

12/30/15

Hosea 11-14

Hosea has given to us repeated accusations and judgment, but now in chapter eleven he turns to declare God's love for Israel as pictured by Hosea for Gomer in chapter three.

11:1-11 The everlasting love of God for Israel.

11:1-4 The love of God for Israel in the past.

11:1 The tender memory of God from the exodus of Israel.

- 1) God reflected on the beginnings of the nation.
 - * God did not pick Israel for any quality of their own. Deut.7:7-8
- 2) God was the father of the nation that He called out of Egypt.
 - a) God sent Moses to Pharaoh to bring His children out of Egypt. Ex. 3:10b
 - b) Moses told Pharaoh, "Thus says the LORD; Israel is My Son, My First Born." Ex. 4:22
 - c) Israel is My Son, My Firstborn -child-the nation. Ex. 4:22
 - d) Matthew quotes this verse for the return of Joseph, Mary and Jesus from

Egypt, after the death of Herod. Matt 2,15

11:2 The refusal of Israel to hear the prophets.

- 1) Literally the more God called them the more they rejected God's love and went away from Him.
- 2) Sacrificing to Baal and idol images, rejecting holiness and choosing sin.

11:3-4 The tender love of God caring for Israel.

- 1) God lovingly taught Israel to walk as a father holding the arms of a child, but they were indifferent and ungrateful when He healed them in times of rebellion. vs. 3
- 2) God was dealt with them gentle cords, lovingly attempting to turn them from the sin, even providing for them and feeding them, shepherding them. vs. 4
 - * Gentle cords, not roughly to an ox, pulling back the yoke to be able to eat.

11:5-9 The love of God for Israel in the present.

- 1) The plans of Israel to have Egypt help her against Assyria would not work, refusing to repent. vs. 5

- 2) The sword of Assyria would devastate her cities, districts and the people, due to trusting in their own counsels. vs. 6
* Hos. 10:13; 2Kings 17:4-6
- 3) Israel bent on backsliding from God, being disloyal and unfaithful, though they professed they knew Yahweh, but did not glorify Him in the life practices. vs. 7
* In the last days the remnant would be brought back. Hos. 14:4
- 4) God's heart is torn out of love for Ephraim and Israel to bring judgment on them, His heart churned within Him. vs. 8
 - a) Admah and Zeboim were destroyed with the Sodom and Gomorrah, but no one remembers them, the point is God would not forget but remember her.
 - b) "See, I have inscribed you on the palms *of My hands*; Your walls *are* continually before Me." Is. 49:16
- 5) The heart of God is fixed toward Israel declaring His discipline will be tempered by His sovereign mercy to correct and not destroy utterly, but reap the consequences. vs. 9
 - a) God is not like man, who holds resentment and bitterness, in repentance there is forgiveness and God does not remember our sins!

- b) Yet His holiness would not be violated, they would be judged. Num. 23:19
* This is a key verse, God is the Holy One in contrast to the sinfulness of Israel.

11:10-11 The love of God for Israel in future.

- 1) The final restoration is certain, "They shall walk after the LORD." vs. 10a
* "Ephraim *shall say*, 'What have I to do anymore with **idols**?' Hos. 14:8a
- 2) The final call will be by God, "He will roar like a lion." vs. 10b
 - a) The metaphor is used for God's judgment. Hos. 5:14; 13:7; 8
 - b) This is used to indicate His call for the gathering from the entire world at the Second Coming to reign in the Kingdom. Is. 11:11-12; Joe; 3:16; Rev. 5:5; 11:15
- 3) The final obedience is declared, "When He roars, Then *His* sons shall come trembling from the west." vs. 10c-d
 - a) The sons, like lion cubs will respond and return to the Lord trembling indicating a humble attitude.
 - b) The "west" confirms the final gathering, the partial gathering after Babylon was from the east.

11:12-12:14 The judgment of God was deserved.

11:12-12:2 The corruptness of Israel towards God.

* Verse 12 should be verse 1 of chapter 12, it is a better division.

- 1) The life of Ephraim, the leading tribe was filled with lies towards God and about God. vs. 12a
- 2) The rest of the house likewise lived by deceit. vs. 12b
- 3) Judah was still walking with God, the faithful holy One, but would alas turn away. vs. 12c-d
- 4) Israel's trust In Assyria and Egypt in vain. vs. 1
 - a) To feed on the wind means their plan will not come to pass, but be as the hot destructive wind from the east. vs. 1a-b
 - b) Their words are full of lies and destruction making a covenant with both Assyria of tribute, while hiring Egypt to defend her against Assyria in payments of oil. vs. 1c-e

12:2-8 The charges of God against Israel.

12:2 The prosecuting attorney and judge is God.

