



Noon Day Bible Study



THE BOOK OF HOSEA

JUDGMENT & HOPE: A DIVINE
RESTORATION

AUGUST 11 – DECEMBER 8, 2021

LESSONS 1-14

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Note of Thanks ...

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- To all our colleagues, bible scholars, church family and friends, the words “Thank you” are not enough – so I’ll just say, “May God forever bless you.”

- **Mary M. Heggie**

New Providence Missionary Baptist Church, Fuquay Varina, North Carolina

THE STUDY OF THE BOOK OF HOSEA

A National Call to Repentance

GENERAL OUTLINE AND OVERVIEW

August 11th – September 29, 2021 – (8- Week Beginning Study of Hosea)

I. Hosea 1-3 : Rejection and Future Establishing of Israel, the Unfaithful Wife

- Chapter 1 Israel's Sin and the Promise of Restoration
- Chapter 2 Punishment for Unfaithfulness and New Relation
- Chapter 3 Israel's Past, Present and Future

II. Hosea 4-9 : Messages of Judgment and Mercy

- Chapter 4 Jehovah's Anger towards Israel
- Chapter 5 Blame and Judgment
- Chapter 6 Jehovah's Lamentation over Ephraim
- Chapter 7 The Sin of Israel
- Chapter 8 - 9 Punishment for Israel's Apostasy

October 20th – December 8, 2021 – (6-Week Ending Study of Hosea)

III. Hosea 10-14 : Messages of Judgment, Mercy and Restoration

- Chapter 10 Guilt and Punishment
- Chapter 11 God's Mercy
- Chapter 12 Israel's Condition
- Chapter 13 Israel's Malice
- Chapter 14 Return and Salvation

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Scriptures: Amplified Bible, Classic Edition (AMPC).....	Page 14

Resources/Used for Study Only:

1. (McGee, J. Vernon. Thru the Bible Commentary, Vol. 26: Daniel. Nashville, TN: Thomas Nelson Publishers, 1991.) Hosea, Amplified Bible Classic Edition(AMPC)

THE BOOK OF HOSEA

Hosea's prophecy gave Israel a tangible example of its spiritual idolatry, yet portrayed God's love for Israel in spite of her spiritual infidelity. It constituted a national call to repentance. "I will go and return to My place, till they acknowledge their offense, and seek my face: in their affliction they will seek Me early." – Hosea 5:15

THEOLOGICAL THEME AND BACKGROUND

Who wrote the book?

Hosea revealed little about his background, though his book of prophecy offers a few glimpses into his life. The prophet's name means "salvation," likely a reference to Hosea's position in Israel as a beacon of hope to those who would repent and turn to God because of his message.¹ Following the command of God, Hosea married Gomer, a bride God described as "a wife of harlotry" (Hosea 1:2) and a woman who bore Hosea three children, two sons and a daughter (1:4, 6, 9). God used the names of Hosea's children, along with his wife's unfaithfulness, to send specific messages to the people of Israel.

Where are we?

In Hosea 1:1, the prophet identified the kings that ruled during his prophetic ministry. The first four—Uzziah, Jotham, Ahaz, and Hezekiah—reigned over the southern kingdom of Judah from 790 BC to 686 BC, while Jeroboam II ruled the northern kingdom of Israel from 782 BC to 753 BC. This indicates that Hosea lived in the middle to late eighth century BC (755–715 BC), making him a contemporary of the prophets Isaiah and Micah.

Hosea directed the early portion of his prophetic warnings to Jeroboam II, a descendant of the house of Jehu whose son, Zechariah, would soon come to ruin (Hosea 1:4; 2 Kings 15:8–12). Because this prophecy against the descendants of Jeroboam involved the birth of Hosea's children, we can conclude that he lived in the northern kingdom, where the names of his children would have had the greatest impact.

Why is Hosea so important?

More than any other prophet, Hosea linked his message closely with his personal life. By marrying a woman he knew would eventually betray his trust and by giving his children names that sent messages of judgment on Israel, Hosea's prophetic word flowed out of the life of his family. The cycle of repentance, redemption, and restoration evident in Hosea's prophecy—and even his marriage (Hosea 1:2; 3:1–3)—remains intimately connected to

our lives. This sequence plays itself out in the lives of real people, reminding us that the Scriptures are far from a mere collection of abstract statements with no relation to real life. No, they work their way into our day-to-day existence, commenting on issues that impact all our actions and relationships.

What's the big idea?

Structured around five cycles of judgment and restoration, the book of Hosea makes clear its repetitious theme: though God will bring judgment on sin, He will always bring His people back to Himself. God's love for Israel, a nation of people more interested in themselves than in God's direction for their lives, shines through clearly against the darkness of their idolatry and injustice (Hosea 14:4).

Throughout the book, Hosea pictured the people turning away from the Lord and turning toward other gods (4:12–3; 8:5–6). This propensity for idolatry meant that the Israelites lived as if they were not God's people. And though God told them as much through the birth of Hosea's third child, Lo-ammi, He also reminded them that He would ultimately restore their relationship with Him, using the intimate and personal language of "sons" to describe His wayward people (1:9–10; 11:1).

How do I apply this?

Do you know the saving power of God, now offered to us through His Son, Jesus? If so, as a redeemed child of God, have you offered "redemption" or forgiveness to those in your life who were once under your judgment? Not only does the book of Hosea provide an example of God's love to a people who have left God behind, but it also shows us what forgiveness and restoration look like in a close relationship. The book of Hosea illustrates that no one is beyond the offer of our forgiveness because no one sits outside God's offer of forgiveness. Certainly, God brings judgment on those who turn from Him, but Hosea's powerful act of restoration within his own marriage set the bar high for those of us seeking godliness in our lives.

INTRODUCTION AND STUDY SUMMARY

And we can be confident that one day God will pour out immeasurable blessings on His people when Christ returns in glory

In this introduction to Hosea, we've explored the background of Hosea by distinguishing between the time, location, circumstances and purpose of the prophet's ministry and his book. We've also surveyed the content and structure of the book of Hosea by noting how the prophet gave those who first received his book wisdom by focusing on judgment and hope, unfolding judgment, and unfolding hope from God. The book of Hosea was written to teach wisdom when Israel and Judah faced one of the most difficult times in their history — the crisis of Assyrian judgment. And his book gives insights that God's people need in every age, including our own as we look toward the future. Like Israel and Judah in the days of Hosea, followers of Christ must heed Hosea's call to pursue wisdom as we face the trials of this world. From his book we can see that no matter what difficulties we face, even when all seems lost, we can hold firmly to the hope for the future that we have in Christ..

