***Studying the Northern Kingdom Prophets”—Hosea 10-11***

***Hosea 10 – Israel Has No King***

**\*\*READ THIS……”GODLESS PEOPLE CANNOT ELECT A RIGHTEOUS LEADER. IF THE PEOPLE ARE LIARS, THEY WILL GET A LIAR AS A LEADER. IF THEY ARE ADULTERERS, THEY WILL GET AN ADULTERER. IF THEY ARE THIEVES, THAT’S THE KIND OF LEADER THEY WILL HAVE.”**

**The opening words of Hosea’s prophecy place his ministry in the context of the eighth century B.C. The recording of four eighth century kings of Judah provides information as to the length of Hosea’s prophetic ministry, while the mention of just one Northern Kingdom, Jeroboam II, indicates something of the prophet’s particular focus. This becomes apparent when we note that names for the Northern Kingdom such as Ephraim, Israel, and Jacob occur some seven dozen times, while that of Judah a mere fifteen times and that always in connection with one or more of the names for the Northern Kingdom.**

**The mention of the Southern Kingdom kings from Uzziah to Hezekiah assures us that Hosea’s ministry lasted through a great portion of the period. For Uzziah reigned some 52 years (c. 792-740 B.C.), while the reigns of the three successors lasted throughout the rest of the eighth century B.C. Jeroboam II of the Northern Kingdom likewise enjoyed a long reign (c. 792-752 B.C.), but the six unmentioned kings who succeeded him often vied with each other for power throughout a period of growing political friction and weakness, which culminated in the fall of the Northern Kingdom to Assyria in 722 B.C.****[1](file:///C%3A%5C%5CUsers%5C%5COwner%5C%5CDesktop%5C%5Cfiles%5C%5Cpatterson%5C%5Csplit%20articles%5C%5Cwebdocs%5C%5Cintro-hc.htm%22%20%5Cl%20%22P14_2045%22%20%5Ct%20%22_blank) Since Hosea does not mention this event and because the prophet’s focus is on the reign of Jeroboam II, a date for Hosea’s prophecies from c. 760-725 B.C. (shortly after the beginning of the independent reign of Hezekiah in Judah in 729 B.C.) would appear to be reasonable.****[2](file:///C%3A%5C%5CUsers%5C%5COwner%5C%5CDesktop%5C%5Cfiles%5C%5Cpatterson%5C%5Csplit%20articles%5C%5Cwebdocs%5C%5Cintro-hc.htm%22%20%5Cl%20%22P15_2915%22%20%5Ct%20%22_blank)**

**This was an era of dramatic change FOR THE TWIN KINGDOMS! Hosea lived in the middle of the eighth century BC, and, he gave most of his messages to Israel, with some later ones to Judah. The curses and blessings of Hosea are connected to the Sinai Covenant. A group of evil kings started with Jehu in 842 BC.; these ended with the death of Jeroboam 2nd (793 - 753 BC). But, after he died, there were six more kings in Israel. It was a difficult and sinful time. Also, there was a war between Assyria and Israel. In 734 BC, Israel became a much smaller country. This was the beginning of the end for Israel. Then, in 722 BC, Assyria destroyed Israel. We are not sure where Hosea gave his messages, perhaps in Samaria and Bethel. Hosea might have known Amos, who was older than he was; who was also a prophet to the Northern Kingdom. Remember: it seems most likely that Gomer, Hosea’s wife, was an ordinary prostitute. She had three children. Later she left Hosea for another man. *People have called him the Saint John of the \*Old Testament (OT).*   The prophecy was uttered between Shalmaneser’s first and second invasions of Israel. Compare** [**Hosea 10:14**](https://www.blueletterbible.org/kjv/hosea/10/14/s_872014)**, “Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon her children,” also** [**Hosea 10:6**](https://www.blueletterbible.org/kjv/hosea/10/6/s_872006)**, “It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel,” referring to Hoshea's calling Son of Egypt to his aid; also** [**Hosea 10:4, “They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field,” and 13**](https://www.blueletterbible.org/kjv/hosea/10/4/s_872004)**,”** **Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.” Spiritual whoredom of Israel set forth by symbolical acts; Gomer taken to wife at God's command: Jezreel, Lo-ruhamah, and Lo-Ammi, the children. This section of Hosea is--Yet a promise of Judah and Israel's restoration. FROM CHAPTERS 4-14, GOD PRESENTS HIS CASE AGAINST ISRAEL!**

**ORGANIZATION OF HOSEA: CHAPTERS 1-10—The disobedience of God’s people and their inevitable judgment as a consequence. CHAPTERS 11-14—(The mood shifts) The love of God.**

**THE GOD OF HOSEA: CHAPTERS 1-3—A Sovereign God; CHAPTERS 4-7—A Holy God; CHAPTERS 8-10—A Just God; CHAPTERS 11-14—A Loving God.**

