
a *Grace Notes* course

Hosea

by Rev. Mark Perkins, Pastor
Denver Bible Church, Denver, Colorado

Lesson 9

Hosea 6:1-11

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Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Hosea often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Hosea
 2. Study the Hosea passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Hosea lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to **SAVE** your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Hosea Chapter Six

Introduction

This sixth chapter is a message from the heart of Hosea. Remember, he has now seen the recovery of his own wife. He has witnessed the grace of God transforming her from both general and specific idolatry, and he has formed the conclusion that if she can do it, then so can they.

The fifth chapter was the product of God speaking to Israel through Hosea, but it was the direct message of God. Now the sixth chapter is the product of Hosea under the enduement of the Spirit.

While there is life there is hope. Though the fifth and final cycle of disciple has been mentioned twenty or more times so far, it is not necessary for it to apply to this generation in the Northern kingdom. The fifth cycle is a fixture in the Divine Decree, but the question of when remains unanswered.

This chapter was written after the Jezreel valley campaign, but before the final destruction of the nation. Remember, at Jezreel the nation lost its ability to resist the Assyrian military might.

Both Judah and Israel are the targets of Hosea's message.

Hosea 6:1

Come, and let us return unto Yahweh; for he himself has torn that he may heal us; He has smitten that he may bind us.

The qal imperative of the verb "to come together" with the cohortative imperfect of SHUB combine to make a very compelling personal plea from Hosea. "Come, and let us return..."

With that combination Hosea both commands and pleads. Commanding in the hope that there is someone left with authority orientation, pleading in the hope that someone is left with a conscience.

The direction of the return is to Yahweh, and, of course, relationship with Him. Yahweh is also seen as the source of the Israelite defeat, which Hosea describes with two words.

TARAQ means to tear the flesh violently, such as what happens in the attack of a wild animal. God used it in Hosea 5:14 to describe the attack of the lion. Yahweh produces this action.

YAK means to smite or strike someone *without* the intent to murder them. A good illustration would be to strike someone to disarm them, but not kill them. It is a blow that knocks someone out.

But in this verse, God does these things in order to bring Israel back in line. It is harsh and violent, but there is still hope.

He tears in order to heal. This is certainly true in the medical profession. From our modern frame of reference we can easily relate to this necessity.

He smites in order to bind. This is the exact picture of the police officer arresting the violent criminal. He knocks him out in order to arrest him.

Hosea pleads with Israel, and as his evidence he cites the divine discipline that they are currently enduring. However, Hosea goes another step: he attempts to communicate Yahweh's pure motivation in providing the discipline.

Hosea 6:2

He will restore us to being after two days; on the third day he will personally raise us that we may live before his face.

Now here is a messianic prophecy, certainly so.

But first the part intended for Israel in that time.

The 'after two days; on the third day' is an uncommon figure of speech - an epanorthosis, an absolute correction.

So this is in part a parallelism, but one in which the second line corrects the first. It is like saying, 'there are four people in this room', and then remembering yourself you say, 'there are five people in this room.'

So the first line is not truth, while the second line is absolute truth.

The first line is false for two reasons:

1. First is the verb. Once created, all beings are eternal. HAYAH is the verb to be, and it does

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not work well at all with the concept of resurrection, even though it is okay with the rebirth of a nation.

2. Second is the number of days. After two days is fine, but on the third day is far more specific. After two days can be a million; on the third day limits the field dramatically.

The second line is truth, because,

1. First, it uses a more accurate word for resurrection - YAQMENU, which often means 'to rise up after sleep or injury'. Isaiah 26:19 uses it exactly in this way, and Psalm 88:11 as well.
2. Second, because it uses the right number of days for the resurrection of the Messiah. 1 Cor 15:4, "and that He was raised on the third day according to the Scriptures," The only Scripture possible for this is Hosea 6:2.
3. God the Holy Spirit inspired Hosea to correct himself in order to fit this verse into a messianic expectation.

