

# The Minor Prophets

## HOSEA

- I. Central Message: Israel, due to their disobedience, is bound for punishment, but God still loves them and holds out salvation to them if only they will repent.
- II. Introduction
  - A. About Hosea
    1. prophesied in the northern kingdom of Israel
    2. name means, "God is salvation"
    3. only native of northern kingdom to preach specifically to northern kingdom
    4. contemporary of Amos, Isaiah, Micah
  - B. Date of writing
    1. ascertained by date of reigns of kings mentioned in Hosea 1:1
    2. 8th century BC just shortly before Israel's exile to Assyria
  - C. About the book
    1. several references to the book in the New Testament (e.g. - Hosea 11:1 quoted in Matthew 2:15; Hosea 6:6 quoted in Matthew 9:13)
    2. two sections
      - a. chapters 1-3: the object lesson of Hosea and his family
      - b. chapters 4-14: Hosea's spoken message
- III. First Section (Hosea 1-3) - The Object Lesson of Hosea and His Family
  - A. 1:1 - the time of Hosea's prophecies
    1. about king Jereboam II (II Kings 14:23-29)
      - a. reigned 41 years and was wicked, doing that which was evil in the sight of the Lord
      - b. God showed mercy during Jereboam's reign by restoring to Israel some land they had lost
    2. a very turbulent time came after Jereboam's death
      - a. all of the ensuing kings were evil
      - b. his son, Zachariah, reigned for only six months and was killed
      - c. Shallum, who killed Zachariah, reigned only a month and was killed
      - d. Menahem, who killed Shallum, reigned ten years
      - e. Menahem was followed by his son, Pekahiah, who lasted only two years on the throne
      - f. Pekah killed Pekahiah and reigned twenty years
      - g. Pekah was killed by Hoshea who was the king when king Shalmaneser and his Assyrian troops overthrew Israel
  - B. What the story of Hosea's family is all about
    1. after Israel conquered the land of Canaan, they went directly against God's commands and warnings and began worshipping the gods of Canaan and following the heathen ways
      - a. the commands and warnings
        - i. Deuteronomy 4:25-28
        - ii. Deuteronomy 6:10-15
        - iii. Deuteronomy 7:1-6
        - iv. Deuteronomy 8:7-20

- b. the acts of disobedience after entering Canaan
          - i. Judges 1:19,27-35
          - ii. Judges 2:3 - "their gods shall be a snare unto you"
          - iii. Judges 2:11-13
          - iv. I Kings 11:1-4
        - c. these verses provide just a sampling of the multitude of warnings against falling away and occasions when Israel did fall
  - 2. the act of going after other gods was considered by the Lord to be spiritual adultery
    - a. with Him and Him along, they were pure and holy
    - b. now they defiled their souls by worshipping false gods
    - c. Jeremiah 3:14 - God says that He is married to Judah (He was married to Israel also)
    - d. Jeremiah 3:8 - "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce..."
  - 3. usually, a prophet was respected by the people of the land
    - a. ideally, Israel would see Hosea's marriage situation and learn from it
    - b. they would be appalled at Gomer's actions and would see themselves in her
  - 4. the purpose of this family situation was to show Israel what they were like in the eyes of God
    - a. they had committed spiritual adultery
    - b. they had angered God greatly
    - c. yet, like Hosea still loved and later retrieved Gomer, so God still loved Israel and would later save them (those who wished to be saved) through Christ
- C. 1:2
  - 1. there is much discussion over the story of Hosea's prostitute wife
    - a. some say Hosea was literally married to a prostitute
    - b. others say she was only a spiritual adulteress
    - c. still others say the whole story is figurative, that God would not command someone to enter into an unholy marriage
    - d. the most likely explanation finds it to be a literal marriage to a literal prostitute, though perhaps Gomer was chaste when they married and became an adulteress afterward
  - 2. the family state of Hosea would serve as representation of Israel's state for they had committed spiritual whoredom in departing from the Lord
- D. 1:3-5
  - 1. "Jezreel" = "God will disperse"
  - 2. Israel was dispersed among the foreign nation of Assyria
- E. 1:6-7
  - 1. "Loruhamah" = "not pitied," "not having obtained mercy"
  - 2. notice that while verse 3 says she bore him a son, this simply says she bore a daughter (perhaps illegitimate child)
  - 3. God would remove His mercy from Israel
  - 4. mercy shown to Judah (II Kings 19:35)
    - a. the Assyrians were prepared to destroy Judah as well but an angel of the Lord went out at night and killed 185,000 of them and the king of Assyria, Sennacherib, was later killed in his idol's temple by

