

# Calvary Bible College

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OT337 Hosea: Broken Hearts, Unbroken Love

Fall 2015

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## Class #10, Chapters 10:11 thru 12:1, Israel is a Luxurious Vine *cont.* The Conflict of Love: How Can I Give You Up?, 11:8

Review 2<sup>nd</sup> hour vs. 7-10 of last week that did not make it on recording

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

**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

**-Missler:** 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).

### **(10:9–11) Israel's Sentence**

**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.*

-His desire is in perfect control and at the perfect time. **See** Heb. 12:5-11

*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).

-A better reason perhaps is in: **all see** Jer. 2:13

### **Where we left off on 11/5.....**

**11** *Ephraim is a trained heifer*

**-Dearman:** A *trained heifer* is one that has learned the task of threshing and is obedient to the guidance of the farmer.... the *trained heifer* is the Israel of divine election and recipient of the covenant ethos or spirit. She is the same entity as the 'grapes in the wilderness' (9:10), the 'bride in the wilderness' (2:14–15), and 'the beloved son in Egypt' (11:1), a people who were at one time well-related to The LORD.

*That loves to thresh grain;*

*But I harnessed her fair neck,*

*I will make Ephraim pull a plow.*

*Judah shall plow;*

*Jacob shall break his clods."*

-You become like what you worship. Worship a calf and you become a trained heifer, a slave animal and sarcastically you will love what trained heifers do for a living!

**-Smith:** The Ephraimites would be yoked to their sins, so to speak. In this there is an irony. They will exchange places with the beasts of burden which they have made into their gods, the sin of golden 'calves' have turned them into 'calves' of slavery! Threshing someone else's grain, plowing someone else's fields. This will happen to Judah as well.

### **(10:12-15) A Third Call for Repentance The End of the Second Major Section of Hosea.**

#### **The Exhortation v.12**

#### **First Appeal**

**12** *Sow for yourselves seeds of righteousness;*

-what will happen is that you will....

*Reap in mercy;*

- Smith:** Hosea urged his countrymen to “sow for yourself righteousness.” This is an appeal to practice right relationship with their fellow man. To the appeal a promise is attached. “Reap according to mercy.” When two imperatives are joined in Hebrew the second one indicates a promise (in this case mercy). If they sow righteousness, they will reap (divine) mercy that can come in many ways.
- Guzik:** Israel had sown the seed of sin, and they would soon reap judgment from God. Even now, if they would sow **righteousness**, they would **reap in mercy** at the next harvest....We all sow into our life but do we **sow** seeds of **righteousness**? What “crop” will grow up from the seeds planted today, or this past week, or this past month?

*?Question? What does sowing seeds of righteousness look like?*

## Second Appeal

**Break up your fallow ground** (*virgin soil*),

-untilled ground, never sown in before

-**Smith:** A second appeal couched in agricultural metaphor is for Ephraim to “break up your fallow ground,” i.e., unplowed ground. This imperative implies a change in the old ways of this people and the commencement of a new course of life. Before seed can be sowed or harvest reaped, this ground must be prepared. Weeds must be removed. This again is a metaphor for repentance.

-**Guzik:** Sometimes when the word of God goes forth and seems to have little effect, it is because it falls on **fallow ground**—the hard ground that will not allow the seed of the word to penetrate and become fruitful....Since **fallow ground** is hard, it probably doesn’t “want” to be broken up. It is hard and compact, and the blade of the plow hurts as it cuts through. If the **fallow ground** could talk, it would probably cry out when it is plowed. Yet it is useless as ground as long as it is **fallow**.

## The meaning of the two metaphors that were stated in Agriculture Terms.....

**For it is time to seek the LORD,**

-In the seeking ‘sowing’ and ‘plowing’ of unplowed ground...

.....**How long are we to do this?**

**Till He comes and rains righteousness on you.**

-**Smith:** This may mean that it is high time to seek the Lord (Keil) or that there is still time to seek him (Brown). In any case, seeking the Lord involves reestablishing a relationship with him. “Till he come and rain righteousness upon you.” In this context “righteousness” means salvation or deliverance. Keil, however, understands: God will give the strength to secure righteousness just as he gives rain for the growth of the seed.

