

Foundation of the sermon

Purpose

Encourage reflection and repentance

Principle Idea:

God was merciful and kind to Israel over their long history. Blessing them despite their continual sin. God is also just and will not endure sin forever. This attribute not only applies to Israel but to our long term sin as well.

Type of Outline

Textual based on Hosea 10:9-15

I. Introduction

The next paragraph in the Hebrew text in Hosea stretches from Hosea chapter 10 verse 9 all the way through Hosea 11:11. Since this passage is so long we will look at it over the next two weeks. Today we will look at the will look at Hosea 10:9-15, and next week we will look at Hosea 11:1-11. As we look today at the end of Hosea 10 let's keep in mind that the development of the thought of this passage is not complete. The sentences of the whole passage are related to the the writers complete thought.

God was merciful and kind to Israel over their long history. Blessing them despite their continual sin. God is also just and will not endure sin forever. This attribute not only applies to Israel but to our long term sin as well.

Let's look at Hosea 10:9-15

O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon her children.

15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

II. Body

A. God recounts Israel's history of sin (9-10)

1. God once again refers to the horrible crime of Israel in the case of the rape and murder of the concubine of the Levite discussed in the book of Judges. This tells of the depth of their crime. The utter debase nature of Israel. A nation that He loved, and had adopted as His own. (9)
2. God in verse 10 speaks of the continuous nature of their sin. He condemns them for not "overtaking the children of iniquity." By doing so they had left this sin in their midst. It festered and grew like a cancer in Israel.

B. Israel had two prevailing sins (11)

1. Israel had a history of 2 "evils" -- the passage in the KJV refers to 2 furrows. This is one of the few places in the text where the Masoretic text is defective. Let me clarify this statement. When the Jews find impossible constructions for a word in the Hebrew text. They follow the tradition of the Rabbis. They know that what is in the text is defective, and the Rabbis have determined what that defect is. So they distinguished what the text says by the terms ketib, and qere. Ketib means that which is written, and qere means that which is read. So when they come to that word in the text, they see what is written but they read the word that was meant. (11)
 - a) The KJV translators assumed that a certain Hebrew root based on what was written incorrectly. Many of the other translators based their translation on the word based on the qere "that which was read" The Septuagint translation which is older than our current Hebrew text uses a word for "unrighteousness" here. In other words they say "two unrighteousnesses." Many of the

other translations take this approach and it closer to the qere of the passage. It also seems to make the most sense here.

- b) Adam Clarke and the writers of the Expositor's commentary indicate that the "double sin" of Israel in this passage refers to Jeremiah 11:13 where it enumerates the "two evils" Clarke "'My people have committed two evils' -1. They have forsaken me. 2. They have joined themselves to idols."4:645.
2. When we want our own way, when we trust in ourselves for spiritual things we act like Israel rejecting God's way and depending on our own strength.

C. God promises judgement for Israel's sin

1. God then promises judgement for their sins. Israel loved its pleasant things. Its pleasures. Now God will rush upon them quickly. He promises them hard labor for their crimes, and includes Judah in part of their punishment. (12)
2. Israel trusted in themselves - They trusted in their armies. Therefore God will destroy the "fortress" (13-14) Bethel their lead city will also be destroyed and their king will be cut-off (15)
 - a) Example of Gideon and his army - and God paring them down to a handful.
 - b) Example of David's sin of numbering Israel.

III. Conclusion

God loved Israel. He had rescued them from the captivity of Egypt. He had placed them in their own land. He had raised them and instructed them like His own children. He had blessed them throughout their history.

They had sinned continuously. They had to have their own way. They trusted in their own strength. Yet God was patient with them.

God even though He is merciful and kind is also just. A day came when God would no longer listen to their pleas for help. He cut them and their kings off.

We need to examine our own lives and see what areas in our own lives we have failed to turn over to God's control. We need to reflect on our own attitudes and figure out where in our lives we are self-satisfied with our

condition, where we depend on our own strength, where we lift up our own ways and justify them. We need to repent before we reach the point where God's patience with our sin runs out, the point where His just demands our judgement.

Title: Repent of long-term sin (part 1)