

Hosea 1:1-3 **MARRIED TO AN UNFAITHFUL WOMAN**

Introduction:

The man in the text is Hosea, one of God's prophets. His ministry took place during the lives of four kings of Judah: Uzziah, Jotham, Ahaz and Hezekiah, V. 1. However, his preaching did not focus upon conditions in Judah where they reigned. Their names simply established the time of his ministry. He lived in the northern Kingdom of Israel and and preached there against the idolatry which was there.

I. Hosea's marriage to Gomer

- A. God instructed Hosea to get married: “*...Go, take thee a wife...,” V. 2.*
 - 1. This was not so strange since God had said, “*...It is not good that the man should be alone...,” Gen 2:18.*
 - 2. What was strange about it was the kind of woman that God told him to marry, “*...a wife of whoredoms...,” V. 2.* (This may or may not have been her profession, but it was at least her conduct and her character.)
- B. Can you imagine what it would be like to be married to a woman like that?
 - 1. You just could not trust her.
 - a. If you turn your back she makes goo-goo eyes at another man.
 - b. If you leave the house she is in somebody else's arms.
 - 2. Can you imagine the pain, the hurt and the anger that you would feel? (She would bring you constant grief and sorrow.)
- C. One may ask: “Why would God instruct one of His prophets to marry such a woman ?” (The answer is that God wanted them to see the wrongs of Gomer.)

II. The lessons which God wanted the people of Israel to see

- A. God wanted them to see that as Gomer owed her loyalty to Hosea even so they owed their loyalty to God.
 - 1. As Gomer had pledged her loyalty to Hosea even so the people of Israel had pledged their loyalty to God.
 - 2. As Gomer was to keep herself from all other men, even so the people of Israel were to keep themselves from the worship of all other gods.
- B. God wanted them to see that they had sinned a grievous sin.
 - 1. It was a grievous sin for Gomer to turn away from Hosea and give her affections to other men and all of the people of Israel who knew about it would know that it was wrong.
 - 2. God also wanted them to know that it was wrong for them to turn away from God and worship other gods. (Which they had done.)
- C. God wanted them to see that as Hosea was deeply grieved by the unfaithfulness of Gomer even so God was deeply grieved at their unfaithfulness to Him.
- D. God wanted them to see that as Hosea was angry at Gomer because of her unfaithfulness to Him, even so He was angry at them because of their unfaithfulness to Him.
 - 1. God preferred that they turn back to Him and be faithful to Him.
 - 2. But if they would not turn back to Him He would pour out His wrath upon them.

III. The lessons which God wants us to see today

- A. Every saved person owes his loyalty to God. (Every man, woman, boy and girl)
 - 1. He owes his loyalty to God the Father because God the Father sent His only begotten Son to the cross to suffer and die for him that he might be saved.
 - 2. He owes his loyalty to Jesus Christ because Jesus is the One who shed His blood on the cross that he might be saved.
 - 3. Were it not for God's tender mercy not one of us would go to heaven, but every one of us would do to hell.
 - 4. It is a grievous sin for a saved person to forsake the Lord's worship services on Sunday in order to seek the treasures and pleasures of this world.
- B. Every unsaved person owes his loyalty to God. .
 - 1. He owes his very existence to God.
 - 2. God provides the air he breaths, the food he eats, the water he drinks and every good thing that makes life worthwhile.
 - 3. Were it not for the mercy of God he would already be dead. (Accident, disease or some other human being would have already taken his life.)
 - 4. His body would already be in the grave and his soul would already be suffering in hell.
 - 5. There would never ever be another opportunity to be saved.
- C. When someone turns his back upon God and forsakes God, God is just as grieved and hurt as any husband would be whose wife has deserted him for another man.
- D. God is not only grieved when men forsake Him, but God is angered.
 - 1. God sent Hosea to preach to Israel and warn the people of Israel to turn back to God and today God has called men to preach and warn both the saved and the unsaved.
 - 2. We are sent to warn the saved who are faithful to never ever turn your back upon God. Be forever faithful true to Him and His cause.
 - 3. He has sent us to warn the saved who have already become unfaithful to return to God. (You will be glad you did.)
 - 4. God has sent us to warn the unsaved and to call upon you to repent of your sinful ways and trust in the Lord Jesus Christ to save your soul. (You will be eternally grateful that you did.)

Conclusion:

God does not show us these things just to vent His anger. (He has a lot more effective way of venting His anger.) He shows us our sin so that we may confess our sin to Him and change our direction. He wants every one of us to be saved and to be a loyal Christian.

Hosea 1:3-9 CHILDREN WITH PECULIAR NAMES

Introduction:

Hosea gave his three children peculiar names. This sometimes happens today. Texas once had a governor by the name of Hogue, pronounced "Hog." He named his two daughters Ima and Eura. Thus, their names were pronounced, "I'm A Hog" and "You're A Hog." I have a preacher friend whose last name is "Beene." His sons were nicknamed Butter, String, Pinto and Jelly. God had Hosea to give his sons peculiar names for a purpose.

I. The peculiar names of Hosea's children

- A. The first child was named Jezreel, V. 3-4.
 - 1. Jezreel was the name of a city in the northern kingdom of Israel.
 - 2. It was the home of the kings and their families.
 - 3. Thus, it was essentially a second capital of the northern kingdom.
 - a. The city of Samaria was actually the capital.
 - b. But being the home of kings it became a resort for their families and for the people.
 - 4. The "blood of Jezreel" referred to the murderous deeds done by the ruling families, especially the family of Jehu.
 - 5. God intended to repay the house of Jehu.
 - 6. A child bearing the name of a prominent city was somewhat peculiar and drew a lot of attention.
 - 7. Hosea would explain, V. 4-6.
- B. The second child was a girl and was named Laruhamah, V. 6.
 - 1. This name literally means "No Mercy."
 - 2. I've heard of girls being named "Grace," but I've never heard of one being named "No Grace."
 - 3. This name was to reveal that God intended no mercy for the northern kingdom of Israel, but would bring an end to this nation, V. 6
 - 4. Yet God would continue His mercy on the southern kingdom, Judah, V. 7. .
 - 4. This would be Hosea's explanation everywhere this girl went.
- C. The third child, a boy, was named "Lo-ammi, V. 8-9.
 - 1. This name means "Not My People."
 - 2. Thus, through this name given to this son, God was saying to the northern kingdom of Israel, "You are no longer my people and I am no longer your God."
 - 3. Thus, God would no longer be their Protector and He would no longer be their Provider.
- D. Wherever these children went and wherever they were heard about this was the explanation for their peculiar names.

II. What God could do today (What if.....?)

- A. What if you had done some great sin in a certain place and the next child you met was named after that place, what would you think?
 - 1. Would you not ask the child was given the same name as that city?"
 - 2. And what if the father explained that God wanted to use that child to remind you of your sins and that you need to get right with God?

3. What would you do?

B. What if you should meet a little girl by the name of “No Mercy” or ”No Grace” and you were told that the girl was given that name because God wanted to use that girl to inform you that if you did not immediately repent of your sin that there would be no more mercy for you? (What would you do?)

C. Christian friend, what if you were to meet a child by the name of “Unfaithful” and were told that God wanted that to be given that name to remind you that you have not been faithful to God and that you need to straighten up your life and be faithful to God, what you do?

C. Unsaved friend, what if a child were named “Not My People” and you were informed that he was given this name to remind you that you are not one of God's people, that you are not a child of God, that you have not been born again, that you are lost and on the road to hell, what would you do?

Conclusion:

God has not sent someone with some peculiar name, but God has sent me. I am here to tell every saved person that you need to be dedicated to the Lord Christ who loves you and died for you and who saved your soul from the torments of hell. Let me ask you the question, “What do you need to do to be more faithful to God? Now what are you going to do about it?”

I am here to remind every unsaved person that you must be born again. You must acknowledge that you are a lost sinner and repent of your sin. You must trust the Lord Jesus Christ to have mercy on you and save your soul. Now what are you going to do about it?

Message #3

Hosea 1:10-11 THE PROMISE OF BETTER TIMES

Introduction:

Hosea had just made a most awesome announcement. He had announced that the northern kingdom of Israel would fall, V. 4b and 6b. To better understand, let us pretend that Hosea lives today and that he announces the downfall of the united States of American to some foreign power. But he does not stop there. He also promises that in spite of the tragic fall of our nation, there will be better times ahead.

I. The promise of better times ahead

- A. Hosea announced that the millennial times would come when things will be better.
 - 1. In contrast to a relatively few Jewish survivors of the Great tribulation, the Jewish people will be as the sand of the sea, V. 10a.
 - 2. In contrast to being told, “Ye are not my people,” it will be said, “Ye are the sons of God,” V. 10b.
 - 3. In contrast to being a divided kingdom, Israel and Judah will be united under one King, V. 11.
- B. What was the purpose of this message?
 - 1. Was it to console them so that even though they would perish, their grandchildren would have better times ahead? (Only partly so)
 - 2. Was it to add to their torture by pointing to good things which they would not live to see? (Not so)
 - 3. He was actually pointing to a way by which they could participate in those good times and benefit from them.
 - 4. They could repent of their sin and trust in the coming Messiah and then even though they would die, they would be raised from the grave and would participate in those good times.

II. A parallel in our day

- A. As Hosea preached a message of doom, even so I preach a horrible truth.
 - 1. Hosea preached the end of a nation; I preach the end of life, Heb. 9:27.
 - 2. Hosea preached about being utterly carried away into Assyria; I preach about being carried into the Lake of Fire and Brimstone.
- B. As Hosea also preached a message of promise of better things to come, even so I preach of better times ahead.
 - 1. There will not only be a millennium, but following the millennium there will be heaven.
 - 2. There will be no pain, no sorrow, no sickness and no death in heaven.
 - 3. And that will last forever.
- C. My purpose of preaching this message:
 - 1. My purpose is to sound the warning about hell and how to stay out of that place.
 - 2. My purpose is to inform you about heaven and what you must do to go there, Acts 20:21; Rom. 10:13.
 - 3. I also urge you to prepare now while there is time to do so, II Cor. 6:2. .

Message #4

Hosea 2:2, 6-7, 14 **GOD'S UN FAILING LOVE**

Introduction:

Hosea was married to a wild wild woman, but he loved her anyway. His love for her illustrated God's love for Israel.

I. Hosea's unfaithful love for Gomer

- A. Hosea tried desperately to win her love and loyalty to him..
- B. Children had been born in their home even though he had reason to believe that he was not their father, V. 1-2a.
- C. Because of her unfaithfulness their marriage had crumbled, V. 2a. (*...she is not my wife and I am not her husband...:*)
- D. Hosea plead with the children to plead with Gomer to mend her ways and be a faithful wife to him. V. 2.
- E. He threatened to deal severely with her if she did not mend her ways.
 - 1. He would take away the fine clothes that he had provided for her, V. 3.
 - 2. He would not provide for her children, V. 4.
 - 3. He would leave her to the mercy of her lovers who had showered her with gifts and let her learn the hard way that they would not support her and supply her needs, V. 5.
 - 4. He would do more than withhold his help; he would make it difficult for her to maintain her relationship with her lovers, thus, cutting off her support from them, V. 6-7a.
 - 5. He would make it hard for her to provide food and clothing, V. 8-9.
 - 6. He would expose her to public shame and she would find it hard to find friends, V.10.
- F. He would cause her to see that she was much better off when she was living with him, V. 7b.
- G. When she would return --- and she would --- he would gladly receive her, forgive her, love her and pour out a lavish abundance of good things upon her. V. 14.

II. God's unfaithful love for Israel.

- A. God had loved Israel with a great love. (He had given her a land which flowed with milk and honey.)
- B. But Israel proved to be unfaithful to God. (As Gomer had turned to other lovers, even so Israel had turned to other gods.)
- C. God had called on the prophets to plead with Israel to turn from her idolatry and be faithful to Him, but she failed to do so.
- D. Finally God had would divorce Israel.
 - 1. He would send the Assyrians in to carry her away into captivity.
 - 2. He would cut Israel off from His blessings.
- E. Yet God still loves her and will allure her to return to Him, V. 14.
- F. He foresees a future generation of Israelites who will repent and turn to Him and He will gladly receive them, V. 19-20.

