Bible Synthesis IV

OVERVIEW OF HOSEA

Lockyer says: "The book as a whole cannot be outlined, for how can anyone outline the sobbing of a heartbroken person?"

Hosea, prophet to the 10 northern tribes of Israel (Ephraim).

Contemporary with Isaiah and Micah (prophets to Judah), and of Amos (fellow-prophet to Israel).

Wrote in the eighth Century B.C., during the reigns of four kings of Judah whose name he gives:

- Uzziah —Good king —791 to 740 B.C.
- Jotham —Godly king —750 to 736 B.C.
- Ahaz —Wicked and idolatrous —736 to 716 B.C.
- Hezekiah —Godly king —716 to 687 B.C.
  Hezekiah promoted religious reform.

Hosea gives one king of Israel: Jeroboam, the son of Joash, called Jeroboam II by historians. He was one of the most wicked of all the kings of Israel, and they were indeed a very wicked lot. He reigned from 793 to 753 B.C.

Fifth Dynasty in Israel ("house of Jehu") –Wicked reign of 89 or 90 years. God had told Jehu that four generations of his children would sit on the throne of Israel (II Kings 10:30; 15:12):

- Jehu —841 to 814 B.C.
- Jehoahaz —814 to 798 B.C.
- Jehoash —798 to 782 B.C.
- Jeroboam II —782 to 753 B.C. [co-regency, 793–782]
  EVIL – II Kings 14:24.
- Zechariah —753–752 B.C.

Hosea means "salvation." This name was used of Joshua ("Hoshea the son of Nun") —Deut. 32:44.

Hosea lived in the northern kingdom when the splendors of Jeroboam's 41 year reign were beginning to fade in the darkness of their impending captivity.

— This was an interesting time in the history of the world:

- Rome and Carthage were both founded during this time. Carthage having been founded by the Phoenician sea traffic. The big Phoenician ships traveled to Tarshish, a Phoenician colony in southern Spain. But during the time of Hosea, they traveled northward to the tin mines of Cornwall.
- Also, during this time Gautama introduced a religious reform to India from which came Buddhism.

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"Salting the Oats"

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Hosea 1— What significant message is God giving Israel through Hosea's family?

What significant message is God giving through our family?

1. Personal —The Prophet and His Faithless Wife —Hosea 1—3

• You can read a contemporary likeness of the message of Hosea in your daily newspaper.

• *Hoses 1:*

(1) Marriage of Hosea and Gomer —Hosea 1

–1. An Unchaste Wife —1:2–3

• Command, "go." Why? To be an illustration, an object lesson of God's love and mercy —1:2

• Gomer = The idea of *completion*, from a word meaning "cease, come to an end …" –It "refers to how the LORD finishes or accomplishes in the life of His saints all that He undertakes." God is going to finish His purpose in Israel, His people, of whom Gomer is a picture. [Ps. 57:2; 138:8]

• Diblaim (her father) = A dual –*two cakes* of figs.

• Gomer was unworthy of Hosea's love
Israel from the beginning was also unworthy
But, see Rom. 5:8, so are we!

–2. Children with symbolic names —1:4–11

(1. Jezreel –a son ("God sows") —1:4–5

• Jezreel and Jehu —II Kings 10:1–11
Jeroboam II was third from Jehu.

• Judgment on the house of Jehu —II Kings 15:12

• Captivity –II Kings 17:6; 18:9–12. Hoshea, king of Israel carried captive by Assyria.

• Israel's bow (power) broken in the Valley of Jezreel (1:5).

(2. Lo-ruha´ma –a daughter ("unpitied") — 1 : 6 – 8a

• No more mercy upon the house of Israel —1:6

• Contrast Judah, God intervened with them. —1:7

(3. Lo-am´mi –a son ("not my people")—1:8b–11

• "not my people, and I will not be your God." —1:9

• Restoration —1:10–11
"The day of Jezreel" –Contrast v. 4, where it is a place of judgment. Here, a place of gathering and restoration.
- Cf. Hosea 2:22–23 a contrast using all of these names.

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• *Hosea 2:*

(2) Gomer Proves Unfaithful —Hosea 2

• As Hosea was married to an unfaithful bride, so God was married to unfaithful Israel. The nation did in the spiritual realm what the wife did in the physical.

