

7/12/15

Hosea 6:4-7:16

The prophet Hosea has just declared the restoration and reconciliation of the nation of Israel in the future from the middle of the Tribulation to the Kingdom Age.

* Hosea has stated this three times, this is the fourth up to this point. Hos. 1:10-11; 2:14-23; 3:4-5

Now Hosea records another section of indictments God brings before Israel. Hos. 6:4-7:16

6:4-6 The conflicted love of God for His people.

- 1) The broken heart of God in anguish at the sinful rebellion of His people, “O Ephraim, what shall I do to you? O Judah, what shall I do to you?” vs. 4a-d
 - a) Ephraim here represents Israel, the Northern Kingdom. Hos. 11:8
 - b) Judah, the Southern Kingdom.
- 2) The problem with Israel was her momentary and seasonal loyalty, “For your faithfulness is like a morning cloud, And like the early dew it goes away.” vs. 4e-f

* The similes like “a morning cloud and early dew”, both depict briefness and occasional obedience and faithfulness.

- 3) The only thing God could do was to bring judgment on them. vs. 5
 - a) He sent His prophets to pronounce judgment, “Therefore I have hewn *them* by the prophets.” vs. 5a

* The word hewn “chatsab”, means to strike down, calling them to repent.
 - b) He poured out judgment, “I have slain them by the words of My mouth.” vs. 5b

* The word slain “harag” means to kill, destroy, denouncing their sin and bringing judgment on them.
 - c) His judgments were clearly understood and certain, “And your judgments *are like light that goes forth.*” vs. 5c

* Exposing their sin, they had no excuse before God!
- 4) The response God was looking for was repentance. vs. 6
 - a) God wanted faithfulness not phoniness, “For I desire mercy and not sacrifice.” vs. 6a
 - 1)) The word mercy “hesed” again is a covenant word, steadfast love.
 - 2)) God wanted to bless them with His steadfast love, but could not, due to their sins.

- 3)) Sacrifices were mere ritual that God did not delight or except, due to their sins. Ps. 66:18; Is. 59:1-2
- b) God wanted them to live truth out, rather than to be religious, “And the knowledge of God more than burnt offerings.” vs. 6b
 - 1)) The word knowledge “da ath”, means understanding decrement verified by wisdom, the application. Hos. 4:1, 6
 - 2)) Ceremony and rituals at the expense of truth is smoke in the nostrils of God. 1Sam. 15:22

6:7-9 The continual evil presented by God against His people.

- 1) The sin of Israel was primary sin was against God. vs. 7
 - a) They did what they knew to be wrong, “But like men they transgressed the covenant.” vs. 7a
 - 1)) The word “but” is in contrast to the previous verse, God’s desire to be merciful and live by His word.
 - 2)) Like men “Adam” they trampled on the covenant made with God, the word transgress “abar” means to willfully crossover in violation of what they knew was right.

- 3)) The word covenant “baryth”, an agreement of alliance or treaty with various conditions, just like Adam. Gen. 3; Ex. 24:8; Hos. 2:18; 8:1; 10:4
- b) They became disgracefully disloyal, “There they dealt treacherously with Me.” vs. 7b
 - 1)) Israel entered a marriage covenant.
 - 2)) Israel became the wife of Yahweh.
 - 3)) The word treacherously “badad”, means the act of doing dishonorable and shameful things deceptively and unfaithfully against God, her husband.
- 2) The sins of Israel were not isolated occasions. vs. 8-9
 - a) God pointed out one city on the east side of the Jordan River, below the Sea of Galilee, the area of Moab, where half of the tribe of Manasseh settled. vs. 8a
* Josh. 17:5
 - b) God pointed out they were wicked murderers, “Gilead is a city of evildoers, *And* defiled with blood.” vs. 8b
* The murder of Pekahiah by Pekah with fifty men of the Giliadites. 2Kings 15:25

- c) God pointed out they were priest. vs. 9
- 1)) They acted like roaming thugs,
“As bands of robbers lie in wait for a man.” vs. 9a
 - 2)) They killed people on the journey to the a city, “So the company of priests murder on the way to Shechem.” vs. 9b
 - a)) Shechem, modern day Nabulus on Mount Ephraim, between Mount Evil and Garizm.
 - b)) The priest were probably not of the priestly line, since Jeroboam had appointed priest of the common people.
 - c)) In the area of Samaria. Gen. 34; Jn. 4:24
 - 3)) They lived shamefully, “Surely they commit lewdness.” vs. 9c
* The word lewdness “zimah”, means unchaste, licentiously.
- 3) The sins of God’s people demanded a verdict. vs. 10-11
- a) First God addressed Israel to be judged, “I have seen a horrible thing in the house of Israel: There *is* the harlotry of Ephraim; Israel is defiled.” vs. 10
 - 1)) The spiritual unfaithfulness to God was in idolatry, leading them to apostasy.

