
a *Grace Notes* course

Hosea

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Lesson 13

Hosea 10:5 to 11:12

Hosea

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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 10:5-8

The population of Samaria continually fears for the calf of Beth Aven. Likewise, its people will mourn for it, and its idolatrous priests continuously tremble over it, over its glory, since it has departed from it. Also, it (the glory) will cause it to be carried to Assyria as a gift to King Jareb; Ephraim will accept humiliation, and Israel will be ashamed because of his counsel. Samaria silenced, her king like debris on the face of the water. And the high places of Aven, the sin of Israel, will be destroyed; Thorn and thistle will grow on their altars, then they will say to the mountains, "Cover us!" and to the hills, "Fall on us!"

The idolaters will fear for their object of idolatry. Remember, idolatry is a love relationship

In idolatry, you replace the love you have (or should have) for God with love for an idol, whether general or specific.

When danger comes to the substance of idolatry, there is an expression of fear from its worshippers - the thing they love is in danger.

When that thing is finally destroyed, the idolaters mourn, for they have lost something that they love dearly.

It can be sex, drugs, or any other addictive thing which stands in the category of general idolatry. It can be some kind of icon or system of demon worship. Whatever it is, it is loved.

The translation is 'population' here, for the word, SHEKHAN is in the singular, while its verb is in the plural. 'Population' fits that bill just right. The word gathers together all of the residents of a single geographical area.

Samaria is both a city and a region, and from the mention it may mean either. However, SHEKHAN seems to fit the region definition just a little bit better.

Their fear is continuous, because the Hebrew verb YAGURU is in the imperfect tense.

The imperfect tense generally denotes action which is not yet complete. In a more specific way,

it also describes action which is continuous. From the context, that is the appearance here. The fear is continuous because the threat to the calf does not go away. It will be continuous until such time as the calf is carried off to Samaria.

The kind of fear is the ecstatic kind, where one loses control of one's mind in the course of fear. This is continuous, paralyzing fear.

The preposition KI is translated 'likewise'. It demonstrates the similarity between fear and mourning. Principle: the greater your fear for the loss of someone or something, the greater your mourning after it is gone. There is a big difference between honest sadness and out of control grieving.

The next verb, which describes the future time of mourning over the idol, is in the perfect tense. It describes a completed action. It is 'ABHAL.

Since this event had yet to take place in the time it was written, but it was written in the perfect tense, it is obvious that this is a prophetic future perfect.

This is certainly a prediction about the removal of the calf of Beth Aven. It will come true.

The final two clauses of the verse concentrate on the activity of the idol-priests with the calf of Beth Aven.

The verb YAGILU is first of all a paronomasia, a play on words, with YAGURU. The two verbs were chosen for their sound alike qualities. They sound alike, and in fact they are near in meaning as well. But notice that they are very difficult to pronounce together. This makes fun of the one who fears - he is so scared that he can barely pronounce his words.

YAGILU is also in the imperfect tense, and it also denotes continuous action, this time after the calf is gone.

YAGILU normally describes an ecstatic state of rejoicing - the trembling, the waving of hands, the dancing. But here it only concentrates on the outward form, without the inward happiness. This is like saying, in a sarcastic tone of voice, "Oh, they'll tremble in happiness alright.

They tremble over it, over its glory. KEBHODHO is glory, but not in any objective virtuous sense.

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This word more often points to outward glory - the only real glory a golden idol could have. Their fear is outward, and it is perfect, because that is the only kind of glory that this calf of Beth-Aven has.

The glory has departed from it. The perfect tense of KI-GALAH outlines another completed action - the departure of the calf. It is as good as done.

Hosea predicts that the idol will be taken back to Assyria as tribute to king Jareb - 'king combat'.

Chapter Five, Verse 13, "When Ephraim will see his sickness, and Judah his wound, and then Ephraim will go to Assyria and will send to King Jareb. But he will be unable to heal you, and the wound will not depart from you.

Hosea summarizes two historical events here.

