

12/30/15

**Hosea 4:1-6:3**

The picture of the marriage relationship has been set by Gomer to Hosea, as well as her unfaithfulness.

Now the parallel of Israel's unfaithfulness to God will be revealed in the message to Israel. Hos. 4-14

**4:1-19**     **The indictments of God against Israel.**

**4:1-3**     The nation is confronted with her sins.

**4:1**     The call to listen to God's accusation against Israel.

- 1) The word of the Lord indicates Inspired revelation. vs. 1a-b
  - a) God is speaking through the prophet Hosea.
  - b) Hearing implies accountability and responsibility as "You children of Israel", belonging to God.
- 2) The charge is a legal complaint. vs. 1c-d
  - a) A key word The word, charge "riyb" ,means a controversy or dispute for a legal complaint charged before a court. Hos. 2:2; 12:2

- b) There was no truth " 'emeth", meaning faithfulness, stability, integrity.
- c) There was no mercy "hesed", means loving kindness, steadfast love. Hos. 6:6; 10:12; 12:6
- c) There was no knowledge "da ath" perception, discernment to understand spiritual truth to lived out knowledge, which manifests truth and mercy. Hos. 4:6; 6:6

- 4:2-3**     The destructive social sin stated.
- 1) Swearing, making false oaths, breaking the third commandment. vs. 2a
  - 2) Lying, speaking false deceptive words, breaking the ninth commandment. vs. 2a
  - 3) Killing people, murdering or slay people, breaking the sixth commandment. vs. 2b
  - 4) Stealing, taking what did not belong to them, breaking the eight commandment. vs. 2b
  - 5) Adultery, having sex with someone other than their mate, breaking the seventh commandment. vs. 2b
  - 6) Their enslavement to sin is indicated, "They break all restraint, With bloodshed upon bloodshed." vs. 2c-d
    - a) They were break all restraint "porats", means to burst out without intent or

ability to resist any of these sins, like a disease or epidemic that destroys.

- b) Even to the point of violence of shedding blood, resulting in the retaliations of blood.
- c) Murder must be punished by the life of the man, to cleanse the Land. Gen. 9:5-6; Num. 35:33-34; Rom. 13:4; 2Pet. 2:13-14

- 7) The sins of people affect the land, ecology. “Therefore the land will mourn.” vs. 3a
- a) The people mourn and are destroyed, they “will waste away” vs. 3b
  - b) The animals are also affected, the beast, birds and fish. vs. 3b-c
- \* All due to walking by human precepts and their own ways of wickedness and sin. Hos. 5:11; 10:13; Amos 5:16; 8:8

**4:4-10** The priest are confronted with their sins.

**4:4-6** The priest and people alike are unfit to reprove each other being in sin, rejecting having light and choosing darkness.

- 1) The people one had the right to contend or reprove another and blame others for their sins. vs. 4a-b

- 2) The people had no respect nor held the priest in high honor arguing with the priest. vs. 4c
  - \* To contend “riyb”, means to strive, quarrel or complained, indicating they did not see the priest as the authority of truth or holiness.
- 3) The priest and prophet would not escape the successive coming calamities. vs. 5
  - a) The reference to “stumble day and night” simple means they would continually be under the judgment of God, stumbling and tottering. vs. 5a-b
    - \* Many priest had returned to Judah and Jeroboam had made priests from all sorts of people. 2Chron. 11:13-16; 1Kings 12:31; 13:33
  - b) The nation would be destroyed by God for her sin, “I will destroy your mother.” vs. 5c
- 4) The reason for their destruction and consequential verdict is stated. vs. 6
  - a) The people were destroyed for lack of knowledge.” vs. 6a
    - \* God’s people, had disobeyed, compromise, ignored and apostatized from God, living contrary to His word.
  - b) The priest would be rejected by God from being priest to Him. vs. 6b-c

- 1)) The word rejected “ma’ac” is to refuse and despise God’s word they should have taught. Deut. 33:10; 1Sam. 12:23; Mal. 2:7
- 2)) The priest served a two-fold office; they represented the people when they went before God and they represented God to the people when they spoke to the people.
- 3)) The priest would be removed from their office of being mediators for the people.
- c) The priest and their children would be forgotten by God by the consequential judgment of God. vs. 6d-e
  - 1)) The word forgotten, “shakach” means to ignore, to allow it to wither, despising the word of God, to the point of forgetting it.
  - 2)) The way you forget someone is by not spending time with them!