**GOD PRESENTS A “LIST OF CHARGES” AGAINST ISRAEL:**

* **Gross corruption in the worship of God and Israel is threatened with the destruction of their images and altars.**
* **Corruptions in the administration of the civil government and they are threatened with the ruin of that.**
* **Imitating the sins of their fathers, and with security in their own sins, and they are threatened with smarting humbling judgments.**
* **They are then earnestly invited to repent and reform, and are threatened with ruin if they did not.**

**1-2, “Israel empties *his* vine; he brings forth fruit for himself. According to the multitude of his fruit he has increased the altars; According to the bounty of his land they have embellished *his* sacred pillars. Their heart is divided; now they are held guilty. He will break down their altars; He will ruin their sacred pillars.”**

1. **What does “He brings forth fruit for himself” imply?** God blessed Israel with material abundance, but they spent it on themselves and their own idolatrous desires (he has increased the altars.) THIS BOTANICAL METAPHOR RECURS OFTEN IN THE O.T.
	1. **Refer to Paul’s “warning” against the same sin in** [**Galatians 5:13**](https://www.studylight.org/desk/index.cgi?q1=Galatians+5:13&t1=en_nas)**: *For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh*.**
	2. **What is a “divided heart?” DOUBLE-MINDEDNESS (‘DIVIDED’—JEWISH MEANING, ‘SLIPPERY,’ SLICK, as in ‘slippery slope.’) See** [**Genesis 14:15**](https://www.studylight.org/desk/index.cgi?q1=Genesis+14:15&t1=en_nas)**, “**And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.” [**49**](https://www.studylight.org/desk/index.cgi?q1=Genesis+14:49&t1=en_nas)**:7, “C**ursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel,” **Psalm 55:21, “**The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords,” **5:9, “**9For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue,” **and 36:2, “**For he flattereth himself in his own eyes, until his iniquity be found to be hateful.” **Their heart is divided: The word divided is *halaq*, which has the ideas of divided (**[**Genesis 14:15**](https://www.studylight.org/desk/index.cgi?q1=Genesis+14:15&t1=en_nas)**,** [**49**](https://www.studylight.org/desk/index.cgi?q1=Genesis+14:49&t1=en_nas)**:7), of smooth (**[**Genesis 27:11**](https://www.studylight.org/desk/index.cgi?q1=Genesis+27:11&t1=en_nas)**,** [**Psalm 55:21**](https://www.studylight.org/desk/index.cgi?q1=Psalm+55:21&t1=en_nas)**) or of flattering (**[**Psalm 5:9**](https://www.studylight.org/desk/index.cgi?q1=Psalm+5:9&t1=en_nas)**,** [**36**](https://www.studylight.org/desk/index.cgi?q1=Psalm+5:36&t1=en_nas)**:2). So, it may be accurate to translate this phrase as their heart is divided,** but it may also be that God wants to say that Ephraim has a smooth, flattering, insincere heart.
	3. **“Empties his vine” is a reference to Israel’s paying tribute to Pul. See 2 Kings 15:20, “**And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land,” **and Hosea 8:4, “**They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off,” **11, “**11Because Ephraim hath made many altars to sin, altars shall be unto him to sin**.”**  Compelled to pay tribute to Pul.
	4. **Compare with Romans 6:22,** “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”
		1. **See** **Hosea 8:4,** “They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off., “ “was the abundance of their idolatry. AND…. **Hosea 8:13,** “Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.”
2. **Compare Israel’s “smooth or insincere heart” with the adulteries of Hosea’s wife, Gomer, described earlier in the book. In the same way that an unfaithful spouse will *say* they love their partner, all the while living a lie, is the same way Israel’s heart was towards God. Israel had this divided, insincere heart and expressed it on the altars of idolatry.**
3. **How does God break down the pagan altars in Israel? Now, He will break down their altars. Now God will do in *judgment* what *they* should have done in *contrition*, break down their altars, and spoil their images.**

**3-8, “For now they say, We have no king, because we did not fear the Lord. And as for a king, what would he do for us? They have spoken words, swearing falsely in making a covenant. Thus judgment springs up like hemlock in the furrows of the field. The inhabitants of Samaria fear because of the calf of Beth Aven. For its people mourn for it, and its priests shriek for it; because its glory has departed from it. *The idol* also shall be carried to Assyria *as* a present for King Jareb. Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. *As for* Samaria, her king is cut off like a twig on the water. Also the high places of Aven, the sin of Israel, shall be destroyed. The thorn and thistle shall grow on their altars; they shall say to the mountains, Cover us! and to the hills, Fall on us!”**

