

12959U

A STUDY OF HOSEA - 1968

THE DOOR OF HOPE

Speaker: Bro. Maurie Stewart

Hosea: Out of Egypt have I called My son.

Reading: Hosea 10, 11 & 12

CHAPTER 10

As an introduction to this wonderful theme that is before us, in the 11th and 12th chapters of Hosea, I would like to go back for just a moment, to a few verses in chapter 10, that we did not have time to speak of when last we met together. I'd like to go back to verse 11, where we read, 'Ephraim is as a 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'. Now note if you will, a theme and a practice that Hosea is going through here, that he's followed all through this scripture. As we said before, Hosea was very probably connected with the soil. He was probably a farmer and he uses this terminology which would be very familiar to all of Israel at all times; and he says 'Ephraim is a heifer' one thoroughly broken into the yoke. What Hosea is saying is, **that sin greatly increases the burden of life**, and Israel when they were obedient to God, and anxious to do His will, they were also heifers on the threshing floors; they were being guided and directed by Him. The work was not burdensome, Jesus said, 'take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for My yoke is easy and My burden is light'. But the yoke of sin always **seems more pleasant!** The yoke of sin and the will to wander in the world, seems much more pleasant than the yoke of Christ in Matthew 11 verses 28 to 30. Then in Proverbs 23 verse 32, we're told that 'At the last it biteth like a serpent, and stingeth like an adder'. In Christ we are 'hitched' to Him, 'I can do all things through Christ which strengtheneth me', said the apostle Paul.

Then in this 11th verse he says, '**and loveth to tread out**', in other words, he goes peaceable in the yoke and is pleased, because not being muzzled, she eats of the corn'. And God said, 'I passed over upon her fair neck', in other words, I brought the yoke upon it that she should not tread out the corn merely, but drive the plough and drive the harrow. No heavy yoke was placed on Israel, their God was a merciful God, He had delivered them, He had protected them, He had cared for them and guided and directed them, but they transgressed His holy law and now God says, 'Judah shall plough and Jacob shall break his clods'. Israel was very quick when they made great depredations on Judah, now this heifer who loved to tread out the corn and not plough,

it is therefore added that he should be made to plough. He was now going to be put under the Assyrian yoke, he was going to be taken into captivity, drawing, ploughing and breaking up the soil, a labourious task compared with the easier work of threshing. But they had disobeyed God's law and as they had sowed now they were going to reap.

Then in verse 12 we read these words, and what an exhortation, b&s, and what deep meaning is here, 'Sow to yourselves in righteousness, reap in mercy, break up your fallow ground, he says, for it is time to seek Yahweh, till He come and rain righteousness upon you'. Now the same terminology is used in the 4th chapter of Jeremiah and the 3rd verse, and what's he saying, 'to break up the fallow ground'? Let the seed you sow be of the best kind and in just measure and Hosea reminds the people that there is still time to **seek the LORD**, if they do it earnestly. But then he says, 'to reap in mercy', now by the blessing of God on this ploughing and sowing and harrowing, you may expect a good crop in harvest. What comfort there is that comes from the 3rd chapter of Jonah in the first verse, for we read, 'That the word of Yahweh came a second time', it may go unheeded the first time, but it came a second time and each time it comes again. Psalm 103 verse 17, 'but the mercy of Yahweh's from everlasting to everlasting, upon them that fear Him and His righteousness unto children's children'. David also tells us in Psalm 106 verse 1, 'Praise ye Yahweh, O give thanks unto Yahweh, for He is good; for His mercy endureth for ever'. B&S, day after day we sin against God, don't we? but He comes to us a second time and a third time, His mercies are extended, our sins are forgiven and we're given the opportunity to go forward in His service. Now he says, 'break up your fallow ground', do not be satisfied with a slight furrow, let the land that was fallow or slightly ploughed, be broken up again with a deep furrow, and what an exhortation, because that fallow ground is the heart of man! **That heart must be broken**, this is what Hosea is telling them, he's saying, humble yourselves, completely renovate your soil in preparation for the early and the latter rains; prepare yourself! You have received the sun and rain to no avail, Israel! and this is exactly what the unregenerate man does, b&s, if he has not humbled himself before the LORD God, if he hasn't become as a little child, if he has not become teachable, if he has not overcome these failings of the flesh! then he is as that fallow ground which is uncultivated. Are we going to break up the fallow ground? that's the message to spiritual Israel! why, because he says it's time to **seek Yahweh**, this should be done immediately, this is what Hosea is saying, the season is passing and if you do not get the seed in the ground, the early rain will be passed, Israel, it will be too late and your fields will be unfruitful. We should never be saved without them, no efficient farmer lets the season for planting get away from him. How are we to seek the LORD? He lays it out for us, b&s, and it is laid out in this verse: 1.) by repentance, 2.) a heart broken from sin, 3.) reformation, it goes to **mental, moral and physical**, doesn't it? and of course, the exhortation is 'seek Him now while He may be found, call ye upon Him while He is near'.

Then verse 12 concludes, '**rain righteousness upon you**', God will give you the early rain in due time, He will give it in proper measure and here are the metaphors and that application is very obvious. Now let us note the order, b&s, -- ploughing, fallowing,

sowing, harrowing, watering, reaping, threshing, and feeding on the produce of well directed labour. Now all of these may be applied to the human heart and the work of God upon it. Here they are in order -- **correction, contrition, conversion, fruit-bearing** and so forth; these are the counterparts, and although Israel needed material blessings, Hosea emphasizes the need of spiritual food now; this rain can become comparable to that which falls on a duck's back, it can run off, it can be absolutely no good. This is true in the reception of the word of truth, isn't it? We can read mechanically, b&s, we can do our work in the truth mechanically, we can come to meeting at a certain time of the day, we can come to the weeknight bible class, we can do our readings like grinding them out on a crank, but it still comes back to Deuteronomy 6, doesn't it? 'thou shalt love the LORD thy God with all thy heart', these things must become a driving force in our life, and it's all wrapped up in this command here to **break up the fallow ground**.

Now then in verse 13 he says, 'Ye have ploughed 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'. Hosea is telling them what kind of a crop that they had planted; ye have reaped iniquity, ye have ploughed wickedness (you have laboured sinfully, is what he's saying). You've reaped iniquity and the punishment is due to your iniquity, in other words, this captivity that's coming upon you by Shalmaneser, king of Assyria, this is because you sowed to the flesh, Israel. 'You have eaten the fruit of lies', your false worship and your false gods, they have brought you into captivity and misery. You've done nothing right, Israel! 'because thou didst trust in thy way', you did not turn to God, you did not confide in Him but you confided in your own counsel; you confided in your mighty men, you confided in Assyria, you confided in Egypt, but to God you did not confide!

