

# Hosea 7 Commentary

Hosea 6

Hosea 8

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Hosea's Unconditional Love for Gomer

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## OUTLINE OF HOSEA

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[Ryrie Study Bible](#)

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## John Hannah's Outline - The prophet's message

The prophet's message (Hosea 4:1-14:8)

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4. The foolishness of Israel (Hosea 7:1-16)
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**Robert Chisholm** points out that there are 5 "Judgment-Salvation" cycles in the book of Hosea:

CYCLES OF JUDGMENT AND SALVATION IN HOSEA	
JUDGMENT	SALVATION
Hosea 1:2-9	Hosea 1:10-2:1
Hosea 2:2-13	Hosea 2:14-3:5
Hosea 4:1-5:14	Hosea 5:15-6:3
Hosea 6:4-11:7	Hosea 11:8-11
Hosea 11:12-13:16	Hosea 14:1-9

**Hosea 7:1 When I would heal Israel, The iniquity of Ephraim is uncovered, And the evil deeds of Samaria, For they deal falsely; The thief enters in, Bandits raid outside,**

BGT Hosea 7:1 ν τ σασθα με τ ν Ισραηλ κα ποκαλυφθ σεται δικ α Εφραιμ κα κακ α Σαμαρε ας τι ργ σαντο ψευδ κα κλ πτης πρ ς α τ ν ε σελε σεται κδιδ σκων λ στ ς ν τ δ α το

NET Hosea 7:1 whenever I want to heal Israel, the sin of Ephraim is revealed, and the evil deeds of Samaria are exposed. For they do what is wrong; thieves break into houses, and gangs rob people out in the streets.

LXE Hosea 7:1 When I have healed Israel, then shall the iniquity of Ephraim be revealed, and the wickedness of Samaria; for they have wrought falsehood: and a thief shall come in to him, even a robber spoiling in his way;

NLT Hosea 7:1 "I want to heal Israel, but its sins are too great. Samaria is filled with liars. Thieves are on the inside and bandits on the outside!

KJV Hosea 7:1 When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

ESV Hosea 7:1 When I would heal Israel, the iniquity of Ephraim is revealed, and the evil deeds of Samaria; for they deal falsely; the thief breaks in, and the bandits raid outside.

ASV Hosea 7:1 When I would heal Israel, then is the iniquity of Ephraim uncovered, and the wickedness of Samaria; for they commit falsehood, and the thief entereth in, and the troop of robbers ravageth without.

CSB Hosea 7:1 when I heal Israel, the sins of Ephraim and the crimes of Samaria will be exposed. For they practice fraud; a thief breaks in; a raiding party pillages outside.

NIV Hosea 7:1 1 whenever I would heal Israel, the sins of Ephraim are exposed and the crimes of Samaria revealed. They practice deceit, thieves break into houses, bandits rob in the streets;

NKJ Hosea 7:1 "When I would have healed Israel, Then the iniquity of Ephraim was uncovered, And the wickedness of Samaria. For they have committed fraud; A thief comes in; A band of robbers takes spoil outside.

NRS Hosea 7:1 when I would heal Israel, the corruption of Ephraim is revealed, and the wicked deeds of Samaria; for they deal falsely, the thief breaks in, and the bandits raid outside.

YLT Hosea 7:1 'When I give healing to Israel, Then revealed is the iniquity of Ephraim, And the wickedness of Samaria, For they have wrought falsehood, And a thief doth come in, Stript off hath a troop in the street,

- **When I would heal Israel:** Jer 51:9 Mt 23:37 Lu 13:34 19:42
- **The iniquity of Ephraim is uncovered:** Hos 4:17 Hos 6:8 Hos 8:9 Isa 28:1 Mic 6:16
- **And the evil deeds of Samaria** Ho 8:5 Hos 10:5 Eze 16:46 23:4 Am 8:14
- **For they deal falsely:** Ho 5:1 Hos 6:10 Hos 11:12 Hos 12:1 Isa 59:12 Jer 9:2-6 Mic 7:3-7
- **Bandits raid outside:** Ho 6:9

## JEHOVAH'S DESIRE TO HEAL ISRAEL

**When I would heal Israel The iniquity of Ephraim is uncovered** - NLT - "I want to heal Israel, but its sins are too great" In the previously chapter Hosea used the same verb in a hope filled appeal to the sin sick nation in Hos 6:1 "Come, let us return to the LORD. For He has torn us, but **He will heal** ([rapha/rophe](#)) us; He has wounded us, but He will bandage us."

**Heal** (Be a Physician) ([07495](#))([rapha/rophe](#)) means to heal (both figurative and literal healing), to make whole, to restore to normal (restore health), to cure, to repair. In 1Ki. 18:30 it refers to "**repairing**" the altar of the Jerusalem temple. **Rapha** in its participial form, **rophe** (meaning "one who heals") is the Hebrew word used of **physicians** in Jer. 8:22; Gen. 50:2; 2Chr 16:12; Job 13:4. Rapha is usually translated in the Septuagint with the Greek verb [iaomai](#) which was used here figuratively, of deliverance from sin and its evil consequences (restore, make whole, renew).

**Rapha/rophe** - Used 5x in Hosea - Hos. 5:13; Hos. 6:1; Hos. 7:1; Hos. 11:3; Hos. 14:4

God's efforts to heal Israel sadly only served to "catalyze" more outbreak of their sin sickness so that their sin was even more evident (**uncovered**). He sent prophets to heal them but in so doing Israel's sins were even more evident and exposed! It was as if the Word of the Lord spoken by the prophets brought the sin that existed to the light, but did not result in repentance, thus increasing the people's guilt.

The NIV said it this way "whenever I would heal Israel, the sins of Ephraim are exposed." God had tried to bring them to the point of reception of His hand of chastisement and to repentance, but His efforts were met with obstinate rejection and even running more into their sins!

**THOUGHT** - While the context is different, the principle is similar to that outlined in Hebrews 12:5-11 which speaks of God's hand of discipline on the Hebrew believers so that they might receive and repent and receive the benefits of divine discipline - God's discipline is evidence of His love for us (Hebrews 12:6), God's discipline assures us that we are His spiritual children, genuine members of His family (Hebrews 12:7-8), God's discipline enhances our spiritual life (Hebrews 12:9), God's discipline enables us to share His holiness (Hebrews 12:10), God's discipline yields the peaceful fruit of righteousness (Hebrews 12:11). So the question is this -- Are you a believer and you are experiencing divine discipline but you are not receiving it as beneficial to your spiritual life? If so, be careful! God may have to intensify the chastisement in order to gain your full attention and your acceptance of His loving, remedial, beneficial discipline.

