

Calvary Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109

Tel: 303.663.2514 • Web: www.cbccastlerock.org



OT337 Hosea: Broken Hearts, Unbroken Love

Fall 2015

Class #8, Chapter 8:14 thru 9:17: God Misled

Began with 45 minutes of going over the Homework and developing Hosea's Diagnostics

The All Encompassing Issue (v.14)

14 "For Israel...."

-For Israel begins the reasoning for the great conclusive statement of v. 13....

*13 For the sacrifices of My offerings they sacrifice flesh and eat it,
But the Lord does not accept them. (and because He does not accept them)....
Now He will remember their iniquity and punish their sins.
They shall return to Egypt.*

-There are sacrifices and offerings that are not acceptable to the LORD

-True Sacrifice whether in type (lambs, goats) anticipating the antitype Christ Crucified make the LORD forget their sins and not remember unrepentant sins. Unrepentant, uncovered, unwashed sins are dealt with in judgment in order to bring repentance and true sacrifice. **See** Is. 43:25, **see** Ps. 25:6-7, **see** Ps. 79:8,

.....has forgotten..... (misled, set aside)

-You know God is somewhere around here, but you don't see Him at this time He is not a priority or even a daily routine!

-Morgan: The all-containing malady. "Israel has forgotten his Maker." Every one knows what it is to forget. But do we?... does this mean, I say, that these people had really forgotten God in the usual sense of the word? By no means! Men cannot forget God..... They can deny Him, but in so doing they are still remembering Him! Men do not forget God intellectually..... Now, shall I very much surprise you if I tell you that the Hebrew word means quite simply to mislay *or* *misplace*? That is the exact meaning of it. Israel has misled his Maker.....taking the Book of Deuteronomy at its face value-and I believe that is the only value-we find in that book his farewell addresses to this very nation. In these addresses he constantly warned them against one grave peril. What was it? Forgetting God; and whenever he did so he used this same Hebrew word..... That is the meaning of forgetting. Forgetting, is: **the personal neglect of the things that are intellectually believed, and failure to make them the central things of family life**

-This was the warning in Deuteronomy: Deut. 4:9, 23, 6:10-12, 8:11, 14, 17-19,

Morgan: everything Moses had warned them against had come to pass; and now this prophet of tears and thunder, as he declared an imminent judgment, said: Here is your malady; accounting for your transgressions and your trespasses, your false kings and your false princes, your calf in Samaria, your alliance with Assyria, the altars you are building, these are all symptoms. The malady is that you have misled God, just misled Him, till you have become oblivious of Him.... whenever there is intellectual assent without corresponding action, there is spiritual dullness.....He is relegated to the Church on Sunday, and is left there, until we get back next Sunday.

.....his Maker,

- While busy making their idols and their homes and making a living they have forgotten the one who made them...
- Maker here is more the fashioner, the one who would fashion us in the image of His Son, fashion us into the singular body of His son.
- How are we to relate to Him as our Maker? **See** Is. 17:7-8, **see** Is. 51:12-13

The resultant activity of forgetting, setting aside God their Maker.....

And (*instead is occupied with 'making'*) **has built temples** (*better spacious buildings including temples of worship*);

- We need more space, the restraints of God we have misplaced, set aside
- Morgan:** Now, if we are looking at the Old Version, it says, "temples"; the Revised Version says "palaces." Which is right? They are both right, and they are both wrong. I think either word may be used to convey the sense of the Hebrew word. The word that the prophet made use of literally means "spacious buildings." The passion of the nation came to be to build big things. Somebody says these prophets are out of date! Think again. The passion for bigness is a symptom of capacity for the eternal, for God; and when men have mislaid God, then they try and build big things without God... You cannot build more stately mansions for your soul; and yet the passion is there....

Judah also has multiplied fortified cities;

- Morgan:** If building spacious buildings means the quest for spaciousness, what is the meaning of fortified cities? The quest for security, the attempt to secure safety. If the passion for bigness is a symptom of capacity for God, the passion for safety is a symptom of the sense of peril. Safety first!
- Security is desired, demanded when we misplace God
- The fortified cities in Judah between the Assyrians and Jerusalem would be but taken by the Assyrian army, but Jerusalem. (**see** Is. 36:1)

Love will not let sin succeed

But I will send fire upon his cities,

And it shall devour his palaces (*spacious buildings*)."

