

Prose 5

no 12 - not a petty, but a fearful image of an invisible, un-  
① canny, & irresistible power as the incessantly gnawing moth  
or worm. They carry their real job about with them,  
he does not form without: it is the slowly but surely  
annihilating &. (Orrell)

② Both images express concealed causes of irreparable  
destruction which come suddenly to pass when it is too  
late. (Ellcott)

③ this form of speaking expresses what D was doing, while they  
were seeing - and I was all the while as a moth.  
- slow, getting worse & worse, but leaving time for repentance.  
→ a moth makes no sound. (Pusey)

④ <sup>silently</sup> secretly - no noise of it for a while  
<sup>slowly</sup> gradually = by degrees - insects & rottenness do not  
consume at once, but step by step.  
<sup>secretly</sup> insensibly - will not see it for a long time.

In Ex. 8:25, the plague of flies hurt spirit of Pharaoh more  
than all previous judgments. Had said before he would  
let people go, but then he lode them go.

- D uses subtle things

D has secret judgments to bring on a people - as secret sins -  
(Burroughs)



Hosea 5

vs 13- they saw their bad condition, but did not discern  
the author; therefore didn't seek help in right place.  
thing Combatant. a great thing cannot heal where  
a mightier one makes sick. (Prelli)

[2] I will force men to be sensible & raise hand against them.  
men more readily see their wound than their sin.  
Carnal hearts seek to the creature for help in times of difficulty.  
Creature comforts avail little in day of I's wrath.  
(Barringer)



v. 4 -

Caliban O's lesser afflictions paid, O will be most terrible.

4. Can seek out for ourselves in terms of affliction, perhaps of  
his parishes O,

Tearing as a lion, we may take in the pieces that  
which we intend to mend for future service, but  
when we tear it, we intend to use it no more.

Psalm 1, 22

- when O intends ruin for a people, it is impossible for any  
to deliver them out of his hands. (Burroughs)



vs 15 - O so that He is no longer approachable - cf. Isa. 18:4  
(velli)

⑤ He will cause all iniquity of His regard for them to cease till "my anger punishment seeks my face." - I like prodigal in flashing a new morning, will arise w/ Father. (Ellisott)

③ acknowledge their offence - lit. "have paid me price." payor, full penalty of his sin, paying price & obtaining quittance from sin when full penalty been paid. (Furth)

④ Returning to Heaven to watch for repentance. (Devotional Comm.)

⊕ Early - as a man with up early to work. might shake off the sleep of sin & the torpor of listlessness, when the light of repentance shines on them. (Pusey)

(6) If you don't want O to leave you, don't leave O.

Sin disturbs heaven & earth. O cannot be quiet in heaven for sinners - (Secret sin on earth open scandal in heaven)

→ Isa 64:1,2

Heb. words in orig. = "till they become guilty in their own hearts, & acknowledge themselves to be so." אָשָׁמוּ signifies to offend, to be guilty, desolate, & to sacrifice (pay for it)

So long as men prosper in their sins, they will contest even w/ O himself. Mal 3:7

- O will have glory from us - one way or another.

- not enough to acknowledge sin - must seek face (lose your own) must be active after O - do something about it; here is (Burroughs) the test of whether our confession is genuine or not.

- not seek our own ease, but O's face.

→ אָשָׁמוּ - "O will seek me early" 1 word in Hebrew - late dawn morning, equal late ~~evening~~.



