***Studying the Northern Kingdom Prophets”—Hosea 12***

***Central Theme: REPROOF OF EPHRAIM AND JUDAH: THEIR FATHER JACOB OUGHT TO BE A PATTERN TO THEM*. This prophecy was delivered about the time of Israel's seeking the aid of the Egyptian king So, in violation of their covenant with Assyria (see** [**Hosea 12:1**](https://www.blueletterbible.org/kjv/hosea/12/1/s_874001) **). He exhorts them to follow their father Jacob's persevering prayerfulness, which brought God's favor upon him. As God is unchangeable, He will show the same favor to Jacob's posterity as He did to Jacob, if, like him, they seek God.**

**1, Ephraim feeds on the wind, and pursues the east wind; He daily increases lies and desolation. Also they make a covenant with the Assyrians, and oil is carried to Egypt.**

1. **Define the use of “feedeth on the wind.” See Proverbs 15:14, “**The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness,” **Isaiah 44:20, “**He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?” **and Hosea 8:7, “**For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.” **Ephraim feeds on the wind**: The idols and foreign alliances Israel trusts in are useless. They are like trying to feed **on the wind**. **EPHRAIM IS FULL OF HOT AIR!**
	1. **What is the** **east wind**? They are not only empty, but *dangerous* and *destructive*. The *east wind* was, and still is, in all countries, a *parching, wasting, injurious* wind. **east wind**--the simoon, blowing from the desert east of Palestine, which not only does not benefit, but does injury. Israel follows not only things vain, but things pernicious
		1. **Compare** [**Job 15:2**](https://www.blueletterbible.org/kjv/job/15/2/s_451002)**,** “Should a wise man utter vain knowledge, and fill his belly with the east wind?
	2. **Describe the covenant with the Assyrians, and “the oil carried to Egypt.”**  Instead of trusting in the Lord, Israel trusted in deals and payoffs to the surrounding superpowers. It was foolish for them to think that Assyria or Egypt was more powerful or dependable than the Lord was.
2. **Discuss the** **covenant with the Assyrians. See** [**Hosea 5:13**](https://www.blueletterbible.org/kjv/hosea/5/13/s_867013)**,** “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,” [**7:11**](https://www.blueletterbible.org/kjv/hosea/7/11/s_869011)**,** “Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.”
	1. **What is the** “**oil carried into Egypt?”** --as a present from Israel to secure Egypt's alliance. **Elaborate on** [**Isaiah 30:6**](https://www.blueletterbible.org/kjv/isaiah/30/6/s_709006)**,** “The burden of the beasts of the

South: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the

Shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them,” [**57:9**](https://www.blueletterbible.org/kjv/isaiah/57/9/s_736009)**,** “And thou wentest to the king with

ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell,” **and compare** [**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. **Palestine was famed for oil; see** [**Ezekiel 27:17**](https://www.blueletterbible.org/kjv/ezekiel/27/17/s_829017)**,** “Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.”

**2-6, The Lord also *brings* a charge against Judah, and will punish Jacob according to his ways; according to his deeds He will recompense him. He took his brother by the heel in the womb, and in his strength he struggled with God. Yes, he struggled with the Angel and prevailed; he wept, and sought favor from Him. He found Him *in* Bethel, and there He spoke to us; that is, the Lord God of hosts. The Lord *is* His memorable name. So you, by *the help of* your God, return; observe mercy and justice, and wait on your God continually.**

