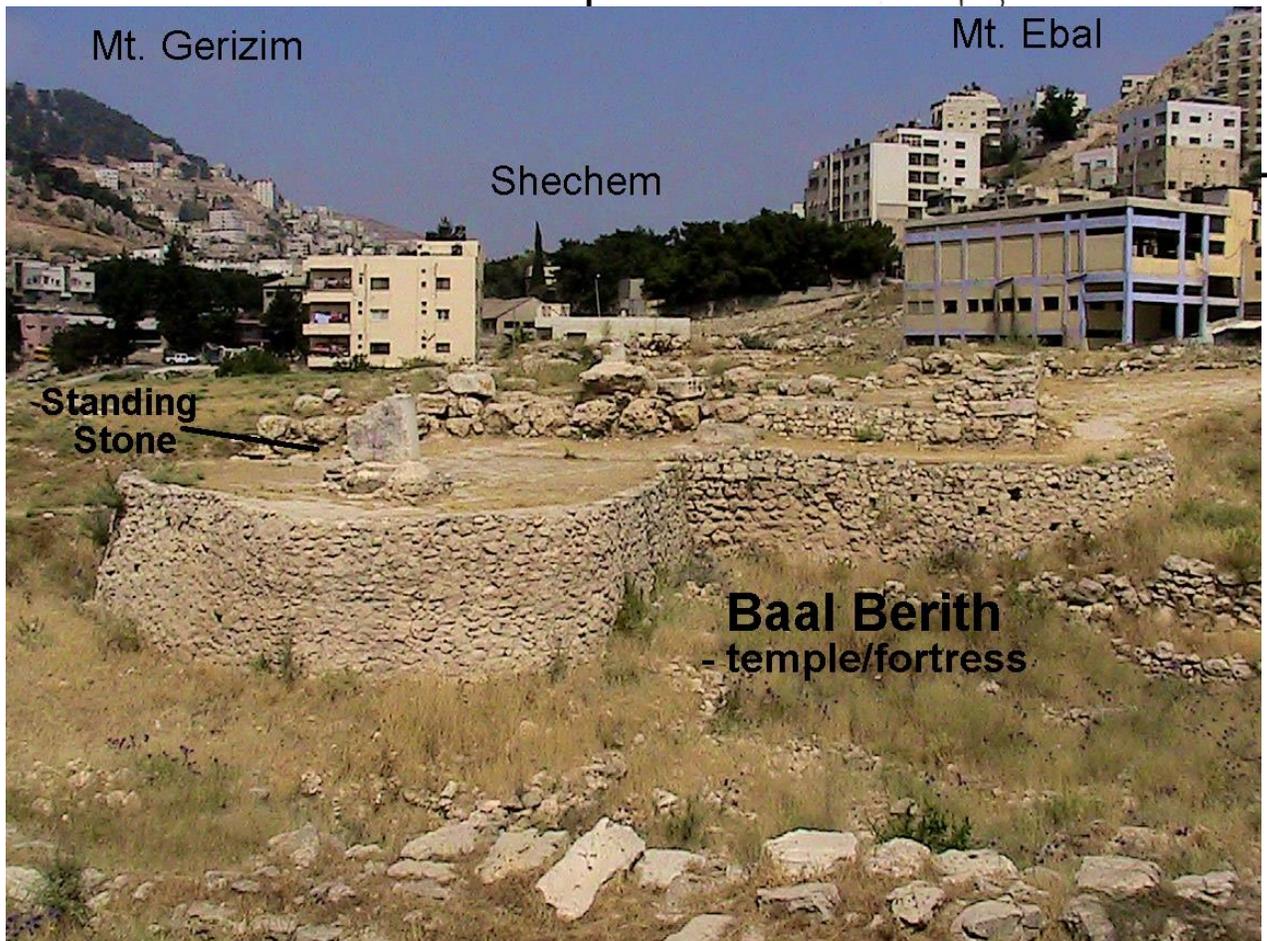
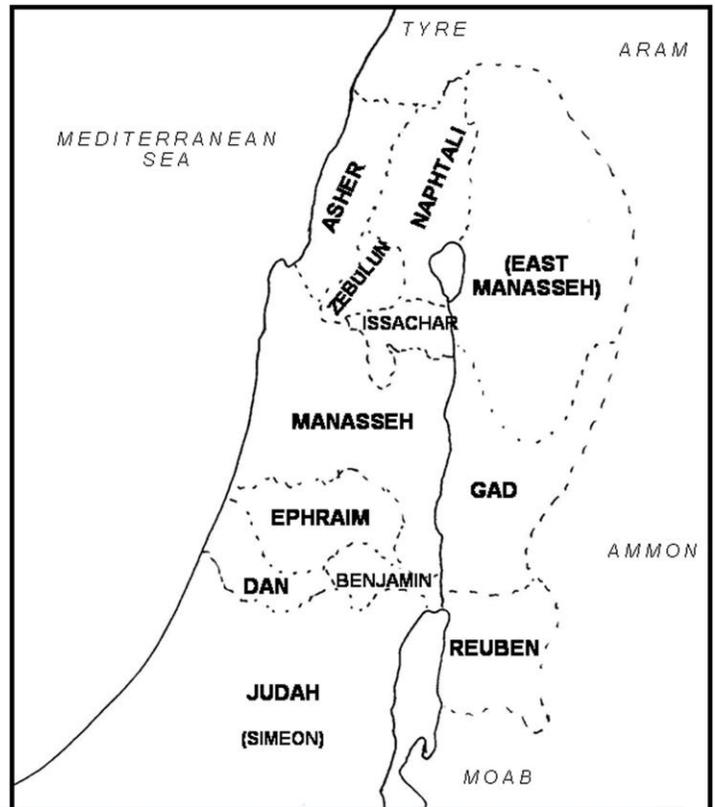


