

HOSEA

- Hosea (a derivative of Yeshua/Jesus meaning “salvation”) was a contemporary of Amos, Isaiah, and Micah who focused on the decline of the northern kingdom (Israel called “Ephraim”)
- Hosea lived in the northern kingdom of Israel approximately two centuries after Israel divided into the northern and southern kingdom.
 - The northern kingdom was materially well off at the time; however, material prosperity is no guarantee of security; safety is based on the fear of God.
 - The northern kingdom had great religiosity without the personal relationship with God. Full and growing congregations did not translate into a depth of walk with the Lord. (Isaiah 29:13).

Prophets to Israel	
Northern Kingdom of Israel	Amos & Hosea
Southern Kingdom of Judah	Isaiah & Micah

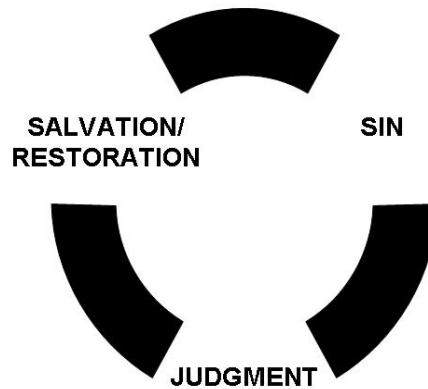
- Hosea focused on the love that had been violated by God’s people while Amos focused on the “civil sins” of society.
- Hosea prophesied between 25-45 years (755-710BC) about the upcoming exile by Assyria in reference to the northern kingdom of Israel which Hosea called “Ephraim” or “Jacob.”
- In 2 Kings 15, Menahim, King of Israel paid tribute to the Assyrian King Tiglath-Pileasar (Pul), but God condemned Israel’s security alliance with Assyria. The northern kingdom would be carried into Assyria just 50 years after Hosea’s warnings.

Outline of Hosea	
Chapters 1-3	Personal Metaphor
Chapters 4-6	Israel’s National Sins
Chapters 7-8	Israel’s International Sins
Chapters 9-11	Judgment of Israel
Chapters 12-14	Restoration of Israel

Key Truths of Hosea:

1. God Suffers
2. God does NOT condone sin
3. God will never cease to love His own
4. God will always endeavor to win back

God's Character	
Chapters	God is...
Ch 1 – 3	Sovereign
Ch 4 – 7	Holy
Ch 8 – 10	Just
Ch 11 - 14	Merciful



- The physical infidelity of chapters 1-3 represents the spiritual unfaithfulness of the remainder of the book. In chapters 1-3, Hosea's personal experience of disloyalty by his wife reflect God's experience of disloyalty by Israel in chapters 4-11.

9 Hosea 1-4

Read Hosea 1:1-3... Hosea Called to Take a Prostitute for a Wife

1:1 Hosea's Father was Beeri meaning "the well of Jehovah", and Hosea lived during a number of kings (780 – 690 BC). He mentions four kings of Judah while only one king of Israel as a sign of God's favor to Judah.

- The first action in many prophetic books is the Word of God being given.
- The kings mentioned for Hosea's ministry (Uzziah, Jotham, Ahaz and Hezekiah) match the long ministry of Isaiah (Isaiah 1:1).
- Jeroboam II was the only northern king mentioned; many of his successors were assassinated and dethroned.

1:2 Hosea is told to go marry a promiscuous wife as a model of God's relationship with His bride, Israel (Ex 34:14-15; Lev 17:7; 20:5-6). Beyond Gomer (Hosea's wife) being a symbol, Hosea's children were also symbolic of God's people (Isaiah 8:18)

- Hosea's wife may not have been promiscuous until after their marriage, but licentious lifestyles were the normal environment in those days (Hosea 4:14)

1:3 Hosea married Gomer ("To complete/finish") who came from an impure legacy as she was the daughter of Diblaim meaning "a cluster of figs" which correlates to "pleasurable" (Song of Solomon 7:8).

- Raisin cakes were used in the worship of Baal, and clusters of figs were offerings to the false "queen of heaven".

Read Hosea 1:4-5... Hosea Names His Son Jezreel (meaning "Sown/Scattered by God")

1:4 Hosea's first son (symbolic of Israel) was named Jezreel meaning "sown of God" (scattered seed) because God would take away the land that God meant for His people (1 Kings 21:6-16) because of their bloodshed of Jehu's lineage (2 Kings 9; Numbers 35:33-34; Is 5:1-7)

- 1:5 The valley of Jezreel is the location of Armageddon (meaning “hill of slaughter”), and the bloody history foretells of the coming battle and deaths (Rev 16:13-16)
- Breaking the “bow” is a symbol of power.

Read Hosea 1:6-7... Hosea Names His Daughter Lo-ruhamah (meaning “No Mercy”)

1:6 Hosea’s daughter (second child) would symbolize God’s lack of pity on Israel (Amos 8:7, 9:4) although God had been a loving God to His people (Psalm 103:13).

1:7 God Himself intervened to save Judah, the southern kingdom (2 Kings 19:35)

- God would not deliver His people through normal military means, but He would deliver them supernaturally when the death angel slaughtered 185,000 Assyrian warriors in one night (1 Kings 19:35-37; 2 Chronicles 32:20-23).
- There were occasions when Hosea spoke to both the northern and southern kingdoms (Hosea 1:11, 4:15, 5:5, 5:8-15, 6:4, 6:11, 8:4, 8:10-11, 11:12, 12:2)

Read Hosea 1:8-9... Hosea Names His Third Child Lo-ammi (meaning “Not My People”)

1:8 This third child is thought to be the results of an adulterous affair because the others are literally “bore him a child” whereas this one has no reference to Hosea. This is possibly a reference to the Gentiles

1:9 This verse in Hebrew states literally “*I am not for you.*” God’s covenant name is “I Am” (Yahweh – Exodus 3:14), so this is the core of His relationship with these people.

Read Hosea 1:10-11... The Restoration of a United Judah and Israel

1:10 God’s mercy is granted as He now grants the rebellious son-ship (1 Pet 2:10).

- This refers to the Abrahamic covenant (Genesis 15:5, 22:17, 26:4) where God promised to multiply Abraham’s offspring.
- It is thought that in Genesis 22:17, the reference to stars was Abraham’s spiritual seed while sand was his natural. In this verse only the natural seed (sand) is mentioned.
- This mercy also speaks to the Israelites who survive the Tribulation and are reconciled to Him in the millennium.
- The “children of God” or “sons of God” is a New Testament concept of being adopted into the family of God and having a unique position in creation (Jeremiah 4:2).
- This verse is referenced as including Gentiles as the “children of God” (Romans 9:24-26; 1 Peter 2:10)

1:11 This is a Messianic verse as the Lord Jesus would be the one leader of His people who unites His people. The mention of Jezreel could reference the end times of Armageddon.

Read Hosea 2:1-5... The Idolatry of Israel

2:1 God’s compassion/mercy will be inclusive of all the survivors into the millennial kingdom; Israel’s children/descendants will be reconciled to God.