1. **Re-visit the charge against Judah. Examine** [**Hosea 4:1**](https://www.blueletterbible.org/kjv/hosea/4/1/s_866001)**,** “Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land,”[**Micah 6:2**](https://www.blueletterbible.org/kjv/micah/6/2/s_899002)**, “**Hear ye, O mountains, the LORD'S controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel. Judah, under Ahaz, had fallen into idolatry, **“and** [**2 Kings 16:3**](https://www.blueletterbible.org/kjv/2kings/16/3/s_329003)**, “**But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.”
2. **What does “He took his brother by the heel in the womb” imply?** Here, God looks back at the patriarch Jacob and how Israel in Hosea’s day was just like their forefather Jacob in the days of Genesis. In ancient Israel, a heel-catcher was a double-dealer, someone who achieved their goals through crafty and dishonest means. Through Hosea, God says, that was Jacob then and it is Israel now. To grasp the heel also meant to go behind ones back in order to deceive or trick him and this became the dominant characteristic of the man. **He**--Jacob, contrasted with his degenerate descendants, called by his name,
	1. **Note the use of “Jacob” in** [**Hosea 12:2**](https://www.blueletterbible.org/kjv/hosea/12/2/s_874002)**,** “The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.” JACOB MEANS “DECEIVER,” AND WHEN THAT NAME IS USED IT MEANS, SINFUL; WHEN “ISRAEL” IS USED, IT MEANS CLOSE TO GOD. **Compare** [**Micah 2:7**](https://www.blueletterbible.org/kjv/micah/2/7/s_895007)**,** “O thou that art named the house of Jacob is the spirit of the LORD straitened? Are these his doings? Do not my words do good to him that walketh uprightly?” *He* took Esau by the heel in the womb in order to obtain, if possible, the privileges of the first-born.[**Genesis 25:22-26**](https://www.blueletterbible.org/kjv/genesis/25/22/s_25022)**,** “And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD,” **whence he took his name, Jacob, meaning "supplanter.”**
3. **In his strength he struggled with God**: The prophet recalls the struggle between Jacob and the Man of [Genesis 32:24-30](https://www.studylight.org/desk/index.cgi?q1=Genesis+32:24-30&t1=en_nas). Jacob refused to submit to God, so God demanded submission from him in a literal wrestling match.
	1. **Why did JACOB struggle with the Angel of the Lord? He struggled with God** reinforces a point already made clear in [**Genesis 32:24-30**](https://www.studylight.org/desk/index.cgi?q1=Genesis+32:24-30&t1=en_nas)**,** “And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What *is* thy name? And he said, Jacob. He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.”
	2. **Contrast Jacob’s struggle with Israel’s. See Hebrews 12:16-17, “**Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears” **Jacob**conquered God, *ye* are the slaves of idols. Only have Jehovah on your side, and ye are stronger than Edom, or even Assyria. So the spiritual Israel lays hold of the heel of Jesus, "the First-born of many brethren," being born again of the Holy Spirit. Having no right in themselves to the inheritance, they lay hold of the bruised heel, the humanity of Christ crucified, and let not go their hold of Him who is not, as Esau, a curse but, by becoming a curse for us, is a blessing to us.
	3. **What is the power of God?**
		1. **See Matthew 11:12, “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force,”** **power with God**--referring to his name, "Israel," *prince of God,* acquired on that occasion. Compare [Matthew 11:12](https://www.blueletterbible.org/kjv/matthew/11/12/s_940012). As the promised Canaan had to be gained forcibly by Israel, so heaven by the faithful [**Revelation 3:21**](https://www.blueletterbible.org/kjv/revelation/3/21/s_1170021)**, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne,” compare** [**Luke 13:24**](https://www.blueletterbible.org/kjv/luke/13/24/s_986024)**, “Strive to enter in at the strait gate.”**
		2. **Refer to** [**Matthew15:22**](https://www.blueletterbible.org/kjv/matthew/15/22/s_944022)**, “And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.”**
	4. Talk about **his strength**--which lay in his conscious weakness, whence, when his thigh was put out of joint by God, he *hung upon Him.* To seek strength was his object; to grant it, God's. Yet God's mode of procedure was strange. In human form He tries as it were to throw Jacob down. When simple wrestling was not enough, He does what seems to ensure Jacob's fall, dislocating his thigh joint, so that he could no longer stand. Yet it was then that Jacob prevailed. Thus God teaches us the irresistible might of conscious weakness. For when weak in ourselves, we are strong by His strength put in us ([**Job 23:6**](https://www.blueletterbible.org/kjv/job/23/6/s_459006)**, “Will he plead against me with his great power? No; but he would put strength in me,”** [**Isaiah 27:5**](https://www.blueletterbible.org/kjv/isaiah/27/5/s_706005)**, “Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me,”** [**2 Chronicles 12:9, “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me,” 10**](https://www.blueletterbible.org/kjv/2corinthians/12/9/s_1090009)**, “Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.”**
	5. **Who is “the angel?”**--the uncreated Angel of the Covenant, as God the Son appears in the Old Testament. **See Malachi 3:1,** “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”
4. **What is God’s name? Lord God**--JEHOVAH, a name implying His *immutable constancy to His promises.* From the *Hebrew* root, meaning "existence." "He that is, was, and is to be," always the same.
	1. **Refer to** [**Hebrews 13:8**](https://www.blueletterbible.org/kjv/hebrews/13/8/s_1146008)**, “Jesus Christ the same yesterday, and today, and forever,”** [**Revelation 1:4, “John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne,” 8**](https://www.blueletterbible.org/kjv/revelation/1/4/s_1168004)**, “am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty,” compare** [**Exodus 3:14, “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you,” 15**](https://www.blueletterbible.org/kjv/exodus/3/14/s_53014)**, “And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations,”** [**6:3**](https://www.blueletterbible.org/kjv/exodus/6/3/s_56003)**, “And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.” As He was unchangeable in His favor to Jacob, so will He be to His believing posterity.**