- 2)) The cult prostitution defiles the people to approach God.
- b) Second God addressed Judah about her coming punishment, “Also, O Judah, a harvest is appointed for you, When I return the captives of My people.” vs. 11
* Her “harvest” would come 114 years after Israel went to Assyria in captivity, 722 B.C.

7:1-16 The arrogance of Israel towards Yahweh.

7:1-7 The destructive affects of sin on the nation.

- 7:1 The exposure of the sinful pride of Israel by God.
- 1) This is a continuation of chapter six, verse one should go with chapter six.
 - 2) God desire was to heal Israel, “When I would have healed Israel.” vs. 1a
 - a) God is revealing that He did not decree this evil, but the free will of man is ever present, bringing personal responsibility and accountability at judgment.
* God did all He could to make His vineyard bring forth fruit. Is. 5
 - b) Israel chose to sin and apostatize.

- 2) God only witnessed greater wickedness, “Then the iniquity of Ephraim was uncovered, And the wickedness of Samaria.” vs. 1b-c
- a) Ephraim again represent to nation.
 - b) Samaria was the capital of the Northern Kingdom under Omri.
- 3) God called their sin out, “For they have committed fraud; A thief comes in; A band of robbers takes spoil outside.” vs. 1d-f
- a) Fraud “sheqer”, deception and falsehood.
 - b) Theft by individuals.
 - c) Gangs of robbers “pashat”, roam and luting, taking what they will, stripping everything.

7:2-3 Their hearts and minds are darkened.

- 1) The people do not have God in view of their sins, “They do not consider in their hearts *That* I remember all their wickedness.” vs. 2a
- 2) The people devoted and driven by their evil continuously, “Now their own deeds have surrounded them.” vs. 2b
- 3) Their sins are seen by God, “They are before My face.” vs. 2c
- 4) The King promotes evil and is entertained by the evil of the people, “They make a

king glad with their wickedness, And princes with their lies.” vs. 3

- 7:4-7 Their passion for sex and murder is overwhelming,
- 1) They are all enslaved and driven by their lusts, “They *are* all adulterers.” vs. 4a
* “Woe to him who gives drink to his neighbor, Pressing *him to* your bottle, Even to make *him* drunk, That you may look on his **nakedness!**” Hab. 2:15
 - 2) The illustration of their burning sexual enslavement is presented by a simile, “Like an oven heated by a baker” vs. 4b
* The entire day the fire of the oven has been burning red hot.
 - 3) The baker did not have to keep the fire going till morning, it would be hot enough for the new bread, “but He ceases stirring *the fire* after kneading the dough, Until it is leavened.” vs. 4c
* Only during the later hours of the night are their burning passions for evil abate a bit, waiting to do evil again.
 - 4) The wicked young leaders encourage and help corrupt the king, “In the day of our king Princes have made *him* sick, inflamed with wine; He stretched out his hand with scoffers.” vs. 5

- a) Opportunist and “yes men” clouding his mind and heart with wine in festive celebrations of coronation, birthdays, feast days, etc.
 - b) The outcome is that the king keeps company with evil men.
- 5) The purpose these princes was to carry out their evil in their hearts, “They prepare their heart like an oven, While they lie in wait; Their baker sleeps all night; In the morning it burns like a flaming fire.” vs. 6
- a) The simile of an oven is continued for their burning for evil to be done.
 - b) They patiently wait through the night to carry out their evil in the morning.
 - c) Jeroboam, Baasha, Omri, Menahem.
- 6) Their wicked plans is used to cease power by assassinations, “They are all hot, like an oven, And have devoured their judges; All their kings have fallen.” vs. 7a-d
* The many assassinations. 2Kings 15:10, 14;25, 30
- 7) All the kings of Israel were evil, no one looked to God, “None among them calls upon Me.” vs. 7e

7:8-16 The destructive end of trusting in other nations.

7:8-11 The sad weak condition of Israel.

7:8 The proclamation about the compromise of Israel.

- 1) Ephraim became unequally yoked, “Ephraim has mixed himself among the peoples.” vs. 8a
 - a) Assyria.
 - b) Egypt.
 - c) Syria.
 - d) Philistines.
- 2) Ephraim became weak, “Ephraim is a cake unturned.” vs. 8b
 - a) Some interpret this as a pancake unturned, baked too much on one side and not at all on the other side, worthless and uneatable.
 - b) Others interpret it **to** means Ephraim was like a thin pancake having no strength of consistence, it cannot be turned over.
 - c) Both clearly illustration the understanding of being mixed by marriages and foreign alliances with the people of the land. (lukewarm)

7:9 The explanation of the compromising condition of Israel.