① 'yahweh returns to His heavenly dwelling-place  
 2- to wait for Israel's repentance 3, under the  
 stress of disaster. (Sneath)

(3 judgments of D in Hosea 5:12-15-

1- D within - wrath

2- D without - fear

3- D withdrawn - leave - go to own place)

② D withdrawn because Israel refused the  
 instruction of the Lord. (Ezek 10,) they had repented  
 Him & hence he let them suffer the fate of their own  
 choosing. The Lord will withdraw himself from them  
 (or he is held off by them) 1. until they recognize  
 their guilt (or are awestruck by their guilt),  
 2. seek his presence, & 3. turn toward him honestly  
 in their distress. Such a seeking of the Lord  
 would not come, however, w/out some external  
 pressure which might bring only a formal  
 ceremony hardly effective unless accompanied  
 by a change of life & attitudes. (Layman)

③ ~~VP~~ VP I - (first) Seek - a strong word for  
 prayer. to seek, to search, to inquire into w/  
 the primary idea of touching, feeling out  
 - Gen 37:15, 16



-to seek the face, the presence; to gain an audience w/ - 1 Kings 10:24

-to find in order to draw near unto & to touch  
(Cf.  $\Phi$  has disappeared, they must find me in order to get close) (Hebrew  $\text{Hwq}$ )

④  $\text{Hwq}$  - Bagash - This word is used only in the Pual & Piel. In the Piel it means to seek out, to seek out persons & especially to seek the face of Jehovah, to turn to Him, to draw near to Him w/ prayer & supplication.

The idea of feeling one's way is religiously suggestive: Two things stand out as glorious privileges in this word: the privilege of seeking to feel out  $\Phi$ , to inquire after the Divine will; & the privilege of coming into His presence & meeting His face to face in conversation.

Such prayer will result not only in reformation of the suppliant, but also in soul-winning -

John 1:38, 39 - 2 Chron 7:14, 2 Sam 21:1; 12:16;  
1/Nov 3:5; Zech 8:21 (Theo. in Hebrew words)

⑤ Seek me early -  $\text{Hwq}$  - derived from the noun "dawn." The Piel, the primary idea of which is intensity, frequently expresses eager occupation w/ the object denoted by the verb - "make use of the morning" i.e., to do something



early & ~~late~~ eagerly.

The Lord will withdraw His gracious presence so bountifully bestowed upon His people & so shamefully abused & prostituted by them.

But the Lord even in turning away from His upright nation has thoughts of peace toward them. He will turn away not forever & finally, but only until they "acknowledge"; become conscious of, realize, their "offense," their guilt, & seek ~~in~~ His face, turn back to Him in repentance & faith. (Lacisch)

⑥ offense - guilt [OX] - asham - negligence, ignorance. The verb primarily means to commit an offense through negligence or ignorance - "I didn't know - I didn't think." It carries w/ it the idea that compensation must in some way be made. It also suggests that the offender is guilty, even tho the offense was negligently or ignorantly committed. James 4:17 - (This in Heb. wds)

⑦ to fail in duty - offense (Heb. Hsey)



⑧ The first Clause of vs 15 is still to be interpreted from the picture of the lion, as the lion w/ draws into its cave, so will the Lord w/ draw into His own place, & deprive the Israelites of His gracious, helpful presence, until they repent, i.e. not only feel themselves guilty, but feel the guilt by bearing the punishment. Suffering punishment awakens the need & mercy, & impels them to seek the face of the Lord.

Early: — zealously, urgently. (Keil)



verse 1

① of 5:15 <sup>w/ 6:1</sup> - "I will return to my place ... let us return unto the Lord."

These words are a call addressed by the prophet in the name of the Lord to the people.

As the endurance of punishment impels to seek the Lord (5:15), so the motive to return to the Lord is founded upon the knowledge of the fact that the Lord can, & will, heal the wounds which He inflicts.

② I must ~~not~~ necessarily be cruel to be kind. (Zorch)

vs 1-3  
their prayer  
vs 4-6  
D's answer

③ Hosea remains the speaker. He teaches the people how to pray & does so in words which the Lord Himself puts into his mouth.

The divine voice of D in answer to this prayer demands something far more sincere & thorough. Two factors are missing entirely: the confession of sin - the solemn promise of a moral change, of faithfulness.

Hosea at once falls in w/ D's purpose stated in 5:15 & at once does all he can to effect the return of his people. He realizes their urgent need of repentance. Yet he, the preacher of repentance, teaching them a prayer of true repentance, includes himself in their number, speaks as a sinner to his fellow sinners. [He himself starts out

Revised  
starts at me  
top -  
w/ me  
bottom.



