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OT337 Hosea: Broken Hearts, Unbroken Love

Fall 2015

Class #13, Chapter 13:15-14:9, Love's Anger is Turned Away, 14:4

In Review: The LORD speaks in 13:2 thru 13:14

- 2** *Now they sin more and more,
And have made for themselves molded images,
Idols of their silver, according to their skill;
See 14:3b
All of it is the work of craftsmen.
They say of them,
"Let the men who sacrifice kiss the calves!" see 14:2c*
- 3** *Therefore they shall be like the morning cloud
And like the early dew that passes away, see cf 14:5
Like chaff blown off from a threshing floor
And like smoke from a chimney.*
- 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. See response in See 14:3a*
- 5** *I knew you in the wilderness,
In the land of great drought.*
- 6** *When they had pasture, they were filled;
They were filled and their heart was exalted;
Therefore they forgot Me.*
- 7** *"So I will be to them like a lion;
Like a leopard by the road I will lurk;*
- 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.*
- 9** *"O Israel, you are destroyed,
But your help is from Me.*
- 10** *I will be your King;
Where is any other,
That he may save you in all your cities?
And your judges to whom you said,
'Give me a king and princes'?*
- 11** *I gave you a king in My anger,
And took him away in My wrath.*
- 12** *"The iniquity of Ephraim is bound up;*

His sin is stored up.

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

He is an unwise son,

For he should not stay long where children are born.

14 *"I will ransom them from the power of the grave;*

I will redeem them from death.

O Death, I will be your plagues!

O Grave, I will be your destruction!

Pity or better repentance is hidden from My eyes.

-Morgan's summary: *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 your 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.*

Hosea Inspired Speaks from 13:15 thru 14:3

13:15 *Though he (Ephraim: p̄ārā) is fruitful (p̄rî) among his brethren,*

-Fruit among our peers, appears differently when evaluated by the LORD and Godly people.

-See Luke 16:15, see Luke 10:29, see Pr. 21:2

-Dearman: The difficult Hebrew text appears to have a characteristic Hosean word play, this time on the name Ephraim, using the verb p̄ārā, a variant form of p̄ārâ, "be fruitful." The noun "fruit" (p̄rî) is the subject of a play on the name Ephraim.... Ephraim may have achieved fruitfulness (political influence, numerical superiority?) among the northern tribes, but YHWH's judging wind will strike them and their advantages will disappear.

An east wind shall come;

-Assyria.

The wind of the LORD shall come up from the wilderness.

-Making it clear that The Sovereign LORD is in control of Assyria, not the Assyrians

-Smith: Normally the winds were off the Mediterranean Sea. Occasionally, however, winds would shift and the wind would come off the eastern desert. This blistering wind is a figure of the judgment.

Then his spring shall become dry,

And his fountain shall be dried up.

-Drought so severe that underwater sources would also dry up.

He (the LORD's East wind) shall plunder the treasury of every desirable prize. See 1Kings 7:51

Stuart: Israel is envisioned as a plant that will die for lack of water. The divine storehouse is then depicted as a place of blessings for Israel ("desirable things") which will be stripped bare of all that it once held. Both images reflect the Pentateuchal curses. The warnings that the land will become unproductive because of drought are found mainly in see Lev 26:19-20, 32, 35; and Deut. 28:22-24; 29:23.

16 Samaria is held guilty,

For she has rebelled against her God.

-Dearman: Ephraim is the central tribe of Israel and is often by metonymy used to refer to the national entity. As with any capital city, Samaria too can stand for the nation or its government.

They shall fall by the sword,
Their infants shall be dashed in pieces,
And their women with child ripped open.

Expositors: So, though the people of Israel may thrive among their neighbors, eventually they will be dried up by an east wind from the desert. Because of this, springs and wells will fail. For Israel the time of thriving must in particular be the time of Jeroboam II, when prosperity was marked. The destroying east wind must be Assyria—a power that came from the east and effected Israel's fall in 722 b.c. Moreover, Assyria did indeed plunder Israel's "storehouse" at that time. When the Assyrians conquered them, the people bore the guilt of their rebellion against their God. The shocking brutalities described in v.16 are in keeping with the character of the Assyrians as revealed by archaeology. Here "Samaria," as the capital of the northern kingdom, represents all Israel.

Hosea is still pleading with Israel to repent...

14:1 O Israel, **return** (*return stressing heart direction*) **to the LORD your God,**
For you have stumbled (*a state of being, not singular act*) **because of your iniquity;**

-There is a perpetual state of stumbling, but there is a way to avoid absolutely falling.

-**Expositors:** The verse not only invites Israel to return to her God, it also reminds her of her sins. God's forgiveness is to be accompanied by awareness and repentance of sin.