1. **Elaborate on the demise of Israel’s kings. We have no king: Under the judgment of the Lord, foreign powers dominated Israel so they no longer had their own king. Even the idols they honored and trusted so much will be taken to foreign lands as treasure for foreign kings. \*\*\*VERSES 5-8 ARE GOING TO TELL THE CONSEQUENCES FOR IDOL WORSHIP!**
2. **Elaborate on the reference to hemlock. See Deuteronomy 29:18, “**Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood,” **and Amos 5:7, “**Ye who turn judgment to wormwood, and leave off righteousness in the earth,” **6:12, “**Shall horses run upon the rock? Will one plow there with oxen? For ye have turned judgment into gall, and the fruit of righteousness into hemlock.”  **Judgment. . . as hemlock**--that is, divine judgment shall spring up as rank, and as deadly, as hemlock in the furrows. GESENIUS translates, "poppy." GROTIUS, "darnel."
3. **Where is Beth Aven? See Hosea 4:15, 8:5 and Amos 5:5. Ver**se 5 says that people \*worshipped at Bethaven (see 8:5). They \*worshipped a gold \*bull. Perhaps it was Amos who gave Bethaven this name (Amos 5:5). Bethaven means ‘house of evil things’. Other people gave this name to Bethel. The name meant bad things. It was because they did not \*worship God but did evil things. But God did not want these things (Exodus 20:4-5). It was against the law. The people’s crying will be like people who are crying about dead people. Their \*idol will also go into \*exile. The power of the \*idol will also go. Verse 6 continues the thoughts of verse 5. Assyria will take the \*idol away. They will do this when they win the war. If only Israel was not so stupid. If only they could understand what God wanted (Deuteronomy 32:28, 29). But Israel has decided not to obey God.   **Beth-aven**--substituted for Beth-el in contempt ([Hosea 4:15](https://www.blueletterbible.org/kjv/hosea/4/15/s_866015) ).  **It**--*singular,* the *one* in Beth-el; after the pattern of which the other "calves" (*plural*) were made. "Calves" in the *Hebrew* is *feminine,* to express contempt. That is, shall fear *for* them. **Beth-aven**--substituted for Beth-el in contempt ([Hosea 4:15](https://www.blueletterbible.org/kjv/hosea/4/15/s_866015) ).  **It**--*singular,* the *one* in Beth-el; after the pattern of which the other "calves" (*plural*) were made. "Calves" in the *Hebrew* is *feminine,* to express contempt. **TWO GOLDEN CALVES IN N. KINGDOM—BETHEL AND DAN.**
	1. **Which priests are these**? See 2 Kings 23:5 and Zephaniah 1:4. --The *Hebrew* is only used of *idolatrous priests* ([2Ki 23:5](https://www.blueletterbible.org/kjv/2kings/23/5/s_336005) [Zep 1:4](https://www.blueletterbible.org/kjv/zephaniah/1/4/s_907004) ), from a root meaning either "the black garment" in which they were attired; or, "to resound," referring to their howling cries in their sacred rites [CALVIN].
4. **In verse 5, describe the priests. See 2 Kings 23:5, “**And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven;”  **and Zephaniah 1:4, “**I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests.”The *Hebrew* is only used of ***idolatrous priests* (THIS IS A RARE TERM, SELDOM USED IN THE BIBLE, AND MEANS SPECIFICALLY—IDOLATROUS PRIESTS, AND WAS ONLY USED OF THE PRIESTS WITH BAAL)** from a root meaning either "the black garment" in which they were attired; or, "to resound," referring to their howling cries in their sacred rites.
5. **Who is King Jareb? Refer to Hosea 5:13, “**When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.” **Jareb**-- "A present to the king (whom they looked to as) their *defender,*" or else *avenger,* whose wrath they wished to appease, namely, Shalmaneser. The minor states applied this title to the Great King, as the avenging Protector." A present to the king (whom they looked to as) their *defender,*" or else *avenger,* whose wrath they wished to appease, namely, Shalmaneser. The minor states applied this title to the Great King, as the avenging Protector.
	1. **Use Hosea 10:13, “**For now they shall say, we have no king, because we feared not the LORD; what then should a king do to us?”
6. **Describe what happens to the idolatrous altars of the Northern Kingdom.** The thorn and thistle shall grow on their altars: After the desolation of exile, the once-busy pagan altars of Israel are now overgrown with thorns and thistles. This is the result of Israel’s rejection of the Lord and embrace of pagan gods.
	1. **Review God’s use of “thorns” and “thistles” in other parts of the Bible.**
	2. **Note the parallel verses to verse 8:** **Joshua 10:16,** “But these five kings fled, and hid themselves in a cave at Makkedah,” [**Luke 23:30**](https://www.blueletterbible.org/kjv/luke/23/30/s_996030)**, “**Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us,” and [**Revelation 6:16**](https://www.blueletterbible.org/kjv/revelation/6/16/s_1173016)**, “**And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb,”[**9:6**](https://www.blueletterbible.org/kjv/revelation/9/6/s_1176006)**, “**And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. **Those very hills on which were their idolatrous altars (one source of their confidence, as their "king,"** [**Hosea 10:7**](https://www.blueletterbible.org/kjv/hosea/10/7/s_872007)**, was the other), so far from helping them, shall be called on by them to overwhelm them.**
7. **Parallel verse 8 with Luke 23:30, “**Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us,” **and Revelation 6:16, “**And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb,” **and 9:6, “**And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.”So terrible shall be the calamity, that men shall prefer death to life ([Luke 23:30](https://www.blueletterbible.org/kjv/luke/23/30/s_996030) [Rev 6:16](https://www.blueletterbible.org/kjv/revelation/6/16/s_1173016) [9:6](https://www.blueletterbible.org/kjv/revelation/9/6/s_1176006) ). Those very hills on which were their idolatrous altars (one source of their confidence, as their "king," [Hosea 10:7](https://www.blueletterbible.org/kjv/hosea/10/7/s_872007), “As for Samaria, her king is cut off as the foam upon the water,”) so far from helping them, shall be called on by them to overwhelm them.