So he says in verse 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'. In other words, the enemy shall fall upon thy people and take all thy fortified places; Shalman may well be here, Shalmaneser, king of Assyria.

Then verse 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'. In other words, what he's saying is, **suddenly**, unexpectedly, Hoseah, the king of Israel, shall be cut off by the Assyrians. The northern kingdom and its succession of rulers was to come to an end for ever with the fall of Samaria in approximately 726 BC.

CHAPTER 11

So with this background of chapter 10, b&s, Hosea now moves in and he reminds Israel as we come to the 11th chapter that, 'When Israel was a child, then I love him, and called my son out of Egypt'. In other words, when Israel was a **child**, in the infancy of

his political existence, He says, 'I love him and called him out of Egypt' where he was greatly oppressed; he was a slave and I called him out and in this I gave the people my love; I preserved My people in their affliction. I not only preserved them but I brought them safely out of there'. We remember don't we? as Moses came to Pharaoh, 'let My son go, that he might serve Me'; 'out of Egypt have I called my son', Hosea reminds them, and it has become a ...law in the plan of Almighty God. So what are we saying? When we lived back in Egypt, b&s, we look back at a land and we see that land today, don't we? a land that glorifies 'death'; we see a land that receives it's rain, far from the Land itself. It very seldom rains in Egypt, we're told that the rainfall is less than 1 inch a year, where do they get their water? they get their water from the river Nile. The rain falls far from the land of Egypt, and the river Nile comes into the Land; an Egyptian does not look to the skies for sustenance, an Egyptian is constantly looking at the ground where the serpent dwells. In contrast to the land of Israel, for the water comes from the sky and the Israelite is constantly looking to God for guidance and direction.

The land of Egypt preserves the dead, it is a land of mummies, it's a land of mummification, it is a land of sphinxes, it is a land where it is said in Jeremiah 17 verse 13, that 'their names are written in the earth'. They are dedicated to sin, they are dedicated to that which pertains to flesh and it is only fitting that one of the first works of the cherubim was to cleanse Egypt of this symbol of sin, and to place there an altar to Yahweh, as we go forth to redeem the earth.

Now there are many ways that we're called out of Egypt: Israel was the first one to be called out of Egypt, and it was a symbol of God's delivering a people from the land of sin and death; but it did not stop there! This symbol of 'out of Egypt have I called My son from darkness and sin', first referred to Israel's physical deliverance, but this was only a type! Jesus was delivered out of Egypt as the first fruits. We read in Matthew that 'it might be fulfilled which was spoken by the prophet Hosea that, 'out of Egypt have I called my son'. When you and I went through the waters of baptism, b&s, we were delivered out of Egypt! Eternal life will be our individual deliverance out of Egypt, and at the end of the 1,000 years when the kingdom is given back to God and God is all in all, then the entire world will be called out of Egypt. It is a constant progression, every day of our lives, b&s, we're called out of Egypt, every day of our lives as we come to God in prayer, our sins forgiven, our feet washed; that which pertains to Egypt is cleansed away from us. The greatest task we have in our lives today, is to get Egypt out of our hearts and our minds. Remember, remember, b&s, it only took a short time for God to take Israel out of Egypt. But it took 38 years to get Egypt out of Israel, and then it was not complete. This is exactly what John meant when he saw Christ coming and he said, 'He must increase and I must decrease'; and this is the theme of the 6th chapter of Romans, it's the theme of all of the apostle Paul's teachings, to crucify the flesh, to drive Egypt out of our hearts and our minds. It only took a short time for us to go through the waters of baptism, didn't it? it only took a short time for us to come out of Egypt, but it takes the rest of our lives, b&s, for us to drive Egypt out of ourselves. This is our battle! and this is the source by which we do it, **the Word of Almighty God!**

So we read in verse 2, 'As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images'. What did Israel do? they went contrary to Almighty God, in other words, the more Israel turned their obstinate hearts and refused to obey the LORD, the cult worship of the Baals claimed the loyalty of Israel. You know, when God steps down from the throne in our hearts, b&s, rest assured that that throne will not remain unoccupied, immediately someone else ascends to the throne, and it is Egypt.

In verse 3, God pleads through Hosea now, He says, 'I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them'. Now here we have an allusion to a mother or a nurse teaching her child to walk, directing it in how to lift its feet and step, always supporting it in the meantime by the arms, that it may use its feet with greater ease. Hosea is telling Israel that this is actually what God had done with them, and we think of the 91st Psalm, don't we? b&s, 'I shall give My angels charge over thee, to keep thee in all thy ways, lest though dash thy foot against the stones'. The angel of the LORD constantly holding on, guiding, directing, protecting, so that we do not stumble in the way. When we fall, we're picked up and placed on our feet again, our sins are forgiven and we're given a new opportunity to go forward, as Paul says, 'I press towards that mark of the high calling of God in Christ Jesus our Lord'. One of my favourite verses in all scripture is in direct support of this beautiful thought, and I'd like for you to turn with me to the 33rd chapter of Deuteronomy at verse 27, b&s. What an exhortation! what a source of comfort in the hour of trial as we look at this verse, and let us remember that these things are real, they're not put here to fill up space, they're put here to describe the love that God has for you and for me, and that He's there to help us! 'The eternal God is our refuge' (and b&s let us get this picture) and **underneath are the everlasting arms**: and He shall thrust out the enemy from before thee; and shall say, Destroy them!' We have the picture, don't we? of an eagle teaching its young to fly; it gets its young on a high precipice where their nests are usually built and it pushes the young off and as that little eagle flies down and comes dangerously close to being crushed on the rocks beneath, the mother eagle comes underneath and takes it on its back and lifts it back up in security and places it back on the nest, until time after time, the little one learns to fly. This is the picture that is given us, that this overall picture is given to us again in the 91st Psalm, where the psalmist of Israel describes the protective custody of our heavenly Father! Oh, b&s, we fail to realize how fortunate we are, time after time, in our walk in the truth. God is there not to condemn us, He's there to help us, He says in the 91st Psalm verse 1, 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Yahweh, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler'. The protective custody of God! and Hosea is telling Israel now, 'you had this custody, Israel, as you came out of Egypt, the pillar of cloud by day and the pillar of fire by night; God truly taught Ephraim to walk, taking them by their arms', a nurse-like attitude toward them.

'They knew not that I healed them', He says. Israel did not realize that the LORD was their healer, they took His blessings for granted, she ascribed them to Baal and other deities, and again we come back to this warning exhortation of Hosea, don't we? 'that My people are destroyed for lack of knowledge'. She took His blessings for granted, they looked to Moses and Aaron but they never looked on through to the Source, b&s. Oh, how we must recognize this, how we must recognize that every blessing of life, comes not from our own hands; the food on the table comes not from our own hands, b&s, it comes from the Source and that Source is Almighty God. Everywhere we see the gospel of love and mercy!