Hosea 13:1-16

Hosea 13:1 – “When Ephraim spoke, there was trembling;

he was exalted in Israel,
but he incurred guilt through Baal and died.”

1. “Ephraim” here is a reference to the tribe of Ephraim. Often “Ephraim” is used to refer to the whole northern kingdom of Israel. But, not here.
2. Examples of Ephraim the mighty tribe:
 - a. Judges 8:1-3 and Judges 7:22-25
 - b. Judges 12:1-6
 - c. 1 Kings 11:26-28 – “Also, Jeroboam son of Nebat rebelled against the king. He was one of Solomon’s officials, an Ephraimite from Zeredah, and his mother was a widow named Zeruah. Here is the account of how he rebelled against the king: Solomon had built the terraces[a] and had filled



in the gap in the wall of the city of David his father. Now Jeroboam was a man of standing, and when Solomon saw how well the young man did his work, he put him in charge of the whole labor force of the tribes of Joseph.

- d. 1 Kings 12:25-33— “Then Jeroboam fortified Shechem in the hill country of Ephraim and lived there. From there he went out and built up Peniel. After seeking advice, the king made two golden calves. He said to the people, ‘It is too much for you to go up to Jerusalem. Here are your gods, Israel, who brought you up out of Egypt.’ One he set up in Bethel, and the other in Dan. And this thing became a sin; the people came to worship the one at Bethel and went as far as Dan to worship the other.”

