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OT337 Hosea: Broken Hearts, Unbroken Love

Fall 2015

Class #12, Chapter 12:9-13:14, Love's Power: I will Ransom them from the Power of the Grave, 13:14

The LORD Speaks from 12:9 thru 13:14

12:9 "But I *am* the LORD your God,

How long? **Ever since the land of Egypt;**

Dearman: Verse 9 reminds readers that The LORD's history with Ephraim precedes national life in Canaan. Not only was Jacob the object of God's care, both in and out of the promised land, but the fundamental dictum of Israelite identity goes back to their covenant with the LORD, who brought them up from Egypt.

-The phrase 'ever since' not only denotes a time line but the unchanging nature of the LORD thruout the past 700 years. Repentance or change of mind followed by appropriate actions are only necessary for those who have changed back to what they were and not those who are changing into the image of the one who never changes nor needs to. (see Heb. 1:12, see Heb. 13:8, see James 1:17)

I will again make you dwell in tents (*feast of Tabernacles, wilderness reference, see Lev. 23:39-43, see Deut. 16:9-12*),

-**Missler:** Living in Tents again: Tents: stresses the inconvenience, the unsettledness, and the anxiety of living in a land not their own, in the wilderness between Egypt and the promised land.

As in the days of the appointed feast.

-**Smith:** From the time of the Egyptian sojourn—more than seven hundred years has elapsed—he had been their God. To him they owed all prosperity past and present. Because of their ingratitude they are threatened with being driven out of their good land into the wilderness. "I will still cause you to dwell in tents, as in the days of the appointed season." The feast of Tabernacles lasted for seven days during which Israel was to dwell in huts or booths.... This verse is best regarded as a threat with an implied promise (Keil). While they have before them the prospect of being driven from their homeland, they also have set before them the repetition of divine guidance through the desert.

McComiskey: This idea is not unique to Hosea. Other prophets proclaimed that Israel's hope of restoration lay in the loss of her objects of misplaced trust. Micah states that God will remove the instruments of war and the symbols of idolatrous worship from Israel when he intervenes in history on her behalf (5:10-14)... Hosea says that Israel, the wealthy merchant, will be reduced to poverty, but we may view this humiliation as a loving act of God by which he will restore their need for dependence on him.

What is the proof that the LORD has been their God since the Exodus?...

10 I have also spoken by the prophets,

-Both *foretelling* of the future and *forthtelling* of their present condition...

-He has sent forth the true manna, His Word (written and incarnate), thru the prophets.

And have multiplied visions;

?Question? Whom can we trust? See Jer. 23:16 and See Jer. 23:25-28

I have given symbols through the witness of the prophets.”

-**Missler:** This is a key verse, highlighting the Lord’s use of figures of speech and rhetorical devices, such as similes, metaphors, analogies, allegories, parables, types, et al. Examples: Types: the *Akedah* in Gen 22; the *goel* in Ruth; etc. Also, the “rock” in 1 Cor. 10:4, etc. There is a catalog of over 200 different types of such devices in Appendix A of *Cosmic Codes - Hidden Messages From the Edge of Eternity*.

-‘Symbols’, (‘Adam’-meh): Used 29 times in the OT, 9 times ‘like’, 7 times ‘liken’, 4 times ‘thought’, 2 times ‘be like’, once ‘plotted’. Here it is a verb in the imperfect emphasizing not the figure of speech, but repeated giving of the symbols by God thruout the history of the children of Israel in the OT. In the LXX, ‘homoios, used 46 times in the NT always in the NKJV translated ‘like’. Not surprising it is used 22 times in The Revelation, and is spread out in usage thruout that book.

In contrast this is what the people have turned to....

11 Though Gilead (*eastern half of nation*) *has idols—*

Surely they are vanity (worthless, inconsequential)—

Though they sacrifice bulls in Gilgal (near Jericho),

Indeed their altars shall be heaps (a pun due to being similar in sound to ‘Gilgal’ in Hebrew) in the furrows of the field.*

*A collection of, or heap of burnt stones

Hosea Inspired, Speaks (12:12 thru 13:1)

12 Jacob (*continuing the Jacob motif as in 10:11, and 12:2*) *fled to the country of Syria;*

Israel (aka Jacob) served for a spouse,

And for a wife he tended (samar) sheep.

-And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

Again, a contrast with Jacob whose deception of his father had forced his fleeing to Padan-Aram for safety (Gen 27:43-28:2). Still, he never forsook the Lord even though he had to work as a slave tending sheep for over 14 years.

-**Garrett:** Several details tie Jacob’s experience in Haran to that of Israel in Egypt:

First: both Haran and Egypt are foreign lands that served as places of refuge, the first for Jacob the fugitive and the second for himself and his family in a time of famine.