Beginning with Hosea and concluding with Malachi, there are twelve short prophecies designated as the Minor Prophets, while Isaiah, Jeremiah, Ezekiel, and Daniel are called the Major Prophets. The Minor Prophets are so called because of the size of the books, not because of their content. However, even that criterion for division is not completely accurate since Hosea is a longer book than Daniel. Actually, the so-called Minor Prophets are not minor. Each of them batted in the major league and was a star in the message that he brought.

The Minor Prophets were exceedingly nationalistic, but they were not isolationists. They dealt with the fact that God's people had broken the law of God, the Ten Commandments. This necessarily puts an emphasis on works, good works. For this reason the liberals and the promoters of the social gospel have used the Minor Prophets a great deal. Unfortunately, they have missed the main message of these prophets. We will see some of that when we get into the prophecy of Hosea. The Minor Prophets warned against godless alliances with other nations. They were extremely patriotic and denounced political and moral corruption. They warned Israel against an isolationism from God.

Hosea lived during the time of the divided kingdom. He was a prophet to the northern kingdom which is called the kingdom of Israel, distinguished from the southern kingdom known as the kingdom of Judah. "The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel" (Hos. 1:1).

The story behind the prophecy of Hosea is the tragedy of a broken home. The personal experience of Hosea is the background of his message. He walks out of a broken home to

speak to the nation from a heart that is breaking. He knew exactly how God felt, because he felt the same way.

The background of the prophecy of Hosea is the story of a fallen woman and a broken home. It is a story of that which must be contrasted to God's ideal of marriage and of womanhood. God uses this to tell His own story.

At this particular juncture the Book of Hosea opens. "The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD" (Hos. 1:2). There are expositors who take the position that this is nothing but an allegory, that it did not really happen. Such trifling with the Word of God waters it down to a harmless solution which is more sickening than stimulating. Let's face it—God commanded Hosea to break the Mosaic Law. The Law said to stone her, but God said to marry her. The thing God commanded Hosea to do must have caused him to revolt in every fiber of his being, but Hosea did not demur—he obeyed explicitly. He took Gomer in holy wedlock, and he gave her his name. She came into his home as his wife. Listen to the apostle Paul as he speaks of such a relationship: "What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh" (1 Cor. 6:16).

Children were born in this home. There were three—two boys and one girl. Their names, in their meanings, tell the awful story. And there is the larger meaning and message for the nation Israel.

Jezeel was the oldest. His name means "God will scatter, and God will avenge." The reference, God told Hosea, was directly to the house of Jehu. Although Jehu had carried out God's instructions to destroy the house of Ahab, he had done it with hatred and great personal vengeance. For this, God says, "I'll judge. I'll scatter Israel, but there will be mercy in My judgment."

The second child was Lo-ruhamah, which means that she never knew a father's pity. It was not that she was an orphan, but she did not know who her father was. What a scandal in the home of Hosea! God is saying through this circumstance to the people of the northern kingdom who had gone into idolatry, "You will not know My pity, for I am not your Father."

The third child was Lo-ammi—which means "not my people." If you put this in the singular, it would mean "not my child." What a message that was to Hosea's day! And what a message it is to our own day when liberal theology claims that everyone is a child of God. God says they are wrong. He has no illegitimate children. God says, "I know who My children are. Do you think that My children are the offspring of a man-made union? Absolutely not! A person becomes My child only through faith in Jesus Christ." And the Lord Jesus said to the men in His day who claimed to be the sons of Abraham, "Ye are of

your father the devil ...” (John 8:44, italics mine). They could make no claim of being God’s children.

The story of Hosea’s home is a sad one, and the story continues. Gomer left home. She returned to her former profession and became a common prostitute. Certainly God is going to say to this man, “Hosea, you have done all that you can. You tried to reform the woman, but it didn’t do any good. Let her go.” But no, God says, “Go get her and bring her back to your home.” Hosea went after her. She refused to come back. He sent the children to plead with their mother. Still she would not return. Then, as women of this sort did in those days, she sold herself into slavery. Hosea went to her and bought her and brought her back to the home.

In Revelation, chapter 17, is the most frightful picture in the Bible. It personifies the church and calls her the great harlot, Mystery Babylon. This is the trend which the organized church is following in our day. Oh, how many believers are covering up their frustration and their lack of reality in their spiritual experience by just being busy. It is nothing in the world but nervous agitation. Down underneath they cannot honestly say, “I love Him. I am true to Him.” With hot tears our Lord accuses the church of being lukewarm. God pity the man who is married to a lukewarm woman. God pity our Savior who is joined to a church that is only lukewarm. He says, “Oh, how I wish that you were either hot or cold!”

Four Essential Life Lessons from Hosea:

Hosea is a book about unfaithfulness. It is a tragic portrait of unfaithfulness in life’s most important relationships: a husband and wife, and God and his people.

We are Gomer

When the Lord first spoke through Hosea, the Lord said to Hosea, “Go, take to yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the Lord.” So he went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son. Hosea 1:2–3 (ESV)

Gomer is presented as the unfaithful wife to Hosea. As with much prophetic literature the life of the prophet portrays the truth of God. Hosea’s life becomes a picture of the mercy and grace and patience of God with an unfaithful people. The message is to the people, the bride of Christ.

God is absolutely faithful. We are not. This book goes into detail about this. It portrays idolatry and adultery. When we worship idols (prosperity, money, success, comfort, safety, recognition, pleasure) we commit adultery against God. Even ignoring God in favor of our own lives is a form of unfaithfulness.

Despite all of this, God still wants us! He loves us that much.

God Desires Relationship Not Ritual

For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings. Hosea 6:6 (ESV)

The phrases ‘steadfast love’ and ‘knowledge of God’ are both relational in nature. When we are fully in love with God, we want to grow in our experience with him. We want to really know him in his fulness. That requires a day by day walk and increasing intimacy. We then experience the progressive revelation of his character, his ways and, certainly, his love in a deeper way all the time. There is a great joy in discover with this type of relationship!

This verse also states that what God does not desire is ritual and sacrifice. When we read the Old Testament, we see that sacrifice was commanded by God. Does this mean it is no longer required?

This is not the point that God is making here. During the time of Hosea’s prophecy, the people continued to sacrifice. They went to the temple, acted holy in their worship and believed that going through the motions was good enough. They were deep in sin while they were religious on the surface!

This is a warning for us. Too many today go through the motions at church and then live the way they want to, completely ignoring God. This is not what he wants!