3. The city of Shechem is in the land of Ephraim according to Joshua 21:20-21.

13:2 – “**And now they sin more and more,
and make for themselves metal images,
idols skillfully made of their silver,
all of them the work of craftsmen.
It is said of them,
‘Those who offer human sacrifice kiss calves!’**”

8394 [e]	3701 [e]	4541 [e]		6213 [e]	2398 [e]	3254 [e]	6258 [e]			
kiṭ·bū·nām	mik·kas·pām	mas·sé·kâh	lā·hem	way·ya·'sū	la·ḥā·'tō,	yō·w·si·pū	wə·'at·tāh			
כְּתֻבוֹנִים	מִכְסָּפִים	מִסֻּכָּה	לָהֶם	וַיַּעֲשׂוּ	לְחַטָּא	יֹדְעוּ	וְעַתָּה 2			
according to their skill	of their silver	molded images	for themselves	and have made	sin	they more and more	Now			
Prep-k N-fsc 3mp	Prep-m N-msc 3mp	N-fs	Prep 3mp	Conj-w V-Qal-ConsecImperf-3mp	Prep-l V-Qal-Inf	V-Hifil-Imperf-3mp	Conj-w Adv			
5401 [e]	5695 [e]	120 [e]	2076 [e]	559 [e]	1992 [e]	3605 [e]	2796 [e]	4639 [e]	6091 [e]	
yiš·šā·qūn.	'ā·ḡā·līm	'ā·dām,	zō·bē·hê	'ō·mē·rīm,	hēm	lā·hem	kul·lōh;	ḥā·rā·šīm	ma·'ā·sêh	'ā·ṣab·bīm,
יִשְׁקֹוּ:	עֲגָלִים	אָדָם	זִבְחֵי	אֹמְרִים	הֵם	לָהֶם	כֻּלָּהּ	חַרְשֵׁים	מַעֲשֵׂה	עֲצָבִים
let kiss	the calves	the men	who sacrifice	say	they	of them	All of it [is]	of craftsmen	the work	Idols
V-Qal-Imperf-3mp Pn	N-mp	N-ms	V-Qal-Prtcpl-mpc	V-Qal-Prtcpl-mp	Pro-3mp	Prep 3mp	N-msc 3ms	N-mp	N-msc	N-mp

1. The worship of the calf god became more and more popular. As it increased so did the level of sinful depravity increase among the tribe of Ephraim.
2. There are two translations for “Those who offer human sacrifices kiss calves.”
 - a. One, is saying human sacrifice was practiced at Bethel or Dan. This translates, but there is no other clear mention of this practice at Bethel or Dan.
 - b. Second, translates like this: “In respect to the images of the calves, the leaders of the worship service are saying, ‘Let the sacrificers among men do so by kissing the calf-idol.’”
 - i. Kissing the calf-idol was to pay homage to it
 - ii. Jeroboam began this practice, and it then continued.

13:3 – “**Therefore they shall be like the morning mist
or like the dew that goes early away,
like the chaff that swirls from the threshing floor
or like smoke from a window.**”

1. The result of “kissing the calf-idol” is presented with four images. This idol worship would result in Ephraim:
 - a. Becoming like the morning mist...vaporizing and disappearing

- b. Becoming like the dew that that goes away early...disappear first and quick
- c. Become like chaff that is swirling around the threshing floor...be easily moved and blown away
- d. Become like smoke from a window...easily slip out the first drafty opening to be absorbed in the outdoor air.

**13:4 – “But I am the Lord your God
from the land of Egypt;
you know no God but me,
and besides me there is no savior.”**

1. This is an admonition to change to homage or repent by confessing the truth:
 - a. YHWH is Ephraim’s true God
 - b. YHWH is the God that knew them in Egypt (not the calf god)
 - c. Ephraim will know no other God. Only YHWH
 - d. Ephraim will be saved from Assyria and from their sin only by YHWH

**13:5 – “It was I who knew you in the wilderness,
in the land of drought;”**

1. YHWH recalls history that Ephraim had forgot.
2. Israel was in trouble in the wilderness in drought, but YHWH provided

**13:6 – “but when they had grazed, they became full,
they were filled, and their heart was lifted up;
therefore they forgot me.”**

1. YHWH did his part and provided
2. Israel forsook YHWH once they had grazed and were full
 - a. Israel became proud. They assumed they were self-sufficient.
 - b. Israel forgot YHWH

**13:7 – “So I am to them like a lion;
like a leopard I will lurk beside the way.”**

1. YHWH will destroy Ephraim
2. Lion attacks the full flock of 13:6
3. Leopard is waiting for Ephraim to flee disasters in life or the lion.