1. The attempt of Menahem of Israel to win over Tiglath-Pileser in 738 BC, as recorded in 2 Kings 15:19. Here, Menahem exacted a special tax on the wealthy to bring a treasure trove of silver to Assyria.
2. The attempt of Ahaz of Judah to win over Tiglath-Pileser in 734 BC, as recorded in 2 Kings 16:7.
3. King Jareb is Israel's mocking nickname of Tiglath-Pileser. It means literally, 'king combat'. It was right in one sense. The Assyrian army was tough, and way tougher than either Israel or Judah.
4. Well, ultimately these bribes did not work. They delayed the destruction for a season, or a few years, but that was it.
5. The sickness here refers to the military weakness. Of course, an idol-worshipping nation of drunks and fornicators is going to be exceptionally weak on the field of combat. So it is with Israel and Judah.
6. The bribery itself is blasphemy before the Lord. It compensates weakness with weakness. It was a human viewpoint attempt to stave off the justice of God, and it could not possible work.

"Also, it (the glory) will cause it to be carried to Assyria as a gift to King Jareb;

One of the difficulties of the Hebrew language is that the personal pronouns are used more often than in English, and it is not easy to tell its antecedent.

But, reason rules in this verse. The first personal pronoun (it) refers to the glory of the calf of Beth-Aven. The second pronoun (also it) points to the calf itself.

The glory of the calf causes it to be carried to Assyria.

The Hophal imperfect of YUBHAL designates that the glory of the calf causes the action of the verb. However, since the Hophal is the passive causative, it means that the calf also receives the action of the verb. In other words, the glory of the calf causes it to be carried away.

The verb describes a special kind of carrying. It is the carrying which takes place in a victory parade. In the ancient world, a nation would hold a great parade after their victory in war. In this parade they would carry along with them the spoils of war. This is YUBHAL.

Now there is some bitter irony here. The people of Israel made the calf, and they were responsible for its outward glory. But that same outward glory was attractive to Tiglath-Pileser when he demanded tribute from Israel, and so the glory of the calf caused it to be carried away as a gift to 'king combat'.

The upshot of the loss of the calf is humiliation and shame. Ephraim will accept humiliation, and Israel will be ashamed because of counsel.

Hosea communicates this through a parallelism. Two lines, with equivalent form and similar meanings convey different shades of the same theme: humiliation.

The imperfect verb YIQAHA. comes from the root LAQAHA., which in this context has the shade of accepting a bribe. The imperfect tense tells us that the action is not yet complete - it is a future possibility. Accepting a bribe is done in a sly manner, something done while looking out for a stab in the back, or with one eye out for the authorities.

The object of the verb is BASHNAHA, humiliation in the sense of nakedness. This noun has the same

root as the verb which appears in Hosea 2:5, "For their mother has committed adultery; the one conceiving them has acted shamefully.

- It can denote shame that comes from nakedness, or from immoral behavior.
- Observe the connection between the verb and its object noun: they will accept humiliation like a bribe. It is almost funny that Israel was trying to bribe Tiglath-Pileser...
- As the humiliation comes, they surreptitiously look from the corners of their eyes to see if anyone is looking. It is almost as though they do not think they deserve the shame!

The second clause of the parallelism has to do with their attitude toward the poor political counsel that they received from Tiglath-Pileser

- Israel will be ashamed because of his counsel.
- The verb 'be ashamed' is BOSH, a cognate of BASHNAH. It has the same connotation as before.
- The preposition MIN is causative here, revealing the cause behind the effect of shame.
- The cause is ETSAH. This noun has the third masculine singular suffix, which is translated to our English possessive, 'his'.
- The king of Assyria, Tiglath-Pileser, gave counsel to the Northern Kingdom, asking tribute and offering peace and limited freedom in return.
- He took what he wanted, and then destroyed the nation anyway. Thus the shame because of his counsel. How embarrassing to give a bribe to allay your destruction, and then have the receptor of that bribe turn and destroy you anyway.

Principle: if you rely on someone or something other than God, you will receive shame. Never trust the integrity of one who has power over you, and yet no apparent restraint on his sin nature.

"Samaria is silenced, her king like debris on the face of the water.

