

# Calvary Bible College

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## OT337 Hosea: Broken Hearts, Unbroken Love Fall 2015

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### Class #11, Chapter 12:3-12:7, The Conundrum of Love: Israel is Canaan!, 12:7

#### Hosea Speaks (vs. 2-6) Reflects Back on Jacob and Calls on 'Jacob' to Come Back

In 11:12 Ephraim is accused of surrounding the LORD with lies and deceit. 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 The LORD under the image of a calf. Judah too was "wayward" (11:12 'walk' there is a 'wayward', a 'wandering walk') in respect to God. While Ephraim was surrounding the LORD with religious hypocrisy and Judah had a wandering heart and eye, the LORD remained faithful to His covenant vows.

#### Recall verses 1 & 2 where Ephraim and Jacob are referenced at the end of the LORD's Speak.

**12:1** "Ephraim feeds on the wind, And pursues the east wind (or a wind out of the east); He daily increases lies and desolation.

-New Lies must be built to cover previous lies. An entire 'imaginary world' is built daily.  
-Many of the basic foundations of our culture are built on lies, i.e. Evolution; man is born innocent without a sinful selfish nature; man-made global warming. The building of lies as foundational is only in preparation for believing 'The Lie' of see Rom. 1:25 and see 2Thes. 2:11.

**Also they make a covenant with the Assyrians,  
And oil is carried to Egypt.**

**Smith:** The disastrous course of Ephraim was on a parallel track. Socially "all day he multiplies lies and violence." This refers to man's conduct toward his fellow man (cf. Amos 3:10; Jer. 6:7). Politically "they make a covenant with Assyria." 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 2Kings 17:4.

#### Hosea speaks in response to the LORD speaking in 11:1 Thru 12:1

**12:2** "The LORD also brings a legal charge (in violation of an agreed upon covenant) against Judah,

**And will punish Jacob (whom He has thoroughly evidentially indicted) according to his ways; According to his deeds He will recompense him.**

-ways lead to deeds. Paths lead either to life or to destruction. Both ways or paths and deeds need to be repented of; forgiveness received from our Father.

**Hosea then takes up Jacob the Patriarch as an example.....**

**3 He took his brother by the heel in the womb,  
And in his strength he struggled with God.**

**4 Yes, he struggled with the Angel and prevailed;**

-Whom did he Jacob struggle with? God Himself.

-What form did God whom he struggled with take? 'The Angel' or other places would say 'the Angel of the LORD'. An appearance of Jesus who is the revealer of God the Father.

**?Questions?**

#1 How does the NT describe God? **See** 1Tim. 1:17 and **see** 1Tim. 6:16.

#2 Has anyone human seen Him who is described in 1Tim. 1:17 and 1Tim. 6:16? **See** John 1:18, **see** 1John 4:10-12, 14-15.

#3 Who reveals the Invisible God to us? **See** Matt. 11:27, **see** John 14:6-9, **see** Heb. 1:3.

#4 Why are these two truths about Jesus important? The first one is: **see** 1 John 2:22-23, **see** 1John 4:2-3 and finally **see** Jude 4.

### **The Granville Sharp Rule and Jude 4**

Language operates according to grammatical rules. In English, most of the rules we follow naturally without having to "check the book". It is important to remember however, when we approach the Bible, that we are dealing with a translation of a foreign language, and foreign languages have their own rules. Most of the Bible can be easily understood without knowing much about Greek or Hebrew, but learning the rules can often deepen your understanding. In English you can truly know what the Bible says, but with a little help from the Greek you may discover that it says even more. The Granville Sharp Rule is a great example.

Granville Sharp was not a native Greek speaker. He discovered "his rule" as an English Christian and Bible scholar. If it seems strange to you that we would trust an 18th century Englishman on ancient Greek grammar, than remember that all grammatical rules are observational in nature. No one got together and "created" the English language, instead it was practiced long before the rules that it functioned by were put on paper. So with Greek. What Granville Sharp did was "reverse engineer" his rule by observing how Greek functioned within the New Testament. Somewhat like Newton's apple revealed the preexisting law of gravity, Sharp's reading of the New Testament revealed the rule we call by his name.

Here are the tenants of the Granville Sharp rule:

**IF** there are two nouns connected by the word "and" (the Greek 'kai')

**IF** the nouns are not proper names

**IF** the nouns refer to a person and are of the same case\*

**IF** the nouns are singular

**IF** the first noun has the definite article (in English "the") and the second noun does not

**THEN** both nouns refer to the same person

\*The term "case" relates to nouns and pronouns and adjectives. It classifies their relationship to other elements in the sentence. The case form is shown by the ending of the word in Greek. There are four different case forms in Greek. The four cases are Nominative, Genitive, Dative, and Accusative. There is another case not included in the four main noun cases because it is so closely related to the nominative: the Vocative.

