

## Lesson 27 Hosea

The historical background material is in II Kings 15

### STUDY QUESTIONS:

1. *The name Hosea is another form of the name Joshua (Hebrew) or Jesus (Greek) and means salvation. Compare Hosea's prophecy with Amos' prophecy. What added dimension does Hosea bring to God's Word?*
2. *During whose reign and where did Hosea prophesy? Could Amos and Hosea have known each other?*
3. *Chapter 4:4-6 is hard on the priests. Why? What is to be their role?*
4. *How does Hosea's life act as a parable? How does the analogy of marriage lend itself to describing the right and wrong relationship of God's people to Himself? "By their fruits you will know them" is the only criteria Jesus gave for discerning those filled with the Holy Spirit. How does Hosea's message fit this criteria? 9:10-14. Fruitfulness spans all levels of life from biological to spiritual. Does this shed any light on the Church's stand on fertility?*
5. *Help for understanding the names used in Hosea: "Ephraim" is used as the name for Israel throughout Hosea's prophecy. The territory of the original tribe of Ephraim has expanded to include all the cities of the north including Samaria, the capital; Tirzah, the summer capital; and Bethel, the worship center.*

### Psalm 73 and prayer.

**Amos contrasted to Hosea.** Amos the rough figure from the barren hills of Judah contrasts with Hosea, the prophet who lived with his family in Israel itself. Not an outsider like Amos, Hosea not only lived in the area, but he used his everyday life as a parable of the Word of God which he heard and faithfully spoke to the people. He takes a wife of harlotry in answer to God's command. In the first chapter he has three children by her. Their names are symbolic of the position of the people to God. Jezreel was the bloody battleground where Jehu did away with Baal worship. After carrying out God's will, Jehu disobeyed God himself, (see II Kings 10:28ff) and was told that only four

generations of his line would be allowed to sit on Israel's throne before God's wrath would sever his house from Israel. Jezreel, Hosea's son, was born during the reign of Jeroboam II whose son, the fourth generation since Jehu, would be two months on the throne before his assassination. The child's name, therefore, signals the fall of the house of Jehu, punished as the fourth verse says for the blood of Jezreel, but also named for the place where Israel's fall will be apparent. By the reign of Menahem just a few months after the death of Jeroboam II, Assyria is already taking territory in the area.

**Three children are born to Hosea.** There is the birth of "Not Pitied," and "Not My People." These names speak of the poignant story of Hosea's love for Gomer. Gomer goes back to her lovers and sells herself again into what was probably cult prostitution. Her children ... are they Hosea's? He buys Gomer back. He loves her. Eventually, if she repents and comes home, the children will be renamed. There is a song "Come Back to me With All Your Heart" which tells of reconciliation. The song is titled "Hosea," This is the prophet's plea. He identifies himself with God whose heart is also broken because his wife, Israel, is unfaithful.

**There are textual problems.** These have the New American Bible changing verses around, placing the renaming of the children to the end of the third chapter, which in the RSV is at the beginning of the second chapter. The text is the most corrupt of all Old Testament writings, many words and phrases are untranslatable. Because there are no transitions or introductory phrases, it is not evident where one passage begins and another ends. All of this makes it difficult to follow when we are working out of different translations.

**The unfaithful wife thinks riches come from lovers.** Just as the Baals, not God, are given credit for the prosperity of the land during the reign of Jeroboam II, so the unfaithful wife credits her lovers for her good things. All the time it is the Husband, God, who is giving the wine, the oil, and the wheat. He is going unrecognized as Provider; therefore, He will take away all these things so that she will come to herself. The Baals can give nothing. God is the only provider. When poverty overtakes her, then she will come back to her true husband. Hosea hopes Gomer will return, just as God longs for Israel to return to Him.

