
a *Grace Notes* course

Hosea

by Rev. Mark Perkins, Pastor
Denver Bible Church, Denver, Colorado

Lesson 12

Hosea 9:1 to 10:4

Hosea

Lesson 12: Hosea 9:1 to 10:4

Instructions

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Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Hosea often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Hosea
 2. Study the Hosea passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Hosea lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to **SAVE** your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Hosea Chapter Nine

Hosea 9:1-6

Do not rejoice, O Israel, with exultation like the nations! For you have played the prostitute, forsaking your God. You have loved the hire of a prostitute on every threshing floor. Threshing floor and wine press will not feed them, and the new wine will utterly deceive them. They will not remain in the Lord's land, but Ephraim will return to Egypt, and in Assyria they will eat unclean food. They will not pour out libations of wine to the Lord, their sacrifices will not please Him. Their bread will be like mourners' bread; all who eat of it will be defiled, for their bread will be for themselves alone; it will not enter the house of the Lord. What will you do on the day of the appointed festival and on the day of the feast of the Lord? For behold, they will go because of destruction; Egypt will gather them up, Memphis will bury them. Weeds will take over their treasures of silver; thorns will be in their tents.

God prohibits the people of Israel from rejoicing. The kind of rejoicing is idolatry.

The verb SHAMAH reveals different shades of the rejoicing theme.

- It can mean the rejoicing that is a part of everyday life. In love and relationships; in work and play; in personal triumph.
- It can mean the rejoicing that is a part of a healthy relationship with God, in praise and worship.
- It describes the illegitimate rejoicing of sin and idolatry.

Since the rejoicing here is associated with the exultation of the unbeliever nations, this use must fall into the third category.

Furthermore, the reason for the prohibition is the adulterous activities of Israel - something that would only fall into the third category.

As the harlot, Israel has left her husband, who is God. God was and is the greatest husband who has ever lived, and she left him.

Remember, Hosea knows exactly how God feels. He has lost his wife to prostitution... that is the reason that his sermons have so much power, and vitality. God made Hosea great, and yet great was not good enough for degenerate Israel.

Israel prefers the life and wages of prostitution to a normal life and honest wages.

The threshing floor reveals irony - it is a place where honest wages are earned through the hard work of the harvest. The life of the prostitute is really, really rough. Her clientele is universally scummy, and the profession brings disease, mental illness, and total hopelessness. The prostitute with a heart of gold is an absolute myth, in spite of the modern media and entertainment industry. Anyone who dehumanizes sex in such a way is a total loser whose only hope is Christ.

The threshing floor is also where the wheat is separated from the chaff, and so it goes with divine discipline.

The second verse reiterates the economic failures that go with the first two cycles of discipline.

The threshing floor and wine vat will not feed them. These are two of the major production areas of the ancient world. The threshing floor for the food, and the wine vat for the drink. The second is more of a luxury.

Furthermore, the new wine will utterly deceive them.

The verb YEKACHESH is in the piel imperfect.

Its base meaning is deceive.

The piel stem adds the idea of intense deception.

The imperfect tense reveals a continuous action.

The new wine is the bad stuff. It means that they are out of the good old wine, and that they are way too addicted and degenerate to wait for any more wine to age. As long as it has alcohol, it is good. These are the kinds of degenerates that populate the northern kingdom.

The third verse recalls the return to Egypt and slavery theme.

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What is new here is the association of Egypt with Assyria, so that it is clear that Assyria will be the place of their exile.

They will eat unclean food in Assyria - they will be totally unable to practice the Law while they are away. Once cut off from God, there will be no turning back. They will be separated from their food just as effectively as they will be separated from their temple, and the worship that is done there.

However, do not fear. God always rewards positive volition with the truth. He simply communicates here that the truth will not longer have a daily presence; that they will have to develop positive volition anew.

The fourth verse continues the theme of inability.

Israel will not pour out wine to Yahweh - the drink offering.

They will not please Him with their sacrifices - the blood and burnt offerings.

The only purpose for bread will be physical sustenance, and not to provide shewbread in the Holy place, or grain offerings, or in the feast of unleavened bread. In other words, the word of God will not be a part of their lives.

