

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

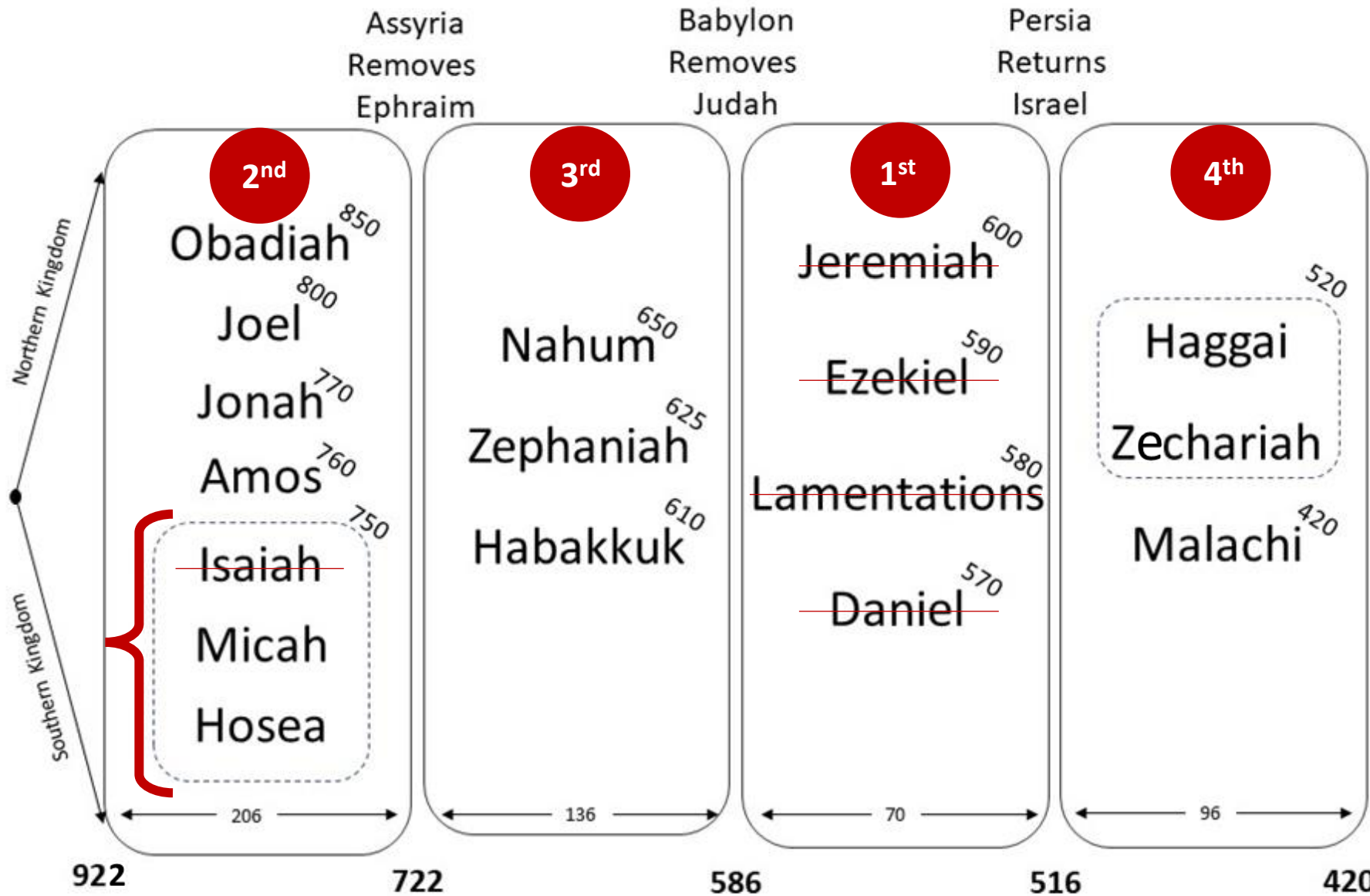
Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes



Timeline of the Prophets



OLD TESTAMENT STRUCTURE, 5-12-5-5-12
5 BOOKS OF THE LAW—12 BOOKS OF HISTORY---5 BOOKS OF WISDOM WRITINGS---5 MAJOR PROPHETS
12 BOOKS OF MINOR PROPHETS---MINOR BECAUSE THEY WROTE LESS. NOT LESS IMPORTANT!