God Punishes His Own People

Chapters 8-10 describes some of the consequences for disobedience.

There are several consistent themes throughout scripture. Certainly, God’s love is one of them. God’s grace saves people – always has, always will. God chose Israel because of his grace. He saves us today because of his grace.

Another theme, we don’t like quite as much is God’s requirement that his people are obedient to him. That theme is consistent in all of scripture. The consequences of sin are not negated by the cross. We cannot be rebellious and hateful as God’s people and expect him to turn a blind eye. That would impugn the integrity and holiness of God.

God’s Punishment is Designed to Bring us Back

So you, by the help of your God, return, hold fast to love and justice, and wait continually for your God. Hosea 12:6 (ESV)

God helps us when we want to get our lives right. He works in and through our commitment to him to empower us to follow through. We have some responsibility here, too. We choose to love, we choose justice and we choose to wait for God’s leadership.

Love is not just a feeling, it is a choice. When we choose to love God and love one another, we continually make decisions and live on the basis of love. He helps us to do this but we still bear the responsibility.

Justice is something that we should always live for. Sadly, we often view justice through the eyes of the world and not the eyes of God. God's justice is tempered with mercy. We should never embrace cold justice but always consider the individual. And most importantly, we must remember that God's justice is supreme and apply that justice to our own lives!

Are we patient enough to wait for God to lead us through all that we encounter? Are we willing to wait for him to visit us with his presence and transform our lives? We must always remember that He is God and His timing is perfect. Waiting for God does not mean He is late, it means He wants us to want Him that much!

(McGee, J. Vernon. Thru the Bible Commentary, Vol. 26: Daniel. Nashville, TN: Thomas Nelson Publishers, 1991.)

A NATIONAL CALL TO REPENTANCE

QUESTIONS & ANSWERS

Q. Why did Hosea marry a prostitute?

A. Hosea 1:2 = Because God told him to, in order to illustrate clearly to Israel the way His people had been untrue to Him.

Q. How are people untrue to God?

A. Hosea 1:2 = In worshiping other gods.

Note 1: Any kind of behavior that occupies the majority of your time, keeping you away from God, is idolatry and lack of commitment to God. Learn how to be in God's presence throughout the day. If parts of your daily routine exclude thoughts of God, then either stop that activity or bring it into God's presence, focusing and committing it to Him. You'll know if it's an activity you really shouldn't be doing, if this is hard to do.

Note 2: Idolatry is such a blatant and rebellious sin. Yet God had to demonstrate it to His people so that they could begin to see idolatry as actual sin. As ridiculous as it is to have multiple fathers of one's children while married to one man, it is the very same atrocity to worship both God and idols.

Q. If we don't give God the credit for providing for us, what might He do about it?

A. Hosea 2:12 = God may let life get out of control to get our attention.

Q. Why do people return to God?

A. Hosea 2:7-8 = Life without God gets scary and they remember how much better it was before.

Q. Will Israel one day see God for who He is?

A. Hosea 2:19-20 = Yes.

Q. What things does God look forward to showing Israel?

A. Hosea 2:19-20 = 1) Righteousness

2) Justice

3) Unfailing love

4) Compassion

5) His faithfulness to Israel

6) What it means to be God's bride

7) Their seeing their place as God's bride as absolutely right and true.

Note: If people are preoccupied with God, they forget to sin. When people are preoccupied with sin, they forget the goodness of living in God's presence, along with all it comes with, i.e., righteousness, justice, unfailing love, compassion, God's faithfulness to us, what it means to be God's child, and remembering that this life is absolutely right and true.

Q. How does God bring people back to Him?

A. Hosea 3:2 = God buys them -- redeems them.

Note: There is enough purchasing power in the sacrificial Lamb of God, Jesus Himself, to purchase every life; past, present and future.

Q. What is behind man's tendency to sin?

A. Hosea 4:18 = Their love for shame is greater than their love for honor.

Note: People are selfish. The universal practice of psychology would have us believe that we can be cured of our psychoses by taking care of ourselves better through self-analysis. Actually, we are lousy at taking care of ourselves! Remember, we are sheep, in need of a Shepherd. The cure to all psychoses is rather looking up, fixing our eyes on Jesus, and humbly asking God to fix us. We repent of our sin every day, acknowledge our foolishness and our sinful love of selfishness, and God answers us. Our balance is restored in getting out of ourselves, loving God and neighbor, feeding the poor and being a servant through and through. Drowning sin in goodness is the cure.

Q. Why did God not intervene when Israel's kings were being murdered?

A. Hosea 7:7 = No one cried to God for help.

Note: One asks how a good God could let evil things happen. This is it, folks. You have to ask God for help.

Q. What is the state of mind of a nation headed for judgment?

A. Hosea 9:7 = 1) Those calling the nation to repent are scorned as madmen

2) The people taunt godly folks

3) The nation is burdened with much sin

4) People show only hatred for those who love God

5) Prophets are in danger, even at church

6) The people are depraved.

Q. What keeps God from giving up on us?

A. Hosea 11:9-10 = 1) God knows He is not a killer

2) He wants to live among us

3) He has hope because He knows that in the future, people will return to Him.

Note: We don't see future events, but God does -- therefore, we can believe in what He reveals about the future. God doesn't live by faith; He's already been in the future and knows how it all comes out. He has reason to be confident about us!

Q. What is the right way to live?

A. Hosea 12:6 = 1) God to God

2) Act on the principles of love and justice

3) Always live in confident dependence on God.

Note: These words may not look like a mouthful, but whole books could be written on the tapestry of HOW to do this living thing, confidently dependent on God! Here's a hint: Keep your eyes up!

Q. What does God do when we ignore Him?

A. Hosea 14:8 = God never stops looking after us, continuing to provide.

Q. What does sin do to us?

A. Hosea 14:1 = Sin brings us down.

THE BOOK OF HOSEA

Amplified Bible, Classic Edition (AMPC)

Hosea 1 Amplified Bible, Classic Edition

1 The word of the Lord that came to Hosea son of Beeri in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam son of Joash king of Israel.

2 When the Lord first spoke with *and* through Hosea, the Lord said to him, Go, take to yourself a wife of harlotry and have children of [her] harlotry, for the land commits great whoredom by departing from the Lord.

3 So he went and took Gomer the daughter of Diblaim, and she became pregnant and bore him a son.

4 And the Lord said to him, Call his name Jezreel *or* God-sows, for yet a little while and I will avenge the blood of Jezreel *and* visit the punishment for it upon the house of Jehu, and I will put an end to the kingdom of the house of Israel.