- 1) The word charge "riyb" is a legal complaint against Judah and punishment Jacob according to their deeds. vs. 2
- 2) Judah is the Southern Kingdom.
- 3) Jacob stands for the entire nation.

12:3-5 The life character of Jacob.

- 1) He lived by his own strength from the womb rightly named heel catcher, supplanter. vs. 3a
* Gen. 25:26
- 2) He struggled with God doing things his own way. vs. 3b
- 3) He struggled with the angel of the LORD and prevailed. vs. 4-5
 - a) The angel of the LORD was Jesus and he prevailed by weeping as he gave up, coming to the end of himself, clinging to God as he feared his brother Esau and name was changed to Israel. vs. 4a-c
* Gen. 28:22-32
 - b) Bethel means the house of God, where Jacob came to when he fled from Esau and he had a dream of a ladder from heaven to earth and God spoke that He would bless him. vs. 4d-e
* Gen. 28:10-17
 - c) The Lord of host, means captain of the armies of heaven. vs. 5

12:6 The exhortation for Israel to learn from Jacob.

- 1) The application, “So you”. vs. 6a
- 2) By the help of your God return. vs. 6b
- 3) Observe mercy and justice. vs. 6c
- 4) And wait on your God continually. vs. 6d

12:7-8 The folly of Israel in following the deceitfulness of Jacob.

- 1) The reference to a Canaanite merchant, who is dishonest using false scales because he likes to get the upper-hand over people. vs. 7
- 2) Ephraim boast that she has labored for all her wealth and that no one will discover any sin in her, forgetting God knows everything. vs. 8

12:9-11 The nation would be judge by God.

- 1) The word “But” marks the sharp contrast between man and when He would judges them.
- 2) God had known them since Egypt, was their LORD and God. vs. 9a-b
- 3) He would again make you dwell in tents, As in the days of the appointed feast, in Assyria. vs. 9c-d
- 4) God had warned pronounced judgment by the prophets by many visions. vs. 10
* The word symbols “damah” means similitude or parables.

- 5) The idols of Gilead were vanity, their sacrificed bulls and their altars would not help them, in fact bring judgment on their crops. vs. 11

12:12-14 The ultimate purposes of God can not be thwarted.

- 1) Rebekah instigated the deception of Isaac by Jacob to attain the blessing, we will never know how God would have done it. vs. 12a
 - a) Jacob fled to the country of Syria by the counsel and direction of Isaac for the blessing. vs. 12a
* Gen. 27:43; 28:1-4
 - b) Israel served for a spouse, And for a wife he tended *sheep*. vs. 12b-c
* Jacob served Laban for 14 years for his two wives. Leah and Rachel. Gen. 29
- 2) God delivered Israel for Egypt by the prophet Moses and preserved them. vs. 13
* God did it through the most incredible circumstances of his birth, flight and forty years being a shepherd in the wilderness of Midia. Ex. 2-12
- 3) Even though God is going to judge the Northern Kingdom, He will still restore the remnant in the future. vs. 14

- a) Ephraim provoked *Him* to anger most bitterly, due to her sin of lewd idolatry. vs. 14a
- b) God would judge Israel according to her guilt bloodshed. vs. 14b-c

13:1-16 The Judgment of Israel.

13:1-3 The wickedness of Ephraim.

- 1) The sin of Ephraim was progressively destructive. vs. 1
 - a) Ephraim speaking refers here to the leading tribe, not the entire nation. vs. 1a
 - b) Her trembling was false humility and submissiveness, it was only to exalt herself in Israel. vs. 1b-c
 - c) But when they worshipped Baal, the offense to God was so great, He pronounced spiritual death, “he died”. vs. 1d-e
- 2) Their sin was intoxication and all consuming. vs. 2
 - a) They committed more and more sin. vs. 2a
 - b) They created diverse idols of silver according to the skilled craftsmen. vs. 2b-e
 - c) They taught all to reverence the idols, say of them, “Let the men who sacrifice kiss the calves!” vs. 2f-g

* Kissing is adoration and worship.
1King 19:18

- 3) Their judgment was sure and time is short, Israel shall disappear like a morning cloud, dew, chaff and smoke. vs. 3

13:4-5 The personal commitment of God to hold them responsible to Him.

- 1) Yahweh was the father of the nation and shepherded them, “Yet I *am* the LORD your God Ever since the land of Egypt.” vs. 4a
- 2) They were unfaithful to Him, “And you shall know no God but Me.” vs. 4b
- 3) Yahweh was and is the only Savior besides Me.” vs. 4c
* Is. 43:11
- 4) Yahweh had known them throughout the forty year wilderness journey and He provide miraculously for them. vs. 5
* Manna, quail, water, their clothes wore out or feet swell! Ex. 16; Num. 11; Ex. 17:6; Neh. 9:21
- 5) When they came into the land and God blessed them they became proud and forgot God. vs. 6
* The perils of prosperity. Deut. 8

13:7-8 The direct devastation of Israel by God.