**Hosea's prophecy calls Cod's People to account.** Hosea does not have as much to say about social problems as Amos. The problem of the rich and the poor, or the phoniness of worship don't preoccupy him. He is more concerned with the reality of the worship. It was not Yahwehistic religion at all, it was worship of the Baals that worries him. He castigates not just wealth, but the leaders, the priests who withhold knowledge of God, or who don't know it themselves. These leaders are giving bad examples in drunkenness and infidelity. The kings from Jeroboam on are a motley crew - kingship is not exercised in obedience to God. Hosea recalls the beginning of kingship in Israel when Saul was anointed in Gibeah (the first iniquity of Gibeah) against God's better judgment, giving in to the people's demand for a king. Hosea now sees that was the lesser road, it would have been better, he thinks, if God alone had been king. The second iniquity of Gibeah is also implied, 10:10 - the rape and death of the Levite's concubine. Israel is then chastised for the double iniquity of Gibeah. These two events are linked now in history - perversion and kingship. The perverted kings of Judah are also to be destroyed 13:9ff. History is working out the Lord's purpose. The priests not only deprive the people of the truth, but feed on their sins. All the leaders 7:4 are filled with drunkenness and passion. They are like half-baked cakes mushy on the top and burned on the bottom. Silly, they trust in all the wrong things. Alliances with Assyria and Egypt - no such thing will save them. Chariots, horses, or weaponry are futile, only deep repentance and a return to the Lord can save. They love the Baals and they are becoming like the despicable thing they love, 9:10ff. From that love will come only barrenness - no birth, no pregnancy, no conception. Love of false gods brings only miscarrying wombs and dry breasts.

**Baal religion appeals to the human's baser, instincts.** Amos came out of the desert probably not really knowing what was going on inside the worship site in Bethel. He never mentions the golden calves. All he preached against was what he observed from the street. Because he did not live in the north, he did not seem to know people were actually worshipping Baal. Hosea, on the other hand, knew what was going on. He is much more specific. He knows that the Baal religion is ruining the

country. The people have played the harlot. Meant to be God's own people, like wife to husband, they have gone after other lovers. Their lovers have no power to make them fruitful. They cannot be a source for them as only God is. Jehu had cleansed the country of Baal worship, and was commended for that, but from his time on it steadily crept back into practice. It was, after all, much easier to follow Baal than Yahweh. Baal made no moral demands, he did not ask growth in love and trust, always a difficult task. He elevated the animal in man, the part of us that has strength, regardless. Baal's religion was simply a fertility cult. Baal, the storm god, when propitiated, united his sperm or rain with the earth. The earth thus fecundated, sprang forth with fruits. The only act necessary when seeking fertility of land and animals was to go to the local cult prostitute and participate in orgiastic rites.

**God is husband to Israel.** Hosea in describing the marital relationship of God with his people follows a somewhat similar idea, with an important difference. It is not the earth that is the recipient of the god's love, it is God's People who are united in marriage to Him, and it is through their union that the fruitfulness of His People comes to be. The diagram of relationship of God and His People with which we began this Scripture study pictures in a simple way that God, a three in one unity, shares the mystery of His life with this creature, mankind, using the same principles of three in oneness to call into being a creature, Mankind, to whom He will be Husband. Of this deep design, the actual sexual relationship of husband and wife is the sign. This sign scripture goes to again and again both to tell us what is right with the developing faith of God's People and what is wrong. Hosea uses that model to tell what is wrong. He participates in the model of marriage with all his heart, but with a harlot.

**Amos' style is harsh.** Here it is that Hosea parts from Amos in a dramatic way. Amos, roughly speaks condemnation and judgment. Like the old-time preachers who were no doubt influenced by his style, he preached hell-fire and damnation. He had no emotional attachment to the people to whom he spoke. He knew what he saw, and called out plainly that luxury and wealth on the one hand, and abject poverty on the other was a sin against God. He saw sacrifice and offerings being brought but knew it was all phony. No fruits of godliness were to be

found. It all had nothing to do with the living God of righteousness whom he worshipped on the barren Judean hills. He heard that Word of God in his ear, and he preached what he heard.