Part of this will be the bitterness of the slaves and survivors of the final discipline. They will not have anything to do with a God who would allow this.

The other part of it will be the unavailability of the elements due to abject poverty.

They will have the remembered word, and always the chance to go back on positive signals.

But for centuries this nation has been the receptacle for the word of God. They have been the basis for evangelism and the teaching of the Word. And now the Word will be foreign to them.

They will have truly become like the Gentiles, in need of the light of the word, due to its absence among them.

The fifth verse asks a rhetorical question.

When the appointed day of a feast comes, what will happen?

Israel, who has celebrated the Passover and the Tabernacles and others for more than five hundred years will suddenly have no possibility of completing the requirement.

Suddenly the full moon of Passover will be a great void in their lives, and the merriness of tabernacles an emptiness.

The solemnity and relief of 'the day' - the day of atonement, will have no relief... just another day in an endless calendar of slavery and oppression.

And the sixth verse tells how they will get to this place without celebration and the word.

They will go because of destruction. The Assyrian army is about to eat their country alive, and leave little in its wake. They will go into slavery happily because the alternative is death in a barren land.

Some will actually flee to Egypt, and die in the city of Memphis.

And in the emptiness left behind, the weeds and thistles grow, taking over what was left of a great country.

Hosea 9:7-9

The days of punishment have come, the days of retribution have come; Israel will continually know this! The prophet is a fool, the inspired man is demented, because of the grossness of your iniquity, and because your hostility is so great. Ephraim was a watchman, a prophet with my God; the snare of a bird catcher is in all his ways; hostility is in the house of his God. They have personally gone deep, they are utterly corrupt in depravity; He will continually remember their iniquity; he will continually punish their sins."

The two synonyms for divine discipline are PEQUDAH and HASSILUM.

PEQUDAH means literally, 'visitation'. However, in the frame of reference of divine discipline, it means punishment. It shows a just God making a visit to a fallen Israel. The definite article bears an ominous message: this is THE visitation. And notice: you would normally be thrilled to receive a visit from God - but NOT if you are in reversionism.

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HASSILUM is literally 'recompense' or 'reward'. It portrays someone receiving their just reward for a job well done. But in the frame of reference of discipline, this is another matter - retribution works perfectly. The definite article is present here as well, and also quite ominous. This is THE retribution.

The qal perfect verb B'U reveal that the final discipline is now a reality. This was the sermon on the very day of destruction. The perfect tense reveals a completed action. Final discipline is not near, it is NOW.

The qal imperfect verb YADH`U concentrates on continual intimate knowledge.

Here, the imperfect tense unveils the continuous knowledge of Israel during their exile. Those who survive the final discipline will remember it vividly for all their days.

The kind of knowledge is intimate - this is the knowledge of trauma - the knowledge of bad dreams and waking nightmares from which there is little relief.

The prophet is a fool - AWIL - the big word of the book of Proverbs.

The Proverbs often describe the fool. The word itself comes from the verb which records the laugh of the hyena and birds of prey.

It therefore indicates the person in question makes no more sense than the laugh of the hyena.

The verb is almost universally connected with sin, and thus sin results in foolishness and even more sin.

The prophet is only a so-called prophet. Many men were appointed to the office during this time, yet few of them actually had the gift of God. Yet the second part of the parallelism records the gift.

The man of the spirit is mad.

ISH HARUACH is the man of the Spirit. From the power of God the Holy Spirit the prophet prophesies. This is the one with the gift of prophecy.

MESUNNA` records another animal sound, the whinny of the camel, or the coo of the pigeon. It indicates not only foolishness but madness. 6. The reason for the foolishness and madness is the

great degeneracy of Israel, and her animosity toward God. Degeneracy among the people is often followed by degeneracy among her religious leadership. Without the truth, they react in the worst ways.

"Ephraim was a watchman, a prophet with my God

This was the former state of the Northern Kingdom - they were watchmen and prophets with God.

They were zealous watchmen for the word of truth. They guarded its precepts, and held onto it with great integrity.

They were also prophets, proclaiming the truth of God to the nations. They were God's great ambassadors.

"the snare of the bird catcher is upon all of his ways.

The snare is a bird trap, a loop or a net that is designed to catch a bird for the purpose of food.