Some examples of the Messianic prophecies:
Special credit to "Evidence that Demands a Verdict", by Josh McDowell.

1. The prediction of the coming Messiah: Gen. 3:15; Deuteronomy 18:15; Psa 89:20; Isa 9:6; 28:16; 32:1; 35:4; 42:6; 49:1; 55:4; Ezek. 34:24; Dan 2:44; Micah 4:1; Zech 3:8.
2. The prediction of the first advent: Gen. 49:10; Num. 24:17; Dan 9:24; Mal 3:1.
3. His Deity: Psa 2:7,11; 45:6,7,11; 72:8; 102:24-27; 89:26-27; 110:1; Isa 9:6; 25:9; 40:10; Jer 23:6; Mic. 5:2; Mal 3:1.
4. His humanity: Gen. 12:3; 18:18; 21:12; 22:18; 26:4; 28:14; 49:10; 2 Sam 7:14; Psa 18:4-6,50; 22:22-23; 89:4; 29:36; 132:11; Isa 11:1; Jer 23:5; 33:15.
5. John the Baptist: Isa 40:3; Mal 3:1; 4:5.
6. The nativity: Gen. 3:15; Isa 7:14; Jer 31:22.
7. The place of birth: Num. 24:17,19; Mic. 5:2.
8. The adoration of the Magi: Psa 72:10,15; Isa 60:3,6.
9. The flight to Egypt: Hosea 11:1.

10. The massacre of the infants: Jer 31:15.
11. A priest like Melchizedek: Psa 110:4.
12. A prophet like Moses: Deut 18:15.
13. Ministry in Galilee: Isa 9:1,2.
14. Miracles: Isa 35:5-6; 42:7; 53:4.
15. Purification of the Temple: Psa 69:9.
16. Triumphal Entry into Jerusalem: Psa 8:2; 118:25-26; Zech 9:9.
17. Betrayal for thirty pieces of silver: Zech 11:12.
18. Crucifixion, Psa 22:14,17.
19. Offer of Gall and Vinegar. Psa 69:21.
20. Cries of pain, Psa 22:1; 31:5.
21. Casting of lots for His robe, Psa 22:18.
22. Bones not broken, Psa 34:20.
23. Piercing of the side, Psa 22:16; Zech 12:10; 13:6.
24. Burial with the rich, Isa 53:9.
25. Resurrection, Psa 16:8-10; 30:3; 41:10; 118:17; Hosea 6:2.
26. Ascension, Psa 16:11; 24:7; 68:18; 110:1; 118:19.

The resurrection prophecies are:

Psalm 16:8-10, "I have set the Lord continually before me; because He is at my right hand, I will not be shaken. Therefore my heart is glad, and my glory rejoices; My flesh also will dwell securely. For Thou wilt not abandon my soul to Sheol; Neither wilt Thou allow Thy Holy One to undergo decay.

Psalm 30:3, "O Lord, Thou hast brought up my soul from Sheol; Thou hast kept me alive, that I should not go down to the pit.

Psalm 41:10, "But thou, O Lord, be gracious to me, and raise me up, that I may repay them.

Psalm 118:17, "I shall not die, but live, and tell of the works of the Lord.

Messianic prophecies give us hope, that is, great confidence in the accuracy and usability of the Word of God. They instill in us a doctrinal orientation to life.

Hosea 6:3

**So let us know, let us pursue to know
Yahweh. His going forth is as certain as the
dawn, and he will come to us like the rain;
like the spring rain waters the earth.**

This is a wonderful appeal from a very emotional Hosea. He now moves from a negative assessment of idols to a positive revelation of God.

Hosea employs the cohortative verb to exhort his fellow countrymen to return to God. With the exhortation to knowledge comes an example of what might be known.

In the first sentence, Hosea attempts to move his audience to re-enter their relationship with God.