- his two sons
  - b. note then In Hosea's prophecy that Judah would not save themselves by bow or sword or battle or horses or horsemen but by the Lord
- F. 1:8-9
  - 1. "Loammi" = "not my people"
  - 2. again, not "bare him a son" but "bare a son"
  - 3. "ye are not my people, and I will not be your God" is the exact opposite of the promise that Lord made to them In Leviticus 26:12, "And I will walk among you, and will be your God, and ye shall be my people."
    - a. just a few verses after saying this in Leviticus 26:12, God begins telling them what will happen if they disobey Him
    - b. Leviticus 26:12 is a conditional promise and Israel had ceased meeting the conditions, hence, the words of Hosea 1:9
  - 4. vs. 8 seems to suggest the rapidity with which Gomer returned to her adulterous actions (when she was done weaning Loruhamah, she conceived again
  - 5. The New Bible Commentary suggests there is a progression of thought through each of these children
    - a. first comes punishment ("God will disperse")
    - b. second comes withdrawal of Divine affection ("not pitied, "not having obtained mercy")
    - c. finally comes complete estrangement ("not my people")
- G. 1:10-11
  - 1. they would be gathered together as one in Christ with each other and with the Gentiles
  - 2. Romans 9:26 - "And it shall come to pass in the place where it was said unto them, Ye are not my people; there shall they be called the children of God." (this verse is in the context of Jew and Gentile both being in Christ)
  - 3. I Peter 2:10 - "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (compare this to the meaning of the name, Loruhamah)
- H. 2:1-5
  - 1. Hosea airing his problems, saying that if Gomer does not give up her whoredoms, he is going to shame her and be merciless to her children
  - 2. Gomer had forgotten that it was Hosea who loved and provided for her and thought she got what she needed from her lovers
  - 3. the meaning for Israel
    - a. put away your gods, destroy them completely or else be shamed by God and become like a wilderness and a dry land
    - b. Israel had come to think that their gods gave them their food, drink and clothing and had forgotten that these things actually came from Jehovah
- I. 2:6-13
  - 1. Hosea will take away everything that Gomer had gotten from her lovers in order that she might remember where all of her good gifts really came from
  - 2. God would take everything away from Israel that they thought they got from Baal so that they would remember who really gave them
  - 3. vs. 8 - they credited Baal with giving them the physical blessings they had and offered to him as thanks

- a. we need to be careful to give God the praise for the blessings we receive
    - b. we use the phrase, "We were lucky" way too often
  - 4. God would take them away to show that He, not Baal, gave them
    - a. He would prove to them that Baal was powerless
    - b. while they were suffering, they would likely call on Baal for help but he would not be able to help them
    - c. every reason for feasting and joy would be taken away
  - 5. vs. 12 - "These are the rewards that my lovers have given me"
    - a. a disgusting picture of a prostitute displaying the pay she had received from those with whom she had committed fornication
    - b. God's taking them away and Baal's inability to give them back should show Israel where they really came from
  - 6. "Baalim" = a general term including all of the male idols, not just one
- J. 2:14-23
  - 1. God again holds out hope to them if they will learn from their punishment and return to Him
    - a. the extent of God's love for His people seen here
    - b. when we are angry with someone, we focus on our words of rebuke and punishment to that person
    - c. rarely will we in the same conversation speak words of anger and express a willingness to forgive
    - d. especially is this true when while we are speaking, the one to whom we are speaking is continuing to do that which has caused our anger
  - 2. Achor was a lovely and fruitful valley north of Jericho
  - 3. Israel would again be joyful
  - 4. God would be to them as a husband rather than a master
  - 5. Baal would be destroyed and there would be peace with the former relationship restored
  - 6. all this would come through their repentance which repentance would be prompted by God's punishment
- K. 3:1-5
  - 1. the Lord tells Hosea to go and get Gomer
    - a. apparently she had become a slave-concubine and thus needed to be purchased from her owner
    - b. Hosea is not just to get her but to love her as well
    - c. God would buy back the Israelites who had sold themselves into slavery to sin
    - d. He would continue to love them
  - 2. Gomer is no longer to wander and neither is Israel
  - 3. Israel would suffer long but would be brought back
  - 4. "the latter days" has reference to the Christian age
    - a. Israel would fear God in the time of Christ
    - b. this is not a premillennial passage
    - c. Israel can only be saved through Christ (Acts 4:12)
    - d. those who would seek the Lord would enjoy the blessings of God