5 And on that day I will break the bow of Israel in the Valley of Jezreel.

6 And [Gomer] conceived again and bore a daughter. And the Lord said to Hosea, Call her name Lo-Ruhamah *or* Not-pitied, for I will no more have love, pity, *and* mercy on the house of Israel, that I should in any way pardon them.

7 But I will have love, pity, *and* mercy on the house of Judah and will deliver them by the Lord their God and will ^{not} save them by bow, nor by sword, nor by equipment of war, nor by horses, nor by horsemen.

8 Now when [Gomer] had weaned Lo-Ruhamah [Not-pitied], she became pregnant [again] and bore a son.

⁹ And the Lord said, Call his name Lo-Ammi [Not-my-people], for you are not My people and I am not your God.

¹⁰ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and instead of it being said to them, You are not My people, it shall be said to them, Sons of the Living God!

¹¹ Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall go up out of the land, for great shall be the day of Jezreel [for the spiritually reborn Israel, a divine offspring, the people whom the Lord has blessed.]

Hosea 2

Amplified Bible, Classic Edition

2 [Hosea], say to your brethren, Ammi [or You-are-my-people], and to your sisters, Ruhamah [or You-have-been-pitied-and-have-obtained-mercy].

² Plead with your mother [your nation]; plead, for she is not My wife and I am not her Husband; [plead] that she put away her [marks of] harlotry from her face and her adulteries from between her breasts,

³ Lest I strip her naked and make her as in the day she was born, and make her as a wilderness and set her like a parched land and slay her with thirst.

⁴ Yes, for her children I will have no love *nor* pity *nor* mercy, for they are the children of harlotry.

⁵ For their mother has played the harlot; she who conceived them has done shamefully, for she said, I will go after my lovers that give me my food and my water, my wool and my flax, my oil and my refreshing drinks.

⁶ Therefore, behold, I [the Lord God] will hedge up her way [even yours, O Israel] with thorns; and I will build a wall against her that she shall not find her paths.

⁷ And she shall follow after her lovers but she shall not overtake them; and she shall seek them [inquiring for and requiring them], but shall not find them. Then shall she say, Let me go and return to my first husband, for then was it better with me than now.

⁸ For she has not noticed, understood, *or* realized that it was I [the Lord God] Who gave her the grain and the new wine and the fresh oil, and Who lavished upon her silver and gold which they used for Baal *and* made into his image.

⁹ Therefore will I return *and* take back My grain in the time for it and My new wine in the season for it, and will pluck away *and* recover My wool and My flax which were to cover her [Israel's] nakedness.

¹⁰ And now will I uncover her lewdness *and* her shame in the sight of her lovers, and no one shall rescue her out of My hand.

¹¹ I will also cause to cease all her mirth, her feastmaking, her New Moons, her Sabbaths, and all her solemn feasts *and* appointed festive assemblies.

¹² And I will lay waste *and* destroy her vines and her fig trees of which she has said, These are my reward *or* loose woman's hire that my lovers have given me; and I will make [her plantations] an inaccessible forest, and the wild beasts of the open country shall eat them.

¹³ And I will visit [punishment] upon her for the feast days of the Baals, when she burned incense to them and decked herself with her earrings *and* nose rings and her jewelry and went after her lovers and forgot Me, says the Lord.

¹⁴ Therefore, behold, I will allure her [Israel] and bring her into the wilderness, and I will speak tenderly *and* to her heart.

¹⁵ There I will give her her vineyards and make the Valley of Achor [troubling] to be for her a door of hope *and* expectation. And she shall sing there *and* respond as in the days of her youth and as at the time when she came up out of the land of Egypt.

¹⁶ And it shall be in that day, says the Lord, that you will call Me Ishi [my Husband], and you shall no more call Me Baali [my Baal].

¹⁷ For I will take away the names of Baalim [the Baals] out of her mouth, and they shall no more be mentioned *or* seriously remembered by their name.

¹⁸ And in that day will I make a covenant for Israel with the living creatures of the open country and with the birds of the heavens and with the creeping things of the ground. And I will break the bow and the sword and [abolish battle equipment and] conflict out of the land and will make you lie down safely.

¹⁹ And I will betroth you to Me forever; yes, I will betroth you to Me in righteousness and justice, in steadfast love, and in mercy.

²⁰ I will even betroth you to Me in stability *and* in faithfulness, and you shall know (recognize, be acquainted with, appreciate, give heed to, and cherish) the Lord.

²¹ And in that day I will respond, says the Lord; I will respond to the heavens [which ask for rain to pour on the earth], and they shall respond to the earth [which begs for the rain it needs],

²² And the earth shall respond to the grain and the wine and the oil [which beseech it to bring them forth], and these shall respond to Jezreel [restored Israel, who prays for a supply of them].

²³ And I will sow her for Myself anew in the land, and I will have love, pity, *and* mercy for her who had not obtained love, pity, *and* mercy; and I will say to those who were not My people, You are My people, and they shall say, You are my God!

Hosea 3 **Amplified Bible, Classic Edition**

3 Then said the Lord to me, Go again, love [the same] woman [Gomer] who is beloved of a paramour and is an adulteress, even as the Lord loves the children of Israel, though they turn to other gods and love cakes of raisins [used in the sacrificial feasts in idol worship].

² So I bought her for ^[a]fifteen pieces of silver and a homer and a half of barley [the price of a slave].

³ And I said to her, You shall be [betrothed] to me for many days; you shall not play the harlot and you shall not belong to another man. So will I also be to you [until you have proved your loyalty to me and our marital relations may be resumed].

⁴ For the children of Israel shall dwell *and* sit deprived many days, without king or prince, without sacrifice or [idolatrous] pillar, and without ephod [a garment worn by priests when seeking divine counsel] or teraphim (household gods).

⁵ Afterward shall the children of Israel return and seek the Lord their God, [inquiring of and requiring Him] and [from the line of] David, their King [of kings]; and they shall come in [anxious] fear to the Lord and to His goodness *and* His good things in the latter days.

Hosea 4

Amplified Bible, Classic Edition

4 Hear the word of the Lord, you children of Israel, for the Lord has a controversy (a pleading contention) with the inhabitants of the land, because there is no faithfulness, love, pity *and* mercy, or knowledge of God [from personal experience with Him] in the land.

² There is nothing but [false] swearing and breaking faith and killing and stealing and committing adultery; they break out [into violence], one [deed of] bloodshed following close on another.

³ Therefore shall the land [continually] mourn, and all who dwell in it shall languish, together with the wild beasts of the open country and the birds of the heavens; yes, the fishes of the sea also shall [perish because of the drought] be collected *and* taken away.