Hosea's Counsel: True Words, True Repentance

2 **Take** (*good, wholesome, true*) **words with you** (*pl*),

-The only thing we can bring: The words of our heart that are shaped by past messages, here the messages of Hosea from God are summarized and they Israel are to bring these words from their heart.

And go and return (*all of yourself: Body and soul*) **to the LORD.**

Say to Him *the following,*

#1: **"Take away** (*meaning of forgive*) **all iniquity;**

-All **See** Luke 18:9-14

#2: **Receive us graciously** (*apart from any merit!*),

#3: **For we will offer the sacrifices of our lips** (*not Bulls and goats and lambs, see Is. 1:11-17, see Heb. 13:15*).

#4: **3 Assyria shall not save us,**

#5: **We will not ride on war-horses** (*rely on our weapons and strength*),

#6: **Nor will we say anymore to the work of our hands** (*from 13:2*), **'You are our gods.'** See Ps. 115:4, see Is. 2:8

-**Morgan:** Idolatry is a false answer to the religious call of human nature. The cause is to be found in the clouding of the vision of God. What does that mean? Why should that issue in idolatry? Why have men made idols? The answer is self-evident. Humanity is so created that it has an inherent necessity for God. Every man has his god. Every human being is devoting the force of life to something..... Dr. Henry Van Dyke, in 'The Ruling Passion' Dr. Henry Van Dyke, in 'The Ruling Passion'... The ruling passion is the secret of a life. I have not quoted the exact words, but the spirit of the paragraph, which is a very arresting one. When men have lost the vision of God, and have to construct a god, they do it according to their own understanding..... Jeroboam, for political purposes, set up a new center of worship. He did not deny Jehovah, but according to his understanding made a likeness of Jehovah. That was the meaning of the calves. That was the first movement in Israel's idolatries, a false representation of God, according to their own understanding.... When we reach the days of Ahab, that incarnation of godlessness, we find that they were not worshipping things intended to represent God, but had substituted other gods for the one God. That was the second phase: "Idols according to their own understanding." The curse

of idolatry is inherent in the process. When men make idols they make them like themselves, and the result is disastrous.

#7: **For in You the fatherless finds mercy.**

-So many of them would be fatherless, and taking on orphans, outcasts, the lowly was a big part of God's character.

-They also will take on His merciful bent toward the less fortunate. This was a big complaint of the LORD towards Israel and Judah.

-**Expositors:** Moreover, since God has compassion on the orphans (cf. Exod. 22:22; see Deut. 10:18), Israel could expect him to have compassion also on her.

The LORD Speaks in Response from 14:4 thru 14:9: Three 'I Wills'

#1 **4 "I will heal their backsliding,**

-**Morgan:** In other words, I will cure them of their apostasy. Not, I will heal the wounds resulting from their backsliding. That is quite true, but it is secondary. I will cure the malady the causes of their apostasy.

-On 'heal' see Is. 53:5, see Is. 57:18; in contrast to false prophets, see Jer. 6:14,

#2 **I will love them freely,**

-Will The LORD regard them as tainted or deformed and thus hold back some of His love? No.

-Love does not alter when alteration is found!

-**Expositors:** In 9:15 The LORD declared that he would drive his people out of his house and love them no longer. That declaration and its subsequent effects are reversed by the LORD's declaration in v. 4. The LORD's love will be freely extended to a penitent Israel.

-**Morgan:** Freely means of My own will and My own heart, quite independently of them or of their deserts. I will not love them in response to their love, I will love them in spite of their rebellion. Reverently let me put it: I will love them because I cannot help loving them. That is God.

-**Expositors:** In response to Israel's penitent words, the Lord described the wondrous blessings that he would bestow on them. Since they had not repented and would not repent nationally in the way Hosea described till the future Great Tribulation, and since the blessings from God described in vv.4-8 would not be fully bestowed till the Millennium, the ultimate meaning of this passage must be eschatological—i.e., in it the last days are again in view (cf. 1:10-11; 2:14-23

....How can He love them freely in light of His holy nature?...

For My anger has turned away from him.

-Why has His anger turned away from them?

-In the strictest context is it because of the Words they bring in vs. 1-3?

-How will the LORD heal their backsliding? Love them freely: Love has been set free to act. What set His love free to act as a saving and healing agent? The Sacrifice on His part and Repentance on their part.

#3 **5 I will be like the dew (not just morning dew!) to Israel;**

-**Morgan:** That is the third time the figure of the dew has been employed by the prophet in the course of his prophesying. God, speaking to the same people, had said: "O Ephraim, what shall I do unto you? O Judah, what shall I do unto you? for your goodness is as a morning cloud, and as the dew that goes early away." God's complaint against them was that their goodness was evanescent, was vanishing as the early dew, God had also employed it as a symbol of judgment: "Therefore they shall be as the morning cloud, and as the dew that passes away early." Now the word is used again. "I will be as the dew unto Israel." Here we must interpret the figure by the personality. In the earlier uses of the figure there were qualifying words; "the early dew"; "the dew that passes away

early.” There is no qualifying word here. Here the figure must be interpreted by the timeless eternity of God. With Him it is always morning, or if not, then with Him there is dew at noontide, and dew in the evening. “I will be as the dew.”