**9-11, “O Israel, you have sinned from the days of Gibeah; there they stood. The battle in Gibeah against the children of iniquity did not overtake them. When *it is* My desire, I will chasten them. Peoples shall be gathered against them when I bind them for their two transgressions. Ephraim *is* a trained heifer that loves to thresh *grain;* but I harnessed her fair neck, I will make Ephraim pull *a plow.* Judah shall plow; Jacob shall break his clods.”**

1. **Does verse 9 seem to “point to” a promise of conditional mercy? Sow for yourselves righteousness; reap in mercy: Israel had sown the seed of sin, and they would soon reap judgment from God. Even now, if they would sow righteousness, they would reap in mercy at the next harvest.**
2. **Explain verse 10.**  **Use Isaiah 28:27-28 and Deuteronomy 25:4.** **when they shall bind themselves in their two furrows**--image from two oxen ploughing together side by side, in two contiguous furrows: so the Israelites shall join themselves, to unite their powers against all dangers, but it will not save them from My destroying them Their "two furrows" may refer to their *two places of setting up the calves,* their ground of confidence, Dan and Beth-el; or, the two divisions of the nation, *Israel and Judah,* "in their two furrows," that is, in their respective two places of habitation; "the people (the invaders) *binding them,*" that is, making them captives; and so [Hosea 10:11](https://www.blueletterbible.org/kjv/hosea/10/11/s_872011) alludes to the yoke being put on the neck of Ephraim and Judah.   **loveth to tread out. . . corn**--a far easier and more self-indulgent work than ploughing. In treading corn, cattle were not bound together under a yoke, but either trod it singly with their feet, or drew a threshing sledge over it ***(***[***Isaiah 28:27, 28***](https://www.blueletterbible.org/kjv/isaiah/28/27/s_707027)***, “For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.”)*** They were free to eat some of the corn from time to time, as the law required they should be unmuzzled **(**[**Deuteronomy 25:4**](https://www.blueletterbible.org/kjv/deuteronomy/25/4/s_178004)**, “Thou shalt not muzzle the ox when he treadeth out the corn. “),** so that they grew fat in this work. An image of Israel's freedom, prosperity, and self-indulgence heretofore. But now God will put the Assyrian yoke upon her, instead of freedom, putting her to servile work. **THRESHING IN SCRIPTURE IS OFTEN A METAPHOR FOR THE TRIBULATION.**
3. **This is the second mention of the horrific act in Gibeah. Re-visit Hosea 9:9, “They have deeply corrupted themselves, as in the days of Gibeah; therefore he will remember their iniquity, he will visit their sins,” and Judges 19:29-30, “**When he entered his house he took a knife, laid hold of his concubine, and divided her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel. 30And so it was that all who saw it said, “No such deed has been done or seen from the day that the children of Israel came up from the land of Egypt until this day. Consider it, confer, and speak up!”You have sinned from the days of Gibeah: Gibeah was already mentioned in [Hosea 9:9](https://www.studylight.org/desk/index.cgi?q1=Hosea+9:9&t1=en_nas), recalling the horrific sin described in Judges 19. Even though there was a battle in Gibeah against the children of iniquity, there was still iniquity in Israel. Here, God wants a willfully blind Israel to see their sin and repent of it.
4. **Note God’s allusion to “controlling” unruly farm animals, in comparison with Israel**. it is My desire, I will chasten them: Like unruly farm animals, God will control and guide Israel and Jacob, even if they kick against Him.
5. **Explain verse 11. Refer to Job 30:22, “**Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance”…..**make. . . to ride**--as in [Job 30:22](https://www.blueletterbible.org/kjv/job/30/22/s_466022); that is, *hurry* Ephraim *away* to a distant region [CALVIN]. LYRA translates, "I will make (the Assyrian) to ride upon Ephraim." MAURER, "I will make Ephraim to carry," namely, a charioteer.