Then he enlarges on this in verse 4, he says, 'I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them'. What's he talking about? He's talking in this 4th verse about the leading strings that were used by the Hebrews in teaching a child to walk. The one end was held by the child and the other by the nurse, and by which the little one, feeling some support and gaining confidence endeavours to walk. God their heavenly Father, made use of every means and method to teach them to walk in the right and only safe path. But there is something we must learn and that Israel failed to learn, **God leads**, b&s, **He does not drive!** He leads, He does not drive, He says, 'come unto Me'. Do you remember in the ark? do you remember in the ark God says to Noah, 'come into the ark, Noah'. Where did God have to be, before He could make that statement? God had to be in that ark, Himself, but He said 'come'; He was not on the outside driving Noah in! What does Christ say unto you and me, b&s? 'come unto Me, all ye that labour and are heavy laden, and I will give you rest!' **God leads, He does not force!** I drew them with the cords of a man, God their heavenly Father made use of every means and method to teach them to walk in the only right and safe path. When Israel was under Pharaoh, they were in a grip of steel, they were in the exact opposite place as with Almighty God; they had no room for true expressions, and man can only express his true self through love, man cannot express his true self through force. We express it through love, b&s, and that's the reason that God says to 'take off the yoke on their jaws'. God did everything that mercy could suggest and justice permit, to make their duty their delight and profit. Now in the Hebrew here, there is an allusion, once again to a farmer, pulling the collar of the yoke forward to let in the cool air between it and the neck of the cattle! an appropriate reference to God's deliverance of Israel out of Egyptian bondage! It's also appropriate to our deliverance from the bondage of sin.

Then he says in this verse, 'I laid meat unto them', in other words, giving them at the same time a bite of grass or hay to encourage them to go on afresh; all of these things speak of the many privileges and advantages and the comforts that God provided to make Israel a happy people. He did everything! but as we were saying the last time we met together, every time that God's mercy is extended, man's heart is hardened, and that's exactly what happened to Israel. God was merciful to Israel, He gave them everything, He gave them prosperity, He gave them everything they needed and their heart was hardened to the LORD God. Does that ring a bell in our own lives? b&s, is it difficult for us when the bank account is full, when the larder is full, when things are

going along very nicely, thank you; is it very difficult for us to give our attention to the Word of God? These are questions that we must answer now! Remember Israel of old!

Then he says in verse 6, 'The sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels'. Note the words, their own counsels! Remember what the thing is, b&s, God had sacrificed a nation to bring them out of bondage! This cost Egypt her life blood! but God did it, and God did it for one reason and that was to deliver Israel out of Egypt, out of Egyptian bondage! In your life and mine, what has He done? He's given His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. We're bought with a price, b&s, and Israel turned against that, they forgot that love, they were destroyed for lack of knowledge. The exhortation is quite obvious, isn't it? Israel was agitated with both external and internal wars from the time of Jeroboam II; although Zechariah's son reigned 12 years, yet he was in continual trouble. He was at last slain by the rebel, Shallum, who having reigned only one month was slain by Menahem; then Pekahiah succeeded his father; Pekahiah reigned 2 years and was killed by Pekah, son of Remaliah. He joined Pul king of Assyria and made an eruption into the land of Judah, Ahaz having obtained succour from Tiglath-pileser king of Assyria, defeated Pekah in the tribes of Reuben, Gad, Naphtali, and the ½ tribe of Manasseh, and they were carried away captives by the Assyrian king. In a short time after, Hoshea son of Elah, usurped the kingdom which he could not possess without the assistance of Shalmaneser, who for his services imposes a tribute on the Israelitish king, and then wishing to rid himself of this yoke, he applied to the king of Egypt. When this was made known to Shalmaneser, he came against Samaria and after a 3 year siege, took and destroyed it. Thus the sword rested on their cities; it continued in the land till all was ruined. It's a picture of Israel isn't it? They cried out in the days of the Lord Jesus Christ, 'we have no king but Caesar', and God says, 'very well, I'll give you Caesar', and we know the outcome, don't we? We know the outcome of AD 70, b&s, in the siege and sacking of Jerusalem! Why did this come upon Israel? Why did this destruction come upon them? because they disobeyed the divine Law that , 'as a man sows, so shall he reap'.

Verse 7 says, 'They went on backsliding from Me: though they called them to the most High, none at all would exalt Him!' The word rendered '**backsliding**' (4878) here is literally 'turning, or turning about'; it's interesting, isn't it? that when we repent, b&s, we turn about, we turn away from sin and we turn to God. Backsliding here means they did absolutely the opposite, it's turning away from God and going back to flesh. Instead of turning to God, Israel persisted in turning from Him; there was no repentance, that is the point, b&s. There is **no repentance** here at all. This is **rebellion!** this is the blaspheming against the Holy Spirit, this is that for which there is no forgiveness; those who will not return to the duties they have left, cannot hope to return to the comforts they have lost. So 'they called them to the most High', now this is a reference to the prophets whose ministering was rejected by Israel.

We read in the 8th verse, 'How shall I give thee up?' God had lead this people, yet

justice demanded that they should be punished and since God could not forget the earlier days of Israel's faithfulness, He decreed judgment with great reluctance. This was the cry of the parent to its child and God says, 'My heart is turned within Me'. He's actually saying this, that justice demands thy punishment, that mercy pleads for thy life; now b&s, there's great comfort here if we're prepared to take it! because this verse shows how merciful and compassionate our heavenly Father is! and yet, how loathe He is to punish us for our iniquities. It should give us a great deal of encouragement in these closing days of Gentile darkness, as we face the judgment seat of Christ.

We come to verse 9, and God says, 'I will not execute the fierceness of My anger, I will not return to destroy Ephraim', why? 'for I AM GOD AND NOT MAN', (we can be very thankful of that); the Holy One in the midst of thee, and I will not enter into the city'. Here we have God's pity for His people, in fact, in verses 8 to 11 we have God's pity for His people. We have this mercy extended to us, and God says in verse 9, '**No**, I will not execute', mercy triumphing over judgment. Ephraim shall be spared, Israel's not forever to be cast off even though she was to be sorely chastised. We know this, don't we? b&s, because we know that God had made certain definite promises to Abraham, Isaac and to Jacob Even in the midst of all this rebellion which was before Him; and we've seen it, haven't we? b&s, we've seen how far Israel had fallen from the LORD their God. We've seen how they defamed His name, how they brought disgrace to His holy name, and yet He's going back now to the covenants of promise and He says, 'I'm **not** going to forget! I've made a covenant, I've made a promise, and by two immutable things, I cannot and will not lie! My mercy is going to be extended'. He says, I will not execute, Israel was not forever to be cast off, and the reason is, '**I am God and not man**'. God does not break His promises as man does, God does not change His mind as the leaders of the world do, as we're seeing today. He cannot be affected by human caprice; they are now penitent and implore mercy, He will not, as man would do, punish them for former offences when they are fallen into His hands. God will be this way, b&s, when Israel does come to this place as the judgments of God are poured out on the earth.