Here's what the phrase would look like:

Definite Article (Grk: ho) (Eng: the) + noun #1 + and (Grk: kai) + noun #2

It should be noted that the Greek article (ho) sometimes translated "the" is often left untranslated so you'd have to look at the Greek to see it.

At first glance, his rule may seem overly technical and unhelpful. In fact, in the Greek New Testament there are only 82 instances of this exact structure. Most of them wouldn't be controversial or striking.

However there are eight places where this construction, according to the Granville Sharp rule, is doctrinally significant. Each one of them deals with the deity of Jesus. Let's just look at one example:

**Titus 2:13** waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ

Here is the phrase in Titus 2:13 that fits the requirements for the rule:

**Our great God and Savior**

In the English it looks like Paul refers to both God the father (our great God) as well as God the son (Savior Jesus Christ) but according to the Granville Sharp Rule we have one person, Jesus Christ who is BOTH our Great God and our Savior. You can see the same thing in the other passages (Eph. 5:5; 2 Thes. 1:12; 1 Tim 5:21; 2 Tim 4:1; 2 Pet 1:1; **Jude 4**) Here the New Testament explicitly refers to Jesus as God by using the construction we have been talking about. Remember there are 73 undisputed instances of this rule that do not involve this doctrine. Interpretive consistency requires us to understand these phrases in the same way as we understand the other 73.

So **Jude 4** For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

The phrase in question that the Granville Sharp rule would apply to is:

the only Lord God and our Lord Jesus Christ.

-We have the definite article Grk: 'ho', Eng.: 'the'. The noun 'God' is in the accusative case it is connected by 'and' or in Grk: kai and followed by Lord which is in the accusative case (accusative case points to the direct object of the verb in this case 'deny' is the verb). Thus speaking of the same person.

**Now back to Hosea who is speaking.....look again at verses 3-5**

**Let's read these three verses without commentary**

**3** He took his brother by the heel in the womb,  
And in his strength he struggled with God.

**4** Yes, he struggled with the Angel and prevailed;  
He wept, and sought favor from Him.

He found Him *in* Bethel,  
And there He spoke to us—

**5** That is, the LORD God of hosts.  
The LORD *is* His memorable name.

**Commentary....**

**3 He took his brother by the heel in the womb,  
And in his strength he struggled with God.**

-**Missler**: From the womb until the wrestling with the angel, Jacob (*Ya'cov*, heel catcher), grabbed the heel of his brother—prophetically depicting the gaining of his brother's birthright (Gen 25:27-34) and stealing the all-important deathbed blessing of the firstborn by his father (Gen 27:5-29)..... "...by his strength": Jacob thought he could manipulate God. Have you ever been guilty of trying that? With repetitious rituals or procedures? With sacrifices or negotiations?

**4 Yes, he struggled with the Angel and prevailed;  
.....how did he prevail....**

**He (Jacob) wept, and sought favor from Him (LORD).**

-**All see** Gen. 32:22-31

-**Missler**: At the River Jabbok, he contended with God and prevailed and his name was changed to *yisrael* (from the verb *sara*, to strive or struggle; and *e*, God; cf. Gen 32:28). Jacob had always striven for God's blessing through his own deceitful means, but now God would teach Israel His way. That is the basic meaning of Israel per Gen. 32:28. Does not the history of Israel bare out this meaning? One continuous striving with God or God with Israel?

**Smith**: The contest with God is further explained in the words "he wrestled with the angel and prevailed." The stranger with whom Jacob wrestled on the banks of the Jabbok was none other than the angel of The LORD who appeared so often in Old Testament history as a visible manifestation of God—a Christophany. Jacob "wept, and sought favor from Him" The language shows that at some level the conflict with the angel of The LORD became spiritual. The weapon Jacob used was prayer (sought). This weapon was also available to the Israel of Hosea's day (12:4a).

-He wept, and sought favor from Him in weakness not strength. As Paul said in **2Cor. 12:9-10**

**9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.**

**10 Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.**

**Continuing in v.4....He found Him in Bethel,**

**And there He spoke to us—**

-Who is the 'He' found..... who is the 'Him' in Bethel.... And who is the He spoke to us?

-First time in Bethel **All See** Gen. 28:5, 10-22. Second time in Bethel **All See** Gen. 35:1-15

-Why does Hosea say here in v.4 '**And there He spoke to us—**'?

-**Smith**: "And there He spoke with us." Perhaps the easiest of many interpretations is this: What God said to Jacob in that second Bethel experience still applied to the Israel of Hosea's day. He spoke to Israel in the person of their ancestor Jacob (12:4). And what Jacob said to his people speaks to them as well.