- The names of the children are being changed as God restores His people; God often changed the names of His people as He called them into relationship and ministry.

2:2 The term “your mother” refers to the nation of Israel. Israel had committed idolatry and turned from God to the strength of other allies/nations

- These are the terms of a divorce, but the unfaithful wife was leaving and needed to be called back by her loving husband. Israel needed to move beyond a ritualistic religion to a loving relationship with God.
- The “whoring” of her face and breasts reference the way that she prepared and used her face and breasts for seduction (including make-up and jewelry).

2:3 Prior to execution for adultery, the woman was stripped of clothing revealing her nakedness (Ezekiel 16:36-40). Nakedness in the Bible represents revelation of truth – being seen as one really is.

- In ancient days, when a man divorced his wife, she would be stripped naked and sent away from his house.
- Since the wife had misused sexuality (while worshipping Baal - the false god of fertility), all of the signs of fertility would be removed (wilderness and parched land without plants or water).

2:4 Israel had become a nation of broken homes

2:5 The adulteress mistakenly thought another lover could give her the things of this world 1. food 2. water 3. wool 4. flax 5. oil 6. drink

- The unfaithful wife attributed her blessings to the false gods instead of recognizing that these were gifts from God.

Metaphors of Intimate Personal Relationship are Used to Describe God	
Marriage	Chapters 1-3
Covenant	Chapters 4 & 6
Parent	Chapters 11 (Isaiah 1-4)

Read Hosea 2:6-13... God Judges Israel

2:6 Her way would become encumbered with thorns (“sin”). God can use a hedge to protect His people or to become a challenge or obstacle for His people.

2:7 The wife will have a desire towards idolatrous worship, but she will not be satisfied with them. The falseness of the idols will finally be recognized.

2:8 The unfaithful do not recognize that God provided the five good things 1. grain 2. wine 3. oil 4. silver 5. gold

2:9 In relation to Hosea 2:5, God would remove everything but the oil and water (Spirit and Word/Jesus), so that there would be no clothing (righteousness) and no wine (joy) and no grain (spiritual nourishment).

2:10 The nakedness refers to shame and being seen for what she truly is.

2:11 God would remove the Jewish feasts and festivals.

2:12 The covenant blessings and curses had been established by the Jewish forefathers in Moses’ time (Deuteronomy 27-28); however, Israel had been deceived that the blessings came from elsewhere.

2:13 His people forgot the one true God and had celebrated feast days of Baal which were public orgies (Hosea 4:13-14). God’s people mistakenly thought that they could live in promiscuity, but they would fall out of God’s favor.

- God is a jealous God (Exodus 20:5, 34:14; Deuteronomy 4:24, 5:9, 6:15, 32:16; Psalm 78:58; 2 Corinthians 11:2)

Read Hosea 2:14-23... The Lord's Mercy & Reconciliation to Himself

2:14-15 God will lead His people through the wilderness to vineyards (reconciliation) making the valley of Achor ("trouble") the entrance to a blessing.

- First, deal with sin, and then be blessed.
- This was a period of "alluring" and "wooing" a bride (Jeremiah 2:2); Israel may have considered the wilderness as the courtship period while going into the promised land would be the consummation of marriage.

2:16 Then terms of endearment/love will be used towards God instead of terms of position/servitude

- The ancient Hebrew word for "husband" ('îšî ḇšîḇ) was used seven times in Scripture as a term of endearment and desire to be connected (Genesis 29:32, 34, 30:20; 2 Samuel 14:5; 2 Kings 4:1; Hosea 2:7, 16)
- The Israelites did not realize that referencing their God (Yahweh) as "Baal" was a problem. Both Saul and Jonathan had children with names from the root of Baal (1 Chronicles 9:40).
- The Israelites had melded the false god with the one true living God.

2:17 God would eliminate the concept of Baal from His people's vernacular (Zechariah 13:2)

2:18 The term "in that day" reveals a foreshadowing of a future day of judgment (the second coming). The millennium will bring peace (Isaiah 65:24-25)

- Repeatedly throughout the prophets, a local situation is used to symbolize a later, greater fulfillment.
- This is the new covenant that God would establish (Jeremiah 31:31-34)

2:19-20 His people will be reconciled to Him in a relationship of 1. righteousness 2. justice 3. love 4. compassion 5. faithfulness and His people will know Him

- The new covenant would be eternal instead of temporal.
- The concept of "knowing the Lord" is a specific Hebraic sense that is intimate and relational with the practicality of walking together (Genesis 4:1).
 - In Greek, "to know" is defined as intellectual, thinking and theoretical.
 - The difference of knowing about someone contrasted to knowing someone.
 - The Hebrew word for "to know" ("Yada") is more than just intellectual activity to actual personal knowledge.

2:21 God's spirit falling on His people is likened to rain causing growth/fruit (Hosea 6:3)

2:22 Jezreel ("God Sows") may be a synonym for Israel. God's spirit would result in fruitful lives.

2:23 All three children will be renamed as His people are given land again, given compassion, and become His people with personal relationships of love.

Read Hosea 3:1-3... Hosea Redeems His Wife

3:1 Gomer is referenced as a "woman" instead of "Hosea's wife" because she has loved others. Hosea is to take her back even though she has committed idolatry and loved raisin cakes which were used in sacrificial feasts of the Canaanites (Jeremiah 44:19).

- The analogy to God’s love for His people is explicit in “*even as the LORD (Yahweh) loves the children of Israel.*”
- 3:2 Gomer’s life (Israel’s state) had deteriorated into such disrepair that the unfaithful had to be auctioned as slaves, but Hosea (representing God) would purchase her back.
- Three shekels was the price of a slave (Exodus 21:32; Leviticus 27:4), so Hosea paid a little more than the price of a slave to buy his wife back.
 - The root of the word “Homer” related to “donkey load” which was about five bushels of grain (the amount a donkey could carry). A “lethech” was approximately 3 bushels.
- 3:3 In spite of her redemption, Gomer has a time of “emotional separation” from her husband, Hosea. Although Hosea bought her back, there would be a time without sexual relations; it would be a time of purification. This may refer to Israel’s time of exile.

Read Hosea 3:4-5... Israel’s Separation and then Restoration

3:4 In spite of their repurchase, they are committed to a time of “emotional separation” from God. This was the time of exile, but it also may relate to the current diaspora where there are no true priests (ephod) nor even household gods (Israel is mainly atheistic).