III. God's unfaithful love for man

- A. God has loved man and blessed man abundantly.
- B. Yet man has loved the ways of sin rather than God.
- C. Thus, God has called upon New Testament churches to carry the gospel message to all mankind and to plead with them to turn to Him.
- D. But the majority of the unsaved have turned their backs upon God and His gospel and His Son and His preaches and have turned to the pleasures of sin.
- E. Thus, sometimes God has cut off their blessings, their funds, and their fun in an effort to lure them to repentance and salvation.
- F. Those who repent, God gladly receives, forgives, saves and pours out the riches of His saving grace.

IV. God's unfailing love for backsliders

- A. By “backslider” I do not mean one who has lost his salvation, but a saved person who has gotten out of the will of God in his manner of life.
- B. God chastens those who are backsliders, but He does not cut them off.
- C. When a backslider will repent of his sin and turn to God, God will gladly receive him and restore him to His fellowship with God. .

Message 5

Hosea 3:1-5 TIME IN WHICH TO REPENT

Introduction:

God is using Hosea's marriage to Gomer to illustrate Israel's relation to Him. Chapter 3 expands upon the idea as set forth in chapter 2. The unfailing love Hosea illustrates the unfailing love of God for Israel. He had promised to allure her to Himself, chapter 2:14. In this text He shows how He will allure her.

I. Hosea and his dealings with the woman

- A. He was instructed: ***“Go yet, love a woman...,” V. 1.***
 - 1. At first it is not clear if it to be the same woman, Gomer, or a different woman. (A close study reveals that it is to be the same woman.)
 - 2. This does not mean merely that he was to love her in his heart. (He already did that. He would not need to “go” if this involved only loving in the heart.)
 - 3. It means to do some specific deed of love, to show or prove his love.
- B. The Hebrew word here translated “friend,” can refer to a companion.
 - 1. As her husband, Hosea had been her companion.
 - 2. She had been ***“...beloved of her friend.”***
 - 3. She had been beloved by him even though she had been unfaithful to him.
- C. The specific deed that Hosea was to do was to rescue her from her deep poverty, V. 2. .
 - 1. Gomer had come into deep poverty after being divorced by Hosea and deserted by her lovers.
 - 2. This was a great hardship for one who had been accustomed to the finer things of life.
 - 3. When she borrowed money and could not repay, the law provided that she should be serve as a slave long enough to pay off her debt.
 - 4. Hosea bought her as a slave and brought her into his own house.
- D. Yet at first she was not brought in as a wife, but only as a slave. (There she would work, but she would also be fed, clothed and protected.)
- E. As a slave she was given time to make up her mind whether or not she wanted to be a true and faithful wife to Hosea, V. 3.

II. God's dealings with Israel. V. 4-5

- A. As Hosea had divorced Gomer, even so God would put away Israel (the northern kingdom) from Himself). V. 4.
- B. As Hosea still loved Gomer, even so God still loves Israel.
- C. As Hosea bought Gomer back and put her under his protective custody, even so God has already reclaimed Israel and put her under His protective custody. (Not as a nation, but as a people)
- D. As Gomer had to make up her mind whether or not to be faithful to Hosea even so Israel would have to make up her mind whether or not she would forsake idol gods and be faithful to the true and living God. .
- E. As Gomer finally made up her mind to be true and faithful to Hosea, even so Israel will be true and faithful to God.
 - 1. This does not mean that those Israelites who are dead will have a second chance.

2. Rather it means that a new generation of Israelites would turn to the Lord, repent of their sins, trust the Messiah (the Christ) as Savior and be truly faithful to God.

III. God's dealings with you;

- A. As Hosea gave Gomer time to repent and as God gives Israel time to repent even so God gives you time to repent. (He has already given you more than enough time.)
- B. He may give you a little more time in which to repent of your sins and trust the Savior. .
 - 1. But that does not mean that He will give you more time. (Not even another day)
 - 2. He has not promised to do so.
- C. The only opportunity to repent and get right with God that you can be sure of is now.

Conclusion:

- 1. To the unsaved I say: “If you want to be saved then repent of your sins **now** and trust trust the Lord **now** to save your soul.”
- 2. To the saved I say, “If you wish to be loyal to the Lord, do it **now**.”

Hosea 4:1-3 **GOD'S CONTROVERSY WITH THE INHABIANTS OF THE LAND**

Introduction:

There were a few, like Hosea, who were not guilty of the charges which God made against the nation. But God's controversy was with the great majority.

I. God's charges against the people of Israel

A. The negative charges, V. 1:

1. **No truth:** (This does not refer to doctrinal truth, but no truthfulness --- no truth telling. (The inhabitants were a bunch of habitual liars. Their word meant nothing.)
2. **No mercy:** (They had a vicious spirit of "I'll get what I can while I can, any way I can no matter who it hurts." (What an attitude for a people who had received so much mercy from God!)
3. **No knowledge of God:** (They knew about the existence of God. But they were ignorant of the will of God. And this, in spite of God's efforts to teach them His will through the law and the prophets, V. 6b.)

B. The specific charges, V. 2:

1. **Swearing:** (Swearing in this verse refers to cursing and profanity. There was hardly a decent tongue to be found.)
2. **Lying:** (This was in direct disobedience of one of the Ten Commandments.)
3. **Stealing:** {This, too, was in direct disobedience to one of the Ten Commandments.)
4. **Killing:** (This verse does not speak of killing in warfare, but outright murder. This, too, was in direct disobedience to one of the Ten Commandments.)
5. **Committing adultery:** (This, also, was in direct disobedience to one of the Ten Commandments. Yet adultery was not the exception in the land. It was commonplace among the young and old, male and female.)
6. **Blood toucheth blood:** {Extreme violence where the puddle of blood from one victim touches the blood of another victim)

C. What a tragedy! (This was God's chosen nation!)

D. The nation was inflamed by lust and liquor, V. 11.

II. Charges against America

A. America could hardly be charged with "no truth, but, rather, with "little truth." (There are still some in America who make their word their bond, but habitual lying has become a way of life for many.)

B. America could hardly be charged with "no mercy," but "little mercy." (While some hearts are as big as the national debt, yet many people are willing to hurt anybody in order to get what they want. Consider how many murders and how many abortions take place annually in this country.)

C. It could hardly be said that there is no knowledge of God in America, but rather "little knowledge of God.

1. There are many many people in our land who do not know how to stay out of hell and how to go to heaven.
2. There are many Christians who do not know how to rightly interpret the Bible.

3. There are numerous people who do not know what the Bible teaches.

4. It is not that Americans do not have an opportunity to know about God, but they are willingly ignorant. (They are ignorant of God's word because they prefer it that way. They had rather go anywhere than to a church which preaches and teaches Bible truth. They had rather read any book than the Bible. They had rather discuss any subject but the Bible.)

D. The specific charges which God might make against America are about the same as those which He brought against Israel. (Profanity, lying, killing, stealing, adultery, brutality and violence)

E. The situation is made increasingly worse by the uncontrolled lust promoted by Hollywood, television, liquor and addictive drugs.

Conclusion:

Hosea predicted what would happen to Israel. He predicted a drought, V. 3. Finally, he predicted captivity. Only God knows what will happen to America. Yet we can what will happen to many. All who reject God's gospel will die and go to hell. All who repent of their sin and trust Jesus Christ to save their soul will go to heaven.

You will have to make the decision which group you will be in.

Hosea 4:15-17 **A BAD EXAMPLE TO FOLLOW**

Introduction:

The Israelites were divided into two kingdoms, the northern kingdom was called either Israel, Ephraim or Samaria. The southern kingdom was called Judah. The text speaks of them as women. The northern kingdom, Israel, was spoken of as a bad woman and as a bad example for Judah to follow.

I. What we can see in the text

- A. God declared that Israel had played the harlot, V. 15. (As a woman might be unfaithful to her husband even so Israel had become unfaithful to God.)
- B. God warned Israel not to influence Judah to go into idolatry, V. 15a. (As one sister might change her ways and start doing right in order to keep her other sister from going astray even so Israel was to straighten up so as not to lead Judah into idolatry.)
- C. God warned Judah not to follow Israel's example.
 - 1. The people of Judah were told not to go to Gilgal nor Bethaven, V. 15b.
 - 2. Israel had become like a rebellious heifer, v. 16.
 - 3. God told Judah, "Let him alone," V. 17. (In other words, Ephraim is headed down the road to destruction. Do not go with him..")

II. What we can see illustrated about today

- A. We see that there are still some bad examples around. (If that is what you want to follow there are plenty of them.)
- B. We see that some today are just as stubborn and rebellious against God as Israel was.
 - 1. God tries to lead men to do His will.
 - 2. Some rebel against it. (They are too bullheaded or, as suggested by the text, heifer-headed. like a stubborn heifer.)
- C. We can see that there is not much we can do for those who persist in rebelling against God.
 - 1 We can and should try. (We can witness to them, love them, warn them and pray for them.)
 - 2. But if they will ever be helped, they must repent.
 - 3. Otherwise they will continue down the road to ruin.
- D. We can see the possibility that one who was once in the will of God can get out of His will. (Gilgal was once a school for the prophets and Bethel was the place where Samuel held court.)
- E. We can see that almost anyone of us could become a bad influence on others. (It would be a serious thing if God were to charge us as He did Israel.)
- F. We can see that God will not excuse anybody for his wrong doings just because somebody else set a bad example before him. (If you will repent, then God will forgive you, but He will never excuse you just because someone else led you into doing wrong.)

Conclusion:

- 1. Are you in the will of God by regarding salvation:? Have you ever trusted Jesus to save your soul?
- 2. Are you who are saved in the will of God regarding baptism and active church membership?
- 3. Are you in the will of God in your daily conduct?
- 4. Are you setting a good example for others to follow?

Hosea 5:1 **JUDGMENT FOR YOU**

Introduction:

“Judgment is toward you...” is equivalent to “Judgment is coming upon you” or “Judgment is for you.” “Judgment” here does not mean a trial to determine innocence or guilt. Rather it means punishment for the guilty;.

I. Judgment for Israel

- A. This judgment was for the priests, the kings and all of the people of Israel.
- B. It was to come in the form of invading armies from Assyria.
 - 1. The cities and homes would be ravaged and burned, most of the people would be killed and the survivors would be carried away as slaves.
 - 2. This would include the priests of the land.
 - 3. It would also include the members of the king's house. (Family members, servants and counselors).
- C. God made no appeal for repentance and change for He had repeatedly done so to no avail.
 - 1. He promised no mercy if they should repent.
 - 2. Never-the-less, it should be understood that the purpose of this warning was that the people might repent and receive mercy.
 - 3. God should not have to plead with one who has been warned.

II. Judgment for people of our day (for you)

- A. This passage teaches that judgment is for all classes of people.
 - 1. It was for the priests and royal household; therefore, it will be for all mankind.
 - 2. The religious and political leaders of that day were not accustomed to giving account to anyone, but in the judgment that God brought on Israel they gave account to God.
 - 3. Likewise, preachers, laymen, politicians, lawyers, judges, presidents, kings and all their counselors will give account to God.
- B. This passage teaches that judgment is not always off in the distant future.
 - 1. The Great Judgment Day may or may not be at some distant future time, but the judgment of God on a more limited basis may be very near at hand.
 - 2. That is the way that it was for Israel; The Assyrian armies were not very far away.
 - 3. Chastisement for the Christian may not be very far away; it might be right around the corner.
 - 4. Hellfire for the unsaved may not be very far away.
 - a. It wasn't for the rich man in Luke 16.
 - b. It wasn't for the rich farmer in Luke 12:20.
 - c. It may not be for any unsaved person, James 4:14.
- C. It teaches that judgment from God is always severe.
 - 1. King David was told, “The sword shall not depart from thy house.”
 - 2. The rich man cried, “I am tormented in this flame,” Luke 16:22-23

III. Mercy and grace for you

- A. Instead of hearing God say, “for judgment is toward you” how much better it would be to hear God say, “Mercy and grace toward you.”
- B. To the wayward Christian mercy is offered.
 - 1. God has not promised to withhold all chastisement.
 - 2. But it can and will be lighter if we turn to Him instead of away from Him. .
- C. To the hell bound sinner mercy and grace is offered.
 - 1. God loves you and wants you to be saved.
 - 2. If you repent of your sin and trust Jesus to save you Jesus will save you, Rom. 10:13; John 3:16.