(6)

& <sup>urges</sup> encourages them to join him.

— He has the power & the right to smite us. We have deserved His punishment. Let us humble ourselves under His mighty hand. He can & will bind us up, bandage our wounds. (Loetsch)

ps 2

① Hosea is sure that the Lord will not delay His help if Israel returns to Him in true repentance.

"tar day" — confidence in D. (they didn't pray "maybe" "hope-so" — but He will)

The beginning of D's help comes at once, even if noticeable only to the eyes of faith. In His own time & in His own manner, He will gradually revive, raise up, strengthen — a new life.

"He hath torn" — emphatic — "He & some other." "Perfect" <sup>begin in past & continue into present</sup>  
"He has smitten" — jussive, lit. "let Him smite." The jussive expresses a command or a permission. Hosea changes from the perfect to the jussive in order to indicate that Israel in submission to D's will permits Him to punish — (Loetsch)



(see 6:2)

② By the definition "after two days," & "on the third day," the speed & certain ~~and~~ revival of Israel is set before them. 2 & 3 days are very short periods of time; & the linking together of 2 numbers following one upon the other, expresses the certainty of what is to take place within this space of time.

"Live before Him." - under His sheltering protection & grace.

The words primarily hold out... the quickening of Israel out of its death-like state of rejection from the face of God, & that in a very short period of time after its conversion to the Lord.

③ The Lord may temporarily forsake His people, but not for long. (Layman)

④ The period of 2 or 3 days occurs elsewhere. Each time it represents the period of tension or experiences when waiting for God to act. 3rd day God gave Law at Sinai -

Ex 19:16. King Hezekiah - II Kings 20:5 - 3 days Jonah in belly - 3 days X on Cross - ~~two~~ we spent - then wait for

→ God to do His work -

The reference here is to a 'resurrection' of a people whom God, by His action in tearing & smiting, had first brought down to the lowest ebb of existence. (Toeh)



vs 3

① Let us know Him, Chase after Him to know Him.  
If we seek Him early enough & keenly enough, we shall find Him. He will come like the spring-rains which soak the soil (in March-April showers that ensure the new growth of the spring). (Smith)

② It is like rain to parched ground -

morning: This refers back to last words of 5:15 -  
The Heb in that phrase contains a very attractive idea. It means "to be up early in the morning," to do something kind. Thus no matter how early in the morning O's people may get up to run home to him like a Prodigal Son, O will have got up first to welcome them home.

Then shall we know - "Be in love again."  
(Garck)

③ The knowledge of Jehovah, which they would hunt after, i.e. strive zealously to obtain, is a practical knowledge, consisting in the fulfillment of the divine commandments, & in growth in the love of O w/ all the heart. This knowledge produces fruit.

The Lord quickens the nation (brings to life) & refreshes it like a fertilizing rain (brings to fruitfulness). (Keil)



4

The apostate people had lost this only saving knowledge (4:1), were destroyed for lacking it (4:6, 14 5:4-6). Now let us relearn this knowledge. "Let us pursue," as a hunter eagerly pursues his quarry. What is needed is not a feeble, hesitant effort which one soon tires, but persistent, diligent search for knowledge.

(What is this knowledge? Practical, personal experience w/ a person. Yada = intimate - Adam knew his wife)

You say, "we don't need it" - we're growing, etc" But what about your personal experience w/ @?

as an incentive to such diligent pursuit of knowledge the prophet adds the promise: "His going forth to help you is prepared," firmly established, "as the morning," as surely as the dawn follows night according to divine decree, so surely the Lord's going forth to aid their aid is established by His divine promise.