**Jamieson** - Israel's restoration of the two hundred thousand Jewish captives at God's command (2Chr 28:8-15) gave hope of Israel's reformation

**Iniquity** ([05771](#))(['avon](#) from verb **'avah** = to bend, twist, distort)conveys the basic meaning of to bend, twist, distort. First used of Cain Ge 4:13. **'Avon** describes the iniquity, evil, punishment or guilt which is associated with a twisting of the standard or deviation from it. Since there is a deliberate twisting or perverting, **'avon** describes sin that is particularly evil. It may also describe the punishment or disaster that befalls those who practice wickedness.**'Avon** also describes a conscious twisting or distorting as implied by the fact that David says "I kept myself from my iniquity." (2Sa 22:24) Israel made a choice to return to the sins of her

ancestors (Jer. 11:10; 13:22). The punishment that goes with this deliberate act as a consequence is indicated by the word also (Ge 4:13; Isa 53:11). **Avon** is the Hebrew word which most distinctly unites sins of all kinds with their penal consequences. Avon is not only the iniquity but can also indicate the guilt that results from the act.

In the [Septuagint \(Lxx\)](#) **avon** is translated in Hos 7:1 with [adikia](#) which means a condition of not being right, whether with God, according to the standard of His holiness and righteousness or with man, according to the standard of what man knows to be right by his conscience.

**Avon in Hosea** - Hos. 4:8; Hos. 5:5; Hos. 7:1; Hos. 8:13; Hos. 9:7; Hos. 9:9; Hos. 12:8; Hos. 13:12; Hos. 14:1; Hos. 14:2;

**Uncovered** (01540)([galah](#)) means to uncover (sadly the first use = Noah uncovering himself after becoming drunk! - Ge 9:21, cp Lev 18:6 prohibiting "uncover nakedness" ~ sexual relations), to reveal (God revealed Himself to Jacob at Bethel, and thus the name El-Bethel - Ge 35:7. 2Sa 2:27), expose (Ex 20:26), open (God opened the eyes of Balaam to see the Angel of the LORD - Nu 22:31), reveal (Dt 29:29). Galah is used of not yet revealing the Word of the LORD to Samuel (1Sa 3:7) and of revealing Himself to Samuel (1Sa 3:21). The [Septuagint \(Lxx\)](#) translates **galah** with the verb [apokalupto](#) (from **apó** = from + **kalúpto** = cover, conceal, English = apocalypse) which literally means to remove the cover from and so the idea is to remove that which conceals something. The light of God's Word through His prophets reveals what men attempt to conceal, their sin.

**And the evil deeds of Samaria** - [Samaria](#) was the capital of Israel (the Northern Kingdom of 10 tribes) also known as Ephraim. This city is crime central! Samaria was selected by [Omri](#) to be the capital of Israel (1Ki 16:24)

**For they deal falsely** - "They practice deceit" (NIV). Falsehood describes their habitual practice, deceiving with untruthful statements. The [Septuagint \(Lxx\)](#) uses [ergazomai](#) meaning that they really "worked at this" and did so very effectively! The word sheqer was used of the breaking of a promise, being false to a treaty or commitment, hence an empty promise.

We see a similar description of the Southern nation of Judah given years later by Jeremiah - notice a major driving force in both descriptions = **greedy for gain!** Does this not sound like some of the business activities in America? Woe!

(Jer 6:13) "For from the least of them even to the greatest of them, Everyone is greedy for gain, And from the prophet even to the priest Everyone deals **falsely** ([sheqer](#)).

(Jer 8:10) "Therefore I will give their wives to others, Their fields to new owners; Because from the least even to the greatest Everyone is greedy for gain; From the prophet even to the priest Everyone practices **deceit**. ([sheqer](#))..

**Falsely** (lies, deception) (08267)([sheqer](#) from **shāqar** = to deal deceitfully) refers to a deceptive statement, "breaking faith with others by presenting deception/falsehood rather than truth" (NIDOTTE) **Sheqer** describes words or activities that are "false," in the sense of being without basis in fact or reality. **Sheqer** is used with particular reference to false testimony, as in court. It speaks of something which is utterly false which the hearer interprets as true and thus is misled or deceived. The ninth commandment said "You shall not bear **false witness** against your neighbor. (Ex 20:16, cp Dt 19:18) Zechariah warned against false oaths or perjury (Zech. 5:4; 8:17, cp Jer 5:2). Such deceit is listed in Ps as the act of an adversary (Ps. 27:12), motivated by arrogance (Ps 119:69) and the purpose is to destroy someone through slanderous words (Isa. 32:7). Lxx translates here with [adikía](#) (G93)

**The thief enters in** - indoors stealthily. **NET** = "thieves break into houses." Crimes of burglary or "breaking and entering." **NLT** says "Thieves are on the inside and bandits on the outside!" Israel's actions of stealing (inside and outside) epitomized their complete refusal to abide by God's covenant, in this case specifically Ex 20:15 "You shall not steal."

Crime was rampant in the society, because God was "absent!" This reminds us of the "theme verse" in the horrible sin filled days of the Book of Judges "In those days there was no king in Israel; everyone did what was right in his own eyes." (Jdg 21:25+) Indeed, "Righteousness exalts a nation, But sin is a disgrace to any people." (Pr 14:34 - Are you listening America? Woe!) **Eaton** adds that "We become like the God — or the gods — that we worship. 'They went after vanity and became vanity' (Jeremiah 2:5). People may think that they can remove the worship of God and still have a decent society. Maybe they can — for a short time! But take away the **God of the Bible** and soon the **righteousness of the Bible** will disappear also. Society gets steadily worse." (Focus on the Bible - Hosea)

**Bandits raid outside** - out-of-doors with open violence. **NET** = "gangs rob people out in the streets." Gangs of thugs robbing on the streets.

**Constable** - Most people's reaction to their (GOD'S PROPHETS) messages was rejection and further heart-hardening. The people lied to one another and stole from each other. These two crimes are a synecdoche for civil and social injustices in general.

**Jon Courson** - Here, the Lord is saying, "I wanted to heal these people. But their iniquity was discovered or, literally, flaunted." It's not as though the Lord is a harsh taskmaster, saying, "I won't heal you because you've sinned." No, He's saying, "I wanted to heal

you, but couldn't because you were so proud of your sin."There was a time in our own country when people were embarrassed about their sin. Now it's flaunted, leaving us to wonder how much healing, how many blessings are averted because of it. (Jon Courson's Application Commentary Old Testament Volume 2)

**Patterson - liars... Thieves... bandits.**—Hosea's penchant for grouping items in three is seen once more (cf. Hos 5:1). Three classes of people are singled out: deceivers, thieves who break into buildings, and robbers who wait outside to do their mischief. Another group of three (king, princes, and people) is clustered in Hos 7:3. Thus, all Israel is condemned. (Cornerstone Biblical Commentary)

**Hosea 7:2 And they do not consider in their hearts That I remember all their wickedness. Now their deeds are all around them; They are before My face.**

Amplified 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.

BGT Hosea 7:2 πως συν δωσιν ς συν δοντες τ καρδ α τ ν π σ α ς τ ς κ α κ α ς α τ ν μ ν σ θ η ν ν ν κ κ λ ω σ ε ν α τ ο ς τ δ ι α β ο λ ι α α τ ν π ν α π ι τ ο π ρ ο σ π ο υ μ ο υ γ ν ο ν τ ο

NET Hosea 7:2 They do not realize that I remember all of their wicked deeds. Their evil deeds have now surrounded them; their sinful deeds are always before me.

LXE Hosea 7:2 that they may concert together as men singing in their heart: I remember all their wickedness: now have their own counsels compassed them about; they came before my face.