Circa 755-710BC

Hosea ("Salvation")

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")

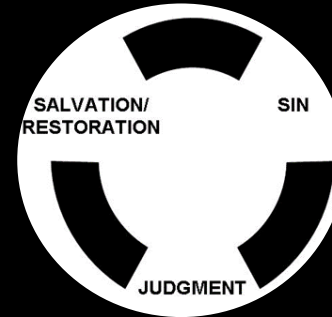
Hosea lived in the northern kingdom of Israel approximately two centuries after Israel divided into the northern and southern kingdom.

- 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).



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, Menahem, 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

God's Character

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

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

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.

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 reflects God's experience of disloyalty by Israel in chapters 4-11.

Hosea's Family Represented the Family of God

Hosea's Children (Hosea 1:1-11)

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).

Hosea's Father was Beerli 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.

Jeroboam II was the only northern king mentioned; many of his successors were assassinated and dethroned.

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). 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)

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".

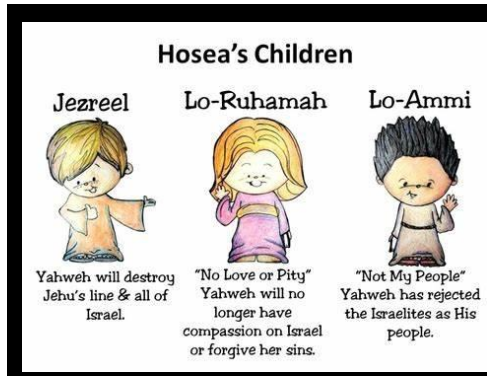
1 The word of the LORD which came to Hosea the son of Beerli, during the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the days of Jeroboam the son of Joash, king of Israel.
2 When the LORD first spoke through Hosea, the LORD said to Hosea, "Go, take to yourself a wife of harlotry and have children of harlotry; for the land commits flagrant harlotry, forsaking the LORD."
3 So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. **1**
4 And the LORD said to him, "Name him Jezreel; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the house of Israel.
5 On that day I will break the bow of Israel in the valley of Jezreel."
6 Then she conceived again and gave birth to a daughter. And the LORD said to him, "Name her Lo-ruhamah, for I will no longer have compassion on the house of Israel, that I would ever forgive them.
7 But I will have compassion on the house of Judah and deliver them by the LORD their God, and will not deliver them by bow, sword, battle, horses or horsemen."
8 When she had weaned Lo-ruhamah, she conceived and gave birth to a son. **3**
9 And the LORD said, "Name him Lo-ammi, for you are not My people and I am not your God."
10 Yet the number of the sons of Israel will be like the sand of the sea, which cannot be measured or numbered; and in the place where it is said to them, "You are not My people," It will be said to them, "You are the sons of the living God."
11 And the sons of Judah and the sons of Israel will be gathered together, and they will appoint for themselves one leader, and they will go up from the land, for great will be the day of Jezreel.

An angel of God slaughtered 185,000 Assyrian warriors in one night (1 Kings 19:35-37; 2 Chronicles 32:20-23)

1 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)

2 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).

3 The third child is thought to have resulted from 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



Prophesying Promises (Hosea 1:10-11)

God's mercy is portrayed as He now grants the rebellious son-ship (1 Peter 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)

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.



¹⁰ Yet the number of the sons of Israel will be like the sand of the sea, which cannot be measured or numbered; and in the place where it is said to them, "You are not My people," It will be said to them, "*You are the sons of the living God.*"

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

¹¹ And the sons of Judah and the sons of Israel will be gathered together, and they will appoint for themselves one leader, and they will go up from the land, for great will be the day of Jezreel.

Israel had committed idolatry & turned from God to the strength of other allies/nations

Forgotten Source of Blessing (Hosea 2:1-13)

¹ Say to your brethren, 'My people,' and to your sisters, 'Mercy is shown.'

² "Bring charges against your mother, bring charges; For she is not My wife, nor *am* I her Husband! Let her put away her harlotries from her sight, And her adulteries from between her breasts;



³ Lest I strip her naked and expose her, as in the day she was born, And make her like a wilderness, and set her like a dry land, And slay her with thirst.

⁴ "I will not have mercy on her children, For they *are* the children of harlotry.