**4:7-10** The priest increased in their sin against God.

- 1) God accused the priest that they perpetuated their sin against God by and through their children. vs. 7a-b
- 2) God’s verdict was that He would change their glory into shame. vs. 7c

- a) The word shame “qalown” means dishonor and disgrace, revealing the price of their sin.
- b) When the ark was taken by the Philistines, the wife of Phinehas named her son Ichadbod, the glory of the Lord has departed. 1Sam. 4:19-22
- 3) God accused the priest delighting in the offerings and sins of the people because it befitted them by the increased offerings. vs. 8
  - a) Remember that the time of Jeroboam II was a time of great prosperity, giving the credit the pagan gods.
  - b) God allowed their destruction to come by financial blessings.
- 4) God’s verdict was to punish them. vs. 9-10
  - a) People and priest being the same God would punish them for their ways and reward them for their evil deeds. vs. 9
  - b) There would be scarcity of food, “eat and not have enough” and children, “commit harlotry, but not increase”. vs. 10a-d
  - c) The reason, “they have ceased obeying the LORD.” vs. 10e

**4:11-19** The people corruption is sin.

**4:11-14** The people were enslaved by wine and the occult.

- 1) The people were seeped with the influence of drunkenness, affecting their ability to think sound and wisely. vs. 11
  - a) The heart “leb” refers to the intellect, emotions and the will, distorted and corrupted by alcohol.
    - 1)) Drinking is not a disease, but a sin and very costly to our morality and national expense.
    - 2)) “**Wine** is a mocker, Strong drink is a brawler, And whoever is led astray by it is not wise.” Prov. 20:1
    - 3)) We have the evil result of Noah, Aarons’ sons and David.
- 2) The people were seeped in the seduction by the occult. vs. 12
  - a) They petitioned familiar spirits and they responded back by the “wooden idol and staff. vs. 12a-b
    - 1)) The idol and staff used as artifacts and mediums to contact demons.
    - 2)) The heart of the seduction was spiritual through the physical enticement!
  - b) Causing them to stray from Yahweh and be unfaithful. vs. 12c-d
    - 1)) God bless the nation for 50 year, they attributed to these gods.

- 2)) Today's New Age Movement, the increase of palm readers, etc.
- 3) The people were faithfully committed to their pagan gods. vs. 13
  - a) Worshipping in the various groves in the high locations of shady trees. vs. 13a-f
    - 1) These lewd sexual fertility rites of cult prostitutes were for the harvest.
  - b. The result was the contamination and corruption of their family, “your daughters commit harlotry, And your brides commit adultery.” vs. 13g-h
    - \* God told them to not even enquire how they worshipped their gods, but to kill and destroy them all.
- 4) The verdict of God was to punish them by giving them up to their sinful lifestyles. vs. 14
  - a) Their daughters and brides would continue to commit physical adultery, after the worship of their pagan gods. vs. 14a-b
  - b) The single men and fathers would go and partake with the ritual harlots. vs. 14c-d
    - \* Their natural affection and loyalty to God and marriage had become corrupted and redefined.

- c) They are people of corrupt minds that would be trampled, casting themselves body and soul headlong into destruction. vs. 14
- 1) The word understand “biyn”, means to not have spiritual perception, discernment for God, family or nation.
  - 2) Today we see these same things in our society because the very same sins are accepted and promoted, boundaries have been removed and everything has been made grey, no moral right or wrong!