NLT Hosea 7:2 Its people don't realize that I am watching them. Their sinful deeds are all around them, and I see them all.

KJV Hosea 7:2 And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

ESV Hosea 7:2 But they do not consider that I remember all their evil. Now their deeds surround them; they are before my face.

ASV Hosea 7:2 And they consider not in their hearts that I remember all their wickedness: now have their own doings beset them about; they are before my face.

CSB Hosea 7:2 But they never consider that I remember all their evil. Now their sins are all around them; they are right in front of My face.

NIV Hosea 7:2 but they do not realize that I remember all their evil deeds. Their sins engulf them; they are always before me.

NKJ Hosea 7:2 They do not consider in their hearts That I remember all their wickedness; Now their own deeds have surrounded them; They are before My face.

NRS Hosea 7:2 But they do not consider that I remember all their wickedness. Now their deeds surround them, they are before my face.

YLT Hosea 7:2 And they do not say to their heart, That all their evil I have remembered, Now compassed them have their doings, Over-against My face they have been.

NAB Hosea 7:2 Yet they do not remind themselves that I remember all their wickedness. Even now their crimes surround them, present to my sight.

NJB Hosea 7:2 and they never pause to consider that I remember all their wicked deeds; and now their own deeds hem them in and stare me in the face.

GWN Hosea 7:2 They don't realize that I remember all the evil things they've done. Now their sins surround them. Their sins are in my presence.

BHT Hosea 7:2 ûbal-yôj|'mûrû ilibâbâm Kol-râ`âtâm zākâ'rTî `aTTâ sübâbûm ma|`alülêhem ne°ged Pânay häyû

BBE Hosea 7:2 And they do not say to themselves that I keep in mind all their sin; now their evil acts come round them on every side; they are before my face.

- **And they do not consider in their hearts** De 32:29 Ps 50:22 Isa 1:3 Isa 5:12 Isa 44:19
- **That I remember all their wickedness:** Ho 9:9 Ps 25:7 Jer 14:10 Am 8:7 Lu 12:2 1Co 4:5
- **Now their deeds are all around them:** Nu 32:23 Job 20:11-29 Ps 9:16 Pr 5:22 Isa 26:16 Jer 2:19 4:18
- **They are before My face:** Job 34:21 Ps 90:8 Pr 5:21 Jer 16:17 Jer 32:19 Heb 4:13

## GOD KNEW ABOUT ISRAEL'S SINS

God always knows! Don't deceive yourself!

**And they do not consider in their hearts that I remember all their wickedness** - Literally "and they do not say in their heart." TEV "It never enters their heads." "They do not realize that I remember all of their wicked deeds." (NET) "Its people don't realize that I am watching them." (NLT) What is the picture here? Is this not the conscience speaking to our heart and yet their conscience is not functioning as it should. If one spends enough time fighting against his conscience, the conscience can become seared! (cf 1 Ti 4:2) The point is that Israel (REFLECTING THEIR SELF-DECEPTION) did not acknowledge that God knew about their many sins. They manifested blatant contempt of God!

**THOUGHT** - Sin is by its very nature deceptive ([apate](#)). (Heb 3:13+) describes the danger of being "hardened by the deceitfulness of sin." (See related discussion - [Deceitfulness of Sin](#)) And beloved when we are deceived by sin, we do not even know it! That is the nature of self deception. Are you contemplating toying with any "little" sin (there is NO "Little" sin!)? Let me be more specific -- Men are you allowing your eyes to gaze on defiling images on the internet, thinking like Israel did that God is not aware? BEWARE! You are on a slippery slope! Repent and return and God will heal you! Read slowly and meditatively the warning words of Solomon (who sadly did not listen to his own warning! see 1 Kings 11:1-14) (Pr 5:3-23+)

The [Septuagint \(Lxx\)](#) is very picturesque (and sad) for it uses the verb **sunado** which means to "sing together." The picture is "they agree as men in harmony with each other" or "they are in full harmony" in their hearts.

**Eaton** - Conscience about such things has become hardened ('They do not speak to their own hearts'). (Focus on the Bible-Hosea)

**Now their deeds are all around them** - Hosea laments that Israel had gone so far as to surround herself with wickedness in the very presence of the God who keeps accounts. What a picture! Their sins have entangled them. The [Septuagint \(Lxx\)](#) translates **all around** ([sabab](#)) with [kukloo](#) which means to encircle or encompass, generally with a hostile intent. This is reminiscent of Hebrews 12:1+ although that passage speaks of believers describing "the sin which so easily entangles."

The same Hebrew verb [sabab](#) for "all around" is used again in Hos 11:12 where God declares "Ephraim **surrounds** (sabab, again the Lxx = [kukloo](#)) Me with lies And the house of Israel with deceit; Judah is also unruly against God, Even against the Holy One who is faithful.

**They are before My face** - The omniscient God sees all, Solomon writing "The eyes of the LORD are in every place, Watching the evil and the good." (Pr 15:3). And again in Proverbs we read "For the ways of a man are before the eyes of the LORD, And He watches all his paths." (Pr 5:21) In Jeremiah God said "For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes." (Jer 16:17) - In Hebrews we read "And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do ("to whom we must render an account" = NET)." (Heb 4:13).

Psalm 90:8 says "You (GOD) have placed our iniquities before You, Our secret sins in the light of Your presence." God's light of holiness always illumines and exposes the hidden corners and dark secrets of our heart!

**Eaton** - A century ago, in 'the west', men and women turned aside from the Bible. They were so confident that evolution was about to take them to the pinnacle of glory. The first world war of 1914–1918 shattered their dreams of utopia, but even that was thought to be the 'war to end all wars'. What crass ignorance of God, and ignorance of human history! The end of the twentieth century shows the results: great cleverness in technology, but more murders, violence, and broken homes than ever. Lying and immorality are not even regarded as sin at all! Israel thought the nation would last for ever, but they had thirty years left. How many years does the western world have? It is one of the affluent parts of the world, but so was Israel in Jeroboam's day. Israel despised the Gentiles, but soon Assyrians and Babylonians, and then Greeks and Romans, would be far more influential and prestigious than Israel. At present 'the west' is the affluent, influential, admired part of the world. But how long will it last? The centre of gravity of the Christian world is now Africa, South America and Indonesia. One can expect Christian influence to steadily grow there as it is steadily declining in the western world. Hosea has a message for us! The murders and the violence, the sex-craze and the lying, are signs of how much our

society needs the God of the Bible. The need of the hour is not a new political party, not superior technology, not the right foreign policy, or the right relationship in some financial market. Our very survival as a people depends on whether or not spiritual awakening comes and — while we are waiting — on how many people actually come to Jesus Christ. A country with few Christians will be a place of murder, immorality and deceit. Israel proved it long ago. The modern world adds its confirmation. (Ibid)

**Guzik** - Have you forgotten? Do you think God doesn't see? Do you think God is blind to your adultery or pre-marital sex? Do you think your pornography habit goes unnoticed? Do you think God's eyes are closed when you get drunk or take drugs? There are many church-going people today who think that God forgets or never sees such things, because they do them and then they come to church and make a profession of godliness, pretending that those things are never part of their life. (Enduring Word Bible Commentary – Hosea)

### Hosea 7:3 With their wickedness they make the king glad, And the princes with their lies.

BGT Hosea 7:3 ν τα ς κακ αι ς α τ ν ε φρα ναν βασι λε ς κα ν το ς ψε δε σιν α τ ν ρ χον τα ς

NET Hosea 7:3 The royal advisers delight the king with their evil schemes, the princes make him glad with their lies.