Conclusion:

- 1. Jesus should not have to plead with children of God to live for Him and refrain from sin and ungodliness. To warn of chastisement should be enough, Heb. 12:6.
- 2. Jesus should not need to plead with lost sinners to be saved. To warn them of the fires of hell should be enough.

Hosea 5:4-5 **MEN WHO WILL NOT TURN TO GOD**

Introduction:

Hosea declared that the masses of people in Israel would not turn to God. God had repeatedly called, but they had refused.

I. Hosea listed three reasons why the people of Israel refused to turn to God

- A. First, because they were deeply habited in sin.
 - 1. ***“Their doings would not suffer them...,” (American Standard Version)***
 - a. They were too busily engaged in sinful things that they had no time nor desire for God.
 - b. They had formed strong habits of sinful conduct would not be easily broken.
 - 2. We are all creatures of habit. (We are so habited to looking at our wrist for the time, that we look even when we do not have on the watch.)
 - 3. They were already deeply rooted in false religion. (They had worshiped calves for many years.)
- B. Secondly, because they preferred idolatry.
 - 1. Habit alone could not explain why they would not turn to God. (Habits can be broken if the desire to do so is there.)
 - 2. They had what Hosea called, “the spirit of whoredoms.” (They were like an adulterous woman who knows that she ought to be faithful to her husband, but slips around because likes to do so.)
- C. Thirdly, because “They have not known the Lord.”
 - 1. This does not mean that they did not know about Him. (It would not have been possible to live in that nation and not know about God.)
 - 2. But if they had known the greatness and the goodness of God, they would have much preferred Him to the any idol god.
 - 3. No doubt the prophets tried to tell them, but they just did not believe them.
- D. The result was that Israel fell in iniquity, V. 5.

II. Parallel reasons why people today do not turn to God

- A. Because they are habited to sin.
 - 1. The nature of sin is born within, the practice of sin began early and the habit of sin becomes strong.
 - 2. That is why one needs to turn to the Lord early in his youth.
 - 3. It is no difficulty on God's part to save one who is deeply rooted in sin; the difficulty in on man's part to turn to God that he might be saved.
- B. Because they prefer to sin rather that to turn to God.
 - 1. One may know that he ought to turn from his sin.
 - 2. He may even intend to do so at some later time.
 - 3. But in the meantime he he continues to do what in his heart he wants to do. (To lie, cheat, steal, curse, drink liquor, commit adultery)
- C. Because they do not know God.
 - 1. They think the Christian lives a dull, listless, uninteresting, boring life (Anyone who

thinks so does not know God.)

2. They do not know the love, the joy, the power, help, the comfort, the leadership which God gives to the Christian.

3. No matter how much the Christian tells it to others, others cannot know it without experiencing it.

D. The result is that men go to hell in their iniquity, Rev. 21:8.

Conclusion:

Even though the masses of people will not turn this does not change the fact that some do. You, too, can turn to God and be saved.

1. If you are willing to repent of your sin you can come to Him, Acts 20:21.

2. If you really want God to save your soul and keep you out of hell you can come to Him now, . Rom. 10:13.

3. If you are ready to stop trying to save yourself by your good own good works and trust Jesus to save you, you can come to God and be saved, Eph, 2 :8-9; Acts 4:12.

4. If you are ready to come to God and trust Jesus now you can be saved now., II Cor. 6:2.

Hosea 5:13 **GOING TO THE WRONG DOCTOR AND TAKING THE WRONG MEDICINE**

Introduction:

Sickness is always unpleasant. Ephraim was the northern kingdom of Israel and Judah was the southern kingdom. Both were sick and both were aware of their sickness. In this message I will focus only on the Ephraim, the northern kingdom.

I. Ephraim and his sickness

- A. Ephraim “saw” his sickness.
 - 1. That is, he saw the symptoms of his sickness.
 - a. He could not see the germs..
 - b. He did not see the actual cause of his sickness.
 - 2, God had promised to bless Israel if Israel was true to Him.
 - 3. God had warned Israel of punishment if Israel was unfaithful to Him and worshiped other gods, Deut. 28. (drought, crop failure, enemy bands raiding, robbing, killing etc)
 - 4. He never saw that his real sickness was sin, idolatry, lying, cheating, stealing, committing adultery, drunkenness and all manner of ungodliness.
- B. He went to the doctor.
 - 1. He went to Dr. Jareb, king of Assyria, .
 - 2, He described the symptoms to Dr. Jareb. (He hurt in the wheat fields. He hurt in the barley fields. He hurt in the pasture. He hurt in the stomach. He hurt all along the border between Israel and Syria. --- That was where bands of raiders were coming from raiding his fields and pastures. He just could not seem to get any relief.)
- C. Dr. Jareb prescribed a remedy.
 - 1. Stop all of your worship of Jehovah God.
 - 2. Build more temples devoted to the worship of idol gods
 - 3, Take large doses of the Assyrian army within your borders.
- D. Dr. Jarad, king of Assyria, did not cure the patient and his medicine did not cure the sickness of Ephraim..
 - 1. What happened was that the patient died.
 - 2, The armies of Assyrian just kept moving in until they took over the whole northern kingdom of Israel.
 - 3. The doctor, the King of Assyria, just took over all of the possessions of the patient.
 - 4. Ephraim, the Northern Kingdom of Israel fell and has never existed as a nation since that time

II. The parallel concerning those who are spiritually sick

- A. Many see themselves as sick. (They realize that something is wrong in their lives. They are sick to death of life and its problems. They are miserable down on the inside. They are miserable down in their souls. They long for some kind of remedy ---- some kind of relief.)
- B. Many realize that they need a doctor and so they look around for a doctor they can go to who might be able to solve their problems.
- C. Some go to Dr. Worldly Wisdom.
 - 1. Dr. Worldly Wisdom writes out a prescription.

2. He prescribes: Don't worry. Have fun. Seek only pleasure and happiness. Accumulate as much worldly goods as you possibly can.
- D. Some go to Dr. Do Better.
1. He prescribes : Stop your bad habits. Start doing better. At least make a sincere effort.
 2. He remarks: "I think you'll start feeling better soon."
 3. And you will. You won't get well, but at least you will start to feel better.
- E. Some go to Dr. Sincere Religion.
1. He prescribes: Join a church. Get baptized. Be faithful to attend the worship services. Contribute to the church finances. Participate in the activities of the church.
 2. He says that if you are sincere and if you really try, you will make it to heaven OK.
- F. But none of these will help.
1. They may dull the senses and the awareness of your need, but they will not cure the disease.
 - 2 They all involve going to the wrong doctor and taking the wrong medicine.

Conclusion:

God has sent His Only Begotten Son, Jesus Christ, to this world to be the Great Physician. Every man, woman, boy and girl in the world needs a good dose of repentance and salvation, Luke 4:16-21.

Message #11

Hosea 5:14-6:3 **RETURNING TO THE LORD**

Introduction:

The Lord likens Himself to a lion tearing a victim as He punishes Ephraim and Judah. He likens the lion returning to his lair to Himself returning to heaven until the Israelites acknowledge their wrong and turn back to the Lord.

I. The fulfillment of the prophecy

- A. The ripping and smiting of Ephraim and Judah pictures the punishment from God including the Great Tribulation at the end.
- B. The returning to the lair represents the Lord's return to heaven after His first coming to earth.
- C. The Israelites beginning to return to the Lord represents their conversion which begins in The Great Tribulation and continues during the millennium. (As a nation they will "return;" as a new generation they will "turn.")
- D. They will turn to the Lord with great faith.
 - 1. "He hath torn (punished) and He will heal (forgive)." .
 - 2. "He shall come to us as the rain," V. 3.

II. The consolation of such a prophecy to godly Israelites

- A. Perhaps this could best be seen in the apostle Paul. (Paul grieved much because his generation of Israelites rejected the Christ, Rom. 9:1-3; 10:1-3.
- B. As did the Israelites of Paul's day, so they do today. (They reject the Christ and they suffer the consequences.)
- C. Yet a generation of Israelites will come who will turn to the Lord.

III. The warning and appeal to Gentiles now

- A. I appeal to Gentiles because that is the people to whom I preach.
- B. The God who will punish Israelites will also punish Gentiles.
- C. In the words of the text let me ask, "Come and let us return to the Lord."
 - 1. Turn to Him in repentance and faith that He may forgive your sin, keep you from hell and carry you to heaven , Rom. 10:13,
 - 2. You who are saved, but have not followed Christ in baptism return and surrender. (Let Him have His way with you.)
 - 3. You who are saved and have joined a church, but have gotten out of His will, "Come and return." You have been smitten of Him, now let Him heal you.

Message #12

Hosea 6:4 **WHAT GOD WILL DO TO YOU**

Introduction:

The question directed to Ephraim and Judah has a familiar ring. We have all heard it from our parents. It was asked to provoke thought.

I. The question as directed toward the Israelites

- A. It implied that what God was considering doing to them was not what He would desire to do.
 - 1. He certainly had no desire to deal harshly with them.
 - 2. He preferred to bless them. (To give them abundant harvests and protect them from their enemies)
 - 3. This He had done as they came out of Egypt. (With a mighty arm He had led them across the Red Sea,. He had destroyed their enemy, preserved their garments, fed them with manna from heaven and shook down the walls of Jericho.)
 - 4. If that were not enough, He would have done more.
- B. It implied that God had been patient with them. (Through the prophets He had repeatedly called upon them to repent.)
- C. It implied tat God had run out of patience. (:He would now bring the enemy upon them

II. The question as directed toward America

- A. God has surely desired to bless this nation.
 - 1. He has proven it by His blessings.
 - 2. It was not by skill and bravery alone that our forefathers gained liberty.
- B. Yet today our nation is far from God. (Religious voices cry, "God is dead." Religious leaders pervert God's word; the streets are filled with vice and violence. The nation is in a revolution --- not against Washington, but against God.
- C. I wonder if God does not say, "Oh, America what shall I do unto you?"

III. The question as directed toward you

- A. I know what God desires to do. He desires to save all of you, II Peter 3:9. (It is as though God has said, "I will save all of you who repent of your sin and trust in Jesus Christ for salvation.")
- B. After God saves your soul God desires to pour out His blessings upon you. (That is why He gives you the privilege of prayer.)
- C. But sometimes God is forced to chasten you, Rev. 3:19.
- D. God will also carry the saved to glory where they will be richly rewarded for their service to Him. Mat. 5:12. .
- E. He will cast into the fires of torment all those who do not repent of their sin and trust Jesus Christ for the salvation of their soul, Rev. 21:8.

Conclusion:

What God will do to you depends on what you do about Jesus Christ. John 3:18.

Message #13

Hosea 6:5 **HIT HARD BY THE WORD OF GOD**

Introduction:

Have you ever felt that the preacher was preaching right straight at you? Then you can better understand what happened to Israel.

I. God “hewed” Israel by the prophets

- A. To “hew” means “To strike a blow.”
 - 1. It was not a blow of chastisement. (God does chasten and Israel had done wrong, V. 3. Yet God did not give the prophets the task of chastening His people. He did that Himself.)
 - 2. It was not a blow for the purpose of wounding or killing. (In war or in anger one may strike a blow for that purpose, but not the prophets.)
 - 3. It was not to “cut off.” (God had the power and the right to cut Israel off and intended to do so soon, but He would do so by the Assyrians, but not by the prophets.)
- B. The Hebrew “hew” of this text was the hewing of the sculptor
 - 1. As the sculptor hewed the stone to get the desired shape, even so God used the prophet to hew the people and get the desired results.
 - 2. God not intend that the people become offended at the prophet.
 - 3. God did intend to get their attention and cause them to straighten up. (He wanted to make an impression on them.)
- C. Only when this failed did God use more severe means. (He then sent the prophets with a message of death and destruction.)

II. The parallel today

- A. The preaching of the word of God cuts.
 - 1. God does not give the message directly to preacher as He did the prophet of old.
 - 2. He gives the preacher the Bible for him to study and to preach, II. Tim. 4:2.
- B. The preaching of the word of God often cuts.
 - 1. To tell a lost person that he is a sinner and that he cannot save himself sometimes offends.
 - 2. To tell a wayward Christian that he is wrong sometimes offends.
 - 3. When one willingly receives God's word, it is like food for the soul and a lamp; to the feet.
 - 4. But when one does not willingly obey, it is like a blow from the sculptor's hammer.
- C. God does not intend that you become offended, but rather that you shape up.
- D. I warn you ---- if you do not shape up then God has more severe means. (He uses chastisement for the saved, Heb. 12:6. He has hellfire for the unsaved, Rev. 20:15.)