The bird catcher is the slyest of men, quiet and stealthy to the extreme. He is catlike and clever, quick with his snare. The bird catcher is a profession - he makes his living from the birds he catches and sells.

The bird catcher is Satan, the deceiver. His snare is temptation to sin; cosmic rationales, and counterfeit truth.

The snare is upon all of the ways of Ephraim. The people have been taken completely by his temptations.

"hostility is in the house of his God" Again, Hosea mentions animosity against God, and this time in the house of God - the temple. Even here there is hatred of God.

"They have personally gone deep, they are utterly corrupt as in the days of Gibeah;

The hiphil causative reveals the personal nature of Ephraim's involvement in the cosmic system.

The piel intensive reveals the intensity of their corruption.

Gibeah was a place of terrible sin, as we have already studied.

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All of these have in common that they are hills, and places of demon worship. They were also signal hills, so that in sequence the alarm goes from south to north. It makes the picture of a warning going from Judah to Israel. Hey! Wake up! You are degenerate!

Gibeah had quite a history for the Jews, even before the separation of the kingdoms.

Gibeah came to characterize the degeneracy of Israel under the Judges, and their need for greater restraint under a king. Judges 19-21 recounts a event that was paramount in degeneracy.

This remembrance is still compatible with the idea of forgiveness. The forgiveness of God was available to this nation until His justice could no longer tolerate their abuses.

To any Ephraimite who believed after this, there would still be forgiveness in salvation.

To any Ephraimite believer who confessed his sins, there would be temporal forgiveness.

And note: this remembrance and punishment is on a national basis, and not an individual one. National discipline never disables forgiveness on an individual level.

Hosea 9:10-14

I found Israel like grapes in the wilderness; I saw your forefathers as the earliest fruit on the fig tree in its first season. But they came to Baal-peor and devoted themselves to shame, and they became as detestable as that which they loved. As for Ephraim, their glory will fly away like a bird - no birth, no pregnancy, and no conception! Though they bring up their children, yet I will bereave them until not a man is left. Yes, woe to them indeed when I depart from them! Ephraim, as I have seen, is planted in a pleasant meadow like Tyre; But Ephraim will bring out his children for slaughter. Give them, O Lord - what will You give? Give them a miscarrying womb and dry breasts.

The first half of verse ten speaks in glowing terms of the initial attractiveness of Israel to God.

The attractiveness was like finding grapes in the wilderness - it was a really pleasant surprise - a totally unexpected refreshment.

Likewise, the forefathers were like the earliest fruit on a fig tree. In other words, after a long winter without fruit, the first fruit is sweetest.

The long drought or winter was the period of post-diluvian civilization which preceded Abraham, maybe a couple of thousand years of degeneracy. It was truly a long drought of virtue.

And Israel was the refreshment after the drought - and her refreshment to God was virtue.

The second half of the verse concentrates on the downfall of Israel, beginning with their idolatry at Baal Peor.

The incident at Baal-Peor is a part of the story of Balaam, and that story is worth going over.

Israel came to camp on the plains of Moab beyond the Jordan opposite Jericho. They were on the verge of occupying the promised land after having marched for so very long.

Israel, with the help of God, had just knocked off the Amorites, a very populous group of people. When they came to Moab, the Moabites were quite intimidated by this most recent victory.

Balak the king of Moab, sent for aid to Balaam, who was a ruler in Mesopotamia at the time. Balaam was apparently a man of God, for He often communicates with the Lord, and is considered by Balak to have a great deal of impact from the Divine.

God talks to Balaam, and tells him not to go to the aid of Balak, for the people who advance on Moab are His people, and are blessed. Balaam thus refused to aid Balak, and sent Balak's envoys back to Moab empty-handed.

Rebuffed but by no means defeated, Balak then sent more distinguished envoys and more of them, insisting on the aid of Balaam, and essentially wrote Balaam a blank check for his reward. Balaam again refused to help, but told the envoys to wait for the word of the Lord, which would come to him again that night.

That night, God told Balaam he could go if the men had come to call him, but only if he could do

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so with faithfulness to the Word. He did not intend to do so, but he saddled up his donkey and went anyway.