**12, “Sow for yourselves righteousness; reap in mercy; break up your fallow ground, for *it is* time to seek the Lord, till He comes and rains righteousness on you.”**

1. **Compare Verse 12 with Hosea 2:19, “**And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies, “**6:6, “**For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offering,”  **and Deuteronomy 28:52, “And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.”**  Verse 12 is a famous verse. Many people have written songs about it. God looks back at Israel’s past but he also looks to the future. God wants Israel to be true to him. This is what he really wanted in his covenant. He wanted people to know him in the best way, like Jacob. The \*Hebrew word for ‘true love’ is ‘hesed’ which means a love that never stops. This can be a love for another person or for God. The same thought is in 2:19 and 6:6. God wants Israel to look for him. He does not want prayers that do not mean anything. When Israel does this, he can bless her. But Israel has not done any of this (verse 13). Instead, Israel has eaten very bad things. She has done the opposite of the things in verse 12. She has put her hope in her army. Deuteronomy 28:52 says that Israel’s walls ‘will fall down.’ ***VERSE 12 OFFERS A “HINT OF A PROMISE!” THIS IS A BRIEF CALL TO COVENANT LOYALTY!!***
	1. **Compare with** [**Proverbs 11:18,**](https://www.blueletterbible.org/kjv/pro/11/18/s_639018)“The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.”
2. **Review the “fallow ground” reference? It is ground that is hard and stubborn, resistant to the seed. It does little good to sow seed on fallow ground; it must be broken up first.**
	1. **See also the parable of the sower in Matthew 13.**

**13-15, “You have plowed wickedness; you have reaped iniquity. You have eaten the fruit of lies, because you trusted in your own way, in the multitude of your mighty men. Therefore tumult shall arise among your people, and all your fortresses shall be plundered as Shalman plundered Beth Arbel in the day of battle; a mother dashed in pieces upon *her* children. Thus it shall be done to you, O Bethel, because of your great wickedness. At dawn the king of Israel shall be cut off utterly.” Shalman spoiled Beth-arbel**--that is, Shalmaneser, a compound name, in which the part common to it and the names of three other Assyrian kings, is omitted; Tiglath-pileser, Esar-haddon, Shar-ezer. So Jeconiah is abbreviated to Coniah. Arbel was situated in Naphtali in Galilee, on the border nearest Assyria. Against it Shalmaneser, at his first invasion of Israel ([2Ki 17:3](https://www.blueletterbible.org/kjv/2kings/17/3/s_330003) ), vented his chief rage. God threatens Israel's fortresses with the same fate as Arbel suffered "in the day (on the occasion) of the battle" then well-known, though not mentioned elsewhere (compare [2Ki 18:34](https://www.blueletterbible.org/kjv/2kings/18/34/s_331034) ). This event, close on the reign of Hezekiah, shows the inscription of Hosea ( [Hosea 1:1](https://www.blueletterbible.org/kjv/hosea/1/1/s_863001) ) to be correct.

1. **How does this last section of Hosea 10 display the folly of “trusting in your own way?” See Job 4:8, “**Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.”
	1. **Is this is the essence of all sin? We trust in our own way instead of in God’s way. Ruin always comes when we trust in our own way instead of God’s way, and that ruin was about to come upon Israel.**
2. **Verse 14 talks about “tumult.” Explain. Shalman spoiled Beth-arbel--that is, Shalmaneser, a compound name, in which the part common to it and the names of three other Assyrian kings, is omitted; Tiglath-pileser, Esarhaddon, Shar-ezer. So Jeconiah is abbreviated to Coniah. Arbel was situated in Naphtali in Galilee, on the border nearest Assyria. THIS IS HOSEA’S NAME FOR BETHEL….A PUN/SLAM….SHOULD MEAN, “HOUSE OF GOD,” BUT MEANS, “HOUSE OF THE AMBUSH OF GOD.”**
	1. **Who is Shalman? Probably Salamanu, a Moabite king mentioned in a tribute list of the Assyrian King, Tiglath-Pileser III, a contemporary of Hosea. Although most people think it is the shortened for of Shalmaneser III, Assyrian King, 9th century.**
	2. **See 2 Kings 17:3, “**Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.” **Against it Shalmaneser, at his first invasion of Israel, vented his chief rage. God threatens Israel's fortresses with the same fate as Arbel suffered "in the day (on the occasion) of the battle" then well-known, though not mentioned elsewhere.**
	3. **Compare with** [**2 Kings 18:34**](https://www.blueletterbible.org/kjv/2kings/18/34/s_331034)**, “**Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?” **and Hosea 1:1, “**The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel..” **This event, close on the reign of Hezekiah, shows the inscription of Hosea (**[**Hosea 1:1**](https://www.blueletterbible.org/kjv/hosea/1/1/s_863001) **) to be correct.**
	4. **Verse 14 is an important battle, remembered for its atrocities. (Wholesale slaughter of women and children). See Psalm 137:7-9, “Remember, O LORD, the children of Edom in the day of Jerusalem, who said, rase it, rase it, even to the foundation thereof.** O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones.”
3. **Review “hear the sounds of war” in verse 14. See Deuteronomy 28:52, “And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land…..which the Lord they God hath given thee,” Amos 1:13, “**Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border,”  **and 2 Kings 7:14, “**They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.” The Assyrians took King Hoshea in war (verse 15). They put him in prison (2 Kings 17:4). Everything that Hosea said would happen came true**.**
4. **Re-phrase the central theme of Hosea 10, specifically paralleling with today’s America.**