- 1) The affects of her being mixed with the people of the land, “Aliens have devoured his strength.” vs. 9a
 - a) She is weak by he sins, not obeying Yahweh.

- b) She is weak by her spiritual adultery through the lewd fertility cult worship of the other nations.
- 2) The destructiveness of sin had blinded her to her very condition, “But he does not know *it*.” vs. 9b
 - * It takes away our ability to see our wretched condition or evaluate our condition.
- 3) The deception of sin is not to live in reality, “Yes, gray hairs are here and there on him, Yet he does not know *it*.” vs. 9c-d
 - a) The illustration is classic, an old man with gray hair trying to act or do things as if he was a young man.
 - b) He is unable, he is deceiving himself and he looks foolish!

7:10-11 The application to the ongoing rebellion of Israel.

- 1) The accusation of her own downfall, “And the pride of Israel testifies to his face.” vs. 10a
 - a) Those just mentioned. vs. 8-9
 - b) Her pride, not humbling herself. Hos. 5:5
- 2) The incriminating evidence is two-fold. vs. 10b-c

- a) They refuse to repent, “But they do not return to the LORD their God.” vs. 10b
- b) They refused to depend on Yahweh, “Nor seek Him for all this.” vs. 10c
- 3) The perilous condition of Israel. vs. 11
 - a) Israel was easily deceived, “Ephraim also is like a silly dove, without sense-- and senseless like a dove. vs. 11a-b
 - 1)) This is another simile introduced by the word “like”.
 - 2)) Doves do not have the good sense to flee obvious danger, easily trapped and killed.
 - b) Israel was trusting in her enemies to be her friends, “They call to Egypt, They go to Assyria.” vs. 11c-d
 - 1)) Egypt was not dependable. Is. 30:1-5
 - 2)) Assyria was the nation going to take her captive in 722 B.C
 - 3)) God would turn around to judgment Assyria for their arrogant pride, “Woe to Assyria, the **rod** of My **anger** And the staff in whose hand is My indignation.” Is. 10:5, 12

7:12-16 The sure judgment Israel will incur.

- 1) Israel was going into captivity. vs. 12

- a) God would be the hunter, “Wherever they go, I will spread My net on them; I will bring them down like birds of the air.” vs. 12a-c
- b) God would chasten them according to the words of the prophets sent to her by Assyria, “I will chastise them According to what their congregation has heard.” vs. 12d
- 2) The reason for the impending doom, “Woe to them, for they have fled from Me!” vs. 13a-b
 - a) They did not seek God in repentance.
 - b) They fled “nadad” retreated from God.
- 3) The verdict fits the crime, “Destruction to them, Because they have transgressed against Me!” vs. 14c-d
 - a) The word destruction “shad”, means havoc, devastation and ruin.
 - b) The fault of Israel was her transgression “pasha” rebellion against Yahweh, committing spiritual adultery against their husband.
- 4) The treacherous heart of Israel, “Though I redeemed them, Yet they have spoken lies against Me.” vs. 13e-f
 - a) Yahweh had redeemed “padah” ransomed them from Egypt.
 - b) The people, leaders, kings and false prophets all spoke contrary to the word of God, the messages of the

- prophets sent by God, lying against God.
- 5) The conduct of Israel was insincere. vs. 14
 - a) The people were not truly repentant as God was bringing His hand against them, “They did not cry out to Me with their heart When they wailed upon their beds.” vs. 14a
 - b) The hand of God was against their crops, but instead the people simply resorted to gather the scares harvest, instead of calling on Him. “They assemble together for grain and new wine, They rebel against Me.” vs. 14b-c
- 6) The steadfast discipline of Yahweh was responded to in wickedness towards Him. vs. 15
 - a) God continuously did all He could to turn them, “Though I disciplined *and* strengthened their arms.” vs. 15a
 - b) Israel continuously insulted Yahweh, setting up the centers of calf worship in Bethel and Dan and syncretized the worship of Yahweh with the lewd cults, “Yet they devise evil against Me.” vs. 15b
- 7) The summary statement of sure judgment. vs. 16

- a) Israel turned everyone, but to God,
“They return, *but* not to the Most High.” vs. 16a
- b) Israel was disloyal and unreliable.
“They are like a treacherous bow.” vs. 16b
* Sending the arrow awry.
- c) Those in authority would for their arrogant rebellious words, “Their princes shall fall by the sword For the cursings of their tongue.” vs. 16c
- d) They would be laughed at by Egypt,
“This *shall be* their derision in the land of Egypt.” vs. 16d
 - 1)) The word derision “la’ ag”, means ridicule or mocking.
 - 2)) “Look! You are trusting in the staff of this broken **reed**, Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who trust in him.” Is. 36:6