–1. Appeal to the children —2:1–5

• Appeal to the godly remnant (notice the names):

- Ammi = *my people*

- Ruhamah = *pitied,* or *having obtained mercy*

• Israel is described as the wife of the LORD, though she is now disowned because of disobedience. She will be restored (later).

• The chastening of Israel —2:3– (To draw her back.)

–2. Spiritual adultery = IDOLATRY —2:6–13

(1. The "hedge" —2:6

• God shut the door to those alliances. Bewilderment!

(2. No help from her lovers—the Gentile idols —2:7

(3. She was ignorant —2:8

• Cf. Isa. 1:3

(4. She is deprived of God's blessing —2:9–13

• He will judge her for the "days of Baalim," which means the whole period during which they worshiped Baal —2:13

–3. Bright future – RESTORATION —2:14–16

(1. Valley of Achor —2:15

• Cf. Joshua 7. "The Valley of Achor (trouble) for a door of hope" —2:15.

–See Joshua 7:26 —Where Achan (troubler) died.

- Jericho = The world

- Ai = The Flesh –The flesh must be searched out and "mortified" (put to death) if we are to have victory. The Israelites were full of the sins of the flesh in Hosea's day.

- The Gibeonites (deception) = The devil.

• Prov. 29:15, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." WHY?

-1. Trouble humbles (It makes us see ourselves as we really are).

-2. Trouble draws us to God.

-3. Trouble makes us wise.

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Hosea 2:1–13 — What special measures does God take here to bring Israel to repentance?

Hosea 2:14–23 — Following her repentance what further measure does God take for her restoration?

What practical application does this have for our lives today?

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Hosea 3 — What vital work of God does this act of Hosea picture for us?

• Israel has seen trouble —is STILL seeing trouble.

(2. New names for the LORD —2:16
• Ishi = "my husband"
• Ba´ali = "my owner" or "my master"

-4. Millennial conditions —2:17–23
(1. He will remove their idolatry —2:17
(2. He will bring peace —2:18
(3. Marriage forever —2:19–20
(4. He will hear their prayers —2:21
(5. "Jezreel" = "God sows" —2:22–23

• *Hosea 3:*

(3) Hosea Commanded to Take Gomer Again —Hosea 3

• Undying Love

Review:

• In this little book Gomer, Hosea's wife is given as a picture of Israel who had turned away from their God.
• Israel (Gomer) thought that her needs were being supplied by her lovers (idols) (2:4, 8–9). Our nation has become far too self-sufficient. But who *really* supplies *our* needs?
• The LORD had hedged her about (2:6). For us, war and depression— still we do not learn. We think we are so sophisticated that we can rule God out of our public life. HE WILL HAVE THE LAST WORD!
• The "valley of Achor" (trouble) will be Israel's "door of hope" (2:15).
• She comes back to Him and calls Him "Ishi" (my husband) instead of "Baali" (my owner). The difference? Love. It is a *personal* relationship, a relationship, not of duty, but of loving obedience.

Our chapter:

–1. God's command —3:1
• Gomer is a picture of unfaithful Israel, and Hosea is to take her back, just as God will someday woo Israel and bring them back. But that is still future.

–2. He bought her —3:2
• It is interesting to trace the threefold reference to the thirty pieces of silver in the O.T.
• In Ex. 21:32, it was the price paid for a slave who had been gored to death by an ox.
• In Zechariah 11:12, of the rejected shepherd, speaking prophetically of Christ. See Matt. 27:3–7.
• Here. Hosea gave half, 15 pieces of silver, in money, and half in barley. But she was not worth it! He was a poor man. Notice, Gomer had become no more than a slave.
• We aren't worth our redemption either —I Pet. 1:18–19. And that same redemption price will someday redeem the nation Israel.

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–3. She is not to take up with another —3:3–4

- Gomer was placed into seclusion "for many days." So it is with the nation Israel in our day (3:4).

— **Note:** Since 70 A.D. See Deut. 28:63–65, but first look at the context:

- **The Blessings —Deut. 28:1–14**
- **The Curses —28:15–68**
- **Notice** that there are a whole lot more curses than blessings.