**13:8 – “I will fall upon them like a bear robbed of her cubs;
I will tear open their breast,
and there I will devour them like a lion,
as a wild beast would rip them open.”**

1. The third image of YHWH destroying Israel: the bear
2. Violent descriptions of the YHWH (lion, leopard, bear):
 - a. tearing their breasts,
 - b. devouring the torn flesh
 - c. ripping them open

13:9 – “He destroys you, O Israel,
for you are against me, against your helper.”

5828 [e]	3588 [e]	3478 [e]	7843 [e]
bə-‘ez-re-kā.	bî	kî-	šî-ḥet-kā
בְּעִזְרְךָ:	בִּי	כִּי-	יִשְׂרָאֵל
your help [is]	from Me	but	Israel
Prep-b N-msc 2ms	Prep 1cs	Conj	N-proper-ms
			וְשִׁחַתְךָ 9
			You are destroyed
			V-Piel-Perf-3ms 2ms

1. Israel’s “helper” “destroys” them
2. Israel is against the One who helps
3. Notice the literal translation: “You are destroyed Israel but from Me is your help”

13:10 – “Where now is your king, to save you in all your cities?

Where are all your rulers—
those of whom you said,

‘Give me a king and princes?’”

1. 1 Samuel 8:4-6 Israel had asked for a king.
2. Now, their king cannot help them against Assyria. Only YHWH their “helper” can do that.
3. “rulers” is actually “judges” which refer to other governmental officials who are worthless in this situation.

13:11 – “I gave you a king in my anger,
and I took him away in my wrath.”

1. Originally God allowed them a king because YHWH was angry that Israel would not follow him.
2. Now, YHWH will bring his wrath against Israel and remove the king (along with the nation)

13:12 – “The iniquity of Ephraim is bound up;
his sin is kept in store.”

13:13 – “The pangs of childbirth come for him,
but he is an unwise son,
for at the right time he does not present himself
at the opening of the womb.”

1. Two images of Israel current situation:
 - a. A mother giving birth
 - b. A son being born
2. This time of Assyrian oppression is a time of birth (or, rebirth) for Israel. It is a time of pain where the son (Israel) is to be given birth back into the plan of God.
3. But, the son is “unwise” and will not present himself “at the opening of the womb” (repent) to be born (reborn, saved, helped, delivered)

13:14 – “I shall ransom them from the power of Sheol;
I shall redeem them from Death.

O Death, where are your plagues?

O Sheol, where is your sting?

Compassion is hidden from my eyes.”

1. Instead of being born at this time in history (722 BC, or around 730 BC) Israel would perish into Sheol and Death.
2. But, now YHWH will have to deliver them from Sheol and Death...and, without their help! They will be born again through the work of their helper, their savior.
3. This is the basis for John 3:1-10 that Nicodemus did not understand.
4. Paul uses this verse in its fulfilled state in 1 Corinthians 15:55 which will be fulfilled two ways:
 - a. Physical resurrection
 - b. Restoration of Israel (since that is the context of “Sheol” and “Death” here

**13:15 – “Though he may flourish among his brothers,
the east wind, the wind of the Lord, shall come,
rising from the wilderness,
and his fountain shall dry up;
his spring shall be parched;
it shall strip his treasury
of every precious thing.”**

1. The first line “Though he may flourish among his brothers” finishes the thought of 13:14

**13:16 – “Samaria shall bear her guilt,
because she has rebelled against her God;
they shall fall by the sword;
their little ones shall be dashed in pieces,
and their pregnant women ripped open.”**

1. The 725-722 Assyrian destruction