On the way to Moab, Balaam's donkey was confronted three times by an angel of the Lord, and so just up and stopped and laid down. Balaam, ignorant of the presence of the angel, abused his donkey until the Lord enabled it to speak against him. Read verses 21-35.

Again the command came from God to Balaam. So Balaam goes to Balak, and Balak is indignant that Balaam would not come before this, in spite of his grandiose offers.

But Balaam says that he will only speak to him the word of the Lord, and so he tells Balak to build seven altars and to sacrifice seven bulls and seven rams for the altar. So it is done.

In the mean time Balaam goes off to a barren hill to listen to the voice of God. And Balaam reports his faithfulness to God, and God commands Balaam to speak a certain prophecy to Balak. So he does - vv.7-10.

Balak is again indignant: this time because Balaam has pronounced a blessing and not a curse on Israel.

Balak then takes Balaam to another high place from whence he might curse Israel. Again the seven altars are built, and a ram and a bull are offered on each.

Again the prophetic word comes to Balaam, this time a blessing for Israel and a threat to those who would stand in their way. Again Balak is indignant.

Now a third time Balak took Balaam to a high place, and a third time the sacrifices were made on seven altars. The name of the place was Peor. Balaam's prophecy was identical in character to the preceding, vv. 3-9.

Balak is outraged, and Balaam has one more thing to say - vv.15-24. This is a messianic prophecy. Balaam then returns to his home in Mesopotamia. He was, by the way, one of the greatest of the true Jews.

But the people of Israel then turned against God, and fornicated with the Moabite women, and

offered to the idols of this exceedingly corrupt people. God's punishment of His own people was quite severe. vv. 1-9.

"As for Ephraim, their glory will fly away like a bird; no birth, no pregnancy, and no conception!"

The glory of Ephraim is KABHAH. This describes outward splendor or riches. It is a description which makes no moral judgment, and, as we know, Ephraim was an immoral nation.

That glory will fly away like the birds - it will be gone swiftly and completely!

The reason for this flight of glory is the absence of reproduction - there will be a 'lost' generation of Ephraim, due to divine discipline.

No child-bearing, no birth, no conception.

This is placed completely out of order from normal, and the ordering is there for reasons of emphasis.

There is no conception, but if there is, the mother will miscarry.

There is no pregnancy that comes to term, but if one should, then there will certainly be a still-birth.

In other words, this is divine discipline on the reproductive cycle.

"Though they bring up their children, yet I will bereave them until they are childless. Yes, woe to them indeed when I depart from them!"

If they should give live birth, then the child will die early!

And this goes on until not a man is left.

The departure of God is tantamount to the destruction of the nation. Here Hosea compares final discipline to the departure of God.

"Ephraim as I have seen is planted in a pleasant meadow like Tyre; but Ephraim will bring out his children for slaughter.

There lies Ephraim in the most pleasant of locations - it is a beautiful land! There are green plains that slope gently down to the sea...

Yet what occurs on those plains, but the very worst of crimes - the sacrifice of children on pagan altars. What bitter irony! What a contrast between

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creation and destruction! And it is all done in the presence of God.

And the reproduction discipline is so obviously just!

"Give them, O Lord - what will You give? Give to them a miscarrying womb and shriveling breasts

They sacrifice their children in demonic rituals, and Hosea implores the Lord to give them what they deserve.

Miscarriages and no conception. The perfect justice.

Hosea 9:15-17

All their evil is at Gilgal; indeed, I came to hate them there! Because of the wickedness of their deeds I will drive them out of My house! I will love them no more; all their princes are rebels. Ephraim is stricken, their root is dried up, they will bear no fruit. Even though they bear children, I will slay the precious ones of their womb. My God will cast them away because they have not listened to Him. And they will be wanderers among the nations.

Gilgal was a town in Israel down near the Jordan River, just a short ways northeast from Jericho.

It was the first military encampment of the Children of Israel in the promised land.

It was the terminus of a great victory procession that began in Shittim, 14 miles east of the Jordan, Joshua 3:1.

It was here that the twelve stones were set as a memorial to the crossing of the Jordan.

READ Joshua 4:1-7.

It was here that the Angel of the Lord, the preincarnate Christ, led the army of the angels, and revealed himself to Joshua on the night before the battle of Jericho.