(1) General curses —28:15–48

- The alternatives (contrast) —28:47–48
  - –Serve the Lord, **or** serve sin and the devil
    It can't be both —See Matt. 6:24 "No man can serve two masters…"
  - –However, notice the contrast in vv. 47–48.
    They had to take the first choice or the second would be their penalty.
- Gomer became a slave — Hosea redeemed her. But, let's go on:

(2) Invasion —28:49–62

- Tongues in judgment —28:49–50
  –See Isa. 28:11–12; I Cor. 14:21–22
- The horror of the Roman siege seen —28:54–57
- See 28:60 and contrast Ex. 15:26 and Deut. 7:15.

(3) Dispersion —28:63–68

- Israel's present dispersion —28:64–68
  - –1. Scattered —28:64
  - –2. Unrest —28:65
  - –3. Peril of life —28:66
  - –4. Fear —28:67
  - –5. Slavery without redemption —28:68
    - Look at Exod. 13:14 "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage."
    - Redemption was first by the blood of the Passover Lamb, then it was by God's power.

- Some day, Israel will be purchased from the slavery into which she has sold herself—as Hosea purchased Gomer.

- How long? *"many days"*—Two other times they were put out of the land and He told them how long it would be: Gen. 15:13; Jer. 25:12; 29:10.
  - –No king—Their only King is Christ.
  - –No prince—They don't even know who is in the kingly line today.
  - –No sacrifice—And no place of sacrifice. They have no Temple, only a wailing wall! Luke 21:24.
  - –No image—He did not give them any images. That would be idolatry (Ex. 20:4). This is saying that they will get away from idolatry. They are not in idolatry today. They have been cured.

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Hosea 4 — Now God applies Hosea's "marriage" to Israel. How does God describe Israel's sin?

–No ephod—He did give them the ephod. Connected with the priesthood.

–No teraphim—The teraphim were family idols. See Gen. 31:19, 30–37 —Rachel stole these.

–4. Return and conditions during the Millennium —3:5

- Cf. Amos 9:11–15

(1. They will return —*Notice Hosea 1:11*; Jer. 30:3

(2. They will seek the LORD —The special covenant name:

- Genesis 9:26 "Blessed be the LORD God of Shem"
- Exodus 6:2–3 (3:13–14) JEHOVAH (I AM THAT I AM)

(3. They will seek David their King —See Ezek. 34:23–24; 37:21–25; Jer. 30:3–11.

(4. They shall fear the LORD and His goodness

- When? In the latter days.

- **Conclusion:** See Acts 1:6–9

2. Prophetic —The LORD and the Faithless Nation, Israel —Hos. 4—14

(1) Israel Plays the Harlot —Hosea 4—5

- *Hosea 4:*
  - After presenting his own marriage as a picture of Israel's relationship with God, Hosea applies this directly to the nation.
  - The sins: Lawlessness, immorality, ignorance. Israel is guilty before God.
  - This is just like reading our daily newspaper.

–1. The LORD's Controversy —4:1–3

- When we speak of controversy we assume that either side could be right—we think of it as an *argument*. **God does not argue!** That is what we see here. He is bringing them into court —It is a legal/judicial idea.
- Later He will have one with Judah (12:2).
- He will give a list of their sins, then the consequences.

(1. What they don't have —4:1

- Three things:

1. No truth —Truth has to do with something certain. It is a characteristic of God's nature.
   - God's Word is truth
2. No mercy —God's mercy is seen in 2:19. But they have none. It is dog eat dog!
   - See Lev. 19:10 (provision for poor —gleaning)

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3. No knowledge *of God* in the land —Cf. 4:6
   - See Isaiah 6:9–10. Why no knowledge? They rejected it, and God blinded them.

(2. What they are doing —4:2

• Five things:

1. Swearing —This does not refer primarily to cursing in the Bible. Swearing: To make a solemn oath.
2. Lying —bearing false witness —Ex. 20:16
3. Killing —"Thou shalt not kill" (Ex. 20:13). Shedding of innocent blood, a sin for which God will judge a nation.
4. Stealing —Ex. 20:15
5. Committing adultery —Ex. 20:14

• "blood toucheth blood" —One murder follows another, as in our land today.