In verse 10, 'They shall walk after Yahweh:' they shall walk after Yahweh in that day. 'He shall roar like a lion: when He shall roar, then the children shall tremble from the west'. He's projecting this thing into the future, isn't he? 'He shall roar like a lion', we read this in Joel 3 verse 16, 'Yahweh shall roar out of Zion', He shall roar out of Zion; the people shall tremble (they'll be in a state of commotion, everyone hurrying to avail themselves of the opportunity to return to his own land, to come back to the Israel that they will know through the message of Elijah, that the Messiah is there). At last the place that's reserved for Elijah at the Passover feast; one day Elijah will be there; one day Elijah will sit down with these Jews in the Passover feast, in that very place they have prepared for him, every Passover supper. So **they will know and they will come back**, and they will have the assurance that 'I am God and not man'. They shall walk after Yahweh, they shall observe the operations of His providence! Now there's something in this word '**roar**', b&s, God willing Saturday night, we're going to take a little time to show the great significance of this word 'roar' in relation to Shigionoth (7692),

which is the opening of the 3rd chapter of Habakkuk. We've been asked several times since we've been here in this effort, and we've also been asked concerning our constant reference to Sinai as the place of the judgment seat of Christ. Saturday night, God willing, we hope to open our discussion with the fact that, Sinai is the judgment seat of Christ, and this word 'roar' (7580) here carries us right into that time. Because 'roar' comes from the Hebrew word 'sha'ag' to **mightily roar**, and this 'mightily roar' is used only in relation to the future judgments of God in the 3rd chapter of Joel, the word 'Shigionoth' actually also comes from this word 'sha'ag' and it's a projection into the future age when God's judgments are coming on the earth.

So Hosea picks it up here, this same word coming from the same root word in the 3rd chapter of Habakkuk, this word 'roar', and he's pointing forward to that day when the judgments of God are going to be in the earth. This is the same root word that's used in the 3rd chapter of Joel verse 16, when it says, 'and Yahweh shall **roar** out of Zion', it's a picture of future judgment. So he says, 'Yahweh shall roar like a lion', and when that happens we read in verse 11, 'that they shall tremble as a bird out of Egypt and as a dove out of the land of Assyria: and I will place them in their houses, saith Yahweh'. He's speaking of that future age when Israel's going to be regathered from the 4 corners of the earth, when Judah in the land today is going to be purified and cleansed. When only a thousand of them will come through the fire, he's speaking of a time when He's going to remember those covenants of promise, that He made with Abraham, Isaac and Jacob. Even though Israel has transgressed His laws, even though they've made His name a very stench in the nostrils of the heathen nations of the world, yet the time is coming when Israel shall glorify God, and it is only through His mercy that such a thing can be accomplished. They shall tremble like a bird, in other words, those of them that are in Egypt shall also be called thence and shall flee thither as a bird; those in Assyria shall also be called to return and they shall flee as doves to their windows. All shall in the fullness of time return to their own land! They shall become the nucleus of God upon the mountains of Israel. He says, I will place them in their houses, saith Yahweh, in other words, they shall have their temple once more and all their holy ordinances. This is going to become a reality, b&s, and the prophecy of Hosea is pointing us to it.

In verse 12 he says, 'Ephraim compassed Me about with **lies**; and the house of Israel with **deceit**, but Judah yet ruleth with God, and is faithful with the saints'. Do you see how God, as a father, if we've ever had a wayward child, have you ever stopped to realize how we search for one ray of hope in that child? When we've had a child that's turned his back on the truth (I'm sorry to say that I've experienced this!) I have hopes one day that it will change, but I have experienced it; and during those hours of sorrow, I would search and search and search for just a ray of light someplace that would show me that that ray of hope had not gone. I've received that ray of hope since I've been in Australia, and what a joy it has been. It's put there many times for a reason, a father and son relationship; we don't just have children, b&s, just so they can grow up and have other children! we have children, b&s, so that we can realize how our Father feels towards us! Never let us forget this! when we have a child come to us at the end of a

day, that child may be obstinate during the day, but when that little fellow comes and crawls up on our lap at night, and puts his arm around us and says, 'I'm sorry for what I've done today', it's a cruel father and mother that won't say, 'that's alright my boy' and goes and tucks that little one in the bed, and would protect him with his life that night, wouldn't he? That child is secure in that comfort and in that faith and closes his eyes in sleep, knowing that that protection is there! Yet how we fail to realize, b&s, that's exactly what our heavenly Father is doing; He doesn't want us to leave Him! He doesn't want us to go, and He's constantly looking for that ray of hope and that ray of light, and this is the reason that forgiveness is there, b&s, when we come in humility and we say before Him, 'we realize we've sinned against you this day, we beg and plead for forgiveness'; and the counterpart is there, for we hear those words, 'I will never leave you nor forsake you', I give my angels charge over you. You're mine! As long as you want to be with Me, you're mine and I'm going to keep you in My custody!

This is what He's saying through Hosea, **He's looking for hope!** Now Judah was transgressing God's law, but there were still some words of life in Judah. What does God say? Verse 12, 'Ephraim compasseth Me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints'. Do you see mercy written all over this, b&s, they not only seek to blind men in Ephraim, but they would, if it were possible, to deceive Me, saith Yahweh'. There was an allusion here in Judah however, to Genesis 32 and verse 24, where Jacob having wrestled with the angel, had his name changed to Israel, 'one who rules with God' (3478); that glory which the Israelites had lost by their idolatry, but Judah still retained the true worship, and now she alone deserved the name of Israel.

Oh my brethren and sisters, wherever we turn, we see the mercy of God written all over the pages of truth, and it is no wonder that the only sin that He will not forgive is that sin of **rebellion**. We see it in our own children, don't we? if we have a rebellious child it is difficult, b&s, to have the same respect for that rebellious child as we have for one that cooperates. But the minute that rebellious child shows any sign at all, a turning from that rebellion, what does the parent do? it grasps at that sign, it encourages it, and that love comes back as strong as it ever was, and here is the picture we are gaining from this prophecy of Hosea.