What will be the results....

He shall grow like the lily,

-The lily stands for beauty and purity

-But the lily has its beautiful attributes but roots are not a part of its greatness...

And lengthen his roots like Lebanon.

-So together beauty, purity, stability apart from the environment as long as the Lord is the constant watering dew

6 His branches shall spread;

His beauty shall be like an olive tree,

And his fragrance like Lebanon.

-**Smith:** In addition to the short range and immediate results of repentance, Israel would experience some long-range consequences. First, Israel would experience an increase in population. “His branches shall go forth.” The people of God would not merely be a tree; they would be a garden. Second, Israel would be attractive to other peoples. Hosea compares the splendor of that restored nation to an olive tree, a symbol of lasting beauty and glory. The beauty to the eyes is more than matched by the aroma of the garden. “Its smell shall be like Lebanon,” i.e., like the famous cedars of that place

7 Those who dwell under his shadow shall return;

They (scattered Israel returning) shall be revived like grain,

Expositors: In the Hebrew the first two lines of this verse may literally (and awkwardly) be rendered, “They who dwell in his shadow shall again make grain to live.” The antecedent of “his” is the tree (representative of Israel nationally); and the antecedent of “they,” individual Israelites. It is a promise that the people of Israel in the future day will also flourish and blossom like a vine..

And grow or flourish like a vine.

Their scent shall be like the wine of Lebanon.

-**Smith:** Third, individual Israelites would prosper in the shade of that glorious olive tree (the nation). They would flourish “like the vine.” Fourth, that blossoming vine would have a renown like the wine of Lebanon which has been celebrated from time immemorial

8 “Ephraim shall say, ‘What have I to do anymore with idols?’

The Observations of the LORD towards Ephraim and His Conclusions:

I (The LORD) have heard and observed him.

I am (The LORD) like a green cypress tree;

-An evergreen tree. Used no where else. Probably an all encompassing tree that meets in a combined sense all of the plant and tree types used prior to this.

-**Morgan:** (note: I’m making the speaker the LORD not Ephraim) And yet there is something else to say, “I am like a green fir tree.” Ephraim is using a figure of speech. It is a new one. He does not use the lily, he does not use the cedar of Lebanon, or the olive tree. Perhaps we should say that nobody knows certainly what tree is meant by that fir tree. Personally I think it was the cypress tree. At any rate, it was a tree the chief characteristics of which were permanent freshness, and fruitfulness. And so the culminative and inclusive word.

Your fruit is found in Me.”

-See John 15:4-5

Now let's look at vs. 4-8 in a different way. Again the LORD is speaking in response to Words brought to Him.

4 “I will heal their backsliding,

I will love them freely (*without any attachment, or anything in them to warrant my love*),

For My anger has turned away from him.

-see Is. 12:1-2. Salvation in v. 2 is transliterated into English as: ‘yesh·oo·aw’

5 I will be like the dew (*that comes down*) **to Israel;**

-See Dan. 4:23, see Gen. 27:28. Now Jesus in the NT is pictured as the Bread come down from Heaven, but the Holy Spirit is often seen as water poured out, but not bread from Heaven, but the water that comes down as at Pentecost. See John 7:37-39, and see Acts 2:17

-The three I wills of God, planned by the Father, executed by the son and applied by the Holy Spirit.

He shall grow like the lily,

-So the question here is: Is the He Jesus or Israel or both?

-See Song of Solomon 2:1

-If Jesus does see Luke 2:52 apply hear?

-From **‘Learn the Bible’**: Most Bible students agree that the "lily of the valleys" in Song of Solomon 2:1 is a type of Jesus Christ. Benjamin Keach, in his books on types, gives five comparisons between the lily of the valley and the Lord Jesus Christ. Here are his points summarized:

A lily is a sweet and a fragrant flower with a strong scent. Jesus has a sweetness in His ministry especially when He gave "himself for us an offering and a sacrifice to God for a sweet smelling savor" (Ephesians 5:2).

A lily is white and very beautiful; exceeding all other flowers for whiteness. Within it are seven grains or seeds that are the color of gold. White is a picture of purity (Revelation 3:4). The bride of the Lamb will be clothed in white (Revelation 19:8). What better representation of the purity of Jesus Christ, the one "who knew no sin" (2 Corinthians 5:21), who "did no sin" (1 Peter 2:22), who was tempted "yet without sin" (Hebrews 4:15), and who "in him is no sin" (1 John 3:5), than a beautiful white lily? "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26).