**Hosea's style is loving.** Hosea felt strongly that same Word, but he loved. He loved the people. He felt that his own experience best exemplified how God Himself felt for the people. Hosea loved Gomer, but she neglected him and went off after others. He would take her back, and she would leave again. His heart was breaking. Exactly thus God is feeling for His people who are doing the same thing. God would forgive if they would return, but their return would have to be more than just words. This is mentioned in the beginning of 6 and again in 10:4. They must have a complete change of heart, give up unfaithfulness and be trusting spouses of God, as they had been in the desert when they had first been "married." Hosea looks back on the forty years in the wilderness as a most wonderful honeymoon time, forgetting that those forty years were themselves God's response to distrust and lack of obedience. He does recall that as soon as they met Baal (in Peor while still under Moses' leader) they had prostituted themselves to him 9:10 ff; but early on, when God was all they had, 2:1 4ff, those were the good times. God will take Israel away from all these distractions again. But this time the instrument will be the destruction brought upon Israel by the Assyrians. When he has Israel back in utter poverty, utterly dependent once more, then she will listen as she did in times of old. Punished sufficiently, and won back, he will then bring His people back to their land to begin again together. This is an amazing prophecy, and even more amazing because it all came to pass.

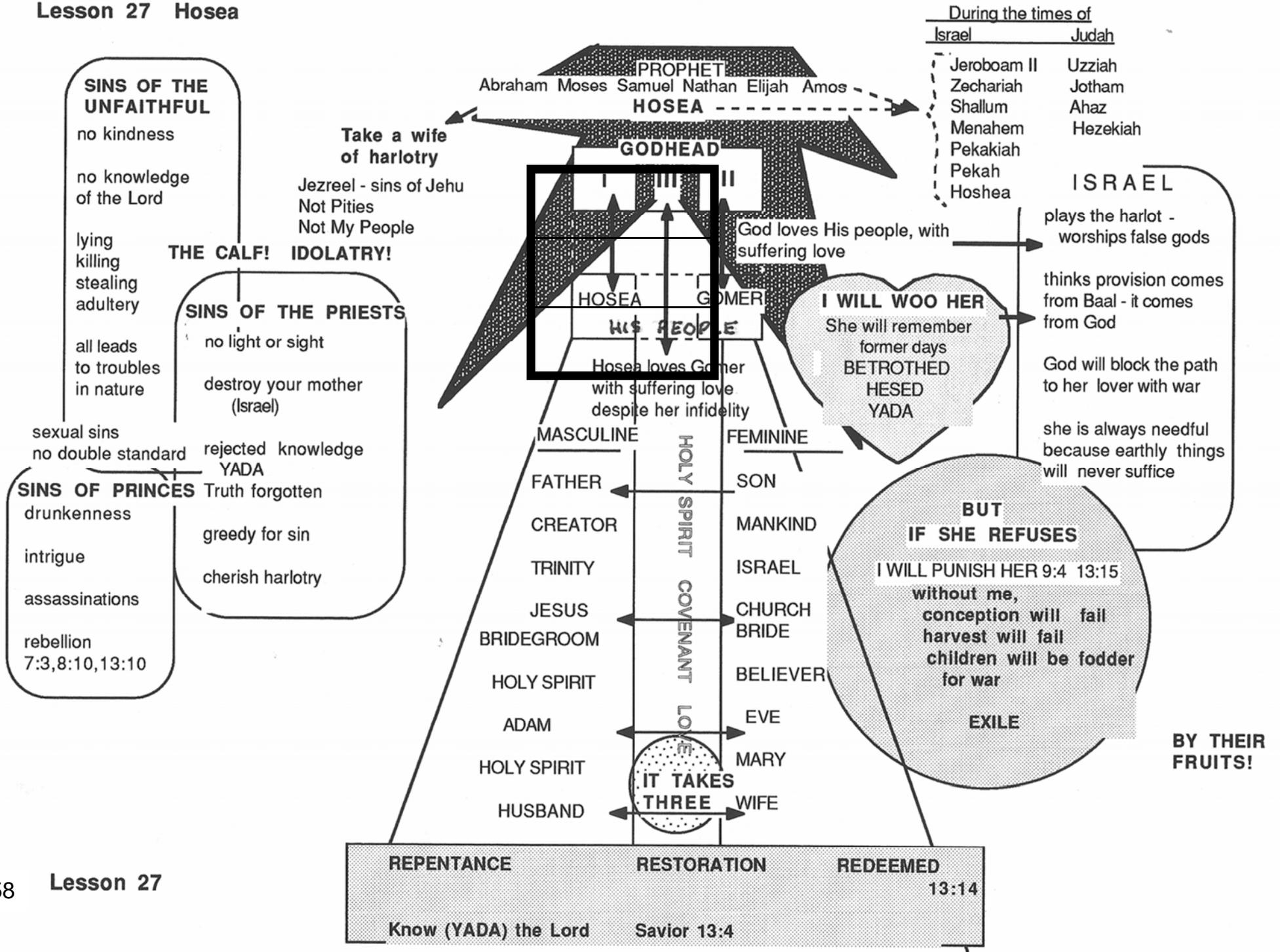
**Assyria mixed the inhabitants.** In a rough-handed way Assyria thoroughly mixed the inhabitants of the conquered lands reducing the dangers of revolution. The idea that any of these conquered and displaced persons could maintain in their descendants a religious identity strong enough to see them through the enforced exile is hard to believe. How could they remember their identity, much less hold a hope of reclaiming their land; but this is what God promises. History has born it out, not once, but several times over the centuries. Of course, in