DAMAH describes not violence, but the deathly calm of the post-destruction. Hosea also employs this in 4:5. It is the silence of the dead. This verb is

in the niphal passive participle, and it reveals a continuous state imposed on the nation by God.

The second half of the verse has an interesting simile: the floating splinter on the face of the water. This is somewhat of a parallel from the previous verse, and so the idea of calm after destruction is the common thread.

The noun QETSEPH translates to 'debris' here. QETSEPH describes the splinters that are left from the snapping of a branch or board. It also describes what is left from a boat or a ship after its wreck. There the debris floats in silence and deathly quiet. So also the king of Israel at this time.

In the flow of discourse this stands as a coda of sorts - it denotes the finality of the matter of the fifth cycle of discipline. It is a chilling verse.

"And the high places of Aven, the sin of Israel, will be destroyed; Thorn and thistle will grow on their altars, then they will say to the mountains, "Cover us!" and to the hills, "Fall on us!"

Not only will the people of the nation be destroyed, but also the places of demon worship.

Observe that the high places of Aven are made the equivalent of the sin of Israel. They summarize everything that is wrong with them.

Demon worship is the culmination of a long decline into the cosmic system, and so works well as a summary.

The niphal passive perfect verb NISHMADHU describes annihilation brought on by an outside agent. The Assyrians are the human agent, and God stands behind them.

What is not destroyed will fall into disuse... entropy will finish whatever the Assyrian leave incomplete.

And then Hosea personifies the altars, imputing the power of speech to them.

They say to the mountains, "cover us". This is more entropy.

And to the hills, "fall upon us". Even more entropy.

Today, we have a science that is based upon the uncovering and reversal of the work of entropy - it is archaeology. The great volume of available archaeological work is a testimony to the work of entropy in human lives and vast empires.

And remember... their glory and importance are gone. Their names have passed from the scene of history and are know no more. They only stand now for an example to those who live now, an example of how not to live.

Hosea 10:9,10

From the days of Gibeah you have sinned, O Israel; there they stand! Will not the war upon the sons of violent injustice overtake them in Gibeah? When it is My desire, I will chastise them; and the nations will be gathered against them when they are bound to two of their violent injustices.

Again there is reference to Gibeah. This is obviously a key theme in the discipline of Israel. This is the time like that other time. This degeneracy is much like that degeneracy.

The war against the sons of violent injustice will overtake them in Gibeah. Not only is there historical similarity in the behavior, but there will also be geographical similarity in the discipline.

Gibeah is some ten or twenty miles due north of Jerusalem, right along the invasion route of Tiglath-Pileser. It would be the final destination that is actually in Israel, and just north of the border with Judah. Just before the first destination inside the Southern Kingdom.

The exclamation "There they stand" refers to present day Judah as standing in the same moral place as the inhabitants of Gibeah during the time of the judges.

Violent injustice is from `AYLAH. It describes exactly the conditions of Gibeah, and now, of Israel.

The war upon the sons of violent injustice is a circumlocution for divine discipline. A circumlocution is another way of saying something in order to avoid monotony.

When war overtakes you, you are defeated!

God refers to the timing of His discipline, mentioning that He does it at the time of His desire. Although this makes the discipline sound arbitrary and possibly unfair, recall that God never has a desire that is out of line with His perfect integrity.

Their binding is also another word for divine discipline. The act of binding someone to their sins is a description of the connection between sin and discipline. If you imagine that there is an invisible and unbreakable bond between every sin and its component discipline, then you are quite close to the truth.

They are bound to two of their violent acts. The nature of those violent acts is left unsaid, but the number simply indicates an excess of them.

Hosea 10:11,12

And Ephraim is a well-trained heifer that loves to thresh, but I will pass [a yoke] over the fairness of her neck; I will personally "ride" Ephraim, Judah will plow, Jacob will really harrow for himself. Sow righteousness for yourselves, reap according to virtue love; Break up your fallow ground, for it is time to seek the Lord until He comes and rains righteousness on you.

Verse eleven contains a threefold agricultural analogy that forms a word of warning and admonition for both kingdoms.