(3. The consequences —4:3

1. The land will mourn —as mourning for the dead. We don't mourn like that in our country!
   • Ezekiel prophesied to the land —Ezek. 36:1–15
2. Every one that dwelleth therein shall languish —"languish" = to be brought to a point of exhaustion or extremity ("the end"). They were brought down and humbled (though not necessarily repentant).
3. It will affect the animals —See Rom. 8 and how the curse affected the creation.
4. "the fishes of the sea shall be taken away" —No more abundance.

–2. The LORD's Condemnation —4:4–10

(1. God has given them up —4:4–5

• Therefore, don't strive or rebuke one another.
This would not only imply the exposure of one's sin, but also would call to repentance.
See Lev. 19:17–18 [Matt. 18:15; Lk. 17:3]
- Why? Because God has given them up to death as one who strives with the priest —see Deut. 17:12.

• As he judged with blindness (Isa. 6:9–10), He will judge with silence.

1. They would fall in the day —4:5.
   • That is when everyone should be able to see so as not to fall.
   • Why would they fall? Because of their idolatry –Jer. 18:15.
2. The prophet would fall with them in the night —there were false prophets in Israel —just as today. —II Tim. 3:1–8
3. I will destroy thy mother [Remember, the metaphor; He is speaking to Gomer's children, and Gomer (representing Israel) is the mother -2:2, 5]

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(2. God will destroy them —4:6

- Destroy = They will come to a violent end.
- Why? What did they lack?

- He will reject them from being a priest —See Ex. 19:6
- Why?
  - They rejected knowledge —
  - Although we have the Bible in the U.S.A., there is a great ignorance of it. It has been put out of our political life. HOWEVER, it is the Churches that have failed! WE have the responsibility of publishing the Word!
  - *The Bible has been getting into the schools of Russia.*
  - *There has been some sort of a similar move in some cities of the U.S.A.*

- They would also be forgotten.
- Why?

–They forgot the Law of God —Cf. Ex. 20 (following shortly after 19:6 and being related to it).

(3. God will change their glory into shame —4:7

- Why?
  - As they were increased = speaking of their numbers (population)—Though, the word is also used to speak of abundance (see 13:6).
- Glory? Shame? Various opinions.
  - *"glory"* has to do with "weight" before men, or their splendor —or honor. Note: "children of Israel." Note also, the Shekinah glory (however, Ephraim did not have that, Judah did, for it accompanied the Temple).
  - *"shame"* or disgrace. Illustration: Josh 7:6–12, and others.

(4. God will punish and reward them —4:8–10

- Their condition:

1. They eat up the sin —4:8a

–Their sin was idolatry. Does this speak of their idol feasts? See 2:5, 8–9, 12. *OR*, see 8:13.

2. They set their heart on their iniquity —4:8b

–Iniquity is crooked behavior, perversion. See 5:7; 7:1; 8:3; 9:7, 9. Hebrew —*Avon*, often translated "iniquity" and means to be bent, or to be crooked. It is used in Gen. 19:15 of the perversions of Sodom (homosexuality). The fact that this is definitely a *perversion* is shown in Rom. 1:18–27.

- Their leaders —4:9

1. The influence of the priests —4:9a

–See II Tim. 4:3–4 (Also again, 3:1–8).

2. He will punish them —for their ways.

–There will be a day of reckoning.

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3. He will reward them —for their doings.
–The reward: Whatsoever a man soweth –Gal. 6:7
He returns upon them according to what they have done.

• No increase —4:10
- Why? "they have left off to take heed"

• Conclusion of (4:4–10):
- Rebellion against God's Word:
4:4 —Silence commanded
4:6 —Rejection of knowledge
4:10b —"left off to take heed"

–3. The LORD's Case —4:11–19

(1. Their heart is taken away.

• What does it mean to have the heart taken away?
- Isa. 5:12 "… but they regard not the work of the LORD, neither consider the operation of His hands." This is what is meant by taking away the heart.
- Isa. 28:7 —They have "erred"
Are out of the way
They err in vision
They stumble in judgment

–1. What takes the heart away? —4:11

• Whoredom —Speaking of immorality AND idolatry.