the far reaches of Assyria not every individual Israelite was saved from obliteration, but sufficient numbers were faithful so that when Cyrus decrees that Israel may reassemble in Jerusalem, people did return from their far flung places of exile from Babylon, but also from Assyria.

**Though the prophet pleads, the people do not heed.** Within a year of Jeroboam's death Assyria begins to stretch out again. Menahem has to pay \$1,500,000 to keep his throne. 60,000 wealthy men pay the price of a slave to keep from being made slaves of Tiglath Pileser III (Pul). There is no national repentance even so. They are blind. They think they will be saved by their own wits and by alliances worked up with other nations. The prophet is despised 9:7, Moses is disregarded 12:13. Money is still trusted 12:7 more than God. For that reason the country continues to disintegrate. Pul takes Gilead and the region of Galilee. The last two kings of Israel are simply vassals. When Hoshea, the last puppet king tries to get out of Assyria's fist by courting Egypt, Shalmaneser loses his patience. All that Hosea and Amos have prophesied comes to pass. God, through Assyria, like a leopard, a lion, a bear, has torn open their breast, rending and devouring them 13:7. But, God loves. He is torn, just as Hosea is torn over Gomer. He again uses this man's sensitivities to speak to His people 11:8. How can He give up the beloved one? How can He treat them like Sodom and Gomorrah (Admah and Zeboiim)? God's own "heart recoils within" with warm compassion. God questions; perhaps He Himself should ransom them. We look upon the Divine Love and Mercy that will send the Son to save, to suffer for love and to die. 3:23. This grieving God will let His anguish ultimately issue in the Incarnation and the Cross. Jesus will bear the penalty of all sin, and open the way back to God. On the way to the cross Jesus will meditate on the words of Hosea, and speak to the Jerusalem women about their meaning. (Lk. 23: 26f.)

**God's words are forever.** As with all the words of the Lord, prophetic messages are everlasting. They are as appropriate today, politically, socially, and religiously, as the day they were written. We sit under the shadow of destruction trusting our arms and economic might, unrepentant in heart, with no respect for the real fruitfulness of our bodies (abortion and contraception) or our spirits (humanistic materialism). The Lord cries out against us through these words.