Ephraim is a well-trained heifer... well trained comes from the Pual stem MELUMADAH. The Pual is intensive, and so this comes out as well-trained, with a hyphen. The heifer in the Old Testament can represent one of two things: the ritual sacrifice of the red heifer, as proscribed in Numbers 19, or just an animal with certain mannerisms. In our verse it is the latter.

The heifer was a young cow that had yet to give birth. This was a spoiled animal. It seldom did any hard work, and was often given an inordinate amount of feed. Because these animals were spoiled the farmers and ranchers of the day often noted their rebellious nature. They are not animals beaten down by service to their masters. They still

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have much spirit left, and are very difficult to domesticate.

So, our well-trained heifer is not one that would be well-trained at the yoke. Instead, it is well-trained in the sense that a pet is well-trained. The modern Bible translation should be, "Ephraim is like a well-trained dog.

This animal loves to thresh, because it is work that includes a free meal, and all you do is walk in a circle. So the animal walks, and eats, and eats and walks. It is not hard work at all!

This comes to describe Israel as a lazy, fat, spoiled nation. In the time of prosperity that they are experiencing, there is very little hardship for any of them.

This too describes our own nation - spoiled, unused to hardship, lazy.

But, the day of hard work has arrived. God will pass a yoke over the fairness of her neck. Oh! Look what a beautiful, smooth neck this heifer has.

"Fairness" comes from the word TOBH. It is the word that describes intrinsic good, or here, the unsullied nature of this heifer's neck. This neck is still virginal - it has never been touched by a yoke.

The yoke grinds against the neck of the pulling animal. Callouses and scar tissue grow and multiply. Pulling the plow is far more work than threshing.

God will "ride" Ephraim. This word is literally ride, but it is flexible in the Hebrew as in the English. Here it means to really get after someone. "Ride hard" as in galloping a horse over a long distance. With a yoke, it would depict the long and arduous labor of plowing. Of course, this is a metaphor for divine discipline.

Judah will plow. So, Hosea includes the Southern Kingdom in this metaphor. They too are heifers, and they too will acquire a yoke.

And Jacob will harrow for himself.

Jacob is a metaphor for the whole nation of Israel.

Harrowing was done after the harvest. It was designed to break up the soil for the next years' planting. A harrow is usually a wide, comb-like implement that is hitched to the plow. It breaks up the clods and root balls of the old crops, so that

the soil is nice and loose for next years' planting. It is the hardest work of the whole year on the farm, because there is so much resistance to the harrow.

The verb for harrow is YESHADED, and it is in the Piel intensive stem. There is great intensity in this work.

"Sow righteousness for yourselves, reap according to virtue love; Break up your fallow ground, for it is time to seek the Lord until He comes and rains righteousness on you.

Now, God says, it is time to plant a new crop.

Formerly, Hosea employed the sowing metaphor to teach the principle of divine discipline. Now, he uses it to teach the principle of divine blessing.

Hosea 8:7: "For they sow the wind, and they reap the storm wind.

The seed of righteousness is the Word of God; its crop is righteousness.

1 Cor 9:11, "If we sowed spiritual things in you, is it too much if we should reap material things from you?"

Mark 4:14, "The sower sows the Word.

Gal 6:7-8, "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life.

The people are commanded to break up their fallow ground. The fallow ground is that which is left unused through a planting season. The people have left their spiritual lives in a state of disuse, and instead sow the seed of idolatry, both general and specific.

It is always time to seek the Lord.

The coming of the Lord is the first and second advents.

The rain of righteousness is the pouring forth of spiritual assets for a future dispensation. The rain of righteousness is the doctrinal teaching of Christ during the incarnation, and His millennial rule.

Hosea 10:13-15

You have plowed evil, you have reaped injustice, you have eaten the fruit of lies - for you have trusted in your way, in your numerous warriors. And the crash of battle will arise among your people, and all your fortresses will be destroyed, like the devastation of Shalman on the day of the battle of Beth-arbel, mother upon children dashed in pieces. Thus he will do to you, Bethel, because of your great evil. At dawn the king of Israel will be completely cut off.

Hosea now concentrates on the culmination of the degeneracy of his country. They plowed, they reaped, and they ate the fruit.