## (10:13) The Explanation

Why was this national repentance necessary?

**13 You have plowed and thus by implication sown wickedness;**

**You have reaped the rewards of the fruit of iniquity.**

**You have eaten the fruit of lies that you believed,**

**Because you trusted in your own way,**

-You did not take heed to: **see** Prov. 3:1-10

**...In the multitude of your mighty men.**

-**Smith:** The litany of accusations continued: *“you have eaten the fruit of lies.”* The Hebrew refers to that which deceives, disappoints or fails. Present national policies would lead to utter disappointment “because you have trusted in your way.” They had put their confidence in their prudent plans and wise counsels rather than in the Lord. They also had trusted *“in the multitude of your mighty men.”* They trusted in the strength of their armies and perhaps in the armies of those who were their allies.

## **(10:14-15) The Urgency**

**14** *Therefore* **tumult** (*noise 8 of 17, tumult 5 of 17, rushing about 3 of 17, 1 time pomp*) **shall arise among your people,**

**And all your fortresses shall be plundered**

**As Shalman plundered Beth Arbel in the day of battle—**

**A mother dashed in pieces upon her children** (*perhaps on their dead children, see 13:16*).

**-Smith:** “Therefore a tumult shall arise against your people.” As in Amos 2:2, “tumult” is from war. All of the fortifications of Ephraim would be “laid waste as Shalman laid waste Beth-Arbel in the day of war.” Shalman is probably a contracted form of the name Shalmaneser. The reference could be to the Assyrian king Shalmaneser IV (783–773 b.c.) or Shalmaneser V (727–722 b.c.). The former made an expedition to Damascus in 773 b.c. and may have invaded the country east of Jordan. The latter’s campaign is mentioned in 2 Kings 17:3, 5. Beth-Arbel is west of the Sea of Galilee. Whenever it took place, that Assyrian campaign must have been extremely cruel. “Mother along with sons was dashed to pieces.” This is a proverbial expression denoting inhuman cruelty (10:14)

**15** **Thus it shall be done to you, O Bethel** (*the real name of Beth Aven*),

**Because of your great wickedness.**

**At dawn** (*the hour of great hope, new starts*) **the king of Israel**

**Shall be cut off utterly.**

**-Smith:** The idea is that Bethel, the center of impure worship, is the source and cause of the coming disaster. “At daybreak is the king of Israel utterly cut off.” In the very time of brightness and hope (*dawn*), the time when prosperity is once more about to dawn, the monarch in Israel would be cut off.

## **Your In-Class Worksheet**

**The Four calls for Repentance in Hosea**, what were the characteristics of repentance in these verses?

-What did God do in these verses to bring about *willing* repentance?

-The Four calls are found at the end of four major sections of Hosea.

-As I read each one quickly write on your worksheet outstanding characteristics of repentance and what God did to bring about willing repentance.

1<sup>st</sup> 3:4-5

2<sup>nd</sup> 6:1-3

3<sup>rd</sup> 10:12-15

4<sup>th</sup> 14:9

## **Last Four Chapters Have the Love of God as Their Overall Theme**

**Morgan:** in the last four chapters, the speeches of the Lord are burdened with love; and the messages of the prophet are burdened with a sense of the unworthiness of the people.....Hosea... had been brought into fellowship with God through tragedy in his own home, through which tragedy, the tragedy of wounded love, there had come to him an understanding of the Divine heart. This has been realized throughout, but in this last movement it comes into special prominence. So far we have been considering different points in the process of that ministry of stern denunciation, and have heard the prophet’s constant call to these people to return to God.

There are four speeches of Hosea as the mouthpiece of Jehovah; and three times the prophet breaks in with his own comments..... He is still delivering the message of Jehovah; but evidently amazed that any such message could be delivered, for in his three interpolations he confesses the sin of the people. God is telling of His love, and the prophet amazed at it, breaks in, and describes the sin of the people.