**Lesson 27 Hosea**



## Lesson 27 Hosea Synopsis

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| <p>1. Hosea is commanded by God to take a wife of harlotry his children have symbolic names Jezreel, Loruhamah, Loammi</p> <p>2. again, take a wife of harlotry the Word of the Lord to Israel He finds no pleasure in her she will return to her husband who has always provided for her or all this will be taken away The Lord will woo her back, as in her youth in Egypt she will say "my husband" and be betrothed in steadfast love</p> <p>3. Hosea receives another command to love an adulteress he buys her back with fifteen pieces of silver "you must dwell as mine you shall not play the harlot" like faithless Israel - return Israel will come to fear the Lord and his goodness, in latter days</p> <p>4. all the evils of the land over which Hosea is upset no faithfulness: swearing, lying, killing, stealing, adultery, murder therefore, the land mourns God's complaint against priests for lack of knowledge the people perish there is drunkenness, idolatry and gross immorality shamefulness, not glory</p> <p>5. it is the priests! Israel! king! harlotry describes them</p> | <p>6. God will withdraw and not be found Ephraim, Judah will be consumed Ephraim has played the harlot they know not the Lord they have dealt faithlessly and borne alien children Ephraim appealed to Assyria who is not able to heal you God will be as a lion he will rend and go away until they again seek God in their distress they'll seek me after two days, on the third they will be raised up press on to know the Lord repent, and we will be healed God says, what will I do with you? your love is like a morning cloud I desire steadfast love not sacrifice the knowledge of God rather than burnt offerings (Adam's sin was to turn away from <i>hesed</i> and <i>yada</i>)</p> <p>7. Samaria deals falsely but I remember all their evil Israel devours its rulers all of them are adulterers with passions like a heated oven Israel does not seek the Lord Ephraim is like a cake not turned Ephraim is like a silly dove straying to destruction they don't cry to me from the heart but wail to Baal on their beds devising evil against me</p> <p>8. a vulture is over the Lord's house Israel spurned the good the enemy shall pursue him</p> | <p>9. Israel made kings but not through the Lord silver and gold idols, the calf it shall be broken to pieces they sow the wind and weep the whirlwind Ephraim has hired lovers and has forgotten her Maker they shall return to Egypt when I burn their palaces</p> <p>10. Israel has played the harlot and in forsaking God they shall not be fed they shall not remain in the land but will be exiled to Assyria, Egypt they shall eat mourner's bread not bread of the house of the Lord the exile is near the day of punishment has come the prophet is called a fool corruption is in Gibeah at Baalpeor they consecrated themselves to Baal they became detestable there is no fruitfulness for them their root is dried up I will destroy their children evil is in Gilgal they will be cast off to be wanderers among nations</p> <p>10. Israel's vine and fruit became corrupted they utter empty words and empty covenants the calf will be carried to Assyria Samaria's king shall be destroyed sow righteousness and love, or war will overtake the high places you have plowed iniquity</p> | <p>11. mother and child dashed in pieces because of your great wickedness God's love of Ephraim is total, yet they are sent to Assyria, Egypt but God loves them His compassion will overcome He will not again destroy they will be returned home Judah is still faithful</p> <p>12. Ephraim herds the wind when it bargains with Assyria an indictment against Judah but punishment comes to Jacob unless they return to God and hold fast to Him Ephraim is rich and oppressive they shall come to naught God spoke to the prophets</p> <p>13. Ephraim incurred guilt through Baal and died men kiss calves! God identifies Himself there is no other god He will rend like a beast devour like a lion Ephraim like an overdue birth is meant for Sheol, death terrible things will happen especially to women, children</p> <p>14. return O Israel to the Lord Assyria will not save you I will heal faithlessness I will love them freely Israel will blossom with fragrance like a garden from me comes your fruit return and dwell in the right ways of the Lord the upright walk in His ways</p> |
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## Lesson 27 Hosea Outline

### I. Background of Hosea - see outline of 1 Kings, after the time of

- Jeroboam II and Uzziah, and during succeeding kings
- A. a turbulent time internally in Israel (north)
1. Zechariah ruled six months and was assassinated
  2. Shallum reigns one month and is assassinated
  3. Menahem reigns ten years, pays heavy tribute to Assyria
  4. Pekahiah, his son, 1219p two years and is assassinated
  5. Pekah reigns twenty years as a vassal to Assyria, is assassinated
  6. Hoshea rules, tries to ally with Egypt
  7. the kingdom demolished by Assyria in 721 B.C.
- B. Assyria the constant threat and fear
1. Tiglath Pileser III takes Gilead and Galilee
  2. the end of Israel is in 721 B.C. under Shalmaneser V and Sargon II