⁵ For their mother has played the harlot; She who conceived them has behaved shamefully. For she said, 'I will go after my lovers, Who give *me* my bread and my water, My wool and my linen, My oil and my drink.'



⁶ "Therefore, behold, I will hedge up your way with thorns, And wall her in, So that she cannot find her paths.

⁷ She will chase her lovers, But not overtake them; Yes, she will seek them, but not find *them*. Then she will say, 'I will go and return to my first husband, For then *it was* better for me than now.'



⁸ For she did not know That I gave her grain, new wine, and oil, And multiplied her silver and gold— *Which* they prepared for Baal.

⁹ "Therefore I will return and take away My grain in its time And My new wine in its season, And will take back My wool and My linen, *Given* to cover her nakedness.

¹⁰ Now I will uncover her lewdness in the sight of her lovers, And no one shall deliver her from My hand.



¹¹ I will also cause all her mirth to cease, Her feast days, Her New Moons, Her Sabbaths - All her appointed feasts.

¹² "And I will destroy her vines and her fig trees, Of which she has said, 'These *are* my wages that my lovers have given me.'

So I will make them a forest, and the beasts of the field shall eat them.

¹³ I will punish her For the days of the Baals to which she burned incense. She decked herself with her earrings and jewelry, and went after her lovers; but Me she forgot," says the LORD.



The term "your mother" refers to the nation of Israel.

Israel needed to move beyond a ritualistic religion to a loving relationship with God.

Nakedness in the Bible represents revelation of truth – being seen as one really is.

The adulteress mistakenly thought another nation 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.

Her way would become encumbered with thorns ("sin"). God can use a hedge to protect or to become a challenge for His people.

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).

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

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.

God's people mistakenly thought that they could live in promiscuity, but they would fall out of God's favor.

God's people forgot that He was the one true God as they celebrated feast days of Baal with public orgies (Hosea 4:13-14).

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

Hosea Redeemed His Lost Wife From Slavery

Hosea's Second Marriage (Hosea 3:1-5)

¹ Then the LORD said to me, "Go again, love a woman *who* is loved by *her* husband, yet an adulteress, even as the LORD loves the sons of Israel, though they turn to other gods and love raisin cakes."



² So I bought her for myself for fifteen *shekels* of silver and a homer and a half of barley.

³ Then I said to her, "You shall stay with me for many days. You shall not play the harlot, nor shall you have a man; so I will also be toward you."

⁴ For the sons of Israel will remain for many days **without king or prince, without sacrifice or *sacred* pillar and without ephod or household idols.**

In the Old Testament, "Return" means to "Repent"

⁵ Afterward the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the last days.

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."*

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.

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.

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); Mispheh (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)

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)

Household idols (Teraphim) were another mechanism of Israel to know the future (Judges 17:5).

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.

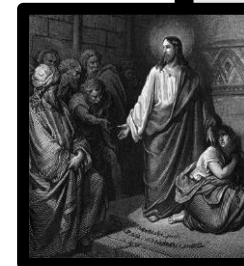
Raisin cakes may have been eaten as part of sacrificial feasts in the temples of idols or used as offerings, as other cakes were (e.g. Jeremiah 44:19).

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.

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.

During a Time of Purification Israel Goes Without...

(Hosea 3:4)



- King
- Prince
- Sacrifice
- Pillar
- Ephod
- Household gods



“Yada”

(To Know God)



The concept of “knowing the Lord” is a specific Hebraic sense that is intimate and relational with the practicality of walking together.

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 an actual personal relationship.

*“I will betroth you to Me forever;
Yes, I will betroth you to Me
in righteousness and in justice,
In lovingkindness and in compassion.”
(Hosea 2:19)*

*“By smooth words he (the antichrist) will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action.”
(Daniel 11:32)*

Examples

Adam “Knew” Eve & They Conceived...
Genesis 4:1

God “Knew” Abraham & Made A Covenant
Genesis 18:19

“Gomer/Israel’s Sin”

1

First Were Sins of Omission

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

2

Followed by Sins of Commission

1. Cursing
2. Lying
3. Murder
4. Stealing
5. Adultery
6. Bloodshed

The Lion will Attack instead of Protect

Sin Keeps Israel From God (Hosea 5:1-15)

¹ Hear this, O priests! Give heed, O house of Israel! Listen, O house of the king! For the judgment applies to you, For you have been a snare at Mizpah and a net spread out on Tabor.