- Dearman:** Very similar judgmental language predicting consuming fire on urban buildings is found in Hosea's contemporary Amos (4, 7, 10, 12, 14; 2:2, 5) The fire on palaces in Amos is upon foreign cities, whom Israel is emulating in its 'spacious buildings' program.
- Smith:** The root sin in Israel was neglect of Yahweh. "For Israel has forgotten (*neglected*) his maker." Once men rule God out of the universe, they begin to deify their own power. In Israel this manifested itself in the construction of palaces and other such buildings. Judah no less than Israel had forgotten God. Judah trusted in fortified cities instead of the God of the covenant. The punishment for this willful spiritual amnesia is forthrightly stated: "I will send a fire against his cities, and it will devour its castles."
- Morgan:** I said at the beginning that this is a message of judgment, and so it is. We cannot turn it into anything else, How does it end? "I will send a fire upon his cities, and it shall devour the castles thereof."
- Who shall abide this fire? **See** Is. 33:14-17
- The fire of God cannot destroy, but only refine what is the work of His Spirit, all other works will not stand the judgment of His fire. **See** 1Cor. 3:11-15

Five Distinctives of a People who have Mislaid God and Return to Egypt (8:14)

1st Distinctive: *The Death of True Joy and Celebration (9:1-2)*

9:1 Do not rejoice, O Israel, with joy like *other* peoples,
For you have played the harlot against your God.
You have made love *for* hire on every threshing floor.

-**Smith:** Each act of Baal worship is compared to whoredom in which the harlot (Israel) received her wages (corn, wine, etc.) from her paramour (*a lover, especially the illicit partner of a married person*), the local Baal.

2 The threshing floor and the winepress or at times oil vat (Joel 2:24).

-Feast time connection **see** Deut. 16:13

Shall not feed (or satisfy them or fill) them,

And the new wine shall fail in her.

-**Smith:** The unfaithfulness to Yahweh would be punished by diminished harvest. "The threshing floor and the vat shall not feed them, and the new wine shall fail her." The vat is probably the oil vat rather than wine vat since wine is mentioned next. The Lord would take away the produce that Israel attributed to the Baal gods. This would not be by crop failure only, but because the Israelites would be carried into exile as the next verse indicates.....

2nd Distinctive: They will be exiled from their Land (9:3)

3 They shall not dwell in the LORD's land,

-**Smith:** The land of Canaan was Yahweh's, not Baal's. Israel was merely a tenant permitted to dwell in that land on the condition of remaining faithful to the Lord.

But Ephraim shall return to Egypt,...and this 'New' Egypt is.....

And shall eat unclean things in Assyria.

-**Smith:** Since they had not met the conditions of tenancy, "Ephraim shall return to Egypt," not the land of the Pharaohs, but a new Egypt. "They shall eat unclean things in the land of Assyria." Assyria was the new Egypt. Since they would not be able to observe dietary laws, their food would be unclean in exile.

Dearman: A clever pun unfolds from the first clause in v. 3. It is the play on the similar sounding verbs *dwell (yāšab)* and *return (šûb)*. With the play on words comes also the reversal of saving history and, sadly, Israel's identity. They were once rescued and brought to dwell in YHWH's land. Now they will be overtaken and returned to Egypt.

3rd Distinctive: The Loss of Spiritual Discernment (9:4-9)

4 They shall not offer wine offerings to the LORD,

-They would have none to offer in Assyria. No wine = no joy....

Nor shall their sacrifices be pleasing to Him.

-Their sacrifices in Assyria will not accepted or pleasing to Him

It shall be like bread of mourners to them;

All who eat it shall be defiled or unclean (the verb form of the adjective 'unclean' in v.3).

-**Smith:** In exile "their bread shall be like the bread of mourners." Their food would defile them even as the funeral meal defiled those who partook of it. A person so defiled was unclean for seven days (Num. 19:14).

For their bread shall be for their own life;

It shall not come into the house of the LORD.

-**Smith:** While in their own land they had eaten the sacrifices for their own appetite, forgetting The LORD; in exile they would not be allowed to eat for any other reason but their appetite. That bread in the foreign land would be common because "it does not come into the house of Yahweh."