#### IV. Second Section (Hosea 4-14) - Hosea's Spoken Message

##### A. Chapter four

1. the source of their problems was a lack of knowledge of God's Word
  - a. it was not because God's Word was not available to them
  - b. many prophets had come to deliver the Word and they still had the book of the Law
  - c. they lacked knowledge because they refused to listen and study
  - d. the results of a lack of knowledge
    - i. no truth (what would it be like to live in a land with no truth? there would be no trust, no justice, no standard of law, everything would be relative and situational)
    - ii. no mercy (what would it be like to live in a land with no mercy? no compassion, no help for the needy, "Looking out for number one" mentality)
    - iii. destruction (vs. 6)
  - e. this is still a problem in the Lord's church today and it is a problem that is increasing in its proportions
    - i. it is causing at least the same difficulties as the Israelites had as a result of their lack of knowledge
    - ii. what is the remedy for this problem?
  - f. none could argue or blame another for they were all guilty of ignorance and any striving would be useless against each other or against God
  - g. "thy mother" (verse 5) reference to main city (Samaria in Israel and Jerusalem in Judah)
  - h. verse 6 shows that the reason they had no knowledge was because they rejected it
2. verse 7 - their pride ("increased") in their possession of much land and much material wealth led them to sin, to think themselves above God and to thus reject the knowledge of Him
  - a. in their celebration of their wealth, they neglected to turn to God and learn of Him
  - b. often when things are going well, people forget God as these Israelites did
3. verse 8 - "they set their heart on their iniquity"
  - a. sin occupied their minds
  - b. compare this to Genesis 6:5
4. verse 9 - the priests were expected to lead the way in righteousness but they were not
  - a. they too would suffer with the people
  - b. God is no respecter of persons (Acts 10:34)
  - c. position, power and wealth will not influence God to withhold judgment from a wicked person
5. verse 10 - sin never completely satisfied (eating but not having enough, committing whoredoms but not increasing)
6. verse 11
  - a. whoredoms and wine linked together as sins which move one away from God
  - b. they take away the heart in that the drunkard sets his sights on his alcohol rather than on God

7. verses 12-13 - some details regarding their false worship
    - a. "stocks" = "wood, tree" (reference to their wooden gods)
    - b. "staff declareth unto them" = reference to heathen practice of throwing a rod on the ground and then basing a decision on the position of that rod
  8. verse 14 - the correction will cease and the judgment will come
    - a. God had given them over to their sinful ways
    - b. no correction had worked and so now, rather than correct them and give them the opportunity to learn from this and repent, He is going to judge them and take everything away from them
  9. verse 15
    - a. exhortation for evil influence to not invade Judah
    - b. Bethaven another term for Bethel
      - i. Bethel was one of the centers for worship of false gods (Jereboam built a temple to idols there - I Kings 12)
      - ii. there is meaning behind the usage of the terms here
        - A. Bethel means "house of God"
        - B. Bethaven means "house of iniquity"
      - iii. this shows how God felt about what was going on in Bethel
  10. verse 17
    - a. Ephraim used to represent all Israel
    - b. Israel was so far gone that nothing could bring them back
  11. verse 18 - the rulers love to be given things
- B. Chapter five
1. verse 1
    - a. this message is going to all people, none are excluded from it, not even the religious leaders (priests) or government leaders (house of the king)
    - b. Mizpah and Tabor were known for being good hunting locations
    - c. the imagery used shows that the leaders of idolatry had entrapped the people with their wickedness
  2. verse 2 - though God has continually tried to correct the sinful in Israel, they still slaughter the people by leading them into idolatry
  3. verse 3 - the omniscience of God
  4. they have gotten so wrapped up in their sins that they have become blind to truth and righteousness
  5. verse 5 - again we see that pride leads to destruction
  6. verse 6 - at the onset of the destruction, Israel will try to appease God with animal sacrifices but it will be too late then
    - a. the judgment will come and there will be no changing it
    - b. perhaps there will be many in the final judgment who will try to do what's right but then it will be too late
    - c. the thought of not being able to find God is devastating
      - i. if we were ever lost, separated from our parents, when we were children, we know the despair involved in looking but not being able to find someone
      - ii. imagine being faced with destruction and loss and not being able to turn to the One who is able to give comfort and strength during tragedy

