infinitive absolute denotes an extreme intensity of action. So the fornication is personal and intense.

Next is the noun MAHINEAH, translated shield. This is a metaphor for the leadership of Israel. The shield protects. God designed national leadership to protect us from self-destruction.

The leaders dearly love dishonor. The kind of love is AHABH, the base, human, attraction based love. This love is strengthened by the adverbial expression HEBU. It is translated 'dearly'.

QALON is dishonor. It is the object of the leadership of Israel's love. QALON is the strongest word in the Hebrew for the concept - ignominy is a good 8. The people drink until the drink is exhausted, and then intensely participate in fornication. The leadership has a love affair with dishonor. They are all fattened for the slaughter.

This then is a confirmation of the necessity for the final cycle of discipline.

Hosea 4:19

A spirit bound her in its wings, and they will be ashamed because of their sacrifices.

The first part of this verse is another description of discipline; the second half a prediction of the results of that discipline.

This binding described here is one that is spiritual, not natural. The noun RUAH can be translated wind or spirit. Spirit works better in the context of the second half of the verse, which is specific idolatry. The picture is of helplessness, of being caught up in the wind like a leaf, and blown along. This is a double entendre.

Israel will be caught up in the future events of destruction, just as she is now caught up in the specific idolatry, and completely unable to guide herself. The picture is one of loss of control over one's destiny. When the discipline begins, the control ends.

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God through Hosea portrays the natural result of the loss of control, which is shame. The shame of Israel is directed toward her participation in idol worship.

Israel will finally wake up when she loses control in the wake of the Assyrian destruction, but at that time it will be too late.

Hosea describes this spirit as having wings. Wings represent the appendages used for flight, and so describe what is attractive about that spirit. Since this is a fallen angel, there is nothing really attractive about the angel itself, but it promises soaring flight, and that promise is attractive.

Hosea Lesson 7 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:".

A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Questions on Hosea Lesson 7

1. What is the main thing that the people of Israel neglected (Hosea 4:6)?

Answer:

2. As Israel expanded in numbers and territory, their sinful activities increased as well.

[True/False]

Answer:

3. When a nation continues to sin, without repenting and turning to God, what will happen to the population and territory that it has acquired?

Answer:

4. A Christian is subject to the law of volitional responsibility. What are the consequences of negative volition?

Answer:

5. The lesson makes the statement "The people of Israel are trapped in the cycle of self-destruction." Is there any escape for people in this condition? If so, what is the way to escape the trap?

Answer:

6. It is very common for religious leaders to provide what people want, in the form of entertainment and stimulation, in order to win favor of the people. [True/False]

Answer:

7. What is general idolatry?

Answer:

8. What is it that the people consulted in their frantic search for happiness through the details of life?

Answer:

9. What was the historic importance of Gilgal?

Answer:

10. What happened in Gilgal in the years that followed the people occupying the land of Canaan?

Answer?

End of Quiz