A lily is very fruitful. One root may put forth fifty bulbs. Through the death and resurrection of Jesus Christ, He brings forth much fruit (John 12:24). It is by bearing much fruit that He glorified the Father (John 15:8).

A lily, according to the ancient writer Pliny, is the tallest of flowers and yet hangs its head down. This a beautiful picture of the greatness of the Son of God matched only by the greatness of His humility. "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8).

The lily has many medicinal qualities. According to ancient teaching, it could be used to restore a lost voice, help faintness, was good for the liver, and helped dropsy. The Lord Jesus Christ is the

great physician and is fully capable of curing all diseases and maladies of the soul.
Certainly, the lily of the valleys is a beautiful picture and type of the Lord Jesus Christ.

The Lily being an incomplete type we then move to trees....

And lengthen his roots like Lebanon.

-Lilies create bulbs, but do not have extensive roots, especially against strong winds and storms.

6 His branches shall spread;

His beauty shall be like an olive tree,

-All **See** Rom. 11:16-24

The Olive Tree being an incomplete type He adds Cedars....

And His fragrance like Lebanon.

-Lebanon is a synonym for 'Cedars of Lebanon' or a shortened form for 'Cedars of Lebanon'.

7 Those who dwell under His shadow shall return;

They (Israel) shall be revived like grain,

-They will again under His shadow produce abundant grain.

And grow like a vine.

-Vine or vineyard a symbol of Israel, though in failure as the Vine, Is. 5. Also of Jesus in John 15, 'I AM the Vine, the True' and this Vine will not fail.

Their scent shall be like the scented wine of Lebanon.

8 "Ephraim shall say, 'What have I to do anymore with idols?'

The Observations of the LORD towards Ephraim and His Conclusions

I have heard and observed him (Ephraim).

I am like a green cypress or evergreen tree;

Your fruit is found in Me."

-Again apart from Jesus we can bear no fruit, but together, abiding in Him we can and will bear abundant and abiding fruit.

-**Morgan:** A Partial quote... At any rate, it was a tree the chief characteristics of which were permanent freshness, and fruitfulness. And so the culminative and inclusive word.

Summary of the Book By Hosea

9 Who is wise?

Let him understand these things.

-Correct understanding, complete knowledge that includes how to apply....

Who is prudent?

Let him know them.

-Prudence, applying, doing

For the ways of the LORD are right or straight;

-Ways speak of heart behind commands, the fact that He sees the end of the way as well as the beginning and the journey. Ways speaks of principles not just letters to words to phrases. It also speaks of atmosphere in the way: an atmosphere of Love and truth.

The righteous walk in them,

-Walk follows 'words' that are taken in before Him, as in the repentive words of 14:1-3...

*14:1 O Israel, return to the Lord your God,
For you have stumbled because of your iniquity;
2 Take words with you,
And return to the Lord.
Say to Him,
"Take away all iniquity;
Receive us graciously,
For we will offer the sacrifices of our lips.
3 Assyria shall not save us,
We will not ride on horses,
Nor will we say anymore to the work of our hands, 'You are our gods.'
For in You the fatherless finds mercy."*

But transgressors stumble in them.

-The word 'stumble' from the LXX is ασθενώ, and is used 36 times in the NT. It is translated 'sick' 16 times as in bodily sickness; 'weak' 15 times; 5 times variations of sick and or weak.

-Associated with weak in a good sense as when Paul said when I am then I am strong in Him. But in a bad way with those who weak in the faith. Of the Law that could not be kept because of the weakness of our flesh.

-Dearman: This epilogue is sage counsel to readers of Hosea, formulated as proverbial instruction in both form and content. The prophecies within the book (*these things*) require wisdom and insight for their interpretation and may not reveal much to superficial inquiry. Indeed, one way to define a wise person is if he or she is motivated to ponder the mysteries within the book and to learn from them. The LORD's ways with Israel, nature, and the historical process are revealed in it. Those ways are *right*, an adjective indicating something that is straight, upright, or correct, and a term associated with The LORD in various contexts in the OT. The matter at hand in v. 9 is not just the wisdom associated with *discerning* something of The LORD's modes of action and instruction, but also the wisdom of a patterned, disciplined response to the ways revealed. Hence the final antithetical parallelism of the verse between the righteous and transgressors. The former would be rightly related to The LORD and his ways by *walking* in them. The LORD's ways become the ways of the righteous who follow them properly. The *transgressors*, however, will *stumble* in those same ways. A transgressor is one who rebels against the guidance provided in The LORD's ways, and in doing so does not reach the goal of blessing and security.

Merry Christmas. Our Next meeting will be January 7 in the Café. Read over the entire book, but especially all of your notes. And **Happy New Year!**