⁴ Yet let no man strive, neither let any man reprove [another—do not waste your time in mutual recriminations], for with you is My contention, O priest.

⁵ And you shall stumble in the daytime, and the [false] prophet also shall stumble with you in the night; and I will destroy your mother [the priestly nation].

⁶ My people are destroyed for lack of knowledge; because you [the priestly nation] have rejected knowledge, I will also reject you that you shall be no priest to Me; seeing you have forgotten the law of your God, I will also forget your children.

⁷ The more they increased *and* multiplied [in prosperity and power], the more they sinned against Me; I will change their glory into shame.

⁸ They feed on the sin of My people and set their heart on their iniquity.

⁹ And it shall be: Like people, like priest; I will punish them for their ways and repay them for their doings.

¹⁰ For they shall eat and not have enough; they shall play the harlot and beget no increase, because they have forsaken the Lord for harlotry;

¹¹ Harlotry and wine and new wine take away the heart *and* the mind *and* the spiritual understanding.

¹² My people [habitually] ask counsel of their [senseless] wood [idols], and their staff [of wood] gives them oracles *and* instructs them. For the spirit of harlotry has led them astray and they have played the harlot, withdrawing themselves from subjection to their God.

¹³ They sacrifice on the tops of the mountains, and they burn incense upon the hills and under oaks, poplars, and terebinths, because there the shade is good. Therefore your daughters play the harlot and your sons' wives commit adultery.

¹⁴ I will not punish your daughters when they play the harlot nor your daughters-in-law when they commit adultery, for [the fathers and husbands] themselves go aside in order to be alone with women who prostitute themselves for gain, and they sacrifice at the altar with dedicated harlots [who surrender their chastity in honor of the goddess]. Therefore the people without understanding shall stumble *and* fall *and* come to ruin.

¹⁵ Though you, Israel, play the harlot *and* worship idols, let not Judah offend *and* become guilty; come not to Gilgal, neither go up to Beth-aven [contemptuous reference to Bethel, then noted for idolatry], nor swear [in idolatrous service, saying], As the Lord lives.

¹⁶ For Israel has behaved stubbornly, like a stubborn heifer. How then should he expect to be fed *and* treated by the Lord like a lamb in a large pasture?

¹⁷ Ephraim is joined [fast] to idols, [so] let him alone [to take the consequences].

¹⁸ Their drinking carousal over, they go habitually to play the harlot; [Ephraim's] rulers [continue to] love shame more than her glory [which is the Lord, Israel's God].

¹⁹ The resistless wind [of God's wrath] has bound up [Israel] in its wings *or* skirts, and [in captivity] they *and* their altars shall be put to shame because of their sacrifices [to calves, to sun, moon, and stars, and to heathen gods].

Hosea 5

Amplified Bible, Classic Edition

5 Hear this, O you priests! And listen, O house of Israel! And give ear, O house of the king! For the judgment pronounced pertains to you *and* is meant for you, because you have been a snare at Mizpah and a net spread upon Tabor [military strongholds on either side of the Jordan River].

² The revolters are deeply sunk in corruption *and* slaughter, but I [the Lord God] am a rebuke *and* a chastisement for them all.

³ I know Ephraim, and Israel is not hid from Me; for now, O Ephraim, you have played the harlot *and* have worshiped idols; Israel is defiled.

⁴ Their doings will not permit them to return to their God, for the spirit of harlotry is within them and they know not the Lord [they do not recognize, appreciate, give heed to, or cherish the Lord].

⁵ But the pride *and* self-reliance of Israel testifies before his [own] face. Therefore shall [all] Israel, and [especially] Ephraim [the northern ten tribes], totter *and* fall in their iniquity *and* guilt, and Judah shall stumble *and* fall with them.

⁶ They shall go with their flocks and with their herds to seek the Lord [inquiring for and requiring Him], but they will not find Him; He has withdrawn Himself from them.

⁷ They have dealt faithlessly *and* treacherously with the Lord [their espoused Husband], for they have borne alien children. Now shall a [single] New Moon (one month) devour them with their fields.

⁸ Blow the horn in Gibeah and the trumpet in Ramah [both lofty hills on Benjamin's northern border]. Sound the alarm at Beth-aven: [the enemy is] behind you *and* after you, O Benjamin [be on your guard]!

⁹ Ephraim shall become a desolation in the day of rebuke *and* punishment. Among the tribes of Israel I declare what shall surely be.

¹⁰ The princes of Judah are like those who remove the landmark [the barrier between right and wrong]; I will pour out My wrath upon them like water.

¹¹ Ephraim is oppressed; he is broken *and* crushed by [divine] judgment, because he was content to walk after idols (images) *and* man's [evil] command ^{1a1}(*vanities and filth*).

¹² Therefore I am like a moth to Ephraim and like dry rot to the house of Judah [in My judgment against them].

¹³ When Ephraim saw his sickness and Judah saw his wound, then Ephraim went to Assyria and sent to [Assyria's] great King Jareb [for help]. Yet he cannot heal you nor will he cure you of your wound [received in divine judgment].

¹⁴ For I will be to Ephraim like a lion, and like a young lion to the house of Judah. I, even I, will rend and go on [rending]; I will carry off and there will be no one to deliver.

¹⁵ I will return to My place [on high] until they acknowledge their offense *and* feel their guilt and seek My face; in their affliction *and* distress they will seek, inquire for, *and* require Me earnestly, saying,

Hosea 6

Amplified Bible, Classic Edition

6 Come and let us return to the Lord, for He has torn so that He may heal us; He has stricken so that He may bind us up.

² After two days He will revive us (quicken us, give us life); on the third day He will raise us up that we may live before Him.

³ Yes, let us know (recognize, be acquainted with, and understand) Him; let us be zealous to know the Lord [to appreciate, give heed to, and cherish Him]. His going forth is prepared *and* certain as the dawn, and He will come to us as the [heavy] rain, as the latter rain that waters the earth.

⁴ O Ephraim, what shall I do with you? [says the Lord] O Judah, what shall I do with you? For your [wavering] love *and* kindness are like the night mist *or* like the dew that goes early away.

⁵ Therefore have I hewn down *and* smitten them by means of the prophets; I have slain them by the words of My mouth; My judgments [pronounced upon them by you prophets] are like the light that goes forth.

⁶ For I desire *and* delight in dutiful steadfast love *and* goodness, not sacrifice, and the knowledge of *and* acquaintance with God more than burnt offerings.

