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C1012 – April 7, 2010 – Hosea 13:9-16 – Removal Of Divine Protection

Turn to the Book of Hosea. Hosea is primarily a book that teaches us how God the Holy Spirit convicts of sin. This is very critical because a lot of believers are very confused about how God convicts of sin and one evidence of this you can see is when a believer gets wrapped around the axle about some past sin. Usually something they perceive as an outright terrible thing they did and they get hung up on this sin and they can never move on, for years and years this past sin just eats away at them. And every time they face some difficult situation in life, some suffering situation they immediately think God is paying them back for what that sin. Now, assuming they confessed that sin, assuming they were restored to fellowship at some past point in time that is not God getting them back. That is not how God operates, that is how Satan operates. Satan will always try to get you hung up on some past sin and make you think that God has never forgiven you. Why? Because Satan wants to keep you away from God's grace. Satan never wants you to appreciate God's grace and so the way he manipulates you is to get you to think that what you did is just so bad that God couldn't possibly forgive you for that. So, even if you can vocalize that yes, God forgives all sins, God's grace on the cross covers all, if you're functioning according to that scenario you're functioning as if it's not true. And there are believers all over the world who are caught in this trap. But always remember, the moment you confess your sin you are instantly restored to fellowship. You might get kicked out of fellowship the next moment, but the thing to do is confess again and be restored again and this is a part of spiritual growth. It's not everything but it's necessary. So we learn in Hosea three basic ways God the Holy Spirit convicts of sin to get believers to move to 1 John 1:9 to confess their sin.

The first thing He uses is the word of God, the content of Scripture. Hearing the content of Scripture results in conviction of sin which is necessary before you can confess your sin and get restored to fellowship. As long as you are not convinced that you have sinned you can't confess. What are you going to confess if you're not convinced you sinned? This is why hearing the word of God taught is so important. Every time you attend to hear the word of God taught, every time you do in-depth analysis of the Scriptures God is using His word to convict you. This is why it's terrible that pastors and teachers of God's word are not teaching God's word. Believers walk into churches with loads of sin, pastors and teacher included, and yet they don't teach the word of God seriously, instead they waste time telling stories and singing 7-11 songs. You know 7-11 songs: seven stanzas eleven times and then after an hour of that we have a fifteen minute sermonette for Christianettes that can be boiled down to about 1 minute of content. And therefore those in attendance never are convicted of the piles of sin in their life that God wants to rip out. And so in order for a believer to ever confess his sin he must first be convicted that indeed he has sinned. They keep sinning and destroying their consciences and this pushes them farther away from ever approaching 1 John 1:9. So the first way the Holy Spirit works to convict of sin is through the word of God.

The second way we've seen is reminders of past grace. God has shown the nation Israel past grace and the nation has not shown gratitude for His grace. This tips us off to something. If the Holy Spirit uses ingratitude it must imply that before He can use ingratitude He has got to prove to us what God has done in our behalf. You can't convince one of his ingratitude unless you remind him first of what has been done for him. And that tells us that the Holy Spirit is going to bring conviction through teaching about the position that God has given you, about what God the Father, God the Son, and God the Holy Spirit have done for you at the moment of salvation, about all the spiritual blessings that have been given to you. Only when we come face to face with these things will we be in a position to be convicted of our ingratitude.

The third way we have seen in the Book of Hosea is failure to learn loyalty. The aim of sanctification is to learn loyalty to God in every area of life. God has a plan for your life which has as its goal learning loyalty to Him, the first and greatest commandment, "Thou shalt love the Lord thy God with all thy