So God tells Israel, I'm going to overlook all this, because there's a day coming, Israel, when My judgments are in the earth, 'you spare the rod and spoil the child', b&s, so He says, I'm not going to spare the rod, I'm going to correct you in measure, and one of these days you're going to see your difficulties; you're going to see that you've transgressed, you're going to see that you've followed lies, then you're going to turn to Me. When you do, I'm going to be your Father and you're going to be My Son, and I'm going to give you the first place in the kingdoms of men on the earth. The first dominion is going to come to the daughter of Zion, that's what He's saying!

Now, b&s, if we can't take comfort and hope from the glorious messages given to us in Hosea, then we'll never get comfort and hope! I remind you, my dear ones, that we do

not have to wait till the kingdom of God comes, to enjoy the truth and the comfort of the truth that is afforded us today! God says it's here, reach out and take it, enjoy it now! know that you're My children, know that I'm your Father, know that when you go through trial and trouble that I'm still there; you're going through the fiery furnace but I still have you by the hand. I'm not going to let go, you're Mine! You've been disobedient, you must be punished, but I'm not turning you loose; humble yourself, break up that fallow ground! cultivate it, so that the early and latter rains can sink down into that soil and bring forth fruit unto Me, that's all I ask, He says! That's all I ask. B&S, when we do this, our joys are complete, our sleep is sweet at night; we do not have the sicknesses that the world has, because of tension and trial. Here is our tranquillizers, no other place. The greatest psychiatrist in the world, is the Lord Jesus Christ. The greatest laws of psychiatry are given us in the book of Proverbs, the greatest medicine in the world is the application of these principles of God's truth in our own life, and He gives us that in one simple sentence here in Hosea, '**break up the fallow ground**'. But Israel would not do it! they were hardened, they were stiff-necked and so the rain ran off and the early and latter rains lost their effect completely upon Israel. This is all Hosea is doing, b&s, he's picking up natural things in the world, natural things that surround you and me on every side. What's he telling them, here it is! here it is! I've put this here to guide you into the kingdom of God! I'm actually saying this is the way, my child, walk ye in it! So the next time we look at a storm, b&s, we see a storm, don't we? but rest assured, that behind those dark clouds, the sun is still shining, and even though it may be falling on the earth, the God of providence is smiling behind that storm! When that air is cleared the rainbow will speak to us of the redemption of man and the earth, and will point forward to that day that's coming. Tomorrow morning as the sun rises on the eastern horizon, God tells us, that one day the Son of righteousness is going to rise with healing in His beams and He's going to erase the darkness of sin, just as He does tomorrow morning with the rays of sunshine.

CHAPTER 12

B&S, it's there! everywhere we look, God is speaking to us. This is what Hosea is trying with all his power to instil into the children of Israel. He says in verse 1, 'Ephraim feedeth (7462) on wind'; it actually means literally that 'he shepherds the wind', in other words, he forms and he follows empty and unstable counsel such as alliances with the idols and idolaters. Now the figure here is that of sowing to the wind and reaping the whirlwind, we are what we eat! Now the terrible winds that were in the land, Israel could see very well what they were doing; that they were feeding on wind, there was nothing to it, they were shepherding the wind. He says, 'they follow after the east wind', in other words, they're not only empty but they're dangerous and destructive. The east wind was and is a parching, wasting and injurious wind; it was not only vain but dangerous to look to the east for help. Israel sought after this destructive wind when they could have dwelt under the protecting shadow of Almighty God. Once again, you notice that Hosea is picking up the natural to illustrate the spiritual. So he says to Israel, 'that he daily increases lies'. He promises himself safety from foreign alliances; he

made covenants with the Assyrians and Egyptians'. What happened? the latter abandoned him and the former oppressed him, Egypt and Assyria were fighting, so he did not know which one to turn to!

In verse 2, 'The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings with He recompense him'. So he's saying that the rest of the prophecy belongs both to Judah and Israel; He reproaches both of them for their ingratitude and he threatens them with God's anger. In order to make their infidelity the more hateful and their malice the more senseless, he shows to them the righteousness of obedience and piety of their father Jacob. Jacob had not failed God! Jacob, even though it took a lifetime of trial and trouble for him to become the man God wanted, yet he had the principles and he ended up victorious, b&s. He recalls to their minds, the benefits they had received since they returned from Egypt. He speaks afterwards of their king, and how in their ingratitude they refused to have Him as their monarch. Then Jerusalem was destroyed just as violently as was Samaria, and they both were destroyed for the same identical thing, and that was because they turned on the LORD their God.

Now in verse 3 it says, 'Jacob took his brother by the heel in the womb, and by his strength he had power with God'. This has reference, of course, to the birth of Jacob in Genesis 25 and 26, so spiritual Israel lays hold of the heel of Jesus, and having no right in themselves to their inheritance, they lay hold on the bruised heel. Jesus is not Esau, as Esau is cursed; but by becoming a curse for us, Christ is a blessing to us!

In verse 4, speaking of Jacob again, he says, 'he had power over the angel', and this, of course, was at the fords of Jabbok. The fords of Jabbok was a changing point in Jacob's life, this is where Jacob was broken and we remember it well, don't we? b&s. Jacob wasn't the man that God wanted when he left Uncle Laban, do you remember that night when he came back? he'd come through the fords of Jabbok, then news comes to him, Esau is coming! and Jacob didn't have much on the credit side of the ledger with Esau, did he? and yet Josephus tells us that Esau at this time was one of the mighty bedouins of the desert. He was feared, he was a warrior, his fame was all over the land, and now Esau is coming. What does Jacob do? no longer can he rely on his wits, no longer can he rely on the ability that he had by his own hands, and for the first time in Jacob's life, he realizes his great dependence upon Almighty God. It is from this point forward, b&s, that we see a different man in Jacob. We see a man who was later to say when he stood before Pharaoh, with every right to boast, for his son had saved Egypt as their prime minister. As he stands before him and is asked the question, 'who are you?' he said, 'few and evil have been the days of thy servant'. Here was a man that God wanted, but it took a lifetime to get there. 'To this man will I look, to him that is of a humble and contrite spirit and trembleth at My words'. Well, it was at the fords of Jabbok that his power was broken. He wept and made supplication, he entreated with tears that God would bless him, and he prevailed. He found him in Beth-el and it was there that God made those glorious promises to Jacob relative to his prosperity. There He spake to him and these promises relate to all of us today, who put

their hope and trust in Him.

'The LORD is his memorial', he says in verse 5, 'Yahweh is his memorial', in other words, He's the same God as when Jacob so successfully wrestled with him; and He will be the same source of protection for us today, if we lay hold onto it. So what is Hosea doing? he's building this up, b&s.