LXE Hosea 7:3 They gladdened kings with their wickedness, and princes with their lies.

NLT Hosea 7:3 "The people entertain the king with their wickedness, and the princes laugh at their lies.

KJV Hosea 7:3 They make the king glad with their wickedness, and the princes with their lies.

ESV Hosea 7:3 By their evil they make the king glad, and the princes by their treachery.

ASV Hosea 7:3 They make the king glad with their wickedness, and the princes with their lies.

CSB Hosea 7:3 They please the king with their evil, the princes with their lies.

NIV Hosea 7:3 "They delight the king with their wickedness, the princes with their lies.

NKJ Hosea 7:3 They make a king glad with their wickedness, And princes with their lies.

NRS Hosea 7:3 By their wickedness they make the king glad, and the officials by their treachery.

YLT Hosea 7:3 With their wickedness they make glad a king, And with their lies -- princes.

NAB Hosea 7:3 In their wickedness they regale the king, the princes too, with their deceptions.

NJB Hosea 7:3 They amuse the king with their wickedness and the chief men with their lies.

GWN Hosea 7:3 "They make kings happy with the wicked things they do. They make officials happy with the lies they tell.

BHT Hosea 7:3 Būrā`ātām yūSammūHū-me<sup>l</sup>lek ūbūkaHášêhem Sārîm

BBE Hosea 7:3 In their sin they make a king for themselves, and rulers in their deceit.

- Ho 5:11 1Ki 22:6,13 Jer 5:31 Jer 9:2 28:1-4 37:19 Am 7:10-13 Mic 6:16 Mic 7:3 Ro 1:32 1Jn 4:5

## CORRUPT "POLITICIANS"

**With their wickedness they make the king glad and the princes with their lies**- This is a very sad verse! When wickedness and lies are the source of one's gladness, happiness or delight, then one is truly perverted God's order. Their response to evil makes me think of the last verse in Paul's horrible description of humanity that has chosen to reject the knowledge of the Most High God...

Although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but **also give hearty approval to those who practice them.** (Ro 1:32<sup>+</sup>)

The **NLT** paraphrase gives us an vivid picture of a country turned upside down - "The people entertain the king with their wickedness, and the princes laugh at their lies." Sin in rulers encouraged sin in the ruled. Think about the picture -- if you saw your leader rejoicing in wickedness, it would be much easier for you his subject to do what was evil and to amuse the rulers with your accounts of wickedness! Sin was not only tolerated, but even celebrated! This is the picture of a very sick society!

**Wickedness** (07451)(ra') describes the inability to come up to good (God's) standards. It speaks of inferior quality (think of their ability to lead the people). It describes wicked thoughts and evil actions, common bed-fellows in the heart and mind of all who have rejected God and His Truth. The Septuagint translates ra' with **kakia** which refers to the quality of wickedness and in a moral sense means depravity, vice or baseness (James 1:21, 1 Peter 2:16, Acts 8:22). It is the opposite of **arete** and all virtue and therefore lacks social value. It denotes a vicious disposition, evilness, ill-will, spitefulness. And this is what gave them joy!!! When that happens in a society, you know the society is very sick and not far from death. Indeed the Assyrians defeated Israel in 722 BC and took them off into exile (cf the "10 lost tribes")

**Constable** - These leaders, of course, should have opposed all forms of ungodliness since they were Yahweh's representatives on earth.

**Glad** (08056)(**sameach**) is an adjective which denotes being glad, happy or joyful with one's entire being. Think about that definition for a moment! Joy over evil permeates their entire being! Woe! **Sameach** usually refers to spontaneous emotion or extreme happiness expressed in some visible and/or external manner.

**Lies** would include deceptive schemes.

**Lies** (03585)(**kachash** from verb **kachash** = to disappoint, deceive, fail, grow lean) is a masculine noun which means lies, leanness.

**Septuagint** translates **kachash** in this verse with **pseudos** from **pseudomai** = to lie and which describes an untrue statement, an intentional violation of the truth, a lie or a deception. Falsehood is that which is in the state of being untrue. **Pseudos** is the content of a false utterance. **Pseudos** is conscious and intentional falsehood. In a broad sense, **pseudos** is whatever is not what it seems to be or professes to be (the antithesis of **truth**).

**Kachash** - 6x - leanness(1), lies(5). - Job 16:8; Ps. 59:12; Hos. 7:3; Hos. 10:13; Hos. 11:12; Nah. 3:1

**Baker** - It carries the meaning of deception and deceit, of Israel's lying to God (Hos. 10:13; 11:12). Nineveh, the capital of Assyria, was full of deceit and lies (Nah. 3:1). The wicked constantly utter lies (Ps. 59:12). In the context of Job 16:8, it means sickness, leanness, or gauntness. (Complete Word Study Dictionary – Old Testament)

**Gilbrant** on **kachash** - Of its six occurrences in the Hebrew Bible, five times this noun occurs with the nuance of "lie," once meaning "leanness" (Job 16:8). It is derived from the verb *kāchash*, "to deny," "to lie," "to waste away" (HED #3703). Only the latter nominal nuance is attested in Talmudic. The noun usually refers to a "lie." What precisely is meant by lie is not always clear. Lying and cursing is a sin perpetrated by the enemies of the psalmist (Ps. 59:12). The elite of Samaria performed evil, oppressive works, assuming Yahweh would not remember them (Hos. 7:3). It is reasonable to assume that this lying involved legal matters, that it was the path to ill-gotten wealth. This assumption is strengthened by the indictment against the elite of Israel found in ch. 10. "You have plowed iniquity, you have reaped injustice, you have eaten the fruit of lies" (v. 13). The deceit was not limited. Hosea 11:12 proclaims that "Ephraim surrounds me with lies." Another instance of ill-gotten gain is found in Nahum's scathing prophecy of judgment and doom concerning the capital of Assyria, Nineveh (Nah. 3:1). The passage of woe begins with "Woe to the bloody city, completely full of lies and pillage; Her prey never departs" (NASB). The booty and plunder were the result of violent seizure, and the "lies" mentioned here must also point to some type of unwarranted gain. ([Complete Biblical Library Greek-English Dictionary](#))

**Hosea 7:4 They are all adulterers, Like an oven heated by the baker Who ceases to stir up the fire From the kneading of the dough until it is leavened.**

BGT Hosea 7:4 π ντες μοιχε οντες ς κλ βανος και μενος ε ς π ψιν κατακα ματος π τ ς φλογ ς π φυρ σεως σ τ ατος ως το ζυμωθ ναι α τ

NET Hosea 7:4 They are all like bakers, they are like a smoldering oven; they are like a baker who does not stoke the fire until the kneaded dough is ready for baking.