heart, with all thy mind, with all they soul and with all thy might.” Now this takes time to develop and God gives us time to develop but God does have a schedule and the schedule does have a deadline and so if we fail to get in shape by the deadline there are consequences. God had a deadline for the nation Israel, we’ll see that in the text tonight, but the nation didn’t get in shape by the deadline, they had failed to learn loyalty to Him. What the nation did instead was they went down through these six steps of depravity that we’ve shown over and over. Let’s look again because we’re coming to the end of the book and we want to get this down thoroughly. Tonight, the sixth step is reached and it’s that sixth step that is the grand consequence for failing to learn loyalty to God. First, a believer goes negative volition to the knowledge of God in creation and conscience and the word of God and when that negative volition is not corrected by confession of sin then you start to sink down through these steps and what happens gradually is it becomes more and more difficult to confess your sin. You’d think from the surface of things that the more sin you have the easier it would be to see you have things to confess but actually you lose the ability to see your sin for what it really is and that’s because of step two, the darkening of the mind. Every time we sin there is this darkening shadow that comes over our mind that is blinding us to the true state of affairs. Its’ not only blinding us to our sin it’s also blinding us to our view of God. And so the more we sin and don’t confess, sin and don’t confess over and over and over this gradually blinds us. As we become more and more blind a spiritual vacuum is created in our soul that must be filled and so the third step is the demonic infiltration that fills the vacuum of our souls. So at this point we’re trying to satisfy the lust of our souls with the things of the world, the flesh and the devil; things that can never satisfy but things that we think can satisfy because our minds are blinded to reality. The fourth step is idolatry and this is when the things that we think can satisfy, whether it is money, sex, philosophy, whatever, when these things take on proportions not inherent to the thing itself. They get blown all out of proportion in our mind. And our eyes look at these things and for some reason there’s interference in our eyes so we can’t see them correctly. And God’s solution for that is to just blow the idol away, show that what we attributed to the idol really is not there and it really can’t satisfy. This is one technique God used with the nation and this is one technique God will use with us. He’ll just deflate the idol so we finally see it for what it really is. When you come to the fifth stage, chaos reigns in the heart of the individual. There is hatred for God, there is hatred for parents, there is

deceit and malice, there's contract breaking, political scheming and a whole slew of things that when manifested on a societal scale causes chaos to rule that society. Through this whole process God is trying to convict us of sin and even if we do confess our sin and get back in fellowship we usually find ourselves getting right back out of fellowship because we've developed a habitual sin pattern. And so more drastic action is required than just convicting of sin and reaching 1 John 1:9. 1 John 1:9 puts one back in fellowship all right, but it doesn't change the habits. So in order to change these habits God has at this sixth step to use the most drastic means and these drastic means are coming upon the northern kingdom in 722BC when God removes His protection and the Assyrians come in and destroy them. That's how things end in verse 16 with the pregnant women getting ripped up and the babies being thrown against rocks. That's what's going to happen to believers in the northern kingdom who didn't pay any attention.

Alright, in Hos 13:9, **It is your destruction, O Israel.** He refers to them as **Israel**, "one who wrestles with God" because that's what they've been doing. Jacob wrestled with God and was re-named Israel and the nation has continued in this tenacious wrestling match with God. For years and years the nation has been wrestling with God, unwilling to get on His schedule and learn loyalty to Him and the consequence of this rebellion is their **destruction. It is your destruction;** the word **destruction** is the perfect tense and it refers to all the moments of time from 1445BC when the nation was born out of Egypt under Moses all the way down to 722BC. For centuries the nation had heard the word and heard the word and heard the word and for centuries they had rejected the word and rejected the word and rejected the word. So the consequence of this rejection is they have passed through all these steps and we come to the sixth step, their destruction.

It is to your destruction, O Israel, That you are against Me, against your help. This is one of the passages in God's word that takes the word **help**, *ezer*, as it is usually used. Now if you're familiar with the early chapters of Genesis you're familiar with the concept of the *ezer* being used in Genesis 2 of the woman. But that's not true as far as the rest of Scripture is concerned. *ezer* usually refers to God, and it's deeply significant that Genesis 2, when the woman is called the *ezer* of the man, she is called by a word that is usually used, not for men at all, but for God Himself. And God takes on the role of *ezer*, the one who helps.