- 1) Five times God says, “I will”. vs. 7-8
- 2) God portrays Himself by four kinds of animals, similes introduced by the word “like” to communicate the certainty of their absolute destruction, like a lion, leopard, bear and wild beast. vs. 7-8
- 3) The violent description is vivid, “So I will be to them like a lion; Like a leopard by the road I will lurk; I will meet them like a bear deprived *of her cubs*; I will tear open their rib cage, And there I will devour them like a lion. The wild beast shall tear them.”
- 4) Some teach the four beasts are referring to the four empire of Daniel, but as we already stated each is a simile, second they are out of order Medo-Persia comes before Greece. Dan. 7
 - a) Lion-Babylon.
 - b) Leopard-Greece.
 - c) Bear-Medo-Persia.
 - d) Wild Beast-Rome.

13:9-11 The nation of Israel was responsible for her destruction.

- 1) They were destroyed because they were against the One who wanted to help them, Yahweh. vs. 9
- 2) Yahweh was their King to save them no other. vs. 10a-c

- 3) God through Samuel gave a king, Saul and removed him in His wrath for not obeying. vs. 10e-11
 - a) Saul the people’s choice. 1Sam. 8:6; 15:22
 - b) Israel trusted in their Kings, Hosea. 2Kings 17:1-4

13:12-16 The judgment of Israel was inescapable.

- 1) The iniquity of Ephraim had reached its final limit. vs. 12
 - * “He who seeks to cover his sin shall not prosper.” Prov. 28:13
- 2) The illustration of certainty is that woman in childbirth shall come upon him, but death would occur not birth, it would soon and sudden. vs. 13
- 3) God is the judge of the wicked and redeemer of the repentant. vs. 14
 - a) To the future rebirth of the nation and the remnant. Ezk. 35-39
 - b) Paul quotes the verse for the resurrection of the believer. 1Cor. 15:55
 - c) God would destroy them and have no pit.
- 3) All their prosperity and wealth, it would not deliver them, but it would be taken from them. vs. 15

- 4) Samaria was the capital of the Northern Kingdom, guilty and rebellious against her God, their infants shall be dashed in pieces, And their women with child ripped open. vs. 16

14:1-9 The future restoration of Israel.

14:1-3 The pleading of God with Israel.

- 1) God pleads with Israel to repent from her ruined relationship her sin had brought. vs. 1
- 2) God provides the prayer to be offered to Him. vs. 2-3
 - a) Take away all iniquity, acknowledging their sin, confession and contrition is godly repentance. vs. 2
* David sin with Bathsheba. Ps. 51
 - b) Receive us graciously, unmerited, simply by repentance. vs. 2
 - c) For we will offer sacrifices of their lips in gratitude and joy of restored fellowship. vs. 2
* Heb. 13:15
 - d) They would no longer trust in Assyria to save them, the might of their horses or their idol gods, only in Yahweh of mercy, as orphans. vs. 3

14:4-7 The outcome of Israel's repentance in the Kingdom Age.

- 1) Heal their backsliding. vs. 4a
- 2) Love them freely. vs. 4b
- 3) Anger turned away. vs. 4c
- 4) God will be like the dew to Israel causing them to grow like the lily, with deep strong roots like Lebanon. vs. 5
- 5) Israel's branches shall sturdy and beautiful like an olive tree, pleasing to the Lord like the fragrance of Lebanon. vs. 6
* The final restoration of the wife Israel is a repeated theme. Hos. 1:10-21; 2:14-23; 3:4-5; 6:1-3
- 6) The remnant returning to Jesus will be revived *like* grain, grow like a vine, pleasing to the Lord like the wine of Lebanon. vs. 7
* "So I will restore to you the years that the swarming locust has eaten, The crawling locust, The consuming locust, And the chewing locust, My great army which I sent among you." Joel 2:25

14:8-9 The restored state of the remnant of Israel.

- 1) Israel's confession of faith. vs. 8
 - a) Ephraim shall say, "What have I to do anymore with idols?" vs. 8a-b

- b) Everything she is because of God, “I
am like a green cypress tree; Your
fruit is found in Me.” vs. 8c-e
- 2) Israel’s proclamation through faith. vs. 9
- a) “Who *is* wise? Let him understand
these things.” vs. 9a-b
- b) “*Who is* prudent? Let him know
them.” vs. 9c
- c) “For the ways of the LORD *are* right;
The righteous walk in them, But
transgressors stumble in them.” vs.
9d-f