Then he says in verse 6, 'Therefore turn thou to thy God: keep mercy and judgment and wait on thy God continually'. He's going back and he's showing them what a heritage they have, an heritage from the God of Israel; and in showing them that God has not failed them in the past, that He's made these covenants of promise and they will be fulfilled, and he says, 'Israel, why are you turning away from these glorious truths'? Do we hear something familiar, b&s, do we hear something coming down to the modern Israel, in the very shadow of Christ's second coming? Do we look at ourselves and realize that we too, have a heritage, a priceless heritage, those words of truth that have been revealed to us in these latter days? Do we realize how dangerous it is to tamper with those truths, b&s, that have stood the test, that have stood the trials? when we know it is the truth of God? when we have seen ecclesias far and wide, fall and crumble because they departed from those glorious foundations that have been given to us in these closing days of Gentile darkness? We could well use the words of verse 6, 'therefore turn thou to thy God', because He is the same and He cannot change, seek Him as fervently and faithfully as Jacob did, and you'll find the same merciful and compassionate God. How then did Jacob seek Him? he wrestled with Him, he took hold of Him, b&s, thus he would not let Him go! and the principle has not changed, and how much more shall we feel this as we approach within sight of the judgment seat of Christ?

Now in contrast to Israel, he says in verse 7, 'he's a merchant, the balances of deceit are in his hand: he loveth to oppress'. He is a merchant, or as the margin says 'a Canaanite'. What did God tell them to do when they went into the land of Canaan? God said, **destroy the Canaanite!** but they did not do it, did they? they intermarried, they intermingled, it's referring to the Phoenicians here also, they were famous for their traffic, they were living like their Canaanite neighbours. Israel had become proud and arrogant, she did not realize that her life had become marked by sin. 'My people, Hosea said, are destroyed for what? for lack of knowledge! They had forgotten those laws that were thundered when they came out of the land of Egypt, didn't they? They had forgotten those laws, b&s, that had been written before them on the bedposts of their hearts, morning, noon and night; they had forgotten these glorious truths and because of this they were being destroyed for lack of knowledge. Now we hear some very familiar words in this 'balances of deceit', Ephraim is as corrupt as they, he's kept a heavy weight to buy with, he's kept a light one to sell by, the only way to get the false balances out of the hands of man, is by removing the falseness out of his heart! Now this is very true because of the fact when God told Israel the way that David gained eternal admiration in his heart and in his mind, was that they keep these glorious truths in their heart; but flesh had entered their heart!

In verse 8 they say, 'I have become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin'. They boasted in their riches, notwithstanding the unjust manner in which they were acquired. They boasted of their temporal gain, b&s, they boasted that to their own hand. 'In all my labours they shall find none iniquity in me', they said. Frequently, the language of merchants and tradesmen, none are so full of professions of equity and justice, while all the time they are trying and endeavouring to over reach both in buying and selling. To wit, 'I can't afford it at that price; it costs me more than your actions', and so forth! Maybe you don't have the slick-tongue salesman in Australia, but I can tell you, America is full of them - lying, cheating, anything to make a sale to gain more money! We all have heard such talk, haven't we? when we knew that every word was false! Truth is a sacred thing in the sight of God! but who regards it as he should? this is where Ephraim was slipping. They had material gain in front of their eyes, b&s, instead of the glorious truths of Almighty God. His love was not in their heart!

In verse 9 he says, 'I that am Yahweh thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts'. Now isn't it remarkable that as we go through all these indictments that come against Israel, that constantly God brings in these verses of mercy, that even though you've done all these things, Israel, **yet I am going to show you mercy, Israel!** I am going to manifest My mercy towards you; I'm going to remember those covenants of promise which I made to Abraham, Isaac and Jacob; **I am the LORD thy God;** I, who brought you out of the land of Egypt, will again, 'make you to dwell in tabernacles'. Now b&s, this has a dual meaning - God is not only threatening Israel in reference to them being carried into desolation in the land of Assyria, they would be tabernacling there but they would be tabernacling in flesh. He's referring to this, but this is not the real meaning of what He's talking about! He's reaching much further than this, He's combining His judgment and His mercy in this verse. Firstly, He tells them that they're going to dwell in tabernacles, but He says also and is pointing forward to the glorious day of their redemption in the feast of Tabernacles; that glorious counterpart when the land shall be divided into 12 divisions, when we shall see the 4th chapter of Micah being fulfilled that we spoke of a moment ago. When they shall be the head of the nations and not the tail! that is a glorious day to which Hosea is referring, dwelling in tabernacles here was partially fulfilled in the return from Babylon with Judah, but it will be fully and anti-typically fulfilled at the final restoration from their present dispersion. God never forgets does He? God never forgets and He's constantly reaching back to this touchstone of those covenants of promise in Genesis where He's speaking of that time when He will remember those covenants that He made with Abraham, Isaac and Jacob and they will be fulfilled in the kingdom of God.

Then in verse 10 he says, 'I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets'. Israel was such a pledged people! God had used every facility to help them and guide them and direct them. He says I have used every means and employed every method to instruct and

save you! I have sent prophets who spoke plainly; they did not speak in mystery, they exhorted, they warned, they beseeched you to return to Me; you've had divine visions which they have recorded and interpreted; they've used similitudes, they've used symbols, they've used metaphors, they've used allegories in order to fix your attention and bring you back to your duty and interests. We see this prophecy so often, don't we? for instance, the one we were just referring to, to break up the fallow ground. Hosea did not say to Israel, 'break up your hard heartedness; do away with your stiff-necked attitude'. No, it is a pleading to go back to nature! 'How many crops would you have harvested, Israel, if you had not broken up the fallow ground? Now, Israel, your new birth or your spiritual birth is exactly like the physical, exactly Israel! if you want results in your spiritual then follow these principles that are in the physical - **break up your fallow ground that the early and the latter rains might come in!**

This is what God is telling them when He says, 'I have spoken!' He says, we used similitudes, symbols, metaphors, but all has been in vain; you haven't profited by My conversation! Now the writer to the Hebrews undoubtedly had this in mind when he wrote in Hebrews 1 verse 1, that 'God who in sundry times and in divers manners, spake in times past unto the fathers by the prophets'. Now note, note that I have spoken, I have multiplied visions, I have used similitudes', #3 comes into position again, God uses 3 things to tell Israel that His instruction to them had been complete. Three, the first complete number in scripture, **I have spoken, I have multiplied visions, I have used similitudes**, but to no avail!