When God takes on the role of *ezer* He takes on the role as seen in Proverbs as wisdom. Wisdom is personified in Proverbs as a female and so God is personified in Proverbs as a female, whereas in all the other places in the Bible God is pictured as a male. Now why is this? Because God has different roles. He comes to us as lover, that's the male; He comes to us as the *ezer* and that's the female. So God is Israel's *ezer*. To understand what this means we think back to Gen 2 and work out the meaning. What does *ezer* mean in Genesis 2? Here we have Adam and Eve; Adam has been given a calling, the calling is "to take care of and cultivate the garden." But God said "it is not good that man be alone," and so therefore Eve is given to be his helper. And that implies that Adam can't complete his calling unless he has a helper. And therefore the woman is not some second rate plaything, the woman is absolutely essential to the man completing His calling before God. And so the woman is cast in the role of the helper of her husband. She is not given her own separate calling to go and do some other thing. She is to help her husband in his calling. There is one calling in life for husband and wife and Adam and Eve's calling was to take care of that garden. And if Eve doesn't help Adam do that Adam is going to fall flat on his face, which is exactly what happened and which is exactly what happens in the majority of marriages today. It's a failure to respect the woman's role as helper.

Now when God is cast in the role of the helper it's the same thing. Israel has a calling and God is her helper. Now how does God act as the helper? He dispenses grace which enables the nation to keep the Law. The nation's calling was to keep the Law, to learn loyalty to God and become a light to the Gentile nations. And God said I am your helper in this calling, I will enable you to fulfill the Law, you can't do it on your own, you can't fulfill it by the flesh and therefore I am **your help**, I will dispense grace to help you keep the Law and fulfill your calling. But without Me as your help it's impossible. So when the Scripture looks upon God as the helper, it's looking upon Him as the one who gives us grace.

And verse 9 is saying they were fighting against their only helper, they were fighting against the only one that could help them fulfill God's plan for their life as a nation. And consequently the nation is destroyed because she's fighting against her helper. She does not want the help, she wants to do it herself, and the believer by parallel in this concept is the same way, always,

I'll do it myself, I'll fix all my problems in life and the end is the same, you will be destroyed.

Now in Hos 13:10 God begins sarcasm and the sarcasm is directed toward a gimmick that Israel had used down through the years to solve problems. If we want to apply this in the Christian life first we have to understand the history, then we'll come and apply the principle to our life. **Where now is your king That he may save you in all your cities, And your judges of whom you requested, "Give me a king and princes"?** In other words, where is your king now? The one you thought would solve all your problems? To understand why He is sarcastic about this we have to go back on a time line once again. We're down very close to 722BC. In 1445BC the Mosaic Law was given at Mt Sinai, then we have we have Conquest and Settlement period followed by the Judges and about 1090BC you have the nation asking for a king.

1 Sam 8 is the passage behind vv 10-11. This is where the nation asked for a king. But before we turn to 1 Sam 8 turn to Judg 21:25 to find out why they asked for a king. Now God, according to the Mosaic Covenant, was their King. The Mosaic Covenant is structured as a Suzerainty-Vassal Treaty and God was the Suzerain King and the 12 tribes were the vassal kings. That was the arrangement they made at Mt Sinai. So as far as history is concerned they didn't need a human king. They already had a king. God was the King. And as the people cried out for deliverance from various problems God would raise up **judges** on a local level to help the people.

So what was the problem with this arrangement? The problem was that these believers by the end of the Judges period got tired of waiting on King YHWH to solve their problems. We've got to solve this today and we can't wait for God to solve it. We'll handle it. Saul type believers and as Saul used gimmicks, they used gimmicks. And one of the gimmick solutions is we're going to build an organization, an organization we can see, we can't see God, we want something visible and so we put this organization together and that way we'll at least feel that we're on our way to a solution. Judg 21:25, here's the problem; this is the prophetic analysis of the end of the Judges period. "In those days there was no king in Israel; everyone did what was right in his own eyes." Now the expression everyone did what was right in his own eyes means that society was in anarchy. Everyone had erected their own