## From 11:1 thru 12:1 The LORD Speaks

-Notice all of the first person personal pronouns in this section: I and My and Me

-**Morgan:** The speech of Jehovah begins in chapter eleven, and runs through to the end of the first verse in chapter twelve. Then suddenly the prophet speaks for himself, beginning at the second verse of chapter twelve, and running to the end of verse six. Again, from verse seven in chapter twelve to verse eleven Jehovah speaks. Once more, at the twelfth verse, and running through to the first verse of the next chapter, thirteen, Hosea is the speaker. At the second verse of chapter thirteen Jehovah resumes, and His words continue to the end of verse fourteen. Then at the fifteenth verse of chapter thirteen, and as far as the third verse of chapter fourteen, the prophet is again heard. Everything ends, beginning at the fourth verse of chapter fourteen, and running to the end, with the voice of Jehovah.

## (11:1-4) Three Relationships of the LORD towards Israel

### 1<sup>st</sup> The LORD is their Father

**11:1** "When Israel was a child (*literally young lad*), I loved him,  
And out of Egypt I called My son.

-Matthew thru the Holy Spirit sees Christ coming out of Egypt as a fulfillment of this verse: (Matt 2:15).

"And from Egypt I have called my son." Just as God called Old Testament Israel out of Egypt, so he would call this future lad—this future Israel—out of Egypt

-**McComiskey:** Like other events, the exodus was often invested by Old Testament writers with a significance that extended beyond its original implications. Hosea, for example, uses the Egyptian bondage as a motif for the impending Assyrian captivity (7:16; 8:13; 9:3, 6; 11:5),

**2** As they (*the Prophets sent by God, see 12:13-14, see Heb. 1:1*) called them,

So they went or ran from them (*the Prophets God sent*);

They sacrificed to the Baals,

And burned incense to carved images.

**3** "I (*as a Father*) taught Ephraim to walk,

Taking them by their arms (*as a mother would*);

-**Smith:** When Ephraim was weary The LORD carried him in his arms (**see** Deut. 1:31; **see** Deut. 32:11; **see** Is. 63:9).

But they did not know that I healed them.

-The 'not knows' of Hosea: **see** 2:8, **see** 5:4, **see** 7:9 and then we have our verse in 11:3

### 2<sup>nd</sup> The LORD is their Husband

**4** I (*as a husband*) drew them with gentle (*Adam*) cords (*or the gentle cords of a man*),

With bands of love,

-**See** Jer. 31:3-4

-Hosea would relate to the metaphor of Husband and Wife

### 3<sup>rd</sup> The LORD is their Herdsman

And I (*as a Herdsman*) was to them as those who take the yoke from their neck.

I stooped *and* fed them.

-**Morgan:** It is a picture of the cattle coming home at night, after the toil of the wearisome day: I lifted the yoke, and freed their jaws, and fed them! Thus Jehovah reveals Himself all the way through; the Father, the Husband, and the Herdsman.

## (11:5-7) He Shall Go into Captivity because He is Unrepentant in All Three Relationships

**5** "He shall not return to the land of Egypt;

But the Assyrian shall be his king,

-**Smith:** The statement "he shall not return to Egypt" seems to contradict statements to the contrary in

8:13 and 9:3, 6. In the former passages, however, Egypt was merely a type of bondage while here the literal Egypt is in view. Though Israel would not return into the bondage of Egypt lest God's efforts in bringing them out seem futile, yet they would be brought into another bondage—that of Assyria.

Why?.....

**Because they refused to repent.**

**6 And the sword shall slash in his cities,**

**Devour his districts,**

**And consume *them*,**

Why?.....

**Because of their own counsels.**

-the religious and foreign policy which is defined more precisely in the following verse.

**7 My people are bent on backsliding from Me.**

-**Smith:** The idea seems to be that they are impaled or fastened upon apostasy as upon a stake so that they cannot get loose.