***Hosea 11—Drawn with Gentle Cords***

**MANY SCHOLARS BELIEVE THAT HOSEA 11 IS THE GREATEST CHAPTER IN THE BIBLE! In chapter 11, God looks to the past in Israel’s life. In verse 1, God remembers what has happened to Israel when she was a child. God spoke to Moses when he began his journey to Egypt. God said, ‘Israel is my first son … let my son go’ The word ‘call’ in verse 1 can mean different things in the \*OT. It can mean that God wanted to bring the people of Israel together. The life of Jesus did this completely. Israel did not want to listen to God’s call (verse 2). She showed this by her \*worship of the Baals and of other false gods. Israel chose new idols. They broke the first rule of the covenant. This was, ‘You will have no other gods but me’ (Exodus 20:3, “**Thou shalt have no other gods before me.”**) In verse 3, there is a beautiful picture of a father. Israel was like a small child whom God helped to walk. It was God who did this. Israel could not see that. When the people of Israel grew up, they did not want to live like true sons.**

**Assyria will win against Israel in a war (verse 6). The people of Israel will not be safe. The walls of their cities will come down. The sword of the enemy will become the sword of God. He uses the sword to keep his \*covenant. The people will find it difficult to live without God. They will not want to turn away from him (verse 7). Then they will want to come back to God. But he will not listen. It will be too late. The theme of** [**Hosea 11:1-12**](https://www.blueletterbible.org/kjv/hosea/11/1/s_873001)**. GOD'S FORMER BENEFITS AND ISRAEL'S INGRATITUDE RESULTING IN PUNISHMENT, YET JEHOVAH PROMISES RESTORATION AT LAST.**

**1-2, “When Israel *was* a child, I loved him, and out of Egypt I called My son. *As* they called them, so they went from them; they sacrificed to the Baals, and burned incense to carved images.”**

**AN ASIDE ABOUT VERSE 1—Hosea 11:1, “When Israel *was* a child, I loved him, and out of Egypt I called My son…” Compare this with Matthew 2:13-15, (MATTHEW QUOTES HOSEA) “And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.” HOSEA WAS WRITTEN 700 YEARS BEFORE MATTHEW….AND THIS HAS A DOUBLE MEANING, JESUS, GOD’S SON, AND ISRAEL, GOD’S SON. Exodus 4:22, “**And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn.” **EVEN THROUGH THE BOOK OF ISAIAH, THE THOUGHT SHIFTS BACK AND FORTH FROM NATION AND MESSIAH, BOTH AS SONS—Isaiah 52:13-53, 42:1-4.**

**\*\*\*Just as Israel grew into a nation in Egypt where it was out of the reach of Canaanite/pagan ways, so was the child, Jesus, hidden from the hostility of Herod.**

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1. **What does “out of Egypt” refer to? I loved him, and out of Egypt I called My son: God remembers His tender love for Israel, when more than 500 years before the time of Hosea He brought them out of Egypt. See Isaiah 43:1, “**But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.”
	1. **Could this also point to Jesus? Uses Matthew 2:15, “**And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.” **This is an unexpected prophecy fulfilled in the life of Jesus. Matthew 2:15 shows how the words out of Egypt I called My son were fulfilled when the child Jesus return from Egypt after escaping there on the eve of Herod’s massacre of the innocents.**
	2. **Compare this with how the “Baals” were also calling Israel into sin?**
2. **Where else does God call Israel “a son?” Review Exodus 4:22, Isaiah 43:1 and Matthew 2:15.** [**Exodus 4:22,**](https://www.blueletterbible.org/kjv/exo/4/22/s_54022) ***“And thou shalt say unto Pharaoh, Thus saith the LORD, Israel* is *my son,* even *my firstborn.”* It is when Israel became free. There are other places in the Old Testament where God describes himself as a father (Isaiah 1:2; Jeremiah 3:19). Isaiah 43:1, “But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine,”** [**Matthew 2:15,**](https://www.blueletterbible.org/kjv/mat/2/15/s_931015) ***“And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”***
	1. **Discuss this: Isaiah 49:3 calls him, “Israel.” *“And said unto me, Thou* art *my servant, O Israel, in whom I will be glorified.”***

**3-4, “I taught Ephraim to walk, taking them by their arms; but they did not know that I healed them. I drew them with gentle cords, with bands of love, and I was to them as those who take the yoke from their neck. I stooped *and* fed them.”**

