
a *Grace Notes* course

Hosea

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Lesson 14

Hosea 12:1 to 14:9

Hosea

Lesson 14: Hosea 12:1 to 14:9

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 Twelve

Introduction

This chapter divides into two unequal parts.

1. The first part really begins with the last verse of chapter eleven, and continues on until verse eleven of chapter twelve. It serves as another indictment against the northern kingdom.
2. The second part covers just verses twelve through fourteen, and summarizes the Divine rationale for their punishment.

The chapter concentrates very much on the history of the patriarchs - the early history of the nation of Israel.

Hosea 11:12

Ephraim has surrounded Me with lying, and the house of Israel with deceit;

The indictment against Ephraim.

Ephraim's deceit.

The Northern Kingdom has surrounded God with lies - they lie to God at every opportunity.

This is deceit that comes first in the soul through spiritual blindness, which is dishonesty with self and negative volition.

From the self, the lying and deceit moves to God - they lie to themselves about the true nature of God.

Judah's shaky faithfulness. " and Judah still wanders restlessly with God, and is being faithful with the holy ones.

Judah wanders with God. They are being faithful with the holy ones.

In other words, even though things may be a little shaky, they are still on the right side of the wrath of God.

Hosea 12:1

Ephraim is feeding [like an animal] on wind, and pursuing the east wind all the day.

Ephraim's folly.

Their folly illustrated, This is an especially humorous metaphor. The verb translated "feeding" specifically means to feed like an animal. They feed and slobber and munch like pigs - but only the wind. They chase the east wind, a wind that is similar to our Zephyr winds. It is the wind that occurs every day throughout the year. You chase it, and it leads down to the ocean.

Their folly named, "He multiples lies and violence. And, he cuts a covenant with Assyria, and oil is personally carried to Egypt.

1. The more they lie, the more they must lie, in order to perpetuate the original lie.
2. The more violence they commit, the more revenge that is demanded.
3. They make a covenant that is a human effort to avert divine discipline.
4. They carry oil personally to Egypt in another attempt at the same thing.

Hosea 12:2

And there is a dispute between Yahweh and Judah, and as He visits Jacob according to his ways, He will personally repay him according to his deeds.

Yahweh's attention comes to Judah in verses two through six.

The existence of Divine displeasure and the method of discipline,

1. God has a dispute with the southern kingdom, even though they are still on the right side.
2. God will deal with them fairly if they continue the course of degeneracy. The discipline will be fair, intensive, and personal.

Jacob is a metaphor for the nation. His struggle with God, and his humility.

Hosea 12:3

In the womb he took his brother by the heel,

Jacob's character from birth,

Jacob's character applied to his relationship with God, "and by his [manly] strength he wrestled God.

Hosea 12:4

He wrestled against the angel [preincarnate Christ] and he [the angel] prevailed;

Jacob's humility before God, and the application brought to the southern kingdom. "he wept and sought His favor. He found Him at Bethel, and there He really spoke with us.

Hosea 12:5,6

Even Yahweh, the God of Armies; the Lord is His name.

Therefore, you will return to your God; keep virtue love and justice, and wait for your God continually.

So Jacob humbles himself after losing the struggle with the preincarnate Christ. He found God at Bethel, the house of God.

Then Hosea turns the phrase to include the entire nation of Judah. In fact, Hosea, a northerner, includes himself in the bunch.

Then Hosea confirms that they found the one true God, and no impostor.

And he implores the people of the south to return to God, and to keep inside of them the true virtues, and to wait always on God.

Hosea 12:7

A merchant, in whose hands are false balances, he loves to oppress.

The economic deceit of the time.

This serves as a sort of pause from the narrative.

It is a completely separate thought that likely applies to both north and south; it makes the transition to the next section.

Hosea 12:8

And Ephraim says, "Surely I have become rich, I have found wealth for myself; in all my labors they will find in me no iniquity, which is sin.

The people of Ephraim look at their prosperity and mistake it for blessing from God.

Although it is not mentioned, they do not identify the seedier elements of their society as divine discipline.

They do their work, no matter how crooked, and receive good wages due to that deceit. And then comes a bold proclamation - there is no sin in him.

Hosea 12:9-11

But I have been Yahweh your God since the land of Egypt; I will personally make you live in tents again, as in the days of the appointed feast.

I have also spoken to the prophets, and I personally gave numerous visions; and by the hand of the prophets I used parables.

If there is idolatry in Gilead, surely they are worthless. In Gilgal they really sacrificed bulls, yes, their altars are like the stone heaps beside the furrows of the field.

There is first a historical reference - to the former great relationship between God and His nation. It concentrates on the faithfulness of God.