**Though they call to the Most High,**

**None at all exalt *Him*.**

-They call Him Most High...but do not exalt Him

-Why do you call me LORD and do not do the things I say to you? Luke 6:46

-**A summary** look again at the people as described. Four little sentences cover the ground. They went from Me (v.2); they did not know that I was healing them (v.3); they refused to return or repent (v.5); they are bent on backsliding (v.7).

Thus the contrast of persons and actions is vivid. Jehovah is seen as the persistent Lover, and the people as contemning His love. What is to be done? There is only one thing to do, by all the laws of human conduct, and all the laws that are only laws of righteousness and equity and justice. Give them up, abandon them.

-We see this in the NT about those that are His, we see this principle of harsh discipline. **See** 1Cor. 5:4-5

**(11:8–9) The LORD's Love for Israel Will Not Allow for the Absolute Destruction of the Nation**

**8 "How can I give you up, Ephraim?**

*How* **Can I hand you over, Israel?**

**How can I make you like Admah?**

*How* **Can I set you like Zeboiim?**

-**Smith:** These were two cities of the plain overthrown with Sodom and Gomorrah (Gen 14:2; Deut. 29:23; Jer. 49:18). The prospect of the complete destruction of Israel was almost more than the Lord could bear...

**What was holding the LORD back?**

**My heart churns or is turned within Me;**

-**Smith:** "My heart is turned within me, together my passion is kindled." The idea is that all of The LORD's feelings of compassion have gathered themselves together, i.e., his whole compassion has been stirred within him. These, of course, are anthropomorphic expressions which are used to help humankind understand the agony which judgment brings to the Lord.

**My sympathy is or compassions are stirred or kindled, coals blown upon, glowing red.**

**Dearman:** In formal terms v. 8 is a soliloquy. Hearers and readers are invited to listen to a presentation. In metaphorical terms, YHWH is an anguished parent, asking profound questions of himself, with the future of his people at stake. YHWH has historical experience in handing out punishment to the disobedient, but the matter of deserved punishment is overwhelmed by commitment to restoring

the repeatedly offending child, whom we might call a “prodigal son.

**-Morgan:** It was not something in Israel, but something in God. And yet, the something in God saw in Israel possibilities that I cannot see, that seem to have faded, seem to have been obliterated... Whatever we may think about human nature, God thought it worth dying for.... The secret of it is found in the words, “My heart is turned within Me.” That is a very expressive word. Turned about, or turned over, literally; but in use it is the word that describes upheaval, turmoil. Listen. God says My heart is in turmoil; My heart is moved to its depths, My heart! Again, “My compassions are kindled together,” and the word “compassion” there does not mean sorrow, it does not mean pity. I think sometimes in our own language there is only one word that accurately can carry over its meaning. It means solace; and that means more than power to solace, but solace in activity.

### **The Three ‘I Will Nots’ of the LORD**

**9 I will not execute the fierceness of My anger;**

**I will not again destroy Ephraim.**

**-Morgan:** There was something holding Jehovah back from judgment; and whatever it was, it was something that won, for we hear words three times repeated, “I will not . . . I will not . . . I will not.” I loved from childhood, and taught to walk, took them on My arms, healed them, drew them back, fed them; and they turned their back upon Me, and they are going on turning their back upon Me; they are bent on backsliding; but “how can I give thee up? I will not ... I will not ... I will not.”

**For I am God, and not man,**

-He feels and loves like no man can. He loves and is Holy like no man.

-So how do we as men understand this heart of God. With figures of human speech: heart churns, compassions stirred or kindled. Human images trying to describe a God who is not man, yet now after the incarnation to the cross, to Heaven, very man indeed.

**The Holy One in your midst;**

-There is in His heart moved with (*com*)passions BUT no lowering of His standards, no compromise

-Though He may be Love He will not compromise His sinless nature.

-He can perfectly love and be Holy at the same time. How so? Because He is God, He is not a man. He sees as God what no man could see, the total satisfaction for all that **un-propitiates** man from God.