• Wine —Speaking of drunkenness
This refers to the fermented wine. **Note**:
- The Israelites ate no bread and drank no wine during the 40 years of wandering —Deut. 29:6
- Wine was forbidden to priests while ministering —Lev. 10:9
- Kings were to avoid wine —Pr. 31:4–5
- All are warned against it —Pr. 23:30–35.

• New wine —This means, simply, the fresh juice of the grape. Often associated with fruitfulness, productivity, and blessing—plenty —See Hos. 4:7.
• Neh. 10:39; 13:5, 12
• Hos. 2:8–9, 22; 7:14; 14:7

–2. Where they seek counsel —4:12

• At their stocks —A stock is but a piece of wood —They inquired at their dumb idols, their pieces of wood —that's all.

• Their staff declareth unto them. The heathen used staffs for divination.

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Hosea 5 — God issues His final verdict upon Israel and Judah.

How does God set forth His verdict?

What is their response?

- WHY?
  - Because "the spirit of whoredoms has caused them to err, (v. 11) their heart has been taken away.
- *4:13–14 continue with the results of 4:11.*

–3. Where they sacrifice —4:13

- Convenient religion
- Judah did the same thing nearly 200 years later.
- They burned incense on the hills —cf. 2:13.
- They burned incense under oaks —Jer. 2:20

–4. Immorality was judged long before —4:14

- Cf. Deut. 23:17 "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel." —Also Deut. 22:21.

(2. Israel is stubborn —4:15–19

–1. Judah is excepted —4:15

- Gilgal = "the rolling" (Josh. 5:9).
- Beth-aven = house of wickedness, a name for Bethel —Hos. 10:5. [5:8 mentions it also]
- Nor swear
  See Deut. 6:13 (5:11; 10:20)
  Jer. 5:2 (5:1–2)
  Jer. 44:26 and Isa. 48:1–2

–2. Stubborn —the backsliding heifer —4:16

- The backsliding heifer —stubborn!
- Psalm 78:8
- The LORD will feed them as a lamb. He is the Great Shepherd —Ezek. 34:11–16.

–3. Ephraim is abandoned to idolatry —4:17–19

- Ephraim = "fruitful"
- "joined" = He is not casual about his idolatry. He has joined up with them.
- "Let him alone" —cf. 4:4; Ps. 81:11–16.
  SEE Jer. 7:16
  SEE I John 5:16–17.
- God's judgment —4:18–19
  – Sour drink —contr. 4:11 (wine) After a while it won't satisfy, in fact it becomes unpleasant.
  – Shame of the rulers.
  – Wind = judgment, and finally, shame

• *Hosea 5*

- *The LORD's Verdict upon Israel — and upon Judah also.*
- The Priests and Kings are guilty —5:1
  - Mizpah –in the far southwest of that country.
  - Tabor –in the far northeast part of it. Idolatry flourished everywhere.

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- They murder —5:2
  - Cf. 4:2 and 6:9 for more on their murder.
- They are not hidden from God — their whoredom defiles them in His sight —5:3
  - He sees them, their fellowship with Him is broken.
- ”Frame their doings” —Their idolatry will not allow —5:4
- Judah also —5:5
  - See Isa. 1. Assyria left Judah in a terrible state of destruction, though they did not conquer Jerusalem.
- Turning to God as a last resort —5:6–7
- Beth-aven (“house of wickedness” –see 4:15 and refs.) Speaking of Bethel —5:8
- Note: EPHRAIM and JUDAH —5:9–10
  God knows —5:9
  Cf. Isa. 42:9.
- They willingly walked after the commandment of Jeroboam (I Kings 12:28) —5:11–12
- They turned to Assyria —5:13
  See Hos. 14:3.
  Assyria later conquered them.
  Jareb —10:6
- God will devour them as a lion —5:14
  - Cf. 13:8
- Affliction —5:15
  Achor —2:15

(2) Israel (Ephraim) Will Return in Last Days; Judged for her Current Sins —Hosea 6

- *Hosea 6:*
  - A prodigal son returns.
  - –1. They decide to return to God —6:1–3
    - Note: the “third day” —6:2. [Christ arose on the third day.]
  - –2. Their efforts in self-reformation were vain —6:4–11
    - “Thy good is as a morning cloud” —Soon gone!! —6:4
    - What He desired —6:6
      - See Matt. 9:13; 12:7 —Isa. 1:10–15—ff.
    - Gilead —6:8
      - East of Jordan (settled by Reuben, Gad and half of Manasseh).