And then another historical reference - to the disastrous wilderness journey, and the feast of tabernacles.

And then the communication of God - prophecies and visions, even regular old parables, used intensely.

The last part has a conditional sentence and not a question. If there is idolatry, then they are worthless.

At Gilgal there was an intensity of demon worship; but now, just nothing left but altars broken up like piles of rocks.

Hosea 12:12-14

And Jacob fled to the land of Aram, and Israel served for a wife, and for a wife he kept sheep.

And by a prophet the Lord personally brought Israel from Egypt, and by a prophet he was kept.

Ephraim has provoked to bitter anger; so his Lord will leave his blood guilt on him, and bring back his reproach to him.

Verses 12 through 14 are a summary for divine judgment.

The past illustration of Jacob/Israel, verses twelve and thirteen,

The blood guilt was that which applied in a murder or act of violence. Here, God leaves it on Ephraim. This also has a wider, salvation application.

Hosea Chapter Thirteen

Hosea 13:1-3

Hosea's First Sermon

The great word of Ephraim, now past. Hos. 13:1, **"When Ephraim spoke intensely, trembling, he exalted himself in Israel; but he offended by Baal, and he died.**

At one time, the word of Ephraim was great - and that greatness, though not mentioned, was due to the grace of God.

But then the idol worship came and resulted in his death.

The idol industry in Ephraim. Hos. 13:2, **"And now they personally increase sin, and they made a molten image for themselves, idols made from silver, according to their own human craftsmanship - all of it the work of engravers. They say of them, "Let the men who sacrifice kiss the calves!"**

The increase of sin is industry, and the Ephraimites are personally involved.

All of the great effort in idol making is human craftsmanship, and none of it comes from the grace of God. This is the contrast with verse one.

And then they have the gall to demand that others kiss their work.

They will pass away from the pages of history.

Hos. 13:3, **"Therefore they will be as a morning cloud, and as the dew rising early, disappearing; as chaff storm-driven from a threshing floor and as smoke from a latticed opening.**

These four similes all describe the way in which things disappear quickly. So the nation of Ephraim.

The reason is their idolatry.

Hosea 13:4-8

Hosea's Second Sermon

The exclusive nature of Yahweh. Hos. 13:4, **"And I Yahweh am your God, from the land of Egypt, and you will not know another God besides me, and there is no savior except me.**

This echoes back to the ten commandments, and forward to John 14:6. It concentrates on the exclusive nature of relationship with God.

It is an interesting twist on the first commandment, Ex 20:2-3, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me." The verbiage is quite the same, but in this verse something is added.

John 14:6, "I am the way, the truth, and the life; no one comes to the Father, but through me.

God is the only savior, and His Son is that Savior.

Although the people of Ephraim were in a political-military jam, it is clear throughout this book that they must have their spiritual problem solved before the others will come into line.

The former relationship between God and Israel. Hos. 13:5, **"I knew you in the wilderness, in a land of drought.**

The wilderness included a lot of adversity, and yet they knew God there.

That is, the second generation knew God there.

And now the northern kingdom endures a lot of adversity, but they do not know God.

The blessing of God led to their inflated view of self. Hos. 13:6, **"They were sated according to their pasturage; they were sated and so their heart was arrogant; therefore they have forgotten me.**

Israel was like a bunch of cattle in a really nice pasture.

The blessings of God formed the pasture, and Israel became sated with the sweet grass.

Hosea Lesson 14

But from that contented state developed arrogance; they began to see themselves as the producers of the blessing. As a result, they forgot God.

The predatory attitude of God. Hos. 13:7, "**And so I will be as a lion to them; as a leopard, by the way I will watch stealthily.**

Israel is a fat cow in the pasture.

God is now the lion or the leopard, watching stealthily, waiting for the chance to pounce on a really good meal.

The violent nature of their discipline. Hos. 13:8, "**I will meet them like a bereaved bear, and I will tear the wall of their heart, and I will devour them there as a lion rips open the animal of the field.**

A bereaved bear is a daunting and terrifying animal. Really, not much can stop it until it is completely dead.

It is a swift and violent death, when the walls of the heart are torn. Death comes quickly and irrevocably in this case.

They will be messily devoured after their death. Lions tear and fight and scrap and cover themselves with blood as they eat their prey.

Hosea 13:9-11

Hosea's Third Sermon

The destruction of idolatry and the help of God. Hos. 13:9, "**It has really destroyed you, Israel; but your help is in Me.**

The desire for a king, and what good he does. Hos. 13:10, "**I want your king. Then may he save you in all of your cities! And your judges of whom you said, 'Give to me a king and princes.**

The first part is in quotes - it is what Israel said to God in the time of judges.