1. He first says, 'let us know', and then more accurately, 'let us pursue to know'. He does this because in this life we will never fully know God; that full knowledge waits until the next life.
2. The verb to know is YADHA, intimate personal knowledge of another. This is relationship knowledge, and it is the requirement for all believers in human history.
3. RADAPH means to pursue, to follow closely with the purpose of securing. Isaiah 51:1 uses it to describe the pursuit of righteousness, a very similar thing.
4. The pursuit of a relationship with God is a lifelong endeavor - you will never actually arrive in this lifetime. A finite mind cannot ever fully comprehend the infinite God.
5. But Hosea tells us the right thing. That is, to continue to pursue God, to maintain our relationship with Him through knowledge.

Next Hosea turns to an attribute of God, and illustrates that attribute. In other words, Hosea attempts to show why God is worthy to be known.

The attribute of God that Hosea concentrates on is faithfulness, summarized in the term 'going forth'. This Hebrew word is MOTSA, and it concentrates on the activity of a person. Here, it speaks of God's interaction with man.

What Hosea says is that God's interaction with man is absolutely faithful and sure.

God is Immutable (unchangeable)

1. This is the perfection of God as applied to His own temperament.
2. Temperament is defined here as the manner in which God thinks and expresses Himself.
3. A person with a volatile temperament is always changing what they think and how they express themselves.
4. God never changes in any way or for any reason.
5. Perfection and infinity together imply that God never has a need to change.
6. Immutability means that God is not growing or improving in any way.
7. You cannot improve upon perfection.
8. Human beings must change in order to grow spiritually; because of our finite and imperfect natures we change. Change for the better is not wrong with reference to humans.
9. Scripture references to Immutability

Ps 102:27, "But you remain the same, and your years will never end.

Mal 3:6, "I the Lord do not change. So you, O descendants of Jacob, are not destroyed.

God is Faithful

Because God never changes, He is unfailing in everything that He does for mankind.

He is never going to change His mind about us or what He has done for us.

He is never going to change in His essence, capabilities, or attributes.

This means that we can always depend on Him.

This should give us confidence when we go to Him in prayer, because we know that His policy, His thinking, His very essence never changes.

Illustration: people change. Some individuals you never know how to interact with because they are always changing.

Change in human beings can be good. But God is already perfect and never has to change.

Scripture.

Psa 57:3, "He sends from heaven and saves me, rebuking those who hotly pursue me; God sends His love and his faithfulness.

Psa 86:15, "But you, O lord, are a compassionate and gracious God, slow to anger, abounding in love and faithfulness.

Psa 108:4, "For great is your love, higher than the heavens; your faithfulness reaches to the skies.

Lam 3:23, "They are new every morning; great is your faithfulness.

Illustration: the Prodigal Son, Luke 15:11-32.

Hosea's illustration is the spring rain that waters the earth.

The Holy land had a pretty consistent annual weather pattern. For eight months out of the year it was dry, this was April through November; for four months there was a rainy season - December through March.

The spring rains are the ones later in the rainy season. They make it muddy and wet for the planting of crops.

This illustration is especially appropriate, because it has to do with logistical grace. The spring rains were a necessity for the annual crops and the food that the people would eat throughout the year.

So the weather pattern was a perfect illustration of the faithfulness of God. This is part of Hosea's exhortation for the people of Israel to get to know God. You can depend on Him.

This also contrasts well with idols, on whom they could not depend.

Now Hosea turns to the character of the people, which he will contrast with that of God.

Hosea 6:4

What shall I do with you, O Ephraim? What shall I do with you, O Judah? For your virtue is like a morning cloud, and like the dew which goes away early.

The question is whether the people of the two Jewish nations emulate God's faithfulness.

First there are two rhetorical questions, one addressed to each of the Jewish nations. Each is the same: What shall I do with you?

God knows what He should do with them, but they do not. So the purpose of the question is to introduce to them the idea that God is thinking on this subject, and that maybe if He is, then they should be as well.

Then comes the Divine evaluation of their character, and it does not look good.