**7-11, A cunning Canaanite! Deceitful scales *are* in his hand; he loves to oppress. And Ephraim said, surely I have become rich, I have found wealth for myself; *in* all my labors they shall find in me no iniquity that *is* sin. But I *am* the Lord your God, ever since the land of Egypt; I will again make you dwell in tents, as in the days of the appointed feast. I have also spoken by the prophets, and have multiplied visions; I have given symbols through the witness of the prophets. Though Gilead *has* idols; surely they are vanity; though they sacrifice bulls in Gilgal, indeed their altars *shall be* heaps in the furrows of the field.**

1. **Discuss the “double play of words”--** They who naturally were descendants of pious *Jacob* had become virtually *Canaanites,* who were proverbial as cheating *merchants. See Isaiah 23:8, “*Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth,” *11, “*He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant *city*, to destroy the strong holds thereof,” *and* ***Ezekiel 16:3,*** *“*And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.” a play on the double sense of the *Hebrew,* "Canaan," that is, a Canaanite and a "merchant" [Ezekiel 16:3](https://www.blueletterbible.org/kjv/ezekiel/16/3/s_818003) : "Thy birth is. . . of Canaanthe greatest reproach to Israel, who despised Canaan. The Phoenicians called themselves *Canaanites* or *merchants*. Because the Canaanites at this time were well-known merchants and traders.
2. **How does fulfilling he feasts show Israel’s restoration in the Millennium?** Use Zechariah 14:16, “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles,” and **Leviticus 23:42-43,** “Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.”
3. Talk about the prophets… **by. . . the prophets**--literally, "upon," that is, My spirit resting *on* them. I deposited *with them* My instructions which ought to have brought you to the right way. An aggravation of your guilt, that it was not through ignorance you erred, but in defiance of God and His prophets [CALVIN]. **Ahijah the Shilonite, Shemaiah, Iddo, Azariah, Hanani, Jehu, Elijah, Elisha, Micaiah, Joel, and Amos were "the prophets" before Hosea.**
4. **Note the similar language in verse 8 to the Laodicean church, Revelation 3:14-17, “I am rich.”** And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;15I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.16So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.17Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”
5. **What are “symbols” or “similitudes” in Hosea 12:10? *“I have also spoken by 1.the prophets, 2.and I have multiplied visions, 3. and used similitudes, by the ministry of the prophets.”* have also spoken -**I have used every means, and employed every method, to instruct and save you. I have sent prophets, who spake plainly, exhorting, warning, and beseeching you to return to me. They have had Divine visions, which they have declared and interpreted. They have used ***similitudes, symbols, metaphors, allegories, etc., in order to fix your attention, and bring you back to your duty and interest.*** And, alas! all is in vain; you have not profited by my condescension. This text St. Paul seems to have had full in view, when he wrote, Hebrews 1:1; (note): "God who, at Sundry Times and in Divers Manners, spake in time past unto the Fathers by the Prophets." There are three distinct kinds of prophecy mentioned here:1. Immediate inspiration, when God declares the very words, 2.Vision; a representation of external objects to the mind, in as lively a manner as if there were conveyed by the senses, and 3. Parables and apt resemblances. \*\*\*SEE APPENDIX ON THE “AKEDAH”\*\*\* **TYPES!**
6. **Is there iniquity in Gilead?**--He asks the question, not as if the answer was doubtful, but to strengthen the affirmation: "Surely they are vanity"; or as MAURER translates, "They are *nothing but* iniquity." *Iniquity,* especially idolatry, in Scripture is often termed "vanity." [Pro 13:11](https://www.blueletterbible.org/kjv/proverbs/13/11/s_641011) : "Wealth gotten by *vanity,*" that is, *iniquity.* [Isa 41:29](https://www.blueletterbible.org/kjv/isaiah/41/29/s_720029) : "They are all *vanity. . . images.*" **"Gilead" refers to Mizpah-gilead, a city representing the region beyond Jordan. Reference** [**Hosea 6:8**](https://www.blueletterbible.org/kjv/hosea/6/8/s_868008)**, “**Gilead is a city of them that work iniquity, and is polluted with blood**,” and** [**Judges 11:29**](https://www.blueletterbible.org/kjv/judges/11/29/s_222029)**, “**Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. **)**; as "Gilgal," the region on this side of Jordan ( [Hosea 4:15](https://www.blueletterbible.org/kjv/hosea/4/15/s_866015), “Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The LORD liveth.” ). In all quarters alike they are utterly vile. **VERSE 11 IS A PUN! GILGAL SOUNDS LIKE GILLIM, WHICH MEANS ‘HEAPS OF STONES.” The sinfulness of Gilgal will turn into rubble by. the Assyrian army**
7. **What are the altars in the furrows? See Hosea 10:1, “**Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images,” **4, “**They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field,” **and 8:11, “**They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.--that is, as numerous as such heaps: namely, the heaps of stones cleared out of a stony field. An appropriate image, as at a distance they look like altars (compare [Hosea 10:1, 4](https://www.blueletterbible.org/kjv/hosea/10/1/s_872001) [8:11](https://www.blueletterbible.org/kjv/hosea/8/11/s_870011) ). **The word "heaps" alludes to the name "Gilgal," meaning "a heap of stones." The very scene of the general circumcision of the people, and of the solemn Passover kept after crossing Jordan, is now the stronghold of Israel's idolatry.** **Altars shall be heaps in the furrows of the field**: Pagan altars were built high and stately to add dignity to the pagan god. When Gods judgment comes, all those altars will be brought low, so the only altars will be the hills made by the **furrows of the field**.

