

# Calvary Bible College

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OT337 Hosea: Broken Hearts, Unbroken Love

Fall 2015

## Class #9, Chapter 10, Israel is a Luxurious Vine

*Israel's Root Sin (10:1–2)*

**10:1** Israel is a luxurious vine, he empties the vine or puts forth his own fruit; he brings forth fruit for himself (Israel).

-The Vine in OT:

-Ps. 80:8-11, 14 (First usage of the Vine = Israel) in Ps. 80:8 it is: *A vine out of Egypt*

-Is. 5:1-5,7 from *My Vineyard* to *The Degenerate Vine* that is Israel in Jer. 2:21.

Not bearing the fruit of Justice and Righteousness.

-Here *The Luxuriant Vine* is Israel as Israel sees itself in relationship to itself (pours forth for himself) and its idols: according to the increase of fruit altars increase and pillars increase.

*To show that this is not God's desired fruit Hosea says.....*

**According to (in proportion to) the multitude of his fruit**

**He has increased the altars;**

**According to the bounty or prosperity of his land**

**They have embellished his sacred better read: 'artistically beautiful' pillars, or obelisks.**

**-Dearman: According to the increase ... he has increased altars**

**According to the goodness ... he has done well with standing stones.**

Hosea refers elsewhere to both altars and standing stones, two elements employed in cultic worship in Israel and the surrounding cultures (3:4; 8:11; 10:8; 12:11)

**-Smith:** The picture here is of an overflowing and thus luxuriant vine. The vine "put forth fruit for itself." Ephraim's abundant fruit was only for himself, i.e., wasted on self or sin. "As his land became rich, he enriched his pillars." Prosperity was prostituted to the purposes of idolatry. The pillars were symbols of the goddess Asherah (cf. 3:4). The term "enriched" suggests carving or ornamentation of the pillars. The more God caused Israel to prosper in Canaan, the more Israel fell into idolatry (10:1).

**-Morgan:** God was lost, mislaid, and instead of 'Him' there were ornate pillars, obelisks, stones.... The whole nation forgetting the meaning of its nationality; forgetting that it was a vine God had planted to bear fruit for all peoples; instead living a self centered life, and in order that the life may be continued with placidity, with religion that degenerates; the altars are multiplied, and in place of God, ornate idols are erected.

*Summary of the National Failure*

*The cause of national failure*

**2 Their heart is divided** ('smooth' = in outward appearance = but heart does not match the outward and is therefore divided);

-see Ps. 86:11

**Jer. 32:38-39**

**38 They shall be My people, and I will be their God;**

**39 then I will give them one heart and one way (the heart and the way are in sync), that they may fear Me forever, for the good of them and their children after them.**

-*Misser*: “Their heart is divided...”: Root trouble = double-mindedness (James 1:8). Elijah’s challenge: halting between two opinions (1 Kgs 18:21).... “...divided”: *chalaq*, literally means “is slippery, smooth”; we would say “slick.” Often the term is used of deceitful, unreliable speech (cf. Ps 5:9; 12:2; 55:21). With their heart as the subject, *chalaq* refers to the *hypocrisy* which characterized their approach to the Lord.

-“their heart was smooth” the wickedness is traced to its fountainhead. Their heart is not right. The term “smooth” means deceitful or hypocritical. The term is usually applied to the tongue. But they are so deceitful that their tongues sound correct but are not in sync with the heart. The form looks and sounds great but there is a heart denial and thus a loss of all true power.

*Here is what happens to a Divided Heart*

**Now they are held guilty or will bear their guilt.**

-They are found guilty as in a court of law

-Did Ananias and Sapphira have divided hearts? Were they eventually held guilty? *See* Acts 5:1-6

-Was Demas who traveled and served with Paul held guilty? *See* 2Tim. 4:10

-How about Judas, was he held guilty of being smooth on the outside but divided in heart?

*The Judgment that will come:*

**First: He will break down their altars;**

-The verb literally means, break the neck of their altars

-God will do in judgment what they should have done and had the opportunity to do in repentance

**He will ruin their sacred artistically beautiful pillars.**

*Israel’s Sorrow and Shame (10:3–6)*

**Second: 3 For now (when the breaking down, the destruction comes) they the people say,**

**We have no king,**

-Their king Hoshea is taken away

**Because we did not fear the LORD.**

-We did not fear enough, not sacrifice enough, not enough ritual, not enough repetition

**And as for a king, what would he do for us?**

*Dearman*: Perhaps the prophet was using sarcasm to shame the people, saying in effect that they had no confidence in either The LORD or the monarchy. If Hosea speaks at the time when Shalmaneser V took Hoshea captive and took the calf image from Bethel (see below on 10:5–6), then the prophet represents the people’s response to the loss of their monarch.

**4 They the monarchy have spoken words,**

**Swearing falsely in making a covenant.**

-*Smith*: The king and his ministers had “spoken words.” The idea is that the leadership was guilty of vain talk and promises. They had “sworn falsely, made treaties.” They had made solemn covenants without any intention of living up to the stipulations contained therein.

**Thus judgment springs up like hemlock (quick growing poisonous weed) in the furrows of the field.**

-*Smith*: “Thus judgment springs up like hemlock in the furrows of the field.” Israel had plowed her field, only to receive in its furrows the hemlock of divine judgment.