LXE Hosea 7:4 They are all adulterers, as an oven glowing with flame for hot-baking, on account of the kneading of the dough, until it is leavened.

NLT Hosea 7:4 They are all adulterers, always aflame with lust. They are like an oven that is kept hot while the baker is kneading the dough.

KJV Hosea 7:4 They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

ESV Hosea 7:4 They are all adulterers; they are like a heated oven whose baker ceases to stir the fire, from the kneading of the dough until it is leavened.

ASV Hosea 7:4 They are all adulterers; they are as an oven heated by the baker; he ceaseth to stir the fire, from the kneading of the dough, until it be leavened.

CSB Hosea 7:4 All of them commit adultery; they are like an oven heated by a baker who stops stirring the fire from the kneading of the dough until it is leavened.

NIV Hosea 7:4 They are all adulterers, burning like an oven whose fire the baker need not stir from the kneading of the dough till it rises.

NKJ Hosea 7:4 "They are all adulterers. Like an oven heated by a baker-- He ceases stirring the fire after kneading the dough, Until it is leavened.

NRS Hosea 7:4 They are all adulterers; they are like a heated oven, whose baker does not need to stir the fire, from the kneading of the dough until it is leavened.

YLT Hosea 7:4 All of them are adulterers, Like a burning oven of a baker, He ceaseth from stirring up after kneading the dough, till its leavening.

NAB Hosea 7:4 They are all kindled to wrath like a blazing oven, Whose fire the baker desists from stirring once the dough is kneaded until it has risen.

NJB Hosea 7:4 They are all adulterers, hot as an oven which the baker need not stoke from the time he has kneaded the dough until it rises.

GWN Hosea 7:4 They all commit adultery. They are like a heated oven, an oven so hot that a baker doesn't have to fan its flames when he makes bread.

BHT Hosea 7:4 Kullām münā`ápîm Kûmô tannûr Bô`êrâ mē|`öpè yišBôt mē`îr millûš Bâcêq `ad-Humcâtô

BBE Hosea 7:4 They are all untrue; they are like a burning oven; the bread-maker does not make up the fire from the time when the paste is mixed till it is leavened.

- **They are all adulterers:** Ho 4:2,12 Jer 5:7,8 9:2 Jas 4:4
- **Like an oven heated by the baker.** Ho 7:6,7

## UNBRIDLED LUST

Things have not changed much - see the Encyclopedia of World Problems and Human Potential (bet you did not realize there was such an "encyclopedia"! Sad that we need one like this but it will be out of print in Heaven!) has an article on "[Unbridled Lust](#)." Unbridled means not restrained, not controlled, unchecked, ungoverned. One dictionary defines "**unbridled lust**" this way -- If you describe behavior or feelings as unbridled, you mean that they are not controlled or limited in any way.

Because of the many references to a baker and baking in this chapter, some writers suggest that Hosea was a baker before God called him to be a prophet.

This is the first of four similes used to describe unfaithful Israel -- Oven (Hos 7:4-7), Cake not turned (Hos 7:8-10), Silly Dove (Hos 7:11-12), Deceitful Bow (Hos 7:13-16).

**They are all adulterers** - Who is **they**? In context of Hos 7:3 it would seem to be both the rulers and the ruled, neither being "ruled" or governed by a sense of righteousness! Thus **ALL** means sexual perversion permeated the entire society from top to bottom. The worship of Baal was well-known to associated with unspeakable licentiousness. Sadly, America is on a "crash" course for similar perverted practices. Of course while their was undoubtedly literal adultery, the sin also includes spiritual adultery against God.

**POSB** - Imagine a nation of people engaging in so much illicit sex that it could be called a nation of adulterers. Sadly, it has been true of so many nations down through history. The people were aflame with lust for sex and false gods, committing both physical and spiritual adultery. They turned away from their spouses and from God, giving themselves to others. (Preacher's Outline & Sermon Bible – Hosea)

**Eaton** comments that "The line, '**All of them are adulterers**', is probably to be taken both figuratively and literally. When Hosea was told 'The land is committing great harlotry' (Hos 1:2) the language was figurative. Yet we know that the nation's impurity was also quite a literal matter.

They remind us of Peter's lurid description of the false teachers...

**having eyes full of adultery that never cease from sin**, enticing unstable souls, having a heart trained in greed, accursed children; (2 Peter 2:14+)

**Adulterers** (05003) (נָאֵפִי **nā'ap**) is a verb meaning to commit adultery and is used literally of the physical act (Ex. 20:14; Lev. 20:10; Pr 6:32; Jer. 5:7; Jer 7:9; Jer 29:23; Hos 4:2; Mal 3:5). **Na'ap** is also often used of spiritual adultery as well and as such is often equated with idolatry (Isa. 57:3; Jer. 3:9; Ezek 23:37). **Lxx** translates this with the **moicheuo** which means to commit adultery in the **present tense** speaks of their continual practice.

**Like an oven heated by the baker** - This is a **term of comparison** (specifically a **simile** which is preceded by either "like" or "as"). The people were so zealous for their adultery that they were vividly compared to a heated oven. The picture of this **oven** is that the baker could cease from stirring up the fire and it would burn all night. In a word, their passions were hot and continually "glowing" like embers on a fire! Sick!

**Who ceases to stir up the fire From the kneading of the dough until it is leavened**- The baker would pause fueling the fire while the dough was kneaded and given time to be fully leavened. Presumably this comparison indicates that these adulterers rested only while their passions were refueled for further sinning.

**Wood** explains that "The **oven** was so hot that a **baker** could cease tending the fire during an entire night—while the dough he had mixed was rising—and then, with a fresh tending of the fire in the morning, have sufficient heat for baking at that time." (Expositor's Bible Commentary)

**Baker** feels that the **oven** "describes Israel's adulterous lust for false and forbidden liaisons among the nations (Hos. 7:4, 6, 7)." (Ibid)

**Oven** (08574) (**tannur**) refers to refers to a kiln, oven, firepot, generally small and sometimes portable stove, not a large furnace. This stove was approximately two to three feet in diameter and was made of clay and placed in the ground. These stoves were used for baking food, especially bread (Exo. 8:3; Lev. 2:4; 7:9). In post-exilic times, an area in northwest Jerusalem was guarded by the Tower of Ovens (Neh. 3:11; 12:38). The flaming stove was a symbol of God's judgment against the wicked (Isa. 31:9; Mal. 4:1+ = describes the Day of the Lord). In Genesis 15:17+ a **smoking oven and flaming torch** represent the presence of God in a fiery theophany.

**Tannur** - furnace(2), Furnaces(2), oven(10), ovens(1).

Gen. 15:17+; Exod. 8:3; Lev. 2:4; Lev. 7:9; Lev. 11:35; Lev. 26:26; Neh. 3:11; Neh. 12:38; Ps. 21:9; Isa. 31:9; Lam. 5:10; Hos. 7:4; Hos. 7:6; Hos. 7:7; Mal. 4:1

**Hosea 7:5 On the day of our king, the princes became sick with the heat of wine; He stretched out his hand with scoffers,**

BGT Hosea 7:5 α μ ρ αι τ ν βασιλ ων μ ν ρ ξαντο ο ρ χοντες θυμο σθαι ξ ο νου ξ τεινεν τ ν χε ρ α α το μετ λοιμ ν

NET Hosea 7:5 At the celebration of their king, his princes become inflamed with wine; they conspire with evildoers.