Received before soul-winning

As the rain, showers, latter rain - a few weeks ~~from~~ before harvest, so essential for maturing & proper filling out of the kernels of grain, & "former rain," rather "moistens" the earth, so will the life-giving grace of God cause Israel to grow & flourish, spiritually & materially. [Repentance is wholly mine - Salvation wholly Mine]

This prayer which Hosea teaches His people is one of the most beautiful prayers of repentant faith. Here is penitent confession of their own guilt &



unworthiness, humble submission to D's mighty hand. Here is firm confidence that D can & will help, a faith that believes D's promises even where no help, no healing is visible

vs 1. Let him smite us = tremendous faith in D's promise & help - let him do it - He'll best us.)

Here is the firm resolve to follow after the knowledge of the Lord & in His strength walk in His ways. (Latsch)

vs 1 - Let us return to D even tho it means he'll smite us - face the music - The Prodigal returned to father, ready to be smitten - made as a servant - That is the way we must come to D - let Him do w/ us what He will.

vs 4 D's goodness - mercy - best defined as loving-kindness: warmhearted, unselfish love that leaves one's own rights out of consideration & longs only to do good, to help another, friend or foe, worthy or unworthy. The context & passage demands the sense of manifest love to D, which manifests itself in keeping His law, which demands love of D's fellowman.

an anguished cry proceeding from the heart of D.  
Picture of a Father undecided what to do w/ wayward children



— They profess affection only to obtain something in heaven or on earth, & forgetting Him, neglecting His worship & service as soon as the need is past. (11)

(2) & has already tried all kinds of punishment to bring the people back to fidelity to Himself, but all in vain, because the piety of Israel is as evanescent & transient as a morning cloud, which is dispersed by the rising sun. (Keil)

(3) <sup>They cannot pass over their sin or height</sup> The question: implies the will of & to do something about the impossible religious situation into which the nation has maneuvered herself; it reflects also the surprise ~~of~~ confronting the Lord at the moment.

(4) But Ephraim & Judah had only come home for what they could get from their husbands. Israel displayed no deep repentance of heart. — (Jerch)

Vs 6

(1) Hosea is speaking against the prevalent attitude that sacrifice & all the outward trappings of religion are sufficient. (Anath)

(2) Sacrifice w/out loyalty to Covenant lacks the spirit to make sacrifice effective. (Jerch)

making  
fencing  
units →



③ The Ind didn't lack sacrifices & burnt-offerings - plentiful because spectacular, appealing, & an easy way of service - but they ought to be the expression of truly dedicated lives & not a substitute for them.  
- Matt 23:23 (Laymen)

④ mercy - chesed is love to one's neighbor, manifesting itself in righteousness, love which has its roots in the knowledge of G, & therefore is connected w/ "The knowledge of G".

→ Not sacrifices in themselves but G simply the heartless sacrifices w/ which the wicked fancied they could cover their sins, that are here rejected as displeasing to G, & as abominations in His eyes.

vs 7 - "Its ordinary men." (Kiel)

⑤ He desires, lit. takes pleasure, delights, in love & in the knowledge of the Lord, & has made every effort to engender this love & this knowledge in His people. w/out such love & knowledge G does not desire sacrifices. Only if the sacrifice is the offering of a heart knowing & loving G, will it be pleasing to Him. That is the lesson taught in the very first sacrifice recorded (Gen 4:3-7). Before the sacrifice can please G, the offerer must be pleasing to Him, must know & love Him. (Lathrop)



vs 7

תִּלְוָה

① "Dealt treacherously" - to clothe, cover w/  
a garment; wickedness w/ the garment of  
piety; law, idolatry w/ the garment of orthodoxy.  
(Ladach)



① If they remain obstinate, this gift of mercy & new life will be reserved for a later generation. Cf. Isaiah. Even says if they return at once, mercy is sure.

v 2 - as good as dead, he will resurrect - in briefest time - Before I die: no longer behind his back, but like children before their father as the object of his goodwill.

v 3 - ~~the~~ knowledge of G lies not in the power of man; he can only pursue it (Cf. Sower, Rom. 9:30f) - But G's revelation, His rising, is as sure as the occurrence of rising of sun. Corelli