To plow wickedness is the same as initial involvement in the cosmic system. Notice that this time in the system is hard work.

Reaping injustice requires work as well, and represents the later stages of the devil's deception.

Eating the fruit of lies means taking the deception wholly and completely.

All three of these verbs are qal perfect, which describes here a completed past event. The action is complete.

And Hosea focuses this cosmic complex on Israel's wrong trust in the might of men. The way of Israel is human power - the power of the alliance, and the power of the sword.

Human viewpoint leads to human dependence. Trusting in human power is tantamount to the rejection of divine power.

The crash of battle will arise among them. This is the assault of Assyria. These are verbs in the perfect tense, showing the certain futurity of these events. They are the future prophetic perfect.

The reason we know of the shift to the future is the presence of one verb that is in the imperfect, and that is the Hophal imperfect of SHADAD, which means to devastate.

The crash of battle is SHA'ON. This is the roar of the waterfall or cascade. Battle in the ancient world had a crashing sound as thousands of shields and swords crashed together at once. The crash of battle is a terrible thing to the ears of the

civilian populace. There is no defense, only hiding. And yet they will hear it again in Israel.

All of the fortresses will be devastated. Many of these fortresses were built under Jotham, king of Judah. They were in the border regions near Bethel.

Jotham took over from his father in 750 BC, and ruled until 732 BC

He was a man who feared God, and he subdued the uprising of the Ammonites and supervised the building of the high gate of the temple.

Now the fortresses of Jotham will come crashing down.

Hosea compares the coming destruction to one past - the one which occurred as Shalmaneser the third assaulted Judah from the East.

The use of Shalman is difficult, because up to that time there had been five Shalmanesers of Assyria. It was very confusing.

However, locating the reference from this one is somewhat easier, for a similar turn of the phrase appears in:

Read Kings 8:7-15

These events occurred in 841 BC Ben-hadad and Hazael are not Assyrians, but Arameans.

That same year that Elisha resided in Damascus, Shalmaneser the Third campaigned west against the Arameans, seeking and demanding tribute and allies.

Aram became allied to Shalmaneser under both Ben-hadad and Hazael. Their united armies moved further west together, until they came against Beth-Arbel.

Beth-Arbel was a town in the Transjordan that was destroyed by the allied army. It was an ugly thing indeed.

"mother upon children dashed in pieces." paints the picture of a pile of bodies at the top of a cliff. The area near Beth-Arbel has many such cliffs - it is rugged terrain.

Hosea Chapter Eleven

Hosea 11:1-4

Sermon No. 1

When Israel was an infant, then I personally loved him; and from Egypt I called my son.

The more they [the false prophets] called them [the people of Israel], the more they went from them [the false prophets] to the Baals; they were really sacrificing and they were really burning incense to the idols.

And I myself personally taught Ephraim to walk; I took him by his arms, but they did not know that I healed them.

I drew them along with human cords, with ropes of love; and thus I was to them as lifters of a yoke from their jaws; and I fed him softly.

The infancy of Israel is the time from Abraham to the first Passover.

During that time, God had personal love for His chosen nation. That personal love was directed toward the doctrine in their souls.

The second half of the first verse is also a messianic prophecy (see attached sheet).

The people responded to whatever the false prophets were preaching, and they did it. Their idolatry was very intense.

Verse three goes back to the early childhood of this nation - God taught them how to walk. There is a strong image of God doing these things Himself - He does them personally. This is a great picture of God's immanence - His interaction with mankind in space and time.

But Israel rejected God's healing. It isn't that they couldn't know; it's that they refused to know it. God provided the knowledge, and they rejected it.

God drew them along out of Egypt with human cords and ropes of love - and again the love is personal.

Israel was in slavery in Egypt - God lifted their yoke and fed them softly. He was not harsh to a people who had been in slavery for some four

hundred years. God with this sermon builds His case against Israel - from His gentle treatment of them they could not complain.

Hosea 11:5-7

Sermon No. 2

He will not return unto the land of Egypt; an Assyrian will be his king because they refused to return.

And a sword will whirl in his cities and will make an end to his limbs and consume them because of their counsels.