LXE Hosea 7:5 In the days of our kings, the princes began to be inflamed with wine: he stretched out his hand with pestilent fellows.

NLT Hosea 7:5 On royal holidays, the princes get drunk with wine, carousing with those who mock them.

KJV Hosea 7:5 In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners.

ESV Hosea 7:5 On the day of our king, the princes became sick with the heat of wine; he stretched out his hand with mockers.

ASV Hosea 7:5 On the day of our king the princes made themselves sick with the heat of wine; he stretched out his hand with scoffers.

CSB Hosea 7:5 On the day of our king, the princes are sick with the heat of wine-- there is a conspiracy with traitors.

NIV Hosea 7:5 On the day of the festival of our king the princes become inflamed with wine, and he joins hands with the mockers.

NKJ Hosea 7:5 In the day of our king Princes have made him sick, inflamed with wine; He stretched out his hand with scoffers.

NRS Hosea 7:5 On the day of our king the officials became sick with the heat of wine; he stretched out his hand with mockers.

YLT Hosea 7:5 A day of our king! Princes have polluted themselves with the poison of wine, He hath drawn out his hand with scorners.

NAB Hosea 7:5 On the day of our king, the princes are overcome with the heat of wine. He extends his hand among dissemblers;

NJB Hosea 7:5 At the holiday for our king, the ministers become inflamed with wine, while he accepts the homage of people

GWN Hosea 7:5 On the day of the king's celebration, the officials become drunk from wine, and the king joins mockers.

BHT Hosea 7:5 yôm malkê<sup>nû</sup> heHélû Sârîm Hámat miyyä<sup>y</sup>in mäšak yädô ´et-löcücîm

BBE Hosea 7:5 On the day of our king, the rulers made him ill with the heat of wine; his hand was stretched out with the men of pride.

- **On the day of our king:** Ge 40:20 Da 5:1-4 Mt 14:6 Mk 6:21
- **the princes became sick:** Pr 20:1 Isa 5:11,12,22,23 28:1,7,8 Hab 2:15,16 Eph 5:18 1Pe 4:3,4
- **He stretched out his hand:** 1Ki 13:4
- **with scoffers:** Ps 1:1 69:12 Pr 13:20 23:29-35 Da 5:4,23

## DRUNKEN CAROUSING

Hosea 7:5–7 describes how the conspirators characteristically carried out their plots. It began by getting the king drunk.

**On the day of our king, the princes became sick with the heat of wine-** NLT = "On royal holidays, the princes get drunk with wine." NJB = "At the holiday for our king, the ministers become inflamed with wine." Most commentators interpret **the day of our king** as a day of festival or celebration.

**Phillips on the day of our king** - The expression "the day of our king" probably refers to one of the many coronations that took place during Hosea's long ministry as one king after another fell to the assassin's knife. None of these kings had even a passing thought for God. (Exploring the Minor Prophets)

**He stretched out his hand with scoffers** - The king joined in with the scoffers. As the context below shows these scoffers were the ringleaders planning to assassinate the king (with whom they became drunk! Talk about deceit and treachery!)

**Scoffers** ([03887](#))(lis/lits) means to boast, to scorn, to mock, to deride, or to imitate. In Proverbs (Pr 9:7, 8; 13:1; 20:1) it means to deride or to boast so as to express utter contempt.

**Gilbrant** - The Book of Proverbs provides a wide-ranging discussion of the scoffer. A scoffer makes a mockery of justice (Prov. 19:28), despising all rules and authority. Proverbs 3:34 places the scoffer as the opposite of the humble. God himself scoffs at the scoffer. The Septuagint renders "scoffer" here as "proud," a translation which is repeated in the NT in Jam. 4:6 and 1 Pet. 5:5. The Hiphil stem is used in the sense of mocking or scorning in Job 16:20 as a description of Job's visitors, and in Ps. 119:51, where the writer declares that he will avoid those proud ones who mock his faith in God. The Hiphil participle appears four times in the sense of "interpreter" or "intermediary." In Gen. 42:23, Joseph speaks to his brothers through an interpreter. Second Chronicles 32:31 mentions the delegation of Babylonian representatives who saw king Hezekiah's treasures. The other passages refer to those who go between God and humans. Isaiah 43:27 describes the "interpreters" of Israel who have sinned, probably referring to teachers who did not pass on God's word to the people properly. In Job 33:23, Elihu claims that God uses suffering for our benefit. He may even send an angel as an interpreter, to help us understand how to respond to suffering.

**Lis/lits** - 27v - carry on as scoffers(1), deride(1), envoys(1), interpreter(1), makes a mockery(1), mediator(1), mock(1), mocker(1), scoff(1), scoffer(10), scoffers(5), scoffs at the scoffers(1), scorners(1), spokesmen(1).

Gen. 42:23; 2 Chr. 32:31; Job 16:20; Job 33:23; Ps. 1:1; Ps. 119:51; Prov. 1:22; Prov. 3:34; Prov. 9:7; Prov. 9:8; Prov. 9:12; Prov. 13:1; Prov. 14:6; Prov. 14:9; Prov. 15:12; Prov. 19:25; Prov. 19:28; Prov. 19:29; Prov. 20:1; Prov. 21:11; Prov. 21:24; Prov. 22:10; Prov. 24:9; Isa. 28:22; Isa. 29:20; Isa. 43:27; Hos. 7:5

**Hosea 7:6 For their hearts are like an oven As they approach their plotting; Their anger smolders all night, In the morning it burns like a flaming fire.**

BGT Hosea 7:6 διπνεκαθησανς κλβανος ακαρδαιατν ντ καταρσσειν ατος λην τν νκτα πνου Εφραιμ νεπλσθη πρω γενθη νεκαθης πυρς φγγος

NET Hosea 7:6 They approach him, all the while plotting against him. Their hearts are like an oven; their anger smolders all night long, but in the morning it bursts into a flaming fire.

LXE Hosea 7:6 Wherefore their hearts are inflamed as an oven, while they rage all the night: Ephraim is satisfied with sleep; the morning is come; he is burnt up as a flame of fire.

NLT Hosea 7:6 Their hearts are like an oven blazing with intrigue. Their plot smolders through the night, and in the morning it breaks out like a raging fire.

KJV Hosea 7:6 For they have made ready their heart like an oven, while they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

ESV Hosea 7:6 For with hearts like an oven they approach their intrigue; all night their anger smolders; in the morning it blazes like a flaming fire.

ASV Hosea 7:6 For they have made ready their heart like an oven, while they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

CSB Hosea 7:6 For they-- their hearts like an oven-- draw him into their oven. Their anger smolders all night; in the morning it blazes like a flaming fire.

NIV Hosea 7:6 Their hearts are like an oven; they approach him with intrigue. Their passion smolders all night; in the morning it blazes like a flaming fire.