### II. Contemporary Prophets: Amos and Hosea

- A. Amos: proclaims the condemning word of God
1. he spoke clear words, but harsh about the imperfections of Israel
  2. it was a necessary call to repentance
  3. he is a man from Judah, speaking to people he does not know
- B. Hosea: the broken-hearted lover
1. a little after Amos, he speaks the same message
  2. he is a lover who feels the pain of Israel's rejection of God
  3. his is a call to return to the Lover
  4. he speaks to people among whom he lives (Israel)

### III. Writing of the book of Hosea

- A. The author, the prophet Hosea, who lived in Israel in last half of eighth century
- B. There are textual difficulties in the book
1. many passages seem not be prepared for public delivery
  2. he uses a vocabulary full of strange words
  3. the brokenness and obscurity of the text make translation difficult
    - a. it is the most corrupt, hard to translate of all O.T. writing
    - b. it is impossible to know where phrases begin or end
    - c. different translations use different order

### IV. Masculine - Feminine imagery in Hosea A.

Israel is either a faithful wife or a harlot

1. God tells Hosea to take a harlot for a wife 1:2, a second time 3:1
  - a. Hosea's life with Gomer is a parable of God's with Israel 2:5ff, 3:1ff
    - 1) a man and an unfaithful wife is like God and unfaithful Israel
    - 2) when Israel turns away from God she is a harlot
      - a) this unfaithfulness is worse than adultery; it is harlotry
      - b) faithfulness is to be the pure bride with her Bridegroom
  - b. Hosea's pain is like God's pain
    - 1) Gomer leaves him after a time
    - 2) he loves Gomer and buys her back from prostitution 3:1
      - a) he asks fidelity from her
      - b) he promises to be faithful to her
    - 3) the prophet is hated, called mad 9:8
  - c. three children are born - (Hosea not the father?)
    - 1) "Jezreel" 11 Kgs 10:28 ff means "God sows" 1:4 **!4t56<sup>44</sup>4<sup>1-1</sup>1<sup>1</sup>!-44—**
      - a) recalls Jehu's shedding of blood of Baal worshippers -
      - b) Jehu is commended by God, but because of his bloody reign and unfaithfulness only four descendants will rule
      - d) Jeroboam's son, Zechariah reigns six months and is killed
        - (1) it is the prophesied end of the line of Jehu
        - (2) it ushers in the "day of Jezreel" 1:11 a period of collapse
    - 2) "Loruhamah" "Not Pitted" 1:6 - God will not pity Israel anymore
    - 3) "Loammi" "Not my People" 1:8 God disowns Israel like bastards
  - d. when Israel returns to God the children will be renamed 2:23
2. God, too, has an unfaithful wife of harlotry 9:1
  - a. the unfaithful wife (Israel) will be punished 2:3
    - 1) she will be stripped naked if she does not put away harlotry 2:9
    - 2) she will be made a wilderness 2:3 and die of thirst
    - 3) there will be an end to all her mirth
      - a) no more feasts, new moon and Sabbaths
      - b) vineyards laid waste, made a forest
  - b. she credits her lovers (Beals) for her provision 2:5
    - 1) she thinks her lover has given her vines and fig trees 2:12
    - 2) she went after the Baals and forgot God 2:13
    - 3) therefore, the threshing floor and wine vat will fail 9:2, 9:4
  - c. when she cannot find them any longer she will return to God 3:5
    - 1) God, her first husband 2:7, wooed her in the wilderness 2:14
      - a) it will be like the days in the desert after the Exodus
      - b) then Israel was young and dependent on God 2:14
      - c) the wilderness days are idealized - honeymoon time 13:4