And my people are always hung up on turning from me; though they call to one on high, he will not at the same time lift up.

In spite of God's tenderness toward Israel, they did not respond, and instead rejected relationship with Him.

As a result, Assyria, a Gentile nation, will be their ruler. This is all but appropriate - they acted like Gentiles, and so now they will be ruled by them. They will discover what it is like to have a ruler other than God. Not in Egypt, but in Assyria.

In order to accomplish this result, the cities will be destroyed. A graphic description of traumatic amputation follows - the sword whirls and the limb comes to an end, and he is consumed.

The reason for the consumption is the counsels which they heeded. Not the counsels of God, but of men - false prophets and idolaters.

The hang up is not psychological, but figurative in another way. As they turn from God they get themselves all hung up - like they are in the bramble bushes.

Being stuck in the bramble bushes, they call to one on high - not Yahweh, but instead some demonic entity - their idol.

The idol cannot lift them from the bramble in which they find themselves entangled.

Hosea 11:8-11

Sermon No. 3

How can I give you up, O Ephraim? How can I deliver you, O Israel? How can I make you

like Admah? How can I set you like Zeboiim? My heart is altogether turned within Me; My compassions have grown tender.

I will not execute the fury of My anger; I shall not return to destroy Ephraim; for I am God and not a man, the Holy One in your midst; and I shall not enter into a city.

They will walk behind Yahweh like a lion; He will roar - He will really roar; and His sons will come trembling from the waters.

They will tremble like a bird from Egypt, and as a dove from the land of Assyria; and I shall cause them to dwell in their house - a declaration of Yahweh.

God asks rhetorical questions that point to the difficulty of giving His beloved and chosen nation over to final discipline.

This is not an easy choice - there are strong ties due to their former virtue.

Admah and Zeboiim were two of the nations allied with Sodom and Gomorrah, referred to in Gen 14:8. They underwent final discipline with the two better known evil nations.

God is shown as agonizing over this decision, because it is so difficult. On the one hand there is their former glory; on the other hand is their present evil.

This is an anthropathism, for God is decisive and always knows what is right. The illustration from human viewpoints shows that though man would have agonized over this, God is God. The

fact that God does not have difficulty with decisions shows Him to be all the greater.

There is a distinction about the final discipline of Israel - God has decided in eternity past not to wipe them off the face of the earth without a trace. Instead, they will go to Assyria in slavery, but have the opportunity to return.

They will walk behind Yahweh - the idea is that the lion cub walks behind its mother in complete safety due to the strength of its mother.

And then a prophecy - the roar of the lion precedes the re-establishment of Israel.

1. The roar is the shout of the archangel at the second advent.
2. The crescendo of the roar is well portrayed by the language here.
3. Trembling from the waters is a portrayal of human childbirth. Ancient writers often described childbirth as coming through or from the waters because of the similarity between amniotic fluid and water.
4. Trembling is just right for the physical status of a newborn child.
5. The second advent is the rebirth of Israel.
6. Their new home will be the millennial earth.
7. And this is a declaration of Yahweh. It will certainly come true

Verse twelve more properly belongs as the first verse of the twelfth chapter. We will leave it until then.

Note: the discussion of Hosea 11:12 is included at the beginning of the notes on Chapter 12.

Hosea Lesson 13 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 13

1. Why should the population of Samaria be afraid of a calf?

Answer:

2. In idolatry, a person replaces the love of _____ with the love for an _____.

Answer:

3. Give an example of something in modern times that is an idol that a person might fear losing.

Answer:

4. Who was the person referred to as "King Jareb?"

Answer:

5. What did Tiglath-Pileser demand from the Northern Kingdom, and what did he offer in return?

Answer:

6. In the Christian life, what is the equivalent of "fallow ground?"

Answer:

7. What enemy tribe did King Jotham subdue during his reign?

Answer:

8. What was the significance of the town of Beth-Arbel?

Answer:

9. What is the period of time during which Israel was an "infant?"

Answer:

10. While God allowed Israel to go into captivity to the Assyrians, He did not destroy them entirely, and gave them an opportunity to return to Him. [True/False]

Answer:

End of Quiz