- d. even though Israel would go seeking God, perhaps they were not seeking Him only but seeking Him in addition to continuing to follow Baal
  - 7. verse 7-8 - the judgment is soon coming; sound the alarm
  - 8. verse 9 - they had been given fair warning of the judgment and had no excuse for not being prepared
  - 9. verse 10 - their injustice and disregard for God's laws further demonstrated
  - 10. verse 11 - "the commandment" refers to the sinful instruction to go after other gods and worship them
  - 11. verse 12 - these illustrations show the slow but steady destruction that would come upon Israel (Assyria's siege against Israel lasted three years - II Kings 17:5)
  - 12. verse 13 - instead of turning to God for help, Israel was turning to other countries (II Kings 15:19-20) but the Assyrians to which they turned ended up destroying them
  - 13. verse 14-15 - God's punishment would be terrible and would last until Israel decided to return to seeking Him
- C. Chapter six
- 1. verses 1-3
    - a. variously interpreted
      - i. has reference to an attitude that they will have in the future after they learn from their destruction
      - ii. has reference to repentance which they did at that time
      - iii. these are words of repentance which the people said at that time but which they never really felt
      - iv. the last of these seems most plausible, considering the hard heartedness of the people which would keep them from truly repenting
    - b. the number of days in verse two is not a literal number but representative of a short period of time (see Luke 2:32 where similar wording is used for the same purpose)
  - 2. verse 4 - the short lived nature of their repentance
  - 3. verse 5
    - a. the Lord has tried to lead them through the teachings of the prophets
    - b. He has corrected them with His Word
    - c. "thy judgments are as the light that goeth forth"
      - i. either, "the good judgments you make are as brief as the light of day"
      - ii. or some suggest that there is an improper translation here and that it should have God saying, "MY judgments are as the light that goeth forth," meaning that His judgments burn brightly and are obvious
  - 4. verse 6
    - a. God is not saying that He does not want them to offer their sacrifices for to say this would be to contradict His commands in the Pentateuch to offer sacrifices
      - i. what He wants is for them to put their hearts into their service
      - ii. their offerings were mere ritual with no thought or emotion

- b. Jesus quotes this verse in Matthew 9:13 and 12:7
    - i. in Matthew 9:13, He is addressing the Pharisees who were complaining because Jesus was eating with "publicans and sinners"
      - A. the Pharisees, like their ancestors, were given over to ritualism
      - B. they cared very little for the needs of the people, simply labeling all who did not follow their tradition as "sinners"
    - ii. in Matthew 12:7, Jesus is again addressing the Pharisees who this time were complaining because the disciples of Jesus were picking corn on the Sabbath Day
      - A. again, they had closed their minds to people's needs
      - B. Jesus indicated that in their judgment against what the disciples were doing, they had condemned the guiltless
  - c. from the context of the verse in Hosea 6 as well as from Jesus' usage of the verse, we get a very clear understanding of its meaning: serve God faithfully, obey His commands, worship Him, but don't let it become thoughtless and heartless
5. verse 7
- a. "like men" also translated, "like Adam"
  - b. God is comparing what they have done to what Adam had done
    - i. Adam, in Paradise, transgressed God's covenant and was cast out
    - ii. Israel, in the promised land, did the same and would suffer banishment from the promised land
  - c. cross reference to Job 31:33 - "If I covered my transgressions as Adam, by hiding mine iniquity in my bosom"
6. verse 9
- a. even the priests had given themselves over to wickedness
  - b. the priests had become idolaters
  - c. apparently they robbed and killed anyone who went to worship God
7. verse 10
- a. Judah has punishment coming too
    - i. Israel is defiled but Judah is not pure either
    - ii. they are going to reap what they have sown in the coming harvest
  - b. "when I returned the captivity of my people"
    - i. either talking about the fact that God would send Judah off into captivity during the time of Israel's captivity
    - ii. or talking about the return of Judah from captivity
- D. Chapter seven
- 1. verses 1-10 - vivid description of Israel's sins and their spiritual condition in the eyes of God
    - a. one wound would be healed and then another would be found, indicative of the pervasive nature of Israel's sin
    - b. their sins
      - i. falsehood (vs. 1)
      - ii. stealing (vs. 2)
      - iii. their leaders are corrupt (vs. 3)