During a Time of Purification Israel Goes Without... (Hosea 3:4)
King
Prince
Sacrifice
Pillar
Ephod
Household gods

- Sacred pillars (memorial stones) were initially used to worship Yahweh in Shechem (Joshua 24:26), Bethel (Genesis 28:18); Gilead (Genesis 31:45), Gilgal (Joshua 4:5); Mispah (1 Samuel 7:12); Gibeon (2 Samuel 20:8); EnRogel (1 Kings 1:9)
 - Because of Israel’s unfaithfulness, these sacred pillars (memorial stones) were defiled to worship Baal (Exodus 34:13; Deuteronomy 12:3 & 16:22; Micah 5:13)
 - A similar defilement occurred with the High Places in Israel that were initially used as a local place of worship to Yahweh (1 Samuel 9:12-25; 1 Kings 3:2-4) before Temple worship; however, these High Places became perversions to worship Baal (stones) and Ashtoreth (poles) – 1 Kings 11:8; 13:1-5; 14:23; 2 Kings 17:29; 18:4; 23:13-14)
 - The Ephod may have been the same in that it initially been worn by the High Priest (Exodus 28:4, 29:5, 39:2; Leviticus 8:7), but later it became an object (possibly an idol) where Israelites sought the future without recognizing God (Judges 8:26-27)

- The Kings and Princes had initially been the legitimate line of David, but the northern kingdom separated (1 Kings 12:25-33; 2 Chronicles 11:13-17) and would have 9 royal families that usurped power from each other.
 - Sacrifice was initially intended for the slaughter of animals to represent the shedding of blood for sin; however, Israel began sacrificing their children to Molech (2 Kings 16:2-3; 17:7, 16-18; 21:6; 23:10; Jeremiah 7:30-31, 19:5; 32:35; Ezekiel 16:20-21, 20:31)
 - Household idols (Teraphim) were another mechanism of Israel to know the future (Judges 17:5).
- 3:5 In the near term, God would take everything away from Israel to bring them back to Himself. Also, at the end of times, there will be national repentance and a return to God (Jeremiah 30:9)
- In the Old Testament, the concept of “returning to the Lord” was similar to repentance (“turning from” sin). The term “to seek” represented a “turning to” God.
 - At this point, the northern kingdom of Israel did not have a “Davidic” King, but in the future, there would be only one King of the Davidic line (2 Samuel 7:12-16) to rule a unified Israel (in the Millennial Kingdom) – Amos 9:11.
 - The fear of the LORD (Yahweh) shows an understanding of His greatness (Proverbs 1:7)
 - Israel anticipated a single coming of the Messiah, so the last days would be around the incarnation of Christ. However, the Messiah would come twice – first as a Kinsman Redeemer and then as an Avenger of Blood at His second coming. The last days of the New Testament equated to the timeframe of Jesus’ first coming and His second.

Read Hosea 4:1-3... Israel’s Sinful Lifestyle Would Result in Exile

4:1 Now God moves from Gomer’s object lesson into the actual rebellion of His people; He is bringing a case (judicial action – Zechariah 3) against the nation

- God starts with statements on their sins of omission: 1.no truth 2.no faithful love 3.no knowledge of God
- The “case” was equivalent to a trial (Hosea 12:2; Isaiah 1:18-20, 3:13-15, Micah 6:2, 7:9; Amos 7:4)

Israel’s Sins of Omission (Hosea 4:1)		
Faithfulness	Sincerity; Trustworthy	Deuteronomy 13:15
Kindness (Hesed)	Mercy; Covenant Loyalty	Hosea 2:20; 6:4
Knowledge	Of a Person; To Know Personally	Jeremiah 31:34; Hebrews 8:1

4:2 This lack of God results in sins of commission 1. cursing 2. lying 3. murder 4. stealing 5. adultery 6. Bloodshed

4:3 Man’s sin causes environmental concerns as well as struggle of mankind

- The round was cursed, and man’s sin has exacerbated the state of nature (Romans 8:16-25)

Read Hosea 4:4-9... Israel's Priest Did Not Teach Israel About God or His Law

4:4-5 Don't blame others for the judgment on your rebellion; God holds the religious leaders accountable.

- The priests (students of His Word) stumble over obvious truths (Isaiah 28:7 – e.g. abortion, homosexuality, creation); the prophets (spirit filled preachers) stumble with hidden truths and sin (lack of light/truth).
- The nation (or “denomi-nation”) will be destroyed.

4:6 Religious leaders do not know the Bible, and they have rejected available insights into God's Word, so He rejects (Ezekiel 44:13) and forgets them (Jeremiah 23:39; Ps 13:1, 44:24, 74:19, Is 44:21)

- The nation of Israel was referenced as the “mother” while individual Israelites were referenced as the “children.”
- Beyond ignorance, the priests had rebelled against the truths that they did understand. All of Israel had been intended to be a priestly nation (Exodus 19:4-6).

4:7 Success brought sin (Prov 30:8; Zechariah 11:4-6; Mt 19:23-24; Lk 6:24 → Lk 12:19-21)

4:8 The priests were made wealthy by the sinful acts of the people.

- The priests ate the sin offerings of the people, so an increase in the sin of the people resulted in more sacrificial food for the priests to consume (Leviticus 6:26)

4:9 The congregations would be held accountable as they follow their religious leaders.

- As the leaders go, so go the people.

Read Hosea 4:10-14... Israel's Whoredom & Idolatry

4:10 There will be no fruit for their efforts – any addiction (e.g. gluttony) produces frustration.

4:11 “*Promiscuity, wine, and new wine take away one's understanding.*” The term “new wine” represents harvests (Deuteronomy 12:17, 14:23, 18:4). Pleasure, success and work are distractions of the spiritual.

4:12 Israel attempted to understand the future through natural objects instead of discussing the future with the one living God.

- God's people were spiritually (Habakkuk 2:19; Ezekiel 6:2) and physically promiscuous (e.g. modern thought that any physical relationship or any religion is fine).
- People without discernment self-destruct (Numbers 32:23; Eccl 7:26)

14:13 The worship of Baal (uplifted stone) and Ashtoreth (carved wood poles) on the High Places (hilltops) was committed under trees so that the idolaters would not get sunburned in their nakedness.

- In perverted acts of Baal worship, the priests were having sexual relations with the newlywed virgins to ensure fertility.

14:14 There would be no double standard of judgment from God; men were held accountable for their sin and lack of leadership as their wives and daughters adopted their sinful practices.

Read Hosea 4:15-19... A Caution Against Judah Becoming Like Israel's Idolatries

- 4:15 Even God's blessed places are ruined: Gilgal was where God's people were circumcised and blessed upon the entry into the promised land.
- Gilgal and Beth-Aven were cultic centers of idolatry where Israelites would take pilgrimages (Amos 5:5).
 - Beth-aven ("house of emptiness/vanity") was once called Bethel ("house of God")
- 4:16 God's people rejected His yoke of guidance (Mt 11:29-30). God desired to shepherd His people, but they would not let Him lead. They would experience the consequences of their freedom and choices.
- A lamb feels vulnerable and alone in a large field; a lamb prefers a small enclosure near other sheep.
- 4:17 Ephraim ("double ash heap/fruitful") represents the northern kingdom; leave the idolater alone (Rev 22:11)
- The term "joined" infers sexually "joining", but not in the sense of marriage.
 - The phrase "let him alone" refers to Ephraim being too far gone to be corrected. He has hardened his heart too much for correction. (Romans 1:24, 26, 28)
- 4:18 The political leaders of the nation were the foremost sinners.
- 4:19 The northern kingdom would be exiled to Assyria. The wind represents a spiritual force that would destroy as well as pick Israel up "*in its wings*" to exile in another land.