**4:15-16** The people of Judah are warned by the evil example of Israel . vs. 15-16

- 1) Judah was not to play the harlot like Israel. vs. 15a-c  
\* Isaiah was warning Judah at the time about the same sins and captivity!
- 2) Judah was not to go to the pagan shrines. vs. 15d-e
  - a) Gilgal had been a center for the school of the prophets under Elijah, now the center of idolatry. 2Kings 2:1; 4:38; Hos. 9:15; 12:11
  - b) Beth-Aven means house of iniquity or idols, instead of Bethel, house of God.
    - 1)) Bethel was the southern center of calf worship established by

Jeroboam I, Amos warned against it. IKings 12:28-29; Amos 4:4; 5:5

- 2)) Jeroboam I set up the calf worship at Bethel and Dan as alternate centers of worship so that people would not return to Jerusalem.
- 3) Judah was not to use God’s name in oaths at these religion sites, being vain and dishonorable to God. vs. 15d-h
- 3) Judah would be judged for her rebellion, like a stubborn calf, leaving her alone to be taken captive. vs. 16
  - a) A calf stiffens her front legs and refuses to go forward.
  - b) Leaving her to “forage like a lamb in open country, meant she had no protection, Assyria would take her captive.

**4:17-19** The judgment of Israel was certain.

- 1) The tragic words, “Ephraim is joined to her idols, Let him alone!” vs. 17a  
\* The name Ephraim is used as the head of the nation, being the more prominent, 37 times in Hosea.
- 2) The word joined “chabar” means to be bound together or united together.
  - a) She had syncretized the worship of Yahweh to idols, being the wife of Yahweh she was guilty of spiritual

adultery, refusing to repent, sinning against God's steadfast love.

- b) Sinning believers, who refuse to repent are to be deliver to Satan...  
1Cor 5:5

- 3) The terrible words, "let him alone." vs. 17b

- 1) Nothing else could be done for her, all were to stay away from, she was destined for captivity.  
2) She was arrogant, unfaithful and lead by corrupt leaders. vs. 18  
3) No one could save her from this whirlwind of destruction, only to be shamed for their unfaithfulness. vs. 19  
a) She has sown and will reap the whirlwind. Hos. 8:7  
b) God would be as a moth, slowly destroying them and as a lion to tear them. Hos. 5:12, 14

### 5:1-6:3      The ongoing judgment of God against Israel.

5:1-2      The call to the leaders to hear God's judgment over them.

- 1) **The** greater judgment is on the leaders. vs. 1  
a) The priests.  
b) House of Israel, the nation.  
c) The house of the King.

- d) These are three imperatives to the three groups of leaders that had been a snare to the people.

- e) Mizpah was on the east side of the Jordan, remember Jacob and Laban took an oath, it means the Lord watch over you because they did not trust each other. Gen. 31:49

\* Mizpah of Benjamin was one of the circuit cities Samuel judged at, also Bethel and Gilgal. 1Sam. 7:16

- f) Tabor was on the east end of the plain of Jezreel, west of the River Jordan, both of these were not centers of Baal worship.

- g) The snare refers to bird trapping, the leaders became the primary ensnarers of the people.

- 2) The people had sunk to incredible corruption. vs. 2

- a) Murdering.

- b) In spite of God warning them by the prophets and judgments.

5:3-7      The God of Israel saw everything and knew the hearts of the people.

- 1) God knew everything about Ephraim's harlotry and Israel's defilement. vs. 3

\* All thing are naked...Heb. 4:13

- 2) Their deeds will not allow them to turn and their deeds demonstrate they know not God. vs. 4
- 3) The problem was the pride of Israel, so both Israel and Ephraim stumble in their iniquity; and Judah also stumbles, following the evil example. vs. 5  
\* Satan fell by pride. Is. 14
- 4) The presumptuousness of their pride was revealed by calling on God with sacrifice, when He had withdrawn Himself from them. vs. 6  
\* God had prospered them financially!
- 5) They were hypocrites being treacherous to Yahweh, having married pagan women begetting pagan children, they would soon be taken captive. vs. 7

**5:8-6:3** The call to blow the alarm of judgment.

**5:8-12** The warning to Judah.

- 1) “Blow the ram’s horn in Gibeah, The trumpet in Ramah! vs. 8a-b  
\* The watchman would blow the trumpet of alarm, both cities were on the northern border of Benjamin.
- 2) Cry aloud *at* Beth Aven, the place of idols, ‘*Look* behind you, O Benjamin!’, perhaps Assyria was already in the land. vs. 8c-d