Hosea 7:1 **PASSING UP THE OPPORTUNITY TO BE HEALED**

Introduction:

The northern kingdom of Israel was compared to a sick human body. The Assyrians were about to invade. God would have healed Israel, but Israel passed up his opportunity. He did so by doing the following things:

I. By being unaware of his sickness

- A. He considered not; He was unaware of the problem, V. 2
- B. Many a person gets sick without being aware of it. (Either the symptoms do not appear or they go unnoticed.)
- C. Likewise many a person has been spiritually sick and in grave danger without being aware of it.
- D. Being unaware of the illness wastes valuable time.

II. By deliberately ignoring the symptoms

- A. Deliberately ignoring the symptoms is not the same as being unaware of them.
- B. Israel finally got so bad that he could not be unaware of the symptoms.
 - 1. Adultery filled the land, V. 4.
 - 2. They were guilty of drunken revelry, V. 5.
 - 3. They were guilty of violence and murder, V. 6 -7.
 - 4. They had become like the Gentiles, V. 8.
 - 5. They were weakened by all this, V. 9.
 - 6. Yet they deliberately ignored the symptoms.
- C. By ignoring the symptoms Israel passed up the opportunity to be healed.
- D. Likewise, those who are aware that they have sinned, but pass it off as unimportant, pass up the opportunity to be saved.

III. By ignoring plain warnings from God

- A. God warned Israel to his face V. 10. (He told him plainly that he was sick and yet he did not return to the Lord.)
- B. Even so many a person is warned by some member of the family or friend that he is sick and yet he never goes to the doctor.
- C. It was bad enough for Israel to ignore God's warning and it is bad enough for a physically sick person to ignore the warning that he is sick, but it far worse for an unsaved person to ignore God's warning about hell.

IV. By trying to doctor himself

- A. Israel still would not turn go God, but tried to doctor himself. (He went to Egypt for help against the Assyrians and he went to the Assyrians in an attempt to make peace, but he went not to God.)
- B. Even so, some who know that they are sick refuse to go to the doctor, but try to cure

themselves with home remedies.

C. Likewise, some who finally become convicted of their sin refuse to turn to the Great Physician, but set about to save themselves by their own works of righteousness, Eph. 2:9.

Conclusion:

Listen to God's words:

“Woe unto them, for they have fled from me,” V. 13.

“They have not cried unto me with their heart,” V. 14.

“They returned, but not to the most High!” V. 16.

Israel passed his opportunity by. Do not pass your opportunity by.

Message #15

Hosea 8:1 **THE DANGER OF INVASION**

Introduction:

Hosea was instructed to warn Israel of an enemy invasion. The enemy was Assyria. Like a trumpet blast Hosea was to cry aloud, Isa. 58:1.

I. The warning to Israel, V. 1

- A. The enemy would come like an eagle.
- B. The reason was given as the “transgressions.” of the people.
- C. God wanted the people to be warned so that they would have opportunity to repent and be spared.

II. Such a warning for America

- A. It would be a terrifying experience. (To hear that Washington, D. C. and cities such as Shreveport, La. are aflame, that enemy ships are off the coasts, that enemy planes or enemy missiles roar above and that enemy soldiers are landing)
- B. It could happen.
 - 1. Judging by our sins, it should happen. (Deserted church houses, abominable heresies, lying, stealing, drunkenness, drug abuse, child molestation, hatred, murder, adultery, homosexuality)
 - 2. It is a wonder that we have not been invaded already.

III. A warning of greater danger

- A. A greater danger is the danger of hell-fire, Mt. 10:28.
- B. I am here to sound out the warning.
- C. God wants you to be warned so that you may be prepared. (You may prepare by repenting of your sin and trusting in Jesus Christ for salvation, Luke 13:3; Rom. 10:13.)

Conclusion:

Israel could be prepared only if the majority would repent, but you can be spared from hell if only you repent and trust Jesus. .

Message #16

Hosea 8:2 **A FALSE SENSE OF SECURITY**

Introduction:

God foretells the reaction of the people at the threat of invasion. They will feel that they are secure. They will cry out to God, "We know you."

I. Israel claimed to know God

- A. They felt that God would not --- could not refuse to deliver them from the enemy. (They thought, "*We know thee. The Assyrians do not know thee.*")
- B. The truth was that this people did not know God.
 - 1. Many of their forefathers had known God. (Abraham did and others did.)
 - 2..They knew about God, but they did not know God. (They knew about Abraham's call out of the land of the Chaldees; they knew about God delivering their nation out of he land of Egypt; they knew about God giving the law through Moses; they knew the covenant that God had made with Israel, they knew the holy scriptures which Moses and others had written.)
- C. If, indeed, they did know God:
 - 1. Then why had they forsaken His law and broken His covenant? V. 1
 - 2. Why did they love evil and despise that which is good? V. 3
 - 3. Why did not they let God have His way in their lives? V. 4a
 - 4. Why did they worship idol gods? V. 4b
- D. God would never spare them on such a flimsy pretense. (He required repentance, Hosea :7:14.)

II. There are many today who have such false security

- A. Life is short, eternity is long and many who still need to get prepared think that they already know God and are safe. (They have had some kind of emotional experience, walked the aisle of a church, got baptized, memorized Scriptures, learned many Bible facts, said many prayers, taught Sunday school classes, sung hymns, held church offices and some have even preached.)
- B. But no man can know God without first trusting in Jesus for salvation, John 14:6-7.
 - 1. One must repent of his sins, trust in Jesus Christ for salvation and be born again in order to know God, Luke 13:3; Acts 16:31.
 - 2. Anything less than that will not avail, Mt. 7:22-23.

Conclusion:

While I was in Arkansas preaching in a revival meeting two of the church members made a profession of faith. got saved. One of them was the pastor's wife. Each had previously made a profession of faith and, for a while had felt a false sense of security, but they were never secure until they trusted Jesus for salvation. There may be many such people today who have a false sense of security and who stand in need of being saved.

In fact, there may be many who have never made a profession of faith who, never-the-less, have a false sense of security. Many feel secure because they have never committed a major crime and they feel that they are good enough to make it to heaven, but they are not, Rom. 3:23; 6:23; Jo hn 3:18. .

Hosea 8:7 **SOWING THE WIND AND REAPING THE WHIRLWIND**

Introduction

In the field of nature there is a law which governs the harvest. One reaps the kind of harvest which he has sown. Also, he reaps a multiplied amount in the harvest. (He reaps more than he has sown.)

I Israel drawing near the harvest

- A. Spiritually Israel was in the fall season, nearing the harvest.
- B. Figuratively Israel had sown the wind. (Nothing was in the hand.)
 - 1. Can you imagine one literally sowing wind? (Can you imagine one digging out rocks and stumps, plowing, fertilizing and then working all day sowing wind:}
 - 2. What Israel had done was just as foolish. (The people had shut God out of their hearts and lives. They used the word “Jehovah,” but they worshiped golden calves. They prayed to those calves for protection from their enemies, from sickness and asked the calves to supply them food. They praised the calves for their blessings.}
 - 3. They lived their lives in uncontrolled lust, greed and violence.
 - 4. God called this “sowing the wind.”
- C. The northern kingdom of Israel would reap the whirlwind.
 - 1. The armies of Assyria would come like a whirlwind.
 - 2. They would leave a path of destruction like a giant tornado.
 - 3. The northern kingdom of Israel would be destroyed as a nation, V;. 8.

II. People today drawing near the harvest

- A. The people of Israel are not the only ones to sow the wind.
- B. Many have shut Jesus out of their hearts and lives.
 - 1. They have lived in all manner of ungodliness. (Lust, greed, adultery, liquor, dope, violence, thievery, etc.)
 - 2. They have not praised the Lord for what He has given to them, but rather they have praised themselves for their cleverness.
 - 3. They have rejected the Lord, but have accepted all manner of ungodly religion.
- C. Day by day each person draws closer to the harvest.
- D. They have sown the wind; they will reap the whirlwind.
 - 1. They wanted no part of the Lord.
 - 2. They will have no part. (No blessings, no mercy. They will be separated from Him forever. They will hear Him say, “Depart from me, ye cursed, into everlasting fire.”
 - 3. They have sown the seed of sin for a lifetime; they will suffer forever. (They will reap a multiplied harvest of suffering.).

Conclusion:

God is offering a shelter from then whirlwind, the tornado. He offers Jesus. What would you do in a real storm? What will you do now?

Hosea 8:12 **STRANGERS TO GOD'S WORD**

Introduction:

This text explains the attitude of the northern kingdom of Israel in Hosea's day toward the word of God. They counted it as a strange thing.

I. The facts as revealed in the text

A. God said, ***“I have written to him the great things of my law...”***

1. This is a claim that the law did not originate with man, but from God, Himself.
2. It was first delivered orally to Israel at Mt. Sinai by the mouth of God, Ex. 20:1-17.
3. It was also first written on two tables of stone by the hand of God, Ex. 24:12.
4. After Moses broke those two tables of stone the Lord again wrote the Ten Commandments on a second set of tables of stone, Ex. 34:1.
5. Afterwards God gave to Moses many details explaining how live to their daily lives and Moses put into writing those explanations in the books of Exodus, Leviticus and Deuteronomy for the people to study.
6. Later the prophets wrote other books which helped to explain the law to the people.
7. The poetic books also explained with great beauty and great emotion the teachings of the law of God.
8. But the law itself was written by the hand of God.

B. God placed great emphasis on the fact that His word was written.

1. Moses, himself, was not around in the days of Hosea, but the records in which Moses recorded and explained God's law were still around.
2. They were still available for all to read --- or at least hear.
3. There was no excuse for the people to be ignorant of what it said.

C. Yet the people had become strangers to God's word.

1. But these people were not strangers to the word of God because of being unfamiliar with what it said and what it taught.
2. They were strangers to God's word because of their attitude toward it.
 - a. They may have valued it because of its history and for its literary beauty, but they considered it out of date and not applicable in their day of idol worship.
 - b. They simply would not have God tell them what to do and what they should not do.

D. How sad this was!

II. The parallel facts in our day

A. We have not only Moses' s law but we have the completed word of God.

1. We have both the law through Moses and the New Testament system of grace through Jesus Christ, John 1:17.
2. We have the full story of God's saving grace.
 - a. The birth of Jesus, His life, His death and His resurrection.
 - b. We have warnings about hell, God's invitation to heaven, and instructions about how to be saved.
3. God's word has been made available to all.

- a. More copies of the Bible have been printed than any other book in the world.
 - b. The Bible has been translated into almost every language in the world.
 - c. The Bible has been placed into almost every home in our nation and perhaps in others.
 - d. Even those who cannot read can hear it read.
- B. There is no excuse for men to be ignorant of the word of God, but there are multitudes who are uninformed about its teachings
1. They are strangers to the Bible because they choose to be uninformed.
 2. The problem is that many consider it out of date.
 3. Some simply refuse to let God tell them what to believe and what to do..
 4. Many simply neglect to read it, study it or even hear it preached and taught.
- C. Yet today God speaks loud and clear through the pages of the Bible.
1. He still tells the burdened sinner that there is relief from his burdens, Mt. 11:28-30.
 2. God still tells hell bound sinners that they can be saved, Rom. 10:13; Acts 16:31.
 3. God still tells the surrendered saint what to believe and how to live, II. Tim. 3;16-17.

Conclusion:

Are you ready to turn to God and believe what He has said? Are you ready to surrender your will to His will.?

Message #19

Hosea 8:14 **FORGOTTEN, BUT NOT GONE**

Introduction:

In giving a title to this message I have borrowed from the expression, "Gone, but not forgotten." God is the Maker of Israel, not only in the sense of making man, but also in the sense of forming the nation.

I. Israel forgot God

- A. Before Jeroboam brought in the golden calves and before Jezebel brought in Baal worship Israel had been faithful to go to Jerusalem to worship God.
 - B. But by Hosea's day Israel had forgotten God.
 - 1. Jehovah seldom, if ever, entered their minds.
 - 2. They remembered the golden calves, but not the real God.
 - 3. They had forgotten the crossing of the Red Sea, the manna from heaven, the falling of the walls of Jericho and other great things that God had done for them.
- 1.