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How does this relate to our response to God today?

Hosea 6:1–3 — How does Israel respond to God?

Hosea 6:4–11 — How does God respond to Israel's return to Himself?

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Hosea 7 — How does Israel demonstrate her willful refusal to return to the Lord?

Hosea 8 — How does Israel demonstrate her willful idolatry?

(3) Israel Could Escape Judgment by Turning to God Who Loves Her —Hosea 7—12

• *Hosea 7:*

–1. Their sins were "discovered" —They thought they had them hidden, but God knew —7:1–3

• Samaria was made capital by Omri (I Ki. 16:24). Ahab and Jezebel made it a center for idolatrous worship (16:31–33 —see Hos. 8:5–6; Amos 3:12–15; 6:1–6; Mic. 1:5–7).

–2. The too-hot oven —7:4–7

• Their passion for evil burns hot — so hot,
(1) the baker quits stirring up the fire —7:4
(2) He goes to bed —7:6
(3) But in the morning it burns even hotter —

- "all their kings are fallen"—Out of their last kings, 4 were murdered:
  –1. Zechariah (Jehu, Jehoahaz, Jehoash, Jeroboam II, and Zechariah) —Murdered by Shallum (II Ki. 15:10)
  –2. Shallum —Murdered by Menahem (II Ki. 15:14)
  –3. Pekahiah —Murdered by Pekah (II Ki. 15:25)
  –4. Pekah —Murdered by Hoshea (II Ki. 15:30), who was taken by Assyria.

–3. Ephraim is weak through foreign alliances —7:8–10

(1. Ephraim hath mixed himself among the people
• Cf. Psalm 106:35, "But were mingled among the heathen, and learned their works."

(2. Ephraim is a cake not turned
• The fire was so hot they did not turn it before it was burned on one side.
• Burned on one side and raw on the other—inedible [How would you like to wade into a pile of hot cakes like that?]

(3. Strangers have devoured his strength —7:9

(4. Despite this their pride keeps them from seeking the LORD —7:10

–4. "Silly dove" —7:11–16

• Fluttering from one thing to another (?)—Forsaking the clear will of God (?) … —7:11
• He will spread His net upon them —7:12
• They have fled from Him —7:13
• They don't turn to Him —7:14–15

• *Hosea 8:*

–1. Israel did not completely cease to offer to God when they turned to idols —8:2

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• As today, people go through forms, but there is no personal relationship with a holy God.

–2. God's attitude about their kings —8:4
• David's line was to rule. But …there were assassinations and usurpations in Israel.

–3. Their calf —8:5–14
(8:5–6) —Cf. 10:5; 13:2.
• Jeroboam's calf —See Ex. 32:4; I Ki. 12:28

–4. Plowing and sowing —8:7
• Gal. 6:7–9
• See 10:12–15.
• 8:13 (vv. 11–14) —Cf. 6:6

–5. Israel and Judah —8:14
• See 4:15; 5:5, 10.
• Israel —religious, but without God —see Prov. 28:9; Micah 6:6–8; Isa. 1:11–15.
• Judah —fortifications!!!

—But …

• *Hosea 9:*

-1. They will go to judgment —9:1–6
• They have committed idolatry (whoredom) —9:1
• The crops will fail —9:2
• They will not dwell in the LORD's land —9:3
- They will return the Egypt — some did
- They shall eat unclean things in Assyria — they were taken to Assyria.
• Their offerings and feasts shall fail —9:4–5
• They will be living in exile —9:6

–2. Their reaction to Hosea —9:7–8
• The prophet is MAD!

–3. Gibeah —9:9
• See Judges 19 — 21 where Benjamin was nearly exterminated.
• See also Hos. 5:8 and 10:9

–4. Tyre —9:13
• Right then Tyre was a great commercial center, but God later judged it. It is a place for spreading of nets today.