10 Hosea 5-8

Read Hosea 5:1-4... An Announcement of Judgment on Those Who Do Not Know Them

5:1 Hosea calls the attention of 1. Priests/Religious leaders 2. house of Israel/Nation 3. Royal house/Political leaders because they have hampered faithfulness to God from end-to-end - Mizpah ("watch tower" in southwest) to Tabor ("thou will purge" in northeast)

God Calls... (Hosea 5:1)
Hear this!
Pay attention!
Give ear!

- The Hebrew word for "hear" (shema) means to hear and do/obey (Deuteronomy 6:4-5)
 - The Hebrew sense of "pay attention" or "give heed" literally means "to drink in eagerly."
 - The Hebrew sense of "give ear" means to turn the ear towards the speaker in order to hear more clearly.
- 5:3 God is omniscient and knows the sins of Ephraim (representing the individual) to Israel (representing the national). The northern kingdom continued in the spiritual infidelity in which they began.
- 5:4 Their false "love" of promiscuity has polluted their understanding of the reality of God's love. The sin of the northern kingdom clouded their perspective about walking with the Lord. (Galatians 6:7)
- To know God is to experience a walk with God; this word "know" is relational (Genesis 29:13)

Read Hosea 5:5-7... Israel's Pretend Religion Without the True God

5:5 Pride betrays self-effort and self-dependence, and these falsities are spiritual failings (Hos 7:10). Israel/Ephraim will stumble into the Assyrian captivity while Judah will stumble into Babylon

5:6 His followers were "playing church" giving lip service to Him with ritualistic sacrifices, but their search for God was situational.

- God was considered a remedy for difficulties instead of a close companion (Hosea 7:14), but God would not satisfy their temporal attempts for His favor.
- Instead of a "day of prayer" (usually a day spent requesting things from God), there should be a "day of obedience/serving God"

5:7 These rebellious people had "born bad fruit" (e.g., generational sin and God not taught to children), and their fall would come as soon as the next month/moon

Read Hosea 5:8-11... Israel & Judah Will Be Judge for Their Stubborn Pursuit of Sin

- **Verses 8-15 may refer to the Syro-Ephraimite War in 735-732BC when King Ahaz (Judah) refused to join Syria and the northern kingdom of Israel against Assyria (2 Kings 16:5; Isaiah 7)**

5:8-9 Let there be alarm across Israel, but Assyria (Tiglath-Pileser III) would even push into Judah (Benjamin)

- The trumpet is a signal of an invading army (Jeremiah 4:5; 6:1)
- Beth-aven is the same as Bethel.

5:10 Judah views Israel's downfall as an opportunity to take over their defeated land while they stretched "boundary markers"; Assyria is used as water to cleanse God's people (Ps 69:1; Is 8:7-8)

5:11 Israel was stubbornly dedicated to sin. (Isaiah 29:13)

Read Hosea 5:12-15... Israel Seeks Assyria Assistance Instead of God's Blessing

5:12 A moth (or a worm) consumes a little at a time (Psalms 39:11; Isaiah 51:8)

5:13 Ephraim denied God's power for national alliances (possibly with Assyria's Sargon II); Menahem (king of Israel) gave Pul of Assyria 1,000 talents of silver (2 Kings 15).

- The phrase "send to Jareb" may be translated "sent to a great king"; however, the term "King Jareb" means "King Pick-A-Quarrel" or "King Fighting Cock."
- Jareb seems to refer to Tiglath-Pileser III who was the first successful monarch of the Assyrian Empire (745-727BC).

5:14 God is like a ferocious lion attacking the rebel instead of one protecting His people (Hosea 11:10)

5:15 God's people need to recognize their sin/guilt before seeking God; when this does not happen on its own, they will understand through their punishment. After the Tribulation, they will seek Jesus

Read Hosea 6:1-3... Encouragement to Repent and Hope in God.

6:1 God is the aggressor towards His people → Repent (Isaiah 45:7; Romans 11:26; Zechariah 12:10)

6:2 Israel was to be resurrected on the 3rd day just like Christ; 1,000 years to man is but a day to God (2 Peter 3:8), so Israel was to become a nation after 3,000 years.

- This may refer to Israel being wounded for a period before God heals them (2 Samuel 20:4; Joshua 9:16-17; Ezra 10:8-9)

6:3 The nourishment of the Spirit is seen as rain (Dt 11:13-14) resulting in fruitful harvests (Hosea 10:12). There is an emphasis of knowing the Lord relationally.

Read Hosea 6:4-11... Rebuke of Obstinate Sinners Who Falsely Pretend Religion

6:4 God speaks as a father to His children – “What am I going to do with you...?” There is such a lack of faithfulness (Prov 20:6 versus Isaiah 44:22)

- The repentance by Israel in the first three verses (Hosea 6:1-3) was only words without commitment (lip service; “fox hole repentance”).
- A more literal translation of this verse is “what can I make of you?”
- Their commitment to God was like a dew that quickly dissipates.

6:5 God’s words are piercing as double-edged sword (Heb 4:12; Rev 1:16, 2:12). There is a power in the Word of God.

6:6 God desires obedience/communion and not sacrifice (Eccl 5:1; Isaiah 1:11 & 16; Psalms 51:16-17; Prov 2:13; Micah 6:8).

- Jesus instructed the Pharisees to go and learn what this verse means (Mt 9:13, 12:7)
- God desires relationship instead of religious ritual; religious actions are only significant when they are matched by religious motives (Amos 5:21).
- *“For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.”*

6:7 All of mankind has sinned just as Adam did. The Hebrew word “Adam” means all of mankind; all of man’s tendencies are to transgress the covenant.

- There was a city named Adam (Joshua 3:16)

6:8-9 Gilead (eastern side of Jordan) and Shechem were cities of refuge, and as people fled for safety they were ambushed.

- Shechem was the location of the covenant cursing/blessing on Mt. Ebal and Mt. Gerizim (Deuteronomy 27-28)
- Shechem was located between the capital of Samaria and the location of false worship at Bethel. The priests in Shechem began murdering and robbing the pilgrims.

6:10 The northern kingdom of Israel began worshipping golden calves which turned into Baal worship.

6:11 The Lord had appointed times that He would harvest His people (possibly in exile), and then return Israel to the Promised Land following captivity.

Read Hosea 7:1-5... Israel Disregards Authority as Sinners Become Their Own Authority

7:1 The northern kingdom was called by three names (Israel, Ephraim, Samaria).

- Samaria was the capital of the northern kingdom while Ephraim was the strongest tribe of the northern kingdom.