1. **Describe how much God loves Israel, using verses 3-4. I taught Ephraim to walk . . . but they did not know that I healed them: God does so much for His people that they are unaware of. Often we attribute some blessing directly from the hand of God to some other source.**
	1. **Discuss the picture of “teaching a child to walk” implied here. Taking them by their arms: The picture is of a parent teaching a child how to walk by holding the child’s arms and supporting the child as they make their awkward steps.**
2. **What is “gentle cords?” This is a reference to *leading strings*, one end of which is held by the child, the other by the nurse, by which the little one, feeling some support, and gaining confidence, endeavors to walk. God, their heavenly Father, made use of every means and method to teach them to walk in the right and only safe path. In the ancient world, the empires of Persia and Greece fought bitter wars. There was said to be a great difference between their soldiers. In the Persian army, soldiers were like slaves and driven into battle with whips and threats. In the Greek army, soldiers were free men and patriots, and fought for Sparta and Greece out of love for country and a sense of duty. The smaller armies of Greece usually beat the larger armies of Persia. God calls us as an army of free men, grateful patriots of the kingdom of God.**
	1. **Parallel to "bands of love" in** [**Hosea 11:1 KJV**](https://www.blueletterbible.org/kjv/hos/11/1/s_873001) **- 1 “When Israel was a child, then I loved him, and called my son out of Egypt.” not such cords as oxen are led by, but *humane methods,* such as men employ when inducing others, as for instance, a father drawing his child, by leading-strings, teaching him to go *(*** [***Hosea 11:1***](https://www.blueletterbible.org/kjv/hosea/11/1/s_873001)***, “When Israel* was *a child, then I loved him, and called my son out of Egypt.”)***
3. **Compare this section with Philippians 2:6-8, “**Who, being in the form of God, thought it not robbery to be equal with God: 7But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” **I stooped and fed them: God humbled Himself to minister to His needy people. One might almost think it is beneath the dignity and honor of God to stoop so for His people, but He never thinks so. This is the heart reflected in the servant nature of Jesus.**

**5-7, “He shall not return to the land of Egypt; but the Assyrian shall be his king, because they refused to repent. And the sword shall slash in his cities, devour his districts, and consume *them,* because of their own counsels. My people are bent on backsliding from Me. Though they call to the Most High, none at all exalt *Him*.”**

1. [**Hosea 11:5**](https://www.blueletterbible.org/kjv/hosea/11/5/s_873005) **shows this prophecy was uttered after the league made with Egypt. Reference** [**2 Kings 17:4**](https://www.blueletterbible.org/kjv/2kings/17/4/s_330004)**, “**And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.”
	1. **Was Israel’s major sin non-repentance? Because they refused to repent: In this sense, it wasn’t so much the sin of Israel that got them into trouble. It was their stubborn refusal to repent after their sin. For that, God would make sure that destruction and exile waited for them.**
2. **See** [**2 Kings 15:19**](https://www.blueletterbible.org/kjv/2kings/15/19/s_328019)**, “And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.” In a *figurative* sense," he *shall* return to Egypt." Also see** [**Hosea 9:3**](https://www.blueletterbible.org/kjv/hosea/9/3/s_871003)**, “**They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.” **That is, to Egypt-like bondage; also many Jewish fugitives were literally to *return* to Egypt, when the Holy Land was to be in Assyrian and Chaldean hands.**
3. **Verse 6, “devour his districts/ ‘consume his branches’ references what? See Lamentations 2:9, “Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.”** branches--villages, which are the branches or dependencies of the cities [CALVIN]. GROTIUS translates, **"his bars" that is, the warriors who were the bulwarks of the state.**
	1. **Compare the “rulers” in** [**Hosea 4:18**](https://www.blueletterbible.org/kjv/hosea/4/18/s_866018)**, “Their drink is sour: they have Lamentations 2:9, “Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.”**
4. **Review the concept of “backsliding.” My people are bent on backsliding from Me. Though they call to the Most High, none at all exalt Him: Backsliding means that at one time, Israel had a closer and more real walk with God. Now that is in the past, and their profession is simply empty. They call to the Most High in a formal sort of way, but they do not exalt Him with their lives.**
5. **How does the theme change in verse 5? The idea changes. Hosea tells Israel about exile again. The word ‘Egypt’ means the enemy. Assyria is the country that will take them into exile. Israel will not be a nation on its own. Review Hosea 5:13, “**When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound,” **and 10:6, “**It shall be also carried unto Assyria *for* a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.
	1. **Hosea called the king of Assyria a ‘great king’. Soon this king will make sure that Israel cannot choose where she lives. Israel did not thank God for what he had done for her. This was her sin.**

**8-9, “How can I give you up, Ephraim? *How* can I hand you over, Israel? How can I make you like Admah? *How* can I set you like Zeboiim? My heart churns within Me; My sympathy is stirred. I will not execute the fierceness of My anger; I will not again destroy Ephraim. For I *am* God, and not man, the Holy One in your midst; and I will not come with terror.”**