⁷ But they, like [less-privileged] men *and* like Adam, have transgressed the covenant; there have they dealt faithlessly *and* treacherously with Me.

⁸ Gilead is a city of evildoers; it is tracked with bloody [footprints].

⁹ And as troops of robbers lie in wait for a man, so the company of priests murder on the road toward Shechem; yes, they commit villainy *and* outrages.

¹⁰ I have seen a horrible thing in the house of Israel! There harlotry *and* idolatry are found in Ephraim; Israel is defiled.

¹¹ Also, O Judah, there is a harvest [of divine judgment] appointed for you; when I would return My people from their captivity [in which they are slaves to the misery brought on by their own sins],

Hosea 7

Amplified Bible, Classic Edition

⁷ When I would heal Israel, then Ephraim's guilt is uncovered, and the wickedness of Samaria; how they practice falsehood, and the thief enters and the troop of bandits ravage *and* raid without.

² But they do not consider *and* say to their minds *and* hearts that I [earnestly] remember all their wickedness. Now their own doings surround and entangle them; they are before My face.

³ They make the king glad with their wickedness, and the princes with their lies.

⁴ They are all [idolatrous] adulterers; their passion smolders like heat of an oven when the baker ceases to stir the fire from the kneading of the dough until it is leavened.

⁵ On the [special] day of our king the princes made themselves *and* him sick with the heat of wine; [the king] stretched out his hand with scoffers *and* lawless men.

⁶ For they have made ready their heart, *and* their mind burns [with intrigue] like an oven while they lie in wait. Their anger smolders all night; in the morning it blazes forth as a flaming fire.

⁷ They are all hot as an oven and devour their judges; all their kings are fallen; there is none among them who calls to Me.

⁸ Ephraim mixes himself among the peoples [courting the favor of first one country, then another]; Ephraim is a cake not turned.

⁹ Strangers have devoured his strength, and he knows it not; yes, gray hairs are sprinkled here and there upon him, and he does not know it.

¹⁰ And the pride of Israel testifies against him *and* to his face. But they do not return to the Lord their God, nor seek *nor* inquire of *nor* require Him in spite of all this.

¹¹ Ephraim also is like a silly dove without heart *or* understanding; they call to Egypt; they go to Assyria.

¹² As they go, I will spread My net over them; I will bring them down like birds of the heavens. I will chastise them according to the announcement [or prediction made] to their congregation [in the Scriptures].

¹³ Woe to them, for they have wandered from Me! Destruction to them, because they have rebelled *and* trespassed against Me! Though I would redeem them, yet they have spoken lies against Me.

¹⁴ They do not cry to Me from their heart, but they wail upon their beds; they gash *and* distress *and* assemble themselves [in mourning] for grain and new wine; they rebel against Me.

¹⁵ Although I have chastened them *and* trained and strengthened their arms, yet they think *and* devise evil against Me.

¹⁶ They turn back, shift, *or* change, but not upwards [to the Most High]. They are like a deceitful bow; their princes shall fall by the sword for the insolence *and* rage of their tongue. This shall be [cause for] their derision *and* scorning in the land of Egypt.

Hosea 8

Amplified Bible, Classic Edition

8 Set the trumpet to your lips! [The enemy] comes as a [great] vulture against the house of the Lord, because they have broken My covenant and transgressed against My law.

² Then they will cry to Me, My God, we [of Israel] know You!

³ Israel has rejected the good [with loathing]; the enemy shall pursue him.

⁴ They set up kings, but not from Me [therefore without My blessing]; they have made princes or removed them [without consulting Me; therefore], I knew *and* recognized [them] not. With their silver and their gold they made idols for themselves, that they [the silver and the gold] may be destroyed.

⁵Your calf [idol], O Samaria, is loathsome *and* I have spurned it. My wrath burns against them. How long will it be before they attain purity?

⁶For this [calf] too is from Israel; a craftsman made it; therefore it is not God. The calf of Samaria shall be broken to shivers *and* go up in flames.

⁷For they sow the wind and they shall reap the whirlwind. The standing grain has no heads; it shall yield no meal; if it were to yield, strangers *and* aliens would eat it up.

⁸Israel is [as if] swallowed up. Already they have become among the nations as a vessel [of cheap, coarse pottery] that is useless.

⁹For they are gone up to Assyria, a wild ass taking her own way by herself; Ephraim has hired lovers.

¹⁰Yes, though with presents they hire [allies] among the nations, now will I gather them up, and in a little while they will sorrow *and* begin to diminish [their gifts] because of the burden (tribute) imposed by the king of princes [the king of Assyria].

¹¹For Ephraim has multiplied altars for sinning; yes, to him altars are intended for sinning.

¹²I wrote for him the ten thousand things of My law, but they are counted as a strange thing [as something which does not concern him].

¹³My sacrificial gifts they sacrifice [as a mere form]; yes, they sacrifice flesh and eat it, but the Lord does not accept them. Now He will [earnestly] remember their guilt *and* iniquity and will punish their sins. They shall return to [another] Egypt [Assyria].

¹⁴For Israel has forgotten his Maker and built palaces *and* idol temples, and Judah has multiplied fortified cities; but I will send a fire upon his cities and it shall devour his palaces *and* fortified buildings.

Hosea 9

Amplified Bible, Classic Edition

⁹ Rejoice not, O Israel, with exultation as do the peoples, for you have played the harlot, forsaking your God. You have loved [a harlot's] hire upon every threshing floor [ascribing the harvest to the Baals instead of to God].

² The threshing floor and the winevat shall not feed them, and the new wine shall fail them.

³ They shall not remain in the Lord's land, but Ephraim shall return to [another] Egypt and they shall eat unclean food in Assyria.

⁴ They shall not pour out wine offerings to the Lord, neither shall they be pleasing to Him. Their sacrifices shall be to them as the bread of mourners; all who eat of them shall be defiled, for their bread shall be [only] for their appetite; it shall not come into the house of the Lord [to be offered first to Him].

⁵ What will you do on the day of the appointed solemn assembly *or* festival and on the day of the feast of the Lord [when you are in exile]?

⁶ For behold, they are gone away from devastation *and* destruction; Egypt shall gather them in; Memphis shall bury them. Their precious things of silver shall be in the possession of nettles; thorns shall be [growing] in their tents.

⁷ The days of visitation *and* punishment have come; the days of recompense have come; Israel shall know it. The prophet is [considered] a crazed fool and the man who is inspired is [treated as if] mad *or* a fanatic, because of the abundance of your iniquity and because the enmity, hostility, *and* persecution are great.