**In v.5 Hosea defines the 'He' that spoke to us.....**

**5 That is, the LORD God of hosts.**

**The LORD is His memorable name.**

**Missler**: "...LORD": *Yehovah*, (derived from the verb *hayah*, to be); God of the covenant

solemnly entrusted His memorable name to Israel (Ps. 135:13; cf. Ex 3:14; 6:3).

**6 So you** (in like manner seek favor from God and), **by the help of your God, return;**

-if you are willing you will have God's help to return to Him.

-Jesus said something similar in.....

**John 7:17: If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority.**

**Two demonstrations of their repentance would be looked for: One manward and one Godward.....**

**#1-Observe mercy and justice,**

**#2-And wait in hope on or unto your God continually.**

-At Bethel in Gen. 35 Jacob told his people to put away their idols. So Hosea is pleading to Ephraim to listen to Jacob at Bethel and put away your idols and observe mercy and justice and wait in hope on your God (versus the foreign idols or gods of the land and the lands around them.

**Smith:** Since The LORD is the same yesterday, today and forever—the same God who yielded to the prayers of the patriarch Jacob—Hosea called upon his countrymen to “therefore surely turn in respect to your God.” The verb means to turn as to enter into a vital fellowship with God; to be truly converted (Keil). The preposition could also be understood as instrumental: by the help and power of God (Harper). That turning to God would require them to “keep mercy and justice” in respect to their fellow man (cf. Mic 6:8). It would also require them to “hope continually unto your God.” Absolute trust in God is another of the conditions of returning to the Lord (12:6).

**The Lord speaks (12:7-11)**

Israel is Canaan!

**Verse 7 seems like an interruption to Hosea's response in vs. 2-6.....**

**7 “A cunning Canaanite! Or simply just: ‘Canaan!’**

-Israel has become what Israel was to ‘drive out’ of the land: A Canaanite

**-Morgan:** Let it stand as “Canaan.” That word stands all the way through the Old Testament literature with one significance, and it is that of complete contrast with what is suggested by the word “Israel.” The two words constitute the most striking antithesis.... To treat the word Canaan as a synonym for a merchant is understandable, but it is wrong. I admit that the word Canaan had acquired that meaning, and was often used in that way. But that is not the meaning of the Hebrew word in itself. It was, as I have said, acquired, just as the word Chaldean acquired the suggestiveness of astrology, simply because astrology flourished in Chaldea. All the Chaldeans were not astrologers, and Chaldean never strictly meant astrologer.... In the Bible literature Canaan emerges in Genesis, chapters nine and ten, in the story of Ham. From there throughout Biblical history the intention of the word harmonizes with its use at that point. It is a word always used to describe a people humiliated on account of depravity. Canaan means quite literally, subjugated, humiliated; but it always connotes the humiliation of depravity, pollution.

-Has come to mean: humiliated due to corruption and moral pollution. **See Lev. 18:3, 24-27**

**-Morgan:** God said of that people—Canaan!—Israel was created to make Canaan, Israel. The time had come when Canaan had made Israel, Canaan, and the LORD declares it so here!

-Compare Israel becoming Canaan with: **see 2Cor. 6:11-7:1.** Woe unto the church if it becomes ‘world’ instead of the ‘world’ becoming ‘church’.

-**Morgan:** I fear it must be admitted that there are places and Churches where it would be very difficult for a man to find the difference between the Church and the world. *Note this was said in the early 1930s!!*

**Deceitful or false scales are in his hand;**

-As with Canaan's moral lifestyle their business practices were an abomination to the LORD. See Prov. 20:23

**He loves to oppress.**

-Canaan had come to mean 'merchant' or 'trafficker' due to the fact that it was the trade route between the north and south and at one time a part of the great Phoenician seafaring trading empire headquartered in Tyre and Sidon just north of Israel in what is now Lebanon.

-**Stuart:** By this metaphor, Hosea declares Ephraim to be a greedy merchant, and at the same time no better than the Canaanites whose immoral culture deserved extinction (see Gen 15:16).

### **Ephraim's Viewpoint of Verse 7....**

**8 And Ephraim said,**

**'Surely I have become rich,**

**I have found wealth for myself;**

**In all my labors**

**They shall find in me no alleged iniquity that is sin.'**

-Here is a classic 'the end results' (I am blessed because I am rich) justifies the means (deceitful scales and oppression) and therefore your alleged iniquity is no sin at all!

-“Never underestimate the ability of the human mind to rationalize behavior!” (A Misslerism)

-**Missler:** The description of their sense of well-being, power, and prestige under Jeroboam II. When prosperity had arrived, Ephraim took it as an indication that nothing was amiss (Zech. 11:5; cf. Rev 3:17). “...I am become rich”: Monetary success has never been an accurate barometer on one's status before God.

**Next Class:** December 10. Do all of your readings on 12 and 13! Happy Thanksgiving!!