7:2 Without His forgiveness, He remembers ALL of our shortcomings (Hosea 8:13; 9:9)

Two End Time Books of God
(Revelations 20:12)

The Book of Life (God's People)	Exodus 32:32-33 Psalm 69:28 Daniel 7:10 Luke 10:20 Philippians 4:3 Revelation 3:5; 17:8
The Book of Remembrances/Works (All People)	Psalm 56:8, 139:16 Isaiah 65:6 Malachi 3:16

7:3 There was a national condoning and tolerance of evil and sin (Prov 16:12, 29:4)

- These individuals may support the king publicly, but in secret they connive to assassinate him.
- The culture thrived in “dealing falsely” where everyone was usurping and stealing to get more for themselves.

Israel's Kings after Jeroboam II			
1.	Zechariah	746-745BC	Assassinated
2.	Shallum	745BC	Assassinated
3.	Menahem	745-738BC	Vassal of Assyria
4.	Pekahiah	738-737BC	Assassinated
5.	Pekah	737-732BC	Assassinated
6.	Hoshea	732-724BC	Imprisoned by Assyria

7:4 Sin is like a smoldering fire that will rage (on-going “casual” sex - 1 Cor 7:9).

- Once the baker has inserted the leaven into the dough, he goes to sleep as the leaven and dough become puffed up; in the morning, he slides the dough into the furnace – judgment (Gal 5:9; 1 Cor 5:6)
- The conspirators of Israel were like bakers in that they waiting for just the right time for the dough to rise before they cooked it.

7:5 There was no faithfulness or loyalty – not even to their own nation.

Read Hosea 7:6-10... Israel Disregards God as They Befriend Strangers

7:6-7 Each man became his own truth and judge (oven); he pursued vigilante justice (e.g., kings are assassinated - 2 Kings 15) instead of relying on God's justice/judgment

7:8 “Unturned bread” speaks to someone being “half baked” with the outward appearance of maturity.

- Israel mixed with the nations as their religion became increasingly influenced by the false foreign idolatry around them.
- Israel continued going to Egypt, Syria and Assyria for help instead of God. The theme of political alliances would continue (Hosea 7:11, 16; 8:9-10, 13).
- There was a mixing of the holy anointing oil (Exodus 29:2; 40; Leviticus 2:4; 7:10; Psalms 92:11)

7:9 Even though the national leader has an appearance of wisdom, he does not notice that foreign lands are sapping his strength/resources

7:10 There are two principles in this verse. To “return (or turn) to the Lord” is a matter of repentance from sin while the act of seeking the Lord is a matter of faith (turning to the Lord).

- A person must repent and believe (Mark 1:15)

Read Hosea 7:11-16... God Will Destroy His People to Turn to Others Instead of Him

7:11 Israel sought worldly alliances instead of going to God for help.

7:12 Although Israel pretended to be spiritual the Lord would ground them through discipline for their poor testimony to the surrounding nations.

7:13 Israel’s sin is directly against God although God wanted to redeem His people.

- To “redeem” was synonymous with the “Goel” (Kinsman Redeemer) relationship which primarily assisted with deliverance from financial, physical and spiritual bondage. (Exodus 13:13, 15; 21:8, 30; Psalm 34:22, 49:7, 8, 15; 130:7-8; Isaiah 1:27, 29:22)

Israel’s Sin Against God (Hosea 7:13)
They strayed from ME
They have rebelled against ME
They speak lies against ME

7:14 “Slashing” themselves speaks of their worship of Baal for agricultural success when it was God who provided them with capability (Hosea 7:15).

- Baal worship including the assembling together and cutting themselves (1 Kings 18:28) which is forbidden by God’s law (Leviticus 19:28; Deuteronomy 14:1)

7:15 This is similar to a parent training and raising a child (Hosea 11:1-4).

7:16 Israel does see the error of their ways; however, they turn to Baal instead of the one true God. Israel turns from one worldly alliance to another.

- While the Hebrew concept of righteousness means a measuring stick that sets the standard, the concept of sin is a deviation from that standard (missing the mark).
- Israel would continue to trust in Egypt, but this confidence would not save them.

Read Hosea 8:1-6... Israel Claims to Know God as They Continue in Sin

8:1 The trumpet refers to the sounding of the shophar. Just as buzzards circle an area where an animal is dying, vultures would circle over the house of the Lord.

- This verse concludes with Hebrew parallelism where “transgressed” is equivalent to rebellion” while “covenant” is equivalent to “law.”
- The term transgressed means going beyond the boundary.
- The term “rebel” means to reject authority.

8:2 Israel knows about God (they know facts), but they do not know God. The northern kingdom believed that they knew God, but they followed ritual (tradition) instead relationship (Isaiah 29:13).

8:3 The “good” is God’s will and guidelines for His people (Amos 5:14-15; Micah 6:8)

8:4 Their chosen leaders (democratic process) were not established with God’s blessing. King Saul was a good example of man-imposed leadership when God should have been King (1 Samuel 8:7).

8:5 Jeroboam established places of golden calf worship in the northern kingdom (Dan & Bethel), and the people rejected Jerusalem for their capital city of Samaria (Exodus 32:4-5; 1 Kings 12:28; Hosea 13:2).

8:6 The religion of Israel was manmade. Although their religion was not made by God, He would destroy it.

Read Hosea 8:7-14... Assyrian Allies Accept Sinful Israel, But God Does Not

8:7 Israel had invested and planted meaningless and worthless things (as the wind), but their judgment would be a force of wind that would destroy them and everything they had built (Galatians 6:7).

8:8 The term “swallowed up” is often used as a metaphor for sheol (the grave). In the New Testament, sheol equates to hades which is a holding place for the dead.

8:9 Israel had turned from an alliance with Egypt to a worldly alliance with Assyria instead of turning to God.

8:10 The reference to “wild donkeys” is tantamount to saying that Israel was isolated and uncontrollable. There were no true friends of Israel (Ephraim), but Israel bought relationships with the worldly alliances.

8:11 The more that Israel multiplied their religiosity, they multiplied their sin. Israel sinned more and more as they increased their false worship.

8:12 God had given His people a written word, but they regarded His words as that of a stranger. God’s words were alien to them.

8:13 Israel had communal meals where the sacrifice was shared by offeror and priest (Leviticus 7:15-18); although the people enjoyed eating together, God took no delight in their sacrifices. This is similar to those who do not take the Lord’s communion (in the New Testament) appropriately.

- God did not accept the sacrifices of these selfish people. (Psalm 19:14, 69:13, 119:108)
- Although God had taken His people out of slavery, they had returned to captivity. God would remember their sin and not forgive them. The term “Egypt” is a metaphor for slavery instead of Israel returning to the physical location (Hosea 11:5).

8:14 Israel trusted in her wealth (used to pay tribute for allies) while Judah trusted in her military might. Neither wealth or military might would protect these people. God alone can rescue or destroy in judgment.

11 Hosea 9-11

Read Hosea 9:1-5... Israel Should Grieve Upcoming Judgment instead of Playing Religion

9:1 Israel had credited other gods (e.g., strength, education) for their abundance instead of the Lord. The worship of Baal had become intermingled with their worship of Yahweh.