READ Joshua 5:10-15.

So, it was an important place of national heritage, their Plymouth Rock. Their Smithsonian institute. People would often go to worship there, and it was even used as a seat of judgment by Saul. There was instituted a celebration of Gilgal, the

thanksgiving holiday of the nation of Israel. This was held as a part of the feasts of Passover and weeks.

In later years, Gilgal became a place of demon worship, a center of specific idolatry. It was a double perversion to worship Satan at this place, as it is a double perversion to praise the Japanese at our own Smithsonian. Oh! Travesty of Justice!

The house of God is the temple, but the people of the Northern Kingdom had been unable to worship there for quite some time - generations. The reference to the house of God is therefore is more generic. Question: is your home open to anyone? Of course not. God makes it clear that Israel is no longer welcome with Him - wherever He is.

"I will love them no more; all of their princes are rebels.

This refers to the cessation of personal love from God. Naturally, God still has virtue love in the situation.

God has personal love for anyone who has doctrine in their soul. This was no longer true for the nation of Israel. Only a handful had the truth.

The rationale: the rebellion of the national leadership. The leadership of a nation reflects the national attitude. One way or another, God molds the events of the nation in order to give it the leadership it deserves. It was more than just bad luck that we got our latest president.

Interestingly enough, the leadership is also a basis for discipline.

"Ephraim is stricken; their root is dried up; they will bear no fruit.

The root of any tree is of great importance. From it the tree draws water and minerals that it uses for food. The root is the fuel pipeline from which it draws materials for the photosynthetic process.

If the root dries up, or is cut from the tree, the tree will die. However, this death may take some time to manifest itself.

So it is with Israel. They are dead, and they do not know it yet. This death is irreversible, and already in motion. They are past the point of no return.

Their fruit is children.

"Even though they bear children, I will slay the precious ones of their womb. My God will cast them away because they have not listened to Him. And they will be wanderers among the nations.

God will destroy the next generation.

This is because of disobedience.

They will be wanderers among the Gentile nations. Assyria, Babylon, Persia, Greece, Rome - and many more.

Hosea Chapter Ten

Hosea 10:1,2

Israel is a lush vine; the fruit will really produce for him. According to the abundance of his fruit he has multiplied his altars; according to the richness of his land, he glorified his sacred pillars. Their heart is faithless; now they must bear their guilt. The Lord will break down their altars and destroy their sacred pillars.

The qal participle BAQAQ is found only once in the Bible - here. The only way we know of its meaning is from this context, and from the cognate languages of the middle east.

The Arabic has a similar word, which describes the gurgling of water as it pours from a cup, and also the emptiness of the cup afterward. The vine which has this water would be lush.

This well describes the situation with Israel - they are a prosperous vine, but the water which gives them their prosperity is gurgling away to nothingness. Soon they will have no water and die out.

The vine is a common simile for Israel, Isa 5:1-10; Ezekiel 17:6ff. This is GEFEN in the Hebrew.

Various vines grew in the region - gourds, grapevines, etc. However, the grapevine is the predominant basis of illustration, because everyone loved it.

The vine is a symbol of the settler, because it takes a number of years for the vine to mature and bear fruit. Thus a proclivity toward delayed gratification is necessary for the production of grapes and wine.

The fruit will really produce for him.

Fruit is the subject of the sentence, not the object, as portrayed in the NASB. The fruit of the vine produces profit when it is sold.

In this case, the lush vine produces fantastic fruit, and the fruit really brings a great profit.

The piel intensive stem of the verb YESHAWWEH reveals that the profit comes at a fast and furious pace.

God produces prosperity for this nation, and they use it to broaden the number of their idolatrous altars, and improve upon what is already there. The industries and idolatries are really booming in Israel; booming commensurate with their material prosperity.

The prosperity came from God, and because of their good relationship with Him. This prosperity overflowed into a time of degeneracy, and continued for generations in spite of sin.

The abuse of prosperity inevitably leads to its cessation. The gurgling brook will be dried up; the vine will die; the altars will be broken down, and the pillars destroyed.

Hosea 10:3,4

Surely now they will say, "We have no king, for we do not revere the Lord. As for the king, what can he do for us?" They speak words, oaths of emptiness while making covenants; and judgment sprouts like poisonous weeds in the furrows of the field.