–5. Gilgal —9:15
• I Sam. 11:15 —Where Saul was made king
• Hos. 4:15; 12:11
• Scattered —9:17 —They will not hearken.

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"Salting the Oats"

Hosea 9 — In this chapter what kind of judgement does God set forth for Israel?

"Salting the Oats"

Hosea 10 — How does God set forth Israel's destruction here in chapter 10?

Hosea 10:12 — What solution does God give for Israel to follow?

How does this apply to us today?

Hosea 11 — In this chapter, how does God set forth the demonstration of His love for Israel?

• *Hosea 10:*

• The Fruit Which Is Death

–1. "Israel is an empty vine" —10:1

- They may have lots of leaves (show) but there is no fruit. **See 9:10.**
- The Vine again —See Isa. 5:1–7; Ezek. 15:1–5; Luke 20:9–18; John 15:1–ff.
- Empty vines can be made fruitful
- This vine produces fruit for himself —NOT for God.

–2. A divided heart —10:2

- See James 1:6–8 —It will hinder prayer.

–3. "Beth-aven" again —a contemptuous name for Bethel —10:5

- "Bethel" = "house of God"
- "Beth-Aven" = "house of wickedness" —see 4:15
- "Aven" —10:8

–4. The golden calf of Jeroboam will be a present for King Jareb of Assyria —10:5–6 ("It")

- Jeroboam's 2 calves of gold —I Ki. 12:28–33
  - One was in Dan
  - One was in Bethel
- Remember the man of God —I Ki. 13:1–3. His prophecy was still to be fulfilled in Hosea's day.

–5. Ephraim (Israel) turned from treading to plowing —10:11–13

- They were turned from the pleasure and satisfaction of the threshing floor and eating freely (Deut. 25:4) to the heavy labor of the yoke.
- Break up the fallow ground —See Jer. 4:3 and Prov. 13:23, "tillage." It refers to tillable or untilled ground. To plow in this context speaks of repentance, or that which softens the heart so that God's seed can be sowed and His rains bring benefit of fruit.
- Sow to yourselves in righteousness —10:12
- God's rain comes – but breaking up the fallow ground comes first —10:12
- You have plowed wickedness and reaped iniquity —10:13

–6. Bethel, Beth–aven, etc. See 10:5. —10:15.

• *Hosea 11:*

–1. God's tenderness —Hos. 11:1–4, 8–9

(1. God's choice —11:1

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- Called out of Egypt.
  - Speaking of Christ —Mt. 2:15
  - God's two Firstborn brought out of Egypt:
    * Israel —See Ex. 4:22 —unfaithful.
    * Christ —always faithful. See Col. 1:18.
- Out of Egypt —See Hos. 2:15 and 12:9, 13 also see 9:10.

(2. Their sin —11:2

(3. He taught them to walk ("go") —11:3
- Cf. 11:10 –"walk after the LORD"

(4. The "cords of a man" the "bands of love" —11:4
- See John 12:32 —The *Cross*
- The LORD was gentle. He took off the yoke so they could eat.

(5. God's mercy shown —11:8–9
- God's compassions are kindled —11:8
- He is God and not man (holiness and love) —11:9

(6. They will fear Him —11:10–11
- They shall walk after fearsome God —11:10
- They shall tremble — He will restore them —11:11

(7. Ephraim lied — Judah still ruled with God —11:12

–2. Not to Egypt but to Assyria —11:5–6
- In 722 B.C. Assyria conquered them and carried them into captivity.

–3. Bent in the wrong way —11:7
- To backsliding —

• *Hosea 12:*

-1. Vanity —12:1
- "Wind" —12:1
  - He follows the east wind — he daily increases lies and desolation.
  - This speaks of the vanity of their going to Assyria and Egypt for help. (Cf. 8:9)
  - Cf. Hos. 8:7, "For they have sown to the wind, and they shall reap the whirlwind."

-2. The controversy with Jacob (Israel) —12:2–6

(1. He took his brother by the heel —12:3a
- See Gen. 25:26 (At the birth of Esau and Jacob)

(2. He had power with God —12:3b–4a
- See Gen. 32:24–28
- He had power with God ("over the angel") —God wrestled with Jacob that night!