NKJ Hosea 7:6 They prepare their heart like an oven, While they lie in wait; Their baker sleeps all night; In the morning it burns like a flaming fire.

NRS Hosea 7:6 For they are kindled like an oven, their heart burns within them; all night their anger smolders; in the morning it blazes like a flaming fire.

YLT Hosea 7:6 For they have drawn near, As an oven is their heart, In their lying in wait all the night sleep doth their baker, Morning! he is burning as a flaming fire.

NAB Hosea 7:6 the plotters approach with hearts like ovens. All the night their anger sleeps; in the morning it flares like a blazing fire.

NJB Hosea 7:6 who laugh at him. Their hearts are like an oven as they plot, all night their passion slumbers, then in the morning it bursts into flame;

GWN Hosea 7:6 They become hot like an oven while they lie in ambush. All night long their anger smolders, but in the morning it burns like a raging fire.

BHT Hosea 7:6 Kîl-qêrbû kaTTannûr liBBâm Bû'orBâm Kol-halla<sup>a</sup>ylâ yâšên 'ôlpêhem Bô<sup>o</sup>qer hû' bô`ër Kû'êš lehâbâ

BBE Hosea 7:6 For they have made their hearts ready like an oven, while they are waiting secretly; their wrath is sleeping all night; in the morning it is burning like a flaming fire.

- **their hearts are like an oven:** Ho 7:4,7 1Sa 19:11-15 2Sa 13:28,29 Ps 10:8,9 Pr 4:16 Mic 2:1

## **PLOTTING TO OVERTHROW THE KING**

They plotted against the king while they partied with the king!

**For their hearts are like an oven as they approach their plotting**- NLT - "Their hearts are like an oven blazing with intrigue." The idea of plotting (oreb) is to ambush or trap. It is used figuratively in Jer 9:8 to describe the harm and evil that wicked people plan for their own neighbor (Jer. 9:8). Here it describes the political intrigue aimed against the king. To whom does **"their hearts"** refer? The nearest antecedent is the **scoffers** in Hos 7:6.

**ESV Study Bible** - The **oven** is a suppressed passion, like anger smoldering, that unexpectedly and violently erupts;

**Their anger smolders all night, In the morning it burns like a flaming fire**- NLT - "Their plot smolders through the night, and in the morning it breaks out like a raging fire." The scoffers were secretly plotting evil against the king and disguised their anger against him. Eventually their anger would break out like a flaming fire and the destructive plot becomes a reality.

**Smolders** (03463)(**yashen**) is an adjective which primarily describes someone sleeping. I especially like Elijah's mocking use to describe Baal declaring "perhaps he is **asleep** (yashen) and needs to be awakened." (1 Ki 18:27). In Da 12:2+ yashen describes those who have died "who **sleep** in the dust." **Hosea** uses yashen figuratively to describe the passion of the scoffers "sleeping" but then says in the morning it will be aroused **like a flaming fire**.

**Yashen** - 9v - asleep(3), sleep(1), sleeping(1), slept(1), smolders(1), who fall asleep(1), who sleep(1).

1 Sam. 26:7; 1 Sam. 26:12; 1 Ki. 3:20; 1 Ki. 18:27; Ps. 78:65; Cant. 5:2; Cant. 7:9; Dan. 12:2; Hos. 7:6

**Hosea 7:7 All of them are hot like an oven, And they consume their rulers; All their kings have fallen. None of them calls on Me.**

BGT Hosea 7:7 π ντες θερμ νθησαν ς κλ βανος κα κατ φαγον το ς κριτ ς α τ ν π ντες ο βασιλε ς α τ ν πρεσαν ο κ ν πικαλο μενος ν α το ς πρ ς με

NET Hosea 7:7 All of them are blazing like an oven; they devour their rulers. All of their kings fall— and none of them call on me!

LXE Hosea 7:7 They are all heated like an oven, and have devoured their judges: all their kings are fallen; there was not among them one that called on me.

NLT Hosea 7:7 Burning like an oven, they consume their leaders. They kill their kings one after another, and no one cries to me for help.

KJV Hosea 7:7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me.

ESV Hosea 7:7 All of them are hot as an oven, and they devour their rulers. All their kings have fallen, and none of them calls upon me.

ASV Hosea 7:7 They are all hot as an oven, and devour their judges; all their kings are fallen: there is none among them that calleth unto me.

CSB Hosea 7:7 All of them are as hot as an oven, and they consume their rulers. All their kings fall; not one of them calls on Me.

NIV Hosea 7:7 All of them are hot as an oven; they devour their rulers. All their kings fall, and none of them calls on me.

NKJ Hosea 7:7 They are all hot, like an oven, And have devoured their judges; All their kings have fallen. None among them calls upon Me.

NRS Hosea 7:7 All of them are hot as an oven, and they devour their rulers. All their kings have fallen; none of them calls upon me.

YLT Hosea 7:7 All of them are warm as an oven, And they have devoured their judges, All their kings have fallen, There is none calling unto Me among them.

NAB Hosea 7:7 They are all heated like ovens, and consume their rulers. All their kings have fallen; none of them calls upon me.

NJB Hosea 7:7 yes, all of them as hot as ovens, they consume their rulers. All their kings have fallen thus, not one of them has ever called on me.

GWN Hosea 7:7 They are all as hot as an oven. They consume their judges like a fire. All their kings die in battle, and none of them calls to me.

BHT Hosea 7:7 Kullām yēHa<sup>a</sup>mmû KaTTannûr wû`âklû ´et-šölp<sup>t</sup>êhem Kol-malkêhem nâpâ<sup>u</sup> ´ên-qörê´ bâhem ´elây

BBE Hosea 7:7 They are all heated like an oven, and they put an end to their judges; all their kings have been made low; not one among them makes prayer to me.

- **And they consume their rulers:** Ho 8:4 1Ki 15:28 1 Ki 16:9-11,18,22 2Ki 9:24,33 10:7,14 2Ki 15:10,14,25,30
- **None of them calls on Me:** Ho 7:10,14 5:15 Job 36:13 Isa 9:13 43:22 64:7 Eze 22:30 Da 9:13

## ASSASSINATION OF THEIR KINGS

**All of them are hot like an oven - Them** refers to the **scoffers** of Hos 7:5 who were planning the assassination.

**All their kings have fallen** - Note the plural **kings** which alludes to the assassination four of the last seven kings of Israel who were **assassinated**. During the prophetic days of Hosea the following kings reigned - Jeroboam II (793-753), Zechariah (753-752 = **assassinated**), Shallum (752 = **assassinated**), Menahem (overlapping reign with Pekah - 752-742), Pekahiah (742 = **assassinated**, overlapped with Pekah), Pekah (752-732 = **assassinated**), and the last king Hoshea (732-722).

**Leon Wood** - During Hosea's time alone, Zechariah was killed by Shallum, Shallum by Menahem, Pekahiah by Pekah, and Pekah by Hoshea (2 Kings 15:10, 14, 25, 30). (Ibid)

**And they consume their rulers** - They will "eat up" their rulers, destroying them.

**None of them calls on Me** - This is the sad appendix to their sinful state and presumably describes both kings and scoffers. Sin keeps one from God (we don't want to be confronted with His holiness) and so it is little wonder that they did not call on Jehovah. In short, they loved their sin more than God (if they even loved Him at all which is doubtful)!