**5 The inhabitants of Samaria fear**

*Why do they fear?*

**Because of the calf of Beth Aven (House of Evil or Wickedness, used to be called Beth-El, House of God).**

**For its people mourn for it,**

**And its priests (‘Komer’, used only of idolatrous priests, 2 other times: see Zeph. 1:4, 2Ki. 23:5)**

**shriek for it—**

-This word for ‘shriek’ in Hebrew is: ‘gyl’. Used 45 times in the OT always of rejoice (25 times), ‘be glad’, (7 times), ‘glad’ (4 times), ‘joy’ (4 times), ‘will greatly rejoice’ (2 times), ‘be joyful’ (1 time). All of these

43 usages are in direct or indirect connection to the LORD God of Israel and something He has done, therefore 'rejoice'

-It is used as 'delight' (1 time) in Pr. 2:14 Where it speaks of those that rejoice in doing evil and 'delight' in the perversity of the wicked.

- and it is translated 'shriek' here in Hosea

**?Question?** why shriek here?

*Why did they Shriek?*

**Because its glory (of the calf of Beth Aven) has departed from it.**

-There is a glory associated with idolatry: Emotionalism, excitement...

.....the glory has departed and so also...

**6 The idol also shall be carried to Assyria**

**As a present for King Jareb.**

King Jareb: recall only other usage in 5:13:

**13 "When Ephraim saw his sickness,  
And Judah saw his wound,  
Then Ephraim went to Assyria  
And sent to King Jareb;  
Yet he cannot cure you,  
Nor heal you of your wound.**

-Not only did King Jareb not help them he will thru his army take away their idol to Assyria. When a god is taken away captive it is a symbol of not only conquering the people of that land but their god as well. But in contrast see 1Sam. 5:1-7

**Ephraim shall receive shame,**

**And Israel shall be ashamed of his own counsel.**

-*Smith*: Thus "Ephraim shall receive shame, Israel shall be ashamed of his own counsel." This could be a reference to the policy of Jeroboam in setting up the golden calves originally. On the other hand, the prophet could be alluding to some more recent political policy which did not save Ephraim from destruction.

*Israel's Judgment Sufferings (10:7-8)*

**7 As for Samaria, her king is cut off**

**Like a twig or splinter (also 10:7) on the water.**

**8 Also the high places of Aven (iniquity or wickedness, referring to Beth Aven, shortened here for it will not even be a 'house' Beth after it's destruction),**

**the sin of Israel, shall be destroyed.**

-Such high places were "the sin of Israel." A major failing of both of the sister kingdoms was permitting these illegal high places to operate.

-'Sin' and 'Israel' and 'destroy' are only used together in this one verse

**The thorn and thistle shall grow on their altars;**

-The altars are permanently destroyed and in their place shall grow the symbol of the curse of sin: *thorns and thistles.*

-Though the altars are gone the curse remains. For the curse of sin still has not been destroyed, the thorns and thistles are still there, though the altars are wiped out. There will be a new manifestation of sins that will arise in Israel and we see it at the time of Christ in Israel. It is only when those thorns are placed on the head of Jesus will the curse be judicially dealt with and only when Redemption is complete will the thorns be removed from the creation. Rom. 8:20-22

-However 'sin' and 'destroyed' are used together in five verses all in the OT. See Ezek. 28:16. So we see from this Ezekiel passage that the 'sin' is a 'he' and that 'he' is profaning the Mountain of God. In

context this is the *greater* King of Tyre. So following the thread sin = he = greater King of Tyre, and by description we conclude this greater king to be: Satan. So 'destroy' and 'him' (referring to Satan as the 'him') is found in only one place, *all see* Heb. 2:14.

**They shall say to the mountains, "Cover us!"**

**And to the hills, "Fall on us!"**

-The people of Israel would pray for swift death so as to avoid the pains and terrors of Assyrian conquest and captivity.

-This part of v. 8 is quoted at least twice in the NT

-*Misser*: Because of Israel's dismal failure in carrying out this charge, the Lord chose to use a foreign army to accomplish His purpose. "...say to the mountains, Cover us' and to the hills, Fall on us": In utter desperation the people would beg the mountains to fall on them. Jesus made this same prediction (*see* Lk 23:23-30). A similar plea will be made by unbelievers in the Tribulation in response to the terror of God's wrath in the seal judgments (Rev 6:16).

*Israel's Sentence (10:9-11)*

**9 "O Israel, you have sinned from the days of Gibeah;**

**There they stood.**

**The battle in Gibeah against the children of iniquity**

**Did not overtake them** (*the current crop of 'Gibeonites'*).

-*Smith*: The reference is to the gang rape of the Levite's concubine in Judges 19. This is now the second allusion to that ugly episode (cf. 9:9). Hosea saw the people of his day as still morally men of Gibeah. "There they stood." The idea seems to be that the current generation persevered in the sin which had been committed by their ancestors at Gibeah. Yet "the war against the sons of wickedness did not overtake them at Gibeah." While they persisted in the sin of Gibeah, they had never experienced the punishment which had come against the sinners in Gibeah in Judges 19. As the tribes once rose up against Benjamin at Gibeah, so now the nations would rise up against Israel.

**10 When it is My desire, I will chasten** (*always used of children*) **them.**

**Peoples** (*various ethnics*) **shall be gathered against them**

-*Smith*: That Ephraim should now experience chastisement or punishment was God's will. "According to my desire I shall chastise them." The LORD would gather "the nations" against them. The Assyrian forces included contingents from many nations

**When I bind them** (*to be taken away in captivity, as yoked cattle*) **for their two transgressions.**

-*Smith*: The clause "when they are bound to their two transgressions" has received a wide range of interpretations. Among the more likely interpretations of the two transgressions are these: (1) apostasy from Yahweh and from the Davidic house (Keil); (2) man-made gods and man-made kings (Brown).

-Better perhaps is: *all see* Jer. 2:13

*Homework*: Do your one page homework and all of your readings for chapter 11.