5 What will you do in the appointed day, Festivals appointed feasts

And in the day of the feast of the LORD? Feasts as in feast of the new moon

-**Smith:** The loss of worship privilege would be felt most keenly on the festival and feast days. The exiled Israelites would miss the joyous worship of those occasions. If any difference is to be assigned to the words "festival" and "feast day" it would be this: The first term may refer to the three great annual festivals, while the second term refers to other special occasions, e.g., new moon celebrations

-not only no joy as symbolized by 'no wine poured' out, but no celebratory festivals or feast. This captivity will not issue in joy or celebration

6 For indeed they are gone because of destruction.

Egypt shall gather them up;

Memphis shall bury them.

Nettles shall possess their valuables of silver;

Thorns shall be in their tents.

-Smith: The Israelites would be forced to leave their desolate homes and land. "Egypt shall gather them together." For the third time Hosea used Egypt as a symbol of exile and bondage. "Memphis shall bury them." Vast burial grounds of Egypt were located in this ancient capital of Egypt. The point is that the Israelites would die in exile. "Their precious treasures of silver" would be overrun with nettles. Thorns would spring up in "their tents," i.e., their dwellings. The "precious treasures" have been taken to be (1) idols, (2) sacred vessels; or (3) ornamented houses. The growth of thorns and thistles presupposes the utter desolation of the land. A great curse has come upon them and within their tents.

7 The days of punishment have come;

The days of recompense (retribution, avenging) have come.

Israel knows!

-This will not be surprise, they know they are without excuse, ignorance can never be claimed

The prophet is a fool (inane, silly, not to be taken seriously),

-A phrase used of true prophets as opposed to false

The spiritual man or 'man of the Spirit' is insane, (stark raving mad)

-'Mad' This was the view of Isaiah in Chapter 28:7-11

-'Mad' is what they called Jesus in John 10

-'Mad' is what Paul was called by Festus

-This is what the men of Israel were saying of Hosea and other true prophets of God

-Ahab hated Micaiah because *'he did not prophesy good concerning me!'*, 1Kings 22:8

They are saying these things of Hosea, why?...

Morgan: "The prophet is a fool, and the man of the spirit is mad." The word "prophet" might have been used for the false prophets. It constantly was so used; but the phrase, "the man of the spirit," was never used for a false prophet. Hosea is rather declaring the false estimate of the prophet and the man of the spirit which characterized the age that he addressed, and the people to whom his messages were being delivered. This was what men were saying. "The prophet is a fool, and the man of the spirit is mad."

And why do they speak this way of God's Prophets?

Because of the greatness of your iniquity....

-Their sins were piling up and their blindness of God was increasing.

-And instead of facing their sin and repenting they put salve on it and contended that the messengers of God were silly and mad....so why should we listen to them

....and has resulted in great enmity. Or Hatred of God and His messengers the Prophets

-Smith: The reason for the visitation of judgment was because of "the greatness of your guilt." The reference is to their attraction to false gods and foreign nations. A second reason for the visitation was "the great enmity," not merely against their fellow man, but against God and his true messengers.

8 The watchman of Ephraim is with my God;

But (in contrast) the false prophet is a fowler's snare in all his Israel's ways—

And the false prophet fermented Enmity in the house of his God.

-Smith: The false prophet was motivated by hostility toward God and toward true prophets like Hosea.

He engendered hatred among God's people. "The house of his God" could refer to the temple of The LORD or to an idol temple

9 They are deeply corrupted,
As in the days of Gibeah.
He will remember their iniquity;
He will punish their sins.

-Smith: Led by their false prophets, Israel had fallen into terrible corruption. "They have deeply corrupted themselves as in the days of Gibeah." The reference is to the terrible immorality committed against a Levite's concubine (Judg. 19). Because of this corruption, Yahweh would "remember" their iniquity and "visit" their sins. The false prophets have led the people to their own destruction.

4th Distinctive: A Failing and Falling Biography (9:10-14)

10 "I found Israel
Like grapes in the wilderness;
I saw your fathers
As the firstfruits on the fig tree in its first season.