-Righteousness and compassion are working together in perfect harmony

-In Hosea we stop there. But in the NT Hosea and The LORD become one in the person of Jesus Christ, the Love and Righteousness of God.

-Even this is not a compromise of Love or Holiness which is too hard for man, but not too hard for God.

**-Morgan:** But in order to provide ransom, and redemption, and renewal, what is needed? The answer is found fully in the words: “God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.”

The LORD continues.....

**And or But I will not come with terror or all consuming burning wrath.**

**-Smith:** Suddenly The LORD resolved the conflict between mercy and justice in favor of mercy. “I will not execute the burning anger of my wrath.” If he were to do so, nothing would remain of Ephraim. “I will not destroy Ephraim again.” Judgment must take its course, but it will be tempered with mercy. Yahweh must punish, but he will not exterminate (Brown). Once the heart of God has changed, it will not return to wrath to destroy Ephraim

-Mercy will delay total judgment, total destruction, until total punishment comes and total righteousness is provided for.

**Eph. 2:4-5 4** But God, who is rich in mercy, because of His great love with which He loved us,  
**5** even when we were *constantly* dead in *the* trespasses, made us alive together with Christ (by grace you have been saved),

**Rom.5:8-9 8** But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

**9** Much more then, having now been justified by His blood, we shall be saved from

wrath (same concept as our 'terror' in v.9) through Him.

### **(11:10–11) The LORD Will Call His People from Captivity**

**10** "They shall walk after the LORD.

-God and His love will win, and do so in a holy and righteous way: His way...

He will roar like a lion.

When He roars,

-Like a Lion he calls His people to come from all over the world, the lion roars over His territory!

Then His sons shall come trembling (tremble as in hurried excitement) from the west;

See Joel 3:16, see Ezek. 11:16-17, see Ezek. 28:25

**11** They shall come trembling (trembling with hurried excitement) like a bird from Egypt,

Like a dove from the land of Assyria.

And I will let or cause them dwell in their houses,"

Says the LORD.

### **(11:12-12:1) Summary of the Current State of Israel and Judah**

**12** "Ephraim has encircled Me with lies,

-Everything about their coming to where they worship Him is a total circle of lies!

And the house of Israel circles me with deceit;

But Judah still walks wayward a restless wanderer with God,

Even with the Holy One who is faithful

-the only faithful one in the covenant: Ephraim and Israel surround Him with lies and deceit and Judah is currently a wanderer.

-**Smith:** The reference is to the hypocrisy with which Israel still claimed to be the people of God in the midst of their idolatry. They pretended to worship Yahweh under the image of a calf.

**12:1** "Ephraim feeds on the wind,

And pursues the east wind;

-**Smith:** The wind is a figure for what is empty, vain or of no real worth or practical benefit. "Ephraim grazes wind and pursues the east wind!" To feed on wind is to take pleasure in or draw sustenance from what can really provide neither. The east wind is a figure of destruction. Ephraim's course was not only idle, but injurious; not only delusive, but destructive; not only fruitless, but fatal

He daily increases lies and desolation or violence

-Within the culture and society

Also they make a covenant with the Assyrians,

And oil is carried to Egypt.

**Smith:** Without...King Menahem paid tribute to Assyria and entered into an alliance with that nation.

When relations with Assyria soured, oil was sent to Egypt in order to secure an alliance. This took place in the reign of King Hoshea (2 Kgs 17:4).

-Thus socially and politically Ephraim was pursuing an unproductive and even dangerous policies.

### **Hosea is speaking from v.2 thru v.6 of chapter 12**

**2** "The Lord also brings a legal charge against Judah,

And will punish Jacob according to his ways;

According to his deeds He will recompense him.

-**Smith:** The Lord must rebuke, reprove and chastise Judah as well as Ephraim. "The LORD has a controversy with Judah," i.e., a legal action, a lawsuit. Eventually Jacob—the entire covenant people—must experience a judgmental visitation. God would recompense both kingdoms for their rebellious deeds.

**Homework:** All Readings for Chapter 12