autonomous standards and everyone just did what he thought was best regardless of God's standard in the Mosaic Law. So society had decayed into chaos and I do what I want to do and you do what I want to do and before long you have tribal factions and tribal wars and everything is a mess. Each day you wake up wondering what's today going to be like, what kind of crimes will be committed today and there is no stability in this kind of society. This is what we call a licentious society; we sin, sin, sin and call it grace. Boloney, it's not grace, it's sin. So we have anarchy and this is a product of the flesh. The flesh always swings like a pendulum between two polls, what we call licentiousness, which is the anarchy route, and legalism, that's the control route. The control ends up being a totalitarian regime. Individuals and nations swing like a pendulum between these two extremes. The flesh oscillates back and forth between the two trying to get balance but can never find rest. When chaos comes in our life we can only handle that so long before we say enough and then we make all kinds of rules and regulations and this will solve our problem, so we think. But after awhile all the rules bother us so we swing back to anarchy and this just goes back and forth in our soul, the flesh can never strike the balance and that's exactly the story of the nation Israel.

Now we come to 1 Sam 8. The nation is in chaos so what do they do? They ask Samuel to give them a king. Now God didn't do this with great enthusiasm as He's going to show very shortly in Hosea. He did so to accommodate to the lousy faith of the OT believers. This is not a moment in Israeli history to be proud of. However there is much we can learn about political thinking that comes from this passage. 1 Sam 8 is the central passage in the Bible on political freedom. 1 Sam 8 gives, in a nutshell, God's view of political theory. I want to quote from a pastor-teacher who saw what we're facing in this country over 30 years ago. This comes from 1975. He says, "The divine viewpoint of politics is thoroughly opposed to the political philosophy of both major parties, because both major parties in this country have gone over to socialism, gone over to centralization of power, to some degree, regardless of what they say. But in practice, and watching the decisions we see, we see a violation of this. And so the time has come," remember that's 1975, "the time has come in this country for a new party and a party that can be raised up on sound Biblical principles..." 1 Sam 8 principles. So 1 Sam 8 is something to read and ask yourself what candidates and what party is advocating these principles. There's no ambiguity here, we're not just preaching something

arbitrary, there are absolutes that have to do with the political realm and they are contained in God's word.

1 Sam 8 is the passage Hosea has in mind. So if we don't go back to 1 Sam 8 we're going to misunderstand Hosea's point. Verse 1 is a description of Israeli society at the conclusion of the judges. "And it came about when Samuel was old that he appointed his sons judges over Israel. ²Now the name of his firstborn was Joel, and the name of his second, Abijah; *they* were judging in Beersheba. ³His sons, however, did not walk in his ways, but turned aside after dishonest gain and took bribes and perverted justice." So you can see that chaos ruled in the courts, it was a dishonest society. So what's the answer? Verse 4, "Then all the elders of Israel gathered together and came to Samuel at Ramah; ⁵and they said to him, "Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations." In other words, centralized government, big government; what we're doing isn't working and we can't wait for God to solve our problems and we've seen how the pagan nations solve the problem - they give their power to a dictator to solve their problems so let's go be like them, we'll appoint a human king. Now obviously this displeased God as it did Samuel but verse 7, "The LORD said to Samuel, "Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them." The Lord says fine Samuel, they've rejected me, that's step one in the six steps down, they've rejected Me, they're out of fellowship, fine, I'll give them a king. This shows you that some prayers offered while out of fellowship are answered, the problem is you won't like the answer. And we'll see here that this prayer request for a king is going to be answered but its going to put them in a position where when it's all said and done and they're tired of the king God gives them, well that's just too bad, they're going to have to live with a king.

Verse 9, here's the tactic; "Now then, listen to their voice; however, you shall solemnly warn them and tell them of the procedure of the king who will reign over them." In other words, I'm going to graciously tell you in advance what's coming with the king. You'll get a king but that's not all you'll get. And beginning in verse 10 we find what else it is they'll get. "So Samuel spoke all the words of the LORD to the people who had asked of him a king. ¹¹He said, "This will be the procedure of the king who will reign over you: he will take your sons and place *them* for himself in his chariots and among his horsemen