9:2 God told Israel that their crops of wheat and wine would cease.

9:3 Several times throughout Hosea, Scripture mentions that Israel would return to “Egypt” (Hosea 7:16, 8:13); however, Hosea also says that Israel will not physically return to Egypt (Hosea 11:5).

- The term “Egypt” is used symbolically; “Egypt” does not represent a location, but instead a situation.
- “Egypt” represents when God’s people were enslaved by the world.
- Only the Palestinian land would be able to provide “clean” (kosher) food.

9:4 Wine was poured out on the altar or even given to the priest as part of the ritual sacrifice (Exodus 29:40; Numbers 15:1-10). “Mourners bread” was a plain, inexpensive bread given to those grieving at a funeral.

- The bread of mourning was considered ceremonially unclean, and “it” would not be brought into the Temple.

9:5 Hosea is asking a rhetorical question to the mourners about being in exile away from the Temple, and not able to celebrate the feasts of the Lord.

Read Hosea 9:6-12... Judgment on Egypt is at Hand

9:6 Memphis was the capital of Lower Egypt, and archeologists have found that Memphis was the site of a large graveyard. While they were away in exile, weeds would take over their extravagant homes, and thorns would infiltrate the Bedouins’ tents.

9:7 Current society views those who believe in prophecies as foolish, and the inspired as “crazy.” This may have been the way Israel responded to the prophecies of Hosea and Amos. (1 Samuel 10:6)

9:8 This verse may emphasize that Ephraim was supposed to be a spokesman for God (Exodus 19:5-6; Ezekiel 33). This verse also alludes to the fact that Ephraim killed God’s true prophets while following the false prophets.

- God established His prophets with the watchman challenge (Ezekiel 3:17, 33:6)

9:9 Gibeah might refer to Saul’s hometown (1 Samuel 10:26) where he was crowned as king. Gibeah could also refer to the time when the other Tribes of Israel almost eliminated the Tribe of Benjamin (Judges 19-21).

List of Historical Allusions		
Gibeah	Hosea 9:9; 10:9	Judges 19-21
Baal-Peor	Hosea 9:10; Numbers 25	Deuteronomy 4:3; Numbers 25:3-5
Gilgal	Hosea 9:15	Joshua 5:10; 1 Samuel 11:15
Beth-Aven (Bethel)	Hosea 10:5, 8, 14	2 Kings 10:29; 1 Kings 12:26-30
Beth-Arbel	Hosea 10:14	2 Kings 17:3; 18:9

9:10 In the early days, God loved his people (Deuteronomy 32:10) just as those who come across grapes in the wilderness or after a long winter, the first fig of the season. (Isaiah 5)

- Baal-Peor is near a mountain where Israel’s men had adulterous affairs with the Moabite women. The words “devoted themselves” or “consecrated themselves” is the same Hebrew word as “separated” or “holy” except in this sense, they separated themselves to adultery and the Baal of Peor (Deuteronomy 4:3; Numbers 25:3-5; Psalm 106:28).
- People become like the gods that they worship (Ps 115:8, 135:18; Jeremiah 2:5)

9:11 The premise of the licentious practices in Baal worship on the high places was that they would bring fertility of the ground and the womb. God stopped all fertility.

9:12 Any children that were bred would die of starvation and war. God’s glory would leave the people of Israel (Hosea 9:17; Ezekiel 10:18)

Read Hosea 9:13-17... God Rejects Israel

9:13 Jezebel was from the town of Tyre. The palm tree often represents righteousness in Scripture, but the children were corrupted.

- 9:14 The Lord asked a rhetorical question on what He would do to Israel (Jeremiah 9:7), and again, He judges their fertility and offspring.
- 9:15 In Hebrew, the word “Gilgal” means “circle.” Gilgal was the location where Joshua placed the stones as memorial from the Jordan River (Joshua 5:10). Gilgal was also the location of Saul’s anointing (1 Samuel 11:15). The leaders had become rebels.
- 9:16 God would not allow the evil to continue to be passed to later generations, so He would cut their people off from multiplying. Even in this context, the children are considered “precious” by God.
- 9:17 The exile and diaspora of Israel is prophesied as a judgment, and they would be a “pilgrim” nation in this world. *“My God will reject them because they have not listened to Him.”*

Read Hosea 10:1-4... Israel Recognizes No Authority Over Them

- 10:1 Israel bears evil fruit for selfish consumption (Ps 80:8-11; Jer 2:21; Jn 15:1). Israel was fruitful and should have been grateful, but instead they turned to a false god.
- 10:2 A divided heart is the root cause of Christian failure; Israel was divided between God and Baal.
- Although the translation for the Hebrew word (ḥālaq חָלַק) is “divided” or “faithless”, the explicit Hebrew meaning of the word is “smooth” as in the sense of a slippery place resulting in dangerous footing (uncertain, disloyal)
 - The religious objects and rituals were destroyed by God. .
- 10:3-4 The nation had devolved into individuals who obeyed no authority; their promises, pledges and oaths were not to be trusted; even if the intention was sincere, they had no power to keep them (James 4:13-16)

Read Hosea 10:5-10... Israel Adopted Idolatries of Nations Who Will Attack Them

- 10:5 False golden calf worship established by Jeroboam had resulted in Beth-aven (a disparaging title of Bethel from “house of God” to “house of vanity”).
- Beth-aven was the location where Jeroboam set up one of his two golden calves when he separated the northern kingdom from the southern kingdom in 922BC (2 Kings 10:29; 1 Kings 12:26-30).
- 10:6 Even Israel’s false god (calf idol) would be given to the Assyrian power. The Assyrian king at that time was Tiglath-Pileser III.
- 10:7 Even the king is temporal (foam) in the world’s system (water)
- 10:8 Thorns represent the curse on sin (Genesis 3:18), and they will call to mountains/hills (representing governments) to save them. Jesus quoted this verse on His way to Golgotha (Luke 23:30)
- The Hebrew word for “thistle” (wəḏardar דַרְדָר) only occurs at two places in Scripture with this verse containing one of them. The other was when God cursed the ground (Genesis 3:18).
 - After Israel’s judgment and exile, thorns and thistles would grow up at the high places of idolatrous worship due to a lack of use.
- 10:9 In Gibeah, there was the rape of the Levite concubine from Bethlehem which almost destroyed the tribe of Benjamin (Judges 19, 20)

Read Hosea 10:11-15... Israel Sowed Sin and Would Reap Sin’s Harvest

10:11 Similar to Adam, Ephraim would go from joyous work to tedious labor as they had forsaken God, they must now struggle through self-effort (Jer 2:13).

- God's people were likened to ox (Dt 25:4; Mt 11:30), but Assyria would be a different "row to hoe."
- Not only Israel, but also Judah would plow in Babylon 150 years later.
- The cows that threshed had an easy job of walking over the wheat and grazing as they worked while the cows that pulled the plow over the hard earth had a more difficult job.