② "so that he may come as the identified (dashing) ruin for us, as the latter rain (ruled for the ripening of corn) which watereth the earth." (Ellcott)

③ Know - yada - personal not intellectual. (Sneath)

④ The face is turned away in scornful displeasure, it is turned full upon the face of lovers. - expressive image of relation of G to man - Psa 46; 31:16; 1xvii:1, 1xx.7 - Pm 27:8; 11:7; 16:11; 17:15

especially  
Palestine dependent upon rain, because of cultivation of the sides of the hills in terraces, which were parched & dry, when rains withheld. ~~The~~ The former, or autumnal rain fell in Oct. at the seed-time; the latter, or spring rain, in March & April, & filled the ears before harvest. Both together stand as the beginning & the end. If either withheld, the harvest failed. (Pusey)

⑤ a joint returning to  $\Theta$ . Times of mercy are times of penitence.  
(One important key to hell revival) - not everyone going his  
own way - deadly power of divisions (Union & Unity)

→ True penitent hearts seek to get others to join them.  
" " " retains good thoughts of  $\Theta$  in times of affliction  
" " " not discouraged.

$\Theta$  usually works by contrasts, bringing late out of darkness;  
saving Israel in Red Sea, when in greatest danger of  
drowning.

as 2: "I am in his night" - Security in His presence. As the presence  
of a King is softly for his people.

$\Theta$  leaves His people in a dead condition for a time - ( $\Theta$  is dead  
movement -  $\Theta$ 's not dead, His people are - Judge  $\Theta$  by his  
people)

Time of  $\Theta$ 's reviving not long in  $\Theta$ 's eyes.  
Faith realizes  $\Theta$ 's reviving mercies in the saddest  
condition.

as 3 - Let. you know & follow on to know - When  $\Theta$  begins to  
show mercy, he will go on to show mercy - a motive to  
trust to  $\Theta$ ; an expression of confidence in  $\Theta$  -

The more we turn to  $\Theta$ , the more we know of Him. True that  
know something of  $\Theta$  desire to know more -  
& one mercy makes way for another; a love prepares for a  
greater

The Church has no afflictions unaccompanied by a warning -  
It is  $\Theta$ 's presence which constitutes the saint's morning.

$\Theta$ 's words of deliverance is gradual.

Rain = Jer 5:24 "The Father of rain." James 5:7

What rain is to corn,  $\Theta$ 's blessings are to his people. The  
Church should increase under rain of  $\Theta$ 's blessings.  
 $\Theta$ 's mercies to his people are both reasonable & suitable.  
farmer & father - when  $\Theta$  has begun in mercy w/ his people  
He will go on - If He gave only farmer rain, it would fail.

## Hosea 7

### Verse 1

When the Lord was ready to heal, He found sin had conquered them.

Verse 8 - Mixed - The verb is a ritualistic term, stirring or mingling oil (oil: symbol of Holy Spirit) into the flour of the meal offering until every particle of flour was anointed.

The Hithpolel is causative - reflexive, causing himself to mingle, deliberately mingling himself. The imperfect describes the gradually increasing measure of mingling.

Israel's privilege had been to "dwell alone", "solitarily" (Numbers 23:9; Deut. 33:28; Micah 7:14), trusting in God. Instead of mingling, thoroughly imbuing himself, with the Spirit of God, Ephraim deliberately mingled himself with the nations. Eagerly he snatched at every opportunity to make alliances with the surrounding nations, gradually imbibing in ever-increasing measure their spirit.

Verse 8 - A cake not turned - baked on hot stones or clay ovens placed over the fire, on which a thin layer of dough was placed and turned over so as to bake evenly on both sides. "Not turned", it burnt to a crisp; unfit for food, fit only to be thrown away.

Verse 9 - Israel was fast aging, becoming senile, ever-increasing sprinklings of gray hair manifested his waxing old and decaying; he was ready to vanish away. (Heb. 8:13)

"Knoweth it not." - The loss of the knowledge of God deprives an individual and a nation of the ability to recognize their true nature and the impending judgment. They can't understand the signs of the times, are unable to read the handwriting on the wall, because they do not realize that by turning away from God, they have cut themselves off from the Fountain of Life and are on their death march.