The one character trait that God concentrates on here is virtue love. HESED is the Hebrew word that describes the application of virtue in mercy. It describes the outcome of pure motive. HESED is a major theme of this book and especially of this chapter. God has HESED for Israel and Judah, but what do they have for Him? The HESED of Israel and Judah is characterized by natural phenomena.

The first natural phenomena is the morning cloud. Illustration: San Francisco fog.

The second is the morning dew which goes away early.

In both cases, it is something that looks good, but does not actually do anyone any good.

A little sunlight and it is all over and gone. A little undeserved suffering, and they throw their relationship with God to the wind, and go back to the idol worship. Yet during all this time, God is faithful to them.

Hosea 6:5

Therefore I have hewn into pieces by the prophets; I have killed them by the words of my mouth.

The combination word AL-KEN is the Hebrew equivalent of "therefore". It comes to a conclusion based on what evidence has gone before.

The immediate context of this verse is the last half of verse four. The virtue of Israel is exceptionally weak; it falters under the least adversity.

On this basis of this weakness of character, God has hewn this nation into pieces by means of the prophets.

The qal perfect verb denotes that the hewing is in the past, that it is completed action.

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The verb itself, HATSABHTI, envisions a strong man, with great rippling arms and sweaty brow, laboring in cutting stone or mining. The nation of Israel is the stone; the prophets the hewers. They use words for tools, and the power of the Spirit for muscle.

Israel is cut to pieces by the teaching of the prophets; their idolatry makes them an easily cuttable rock.

The parallel statement is this: 'I have killed them by the words of my mouth.'

This is the more direct statement of the two. HARAGETEM is the qal perfect again, this time the verb means to kill, and to do so in battle. That is the primary function. From it comes a figurative meaning, as here.

God has not actually killed Israel yet, but He has done so with His words. Those words have been spoken, but they have not yet come to pass. Yet when God speaks such words they are certain to do so, and the death of Israel is certainly set in the Divine decree.

This is a fascinating prelude to the keystone verse of Hosea's ministry. It reveals the final discipline of Israel as being a part of the divine decree. It shows that discipline approaching ever nearer, like LeFanu's sheeted ghost in 'O Whistle and I'll Come to You, My Lad.'

As the discipline approaches, God once more reveals His desires for His chosen nation, and that desire is a relationship.

Hosea 6:6

For I delight in virtue love, and not sacrifice; and knowledge of God instead of whole burnt offerings.

The first verb is HAPHETS, and its meaning reveals a sensual and emotional response to stimuli.

It is used of sexual delight for both men and women, and for matters and things that are fun to do. It is pleasure of any kind, and is the basis for many systems of motivation.

It is in the qal perfect, which here reveals a principle of God's nature. This verse reveals God's very soul.

The object of God's delight is H.ESED - virtue love and the sum of human virtue in every expression of character. H.ESED is the revelation of motivation as it extends from the complex of thought in the soul. And God delights in this.

The converse of H.ESED is ZABBAH, the actual slaughter of the sacrificial animals. The picture here is the actual act of sacrifice. God does not delight in the acts of sacrifice. He created the animals, too. They, too are the objects (thought lesser) of His pleasure, and in sacrifice they are destroyed. God does not take pleasure in that, nor does he delight in just the act.

The Jews had gotten to the point where the ritual system meant absolutely nothing to them; where they just went through the motions, without the slightest thought of the representation.

And yet the sacrifices of the ritual system were magnificent representations of Bible doctrine. The rituals taught many aspects of Divine character and interaction with sinful mankind.

The ritual system was an ingenious way to teach Bible truth, and it was never designed for just going through the motions in order to please God.

Going through the motions was a part of idolatry, but it was not any part of the plan of God. The idolaters perceived going through the motions as a way to please the idol and soothe his wrath, and bring his blessing.

Going through the motions is anti-relationship, and is a philosophy that keeps its adherents ignorant of the person of God.

The second half of the parallel statement is similar, but brings its own distinctions.