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

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)

² The rebellious have gone deep in depravity, but I will chastise all of them.

³ I know Ephraim, and Israel is not hidden from Me; For now, O Ephraim, you have played the harlot, Israel has defiled itself.



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)

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

⁴ Their deeds will not allow them to return to their God. For a spirit of harlotry is within them, and they do not know the LORD.

⁵ Moreover, the pride of Israel testifies against him, and Israel and Ephraim stumble in their iniquity; Judah also has stumbled with them.

⁶ They will go with their flocks and herds to seek the LORD, but they will not find Him; He has withdrawn from them.

False Sacrifices

God's people were "playing church" while 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.

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)

⁷ They have dealt treacherously against the LORD, for they have borne illegitimate children. Now the new moon will devour them with their land.

⁸ Blow the horn in Gibeah, The trumpet in Ramah.

Trumpets signal an invading army (Jeremiah 4:5; 6:1)

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)

Sound an alarm at Beth-aven: "Behind you, Benjamin!

⁹ Ephraim will become a desolation in the day of rebuke; among the tribes of Israel I declare what is sure.



¹⁰ The princes of Judah have become like those who move a boundary; on them I will pour out My wrath like water.

¹¹ Ephraim is oppressed, crushed in judgment, because he was determined to follow man's command.

Tiglath-Pileser III was the first successful monarch of the Assyrian Empire (745-727BC).



¹² Therefore I am like a moth to Ephraim and like rotteness to the house of Judah.

¹³ When Ephraim saw his sickness, and Judah his wound, then Ephraim went to Assyria and sent to King Jareb. But he is unable to heal you, or to cure you of your wound.



¹⁴ For I will be like a lion to Ephraim and like a young lion to the house of Judah. I, even I, will tear to pieces and go away, I will carry away, and there will be none to deliver.

¹⁵ I will go away and return to My place until they acknowledge their guilt and seek My face; In their affliction they will earnestly seek Me.

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

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

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."

A Father's Plea for Repentance (Hosea 6:1-6)

¹ Come, and let us return to the LORD;
For He has torn, but He will heal us;
He has stricken, but He will bind us up.



² After two days He will revive us;
On the third day He will raise us up,
That we may live in His sight.

³ Let us know,
Let us pursue the knowledge of the LORD.
His going forth is established as the morning;
He will come to us like the rain,
Like the latter *and* former rain to the earth.



⁴ "O Ephraim, what shall I do to you?
O Judah, what shall I do to you?
For your faithfulness is like a morning cloud,
And like the early dew it goes away.



⁵ Therefore I have hewn *them* by the prophets,
I have slain them by the words of My mouth;
And your judgments *are like* light that goes forth.



⁶ For I desire mercy and not sacrifice,
And the knowledge of God more than burnt offerings.

God pursues His people to Repent
(Isaiah 45:7; Romans 11:26;
Zechariah 12:10)

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.

God speaks as a father to His
children – "*What am I going to
do with you...?*" A more literal
translation of this verse is
"what can I make of you?"

King Saul was the first King of Israel
circa ~1000 BC. Israel would be
resurrected as a nation in 1948 to a
new life. There has been 3,000 years
since the nation of Israel was "born"
and Messianic Jews are coming to
Christ. This is similar to the 3rd day of
the Lord's resurrection; 1,000 years to
man is but a day to God (2 Peter 3:8).

The repentance by Israel in the first
three verses (Hosea 6:1-3) was only
words without commitment (lip
service; "fox hole conversion").

God's words are piercing as double-edged sword (Hebrews 4:12;
Revelation 1:16, 2:12). There is a power in the Word of God.

Jesus instructed the
Pharisees to go and learn
what verse Hosea 6:6 means.
(Matthew 9:13, 12:7)

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

God desires a relationship instead of religious ritual; religious actions are
only significant when they correspond to religious motives (Amos 5:21).

**Sin Negatively
Impacts Worship**

Minimizing Sin (Hosea 8:2-11)

² Israel will cry to Me, ‘**My God, we know You!**’

³ Israel has rejected the good; The enemy will pursue him.

⁴ **“They set up kings, but not by Me; They made princes, but I did not acknowledge *them*.** From their silver and gold they made idols for themselves - That they might be cut off.