Second: Jacob worked like a slave to obtain Rachel’s hand, but he was deceived by his host and ended up working fourteen years instead of the agreed upon seven. Similarly, the Israelites’ confidence that Egypt was a place of safety for them was shattered when a pharaoh who did not know Joseph turned against them and enslaved them.

Third: the alert reader knows that Laban wanted to keep Jacob from acquiring any wealth for himself but that he was thwarted when God caused the variegated sheep to multiply and so increased Jacob’s share of the flock. God thus created a situation in which Laban was eager to have Jacob leave (Gen 31:1–14). In this the LORD delivered Jacob from the machinations of Laban just as he would later deliver Israel from Egyptians, who were also more than ready to be rid of them after the LORD afflicted Egypt with the plagues. In both cases, moreover, the Israelites departed with the wealth of their hosts.

Fourth: Hosea creates another parallel with a wordplay: Jacob “tended” (*šāmar*) sheep to get a wife (v. 12), and in the exodus the LORD “tended” (*šāmar*) Israel through his prophet (v. 13)

Now Shepherd is connected to Prophet....

13 By a prophet (*Moses the shepherd*) the LORD brought Israel out of Egypt,
And by a prophet/*shepherd he was preserved (samar, tended to as by a shepherd).*

-**Stuart:** This assertion is intended to provide the first aspect of the comparison namely, that just as Jacob was a “keeper,” so was Moses, the one whom Yahweh chose to bring his people out of Egypt. Hosea’s implication is clear: the sheep have strayed from their shepherd’s keeping (**see** Is. 53:6, **see** 1Pet. 2:24-25,). The person, Israel (Jacob), kept sheep. The nation Israel was kept by the prophet Moses who remains their keeper through the Covenant & Torah he mediated and wrote. On the basis of this catchword Hosea builds a simple reminder: Israel disobeyed the keeper by not keeping the covenant, by not keeping His Word.

But a change has occurred and it is not the LORD who changes...Here Hosea picks up again the theme of Ephraim from 11:12-12:1-8

11:12 *“Ephraim has encircled Me with lies,
And the house of Israel with deceit;
But Judah still walks with God,
Even with the Holy One who is faithful.*

12:1 *“Ephraim feeds on the wind,
And pursues the east wind;
He daily increases lies and desolation.
Also they make a covenant with the Assyrians,
And oil is carried to Egypt.*

2 *“The LORD also brings a charge against Judah,
And will punish Jacob according to his ways;
According to his deeds He will recompense him.*

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.*

6 *So you, by the help of your God, return;
Observe mercy and justice,
And wait on your God continually.*

7 *“A cunning Canaanite!
Deceitful scales are in his hand;
He loves to oppress.*

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 iniquity that is sin.’*

We pick up the ‘Ephraim’ theme once again in v.14 after the ‘I AM The LORD’ verses of 9-13

14 Ephraim provoked Him to anger most bitterly;
Therefore his Lord will leave the guilt of his bloodshed upon him, And return his reproach upon him.
-For he, Ephraim is unrepentant of his blood guiltiness

13:1 When Ephraim spoke, trembling occurred in those who listened..

He exalted *himself* in Israel;

But when he offended through Baal *worship*, he died.

-Spiritually dead, will lead to other deaths....

-The question is this: Will death triumph?

-**Smith:** The prophet has in mind the attempts made by Ephraim to seek the rule among the tribes which led eventually to the secession of the ten tribes. Through Baal worship Ephraim incurred guilt before God. Baal worship was introduced in Israel during the days of Ahab and Jezebel. Possibly Hosea also has in mind the introduction of the golden calves by which the LORD was virtually turned into a Baal. In any case, when Baalism was introduced in Israel the nation died morally and spiritually. Baal worship sapped and undermined the strength of Ephraim. The nation began to die politically, and was followed by many deaths and captivity.

The LORD Speaks (13:2-13:14)

-**Morgan:** In its entirety it is a message of love, declaring the ultimate triumph of love, in spite of all the difficulties and sins of the people; ending with that great challenge, "I will ransom them from the power of Sheol; I will redeem them from death"; and then those great words which Paul quoted, "O death, where are thy plagues? O Sheol, where is your destruction?"; and this declaration, "Repentance shall be hid from Mine eyes," which does not mean He will pay no attention to repentant souls, but that He has determined on the restoration of the people as they return to Him, and will not repent or change His mind.

2 Now they sin more and more,

And have made for themselves molded images,

Idols of their silver, according to their skill *or better their understanding*;

All of it *is* the work of craftsmen.

-The product of human genius

They say of them,

"Let the men who sacrifice kiss the calves!"

-This was very pervasive thruout Israel. See the exceptions in **See** 1Kings 19:18

Because they sinned more and more with their idols.....