**12-14, Jacob fled to the country of Syria; Israel served for a spouse, and for a wife he tended *sheep*. By a prophet the Lord brought Israel out of Egypt, and by a prophet he was preserved. Ephraim provoked *Him* to anger most bitterly; therefore his Lord will leave the guilt of his bloodshed upon him, and return his reproach upon him.**

1. **Review the story of Jacob fleeing his brother Esau’s wrath. Jacob fled. . . served**--Though ye pride yourselves on the great name of "Israel," forget not that your progenitor was the same Jacob who was a fugitive, and who served for Rachel fourteen years. *He* forgot not ME who delivered him when fleeing from Esau, and when oppressed by Laban ([Genesis 28:5](https://www.blueletterbible.org/kjv/genesis/28/5/s_28005) [29:20, 28](https://www.blueletterbible.org/kjv/genesis/29/20/s_29020) [Deuteronomy 26:5](https://www.blueletterbible.org/kjv/deuteronomy/26/5/s_179005) ). *Ye,* though delivered from Egypt ([Hosea 12:13](https://www.blueletterbible.org/kjv/hosea/12/13/s_874013) ), and loaded with My favors, are yet unwilling to return to Me. **country of Syria**--the campaign region of Syria, the portion lying between the Tigris and Euphrates, hence called Mesopotamia. Padan-aram means the same, that is, "Low Syria," as opposed to Aramea (meaning the "high country") or Syria ([Gen 48:7](https://www.blueletterbible.org/kjv/genesis/48/7/s_48007)).
2. **Who was the prophet**? Moses ….**.**[**Numbers 12:6-8**](https://www.blueletterbible.org/kjv/numbers/12/6/s_129006)**, “** And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream,” [**Deuteronomy 18:15,** “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken,” **18**](https://www.blueletterbible.org/kjv/deuteronomy/18/15/s_171015)**, “**I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”….**preserved**--Translate, "kept"; there is an allusion to the same *Hebrew* word in[**Hosea 12:12**](https://www.blueletterbible.org/kjv/hosea/12/12/s_874012), “And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.” "*Kept* sheep"; Israel was *kept* by God as *His flock,* even as *Jacob kept sheep*…[**Psalm 80:1**](https://www.blueletterbible.org/kjv/psalms/80/1/s_558001)**,** “To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth,” [**Isaiah 63:11**](https://www.blueletterbible.org/kjv/isaiah/63/11/s_742011)**,** “Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him?”
3. **Sum**-**up the final statement of Hosea**. **His reproach shall his Lord return unto him**--Ephraim's dishonor to God in worshipping idols, God will repay to him. That God is "*his* Lord" by right redemption and special revelation to Ephraim only aggravates his guilt, instead of giving him hope of escape. God does not give up His claim to them as *His,* however they set aside His dominion.