and they will run before his chariots. ¹²“He will appoint for himself commanders of thousands and of fifties, and *some* to do his plowing and to reap his harvest and to make his weapons of war and equipment for his chariots.” So there will be a draft into a permanent standing army. Did they need that before? Who fought their battles during the conquest? God fought the battles, now that they kicked God to the curb who’s going to fight the battles? The new human king. So he’s going to draft an army. And notice another thing in verse 12 that the government will own property and the people will be forced to serve the government and they will be in bondage to the government. Then in verse 13 the girls are going to get theirs too, “He will also take your daughters for perfumers and cooks and bakers.” Verse 14 reaches into the pocket of every land owner, “He will take the best of your fields and your vineyards and your olive groves and give *them* to his servants.” That still holds; do you realize that you don’t own any property? I don’t. You pay for it but you don’t own it, you pay taxes on it and any time they want the government can come in and take it. It’s the law of eminent domain which says they can evacuate you anytime they want. They are supposed to give you a fair price for it and if they do that, and people say, that makes sense. The Bible says that doesn’t make sense; that makes people slaves. Private property is God’s program for freedom. Now verse 15, the raising of taxes, “He will take a tenth of your seed and of your vineyards and give to his officers and to his servants. ¹⁶“He will also take your male servants and your female servants and your best young men and your donkeys and use *them* for his work. ¹⁷“He will take a tenth of your flocks, and you yourselves will become his servants.” Except that word servants is the word for slaves, not servants; servants sounds nice, how does slave sound? And here’s the end of it all, verse 18, “Then you will cry out in that day,” that is, you’re going to have another prayer request, “because of your king whom you have chosen for yourselves, but the LORD will not answer you in that day.” Sorry, I answered your first prayer; I’m not answering the second one. That’s God’s word on politics.

So this is how the monarchy got started. God warned them but these people were so sick and tired of the social chaos, they were in a licentious mode, everyone did what was right in their own eyes and what did we say happens to the pendulum? When people live in chaos for awhile eventually they cry out for order? They swing to legalism, give me stability, no matter the cost I want order. And you can read the cost, go ahead and read in 1 Samuel you’ll

see wars, you'll see stupid decisions by Saul, people will get hurt. Do you know why? Because the king is just another depraved human. And after they got the king they didn't like the king.

Now we're prepared for Hos 13:10-11. **Where now is your king That he may save you?** Now do you see the sarcasm? You thought having a king like all the other nations would solve your problems, having big government would help you out, ha, ha, ha, your nation is going down. And as you go down is the government saving you? Where is the government program? Where's your king? Oh, he's running to Egypt. He can't save you.

Hos 13:11, **I gave you a king in My anger And took him away in My wrath.** Now if you thought God didn't express any kind of emotion what's this? God has personality and God can get angry with you and God can get angry with me. God is not a doorpost, God is deeply personal and this is the kind of thing that keeps us in line with our doctrine of God. The moment we lose the idea that God can be angry with us or can be happy with us we lose it. And he says when you asked for a king back in 1 Sam 8 I gave you one but I did it out of **anger**. Why was God angry? Because they rejected Him as their King. Think of it this way. God has plan A, plan B and plan C for the nation Israel and these are degenerating plans. Plan A was God was king; it was a theocracy and this was the period of maximum freedom. They had been free from Egypt never to go back again, no big government, none of that. They had minimum taxation, they had a gold backed economy, they had the family as the basic unit of society, the family did the educating, the family passed on the skills to their children, one third of the national budget went to Bible teaching, it was a fantastic time of freedom. That was plan A, they blew it. Now plan B the people wanted a king, 1 Sam 8 and God says **I gave you a king in my anger**. They tried that, plan B was the monarchy, you still had some freedom but it was greatly deteriorated because the king made everyone a slave, the king took away private property, the king taxed you to death. Now that has failed God says, so we'll turn to plan C. Plan C is in 2 Kings 17 for the northern kingdom and 2 Kings 25 for the southern kingdom, and that is minus all national freedom. The expression God uses here is **And took him away in My wrath**, that is, now you'll have no king whatsoever, you'll be in Exile to foreign nations. So plan A God was king, plan B I gave you a human king and plan C I took away your king, each plan involves a loss of freedom.