II. But God was not gone

- A. God did not move out just because Israel had forgotten Him. (He did not close up shop and go home.)
- B. God was still Israel's Maker and He still had to be dealt with.
- C. Even though Israel had forgotten God, God had not forgotten Israel.
 - 1. He remembered their drunkenness, their lying, their cheating, their cruelties, their murder, their adultery and idolatry.
 - 2. Now they had one last chance to repent or have the fires of war. (They could shape up or be shipped out ---- into captivity See text)

III. Many unsaved of our day have forgotten God.

- A. Many of them used to come to the house of God, they used to sing the great hymns of God, they used to listen to the gospel message and they used to get under conviction of their need to repent and get saved. .
- B. But now they have forgotten God and they seldom---if ever---come to church any more and they never get under conviction any more.

IV. But God has not forgotten the unsaved

- A. He is still their Maker and He will still be their Judge. .
- B. What is more important, right now He still offers them an opportunity to be saved.
- C. Through the preaching of the gospel and the work of the Holy Spirit He still calls upon them to repent of their sin and trust Jesus Christ to save their souls. .
- D. But those who will not be saved must be sentenced to the fires of hell.

V. Even some who are saved seem to have forgotten God

- A. They have been saved by the grace of God.
- B. They have been born from above by the Holy Spirit of God.
- C. They once were faithful to the worship services at the house of God..(They seldom---if ever---failed to show up.))
- C. But they have forgotten how much joy it brings to worship and serve the Lord.

B. Yet God is not gone

- A. He is still the Maker and He will still chasten His children who forsake Him.
- B. Or He will gladly open His arms and forgive the repentant child of God.
- C. He will also gladly open His arms to the unsaved person who will come to Him in repentance of sin and trust in Jesus for forgiveness of sin. .

Conclusion:

The question today is not: “**Have you forgotten God?**” I am sure that you have at one time or another. We all have at one time or another. The question today is: “**Are you now ready to to turn to the Lord? Are you ready to surrender your will to the Lord? Are you ready to surrender your life to Him?**”

Message #20

Hosea 9:1-3 **NO REASON FOR REJOICING**

Introduction:

I. The occasion in the text

- A. The harvest was over. (What little there was to harvest was in the barns and the people were rejoicing.)
- B. Hosea came saying, “Rejoice not!”
 - 1. “Stop rejoicing!”
 - 2. They had no real reason to rejoice.
- C. They thought they did.
 - 1. They had at least a little in the barns.
 - 2. They had their families, their friends and their homes.
- D. But in reality they had no reason to rejoice.
 - 1. The enemy would come upon them and carry them away to a distant land, Hosea 8:7b; 9:2-3.
 - 2. But when your homes are about to be burned, your family about to be slain, the survivors captured and carried away and yourself either slain or captured, then you have no reason to rejoice. (What good is the food in the barn?)

II. The parallel concerning the unsaved of our day

- A. As the people of Israel were trying to rejoice even so the unsaved of our day are trying to rejoice.
 - 1. They have set as their number one objective to have a good time. (Pleasure, recreation, fun, gaiety, festivity)
 - 2. They seek pleasure at any cost. (Whether it cost them their money, their time, their morals, their reputation or their safety)
 - 3. They seem determined to let nothing stand in their way. (Neither God's word nor the law of the land.)
 - 4. They seem not to care who it hurts. (It may destroy their reputation, the reputation of others, the health and wellbeing of self or others.)
 - 5. Almost all restraints are removed. (They insist on sexual freedom; they engage in drunkenness and all manner of ungodliness)
 - 6. Give them a bottle of booze, a shot of dope, a pill to pop and somebody to shack up with and they think they are at the peak of happiness.
- B. But for the unsaved there is no reason to rejoice.
 - 1. Hosea would say, “Stop that laughing!. Wipe that smirk off your face! It is time to get serious with God! ”
 - 2. When one is about to be carried away into captivity to be confined in the fires of hell where there will never be any deliverance, there is no reason to rejoice in the pleasures of this world.
- C. Yet there is one reason to rejoice: You still have a chance to turn things around.
 - 1. Right here, right now, today you have a chance to be saved.
 - 2. You have an opportunity to stay out of the pits of hell.
 - 3. You have an opportunity to make things right with God.

4. You have an opportunity to make heaven your eternal home.
5. You have an opportunity to turn to God and confess to God that you are an unworthy sinner and to ask God to have mercy upon you and forgive you of all your sin.
6. You have an opportunity to call upon Jesus Christ and ask Him to save your soul.
(Ask Him to keep you out of hell and to take you to heaven when you die.)

Conclusion:

. Do it now! Rom. 10:13; Acts 16:31; John 3:16.

Message #21

Hosea 9:11 **GLORY THAT FLYS AWAY LIKE A BIRD**

Introduction:

This was a prophecy of what would happen to Ephraim, not only in the fall to the Assyrians, but also afterwards. His glory would fly away like a bird.

I. The glory of Ephraim

- A. Ephraim had become a great and mighty kingdom. (Great kings had risen and great armies had won mighty victories.)
- B. Great harvests had filled the fields and overrun the barns.
- C. Great flocks had grazed the green pastures.
- D. Great profits had been gained in trade with many people. :(Great wealth in silver, gold and precious stones)
- E.. Great cities had been built with beautiful buildings.
- F. Great temples had been erected and richly adorned. (Beautiful idols had been made of silver, gold and stone and placed in those temples.).
- G. Most of all Ephraim gloried in the height and beauty of their youth.

II. The glory of Ephraim to fly away

- A. It was to fly away like a bird.
- B. The armies of Assyria would come in and smash the land. (The army of Ephraim would be shattered, the cities and homes burned, the riches carried away, and the sons and daughters killed or captured.)
- C. Also God would chasten them with fewer children and a greater death rate, V. 11b-12.
- D. They would watch their glory fly away, but there would be nothing they could do about it.

III. The glory of people today

- A. It is very common for men and women to glory.
 - 1. Beautiful women and handsome men glory in their physical beauty. (Beauty queens , Hollywood stars and many others.)
 - 2. Strong men glory in their strength and athletic skill.
 - 3. The rich glory in their riches and their power to get more.
 - 4. Politicians glory in ability to get votes and to “get things done” after their election.
 - 5. The artist glories in his ability to paint or sculptor.
 - 6. The musician glories in his skill to play or sing.
- B. Some, with a twisted sense of pride, glory in some rather ghastly things (The amount of liquor they can hold, the amount of money they have taken from others, the number of people they have shacked-up with, the number of times they have defied the law or the number of times they have publicly defied God.)

IV. This kind of glory to fly away

- A. Whether good or bad it will fly away.

1. One's physical beauty will be gone.
 2. Physical strength and skill will all be gone.
 3. Wealth will all be gone or left behind.
 4. Drunkenness and drugs leave only shame and disgrace, wreck and ruin.
 5. Adulteries leave only heartache and guilt.
- B. It will all fly away and there will not be anything anyone can do to stop it.

V. The one thing to glory in after death

- A. The Apostle Paul said that he would glory in nothing but the cross, Gal. 6:14.
1. He was talking about glorying in the cross prior to his death. .
 2. After death he must have gloried in the cross much more.
- B. All who have trusted Jesus Christ as Savior will glory in the cross forever.

Hosea 9:17 **REJECTED**

Introduction:

It is not often that one word so completely expresses the meaning of an entire verse. "Rejected" is a sad word. It is sad when a lover is rejected. It is sad when a product on an assembly line is rejected. It is sad when an application to enter the military or college is rejected. Never-the-less, "rejected" is the word which sums up the whole meaning of our text.

I. The message of God rejected by the northern kingdom

A. Hosea said "*...they did not hearken unto him...*"

B. God had repeatedly spoken to Israel.

1. In the law God had said, "*...thou shalt have no other gods before me...*," Ex. 20:3.

2. Yet the people of Israel had not hearkened. (They worshiped the golden calves that were set up at Bethel and Dan. They worshiped and the idols of Baal at many altars throughout the land.)

3. By the prophets God had repeatedly spoken to the people. ("*Put away thy idols;*" "*Return unto me.*")

4. God had warned them of what would happen if they did not obey.

C. Yet they rejected His message and His temple, His prophets, His covenant, His love and His mercy. (They also rejected Him..)

II. The northern kingdom rejected by the Lord

A. Hosea said, "*My God will cast them away...*"

B. He gave the reason: "*because they had not hearkened.*"

1. It is true that they had sinned and broken the law.

2. But God tried to call them to repentance that He might show mercy.

C. Therefore, the people who rejected God and His message of mercy would be rejected by Him.

1. They would be totally rejected as a nation. (They would be banished from their land.)

2. Today their banishment stands as a matter of record.

III. People other than the Israelites who rejected God's message

A. God has sent the gospel message to all the world. (He has sent the gospel to Jews and Gentiles, to the rich and the poor, to every nation, every tribe, every race and every person.)

B. But there are countless numbers who have rejected His message, His warnings, His love, His mercy and His Christ.

IV. To be rejected by the Lord

A. In Hosea's words: "*My God will cast them away.*"

B. They will not be merely cast out of their homes and placed in captivity in a foreign nation.

C. They will not be merely left to wander among the nations of the world and many Jews have done for many generations.

D. They will be cast into the Lake of Fire and Brimstone, Rev. 21:8.

Conclusion:

If you were to stand in judgment before God right now would you be rejected or would you be accepted? John 3:18, 36.

Hosea 10:5-6 **ADVANTAGES AND DISADVANTAGES OF FALSE WORSHIP**

Introduction:

The Christian is inclined to think that there is no advantage in the worship of idols. Yet the people of the northern kingdom of Israel thought it to their advantage to worship the golden calves which Jeroboam set up in Bethel and Dan.

I. The advantages to Ephraim of their idol worship

- A. There was the advantage of convenience.
 - 1. God had required them to go Jerusalem to worship.
 - 2. Bethel and Dan were much closer.
- B. There was the advantage of pleasing the king.
 - 1. Jeroboam had instructed them to not go to Jerusalem but to go to either Bethel or Dan where he had set up golden calves for them to worship.
 - 2. He would be much displeased if they were to disobey his instructions and go back to Jerusalem to worship.
 - 3. They chose to please their king.
- C. There was the advantage of seeing their god.
 - 1. At Jerusalem they would be able to see the place of worship, but they would not be able to see their God.
 - 2. To them it would be more reassuring to see God. (That way they would know for sure that their God is real.)
- D. There was the advantage of loose morality.
 - 1. God had given them a very strict set of rules to follow. (Thou shalt not take the name of thy God in vain, remember the sabbath day to keep it holy, honor thy father and mother, thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, thou shalt not lie, thou shalt not even covet.)
 - 2. The golden calves could set to moral standard for them to go by.
 - 3. They could set their own moral standards to suit themselves.
 - 4. If they decided they did not like one of the standards they had set, they could change it to suit themselves.
- E. There was the advantage of fleshly satisfaction.
 - 1. the attraction of the golden images and appeal to the lust of the flesh they enjoyed.
 - 2. Like the forbidden fruit in the Garden of Eden, the worship of the golden calves appealed to the lust of the flesh and the lust of the eyes. (They enjoyed it.)

II. The disadvantages it was to Ephraim to worship the golden calves

- A. Their idol worship would bring them to shame.
 - 1. The word, Bethel, means “house of God,” and which, if it had been the place of worship of the real God, would make it a place of real honor. .
 - 2. Bethel was located near to a city named “Bethaven” which means “House of shame” and Hosea, therefore, calls Bethel by the name, Bethaven, V. 5a.
- B. She was a house of shame because of her idolatry and because of all the lustful sin which went along with idolatry. .

- C. But her glory would soon be gone and she would be brought to shame, V. 5b.
- D. The Assyrian armies would soon come upon her, the city of Bethel would lie in ruins and her people, along with all of the people of the northern kingdom, would be carried away as captives to Assyria.

III. The reasons why people today turn to false worship

- A. Even though the golden calves are not around today, there is still an abundance of false worship around today.
- B. People today turn to false religion for the same reasons that the people of Bethel did.
 - 1. Some turn to false religion because of convenience.
 - a. When there is no doctrinally sound, spiritually minded church nearby, they find it more convenient to attend a church that is near.
 - b. I do not knock convenience, but Bible truth and principle are more important than convenience.
 - 2. Some turn to false religion to please men. (As the people of the northern kingdom chose to please King Jeroboam rather than God, some choose to please father, mother, wife, husband or somebody else rather than God.)
 - 3. Some choose false religion because of loose moral standards. (Because their own moral standards are loose, they prefer to be among people whose moral standards are also loose.)
 - 4. Some turn to false worship because of fleshly entertaining programs.
 - a. They do not make doctrinal truth their first priority.
 - b. Rather, they make a fleshly entertaining program their first priority.
 - 5. Some turn to false worship; because there no repentance of sin and change of lifestyle is required. (They can live as they please and fit right in with the others.)