3 Therefore they shall be like the morning cloud And like the early dew that passes away,

Like chaff blown off from a threshing floor And like smoke from a chimney.

Smith: Because Ephraim clung to irrational idolatry, the nation would perish quickly. Three figures follow. First, "they will be as the morning cloud and dew that early passes away." This figure, which appeared earlier in 6:4, is here given a new significance. The nation would disappear from the scene as quickly as the morning dew disappears from the ground. Second, they would be "as chaff which is storme away from the threshing floor." They are as helpless in the face of the the blast of judgment as the weightless chaff is before a violent wind. Third, Ephraim would disappear from the scene "like smoke out of the window" or chimney (KJV; ASV). The chimney was in reality only a hole in the roof through which the smoke escaped from the house.

But not the abrupt transition in thought....

4 "Yet I *am* the LORD your God

Ever since the land of Egypt,

And you shall know no God but Me;

For *there is* no savior besides Me.

-The only one, the only God, who had ever saved them was the LORD!

5 I knew (*yada'* conotates knowledge with personal favor and intimacy, *see* 2:20) **you in the wilderness, In the land of great drought.**

-And because they were favored and had received special revelation and had personal experience with the LORD like no other people...*see* Amos 3:2.

-Why the wilderness reference? **Smith:** In the wilderness Israel depended totally upon the LORD....

.....**But when they entered the land.....**

**6 When they had pasture, they were filled;
They were filled and their heart was exalted;
Therefore they forgot Me.**

Smith continues... But “when they fed, they became full.” Once in the Promised Land they had all they needed and wanted. They no longer felt dependent upon the Lord. “They became full and their heart was lifted up.” Prosperity resulted in their being led away from God (*see* Deut. 8:11-17). “Therefore they have forgotten me.” Here again is one of Hosea’s major themes. Israel entered Canaan, prospered, and forgot God.

-When we love more, even good things, ministry, our families, giving to others more than our LORD we will know it because we have ‘forgotten’ (set aside) Him in the ‘busy’ and then we will leave our first love (not Him per se, but our first love) and we will subtly say at first and then more boldly: I have gotten me this wealth, this home.... By our own genius and strength and ability...What is the antidote to to this kind of forgetting? **See** 2Pet. 1:2-9.

**7 “So I will be to them like a lion;
Like a leopard by the road I will lurk;**

-Your death process will come suddenly, it will surprise you, but their should be no surprise, for I have warned you ahead of time!

**8 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.**

-The use of animals as figure of divine activity is called: a theriomorphic portrayal: having an animal form. See on your own the depiction of the LORD as an animal: 5:14, 11:10.

-**Smith:** The imagery of ferocious beasts reaches a climax in verse 8. Yahweh would encounter Israel in judgment “like a bear robbed of young.” He would “rend the enclosure of their heart,” i.e., their chest cavity. That would mean certain death. Then that which the bear had killed the lioness would eat. “The beast of the field will tear them.” These beasts symbolize their enemies.

From Death to Life.....

9 “O Israel, you are destroyed,

-Sin unrepented of will naturally lead to destruction. **See** John 3:16-21

-God cannot but give full punishment for sins unrepented of....

....But again and again He calls out to them....

But your help is from Me.

Does this not sum up the Book of Hosea?...

10 I will be your King;

-Once again He will be their King, as before their demands for a king in 1Sam. 8 (we’ll address below)

Where is any other,

That he may save you in all your cities?

And your judges (as in the days of the Judges) to whom you said,
'Give me a king and princes'?

-When did they say this? See 1 Sam. 8:5-8, 19-20

-**Smith:** Apostasy inevitably leads to destruction. Thus The LORD declared: "It is your destruction that you are against me." The Lord had been the true help of Israel through the years. Now, however, his people had turned their backs on their true help and looked to man-made kings for help... None of the weak kings who ruled Israel in the closing days of that nation's history could save the country from the Assyrian foe. "Where now is your king that he may save you in all your cities?" Hosea mocked the folly of trusting in these weak monarchs.

**11 I gave you a king in My anger,
And took him away in My wrath.**

-**Smith:** God punished the desire for a king and princes by giving the people exactly what they wanted. "I give you a king in my anger and take him away in my wrath." It is possible here to take "king" as a collective. The imperfects denote an action that is repeated again and again. God permitted them to have kings and then punished them through those kings. During the twenty-one decades of northern kingdom history there were nine dynasties. Bloody regicides and civil wars were the rule in that kingdom. This political turbulence was viewed by Hosea as the divine punishment for the rebellion of the northern tribes.

-When God is angry or in wrath about something we have requested it is like saying I will do this but it is not in your best interests and it will lead to your further slide and my judgment as a result.