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

**HOSEA 12:6, “The Lord *is* His memorable name. So you, by *the help of* your God, return; observe mercy and justice, and wait on your God continually.”**

**John 1:10-12, “He was in the world, and the world was made by him, and the world knew him not. 11He came unto his own, and his own received him not. 12But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name**:”

**APPENDIX ON THE “AKEDAH”\*\*\* TYPES!**

**THE BRAZEN SERPENT:** **Use Numbers 21:8-9,** “And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. 9And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.” This is explained centuries later in **John 3:14-15** by Jesus Himself: “14And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15That whosoever believeth in him should not perish, but have eternal life.”

**THE AKEDAH:** (ʿ**Aqedah**; Heb. הָדֵקֲע, lit. "binding (of Isaac)"), the Pentateuchal narrative (Gen. 22:1–19) describing God's command to \*Abraham to offer \*Isaac , the son of his old age, as a sacrifice. Obedient to the command, Abraham takes Isaac to the place of sacrifice and binds him (*va-ya'akod*, Gen. 22:9, a word found nowhere else in the Bible in the active, conjugative form) on the altar. The angel of the Lord then bids Abraham to stay his hand and a ram is offered in Isaac's stead. The *Akedah* became in Jewish thought the supreme example of self-sacrifice in obedience to God's will and the symbol of Jewish martyrdom throughout the ages.

The *Akedah***,** or ”Binding of Isaac”, is the account in the book of Genesis (22: 1-19)of Abraham, at the command of God, taking his son, Isaac, to be offered as a sacrifice on Mount Moriah. Abraham *binds* his son (hence “the Binding of Isaac”) to the altar and is ready to perform the dreadful deed when an angel appears to tell him to stay his hand and to promise him that his seed will increase.

 THE TRIP FROM BEERSHEBA TO JERUSALEM IS **THREE DAYS!**

There is no reference to thisepisode anywhere else in the Bible. Nor does it feature very prominently in post-biblical Jewish literature until the third century CE.Some biblical scholars, Jews included, have read the story as a protest against human sacrifice, the significant point being that the angel intervenes to prevent the murder as an obscene act that God, unlike the pagan deities, hates and could never really have intended.

GENESIS 22:1-19--22 And it came to pass after these things, that **God did tempt Abraham**, and said unto him, Abraham: and he said, Behold, here I am. 2And he said, Take now thy son, **thine only son** Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. 3And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the **wood** for the burnt offering, and rose up, and went unto the place of which God had told him. 4Then on the **third day** Abraham lifted up his eyes, and saw the place afar off. 5And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, ***and come again to you.*** 6And Abraham took the wood of the burnt offering, **and laid it upon Isaac his son**; and he took the fire in his hand, and a knife; and they went both of them together. 7And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: ***but where is the lamb for a burnt offering?*** 8And Abraham said, My son, **God will provide himself** a lamb for a burnt offering: so they went both of them together. 9And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, **and bound Isaac his son**, and laid him on the altar upon the wood. 10And Abraham stretched forth his hand, and took the knife to slay his son. 11And **the angel of the Lord** called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. 13And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took **the ram, and offered him** up for a burnt offering in the stead of his son.14And Abraham called the name of that place Jehovahjireh: as it is said to this day**, In the mount of the Lord it shall be seen.**15And the angel of the Lord called unto Abraham out of heaven the second time,16And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:17That in blessing **I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;**18And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. 19**So Abraham** returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. **WHERE’S ISAAC?** **ABRAHAM BELIEVED GOD WOULD RAISE ISAAC FROM THE DEAD! Hebrews 11:17-19,** “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18Of whom it was said, That in Isaac shall thy seed be called: 19Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.”