YADHA is the intimate kind of relationship knowledge that God earnestly desires. He wants His people to have a knowledge of Him.

The converse of YADHA is again a part of the ritual system: it is the whole burnt offering, the ME'OLOTH. But the idea again is relationship, and so it has been since the beginning of time.

Genesis 1:26-27, "Then God said, 'Let us make man in Our image, according to Our likeness...'

Why are we made in His image? So that we might have a relationship with Him, and bring praise to His name.

The image is the soul image, not the physical one. God is not just a really big human being.

In the garden, there was a spiritual time of day, a time when the man and the woman would meet with God. It was relationship from the very beginning. Gen. 3:8, "And they heard the sound of the Lord walking in the garden in the spiritual time of the day.

All of the patriarchs and great believers of old were such because of their quality relationship with God. Noah, Abraham, Moses, Ruth, Esther, Rahab - all are great because they know Him and reflect His greatness in their own lives.

The ten commandments are based on relationship with God, Ex 20:1-3, "Then God spoke all these words, saying, 'I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no others gods before Me.

All of the covenants to Israel were based on the precept that they must function in the framework of relationship with God.

Deuteronomy 6:1-9 says it best, "Now this is the commandment, the statutes and the judgments which the Lord your God has commanded me to teach you, that you might do them in the land where you are going over to possess it, also that you and your son and your grandson might fear the Lord your God, to keep all His statutes and His commandments, which I command you, all the days of your life, and that your days may be prolonged. O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly just as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey. Hear O Israel! The Lord is our God, the Lord is one! And you shall love the Lord your God with all your heart and with

all your soul and with all your might. And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house, and when you walk by the way and when you lie down and when you rise up. And you shall bind them as a sign on your hand and they shall be as frontlet bands on your forehead. And you shall write them on the doorposts of your house and on your gates.

The content of this verse is quite valid in the church age. Never get means mixed up with substance.

The means is the ritual system, or in our dispensation the study of the written word.

The substance is a dispensational constant, that is, it is valid at all times in human history. The substance is relationship with God.

We must never ritualize relationship with God. To ritualize that is to trivialize it. God never intended for something so personal to be institutionalized or monopolized in any way.

The means are there for a reason, and are to be employed to maximum advantage. But the means are never going to be the substance, and God is never, ever pleased just by your 'doing' the means.

Hosea 6:7

But they like Adam trampled a covenant; there they acted treacherously against me.

The conjunction waw shows that this verse continues the thought of the preceding. Since the thought of this verse contrasts the preceding, we translate the waw as an adversative - "but".

The subject of the sentence is HEMMAH, "they", a reference to the Jews.

The Jews are made the object of a comparison with Adam by the preposition KE, but the comparison is not a flattering one.

The point of comparison is 'ABHERU BHERITH "have transgressed a covenant.

The word for transgress is 'ABHERU. It depicts a stream passing through a pasture, cutting a deep course, or an army cutting through a nation,

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leaving a well worn path behind (or even a passage of destruction, like Sherman's march through Georgia.

The covenant can be any of the covenants between God and Israel, but is specifically Adam's covenant in Eden.

The covenant is one of the least understood of Biblical phenomena; too many theologians have failed to understand the grace aspect of all the covenants to man.

In any covenant, God agrees to apply His grace to a person or group of persons.

The basis for the covenants to all but Adam is belief in Jesus Christ. Adam did not have this requirement because before the fall he did not require a savior.

To illustrate one from our civilization, Abraham's covenant will suffice.

Abraham believed in God, and thus could enjoy the covenants that God gave to him. His belief made him eligible.

Abraham's circumcision was a post-covenant command, designed to remind him of the relationship that he had with God, and how it had brought him to the point of maturity.

But Adam was prohibited from eating of the tree of the knowledge of good and evil. And when he did eat, he trampled the covenant which God had made with him.