- 2) later she will call only God "husband"
  - a) no longer call upon the Baals
  - b) God will betroth her in steadfast love and mercy. 2:19
- 3) she did not know that He was her provider all along 2:8
  - a) stubbornness makes feeding her impossible for God 4:16, 9:4
  - b) it is I who answer and look after you 14:8
- d. poverty, without sacrifice, pillar, ephod or teraphim, will bring her to her senses 3:4
- e. Israel's love is fickle 6:4
  - 1) God wants steadfast love, not sacrifice 6:6, 8:13
  - 2) the knowledge of God, not burnt offerings 6:6, 12:11
  - 3) it was fickle at consecration to Baal at Baalpeor under Moses 9:10 Numbers 25:6ff
  - 4) from the days of Gibeah 10:9 there was a double sin
    - a) Saul's kingship was rebellion against God's kingship
    - b) the rape of the concubine was immorality
  - 5) they incurred guilt through Baal and died 13:1
  - 6) her transgression was breaking of the marriage covenant 6:7
  - 7) Israel wrestled with God .. God spoke 12:4

#### B. Is it Yahweh or Baal?

- 1. the Baals are the Canaanite gods 7:16
  - a. fertility god of seasons and cycles of nature
  - b. the worship included sexual acts - cult prostitutes, orgiastic rites
  - c. Baal had a consort (female goddess) Ashterah or Ashtoroth
  - d. with the rain (sperm) he impregnated the earth
  - e. he was credited with the harvest
- 2. God is the Creator of the universe
  - a. it is He who brings forth fruitfulness
  - b. He has no consort - no female goddess
  - c. He unites with His people to make them His spouse - not union with the land or a goddess, but the people]
    - 1. from their adherence to Him comes their fruitfulness
    - 2. without Him there is only barrenness, physical and spiritual

#### C. Fruitfulness or Barrenness is the result

- 1. there is a line of causality - fruitfulness is from God 2:21 a, The Lord governs the heavens
  - b. the heavens govern the earth
  - c. the earth governs the grain, wine and oil e, these things, originating in God, govern Israel

- 2. there will be no birth, no pregnancy, no conception 9:11 without God
- 3. instead, a miscarriage womb and dry breasts 9:14
- 4. when the root is dried up - no fruit 9:16 the beloved children, slain 9:16

#### D. Yada - to know the Lord (Hebrew word meaning sexual intercourse)

- 1. let us know, let us press on to know the Lord 6:3
- 2. there is no knowledge of God in the land 4:1

#### E. Masculine - Feminine meanings in scripture

- 1. masculine: initiator; agent, head, governance
- 2. feminine; receiver, matrix, dependent, obedience
- 3. Masculine Feminine Parallels in Scripture

- |                   |                     |
|-------------------|---------------------|
| a. God the Father | God the Son         |
| b. Creator        | mankind             |
| c. Trinity (God)  | Israel (New Israel) |
| d. Jesus          | Church              |
| e. bridegroom     | bride               |
| f. man            | wife                |
| g. Holy Spirit    | believer            |
| h. Adam           | Eve                 |
| i. Holy Spirit    | Mary                |

- 4. by God's endowment, these are raised to share a kind of equality, but have ob-positioned roles and meaning

#### V. God's love

##### A. From the earliest time

- 1. out of Egypt God called His son 11:1
- 2. He taught Ephraim to walk and carried him in His arms
- 3. He healed them
- 4. He led them with cords of compassion
- 5. God bent down to them and fed them

##### B. How can God give them up ? 11:8

- 1. God's compassion grows warm and tender 11:8
- 2. shall He ransom them from Sheol Himself? 13:14

##### C. God begs for Israel's return 12:6, 14:1,2

##### D. Should God redeem them Himself?

- 1. the anguish of this in the light of what God eventually does for His beloved
- 2. God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life John 3:16