Isaac doesn’t show up after the sacrifice for two chapters—when he appears in Lahairoi; where he meets his bride, **Genesis 24:62, “And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.”--TYPE OF RAPTURE!**

**Dispensational Ellipses (Gaps/** An ellipsis is a set of three periods (. . .) indicating an omission. Each period should have a single space on either side, except when adjacent to a quotation mark, in which case there should be no space**), 24 recorded=24 elders**

**MARRIAGE MODEL OF GENTILE BRIDES, NO DEATH EVER RECORDED?**

**Eve—Adam, Rebekah—Isaac, Asenath—Joseph, Zipporah—Moses, Rahab—Salmon, Ruth--Boaz**

**ADDITIONAL INFO ON GILGAL/GILEAD**

**GILEAD WAS KNOWN FOR ITS HEALING BALM. Balm of Gilead was a rare perfume used medicinally, that was mentioned in the** [**Bible**](https://en.wikipedia.org/wiki/Bible)**, and named for the region of** [**Gilead**](https://en.wikipedia.org/wiki/Gilead) **where it was produced. The expression stems from** [**William Tyndale**](https://en.wikipedia.org/wiki/William_Tyndale)**'s language in the** [**King James Bible**](https://en.wikipedia.org/wiki/King_James_Version) **of 1611, and has come to signify a universal cure in figurative speech. The tree or shrub producing the balm is commonly identified as** [***Commiphora gileadensis***](https://en.wikipedia.org/wiki/Commiphora_gileadensis)***'. Some botanical scholars have concluded that the actual source was a*** [***Terebinth***](https://en.wikipedia.org/wiki/Terebinth) ***tree in the genus*** [**Pistacia**](https://en.wikipedia.org/wiki/Pistacia)**. SO, THIS REFERENCE TO ITS IDOL WORSHIP IS A REAL CONTRADICTION TO IT BECOMING A CENTER FOR IDOL WORSHIP!**