- 3) The captivity of Ephraim and the other nine tribes was certain. vs. 9
- 4) The princes of Judah were acting like land thieves, changing the landmark at the border, God would judge them like water, none will escape. vs. 10  
\* Deut. 19:14
- 5) Ephraim was judged and broken for trusting in human precepts, not the word of God. vs. 11
- 6) God had been the judge and punisher of Ephraim, through the years, like a moth, bringing ruin on them and to Judah as rottenness, allowing them a longer time. vs. 12

**5:13-14** The rebelliousness and stubbornness of the people of God.

- 1) Ephraim attempted to secure the help of Assyria from Egypt, the very one that would take her captive. vs. 13  
\* Trusting in the arm of flesh. Jer. 30:12-15
- 2) God would be like a lion to Ephraim, destroy her, but a young lion to the house of Judah, giving them 116 years before their first siege by Babylon. vs. 14  
\* “I, *even* I, will tear *them* and go away; I will take *them* away, and no one shall rescue.”

**5:15-6:3** The promise of God to restore them in the future.

- 1) When they seek God's face, earnestly seek Him. vs. 15  
\* This will be in the last half of Tribulation. Rev. 12:6; Matt. 24:15; 2Thess. 2:1-12
- 2) The chapter break is unfortunate, verse 1-3 go with chapter five for they are related as the response of the remnant of Israel in seeking Jesus from the Great-Tribulation period, particularly at the end, as described in verse 15 of chapter five. Hos. 6:1
  - a) This is the remnant of Israel, "Come, and let us return to the LORD; For He has torn, but He will heal us; He has stricken, but He will bind us up."
  - b) God kills & makes alive.... Deut. 32, 39
  - c) Paul spoke about this day to the Romans. Rom. 9-11
  - d) Jesus spoke about it in Matthew, "for I say to you, you shall **see Me** no more till you say, 'Blessed *is* He who comes in the name of the LORD!'"'. Matt. 23:39

**6:2-3** The time of reviving the remnant.

- 1) Some time people use Peter to interpret this verse by using 2Pet. 3-8, one day is

as a thousand years and one-thousand years is as one day to the Lord, but the text simply saying God lives in the eternal time zone, it is not the interpretive formula to interpret prophecy. vs. 2

- a) So since it has been about 2,000 years since the First Coming of Christ and the scattering of Israel until 1948, the declaration "two day He will revive us" is said to indicate the fulfillment of Israel returning to the land of Israel in 1948.
- b) I believe the reference to the two days has to do with the two captivities, Assyrian and Babylon.
- c) Notice three important things.
  - 1)) First "after two days He will revive us."
  - 2)) Second, "the third day He will raise us up."
  - 3)) Third, "that we may live in His sight."
  - 4)) All three factors indicate the spiritual revived and restored remnant of Israel after bringing them back from Petra to live in the Kingdom Age with Jesus, after His Second Coming. Is. 16:1-4; 63:1-3; Ezk. 35-37
- 5)) The prophecy of Ezekiel is a two-fold, the physical restoration to the

land and the spiritual restoration to God.

- a)) The restoration of the land of Israel. Ezk. 36:1-15
- b)) The restoration of the nation in view of the holiness of God. Ezk. 36:16-38
- c)) The illustration and realization of the nation of Israel to be restored to the land. Ezk. 37:1-8
- d)) The regeneration of the nation of Israel to be restored to their Messiah, Jesus. Ezk. 27:9-14

3) Israel will enter the Kingdom and be one with her Messiah. vs. 3

- a) **She** will receive all her promises, blessings and boundaries of the land, in fulfillment at the Kingdom Age, promised to her in the Old Testaments and the Gentiles will serve the Jew.
- b) “I will betroth you to Me in faithfulness, And you shall know the LORD.” Hos. 2:20
- c) “All your children *shall be* taught by the LORD, And great *shall be* the peace of your children.” Is. 54:13
- d) “Then I will give them a heart to know Me, that I *am* the LORD; and they shall be My people, and I will be their God, for they shall return to Me with their whole heart.” Jer. 24:7

- e) “Many nations shall come and say, “Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths.” For out of Zion the law shall go forth, And the word of the LORD from Jerusalem.” Mic. 4:2