The grace part of Adam's covenant was the trees in the garden. He could eat from and enjoy any of them, and they were great! But the one tree represented Satan's plan; from that he could not eat.

The word BERITH itself comes from the word "to eat", BARATH. It harkened to the time when those who were making a covenant would eat a meal together to show outwardly that they were at peace over the matter,

Psalm 23:5, "You prepare a table before me in the presence of my enemies.

Read Gen. 31:54-55.

Indeed, today most weddings have a rehearsal dinner, which is a throwback to the wedding feast

of Biblical times. That feast represented the covenant between the two families.

Furthermore it was customary to sacrifice an animal when making a covenant, so that it was considered an agreement in the sight of God. Thus the phrase came about, "to cut a covenant".

Any covenant with God had one requirement: relationship with Him, the maker of the covenant. But all covenants are gracious - they are offered freely and their blessings are truly free. The personal rejection of God results in the rejection of the person by God, Deut 29:10-28.

The covenants did not require obedience - see Hosea 6:6. The grace disposition always preceded anything that Israel had done. The blessings were not given as rewards for past obedience, nor as bribes for future. They were given in love and grace.

Now Adam trampled on his covenant with God by choosing relationship with the woman over relationship with God; and so he was ejected from the garden and its wonderful fruit.

Israel in the same way has trampled the grace blessings which they had from God.

They had the land, and they were God's chosen nation on that land.

They were the recipients of the Davidic king.

And in spite of all of this grace, they rejected a personal relationship with God for one with idols.

Our verb 'ABHERU is in the perfect tense, showing a state of completed action. The trampling is finished - the dust has settled - it is almost too late.

The remainder of the verse further describes the nature of the trampling. The adverb of place, SAM, points the area in which the treachery took place - "there", meaning, the covenants.

Their action is treacherous, from the verb, BAGEDHY. It is a description of an adulterer or one who is treasonous against his own country.

The target of treachery is God, as portrayed by the first person singular preposition bhi - "against me".

Hosea 6:8,9

Gilead is a city of evildoers, tracked with bloody footprints. And as a gang member waiting, so a band of priests murders on the way to Shechem; surely they have committed an act of premeditation.

Gilead was a region and not a city. This is a figure of speech that has to do with collection. Hosea calls this region a city because the criminal element had concentrated there and made a headquarters out of it.

The region is the narrow strip of land immediately east of the Jordan river, running north-south from the sea of Galilee to the Dead Sea. It extends into the Transjordan just ten or fifteen miles. The area is marked by rough terrain, with rocky defiles and steep ravines covered by thick thorny vegetation. In other words, the perfect outlaw hideaway. There was an important land route through here that went from Damascus to Jerusalem, and the outlaws took advantage of many travelers.

The participle PO'ALE and the noun 'AWEN combine together to make "evildoers". 'AWEN means "trouble" "wickedness" or "evil". In Hosea, it even has a connection with idolatry, and that connection is also with Gilead. Hosea 12:11, "Is there idolatry in Gilead? Surely they are worthless." In other words these criminals are also idolaters, and in fact the idolatry is the source of their criminal behavior.

The region of Gilead is "tracked with bloody footprints." The roads and trails throughout the region are blood-soaked. This is a way to make clear the sheer volume of crime there. Murder and violence are commonplace events. We say it in the same way - "the bloody streets of Denver".

The terror of violent crime is not confined to Gilead, nor to the hoodlums who headquarter there. It is happening near Shechem, just a few miles from the capital town. Shechem is a big town about ten miles from the capital of Samaria. The road in between has been menaced by a gang of priests, who are murdering for the sake of murder.

The priests definitely commit murder. It is the Hebrew word RATSAH, which describes the act of premeditated murder, and nothing else.

They wait intensely for someone to come along; they can hardly wait to murder. The piel stem of the verb to wait is KHEH.AKE. This is in the infinitive construct, so it reveals the action as it takes place. This is a dramatic portrayal of the waiting period before the crime, and it reveals premeditation and lust motivation for murder. They do not murder for money, but for murder itself.