## VI. The evils of the land of Israel, Ephraim, cannot be overlooked

- A. Complaints against the priests and prophets 4:4ff
  - 1. their mother, Israel, shall be destroyed 4:5
  - 2. they have rejected knowledge
  - 3. they have forgotten the Law of God in sin 4:7 and feed on the people's sin
  - 4. they shall be punished like the people for they too are harlots 4:9
  - 5. they have cult places- Mizpah, Tabor, Shittim 5:1-2 and are villains 6:9
- B. Complaints against the king/ kings 5:1
  - 1. like those who have removed a landmark 5:10
  - 2. wickedness makes the king and princes glad 7:4
  - 3. the court is decadent
    - a. all are adulterers 7:4, drunkards 7:5, mockers 7:5
    - b. full of intrigue and anger 7:6 they devour their rulers 7:7
  - 4. they made kings but not through Yahweh 8:4
  - 5. all their princes are rebels 9:15
  - 6. Samaria's king shall perish 10:7, 10:15
- C. Other evils plague the land 4:1ff
  - 1. no faithfulness or kindness in the people 4:1
  - 2. no knowledge of God 4:1, His laws regarded as a strange thing 8:12
  - 3. swearing, lying, killing, stealing, adultery are rampant, Law forgotten 12:13
  - 4. there is drunkenness of priest and prince 4:11, 4:18
  - 5. idolatry is common 4:12, 5:3, 10:2
    - a. seeking oracles from inanimate things 13:2
    - b. sacrificing on high places 4:13
    - c. I have spurned your calf! 8:5, 10:5
      - 1) a workman made it
      - 2) it is not God
      - 3) it shall be broken to pieces
      - 4) idolatrous priests shall mourn over it 10:5
      - 5) it shall be carried to Assyria 10:6
      - 6) Bethel (Aven) will be destroyed 10:8
      - 7) men kiss calves! 13:2
  - 6. women, unfaithful to God 4:13-14, won't be blamed; men are responsible
  - 7. harlotry describes the people 4:18
  - 8. there is no repentance 7:10, only rebelliousness 7:13, 7:14,
  - 9. they are dishonest in trade 12:7, becoming rich 12:8
- D. This causes the land to mourn, and all nature to languish
- E. Doom will come with this 5:5ff, 9:9
  - 1. Assyria will be the instrument

- a. Menahem paying off Assyria 5:13 won't help 5:14
  - b. bargaining with Assyria and Egypt 12:1
  - c. Assyria will punish them for God 13:7, as the east wind 13:15
- 2. already the land trembles 5:8
  - 3. Israel will become a desolation 5:9 a, all fortresses shall be destroyed 9:14
    - b. mother's dashed in pieces with their children 9:14, 13:16
    - c. sword shall rage against their cities 11:6
    - d. people will dwell in tents again 12:9
  - 4. aliens devour Ephraim's strength 7:9
  - 5. it is foolish to get help from Egypt 7:11
    - a. hired lovers cannot help 8:9-10
    - b. punished, they shall return to Egypt 8:13
  - 6. the enemy shall pursue him 8:3
  - 7. Israel is already swallowed up 8:8
  - 8. exile comes in Egypt and Assyria 9:3, 9:5-6, 9:17
  - 9. Assyria shall be their king 11:5
    - a. their kings can't defend them 13:10
    - b. God has taken their kings away in wrath 13:11
- F. It comes for Judah next 4:15?, 5:5, 5:12, 6:4, 6:11, 8:14, 10:11, 11:12?, 12:2

## VII. Promises made from the beginning will be kept

- A. The Messianic Promise
  - 1. children of Israel shall return
  - 2. and see God and David their king 3:5
- B. Upon repentance, God promises mercy 14:2-3
  - 1. after two days he will revive, after three raise us up 6:2
  - 2. I will not again destroy Ephraim 11:9
  - 3. I will not come to destroy 11:9
  - 4. I will return them from Egypt and Assyria to their homes 11:11
  - 5. I will heal their faithlessness 14:4
  - 6. I will love them freely 14:4
  - 7. prosperity will come again 14:5
    - a. as dew to Israel
    - b. with deep roots
    - c. beauty like the olive
    - d. fragrance like Lebanon
    - e. Israel will flourish like a garden