⁸ Ephraim was [intended to be] a watchman with my God [and a prophet to the surrounding nations]; but he, that prophet, has become a fowler's snare in all his ways. There is enmity, hostility, *and* persecution in the house of his God.

⁹ They have deeply corrupted themselves as in the days of Gibeah. The Lord will [earnestly] remember their iniquity; He will punish their sins.

¹⁰ I found Israel like grapes in the wilderness; I saw your fathers as the first ripe fruit on the fig tree in its first season, but they went to Baal-peor and consecrated themselves to that shameful thing [Baal], and they became detestable *and* loathsome like that which they loved.

¹¹ As for Ephraim, their glory shall fly away like a bird; there shall be no birth, no being with child, and [because of their impurity] no becoming pregnant.

¹² Though they bring up their children, yet will I bereave them so that not a man shall be left; yes, woe also to them when I look away *and* depart from them!

¹³ Ephraim, as I have seen with Tyre, is planted in a pleasant place, but Ephraim shall bring out his children to the slayer.

¹⁴ Give them [their due], O Lord! [But] what will You give? Give them a miscarrying womb and dry breasts.

¹⁵ All their wickedness [says the Lord] is focused in Gilgal, for there I hated them; for the wickedness of their [idolatrous] doings I will drive them out of My house [the Holy Land]; I will love them no more; all their princes are rebels.

¹⁶ Ephraim is smitten, their root is dried up, they shall bear no fruit. Yes, though they bring forth, yet will I slay even their beloved children.

¹⁷ My God will cast them away because they did not listen to *and* obey Him, and they shall be wanderers *and* fugitives among the nations.

Hosea 10

Amplified Bible, Classic Edition

10 Israel is a luxuriant vine that puts forth its [material] fruit. According to the abundance of his fruit he has multiplied his altars [to idols]; according to the goodness *and* prosperity of their land they have made goodly pillars *or* obelisks [to false gods].

²Their heart is divided *and* deceitful; now shall they be found guilty *and* suffer punishment. The Lord will smite *and* break down [the horns of] their altars; He will destroy their [idolatrous] pillars.

³Surely now they shall say, We have no [actual] king because we fear not the Lord; and as for the king, what can he do for us?

⁴They have spoken mere words of the lips, swearing falsely in making covenants; therefore judgment springs up like hemlock [or other poisonous plants] in the furrows of the field.

⁵The inhabitants of Samaria shall be in terror for the calf [idol] of Beth-aven [the house of idolatry, contemptuously meaning Bethel], for its people shall mourn over it and its [idolatrous] priests who rejoiced over it [shall tremble] for the glory of [their calf god], because it is departed from it.

⁶[The golden calf] shall also be carried into Assyria as a tribute-gift to the fighting King Jareb; Ephraim shall be put to shame and Israel shall be ashamed of his own counsel [to set up calf worship and detach Israel from Judah].

⁷As for Samaria, her king *and* her whole monarchy are cut off like twigs *or* foam upon the water.

⁸The high places also of Aven [once Beth(el), house of God, now (Beth-)aven, house of idolatry], the sin of Israel, shall be destroyed; the thorn and the thistle shall come up on their [idol] altars, and they shall say to the mountains, Cover us! And to the hills, Fall on us!

⁹O Israel, you have [willfully] sinned from the days of Gibeah [when you all but wiped out the tribe of Benjamin]! There [Israel] stood [then, only] that the battle against the sons of unrighteousness might not overtake *and* turn against them at Gibeah [but now the kingdom of the ten tribes and the name of Ephraim shall be utterly blotted out].

¹⁰When I please I will chastise them, and hostile peoples shall be gathered against them when I shall bind *and* yoke them for their two transgressions [revolt from the Lord their God and the worship of idols].

¹¹ Ephraim indeed is a heifer broken in *and* loving to tread out the grain, but I have [heretofore] spared the beauty of her fair neck. I will now set a rider upon Ephraim *and* make him to draw; Judah shall plow and Jacob shall break his clods.

¹² Sow for yourselves according to righteousness (uprightness and right standing with God); reap according to mercy *and* loving-kindness. Break up your uncultivated ground, for it is time to seek the Lord, to inquire for *and* of Him, *and* to require His favor, till He comes and teaches you righteousness *and* rains His righteous gift of salvation upon you.

¹³ You have plowed *and* plotted wickedness, you have reaped the [willful] injustice [of oppressors], you have eaten the fruit of lies. Because you have trusted in your [own] way *and* your chariots, in the multitude of your mighty men,

¹⁴ Therefore shall a tumult arise against your people and all your fortresses shall be wasted *and* destroyed, as Shalmaneser wasted *and* destroyed Beth-arbel on the day of battle; the mother was dashed in pieces with her children.

¹⁵ So shall it be done to you at [idolatrous] Bethel because of your great wickedness; at daybreak shall the king of Israel be utterly cut off.

Hosea 11

Amplified Bible, Classic Edition

11 When Israel was a child, then I loved him and called My son out of Egypt.

² The more [the prophets] called to them, the more they went from them; they kept sacrificing to the Baals and burning incense to the graven images.

³ Yet I taught Ephraim to walk, taking them by their arms *or* taking them up in My arms, but they did not know that I healed them.

⁴ I drew them with cords of a man, with bands of love, and I was to them as one who lifts up *and* eases the yoke over their cheeks, and I bent down to them *and* gently laid food before them.

⁵They shall not [literally] return into [another bondage in] the land of Egypt, but the Assyrian shall be their king because they refused to return to Me.

⁶And the sword shall rage against *and* fall upon their cities and shall consume the bars of their gates and shall make an end [of their defenses], because of their own counsels *and* devices.

⁷My people are bent on backsliding from Me; though [the prophets] call them to Him Who is on high, none at all will exalt Him *or* lift himself up [to come to Him].

⁸How can I give you up, O Ephraim! How can I surrender you *and* cast you off, O Israel! How can I make you as Admah *or* how can I treat you as Zeboiim [both destroyed with Sodom]! My heart recoils within Me; My compassions are kindled together.

⁹I will not execute the fierceness of My anger; I will not bring back Ephraim to nothing *or* again destroy him. For I am God and not man, the Holy One in the midst of you, and I will not come in wrath *or* enter into the city.

¹⁰They shall walk after the Lord, Who will roar like a lion; He Himself will roar and [His] sons shall come trembling *and* eagerly from the west.

¹¹They shall come trembling *but* hurriedly like a bird out of Egypt and like a dove out of the land of Assyria, and I will cause them to dwell in their houses, says the Lord.