So God gave them a king, but the king is not the one who saves.

The king did no good, nor the judges, until Israel had a good relationship with God.

The presence or absence of a king as divine discipline. Hos. 13:11, "**I gave you a king in my wrath, and I take him in my fury.**

Israel was under divine discipline and thought that a king would be the solution to their problems.

God gave them Saul. Their problems immediately became worse.

They were under divine discipline with a king, and God took the king, and things got worse.

This has universal application. Only God can solve your problems.

Hosea 13:12-16

Hosea's Fourth Sermon

The hidden nature of Ephraim's sin. Hos. 13:12, "**The iniquity of Ephraim is bound up; his sin is hidden.**

Here, sin is a synonym for the divine discipline which comes as a result. This is called a metonymy.

The divine discipline is stored up like a fetus inside a woman.

However, the discipline is about to come forth. Hos. 13:13, "**The pains of a woman in childbirth will come to him; for he is not a wise son, and time will not stand still during labor.**

The discipline is in the childbirth stage - it is about to come out.

Contrary to the perspective of the woman, time does not stand still during childbirth.

Israel is foolish, and believes that he has all the time in the world to respond to the discipline.

The clock ticks, but the mercy of God waits still. Hos. 13:14, "**I will ransom them from the hand of Sheol; I will redeem them from death; O death, where are your thorns? O Sheol, where is your sting? Compassion will be hidden from your eyes.**

Hos. 13:15, "**Though he may bear fruit among his brothers, the East wind will come, the wind of the Lord going up from the wilderness. And his fountain will become dry; and his spring will be dried up. It will plunder his treasury of every precious article.**

Hos. 13:16, "**Samaria will be held guilty; she was rebellious against her God. They will fall by the**

sword, their children will be dashed in pieces, and pregnant ones ripped open.

Hosea Chapter Fourteen

The conviction and punishment of the Northern Kingdom, Hos. 13:16. "Samaria is guilty; she was rebellious against her God. They will fall by the sword; their children will be dashed in pieces, and pregnant ones will be ripped open.

This more properly belongs with the final chapter.

The statement of Samaria's guilt concentrates on their present state, and is based on their past rebellious activities.

The punishment is placed into the imperfect tense, which shows that this portion of punishment is not written in stone. It is a possibility based on historical trends.

Again, the difficulty of the harshness of this punishment.

Question #1: are pregnant mothers automatically sinless due to their state?

Question #2: when a child loses his life, does this automatically mean that God has been unjust to him? Is it still possible for the justice of God to act?

This discipline occurs through the permissive will of God. God allows the suffering so that the person or group might recover.

This, even this, is motivated by God's love.

Hosea 14:1-3

The final plea of Yahweh, 14:1-3.

The basic plea. Hos. 14:1, "**Return, Israel unto Yahweh your God - you have stumbled in your iniquity.**

This forms the basic plea which will become the theme of the next few verses.

The reason for the plea is obvious by this point: Israel has stumbled in sin.

God puts the right words in the mouth of Israel, vv.2-3.

The plea for a grace restoration. Hos. 14:2, "**Take words with you and return unto Yahweh. Say to Him, 'Take away all iniquity, and take us**

graciously and let us pay a peace offering by our lips.

God leads Israel by the hand - really by the mouth. He gives them the right words to say which would restore their relationship with Him.

He orders them with the Hebrew imperative. Although they do not have to obey, God is giving it His best shot. This entire chapter is a mixture of plea and command.

The request to take away all iniquity is not in the imperative. It is the simple imperfect.

The request to remove the iniquity is the equivalent of confession of sin. This is combined with the request to be taken graciously, which is in the imperative. There is an ascension of meaning here.

Then it moves back to a request, with the cohortative "let us pay..." This last part is especially meaningful. It is the precise thing which is compatible with 6:6. The request is to allow a peace offering of the lips, which is the exact nature of confession of sin. This makes it clear that the concept really did exist in the Old Testament.

The plea for behavior modification. Hos. 14:3a, "**Assyria will not save us, we will not ride a horse, and we will not say again, 'Our God' to the work of our hands,**

After the request for the restoration of relationship with God comes a pledge for behavior modification, so that the restoration will not be necessary again.

All of these "wills" are in the imperfect tense. They show only a possibility in the future, and not an absolute positive.

It is rather like saying that you do not want this kind of behavior to happen anymore. It is definitely not a swearing off of all sin, or even a promise to never do it again.

Assyria does not save, God does. Military might does not save, God does. Idolatry does not save, God does.

The principle for restoration. Hos. 14:3b, "**for in You an orphan will be shown compassion.**

This reveals the character of God related to the forgotten.