-Smith: To find grapes in the wilderness would bring a weary traveler great joy. That was how God felt about his people early on. "I saw your fathers as early fruit on the fig tree in the first shooting," i.e., at its first season, when it first began to ripen. The first ripe fig was proverbial for its sweetness. This figure denotes the pleasure which God found in Israel when he led the Israelites out of Egypt, and chose them for his very own.

*But they went to Baal of Peor,
And separated consecrated, 'holied' themselves to that shame;
They became an abomination like the thing they loved.*

-Smith: The happy early relationship between Yahweh and his people ended when "they came to Baal-Peor" in Moab east of Jordan, near Mount Pisgah. On the very first encounter with the nature religion of the Canaanites, Israel fell into sin (Num. 25). "They consecrated themselves to shame." While Israel was supposed to be consecrated to Yahweh, the nation instead chose to dedicate itself to Baal. "Shame" is here the name given to the idol of Baal-Peor. The result was that they "became an abomination like their lover." People become like the things they worship.

11 *As for Ephraim, their glory shall fly away like a bird—
No birth, no pregnancy, and no conception!*

-Smith: Ephraim faced a terrible judgment. "Their glory shall fly away like a bird." The "glory" here seems to refer to the population of the nation. The punishment for Ephraim's sins against chastity is childlessness. "No birth, no pregnancy, and no conception." The nation would lose its source of vitality in a catastrophic fall in the birth rate due to miscarriage and sterility. In a culture which prized large families, this would indeed be a terrible calamity

12 *Though they bring up their children,
Yet I will bereave them to the last man.*

-And whatever children were brought up would be taken away by death or captivity

Yes, woe to them when I depart from them!

-Smith: The reason for this population disaster was that the nation had come under a divine "woe" because the Lord had departed from them.

13 *Just as I saw Ephraim like Tyre, planted in a pleasant place,
So Ephraim will bring out his children to the murderer."*

-Smith: God had selected Ephraim for himself to be a Tyre—a wonderful, prosperous land. He planted his people "in a pleasant place," i.e., he gave them an ideal geographical situation—in soil adapted for growth and prosperity. God intended that Ephraim should bloom and possess the glory of rich and

powerful Tyre. Sin had changed all that. “Ephraim shall bring forth his children to the slayer.”

Hosea’s Prayer....

14 Give them, O LORD—

What will You give?

-I trust that your judgments are true and righteous altogether, and whatever you give them will be fair and equitable

Give them a miscarrying womb

And dry breasts!

-Just as you have suggested in vs. 11-12, execute this judgment

5th Distinctive: *Actual Being Cast Out (9:15)*

15 “All their wickedness *is* in Gilgal,

For there (*at Gilgal*) I hated them.

Because of the evil of their deeds

-His hatred is not un-caused or without cause, but caused due to their evil deeds

-**Dearman:** The language of *hate* (*śānā*) in v. 15 carries a range of both emotion and action. In the second commandment The LORD declares that he will visit judgment upon those who *hate* him (Exod. 20:5; Deut. 5:9). Hate describes the attitude and actions of an enemy. That God *hates* the perpetrators of evil in Gilgal means that they are considered his foes and that he rejects them.

I will drive them from My house;

I will love them no more.

-**Smith:** The expulsion of the sinners from God’s house would take place because Yahweh declared: “I will not any more love them.” All favor and mercy had been withdrawn from Israel.

-This is love experienced or not experienced in their state, not love in their standing before Him as His chosen people. Remember not all who are of Israel are Israel. Rom. 9:6.

Why?

All their princes *are* rebellious.

-**Smith:** In Hebrew this is a play on words which several writers have tried to capture in English. Thus “all their nobles are rebels” (G.A. Smith); “all their rulers are unruly” (Box); “all their princes are prancers” (Horton); “all their rulers are revoltors” (Brown).

Hosea’s Summary

16 Ephraim is stricken,

Their root is dried up;

-The Tree and the root are smitten and dead. Contrast **see** Is. 11:1

They shall bear no fruit.

Yes, were they to bear children,

I would kill the darlings of their womb.”

Hosea Speaks....

17 My God will cast them away,

Because they did not obey Him;

And they shall be wanderers (*like Cain*) among the nations.

-‘wanderers’ in LXX, πλανήτης. In NT 27 times as deceive, 3 times mistaken, 2 wanders, 2 go astray, 1 straying, 1 seduce

Homework: Do all of the readings for chapter 10.