¹²Ephraim surrounds Me with lies and the house of Israel with deceit, and Judah is not yet steadfast with God, with the faithful Holy One.

Hosea 12

Amplified Bible, Classic Edition

¹²Ephraim herds *and* feeds on the wind and pursues the [parching] east wind; every day he increases lies and violence, and a covenant is made with Assyria and oil is carried to Egypt.

²The Lord has also a controversy (a pleading contention) with Judah, and will punish Jacob by visiting upon him according to his ways; according to his doings will He recompense him.

³ He took his brother by the heel in [their mother's] womb, and in the strength [of his manhood] he contended *and* had power with God.

⁴ Yes, he had power over the ^{1a}Angel [of the Lord] and prevailed; he wept and sought His favor. He met Him in Bethel, and there [God] spoke with [him and through him with] us—

⁵ Even the Lord the God of hosts, the name of Him [Who spoke with Jacob] is the Lord.

⁶ Therefore return to your God! Hold fast to love *and* mercy, to righteousness *and* justice, and wait [expectantly] for your God continually!

⁷ Canaan [Israel—whose ideals have sunk to those of Canaan] is a trader; the balances of deceit are in his hand; he loves to oppress *and* defraud.

⁸ Ephraim has said, Ah, but I have become rich; I have gained for myself wealth. All my profits shall bring on me no iniquity that would be sin. [But all his profits will never offset nor suffice to expiate the guilt which he has incurred.]

⁹ But I [Who] am the Lord your God from [when you became a nation in] the land of Egypt will yet make you to dwell in tents, as in the days of the appointed *and* solemn Feast [of Tabernacles].

¹⁰ I have also spoken to [you by] the prophets, and I have multiplied visions [for you] and [have appealed to you] through parables acted out by the prophets.

¹¹ If Gilead is given over to idolatry, they shall come to nought *and* be mere waste; if they [insult God by] sacrificing bullocks in Gilgal [on heathen altars], their altars shall be like heaps in the furrows of the fields.

¹² Jacob fled into the open country of Aram *or* Padan-aram, and [there] Israel served for a wife, and for a wife he herded sheep.

¹³ And by a prophet the Lord brought Israel out of Egypt, and by a prophet was [Israel] preserved.

¹⁴ Ephraim has provoked most bitter anger; therefore shall his blood [guilt] be left upon him, and his disgrace *and* reproach shall his Lord return upon him.

Hosea 13

Amplified Bible, Classic Edition

13 When Ephraim spoke with trembling, he exalted himself in Israel; but when he offended *and* became guilty in Baal worship, he died [spiritually, and then outward ruin came also, sealing Israel's doom as a nation].

² And now they sin more and more and have made for themselves molten images of their silver, even idols according to their own understanding [as it pleased them], all of them the work of the craftsmen. To these [very works of their hands] they speak *or* pray who sacrifice to them; they kiss *and* show homage to the calves [as if they were alive]!

³ Therefore they shall be like the morning mist or like the dew that passes early away, like the chaff that swirls with the whirlwind from the threshing floor and as the smoke out of the chimney *or* through the window.

⁴ Yet I am the Lord your God from [the time you became a nation in] the land of Egypt, and you shall know *or* recognize no God but Me, for there is no Savior besides Me.

⁵ I knew (recognized, understood, and had regard for) you in the wilderness, in the land of great drought.

⁶ According to their pasture, so were they filled [when they fed, they grew full], and their heart was lifted up; therefore have they forgotten Me.

⁷ Therefore I have become to them like a lion; like a leopard I will lurk by the way [to Assyria] *and* watch them.

⁸ I will meet them like a bear that is robbed of her cubs, and I will rend the covering of their heart, and there will I devour them like a lioness, as a wild beast would tear them.

⁹ It is your destruction, O Israel, that you have been against Me, for in Me is your help.

¹⁰ Where now is your king that he may save you in all your cities? And your judges of whom you said, Give me a king and princes?

¹¹ I have given you a king in My anger, and I have taken him away in My wrath.

¹² The iniquity of Ephraim [not fully punished yet] is bound up [as in a bag]; his sin is laid up in store [for judgment and destruction].

¹³ The pains of a woman in childbirth are coming on for him [to be born]; but he is an unwise son, for now when it is time [to be born], he comes not to the place where [unborn] children break forth [he needs new birth but makes no effort to acquire it].

¹⁴ Should I ransom them from the power of Sheol (the place of the dead)? Should I redeem them from death? ^{1a}O death, where are your plagues? O Sheol, where is your destruction? Relenting *and* compassion are hidden from My eyes.

¹⁵ For though among his brethren [his fellow tribes] he may be fruitful, an east wind [Assyria] will come, the breath of the Lord rising from the desert; and Ephraim's spring shall become dry and his fountain be dried up. [Assyria] shall plunder his treasury of every precious vessel.

¹⁶ Samaria shall bear her guilt *and* become desolate, for she rebelled against her God; they shall fall by the sword, their infants shall be dashed in pieces, and their pregnant women shall be ripped up.

Hosea 14

Amplified Bible, Classic Edition

14 O Israel, return to the Lord your God, for you have stumbled *and* fallen, [visited by calamity] due to your iniquity.

² Take with you words and return to the Lord. Say to Him, Take away all *our* iniquity; accept what is good *and* receive us graciously; so will we render [our thanks] as bullocks [to be sacrificed] *and* pay the confession of our lips.

³ Assyria shall not save us; we will not ride upon horses, neither will we say any more to the work of our hands [idols], You are our gods. For in You [O Lord] the fatherless find love, pity, *and* mercy.

⁴ I will heal their faithlessness; I will love them freely, for My anger is turned away from [Israel].

⁵ I will be like the dew *and* the night mist to Israel; he shall grow *and* blossom like the lily and cast forth his roots like [the sturdy evergreens of] Lebanon.

⁶ His suckers *and* shoots shall spread, and his beauty shall be like the olive tree and his fragrance like [the cedars and aromatic shrubs of] Lebanon.

⁷ They that dwell under his shade shall return; they shall revive like the grain and blossom like the vine; the scent of it shall be like the wine of Lebanon.

⁸ Ephraim shall say, What have I to do any more with idols? I have answered [him] and will regard *and* watch over him; I am like a green fir *or* cypress tree; with Me is the fruit found [which is to nourish you].

⁹ Who is wise, that he may understand these things? Prudent, that he may know them? For the ways of the Lord are right and the [uncompromisingly] just shall walk in them, but transgressors shall stumble *and* fall in them.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. – 2 Timothy 2:15