Verse 10 - and still they do not return to God.



III

Verse 11 - Silly Dove, easily deceived and seduced fluttering back and forth undecidedly between Egypt and Assyria, cooing over toward the one and then to the other or to both at the same time, pursuing a weak and vacillating policy of nearsighted opportunism instead of relying upon God.

They are without heart, lacking proper intellect, proper emotions, proper will, for they have cast God out of their heart and life.

IV

Verse 16 - Like a deceitful bow, which has lost its power, can no longer drive the arrow to its mark, all their efforts, religious, social, political, in business and at home, will lack success.  
(Laetsch)

Intro

(2) Verse 1 - As the dangerous nature of a wound is often first brought out by the attempt to heal it, so was the corruption of Israel only brought truly to light by the effort to stem it. (you discover how backslidden some really are, only when you try to revive them).

Verse 4 - In this passionate career the nation resembles a furnace which a baker heats in the evening, and leaves burning all night while the dough is leavening, and then causes to burn with a still brighter flame in the morning, when the dough is ready for baking.

I

Verse 6 - This sleeps through the night, i.e., it only rests till the opportunity and time have arrived for carrying out the evil thoughts of their hearts, or until the evil thoughts of the heart have become ripe for execution.

Vs 8 and 9 - The Lord had separated Israel from the nations, that it might be holy to Him. But in opposition to this object of its divine calling, the 10 tribes had mingled with the nations, with the heathen, learned their works and served their idols.

II

The mingling with the nations consisted in the adoption of heathen ways.  
- An inward mixing with the nature of heathenism.

II

Cake Not Turned - The meaning of this figure is explained by verse 9 - As the fire will burn an ash-cake when it is left unturned, so have foreigners consumed the strength of Israel.



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Intro

Gray hairs - covered with traces of old age and is ripening with destruction

Knoweth Not - does not perceive the decay of his strength.

Verse 10 - But with all this, they do not turn to the Lord who could save them, but seek help from their natural foes.

Verse 16 - Bow - They have become like a treacherous bow, the string of which has lost its elasticity, so that the arrows do not hit the mark. And thus Israel also fails to reach its destination.

(Keit)

IV

(3) Israel doesn't possess the moral fiber needed to withstand such strong currents. Being weak and ignorant of God she has been utterly defeated and has been impressed by foreign people instead of making a definite impression upon them.

She has dissipated her natural strength and character by mixing with her neighbors. It is a serious moment when one is led to dissipate moral energy by compromise, by being conformed to the world rather than actively influencing the world.

Intro

Cake Not Turned - The tragic one-sided development of the people. Israel is wholly unfit for anything - "want of thoroughness and equable effort was Israel's besetting sin - How better to describe a half-fed people, a half-cultured-society, a half-lived religion, a half-hearted policy?"

II

Hosea is emphasizing their unconsciousness of these dangerous symptoms. It is a sad day when a man isn't conscious of his distance from God, his dissipating tendencies, his poor development, his gradual decadence, and his glaring sins that are so clearly visible through God's eyes. Signs of senile decay go unheeded. (Yates)

Intro

(4) Verse 1 - Every attempt of God's to bring Israel back to Him results in a further disclosure of her wickedness.

Intro



I

Verse 6 - Although there are times when their wickedness seems to abate, there is no real reformation and soon they are worse than before.

II

Verse 8 - Ephraim is all mixed up with foreign ideas and worship of foreign gods and she is patchy, with a little patch of God-worship here, and there a whole wedge of false Baal-worship. Many of us are like that, good in patches and bad in patches, inconsistent, not always living up to the proper standard, having all sorts of curious lapses and blind patches.

Verse 11 - A silly fluttering dove, flying first one way and then another.