10:12 Live righteously and experience the fruit of faithful love. Sowing and reaping is a spiritual truth; seeking the Lord results in righteousness rained down.

10:13 Israel followed man's way (Prov 14:2) instead of God's way (Jn 14:6). Israel trusted in their military might.

10:14 Nothing is known of the destruction of Shalman which in itself speaks of the name of Beth-arbel ("house of God's ambush"). The name "Shalman" probably refers to Salmaneser III who was King of Assyria (859-824BC). (2 Kings 17:3; 18:9)

10:15 The great evil was their idolatrous worship where Israel thanked and worshipped Baal for the blessings that the Lord had given them.

- Israel worshipped Baal to ensure fertility, but the Lord would cut them off.

Chapter 11 reflects the love of God as the metaphors change from lover to parent. Hosea continues to use close interpersonal relationships as examples of how much God loves His people.

Read Hosea 11:1-4... Israel's Ingratitude to God for His Blessing

11:1 God is viewed as the "Father." This reference of Pharaoh releasing Israel in captivity is also applied to the prophecy of Jesus (Matthew 2:15). The Lord brought His people out of Egyptian slavery. He also protected the infant Jesus and brought Him back to Nazareth after escaping Herod.

11:2 The Lord continued to send prophets to call His people (Hosea 11:7). Israel had been intended to call the world to God, but instead, they hardened their heart when He called (Exodus 19:5-6).

- Baal worshipped was institutionalized in the northern kingdom by Jezebel who was from Tyre.
- As the offerings were burned to idols, the smoke represented the prayers of the people.

11:3 God fathered Ephraim as an infant nation (Isaiah 41:13). God trained, protected and nursed Israel, but His people were oblivious to the source of their strength.

11:4 The cords and bands reference a leash to lead as well as cords/bands to discipline His people (Hebrews 12:7-13).

- The Hebrew word for "yoke" ("ol") is similar to the word for "infant" ("ulail"), so a more exact translation may be "*I am the one who lifts the infant to my cheek.*"
- As a parent might come down to the child's level to feed them or lift the child up to love them, God treated His children in a similar fashion.

Read Hosea 11:5-7... Israel's Trusted Others Along with God for Salvation

11:5 Israel had struck an alliance with Egypt that they would serve them for protection, but God had chosen Assyria for Israel's master.

- Hosea had repeatedly stated that Israel would return to an Egyptian-like state of slavery (Hosea 7:16, 8:13, 9:3).
- The northern kingdom was exiled by Assyria in 722BC while the southern kingdom would not fall to Babylon until 605BC.
- Repentance includes turning from actions, attitudes and things, but it also includes a turning to God.

11:6 Ancient cities had gates with metal bars that would lock them in place at nighttime. Gates were the symbol of power for a city.

11:7 God's people were backsliding and double-minded (Isaiah 53:6); with half-hearted prayer, they called to God and Baal

Read Hosea 11:8-11... God Had Mercy Toward Israel

11:8 Ephraim and Israel are likened to Admah and Zeboiim (two of the cities destroyed with Sodom and Gomorrah). (Genesis 10:19; Deuteronomy 29:23)

- The "change of heart" is literally "My heart is torn/turned within me."
- The rebellion of God's people broke their Father's heart.

11:9 God would not eradicate Israel but leave a remnant – "to forgive is divine" (Deut 24:16)

- The "*Holy One in your midst*" would become Immanuel ("God with us"). God desires to walk with His people in a close relationship.

11:10 The essence of the lion's roar is that their lion cubs respond and come running to their parent. In the post-Tribulation time, the Jewish nation will follow the Lion of Judah

11:11 God's people will "fly away" from their earthly alliances and rest in Him as Israel is ultimately restored to their homeland.

Read Hosea 11:12... Israel Had Fallen into Sin While Judah Was Still Faithful to God

11:12 At that time, Ephraim (northern kingdom) had hypocritical worship with Baal while Judah (the southern kingdom) walked with the Lord God

12 Hosea 12-14

Read Hosea 12:1-5...Israel Was Conniving from the Beginning

12:1 The northern kingdom had followed vain talk and teaching; the east wind was Sirocco (a desert wind) that dealt judgment on those in its path (Gen 41:23; Ex 10:13; Ps 48:7; Is 27:8; Ez 19:12; Jonah 4:8) giving away God's blessings to unbelievers.

- Israel had chosen trade agreements with worldly alliances instead of walking with the Lord (Hosea 13:15).

12:2 There will be a time of judgment as a legal case will be brought against His people. God's dispute with Judah would be reconciled by Babylon

12:3-4 Jacob was always scheming and conniving – he followed his brother out of the womb as Judah will follow Israel out of the land.

- Jacob struggled with God's truths and clung to Him for blessings

- The name “Jacob” means “supplanter”, and Jacob attempted to bring about God’s will in his own power as he took Esau’s blessing and birthright.
- The name “Israel” means “God will rule”. Jacob’s name was changed to “Israel” after He wrestled with God and turned his life over to the power of God (Genesis 32:28)

12:5 The covenantal name of the LORD (Yahweh) was given to Moses at the burning bush on Sinai (Exodus 3:14). The name was a derivation of the Hebrew verb “to be” and it means the ever-existing, living One.

- The Patriarchs before Moses knew God as El Shaddai (“God of the Mountains” or “God Almighty”).

Read Hosea 12:6...God Encourages Israel to Repent

Hosea’s Guide to a Righteous Life <i>(Hosea 12:6)</i>	
1	Return to your God
2	Maintain (balance between) Love and Justice
3	Always put your hope in God

Read Hosea 12:7-14...Israel’s Sins Provoke God

12:7 The word “merchant” is the same as Canaanite. Hosea is calling the Israelites “Canaanites” who were the idolaters in the Promised Land prior to Israel.

- Deceitful business practices had become just good business.

12:8 Israel misunderstood their financial success as being right with God.

12:9 God would revert Israel back to the days of tent dwelling in the wilderness. Upon the return and restoration post-exile, the people of Israel would celebrate again the Feast of Booths where they stayed in tents. (Hosea 2:14, 9:10)

12:10 God used the Prophets by 1. Speaking through them 2. Giving visions 3. Giving parables. God has been active in revelation, so the people had knowingly rebelled His word.

- The root word “paraballo” is a compound word from “para” meaning “to come along side” and “ballo” which means “to throw.”
- Using a parable is “to throw along side of”, so a common occurrence of life is “thrown alongside of” a spiritual truth to illustrate the spiritual truth.

12:11 The full extent of God’s people was pervasively evil from Gilead (east of the Jordan) to Gilgal (west of the Jordan).

- This is a play on words as Gilgal means a “circle of stones”, but it is being made a “heap of stones.”
- Joshua had established a memorial at Gilgal from stones out of the Jordan (Joshua 4:8, 20), but now it had become a heap of ruins.