"Salting the Oats"

Hosea 12 — How does Israel's beginning contrast with her continuing sinful condition?

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Hosea 13 — Again how does God say He will handle Israel's continued sin?

- What was his strength? Jacob was hardly a man of great physical strength. What sort of "power" did he have? He won by hanging on (Gen. 32:26, "I will not let thee go, except thou bless me.") [McGee says he won by surrender.]

(3. He (God) found Jacob in Bethel —12:4b

- See Gen. 28:12–19; 35:9–15
- Jacob, the supplanter, was not a man of real character. Only one thing, Jacob highly valued the heritage of Abraham and Isaac — the promise of God. Esau lived for today, for the excitement of the hunt (Gen. 25:32 and Heb. 12:16, "profane").
- Jacob was fleeing his brother that night when God "found" him in Bethel.

(4. The LORD is his memorial —12:5b

- See Exodus 3:15. Also see Gen. 9:26.

(5. Call to turn to God —12:6

-3. Israel's condition and God's grace —12:7–14

•He is a "merchant" (Canaanite) — He has been influenced by the crooked Canaanites to be a deceitful merchant with dishonest weights —12:7

- "merchant" —Heb. K^{e}na'an (*ken-ah´*-an) *humiliated*, *Kenaan*, a son of Ham; also the country inhabited by him:—Canaan, merchant, traffick [Strong].

Or, **Canaan.** *k^{e}na'an* is the name of either a person or a territory. Most of its ninety occurrences are in the Pentateuch (thirty-nine in Gen.). The expression "land of Canaan" occurs sixty-two times. Then Since the Canaanites were known for their trading expertise, it is not always clear whether the term refers to a race or to the trading profession

•Rich (People and churches have this problem) —12:8

- Prov. 30:7–9

•Gilead —12:11

- Cf. 6:8

Gilgal —12:11

- Cf. 9:15

•God brought Jacob back from Syria, where he served for a wife —12:12

- Gen. 28:5; 29:20, 28

•God brought Israel out of Egypt —12:13

- Moses was that prophet.

(4) Israel will turn from Idols —Hosea 13—14

• *Hosea 13:*

• Indictment and judgment – God's judgment is inevitable.

–1. Judgment for their idolatry —13:1–4

•When he trembled (feared) they were exalted —13:1
When he offended "in Baal" he died (cf. 2:8–17; 11:2).

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•Their idolatry multiplied —13:2
•They won't endure for long —13:3
•They will know the LORD only —13:4
- Cf. Exod. 20:3
- Isa. 43:11; 45:21–22; I Tim. 2:5

–2. He blessed them and their heart was exalted —13:5–8
•He knew them in the wilderness (in the exodus) —13:5
•When they were filled their heart was exalted against Him, and they forgot Him —13:6
•God as a lion, a leopard, and a bear —13:7–8
- Prov. 17:12 —Hos. 13:8

–3. Their God will redeem them —13:9–14
•Mercy is mixed with judgment —13:9
•Either Saul or Jeroboam is seen in 13:10–11
- Saul (I Sam. 8:6) — Removed (I Sam. 15:22–23)
- Jeroboam (I Kings 12:20; 14:14–16; 15:30)
•The LORD will ransom him from death —13:14
- Compare I Cor. 15:55 with this verse.
- He will not change: "repentance shall be hidden from mine eyes." —His promise is sure!

–4. Samaria shall be made desolate —13:15–16
•It will be an east wind, the wind of the LORD, Assyria —13:15
•With 13:16 compare II Kings 15:16

• *Hosea 14:*

–1. The gracious appeal —14:1–3

–2. The promised blessing —14:4–8
•When they respond, He *will* heal — assurance.
•This speaks of Millennial blessing

–3. The practical application —14:9
•Conclusion —v. 9: The ways of the LORD are right—
- The just shall walk in them.
- The transgressors shall fall in them.

END OF HOSEA

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Hosea 14:1–3 — How will Israel be restored?

Hosea 14:4–9 — What promise does Israel's restoration hold for them?