Hosea Lesson 14

Quite often, orphans are not evil, just without parents. This is not the case with Israel. They are evil to the core.

Israel is like an ex-con; they are forgotten by society, much like orphans. The forgotten nature is the point of comparison.

God shows compassion to orphans; therefore, He should show compassion to Israel. This is their great hope.

Hosea 14:4-8

The restorative powers of God, vv.4-8.

God's intent to heal, and heal from His love. Hos. 14:4, **I will heal their apostasy - I will love them freely; for My anger will turn from them.**

The imperfect tense reveals that God is still willing to heal them. It does not form a promise that He will accomplish it. It does reveal God's patience to the very end.

The healing will come from God's love - just where you would expect.

And interesting - the final clause contains a perfect tense - it is a prophecy that God's anger will turn from them. Ultimately, this has yet to occur.

God's healing compared to the dew on the lily. Hos. 14:5a, **"I will be as the dew to Israel; he will sprout like the lily,**

The dew provided a great deal of water to the plants of Israel. The dew is a very delicate way to water the more sensitive plants.

The gentle watering of God results in a delicate sprouting, like a lily.

Israel has been deep in the cosmic system. Once they repent, God handles them in a very delicate way, and they would respond likewise.

The result of God's healing I: a strong root system. Hos. 14:5b, **"and he will strike his roots as [the cedars of] Lebanon.**

But that delicate root system of the lily will change to something more substantial: the roots of a Lebanon cedar.

The Lebanon cedar was the greatest tree of the ancient Near East. It had a vast root system. It would compare with our own Sequoia.

The result of God's healing II: a magnificent nation that is a pleasure to all. Hos. 14:6, **"His shoots will sprout, and his splendor will be like the olive, and his fragrance like [the cedars of] Lebanon.**

Two trees now describe the nation.

- The olive, which has many uses.
- The cedar, which brings a magnificent fragrance to all nearby. They are a pleasure to be around.

The requirement for God's healing. Hos. 14:7a, **"Those who live in His shadow will return; they will revive like grain and they will sprout like the vine.**

There is but one requirement for this healing - that those who would be healed live in the shadow of God.

Living in the shadow of God means remaining under His authority - following His plan for your life.

The result is a revival of life - of hope - of productivity - and rapid growth.

The well-remembered child of God. Hos. 14:7b, **"His remembrance will be like the wine of Lebanon.**

The one who lives in the shadow of God will be well-remembered. Their memory will be cherished.

This also foreshadows the last supper of Jesus Christ, and the legacy of His memory. It is indeed a Messianic prophecy.

The final rumble of warning. Hos. 14:8a, "Ephraim, what business do I have with idols? I have responded, and I will watch him.

Then the final rumble from God - a thunderstorm now past and distant.

God has responded completely to their sin. This views the discipline as a completed thing.

The watch continues.

The final metaphor for blessing. Hos. 14:8b, **"I am like a luxuriant cypress; your fruit comes from me.**

All blessing comes from God; He is the cypress, and we merely His fruit.

Hosea Lesson 14

God is always the source of great blessing - He is what makes you great.

Hosea 14:9

A general exhortation, v.9.

The address. Hos. 14:9a, "**Whoever is wise, let him understand these sagacious things, and let him know them:**

This is no longer addressed to the people of Israel.

Instead, it goes out to whomever is wise - to any person or nation who might learn from the discipline and return to God.

Learn them; know them thoroughly.

The right way. Hos. 14:9b, "**for the ways of Yahweh are straight, and righteous ones will walk in them,**

The wrong way. Hos. 14:9c, "**but transgressors will stumble on them.**

End of Hosea Study

Hosea Lesson 14 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:

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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.

Hosea Lesson 14

Questions on Hosea Lesson 14

1. What is the source of deceit in the human soul?

Answer:

2. In Hosea 12, from verses 2 to 6, God's attention switches from Israel to _____.

Answer:

3. Who was Jacob's brother, the one he "took by the heel?"

Answer:

4. Where did Jacob find God?

Answer:

5. What is the symbol of a dishonest merchant?

Answer:

6. What was it that the people of "Ephraim" mistook for blessing from God?

Answer:

7. What was the industry in Ephraim which was so abhorred by God?

Answer:

8. To what is Ephraim's disappearance compared?

Answer:

9. If idolatry has destroyed the people, where does their help lie?

Answer:

10. As a result of God's healing, Israel can become a great nation again. What are the two types of trees that describe the restored Israel?

Answer:

11. Congratulations on reaching the end of this course!

Please enter your name as you would like it on the certificate; and provide your mailing address.

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End of Quiz