In the first verse, Hosea takes the role of Israel under final discipline. He puts words in their mouths, the words of any reasonable person under the circumstances.

This soliloquy reveals the inner workings of Hosea's mind.

He has labored for this nation for several decades, only to discover negative volition at every turn. Hosea is now talking to himself - surely the reality of the discipline will bring them to their senses.

Hosea has preached the coming discipline for so long that the nation should have been thoroughly inculcated in the possibility, and the details of the death of their nation.

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Yet there is no positive response. In spite of the Divine intervention of discipline, Israel remains negative.

Some other observations from verse three.

The removal of the king was divine discipline.

However, the discipline came from their own hand - they were always assassinating them.

Even the king cannot save them from the destruction of their nation - even if they had not killed him.

"They speak words..." Anyone can speak words, but words are just words when you have no integrity. Words become something more when you keep them.

The words are just oaths of emptiness, even while cutting a covenant.

A covenant, treaty, or contract is "cut" because the two parties would customarily make a blood sacrifice on the spot. The blood sacrifice was the signature of the day. This not only solemnized the proceeding but also made recognition that it was done in the sight of God.

Making a contract was therefore an act of worship - in it you gave your word, and your solemn pledge that you were standing in imitation of His character.

But an empty oath is a blasphemy before God, and from it comes disaster.

The absence of integrity leads to the massive increase of judgment.

The word for judgment is MISHPAT. It is a regular Hebrew noun that denotes the activity of a legitimate court of law.

The Mosaic law covered both the criminal and the civil sides of law. This verse concentrates on civil law.

Civil litigation grows for a few basic reasons:

Revenge motivation - an inability to trust God to right your wrongs.

Greed - the inordinate desire for money.

An absence of personal integrity.

All three of the above reasons stem from involvement in the cosmic system, and especially bitterness against God.

An absence of trust in God leads to a necessity for another vindicator. That vindicator may be yourself, it may be the government, through legislation, or the courts, through litigation.

An absence of trust in God leads to the gain of money through wrong means.

And absence of trust in God leads to the rationalization of one's lack of integrity.

The absence of integrity may sometimes cause a need for criminal prosecution, and in the case where the absence of integrity crosses the line into criminality it is right to take legal action.

The absence of integrity, when not criminal adds fuel to the fire of unnecessary litigation.

Note, however, that this is not 'lawsuits' in the modern concept of gold-digging through the courts.

So, a couple of principles:

- Integrity eases the courts.
- An inordinate amount of litigation puts a great strain on the economy - it is the poisonous weeds in the furrows of the field.

The final exhortation of Hosea to Judah is to refrain from making the oath, 'As Yahweh lives'.

What a great falsehood this was on the lips of idol worshippers. They worshipped dead idols in the house of nothingness and on a holy ground of national heritage, and yet they swore, 'as Yahweh lives'. Of course this would be a ground for any lie, because the hypocrites did not believe in the living God, and acted like He did not exist at all.

The exhortation from the ten commandments is to never take the Lord's name in vain; never use His name out of context of relationship with Him.

And yet this is exactly what this oath does when it comes from the lips of unbelievers.

Hosea Lesson 12 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Questions on Hosea Lesson 12

1. The people of Israel were the chosen people, and they were living in the promised land; why should they not rejoice?

Answer:

2. It is possible for the Word of God to become foreign to people, even those who have heard it all of their lives. [True/False]

Answer:

3. Read Ephesians 4:17-20. Describe what is meant by the warning that Paul give to Christians "not to walk as the Gentiles walk, in the vanity of their minds."

Answer:

4. Why was Ephraim (the Northern Kingdom) said to have been, at one time, a watchman.

Answer:

5. What happened to the "glory" of Ephraim which once God found very pleasing?

Answer:

6. The Moabites hired _____ to help them in their fight against the Jews.

Answer:

7. Where was the town of Gilgal located?

Answer:

8. What did Israel do with the prosperity that God had originally provided for them?

Answer:

9. What happens to prosperity that is abused?

Answer:

10. State some of the things which can be the result of failing to trust in God.

Answer:

End of Quiz