So we read in verse 11, 'Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields'. After all of this, after God has done all these things over a period of hundreds of years, b&s, this is the condition. Gilgal and Gilead are equally iniquitous and equally idolatrous; Gilead which was beyond Jordan had already been brought under subjection by Tiglath-pileser, Gilgal which is on this side Jordan shall share the same fate because it is now as idolatrous as the others. Then he says, 'their altars are as heaps', in other words, they occur everywhere. The whole land is given to idolatry and you can imagine how the great God of Israel who had gone to such extremes, looked down into this land, that was suppose to speak glory to His wonderful name, and what did He see? He saw nothing but idol worship. He carries us back to that time after the flood, doesn't it? when God had purged the world of sin, and then in a short time as He looked down upon that land, and He prepares now to move as He's going to take out a people for His name, He looks down into this land of Ur of the Chaldees, this land of Urgai?..... the moon god, and He sees an innumerable host of people that were worshipping the sun and the moon, idolatry on every side. As the God of heaven looks down upon the world of the ungodly tonight, b&s, how many congregations does He see such as this? it must rise to God as a sweet-smelling savour, as He, our heavenly Father, looks down into the darkness that is covering the earth and the gross darkness of the people, and here He sees a little light, and there a little light throughout the world. He looks at those lights and He hears, b&s!

In the words of Malachi 3, He hears, and what does He do? (let's turn for a moment to Malachi 3) this is a contrast and these are the things that are put here for our learning, for our comfort, and for our admonition; and He's speaking about us, there's no question about this! He's speaking about us, who in a world of idolatry, a world of idolatry just as severe if not more severe than it was in the days of Israel, He's looking down on a group here and there that are lead in this way, where His angels are in their midst tonight examining each and every heart for a place in that glorious kingdom. Verse 16, 'They that feared Yahweh spake often one to another', He says, and Yahweh hearkened and heard it and a book of remembrance was written before Him for them that feared Yahweh, and that thought upon His name'. And what does He say? here's that Father and Son relationship that we were speaking of a moment ago. Here is the repentant child, b&s, who comes to Him at the close of the day, and he says, 'I'm sorry, please forgive me, I love you, I want to do that which is pleasing in your sight; I love your word of truth, I want to assemble around it, I want to do those things that you want me to!' And what does He say to us tonight? as He looks down from His vantage point, in this world of darkness and He sees us assembled here, He says this, 'they shall be mine, saith Yahweh of armies, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him!' Oh how God would love to have uttered those words to faithless Israel and faithless Judah; and how Hosea would have loved to have heard Him utter those words! but it was impossible, b&s, why? because they were destroyed for lack of knowledge! they were destroyed, they were not turning their heart and their mind to the precious things of God. They were participating in that which we just heard that arose from laughter, just a moment ago, in things of the flesh. Those are the things that they were participating in, they were not giving their heart to God, and now He looks down upon those tonight, to those that are dedicating their lives to things like this, and He says, 'they shall be mine'. We're the most fortunate people in the world, if we loose everything of an earthly nature, we are still rich, but Israel could not see that! their altars are as heaps; they're destroyed for lack of knowledge, b&s.

When we come to verse 12, we read that 'Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep'. Seven years for Rachel, let them not only remember what a mighty prince Jacob was with God, but what a servant he was to Laban also. There's the point, for while he kept sheep seven years for Leah, having been cheated by Laban who first gave him Leah instead of Rachel, and afterwards made him serve seven years more before he could confirm his first engagement. Thus in a detached sentence the prophet speaks of the low estate of their ancestors and how amply the providence of God is preserved and provided for them. But in all this, hope is held out, through all those years with Laban, God cared for Jacob and He ultimately brought him back to Canaan. This is true and revised to God's plan for Israel, and he's telling them this! He's going back into their history and he's picking out these gems that came down through their history and he's saying, 'what makes you think that God has changed?' You know, b&s, when David stood in front of Goliath, he reached back and when he comes before Saul he says, 'thy servant was faced with a bear, I was delivered; I was faced with a lion, I was delivered; there's two impossible beasts for man to conquer. But I didn't have to conquer it, the God of Israel conquered

it for me; and who's this Philistine, is he anymore than this? the same God who has done this is not going to forsake me now! It was with this assurance and this strength that he received from these past two performances, that gave him faith to go forward to the third one! So, b&s, this is exactly what Hosea is trying to tell Israel, he's saying, 'has God ever forsaken you in the past? has He ever done anything to justify your turning on Him now?' He also says to spiritual Israel tonight, 'spiritual Israel as you look back, haven't you been pretty well taken care of? hasn't your heavenly Father guided and directed you? haven't you been through tight spots? haven't you been through trials that seemed insurmountable and didn't God bring you through? and weren't you a better individual for it when you did come through it? Now then, with that proof in the past, what makes you think that you're not going to be guided on to a place of eternal life in the kingdom of God? Oh, b&s, these are **basic**, they're **fundamental** and this is exactly what the apostle Paul meant when he said in Romans 15 verse 4, 'these things were written afore time for our learning, that we through patience and comfort of the scriptures might have hope'. He's telling us these things.

In verse 13 now he says, 'And by a prophet Yahweh brought Israel out of Egypt, and by a prophet was he preserved'. By a prophet, and that prophet was Moses, Yahweh brought Israel out of Egypt; by Joshua was he preserved. Joshua succeeded Moses and brought the Israelites into the Promised Land, and when they passed over the Jordan at Gilgal, they received a covenant of circumcision and yet this same place was now made the seat of idolatry by this wicked nation of Israel. Can we imagine anything turning so completely from one end to the other, b&s? Once it was a place of sacred rite with the God of Israel, now it had become the seat of idolatry, or that which defamed His name.

Then he says in verse 14, 'Ephraim provoked Him to anger most bitterly: therefore shall He leave their blood upon him, and his reproach shall his Lord return unto him'. The same thought is expressed by our Master in John 3 verse 36 and 9 verse 41, when He says these words, 'He that believeth not on the Son of God, shall not see life; for the wrath of God abideth on him.' My dear b&s, if we only learn one thing from the prophet Hosea, let it be this, **that God will not condone rebellion**. Whoever despises the message of God will perish, and when Hosea said, 'my people are destroyed for lack of knowledge', that's exactly what he meant. One thing is certain, failure to hear and see does not shield us from the impending doom! Let me repeat! **failure to hear and to see does not shield us from the impending doom**, failure to heed the handwriting on the wall is not going to prevent the destruction of Babylon, but b&s, we all know very well, don't we? that that destruction of Babylon is coming, and that destruction is coming very, very soon, and we as the privileged people of God tonight, privileged to be apart from the things of this life, to close our doors about us, to hide thyself in His sanctuary for a brief moment this evening, to cast out every thought of the world and to project our mind into that time which is described as something that 'eye hath not seen nor ear heard, neither hath entered the heart of man, the things which God hath prepared for them that love Him'. In this position, b&s, we're the most privileged people in the world. But let us realize that great truth that Israel could not realize, and that is, b&s, that

there is a corresponding responsibility. There is a corresponding responsibility and that responsibility is that duty of the cherubim of God tonight, **to keep the way of the tree of life, in word, in action, in thought and deed**, we are to exemplify the cherubim of God in this world. We're not to be filled with idolatry, we're to be guided and directed by that power of Almighty God that emanates not from outward show, but in the words of Deuteronomy 6, that emanates from the **heart**; it so infiltrates our very being that it becomes a driving force. It so infiltrates our very being that it can never be said of us, 'that My people are destroyed for lack of knowledge'.