- iv. adultery (vs. 4)
- v. drunkenness (vs. 5)
- vi. not turning to God (vss. 7,10)
- vii. pride (vs. 10)
- c. they had put from their minds the fact that God remembered all the wickedness they had done
  - i. again, a great verse for reminding us that, in the day of judgment, God is not simply going to overlook unforgiven sins and let those bearing them "off the hook"
  - ii. the Lord remembers sins that are unrepented of
  - iii. see Psalm 73:11
- d. their condition illustrated in the picture of a baker baking (vss. 4,6,7,8)
  - i. the leaven of wickedness had spread throughout the kingdom
  - ii. the baker who leaves his bread in the oven all night awakes to find it burned; so Israel shall be burned
  - iii. a cake not turned burns; again, this is Israel's fate
- e. verse 9 gives another illustration of their condition
  - i. imagine getting older and closer to the grave and paying no attention to it, making no preparation for death
  - ii. this is what Israel was doing
- 2. verse 11
  - a. when faced with trials, Israel had not turned to God but to other men (see Hosea 5:13)
  - b. Psalm 146:3-5 "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."
- 3. verse 12 - since Israel was acting like a silly dove, God would ensnare them as a hunter snares birds and bring them down
- 4. verse 13 - God had saved them, brought them forth from Egypt and them abundantly yet they still spoke against Him
- 5. verse 14
  - a. in their times of distress, they did not turn to the One who could truly help them
  - b. instead, they turned to their idols and drank and cursed God
- 6. verse 16
  - a. they sought for help, but always to the wrong source
  - b. "like a deceitful bow" (a bow that is defective or that recoils does great hurt to the archer)
- 7. add, then, to Israel's list of sins, the sin of ingratitude
  - a. God had done so much for them and continued to try to help them but they turned on Him
  - b. all they could think about was their gods
  - c. when they took the time to think about Jehovah, all they could do was complain that He was the author of all the trouble they were suffering

- E. Chapter eight
1. verse 1
    - a. trumpet used as an instrument of warning
    - b. an eagle is a bird of prey; the punishment will come as an eagle attacks its victim
    - c. "the house of the Lord" = not the temple for it was in Jerusalem, but Israel itself
    - d. "they have transgressed my covenant, and trespassed against my law" shows accountability even among God's people
  2. verse 2 - in the day of destruction, Israel will know that there is no God but Jehovah
  3. verse 4
    - a. none of the kings of Israel were of the line of David
    - b. the first king, Jereboam, was appointed by God (I Kings 11:29-32) but the rest were not
    - c. the reign of Jereboam's family ceased after his son, Nadab was killed (I Kings 15:27)
    - d. following Nadab's death, Israel was ruled by eight other families before being captured while Judah was ruled by only one family, the family of David
    - e. out of the nineteen kings who ruled Israel, only one, Jehu, was good and he turned evil later in his life (II Kings 10:29-31)
    - f. even the priests of Israel were not approved by God (I Kings 12:31; 13:33)
  4. verse 5
    - a. the calf has reference to the golden calves set up by Jereboam in Dan and Bethel (I Kings 12:28,29)
    - b. through everything they had done, Israel claimed to be innocent of any wrongdoing
    - c. as Israel had cast off God (vs. 3), so were they being cast off
  5. verse 6
    - a. shows that God is not the product of the human mind
    - b. if man makes it, it is not God
    - c. this is a verse against all kinds of images which man might create to worship
    - d. Acts 17:29 - "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."
    - e. their "god" will be destroyed (cf. 1 Samuel 5:1-4)
  6. verse 7
    - a. "they have sown the wind and they shall reap the whirlwind" expresses the principle of reaping what we have sown
    - b. nothing good will come to them during this time
      - i. "it hath no stalk" = their crops will not yield
      - ii. "the bud shall yield no meal" = even if they did yield, they would not produce sufficient to make food
      - iii. "if so be it yield, the strangers shall swallow it up" = even if they did produce enough for food, Israel would not get any, for their enemies would eat it
      - iv. this represents the total frustration Israel would feel in the day of destruction