⁵ Your calf is rejected, O Samaria!

My anger is aroused against them—
How long until they attain to innocence?

⁶ For from Israel *is* even this: A workman made it, and it *is* not God; but the calf of Samaria shall be broken to pieces.

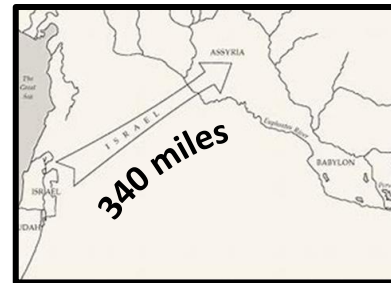


⁷ “They sow the wind, and reap the whirlwind.
The stalk has no bud; it shall never produce meal.
If it should produce, aliens would swallow it up.



⁸ Israel is swallowed up; now they are among the
Gentiles like a vessel in which *is* no pleasure.

⁹ For they have gone up to Assyria,
Like a wild donkey alone by itself;
Ephraim has hired lovers.



¹⁰ Yes, though they have hired among
the nations, now I will gather them;
And they shall sorrow a little,

Because of the burden of the king of princes.

¹¹ “Because Ephraim has made **many altars for sin,**
They have become for him altars for sinning.



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

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

Israel’s 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).

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

Israel chose their kings and capitals; they also chose a false religion that was manmade. Although Israel’s religion was not made by God, He would destroy it.

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).

Israel had turned from a worldly alliance with Egypt to another worldly alliance with Assyria instead of turning to God.

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.

The more that Israel multiplied their religiosity, they multiplied their sin. Israel sinned more and more as they feigned repentance and increased their false worship.

God as the Loving
Father of Israel

Loving Heavenly Father (Hosea 11:1-8)

¹ "When Israel *was* a child, I loved him,
And out of Egypt I called My son.



² As they called them, So they went from them; They
sacrificed to the Baals, And burned incense to carved images.

³ "I taught Ephraim to walk, taking them by their
arms; but they did not know that I healed them.

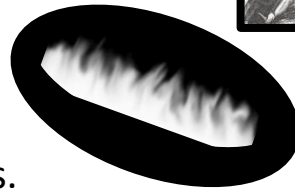
LOVE

⁴ I drew them with gentle cords, With bands of love,
And I was to them as those who take the yoke
from their neck. I stooped *and* fed them.

⁵ "He shall not return to the land of Egypt;
But the Assyrian shall be his king,
Because they refused to repent.



⁶ And the sword shall slash in
his cities, devour his districts,
and consume *them*,
because of their own counsels.



⁷ My people are bent on backsliding from Me.



Though they call to the Most High,
None at all exalt *Him*.

⁸ "How can I give you up, Ephraim?
How can I hand you over, Israel?
How can I make you like Admah?
How can I set you like Zeboiim?

My heart churns within Me;
My sympathy is stirred.



The reference in Hosea 11:1 of Pharaoh releasing Israel from captivity is also applied to the prophecy of Jesus (Matthew 2:15). The Lord brought His people out of Egyptian slavery.

The Lord had meant for Israel to be a light to the world, but instead, they hardened their hearts when He called and became a model of His judgment (Exodus 19:5-6).

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

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. Whether it was rulers or religion, Israel thought that they knew better than God, and they wanted independence from Him.

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.

Israel had struck an alliance with Egypt and had agreed to serve Egypt 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).

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

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

Hosea's Summary

“Therefore, return to your God, observe kindness and justice, and wait for your God continually.”
(Hosea 12:6)

Hosea's Guide to a Righteous Life

(Hosea 12:6)

- 1 Return to your God
- 2 Maintain (balance between) Love and Justice
- 3 Always put your hope in God

“Assyria will not save us, we will not ride on horses; nor will we say again, ‘Our god,’ to the work of our hands; for in You the orphan finds mercy.”
(Hosea 14:3)

Israel Replaced Trust in God for Other Things

(Hosea 14:3)

<i>“Assyria shall not save us”</i>	Political/Trade Alliances
<i>“We will not ride on horses”</i>	Military Power
<i>“We will not deify the work of our hands”</i>	Idolatry

Those who are helpless (orphans) can find mercy and salvation in God

“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.”

Hosea 14:9