IV. The disadvantages of false worship

- A. That kind of religion will lead to shame.
- B. That kind of religion will bring a time of fear.
- C. A religion which is based on a false gospel has no power to deliver one from the great enemy, Satan, and from the great danger that lies ahead. .
- D. A religion which has a false god does not have a god at all.
- E, It will bring its followers to shame and disgrace.
- F. It will bring lost souls into an everlasting captivity where the fires are never quenched.

Conclusion:

- 1. Come to the true God.
- 2. Come and repent of your sin and be born again.
- 3. Come and worship as the Bible teaches.
- 4. Come and live as God would have you live.
- 5. Come and give your life to Jesus Christ.

:Hosea 10:9-10 **PUNISHMENT THAT IS LONG DELAYED**

Introduction:

“O Israel!” You can almost feel the compassion. Then God brings a charge: ***“Thou hast sinned from the days of Gibeah.”***

I.. The incident of Gibeah and God's dealings with Israel

- A. A Levite and his concubine had lodged in Gibeah overnight.
 - 1. Some men of the city came to take him and abuse him.
 - 2. Instead they took the concubine and abused her all night.
 - 3. The concubine died the next day.
 - 4. The Levite sent a piece of her body to each of the 12 tribes of Israel.
 - 5. The tribes counseled that the guilty should be punished.
 - 6. All of the men of Benjamin came to the aid of the guilty and, thus, all were slain except 100 of them.
- B. God charged that all of the northern kingdom had continued to sin as grievously as that which was done by the men of Gibeah. V. 9. (Yet they had not been punished for their sin as the men of Gibeah were punished.)
- C. This does not mean that they had been completely without punishment, but that their punishment had been very light. (God had given them every opportunity to repent.)
- D. Finally God would bring the full penalty against them and the kingdom would be destroyed, V. 10.

II. Things that we can learn from this passage

- A. We can learn that God is a God of compassion.
 - 1. God was compassionate to Israel. (He would not bring His most severe judgment upon Israel without first giving them ample time to in which to repent.)
 - 2. God is compassionate toward all men.
 - a. He has given Jesus to die on the cross, John 3:16.
 - b. He longs to see all men repent and be saved, John 3:17.
- B. We can learn that God is a long suffering God, (Patient, tolerant)
 - 1. My patience would have run out with Israel long before His did.. (He waited about 300 years.)
 - 2. God is patient with the unsaved in trying to win them to Jesus. (In spite of their cursing, gambling, their booze drinking. Their honky tonking, their adultery and their hard-hearted unbelief yet God patiently preached the gospel to them.)
- C. We can learn that God does chasten His people. (He may chasten lightly at first, but if that does not work, He will lay the lash on hard.)
- D. We can learn that God will bring the unrepentant to judgment.
 - 1. God used the Assyrians to punish Israel.
 - 2. God will use the Lake of Fire and Brimstone to punish the unsaved. (The fate of Israel was bad enough.)

III. Ways to benefit from what we learn

- A. The way for us Christians to benefit by God's long suffering is to turn to God's will while there is time. (Before God lays on the lash.)
- B. The only way that the lost sinner will benefit from the death of Jesus is to repent and trust Jesus and be saved. (And he must do so before judgment comes.)

Conclusion:

Will you do so right now?

Hosea 10:11 **LIKE A HEIFER THAT IS HARD TO TRAIN**

Introduction:

In this text God compares Ephraim to a heifer that is being trained to work.

I. The kind of heifer that Ephraim is compared with

- A. This heifer is started out in her training program with a relatively easy and desirable task --- treading out the corn (grain)
 - 1. This was not nearly as hard or heavy as plowing the field or pulling a cart.
 - 2. There was the pleasure of eating some of the grain. (The law of Moses forbid that the animal be muzzled).
 - 3. She loved to tread the grain.
- B. But she rebelled against doing anything else that the master wanted her to do. (Not all farm work is threshing the grain.)
- C. Yet the master determined to train the heifer.
 - 1. He would put on the heavy yoke for her to wear.
 - 2. He would hook her to a heavy load for her to pull.
 - 3. He would put a rider on her back to prod her and beat her into submission so that she would do his will and do the work that he had for her to do. .

II. The likeness of Ephraim to the heifer

- A. Ephraim had it easy as she began to serve the Lord.
 - 1. He had a land that flowed with milk and honey.
 - 2. He had great harvests and great herds.
 - 3. God made him rich through trade.
 - 4. He protected her from her enemies.
- B. But he soon turned against the Lord in rebellion.
 - 1. He had no desire to serve God out of love for Him.
 - 2. He turned to the worship of idols instead.
 - a. He not only set up the golden calves at Bethel and Dan, but other idol gods were set up throughout the land.
 - b. Under the influence of Jezebel the worship of Baal became the leading religion of the northern kingdom of Israel.
- C. But God determined to put the yoke of bondage on Ephraim by bringing the Assyrians upon them and allow the Assyrians to carry them away into captivity.
- D. Even though the people of Ephraim are not under bondage today they, along with all other Jews, are still under a heavy yoke of persecution. (They suffer persecution both in their homeland and throughout the nations of the world.)
- E. Under this heavy yoke they would finally learn to serve God acceptably. (This will come about in the end-time when they will finally submit to God and put their faith in Jesus Christ.)

III. The likeness of saved people to a heifer

- A. Some are willing to serve God only if it does not deny them their earthly comforts and

earthly pleasures. (They will serve God only if it does not interfere with their Saturday night parties, their Sunday morning sleep, their Sunday afternoon trips see relatives, friends or their favorite football or basketball teams.)

B. Others will serve the Lord only if they can get the position church which they want to hold.

1. It must be a position with lots of honor and relatively little work

2. But they are not willing to plow the field, dig out the stumps and carry out the heavy rocks.

C. God may not put us under the yoke, but He may lay on lash until we voluntarily submit to the yoke of service.

D. What God really wants is for us to get under the yoke voluntarily, Mt. 11:29-30.

R. Fortunately there are still some of that kind of Christians around.

IV. The likeness of the unsaved to a heifer

A. Many reject a life of faith and devotion to God, preferring the threshing floor of earthly pleasures. (They want one more bite of grain, one more fling of sinful pleasure, one more big business deal, one more dollar.)

B. The tragedy of it all is that God is offering greater riches and greater pleasures and they turn them down.

C. But God will someday put the yoke of bondage and punishment upon them.

D. They will learn that it pays to trust in God and serve Him, but the learn too late.

Conclusion:

Let me urge each of you who are saved to surrender your life to the Master's will. Say, "Not my will, but thine be done." "Lord, what would you have me to do?" Let me also urge every unsaved person to repent of sin and trust in Jesus as Savior.

Hosea 10:12 **TIME TO SEEK THE LORD**

Introduction:

Hosea cried, “...*it is time to seek the Lord...*” and it was. The Assyrians were about to invade. They sent out emissaries to the Assyrians to seek peace and they sent out emissaries to Egypt to seek military assistance. Hosea said, “*It is time to seek the LORD!*”

I. It was time for the people of Ephraim to seek the Lord

- A. It was time to seek the Lord because of the certainty of their sins.
 - 1. The people of Israel had surely sinned --- and sinned greatly.
 - 2. God had already pronounced charges against them, Hosea 4:1-2, 12; 6:4; 10:13..
- B. It was time to seek the Lord because of the certainty of judgment.
 - 1. God said that judgment was as sure to come as hemlock sprouts come up in the fields, V. 10.
 - 2. In East Texas it would be persimmon sprouts top come up in the fields.
- C. It was time to seek the Lord because of the severity of the punishment.
 - 1. Their homes would be ravaged, their cities would be burned, their nation taken over and their families would either be killed or captured and taken away in bondage.
 - 2. The only thing that could have been worse would have been for all of them to be exterminated. .
- D. It was time to seek the Lord because of the shortness of time. (If they were going to seek the Lord in time to save the nation they must do so immediately.)

II. It is now time for you to seek the Lord

- A. As Hosea declared the message to Israel I now declare it to you.
- B. It is now time for you to seek the Lord because of the certainty of your sin.
 - 1. It is certain that you have committed many sins and that you continue to do so daily.
 - 2. God has already charged you with sin, Rom. 3:10, 23; Isa. 53:6.
 - 3. Your own conscience verifies the charge.
- C.. It is now time for you to seek the Lord because of the certainty of judgment.
 - 1. Judgment will most surely come, Heb. 3:27.
 - 2. It will come as surely as the hemlock sprouts in the fields of Israel and as surely as the persimmon sprouts in the fields of East Texas.
- D. It is time for you to seek the Lord because of the severity of the punishment.(In all of eternity there will be nothing more severe than suffering in the Lake of Fire and Brimstone.)
- E. It is now time for you to seek the Lord because of the shortness of time.
 - 1. Life is short, James 4:14.
 - 2. A lot of people in hell today intended to get saved someday, but just put it off until some other time.

Conclusion:

It is time for me to close this message. It is time for someone to repent of his sin (or her sin) and call upon Jesus for the salvation of the soul. It is time for some saved to yield their lives to the Lord.

Hosea 11:8 **LOVE THAT DOES NOT GIVE UP EASILY**

Introduction;

God was about to bring judgment on Ephraim in the form of Assyrian armies. Yet this would not be easy for God to do.

I. What the difficulty was not

- A. It would not be difficult as far as strength was concerned.
- B. God could easily bring the Assyrians, give them the victory and destroy the kingdom of Israel.
- C. He did not necessarily have to use the Assyrians. (He could send a flood, an earthquake, fire from heaven or send the sword of His own mouth.)

II. What the difficulty was

- A. It was difficult because God loved Ephraim, V. 8.
 - 1. God's words remind me of a bereaved family at the death of a loved one.
 - 2. They remind me of David at the death of his son, Absalom, II Sam. 8:33; 19:4.
- B. No father ever loved his son more than God loved Ephraim, Hosea 11:1-4.
- C. It was particularly painful to God because He was the one who had to deliver them up to their punishment.
- D. God had done all that He could to call them to repentance.
 - 1. He had appealed to them with tenderness.
 - 2. He had threatened them with sternness.
 - 3. He had warned them with frankness.
 - 4. He had chastened them with droughts, plagues and armies.
- E. Yet all this was to no avail and now God would bring judgment.
- F. Yet He would not give them completely up. (He would destroy the kingdom, but He would preserve the race that future generations may repent and be blessed, V. 9-11.)

III. What this illustrates to us

- A. It illustrates the love that God has for the unsaved.
 - 1. As God loved Ephraim, even so He loves all mankind.
 - 2. God does not wish anyone to go to hell, II Peter 3:9.
 - 3. His love is expressed in John 3:16-17.
- B. God does not easily give up on anyone.
 - 1. He sent Jesus to the cross, He sends the gospel to all, and He sends the Holy Spirit to convict men of the guilt of their sin and of their need of salvation.
 - 2. He speaks with tenderness, warns frankly and sternly threatens. ("How can I give up?")
- C. But if one will not repent and trust Jesus then there is no alternative but to punish.
- D. It illustrates the love that God has for the disobedient and rebellious backslidden children of God.
 - 1. One may wonder why God can tolerate such ungodliness and rebellion on the part of

the saved.

2. God loves them and calls them to dedication.

3. He can hardly give them up to live a wrecked and ruined life.

E. But if one will not repent, God will deliver him up to the most severe chastisements. (:Yet He will not deliver him up to hell, I Peter 1:5. John 5:24.)

Conclusion:

It is my task to warn you and call you to turn to the Lord Jesus Christ. Turn to Jesus and trust in Him that you might be saved., Acts 16:31. After you are saved then dedicate your life in service to Him.

Hosea 2:1 **THE FOOLISHNESS OF EATING WIND AND CHASING STORMS**

Introduction:

God charges Ephraim with doing some foolish things.