7. verse 8 - the future of Israel among the Assyrians (Gentiles)
  8. verses 9-10 - reference to Israel's practice of going to heathen nations for help rather than turning to God (cf. 5:13)
  9. verse 12 - they had so far removed themselves from God that His law seemed strange to them
    - a. the farther away a person drifts from God's Word, the more he challenges God's Word
    - b. many basic Bible teachings which people today consider strange
      - i. immersion for forgiveness of sins
      - ii. acappella singing in worship
      - iii. the Lord's supper every Sunday
    - c. these are strange to those who have made a habit of not consulting God's Word
    - d. the Lord's church today must work to make the world familiar with God's Word
      - i. this we do by adhering to its teachings
      - ii. to veer from the truth in order to fit in with the world around us or to keep from offending anyone is to promote their unfamiliarity with the Word and is to eventually fall ourselves into a greater lack of knowledge of the truth
  10. verse 13
    - a. the reason for the unacceptability of their offerings is that they do it with no heart
    - b. God does not forget sins which are not repented of
    - c. "they shall return to Egypt"
      - i. anyone at least slightly familiar with the history of Israel would have been aware of the suffering which their forefathers had gone through in Egyptian bondage
      - ii. the Lord's usage of Egypt here intended to conjure up thoughts of this same kind of bondage and oppression in order to strike fear into their hearts
  11. verse 14
    - a. they had forgotten the very One who gave them life and all of the blessings they enjoyed
    - b. Isaiah 29:16 - "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"
    - c. the temples they built were built in honor of their gods
    - d. "fenced cities"
      - i. fenced for protection against the enemy, could designate their lack of faith in God's protection
      - ii. when God is against you, no amount of protection that you can muster will be of any value
- F. Chapter nine
1. verse 1
    - a. Israel had prostituted themselves
    - b. while they had hitherto rejoiced in their sins, they were to stop because they were about to see the real result of a life of sin
  2. verse 2 - those things in which they had taken so much pleasure would be taken from them

3. verse 3 - "they shall eat unclean things" (an abominable act in the eyes of the Israelites, but for lack of food they would have to eat these things)
4. verse 6 - their lovely earthly goods ("the pleasant places for their silver," "their tabernacles") will be destroyed (nettles and thorns shall grow where they once stood)
5. verse 7
  - a. the real status of the false prophets (fools and mad)
  - b. perhaps mad (crazed) because he saw all of his prophecies failing
6. verse 8 - what the false prophet (teacher) does to a people
  - a. he is like a trapper's snare
  - b. he deceives and snatches people away from God by his false doctrine
7. verse 9 - "days of Gibeah" refers to events in Judges 19:16ff (though hundreds of years had passed since the wicked events which occurred that day in Gibeah, the Israelites had not progressed out of sin and were no better than the ones involved in the sin in Gibeah)
8. verse 10
  - a. God had formerly been pleased with them
  - b. He dearly loved the forefathers (Abraham, Isaac, Jacob, etc.)
  - c. but Israel separated themselves from God with their abominable worship of Baal
9. verse 11
  - a. their greatness will quickly pass away
  - b. they shall not see the glory again
10. verse 14 - their fruitfulness in reproduction would cease
11. verse 16 - "I will slay even the beloved fruit of their womb"
  - a. this may sound cruel of God to destroy the babies
  - b. actually, He is being merciful to them for they would not have to grow up in the heathen land amidst all the punishment the older ones would suffer
12. verse 17
  - a. notice "My God" as opposed to "Our God"
    - i. Hosea was being faithful to God and could refer to the Lord thusly
    - ii. Israel, however, had made themselves strangers to the Lord
  - b. "they shall be wanderers among the nations" - they would never get their land back (and they never did)