12:12 Contrast between “Jacob fled” while “Israel worked”; he was a type of Christ as the Shepherd Groom

12:13 The prophet Moses was a type of Christ as he led Israel from Egypt while Joshua was the type of Jesus as he shepherded Israel into the promised land

12:14 Capital punishment was the judgment for Ephraim’s bloodguilt is the death of the nation.

Read Hosea 13:1-3...The Glory of Israel Vanishes

13:1 Throughout the book of Hosea, Ephraim has represented all of the northern kingdom of Israel, but in this verse, Ephraim refers to the tribe. At one time, Ephraim had been a powerful preacher, but then the tribe spiritually fell and died.

- Baal was the fertility god of the Canaanites along with his sister Anath.

13:2 The worship of Baal had occurred on the high places; however, merchants and manufacturers began making little idols of Baal that could be taken into the homes of people.

- As the idolaters worshipped Baal with licentious and adulterous acts, they would also kiss the Baal idol (1 Kings 19:18)
- In the Hebrew text, the phrase “let the men who sacrifice” might mean “let them who sacrifice mankind.” So, the phrase “kissing the calves” may also allude to “human sacrifice.”

13:3 Not only were the people temporal in nature, their faithfulness and loyalty was frail.

- In ancient days, there were no fire places. Fires were placed in the middle of a room, and some homes had windows in the roof so the smoke could escape the house.

The Frailty of Man’s Faithfulness is like... (Hebrews 13:3)
The morning mist
The dew that goes away early
The chaff that swirls in the wind on the threshing floor
The smoke from a window

Read Hosea 13:4-8...God’s Anger

13:4 The Lord God is the only God and Savior. God established a unique relationship with His people (Exodus 3:14), and they were not to know any other god (Exodus 20:3-4).

13:5 The wilderness wanderings were idealized as a time of courtship between God and His people (Hosea 2:14, 9:10, 12:9).

13:6 God satisfied the needs of His people, but when His people became prosperous, they became proud and forgot the Lord. (Deuteronomy 6:10-12).

13:7-8 Judgment is symbolized by an attack of a wild beast.

Beasts that Symbolize God’s Judgment (Hosea 13:7-8)
A Lion (that devours)
A Leopard (lurking)
A Bear (robbed of her cubs)

Read Hosea 13:9-14...God’s Mercy

13:9 God was the help and support of His people, but they irrationally and unfaithfully turned against Him. The people had made an enemy of their greatest source of help.

13:10 The people of Israel trusted governmental rule over the rule of God. The people believed that the government could help where God could not or would not.

13:11 The Lord had answered the prayers of His people in anger (2 Samuel 8:4-9; Hosea 10:3-4). Saul had become king, and then the Lord eliminated Saul because of his sin (1 Samuel 13:9-14).

- God had established the Davidic lineage (2 Samuel 7:11-13; Deuteronomy 14:17-20), but the northern kingdom of Israel had rebelled against David's line while establishing the northern kingdom of Israel under Jeroboam (1 Kings 12:16-33).

13:12 This verse emphasizes that sin is being remembered by God.

13:13 Israel is symbolized by a baby boy whose time is ready to come out of the womb, but the baby in the womb chooses not to come out of the womb, so the baby would die. Israel had chosen to rebel against the way that God had intended.

13:14 To ransom or redeem means to "buy back" like the Kinsman Redeemer. In this verse, God is calling out death and sheol to bring their terrible and terrifying impacts. However, Paul quotes this verse in the light of Christ's payment for sin (1 Corinthians 15:55).

Read Hosea 13:15-16...The Judgment of Samaria, the Capital of Israel

13:15 The "east wind" refers to Assyria (Hosea 12:1). The "sirocco" wind around the Mediterranean can reach hurricane speeds and destroy all vegetation.

13:16 Samaria was the capital of the northern kingdom of Israel, and it was destroyed by Assyria in 722BC after a three-year siege. Judgment would come on the most vulnerable (infants, pregnant women) because everyone would be vulnerable – the strongest man would be weak as an infant to the coming judgment.

Read Hosea 14:1-3... An Appeal to Repentance

14:1 The Hebrew emphasis for "repent" was a change of actions while the Greek emphasis for "repent" was a change of mind and attitude. This is not only a turning away from sin, but also a turning to a relationship with God. Instead of walking solidly on the rock, the people had stumbled in their sin.

14:2 God desires to be praised as His people return to Him (Psalm 69:30-31). Instead of the sacrifices of bulls, God wants the correct attitude in His people as reflected in their praises, prayers and confession "from their lips."

14:3 Man should not trust in political/trade alliances, military power or false gods. The statement about the salvation of the orphan is reminiscent of the book of Deuteronomy as is much of Hosea. (Deuteronomy 10:18, 14:29, 16:11, 14, 24:17, 19-21, 26:12-13, 19)

Israel Replaced Trust in God for Other Things (Hosea 14:3)	
"Assyria shall not save us"	Political/Trade Alliances
"We will not ride on horses"	Military Power
"We will not deify the work of our hands"	Idolatry
<i>Those who are helpless (orphans) can find mercy and salvation in God</i>	

Read Hosea 14:4-9... A Promise by God of Blessing

- **God's monologue to His people**

14:4 Grace (not works/merit) is the foundation of knowing God; however, once His people know Him in grace, there is an appropriate response in attitude and lifestyle.

14:5 In the arid areas of the middle east, there is a heavy dew that keeps plants alive when there is no rainfall for much of the year. The lilies of Israel were beautiful while the cedars of Lebanon were legendary in strength and size.

- Israel is often referenced as the “Lily among the flowers of the nations.” The fragrant lily was also used to make anointing oils. The word “lily” is used seven times in Scripture (1 Kings 7:19, 22, 26; 2 Chronicles 4:5; Song of Solomon 2:1-2; Hosea 14:5)



14:6 The olive tree is known for its endurance and fortitude.

14:7 This verse references the protective shadow of God’s wings as a refuge for His people (Psalm 17:8, 36:7, 57:1, 61:4, 63:7, 91:4; Deuteronomy 32:11; Jeremiah 49:22; Matthew 23:37; Luke 13:34)

14:8 Israel had confused the source of their blessings which came from God instead of Baal.

14:9 *“Let whoever is wise understand these things, and whoever is insightful recognize them. For the ways of the LORD are right, and the righteous walk in them, but the rebellious stumble in them.”*

- In the Old Testament, the ways of the Lord is a lifestyle (on the straight and narrow path) within God-given bounds. Living a life beyond intellectual knowledge; the “do’s and do nots” are secondary to that initial relationship with God.
- The concepts of “right” and “righteous” originate from a measuring reed (that is straight) while sin is a deviation from the standard.
- Biblical faith is a spiritual walk (Ephesians 4:1) – an initial commitment followed by a lifestyle relationship.
- To “stumble” infers the failing and falling with all of the associated pains; one can also fall away from the path or backslide along the way.
- Israel needed to remember that a walk with God did not equate to religious rituals but instead Biblical faith is a personal relationship with God through Jesus Christ.