Verse 16 - They are like a treacherous bow, one that will not shoot straight. (Epworth)

III  
CIV

(5) Verse 8 -Mixed - Ephraim is no longer conscious of being Jehovah's special possession, of being, in fact, his Bride.

II

Cake - The verb is a technical term used by a baker for the act of mixing oil with water. God was a jealous God who demanded the total loyalty of his Bride, not half of it only. Israel was a vacillating, fickle and inconstant creature.

Intro

Strangers (other lovers) had devoured the strength ("wealth" or "efficiency") out of Israel. Israel had grown old before her time.

III

Verse 11 - Silly little Israel had lost her nerve and couldn't make up her mind whether to ally herself with the one or the other.

IV

Verse 16 - A deceitful Bow - one they have not learned how to handle; so it boomerangs back upon the archer; instead of speeding the arrow. (Torch)

(6) The Depth of Israel's Sin-Sickness-

Intro  
CIV

Israel was beyond healing with ordinary remedies; only exile could avail, and perhaps even that would not save them from final destruction.

Verse 8 - The figure for mixing is under in connection with the preparation of sacrificial offerings (Lev. 2:4,7) but most interestingly of the confusion of tongues in Gen.11



Ephraim was indeed mingled and intermingled with the peoples. Now she lacked decisiveness, had lost her sense of discrimination, and thus could devise only half-baked policies of political and social action.

*Intro*

Verse 9 - The worst feature was that the nation had no longer any power of discernment: she "knows it not".  
The time of her life was growing short. The indecision of old age has come upon the nation without being noticed - two emphasises: The vacillation of old age and the proximity of death in old age.

Verse 10 - Age sometimes begets an unwarranted and unsuspecting pride - produces a spirit of conceit. They felt self-reliant; self-sufficient and able to handle their problems without recourse to God.

*III*

Verse 11 - Israel is like a silly dove, depending upon which way the more propitious wind blows. The dove is the proverbial creature of innocence and thoughtlessness. It can be easily snared into a trap by food or can lose itself in search of food when it darts hither and thither blissfully ignorant of the danger that surrounds it.

*IV*

Verse 16 - They have become like a "treacherous bow"; that is, a slack bow which looks good but has no spring, packs no power to propel the arrow. Their religion looks good, it is fashionable, efficient, beautiful, regular, but without spiritual power. It stresses the wrong phases - external expression rather than inward strength and direction in harmony with the will of the Lord. When the final tests comes, the deceptiveness of their religion will be made plain. (Laymen's)

*Intro*

(7) In chapter 6 there is stated the desire of God to heal Israel of their spiritual ills, but in chapter 7 it is noted that when this effort is put into effect it is repeatedly frustrated by the sin and the people. Every attempt to redeem Israel only disclosed more of their sinfulness.

The tragedy of it all is this: They do not realize that God takes account of every deed - secret sin on earth is open scandal in heaven.

The prophet with one full swoop denounces them all as adulterers. They were habitually such as the Hebrew word shows.

*I*

Oven - Their evil lusts, already set on fire, although kept under the form of calm respectability, were merely awaiting the opportunity to break forth in the most hideous deeds of immorality.



Cake - Ephraim forgot the great principle of separation which God repeatedly sought to inculcate in the hearts of the people of Israel. Ex. 34:12-16. God always denounces mixture.

II

In Israel the outward performance was done to a nicety, but the inward indifference to the things of God was rawness itself - raw and doughy.

II

It's easy for us to become a cake not turned - much doctrine, creed, belief, principle - little deed, conduct, behavior and practice.

Sin makes us so senseless.

John

Verse 9 - Are there gray hairs here and there in your spiritual life and you know it not?

Silly Dove - A silly dove listens to every beck and call, uncertainly flying to and fro. Such a dove has no affection for its benefactor.

God's people looked to every human agency, and ignored and disregarded God.

Bow - No matter how well aimed they always went astray of the mark. They could never be depended upon to strike true to the aim. (Feinberg)

IV

III  
Let a dog  
that follows  
every body is  
no good to  
anybody"  
from Harnes  
book.