G. Chapter ten

1. verse 1
  - a. Israel was fruitless in good works unto God
  - b. they had been prosperous but the more money they made the more they spent on their altars and idols
2. verse 2
  - a. they were trying to serve both God and their idols
    - i. I Kings 18 - Elijah confronted this same problem with the people of his day
    - ii. Matthew 6:24 - "No man can serve two masters"
    - iii. Exodus 20:4,5 - "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor

- serve them: for I the Lord thy God am a jealous God..."
- b. because Israel would not destroy their idols, God would
  3. verse 4 - the evil which they have plowed shall reap the poison of judgment
  4. verses 5-6
    - a. "the calves of Bethaven" = the calves of gold erected by Jereboam in Dan and Bethel (I Kings 12:28,29)
    - b. Israel would mourn over their calves for they would be taken and given to the Assyrian king
  5. verse 7 - Israel's king shall be cut off as swiftly and as easily as the foam on the waves of the water are blown away
  6. verse 8
    - a. their altars shall be grown over with weeds for lack of use because Israel is separated from them
    - b. "they shall say to the mountains, Cover us; and to the hills, Fall on us"
      - i. depiction of the great fear Israel would know in the day of their destruction
      - ii. either means they would call on the mountains to hide them or they preferred death by an avalanche to the destruction which God was wreaking upon them
      - iii. referred to by Jesus in Luke 23:30 and John in Revelation Revelation 6:16 where both passages are in the context of a judgment or destruction
      - iv. Isaiah 2:19 and Revelation 9:6 may shed some light on the meaning of this statement
  7. verses 10-11
    - a. "their two furrows" has reference to the two calves of gold
    - b. a subtle irony here
      - i. Israel put in the place of the animals which they had honored and worshipped with golden images
      - ii. normally, the animal would be the one with the yolk on his neck plowing the furrows
      - iii. Israel is now portrayed as having the yoke on its neck doing the plowing
  8. verses 12-13 - the principle of sowing and reaping again seen
  9. verse 14 - the exact battle referred to here is unknown
  10. verse 15 - the quickness of the fall of Israel's king
  - H. Chapter eleven
    1. verse 1
      - a. prophecy fulfilled in Jesus (Matthew 2:15)
      - b. Matthew 2:15 and, in turn, Hosea 11:1 explained by H. Leo Boles in commentary on Matthew:

In Joseph's taking Mary and the child into Egypt at the command of God, and in his returning from Egypt at the command of God, this scripture is fulfilled. Joseph did not take the family into Egypt in order to fulfill the prophecy; neither can we say that God sent him into Egypt and called him out in order to fulfill this prophecy; but these incidents which occurred with the child Jesus, Matthew by inspiration says, fulfilled this prophecy. Joseph and the holy family going into Egypt were the antitypes of Israel's entrance into Egypt and the departure from Egyptian bondage. It seems that Hosea referred to Israel's exodus from the bondage of Egypt, not as a prophecy, but as a historical fact that took place many centuries before, and

recounted there as proof of God's love for Israel; but the record of Israel's going into Egypt and returning from Egypt became a prophecy concerning the movement of the child Jesus. Both Israel and Joseph with his family went into Egypt at the command of God. Israel was figuratively called God's son (Exodus 4:22), and was considered by the Jews a type of the Messiah. As Israel in the childhood of the nation was called out of Egypt, so was Jesus. We may cite other resemblances in minute detail; his temptation of forty days in the desert resembles Israel's temptation of forty years in the desert, which itself corresponded to the forty days spent by the spies (Numbers 14:34). In this way we can see how the historical statement of Hosea concerning Israel may also have been a prediction concerning the Messiah, as Matthew here declares it to be." (page 54)