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| Hosea 12:11 [►](http://biblehub.com/commentaries/hosea/12-12.htm) 11. The ruin of two famous centres of idolatry, representing together the entire northern kingdom……. **so, in the Septuagint version of** [**1 Kings 12:29**](http://biblehub.com/1_kings/12-29.htm)**; it was formerly read: and so Cyril (h) quotes it, "he (Jeroboam) set the one (calf) in Gilgal, and the other in Dan"** |
| Is there iniquity in Gilead? in the days of Pekah king of Israel came Tiglath-Pileser king of Assyria, and took … Gilead and Galilee, all the land of Naphtali, and carried them captive to Assyria’ (compare Tiglath-Pileser’s own account of his expedition against Philistia in b.c. 734; surely they are vanity: they sacrifice bullocks in Gilgal; yes, their altars are as heaps in the furrows of the fields. ***Is there iniquity in Gilead? in this concise interrogatory the prophet warns the ungodly Israelites by an example of God’s wrath on them. A t Ahaz’s request and charges, Tiglath-pileser came up against Israel, and took Gilead among other towns, leading the inhabitants captives,*** [***2 Kings 15:29***](http://biblehub.com/2_kings/15-29.htm)***; now some sixteen or seventeen years after this, our prophet reminds the sinful and secure Ephraimites what they must expect, and “brings home the reality of their situation” in this pungent, rhetorical question….*** they sacrificed them to Baal; this ***shows that Gilead was not the only place for idolatry, which was on the other side Jordan, but Gilgal, which was on this side Jordan, was also polluted with it*** (11) Translate, If Gilead be worthless, surely they have become nought. **In Gilgal they sacrificed bullocks; their altars also are like heaps upon the field’s furrows, referring to a past event, the desolating invasion of Gilead by Tiglath-pileser, in 734 B.C.** To this military expedition we have undoubted references in the inscriptions of Tiglath-pileser II. But unfortunately they are in a very mutilated condition. From one passage we learn:—“The city Gil [ead] and [A] bel [Maacha] which is **on this side the land Beth Omri (Samaria) the distant . . . I joined in its whole extent to the territory of Assyria.”** **The biblical passage,** [**2 Kings 15:29**](http://biblehub.com/2_kings/15-29.htm)**, supplements this account by stating that Napntali and Galilee also fell victims to the victorious arms of the invader. From the verse before us we infer that Gilgal, on the western bank of the Jordan near Jericho likewise felt the heavy hand of the conqueror**, or perhaps the inhabitants fled in panic and the local shrines became deserted ruins. **From this time forth we hear no more of Gilgal as a religious centre.** [Hosea 12:11-13](http://biblehub.com/context/hosea/12-11.htm). Is there iniquity in Gilead? — Or, Was there idolatry in Gilead? as the word אוןoften signifies. Surely they are vanity, &c., in Gilgal **— The tribes settled about Gilead beyond Jordan, were already captivated by Tiglath-pileser. And God declares here by the prophet, that the idolatry still practised in Gilgal was equally abominable, and would bring down similar judgments upon the remaining tribes on the west of Jordan. Yea, their altars are as heaps — Notwithstanding this judgment of God upon Gilead, they continue to offer sacrifices to their idols in Gilgal; and their altars stand so thick, that they are discernible as stones gathered up, and laid in heaps in the fields. Some understand the sentence as containing a threatening that their altars should be demolished, and become so many ruinous heaps,** [**2 Kings 19:25**](http://biblehub.com/2_kings/19-25.htm)**. But Jacob fled into the country of Syria, &c. — “So opposite to yours was the conduct of your father Jacob, that he fled into Syria to avoid an alliance with any of the idolatrous families of Canaan; and, in firm reliance on God’s promises, submitted to the greatest hardships.” And therefore by a prophet, &c. — “And, in reward of his faith, God did such great things for his posterity, bringing them out of the land of Egypt, and leading them through the wilderness like sheep by the hand of his servant Moses.”** — Horsley.[Jamieson-Fausset-Brown Bible Commentary](http://biblehub.com/commentaries/jfb/hosea/12.htm)11. Is there iniquity in Gilead?—He asks the question, not as if the answer was doubtful, but to strengthen the affirmation: "Surely they are vanity"; or as Maurer translates, "They are nothing but iniquity." Iniquity, especially idolatry, in Scripture is often termed "vanity." Pr 13:11: "Wealth gotten by vanity," that is, iniquity. Isa 41:29: "They are all vanity … images." "Gilead" refers to Mizpah-gilead, a city representing the region beyond Jordan (Ho 6:8; Jud 11:29); as "Gilgal," the region on this side of Jordan (Ho 4:15). In all quarters alike they are utterly vile.their altars are as heaps in the furrows—**PUN: THERE WILL BE HEAPS OF RUINS IN ‘HEAP TOWN’**—that is, as numerous as such heaps: namely, the heaps of stones cleared out of a stony field. An appropriate image, as at a distance they look like altars (compare Ho 10:1, 4; 8:11). As the third member in the parallelism answers to the first, "Gilgal" to "Gilead," so the fourth to the second, "altars" to "vanity." The word "heaps" alludes to the name "Gilgal," meaning "a heap of stones." The very scene of the general circumcision of the people, and of the solemn passover kept after crossing Jordan, is now the stronghold of Israel's idolatry.**SUMMATION:** Is there iniquity in Gilead?.... Idolatry there? strange that there should be, seeing it was a city of the priests; a city of refuge; or there is none there, say the priests, who pretended they did not worship idols, but the true Jehovah in them: or, "is there not iniquity", or idolatry, "in Gilead" (e)? verily there is, let them pretend to what they will: or, "is there only iniquity in it" (f)? that the men of it should be carried captive, as they were by TiglathPileser, **before the rest of the tribes**! |