Then He explains why in vv 12 and 13. Verse 12, **The iniquity of Ephraim is bound up; His sin is stored up.** Now here we have expressed a cause-effect relationship in the spiritual realm. The effect is given first and then the cause that brought about the effect. Let's look at the cause first, end of the verse, **His sin is stored up.** That's the cause. From the time of the judges and kings they have refused to confess their sin, they have refused to utilize the technique of 1 John 1:9 and therefore their sin has **stored up.** And so by now we're not talking about one or two sins we're talking about hundreds and thousands of sins. And this is always the way things go if you go on negative volition to God's word and don't confess. You get out of fellowship at the moment you sin and this starts to eat away at the conscience and if you don't confess the sin then it becomes easier to go negative volition the next time and so you go negative and your conscience is eaten away some more and its easier to sin the next time and you keep doing this over and over and over until you're in a situation where you have seared your conscience and you can't confess your sin; you're mentality is so distorted you can't view God correctly. You're not even sure anymore whether God exists and so you can't confess your sin. Confession of sin requires that you see God clearly because God is the standard and if I can't see the standard then I can't see whether I've violated the standard or not and so all this sin has stored up and they are in a position where they can't confess. What's the effect? The effect of sin is always loss of freedom. So when he says **the iniquity of Ephraim is bound up** that is a simple statement that they have lost freedom. Sin always does this, the more it builds the more freedom you lose. That holds individually and that holds nationally. All we're experiencing right now in our nation is the loss of freedom that accompanies more and more sin piling up in our nation. Should be no surprise.

Hos 13:13-14, you'll recognize verse 14 from the NT as it's quoted by Paul, but what you're going to see now is the tension this causes in God's own heart. God is not unconcerned with his people. God is very concerned and though His people have all this sin stored up and they deserve judgment, yet there's hesitancy on God's part to judge. **The pains of childbirth come upon him; He is not a wise son, For it is not the time that he should delay at the opening of the womb.** ¹⁴Shall I ransom them from the power of Sheol? Shall I redeem them from death? O Death, where are

your thorns? O Sheol, where is your sting? Compassion will be hidden from My sight.

Now what this is teaching is that God has a timetable and that timetable has a due date. Pregnancy operates on a timetable. You've got about 9 months and then the baby is developed and ready to be born. In the same way the nation Israel was on a timetable. God wanted the nation to develop loyalty to Him. And when it was time for the loyalty to be born it wasn't developed and so it created a life or death situation. Verse 13 is describing a very dangerous situation.

So there are two metaphors here, both have to do with physical birth. God is going to use two metaphors from physical birth to teach us two truths about the nation Israel. The first metaphor is the **pains of childbirth**. When a woman is experiencing the birth pains it is terrible pain, but the result that comes forth, the child, brings great joy. So you have pain but then joy. And everyone understands the order. But this is where the expression the birth pangs of the Messiah got going as a technical phrase for the Tribulation period. Jesus uses this for the time just before the millennial kingdom is born. So the millennial kingdom is the baby and the tribulation is the birth pains necessary to bring forth this baby. This is what Jerry's been teaching in the Olivet Discourse of Matt 24. So pain first, then joy, that's the sequence.

Now Hosea tells us more, **He is not a wise son, For it is not the time that he should delay at the opening of the womb**. So he shifts the attention now to the baby as the baby is coming down the birth canal during the birthing process. It's time for the nation to go into the millennial kingdom but he is not wise, he's foolish. In other words, this son has not developed enough to know how to get out of the womb. He's a foolish son. He should have developed loyalty but because he failed to learn loyalty to God now he's stuck in the womb and he doesn't know how to get out and this puts the mother and the child in a precarious situation. So the point is God is saying you've had enough time to develop loyalty and go into the millennial kingdom but you're a foolish son, so foolish you don't even know how to be born.