So as we take these glorious truths from Hosea, may it be our privilege one day to meet him in the robes of immortality to shake his hand and to thank him for this glorious message that meant so much to each and everyone of us, and helped to mould us as we walk Zionwards! B&S, may it be your privilege and mine to meet him there, and not only Hosea, but the aristocracy of heaven and to live and to reign with each and everyone of them throughout the ceaseless ages of eternity. With David of old we cry out, 'this is all our salvation, this is all our desire!'

QUESTION PERIOD

#1 There are two aspects of God, aren't there? there's the God of judgment and there's the God of love. I often think in relation to your question of a hymn that we have, in which the last verse says,

Oh say to the fearful, be strong of heart.
He comes with vengeance, but not for thee,
For thee He comes, His life to impart,
To the trembling heart and the feeble knees.

Now in regards to your question and I think this can be verified throughout the scriptures of truth, the only sin in the scriptures that is spoken of, where God is vindictive or has shown this vindictive attitude, (I don't like to use the terminology in reference to God, as someone with a big stick) but this vindictive attitude of our heavenly Father, if you go back in the scriptures of truth, you find it used in only one case, and that is in the case of rebellion. In the case of Korah, Dathan and Abiram, they realized this vindictive power of God in judgment, and it was a sin of rebellion. Nadab and Abihu offered strange fire, a sin of rebellion, that's exactly what it was! They knew what to offer, it was a sin of rebellion; Cain's was a sin of rebellion, he was offered the sin offering, he was offered another opportunity to go ahead and obey the will of God, but he rebelled. The sad commentary is that he went out into the land of Nod; Israel did identically the same thing, look how God begged and pleaded with Israel and Judah and He did it through all of His prophets. Not a 100 years but upwards of 6 or 700 years, God begged and pleaded with this nation. What did they do? they rebelled, the sin of rebellion.

Now let's look at the other side of the coin! Let's look at the prodigal son, who had sunk as low as anyone could sink in the eyes of a Jew; one brother said, 'he was living with the **pigs**', but nevertheless, he had gone as low as a Jew could go. But once he changed that rebellious attitude, and came back with the idea that , 'I will rise and go to my father' and he meant it. We don't have a vindictive God, do we? we have a Father that met him half way down the road; He didn't even give him a chance to get his complete confession out, He wasn't interested in that, he was coming back to Him. This is the view that we're given, b&s, all through truth; I don't think we have any instance in all of scripture where we have anything differently.

When we come to the picture of the judgment seat of Christ, it is given for us in Matthew 25; we have a group of people who come to Christ, and Christ said, 'I was hungry and ye gave Me meat. I was thirsty and you gave Me drink; naked and you clothed Me'. You know the verse, don't you? it goes on and on and on. Now the righteous say, Lord, when did we do these things? Here is the fruit of the spirit of Yahweh, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, that had been imbedded in these people's heart. They did these things without thinking and as such they asked the question, 'when did we do these things?' They're surprised that it had become a part of them! This is the thing we're talking about, when you take an individual that does rebel against God but with all his heart seeks God, then we do not have a vindictive God; we have a God of love and a God of mercy and we have a God that does everything in His power, to help that individual towards the kingdom of God. I think if there is any profit in the scriptures of truth, that illustrate this, it is Hosea. He emphasizes this from the opening verse to the closing verse; the only time that we fear the wrath of Almighty God, b&s, is when we rebel against Him, in open rebellion and this is sin against the Holy Spirit, for which there is no forgiveness.

#2 Let's turn to the 26th chapter of Isaiah verse 20, and while we hold our finger there, let's go to 1 Thessalonians 4, because we have 2 verses that are identical in time and sequence. We read in 1 Thessalonians 4 verse 15, 'For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven, with a shout and with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with him in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord'. Now here we have a picture of the formation of the cherubim of God. We have a formation of a thing caught away to Sinai, there formed into the cherubim and this Sinai is the chambers that are spoken of in the 26th chapter of Isaiah. But note if you will what we have: first of all, we have resurrection, we have judgment, we have reward, we have the formation in the cherubim. Now when we come to Isaiah 26, we have a contrast here in verse 13 and 14, of those who have not put their trust in God. We read in verses 13 and 14, 'O LORD our God, other lords besides Thee have had dominion over us; but by Thee only will we make mention of Thy name. They are dead, they shall

not live; they are deceased, they shall not rise: therefore has Thou visited and destroyed them, and made all their memory to perish'. Now when we come to verse 19 of Isaiah 26, we have the counterpart of what happens to those who have put their trust in God, and the counterpart of the 1 Thessalonians 4, that 'the dead in Christ shall rise first', for he says, 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead'.

Then comes the verse in question, 'Come my people, enter thou into thy chambers, and shut thy door about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold, the LORD cometh out of His place to punish the inhabitants of the earth for their iniquity; The earth also shall disclose her blood, and shall no more cover her slain'. Now I feel that this verse is comprehensive, first of all, the indignation spoken of here, I feel is the indignation that will take place in the earth, or the time of trouble that will take place in the earth, during that period of time of the 10 years that we're at Sinai. I think this is exactly the time of trouble that Daniel is referring to in his 12th chapter, 'there's a time of trouble such as never was, since there was a nation upon the earth'. We're going into it at the present time, the mediation will have left the throne; meetings such as this will be out of existence, the world at last is going to realize what a power the saints of God have been in the earth in holding back the evil that's on the earth. I feel that the indignation here in the first case indicated, is that time of trouble which shall accrue during that 10 years that we are at Sinai. Then we're formed into the cherubim of God, and I feel this is verse 21 where it says, 'Behold, Yahweh cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain'. So I think one more of less works into the other, that in these two verses here we have a picture of not only the 10 year period when we will be at the confines of Sinai, but also carries on and we will become the instruments by which the indignation will be instituted throughout the earth. But I think the first indignation that we are hidden from is this time of trouble that Daniel speaks of.

He speaks of it in relation to resurrection, if we look at the 12th chapter of Daniel: Daniel 12 verse 1, ' At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book of life'. Now in the matter of deliverance and this time of trouble comes at the same time and verse 2, 'many of them that sleep in the dust of the earth shall awake, some to shame and everlasting contempt'. Then he goes on, of course, in the 3rd verse and he draws a contrast, 'that they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever'.