I. The charges against Ephraim

- A. The first charge was “eating wind.”
 - 1. To literally eat wind would be to eat nothing.
 - 2. For a child to play a game of pretense is normal.
 - 3. For an adult to try to satisfy physical needs that way would be foolish.
- B. While the Israelites had not done so literally, they had eaten wind figuratively and spiritually.
 - 1. They had made idols of gold and worshiped them.
 - 2. They praised those idols and prayed to them.
 - 3. Yet they actually had no god at all. (The idol was a real idol, but it was no real god.)
 - 4. To try to satisfy the needs of the soul by worshiping a god that is not a real god is more foolish than trying to fill the stomach with food that is not real.
- C. The second charge was chasing the east wind. (a storm)
 - 1. In Pharaoh's dream the east wind blasted 7 heads of grain. (Those 7 heads of grain represented 7 years on which the fields produced only a small amount of grain.)
 - 2. Job described the east wind off the Arabian desert as a storm, Job 27:21.
 - 3. An “Euroclydon” beat upon Paul's ship for 14 days and finally broke the ship in half.
 - 4. It is highly unlikely that anyone would literally chase such a storm out of the east just for pleasure, but if he did, it would likely be to his own hurt.
- D. Never-the-less, the Ephraimites were pursuing things just as destructive.
 - 1. They were pursuing idolatry, drunkenness, greed, adultery, witchcraft, lying, hatred, murder and other wicked things.
 - 2. They were not only pursuing those things, but they were catching them to their own destruction.

II. The same charges against men today

- A. Some could be charged with feeding on wind.
 - 1. Jesus has described Himself as the Bread of Life and appeals to men to figuratively eat the Bread of Life by repenting of their sins and trusting Him for salvation.
 - 2. But some insist on trying to get saved by means that will not work. (Baptism, the Lord's Supper, church membership, charity or other good deeds.)
 - 3. It is just as foolish to try to get saved by means that will not work as it is to try to get full by eating air.
- B. Some could be charged with chasing the east wind.
 - 1. They may not literally chase storms, but they do some things which are just as dangerous.
 - 2. They pursue drunkenness, adultery, drugs, crimes, greed, witchcraft and sin of every sort.
 - 3. They not only pursue those things, but they catch them to their own destruction.

Conclusion:

Won't you turn to God in repentance of your sin? Won't you come by faith to the Bread of Life and trust Him to save your soul? Instead of pursuing the storm won't you come to Him who is a Shelter from the storm?

Hosea 12:2-6 **JACOB, A MAN WHO FINALLY SOUGHT THE BETER THINGS OF LIFE**

Introduction;

The word “Jacob” is used three ways in Scripture: (1) The name of a man, (2) The name of the whole nation which descended from Isaac's son, Jacob, and (3) As one of the names by which the northern kingdom of Israel is called.

In verse 2 “Jacob” refers to the northern kingdom of Israel. In verses 2 through 6 it refers to the man as an example of one who finally turned to God.

I. Jacob seeking earthly things

A. He first sought material wealth.

1. Esau, as the older brother was heir to the birthright in his family and, as such, he would receive a double portion of the family inheritance.
2. Jacob coveted that double portion of wealth.
3. By means of craft and cunning he got it.
4. By doing so he thought he had gained the better things of life.

B. Next he sought a position of power and prestige.

1. Isaac was the family priest and as such he would pronounce a prophetic blessing on the elder son and transfer the office of family priest upon him.
2. By lying and deceit Jacob got the office of family priest for himself.
3. By doing so he thought he had gained a position of power and prestige and, thus, had gained more of the better things of life.

II. Jacob seeking after God

A. Jacob sought God only after he lost most everything else. (By having to flee for his life he lost his wealth and could not serve the family as priest.)

B. At Bethel he sought the Lord. (The word, Bethel, means “house of God.”)

1. He sought the Lord through a blood offering (An offering which typified the blood of Jesus Christ)
2. He sought the Lord through faith.
 - a. He saw himself as unworthy, and saw the Lord as his only hope.
 - b. He called upon the Lord for help and trusted the Lord to do so.
 - c. He moved on from Bethel a different man.

C. He sought the Lord to be his Provider. (He sought the Lord to bless him and provide for him.)

D. Out of gratitude to the Lord he pledged to give the Lord ten percent of all that he would gain. would gain. (Whether the Lord would bless him with little or much, he would give ten percent back to the Lord.)

E. Jacob, at that point of time, began to seek the better things of life.

III. Jacob seeking the Lord in re-dedication

A. Jacob finally obtained material riches. (He gained those riches by the blessings of God.)

B. But now he wanted to return home and he knew it was dangerous to do so because of his

brother, Esau.

C. On his return to his homeland he wanted to stop at Bethel and he did..

1. There he re-dedicated his life to God.
2. He wept and pled with God and prevailed in his prayer to God.
3. He dedicated himself to God and thereby found power with God.

D. In our text God held him up to all of Israel as an example of one who turned to God, V. 4-6.

1. He first turned to God for salvation.
2. He later turned again to God in re-dedication

IV. Jacob, an example to us today

A. He is an example of one who sought material wealth and power thinking that he was seeking the better things of life. .

1. Many seem to think that material wealth and power is the very best that life has to offer. (And, like Jacob, they want a double portion of it.)

2. Some willingly sacrifice anything in order to get it.

- a. They are willing to sacrifice their health in order to get wealth and power..
- b. They are willing to sacrifice their family in order to get wealth and power.
- c. They are willing to sacrifice their good name in order to get wealth and power.
- d. They are willing to sacrifice their time of worship at church in order to get wealth and power.

3. Some are willing to do just about anything in order to get wealth and power. (They are willing lie, cheat, steal ----- or even kill in order to get wealth and power.)

B. Jacob is an example of one who woke up to the better things.

1. Getting saved is better than wealth or power.
2. Having God as a source of daily supply is better than wealth or power.
3. Having power with God in prayer is better better than wealth and it is better than power over men.

C. Jacob is an example of a saved person who dedicated and re-dedicated his life to God.

Conclusion:

1. Jacob sought the Lord in saving grace. Will you?
2. He trusted the Lord for his daily needs. Will you?
3. Jacob pledged ten percent of all that he had to the Lord. Will you?
4. Jacob re-dedicated his life to the Lord. Will you?

Hosea 13:3 **THE CERTAINTY AND THE SWIFTNES OF PUNISHMENT FOR SIN**

Introduction:

The northern kingdom of Israel was about to be destroyed. The prophets had warned the people to repent, but the people only went deeper into sin, V. 2. Now God warns of the swiftness of their punishment.

I. The four things which God used to illustrate the soon coming punishment of Ephraim

A. The early morning cloud, V. 3

1. This is the cloud that looks threatening in the early morning, but soon rises and disappears.
2. God had earlier said the same thing to illustrate their hypocrisy, Hosea 6:4.
3. Now He uses it to illustrate their soon coming destruction.
4. Like the early morning cloud, they will soon be gone.

B. The early dew, V. 3

1. In the early morning the dew is heavy, the grass is wet and it will sparkle like diamonds in the sun, but soon it is gone.
2. Even so Ephraim would soon be gone,

C.. Chaff that is driven by the wind

1. First it is broken from the grain by the treading oxen.
2. Secondly, it is tossed into the air where the chaff is blown away by the wind.
3. Even so, Israel would soon be gone if she did not immediately repent.

D. The smoke rising from the chimney

1. It is soon carried away by the slightest breeze.
2. Even so Israel would be carried away.

E. And so the punishment came quickly.

1. The armies of Assyria came, the kingdom quickly fell and the people who were not killed were carried away.
2. Like the morning cloud, like the early dew and like chaff and like smoke.

II. The same illustrations about punishment for every sinner who does not repent and get forgiveness

A. God does not send a man to hell immediately, but He gives a little time for repentance and faith in Jesus Christ.

B. Some seem to think that punishment will never come ---- or at least will not come for a long time, Ecc. 8:11.

C. The truth is that punishment will come soon.

1. The term "Payday Someday" should be changed to "Payday Soon."
2. The whole lifespan is short, James 4:14.
3. Every day brings an unsaved person one day closer to hell.
4. Like the morning cloud, like the early morning dew or like the chaff driven by the wind, one will be gone.

Conclusion:

Israel was warned, but did not repent. You have been warned and are now warned again. You do not have forever to make up your mind. You need to repent of your sins and call upon Jesus Christ for salvation while you have time.

Hosea 13:9 SELF-DESTRUCTION

Introduction:

The northern kingdom had been invaded by the armies of Assyria and was fast coming to an end. In our text God charges Israel with self-destruction.

I. The self-destruction of the northern kingdom

- A. God did not close His eyes to the part that the Assyrians had played in the destruction of Israel.
 - 1. He knew that they had invaded the land.
 - 2. He knew that they were burning all that would burn and battering down the rest.
 - 3. He knew that they were killing men, women and children without mercy.
 - 4. Yet He charged: “... ***thou hast destroyed thyself...***”
- B. God did not close His eyes to His own part in the destruction of Israel.
 - 1. It was the Assyrians' decision to come upon Israel, but it was God's decision to allow them to do so.
 - 2. God was angry with Israel because of their sin, V. 7-8..
 - 3. God chose the Assyrian army to vent His wrath upon Israel because of their sin.
 - 4. Yet He charged Israel with self-destruction.
- C. It was Israel who brought it all upon himself.
 - 1. He was helpless against the mighty armies of Assyria.
 - 2. As long as Israel sought the Lord the might and power of the Lord was all the defense he needed.
 - 3. But when He turned away from God he brought destruction upon himself.

II. The self-destruction of the unsaved

- A. This does not mean that others do not have a part in their destruction.
 - 1. Satan has a part.
 - a. He tempts everyone to sin.
 - b. He seeks to blind their minds to the light of the glorious gospel of Christ lest they should trust in Jesus and be saved, II Cor. 4:4.
 - 2. Parents have a part.
 - a. Parents are to bring up their children in the nurture and admonition of the Lord., Eph. 6:4.
 - b. You who are parents are responsible for bringing them into this world. (You are not responsible for where they go when they leave this world, but you are responsible for seeing that they know how to go to the right place.)
 - 3. Friends have a part.
 - a. Saved friends are responsible for witnessing to their friends and seeking to lead them to the Lord Jesus Christ that they might be saved.
 - b. The unsaved are often guilty of leading their friends deeper and deeper into sin and farther and farther away from gospel influence.
 - 4. Even God has a part.
 - a. God is not responsible for causing the unsaved to go to hell.

- b. But God is the Righteous Judge who will sentence them to their doom if they do not repent of their sins and trust Jesus for salvation, Mt. 7:23; Mt. 25:41.
- B. But if the sinner refuses to repent and trust for salvation or merely neglects to do so it is the sinner himself who brings doom upon himself.
 - 1. Adam brought the nature of sin, but Jesus brought the opportunity to be saved..
 - 2. Satan tempts us all to sin, but Jesus Christ offers to save us all, John 3:16.
 - 3. Family and friends influence you in the decisions you make, but only you make the decision.
 - 4. One who turns down the one and only way of salvation is responsible for his own destiny.
 - a. He is responsible for his own doom.
 - b. He is responsible for every pain and suffering that he will bear in hell.
 - c. He is responsible for the never ending agony that he will suffer.
 - d. He is responsible for the physical pain, the mental anguish and the emotional distress that he will endure forever and ever.

Conclusion:

One can self-destruct, but one cannot self-save. Only Jesus can save. Acts 4:12; Rom. 10:13; Acts 16:31.

Hosea 13:10-11 **THE FOOLISHNESS OF LOOKING FOR ANOTHER SAVIOR**

Introduction;

“Where is any other that may save thee in all thy cities...?” This question was directed toward the people of the northern kingdom of Israel. It is a good question today.

I. The question as directed toward the northern kingdom of Israel

- A. They had been invaded by the Assyrians. (:The people were getting desperate for deliverance.)
- B. Therefore, God was asking, “Other than myself, where is there anyone who can save you from the Assyrians?”
- C. This question implies that God could save them from the Assyrians.
 - 1. And He could. (He had the power to do so.)
 - 2. And He would.
 - a. But He would only save them if they would meet the conditions which He required.
 - b. He had appealed unto them to turn from their idolatry and turn to Him.
 - c. He had promised that if they would turn from their idolatry and turn to Him then He would save them from their enemies.
- D. But they would not turn to God.
 - 1. They rejected Him.
 - 2. They were willing to to be known by His name and use His name in their worship of the golden calves.(They would sing and pray in His name.)
 - 3. But they did not worship Him. (In their hearts they had rejected Him.)
- E. About the question:
 - 1. Some expected the king to deliver them from the Assyrians. . .
 - 2. Some expected their counselors to deliver them. (At least they expected their counselors to provide the plan whereby they would be delivered.)
 - 3. But there was no other one to deliver them and there was no other plan whereby they could be delivered.
 - 4. They were left without deliverance.