**12 "The iniquity of Ephraim is bound up;
His sin is stored up.**

-**Smith:** Over the years the Lord had "bound up" the iniquity of Ephraim so as to preserve it. Literally the text says that Ephraim's sin was hidden away, i.e., carefully preserved so as not to be lost. Every sin of the nation would be recompensed in the judgment.

13 The sorrows of a woman in childbirth shall come upon him.

-an inevitable period of affliction which no power could turn aside. This is a picture of the sufferings and calamities connected with the judgment upon the northern kingdom

...From Mother in birth pangs to the unborn son....

He is an unwise son,

For he should not stay long where children are born.

-**Smith:** Suddenly the picture changes. Now Ephraim is no longer the mother, but the unborn child. "He is an unwise son that at the time does not place himself at the breaking forth place of children," i.e., in the opening of the womb. Thus the birth is retarded, and the life of both mother and child endangered. In the figure here the mother and child both represent Ephraim. The nation is "unwise" because even under the chastening judgment he still delayed his conversion and would not let himself be born again.

App: Understand the simplicity of God

Geisler:

"Simplicity Follows From Immutability

God's unchangeability (immutability) is solidly grounded in both Scripture and good reason. God cannot change (Mal. 3:6; Heb. 1:12; James 1:17), and whatever cannot change cannot be divided, for division is a form of change. When something changes there must be a division between what remains the same and what does not. Otherwise, there would be no change; it would remain the same. In other words, what is unchangeable is indivisible. God is unchangeable; thus, God is indivisible. So God's simplicity flows from His immutability, his indivisibility."

“Simplicity Follows From Infinity

God is infinite in His Being on this, both classical theists and neo-theists agree. An infinite Being cannot be divided—if it could, it would have to have parts. There cannot be an infinite number of parts, since no matter how many there are, one more can always be added, and there cannot be one more than infinity. Hence, an infinite Being cannot have parts; it (infinite being) is absolutely simple.....

.....God is the First Cause and that there is no cause beyond Him, it would follow, therefore, that God cannot be complex. If He were complex, He would have been designed by an intelligent designer beyond Himself. There is no such being, so God cannot be complex—He must be absolutely simple.”

God in His unmanifested essence is three revealed things:

- 1-He is Spirit (John 4:24) (He is being, Spirit, but immaterial)
- 2-He is Light (for in Him dwells no darkness at all) (1John 1:5)
- 3-God is Love (1John 4:8) (and all love is of God)

So How does an indivisible, simple God, who is spirit, light and love and is those things 100% of the time and not in stages or at particular times, communicate with finite, linear (time oriented people)?

He does so sequentially as in Hosea, sometimes abruptly, though in His mind due to who He is these thoughts are simultaneous.

So we have in Hosea some seemingly abrupt changes in God, but are they?

- see Chapter 1:9 to 10
- see Chapter 2:13 to 14
- see Chapter 11:7 to 8-9
- see Chapter 13:3 to 4
- see Chapter 13:12-13 to 14

God’s great challenge...

14 “I will ransom them from the power of the grave;

-Resurrection speak! Recall see 6:2

-literally: “Out of the land of Sheol will I redeem them.”

-**Smith:** The ancient versions and Paul in the New Testament understand this sentence as a promise.

Sheol is the abode of the dead. The verb “redeem” (*padah*) means to redeem by payment of a price. “From death I will set them free.” The verb (*ga’al*) means to redeem by right of kinship. The two verbs in this verse in their strict sense describe what Jesus did, buying men with a price and becoming their near kinsman by his incarnation.

I will redeem them from a destined death.

O Death, I will be your plagues!

O Grave, I will be your destruction!

-**The LXX verse 14 reads in translation into English:**

From the hand of Hades I will deliver them, and from death I will redeem them.

Where is your judgment, O Death; where is your sting, O Hades?

Comfort is hidden from my eyes. (Hos. 13:14 LXX)

-Compare to **1Cor. 15:54** *So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” (Is. 25:8)*

55 *“O Death, where is your sting?*

O Hades, where is your victory?”

56 The sting of death is sin, and the strength of sin is the law.

57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.

-Smith: These two questions affirm more than just deliverance from the danger of death. They affirm the conquest of death itself. Death is being challenged to do its worst. It will not be victorious. The only meaning which this verse had for the Israelites of Hosea's day was that The LORD possessed the power even to redeem them from death, and raise Israel from destruction into newness of life. The full and deeper meaning of these words was only brought to light by the resurrection of Jesus.

Verse 14 ends with...

Pity (more literal: regret or repentance) is hidden from My eyes (I will not change my course)

-Smith: The purposes of salvation would be irrevocably accomplished. God would not repent of the promise.

-Young's translates: *Repentance is hid from Mine eyes.*

-KJV translates: *Repentance shall be hid from mine eyes.*

Next Thursday we finish Hosea: Chapter 13:15 thru 14:9.