1. **Does God seem to have sympathy for Israel, even in the midst of His chastening?** How can I give you up, Ephraim? Though the dark clouds of judgment are on the horizon, God takes no pleasure in the chastening about to come upon Israel. Instead He says, My sympathy is stirred.
2. **Explain Hosea’s reference to “Admah and Zeboiim?” Use Deuteronomy 29:23, *“***And that *the whole land thereof* is *brimstone, and salt,* and *burning,* that *it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath.”* Admah and Zeboiim were two cities near Sodom and Gomorrah that were also destroyed (Deuteronomy 29:23). God says, I can’t bear to allow My people to be caught up in the destruction that will come upon all the nations, as Admah and Zeboiim were caught up on the destruction that came upon Sodom and Gomorrah.
3. **What will God “not do” in this case?** I will not again destroy Ephraim: Though their sin deserves it, God will not wipe out Israel. He will leave a remnant, and will restore the nation.
4. **Talk about the mercy of God in verse 9. See 2 Kings 15:29, “**In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.”
	1. **THIS VERSE IS HUGE! For I *am* God, and not man, The longsuffering, forgiveness, and compassion of the Lord toward His people seems unbelievable until we recognize that He is not man, but God. His love and forgiveness are of a different order.**
	2. **Discuss the destruction…** destroy Ephraim. The destruction **is probably that by Tiglath-pileser, who, as the Jewish king Ahaz' ally against Pekah of Israel and Rezin of Syria, deprived Israel of Gilead, Galilee, and Naphtali (**[**2 Kings 15:29**](https://www.blueletterbible.org/kjv/2kings/15/29/s_328029)**.)**
5. **Note the “real forgiveness” of God. What passes for forgiveness among men is nothing like the amazing forgiveness of God. Suppose that someone had grievously offended any one of you, and that he asked your forgiveness, do you not think that you would probably say to him.**

**10-12, “They shall walk after the Lord. He will roar like a lion. When He roars, then *His* sons shall come trembling from the west; they shall come trembling like a bird from Egypt, like a dove from the land of Assyria. And I will let them dwell in their houses, Says the Lord. Ephraim has encircled Me with lies, and the house of Israel with deceit; but Judah still walks with God, even with the Holy One *who is* faithful.”**

1. **Why is God described with “lion terms?” See Amos 1:2, “And he said, the Lord will roar from Zion, and utter his voice from Jerusalem; and the inhabitations of the shepherds shall mourn, and the top of Carmel shall wither.” Joel 3:16, “**The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.” **When He roars, then His sons shall come trembling from the west: God speaks of the ultimate restoration of Israel, an expression of His mercy to Ephraim.** In the future, Israel will return to God (verse 10). Then they will be able to return from exile. God himself will tell everyone when this moment comes. He will make sure that everyone hears. Perhaps the lion means that God is calling people to hear his judgement (Amos 1:2, Joel 3:16).

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* 1. **Verse 10, the “west,” is referring the diaspora. See** [**Isaiah 31:4,**](https://www.blueletterbible.org/kjv/isa/31/4/s_710004) **“**For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof,”[**Jeremiah 25:26,**](https://www.blueletterbible.org/kjv/jer/25/26/s_770026)“And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.” **Calling His dispersed "children" from the various lands of their dispersion. “East” would reference Assyria and Babylon; west is the global diaspora.** The west means the islands of the sea. It also means the land near the sea.
		1. **Where is “the west?” See** [**Zechariah 8:7**](https://www.blueletterbible.org/kjv/zechariah/8/7/s_919007)**,** “Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country.” **Literally, "the sea."**
1. **\*\*\*VERSE 11 ENDS THIS CHAPTER IN THE JEWISH BIBLE. Talk about the “bird” reference. Review Hosea 7:11, “Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.” Birds can travel fast. Hosea uses the picture of a bird in a good way. The people will ‘fly’ back to their homes. …but as "doves flying to their windows" `**
	1. **See Isaiah 60:8, “Who are these that fly as a cloud, and as the doves to their windows?” ….but as "doves flying to their windows."**
2. **Distinguish the difference between the Northern Kingdom and Southern Kingdom.** Ephraim has encircled Me with lies: God makes these promises knowing the present state of Israel. Though Judah is in a better place than Israel, God still makes the promises with full knowledge of their present state.
3. **In the end, does the Southern Kingdom end up just like the Northern Kingdom?** In fact, during the 200 years after Solomon’s death, the Northern and Southern kingdom had gone their separate ways…..away from God.
4. **What is the central theme of Hosea 11? Why is it considered such an important book?**

***CLOSING THOUGHT: Missler, “There is little doubt that Hosea’s own suffering over the lot of Gomer and their children contributed to the unparalleled insight Hosea gives us into the heart of YHWH. Yet, the entire text of Hosea says nothing about the prophet’s inner life—it is simply not about Hosea, or Gomer’s disloyalty, it is about Israel’s. AND THAT SHOULD BE A WARNING TO US ALL!”***

***And, here are the promises:***

***Hosea 10:12, “Sow for yourselves righteousness; reap in mercy; break up your fallow ground, for it is time to seek the Lord, till He comes and rains righteousness on you.”***

***Proverbs 11:18, “The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.”***