II. The question as directed toward he world today

- A. The danger is not an invasion by an enemy. (Although, if that were the danger God would be our only hope of deliverance.)
- B. The danger is being cast into hell-fire.
- C. God has provided a Savior.
 - 1. God has required that if anyone would be saved he must repent of his sins and trust Jesus Christ to save him, Luke 13:3; John 3:18.
 - 2. God has promised that all who do so will be saved, Romans 10:13; Acts 16:31.
- D. The problem is that, like the Israelites, many reject Jesus the Savior and prefer some other savior.
 - 1. Some trust themselves to save themselves by their own works of righteousness, Eph. 2:9; Titus 3:5.

2. Some trust in their church membership, their baptism or the Lord's Supper to save them..

Conclusion:

There is only one person in all heaven and earth who can save, and that person is Jesus, John 14:6; Acts 4:12.

And there is only one way for saved people to be happy ---- by serving the Lord who saved them.

Hosea 13:15-16 **THE FALL OF A NATION**

Introduction:

In this text we see a very sad scene. Hosea had preached to the northern kingdom of Israel through the reign of four kings, Hosea 1:1. (About 58 years) Primarily he had preached but one message: the downfall of the kingdom unless the people would repent.

I. The fall of the northern kingdom of Israel

- A. For 58 years Hosea had appealed to the people to repent, but there is no Biblical evidence of one convert.
 - 1. The king was not converted.
 - 2. Neither were the princes and priests.
 - 3. The masses of people were not converted.
- B. Thus, once again Hosea declared his message: The kingdom would fall.
- C. Ephraim would become unfruitful.
 - 1. The word, Ephraim, means “double fruitful” and was prophetic of double blessings from God.
 - 2. The hot “east wind” would dry up his fruitfulness. (The east wind symbolized the Assyrian army which would come upon them from the east.)
- D. The “spring” and “fountain” would dry up completely. (The nation would be totally removed.)
- E. The treasures would all be carried away, V. 15b.
- F. The land would become desolate, V. 16a.
- G. There would be no mercy., V. 16b.
- H. It was a sad scene to Hosea. (Like sitting at the bedside and watching a loved one die.

II. The sadness of the scene today

- A. I am not so much alarmed at the fall of Samaria.
 - 1. I am concerned about the possible downfall of our own nation.
 - 2, But I am most concerned about the death of thousands upon thousands of people who die every day.
- B. What is most alarming about this is that the great majority of them are dying unsaved.
 - 1. They go out of this world unprepared to meet God.
 - 2. They go to a place of torment where they will suffer forever and ever.
- C. As with Hosea, we can warn people and appeal to them, but we cannot make them trust Jesus and get saved. (We cannot stop people from going to hell if they choose to reject the gospel.)
- D. The horrors at the hands of the Assyrians does not compare to the horrors of hell.

Conclusion:

- 1. I am here to warn you to stop wasting valuable time and get saved, Acts, 16:31. (You do not have forever to make up your mind.)
- 2. I Am also here to ask you who are saved to serve the Lord. (If you are not faithful to serve Him stop dilly-dallying around and wasting valuable time.)

Hosea 14:1-3 **HOSEA'S LAST CALL TO ISRAEL**

Introduction:

Hosea was about 90 years of age. Israel had fallen. Survivors had been herded into a prison compound. It was here that Hosea preached his last sermon and made his last call to Israel before they were carried away.

I. Hosea's call to Israel

- A. It was an emotional call. ***“O Israel...,”*** V. 1.
 - 1. Hosea loved this people in spite of their sin.
 - 2. He knew that God also loved them. (God loved them even more than Hosea did.)
- B. It was an appeal to turn to the Lord, V. 1. (He appealed to them not just turn toward the Lord for help, but to return to the Lord in submission to His will.)
- C. It was an appeal based on their need. (***“...for thou hast fallen...,”*** V. 1)
 - 1. It was obvious now that the nation had fallen that he had told them the truth.
 - 2. If anything could point up their need of the Lord is was their fall.
- D. His appeal also pointed out the reason for their fall
 - 1. He said, ***“...for thou hast fallen by thine iniquity,”*** V. 1. (Not because of failure on the part of their military nor the lack of help from Egypt or Judah)
- E. It was an instructive call.
 - 1 ***“Take with you words...”***
 - a. He did not instruct them to take bull or goats for sacrifice to the Lord, but take words ” (If he had said, “Take bulls and goats to make a sacrifice they could not have done so because the Assyrians had taken all their possessions.)
 - b. But they could take words. (They could still call upon the Lord for help.)
 - 2. He even told them what words to take.
 - 3. ***“...so will we render the calves of our lips,”*** V. 2b. (We will offer up our words of confession instead of offering up calves.)
- F. It was an appeal to turn to God with all the heart.
 - 1. They were to turn with words, but not with words alone.
 - 2. They were to be words from the heart that would produce a change in their conduct.
- G. It was a call to trust in God and not trust in anything or anyone else. .
- H. It was a call to all of the people. (To all who heard his voice and a call to all who would read his words down through the years.)

II. My call to you today

- A. It is a call of love. (I care and God does also, John 3:16.)
- B. It is a call to turn wholly to the Lord. (No mere token gesture)
- C. It is a call based on your need.
 - 1. We have fallen into sin, including you, and we all need to be cleansed from sin, including you.
 - 2. Unless your sins are all forgiven you will fall into the fires of hell when you die.
 - 4. You may even fall into some very bad trouble before you die. (That points out that you need God even now.)

- D. There is nobody else to blame for your sin and your troubles..
1. You cannot blame Adam.
 2. You cannot blame your parents.
 3. You cannot blame society.
 4. You cannot blame the school or the church.
 5. You have sinned against God and unless you repent of your sins you will be the one to suffer for your sins.
- E. This is a call for you to confess your sins to God and to seek forgiveness of your sins.
1. In Psalm 51:3 David confessed his sin. (He said, ***“For I acknowledge my transgressions: and my sin is ever before me.”***)
 2. In Luke 18:13 the publican prayed, ***“Be merciful to me, a sinner.”***
- F. It is a call for you to trust Jesus to save your soul.
1. Do not trust in your good works to get you into heaven, Eph. 2:9; Titus 3:5.
 2. Ask Jesus to save you and trust Him to save you, Acts 16:31; Rom. 10:13
- G. It is a call for all who are saved to serve the Lord faithfully.

Conclusion:

It was Hosea's last call to Israel. It could be your last call to turn to God. Will you turn to Him now?

Hosea 14:4-7 **A PROPHECY OF A BETTER FUTURE FOR ISRAEL**

Introduction:

The northern kingdom of Israel has had a dismal past. They have fallen to the Assyrians. Hosea is preaching his last sermon to them before they go into captivity. God gives attention to the future. He does not speak of their immediate future as slaves nor of their more distant future when they would be scattered throughout the nations of the world. Rather He looks beyond that and speaks about the end-time events. He speaks particularly about the millennium and promises better times ahead for Israel. .

I. Better times for Israel

- A. God foresees the time when Israel would be re-gathered to their homeland. (This is in keeping with Ezekiel's prophecy illustrated by two sticks, Ezek. 37:16-17.)
- B. God made some definite promises.
 - 1. ***"I will heal their backsliding..."*** V. 4.
 - a. That is, He would remove their suffering which resulted from backsliding.
 - b. This He would never do except they repent.
 - c. Therefore, He is predicting that they would repent and that their chastisements would be removed.
 - 2. ***"...mine anger is turned away..."*** V. 4.
 - a. This means forgiveness.
 - b. There is only one basis for forgiveness, Acts 20:21.
 - 3. ***"...he shall grow ... and cast forth his roots...(and) spread..."*** V. 5- 6.
 - 4. He promised other great blessings, V. 6b- 7.

II. Better times for us

(The prophecy specifically applies to Israel, but it also illustrates better times for all who trust in the Lord Jesus Christ for salvation.)

- A. As God promised to love Israel, even so He has freely loved us.
 - 1. He freely sent Jesus to the cross that we might be saved, John 3:16
 - 2. Jesus freely gave His blood for us.
 - 3. He freely forgives us our sin.
 - 4. He freely pours out daily blessings upon us.
- B. As God promised to be like the dew to Israel, even so He is like the dew to His people today.
 - 1. The hot summer sun parches the grass, but the dew revives it.
 - 2. The problems and trials of life wilt us like grass in the hot sun, but God's grace revives us daily like the dew revives the grass.
- C. This God does for us now even though the promised millennial blessings have not yet arrived. (His blessings will be far greater in the millennium.)
- D. Then after the millennium is ended there will be everlasting bliss, Eph. 2:6-7.

Conclusion:

Is this the kind of future you would like to have? If so you must repent of your sin and trust the Lord Jesus Christ to save your soul., Luke 13:3; Acts 20:21 ; Rom. 10:13

Hosea 14:9 **WONDERING WHO WILL UNDERSTAND**

Introduction:

The aged prophet, Hosea, had watched his nation fall and the people carried away to Assyria to be in captivity. As he concludes the writing of the Book of Hosea, he wonders who will understand what he has written.

I. Hosea and the people of Ephraim

- A. Hosea did not wonder if the people were intelligent enough to understand what he said.
 - 1. He had written about facts which were familiar to them. (He had written about the idolatry of the northern kingdom and had warned the people about the invasion by the Assyrians, about the fall of the kingdom and about their captivity to the Assyrians.)
 - 2. He had preached and written in simple, easy to understand language. (There were no mysterious symbols or riddles in what he said.)
- B. Yet he wondered if they would be wise enough to profit by his preaching and by his writing.
 - writings.
 - 1. He wondered if they would get the spiritual message and understand their need to repent of their sins and change their ways.
 - 2. He was wondering if they would see the damage they had already done to their country by their sin and the danger that they were in. .
 - 3. He was wondering if they would be wise enough to repent of their sin and call upon the Lord for forgiveness. .

II. The preaching of God's word to people today

- A. Every preacher of the gospel can identify with Hosea's feelings.
- B. He does not wonder if people are smart enough to understand his message.
 - 1. The preaching of the gospel does not deal with strange unheard of things which are difficult to understand.
 - 2. It speaks of sin
 - 3. It speaks of death.
 - 4. It speaks about heaven and hell.
 - 5. It speaks about the death, burial and resurrection of Jesus Christ.
 - 6. It speaks about being pardoned from sin by trusting in the Lord Jesus Christ.
- C. What the preacher wonders about when he preaches the gospel is whether or not his listeners will be wise enough to believe his message and call upon the Lord Jesus for for salvation.
- D. Fortunately there are some who will profit by his message.
 - 1. They will acknowledge their sin to God.
 - 2. They will repent God of their sin. (They will seek God's forgiveness.)
 - 3. They will call upon Jesus, they will ask Him to save their soul and they will trust Jesus to be their Savior, to keep them out of hell and to take them to heaven when they die.
- E. Unfortunately a great majority of people do not wish to believe God's message.
 - 1. They are unwilling to acknowledge that they are unworthy sinners who need to be cleansed from their sin.

2. They insist that they are good enough to go to heaven without depending on Jesus to save them.
 3. They are insulted when they are told that they are not good enough and cannot be good enough by their own efforts.
 4. They refuse to believe John 3:16; Rom. 10:13 and Acts 16:31.
- F. Yet God is right.
1. He is right in what He says and He is right in what He does.
 2. He will be right in His judgment.
- G. All who reject His way doom themselves to fall like the northern kingdom of Israel fell.
1. They were carried away into captivity in Assyria.
 2. The unsaved will be carried away into captivity in Hell.
- H. All who are wise enough to repent of their sins and trust Jesus Christ to save their souls will be carried away to heaven.

Conclusion:

The prophet, Hosea, wondered if the people of Israel would be wise enough to repent of their sin and turn to God so that they would be spared their fall into captivity. This preacher wonders who will be wise enough to repent of his sins and call upon the Lord Jesus Christ to save his soul and spare him from going to hell. Will you?