Hosea makes an issue out of premeditation. First in the waiting, and second in the word Zimmah. Zimmah normally describes planning and deliberation of any kind. Here it definitely refers to premeditation.

Premeditation is absolutely necessary to prove that a murder has taken place.

- "Homicide is a person's killing of another person, and murder is a homicide done unlawfully and with malice aforethought.
- Numbers Chapter 35 is the important chapter on murder. It defines murder and manslaughter; and procedures for conviction.
- In that chapter, there is a clear and repetitive description of malice aforethought. Did the killer intend to kill? If there is intent, then it is murder.

The description in Hosea 6:9 shows a gang of priests waiting eagerly for someone to come along the road. Their killing is done for the sake of killing; for the thrill and adrenaline rush of killing. He ironically points out that these men are certainly wrong according to the Mosaic Law, and yet knows that no one cares anymore.

So in these two verses Hosea has made it clear that crime, and violent crime is rampant in the land, and that it is the result of idolatry, both general and specific.

This serves to contrast with verse six, which concentrates on virtue. These verses describe the treacherous dealings of verse seven, and show how very far the people of the Northern kingdom are separated from virtue.

Hosea 6:10,11

In the house of Israel I have seen a horrible thing; Ephraim's harlotry is there, Israel has defiled itself. Also, O Judah, there is a harvest appointed for you in my returning the captivity of My people.

Differing fates are now revealed for the Northern and Southern kingdoms.

Verse ten reveals the fate of the Northern kingdom.

There were two categories of defilement for Israel.

1. First was the defilement of a person, place, or thing for health reasons. Defilement required quarantine and separation.
2. Second was the spiritual defilement of a person, place, or thing, so they were of no use to God.

The nation of Israel is the latter. It has defiled itself, and so is of no further use to God.

The reason for their defilement is fornication. Not fornication among men, but specifically fornication from God in the form of idolatry.

This idolatry is found in the house of Israel. This may be a reference to the royal house of the Northern Kingdom, but at least it means the people of the kingdom.

God finds this a horrible thing, from SHA`AR. This describes something that is inedible or unpalatable. It is something like refrigerator surprise. "I wonder what is in this Tupperware - BLECCH!" But here it is more. It is something so gross that you do not even desire to look at it. It is truly horrid.

Verse eleven goes on to the Southern Kingdom.

Here there is something to startle. The discipline extends to Judah, and the harvest is a bloody one.

Notice that God returns His people to captivity. The old captivity was in Egypt. The new one will be in Babylon.

God returns Judah to captivity for much the same reasons. The harvest is one of slavery.

There is a subtle play on words here that is worth bringing out. It is SHUBHI SHEBHUTH.

The infinitive construct of SHUBH, "to return" is the first part. It reveals an action in the act, and is much similar to the English gerund. It is "returning".

The noun construct of SHABBAH is surprisingly unrelated, but it makes a nice play on words - SHUBHI SHEBHUTH

Hosea Lesson 9 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Questions on Hosea Lesson 9

1. Hosea wrote the message in chapter 6 after the Assyrians had conquered and overrun the kingdom of Israel. [True/False]

Answer:

2. Why had Yahweh "torn" the people, that is, why did He bring such awful discipline on them?

Answer:

3. What verse of Scripture is the basis for the statement in 1 Cor. 15:4 that Christ was "raised on the third day, according to the Scriptures?"

Answer:

4. What is meant when we say that God is immutable?

Answer:

5. What aspect of God's character indicates that we can always depend on Him?

Answer:

6. In the Old Testament times of Hosea, during what months was the rainy season?

Answer:

7. The ritual system of the Jews was just "going through the motions" and had no real spiritual significance. [True/False]

Answer:

8. Why are we made in God's image?

Answer:

9. In what way did the people of Israel compare with Adam?

Answer:

10. The old captivity of God's people was in Egypt; where will the new captivity be?

Answer:

End of Quiz