Hos 13:14 and here we have a series of questions. There's debate about how to handle these verses, is it a continuation of the dangerous situation or is this a glorious promise of deliverance? I think it's a continuation of the

dangerous situation but I won't be dogmatic on this point. Here's what I think is happening. Do you see there are four questions here? This gives us a peek into the heart of God. It's time for the child to be born but the child is too stupid to be born so God is sitting there with this dangerous situation on his hands. In a real life situation if a baby got caught up in there it would have to be delivered by C-section or you have a dead baby, a stillborn. And God is saying in His heart? What am I going to do in this situation? **Shall I ransom them from the power of Sheol? Shall I redeem them from death?** In other words, I can deliver the child prematurely. I can salvage this generation of Israel and take them into their kingdom or we're just going to have to prolong labor. If he delivers them then the next two questions would come to pass. **O Death, where are your thorns? O Sheol, where is your sting?** In other words, that generation would not die and they would go into the kingdom in their natural, unresurrected bodies. This is a truth of the OT: that one generation of Israel, the generation that is ready to be born, the generation that has developed to the point that it knows how to work its way down the birth canal, that generation will not die, that generation will come to the verge of death but will be able to avoid it and go into the kingdom.

And God is struggling, shall it be this generation? And by the end of the verse God has decided. **Compassion will be hidden from My sight.** In other words, no, this generation is not the one that is going to avoid death, this generation is going to get smashed and the promise will have to be fulfilled to another generation. We are still waiting for this other generation of Israel to be born. And so how long is it going to take? It's been 26 centuries since this was uttered and they still aren't ready to be born. For 26 long centuries the nation Israel has been under divine discipline all over the face of the earth because of their rejection of the word of God and still we are waiting for one generation to figure it out. But Hosea's generation did not figure it out and thus God says **Compassion will be hidden from My sight.** They are going to be destroyed.

Before we move to the destruction turn to 1 Cor 15. We want to see how Paul picks this verse up and applies it to one generation of the church. In its original context it refers to one generation of Israel that will not die. How does Paul pick this up and make application to the NT believer? Answer, 1 Cor 15:51-55. "Behold, I tell you a mystery;" now that doesn't mean woo-oooo; a mystery was something not revealed in the OT, so whatever Paul is

stating here it is a progress in divine revelation, there is a new truth here unknown by prior generations and here it is, “we will not all sleep, but we will all be changed,” that is church saints. There will be one generation of church saints that will not die, instead of dying they will be transformed into their resurrection bodies instantly. Verse 52, “in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. ⁵³For this perishable must put on the imperishable, and this mortal must put on immortality. ⁵⁴But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written,” and here he quotes Hos 13:14 with a slight alternation, “DEATH IS SWALLOWED UP in victory.” there’s your alteration. ⁵⁵“O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?” And the point is that suddenly, without notice, and without signs Christ is going to return, we fill in details from 1 Thess 4, but one generation of Christians is not going to taste death, one generation is going to be raptured. And Paul was given this new truth and Paul said, hey, Hosea spoke of one generation of Israel that would not taste death, the generation that goes into the kingdom, and now I know a similar truth, that there is one generation of the Church that will not taste death and so Paul picks it up and applies it.

Now we close Hosea, last two verses. Verse 15, **Though he flourishes among the reeds**, literally brothers, the tribe of Ephraim was having an economic boom, **Though he flourishes among the brothers, An east wind will come**, the wind is the Assyrian army invading, **The wind of the Lord coming up from the wilderness; And his fountain will become dry And his spring will be dried up, It will plunder his treasury of every precious article.** That’s what the Assyrian army will do, all that economic boom that was born out of their agricultural prosperity is going to wither because of the invasion.

Verse 16, God may have had some second thoughts but here are His final thoughts, **Samaria will be held guilty, For she has rebelled against her God. They will fall by the sword, Their little ones will be dashed in pieces, And their pregnant women will be ripped open.** That’s the end of this generation that failed at the proper time to develop loyalty to God, they were foolish. But there will be one generation of Israel that is wise and will develop loyalty and find their way down the birth canal during the labor

of birth pangs and will burst forth into the joy of the millennial kingdom. For this generation we wait but as Church saints the same aim applies, to learn loyalty to God.

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