2. verses 3-4 - God's tender care of Israel in its early days
    - a. verse 3 pictures a mother tenderly cradling her baby in her arms
    - b. verse 4, the cords of a man and the bands of love refer to strings which were attached to each arm of a child learning to walk
    - c. taking the yoke off their jaws has reference to a farmer relieving the ox of the yoke that he might get cooled off
    - d. "laid meat unto them" = provided Israel with all they needed
  3. verse 6
    - a. the sword consumed them both from without AND from within as Israel fought amongst themselves
    - b. the foolish counsel which led to their forsaking of God was their downfall
  4. verse 7
    - a. "bent to backsliding" indicates their hunger for rebellion against God
    - b. every call to repentance went unheeded
  5. verse 8
    - a. the questions represent God's frustration with Israel
    - b. this verse shows the great mercy of God, still wanting to see Israel return even though they had offended Him so horribly
  6. verse 9 - God is above man
  7. verse 10 - the Lord's destruction of Israel, compared to a roaring lion, will wake the people up and make them realize that Jehovah is God and that they should be following Him
  8. verse 12 - though Israel would never be restored to its land, Judah would
- I. Chapter twelve
1. verse 1
    - a. "feedeth on wind" indicates the emptiness of the way they had taken
    - b. the east wind designates that which is dangerous and destructive
    - c. reference to how they applied to other countries for aid rather than to God
  2. verse 2 - the fairness of the Lord's judgments - "according to his doings will he recompense him"
  3. verses 3-6
    - a. reference to the man, Jacob
    - b. verse 3 refers to his birth (Genesis 25:26)
    - c. verse 4 refers to his wrestling with the angel (Genesis 32:34ff)
    - d. it was in Bethel (the same place they had desecrated with their idol worship) that God made the promise to Jacob concerning his posterity (Genesis 28:13-15)

- e. the point Hosea is making is that Jacob put God first ("the Lord is his memorial") and was blessed; if these people would only do the same, they would also be blessed
- 4. verse 7
  - a. the word translated "merchant" means "Canaanite," a people known for their commerce
  - b. the balances of deceit
    - i. see Amos 8:5
    - ii. Adam Clark spoke of some businessmen who would carry two weights: a heavy one to buy with and a light one to sell with
  - c. "oppress" in margin reads, "deceive" ("he loveth to deceive")
- 5. verse 8
  - a. Ephraim considered its wealth sure protection against problems
  - b. they proclaimed themselves innocent of all wrongdoing
- 6. verse 9
  - a. this is a threat, not a promise of blessing
  - b. they would become wanderers living in tents (tabernacles)
  - c. they would lose their magnificent houses and tremendous wealth
- 7. verse 10 - the Lord had given them the message of warning through the prophets in a variety of ways, thus they had no excuse for their sin
- J. Chapter thirteen
  - 1. verse 1
    - a. when Israel respected God and showed humility, then God exalted them
    - b. but when they went off into idolatry, they brought the sentence of death, separation from God, upon themselves
  - 2. verse 2
    - a. their sin increases (how could this happen if, as some contend, man is born totally depraved?)
    - b. "kiss the calves" = a sign of devotion (it would show where they really stood, with the idols or with God)
  - 3. verse 3
    - a. four things which are easily scattered: the morning cloud, early dew, chaff, smoke
    - b. compare this to 6:4 where the brevity of the goodness of Israel is compared to the morning cloud and early dew
  - 4. verse 4 - God is the only Savior
  - 5. verses 5-6
    - a. God had always taken care of them, providing their every need
    - b. but when they were filled, they forgot God for they began thinking that they themselves had gotten all they had with no help from anyone else
    - c. how many times wealth leads to self-satisfaction and pride which leads to forgetting God
  - 6. verses 7-8
    - a. the lion devours its prey
    - b. the leopard waits in the bushes, ready to attack its victim
    - c. the bear whose cubs have been taken away, in great distress, vents her anger

- d. the attacking animal goes right for the blood and devours and tears the victim
  - 7. verse 9
    - a. the source of trouble - man
    - b. the source of help - God
  - 8. verse 10
    - a. try to find a king like God
    - b. it is impossible to stop going to other lands for help and turn to God
  - 9. verse 11 (see I Samuel 8:7)
  - 10. verse 14 - only God has the power to deliver
  - 11. verses 15-16
    - a. there shall be no future generations of Israel
    - b. notice in verse 16 that the one in the woman's womb is referred to as "child"
- J. Chapter fourteen
- 1. verses 1-3
    - a. encouragement to repent
    - b. recognize that God is your salvation
    - c. do not trust in man nor man's armies
    - d. put aside the gods and turn to the merciful God
  - 2. verses 4-9
    - a. how God will bless those who would return
    - b. because of the goodness of God, they will forget their idols
    - c. "the ways of the Lord are right"
      - i. the just shall be saved by them
      - ii. the transgressors shall be condemned by their sins