**Constable** draws an interesting application to the nation of Israel - All of Israel's past kings had fallen. All the Israelite kings who followed Jeroboam II suffered assassination except Menahem. A continuing dynasty, as existed in Judah, never succeeded in the North. The reason was that none of the Israelites sought the Lord.

**Guzik** on **none of them calls on Me** - The true King of Israel was totally ignored! That is not a good thing to do! They did in fact continue to sacrifice to the Lord (Hosea 5:6) but it was empty ceremony, not a true calling upon the Lord. (**ED**: Hypocritical, empty religion!)

**POSB** - The leaders of the nation used these drunken socials to mock, deceive, and plot evil against their rivals and the king. Government functions and socials had degenerated to the point that they were nothing more than gatherings of intrigue or conspiracy, functions where the downfall of rivals and kings were plotted. Note these facts: (1) Within the brief history of the Northern Kingdom of Israel (about 210 years), there were nine different dynasties. (2) Within a brief period of just 13 years of Israel's latter history, the nation had five kings (see 2 Ki 15:8-31). (3) Within 20 years of Israel's latter history, four kings were assassinated (see above reference). Due to the scheming, plotting, and evil passions of the people, including the leaders, the nation of Israel was in constant turmoil. Political instability gripped the nation. Now note the tragic fact pointed out by God: no one was calling on the Lord (Hos 7:7b). Despite the immorality, adultery, and drunken socials, despite the national turmoil and political instability, the people were failing to seek the Lord. And their failure to do so was the root cause of their sin, shame, and doom. Instead of choosing to follow the Lord, they chose to follow the lusts and evil passions of their flesh. (Preacher's Outline & Sermon Bible – Hosea)

**Hosea 7:8 Ephraim mixes himself with the nations; Ephraim has become a cake not turned.**

BGT Hosea 7:8 Εφραϊμ ν το ς λαο ς α το συνανεμε γνυτο Εφραϊμ γ νετο γκρυφ ας ο μεταστρεφ μενος

NET Hosea 7:8 Ephraim has mixed itself like flour among the nations; Ephraim is like a ruined cake of bread that is scorched on one side.

LXE Hosea 7:8 Ephraim is mixed among his people; Ephraim became a cake not turned.

NLT Hosea 7:8 "The people of Israel mingle with godless foreigners, making themselves as worthless as a

half-baked cake!

KJV Hosea 7:8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

ESV Hosea 7:8 Ephraim mixes himself with the peoples; Ephraim is a cake not turned.

ASV Hosea 7:8 Ephraim, he mixeth himself among the peoples; Ephraim is a cake not turned.

CSB Hosea 7:8 Ephraim has allowed himself to get mixed up with the nations. Ephraim is unturned bread baked on a griddle.

NIV Hosea 7:8 "Ephraim mixes with the nations; Ephraim is a flat cake not turned over.

NKJ Hosea 7:8 "Ephraim has mixed himself among the peoples; Ephraim is a cake unturned.

NRS Hosea 7:8 Ephraim mixes himself with the peoples; Ephraim is a cake not turned.

YLT Hosea 7:8 Ephraim! among peoples he mixeth himself, Ephraim hath been a cake unturned.

NAB Hosea 7:8 Ephraim mingles with the nations, Ephraim is a hearth cake unturned.

NJB Hosea 7:8 Ephraim mixes with the nations. Ephraim is a half-baked cake.

GWN Hosea 7:8 "Ephraim mixes with other nations. Ephraim, you are like a half-baked loaf of bread.

BHT Hosea 7:8 ´epraʻyim Bă`ammîm hû´ yitBôlâl ´epraʻyim häyâ `ùgâ Bülî hápûkâ

BBE Hosea 7:8 Ephraim is mixed with the peoples; Ephraim is a cake not turned.

- **Ephraim mixes himself:** Ho 5:7,13 9:3 Ezr 9:1,12 Ne 13:23-25 Ps 106:35 Eze 23:4-11 Mal 2:11
- **Ephraim has become a cake not turned:** Ho 8:2-4 1Ki 18:21 Zep 1:5 Mt 6:24 Rev 3:15,16

## FUTILE FOREIGN POLICY

Weakness of Israel's internal affairs now expands to weakness of external affairs.

**Ephraim mixes himself with the nations** - **Ephraim** is another name for the Northern Kingdom (aka, "Israel", the "Ten Tribes"). Ephraim's foreign policy is discussed in Hosea 7:8-12. Ultimately it was futile and it failed. **NLT** says "The people of Israel mingle with godless foreigners" and in so doing had gone far from God's original intent for His chosen people to be to Jehovah "a kingdom of priests and a **holy** (separated from the pagan nations) nation." (Ex 19:6).

Israel was a mixture and Jesus used a similar picture when He described the church at Laodicea lukewarm (Revelation 3:16). **Jon Courson** comments that "Throughout Scripture, we see injunctions against mixture. Repeatedly, the Lord speaks against it as if to say, "Either be on fire so I can use you, or be cold so I can convict you, but don't be half-baked or lukewarm." (Ibid)

**Leon Wood** - "Mixed in" translates a reflexive form (Hithpolel), showing that the Israelites themselves had encouraged this mixed population. As the context implies, heathen gods and pagan ways of worship were imported into the country. (Expositor's Bible Commentary)

**Stuart** - "Hosea's lurching foreign policy is illustrative. In 732 B.C., Hoshea, after killing Pekah, suddenly shifted from alliance with Egypt, Philistia, and Aram-Damascus to alliance with Assyria. A few years later he broke that alliance, and coming virtually full circle, again sought alliance with Egypt. These confused policies are caricatured in the figurative sense of 'mixed up.'" ([Word Biblical Commentary](#))

**Mixes** ([1101](#))(**balal**) means to mingle, mix, tangle, once to anoint (Ps 92:10) and once to confuse (Ge 11:7 and probably related to name it was given = Babel - Ge 11:9). The idea is to become one or to lose most essential distinctions by combination. **Balal** was used of mixing oil into the flour or meal of the cereal offering until every particle of flour was mingled or anointed with oil (bālûl bashshemen; Exodus 29:2, 40; Leviticus 2:4-5; and Leviticus 7; and often in Numbers 7, 15, 28, 29). It is interesting that even this term balal is a cooking term and was associated with blending ingredients in cooking! (cf Lev 2:4-5).

The **Septuagint** uses a rare verb [sunanamignumi](#) (1 Cor 5:9, 11, 2 Th 3:14) which described mixing ingredients for medicine and figuratively describing mingling oneself with others and speaks of an intimate intermingling or close fellowship with others. Gilbrant notes that this verb was "It is used twice in the Septuagint (Ezekiel 20:18; Hosea 7:8) in warnings given to the Israelites against intermingling with people or practices that would destroy the purity and devotion of God's people." Of course at this stage of the Northern Kingdom's history purity and devotion were as they say "past history!"

**Gilbrant** - This primary Hebrew verb means "to mix," "to confuse" or "to confound." It appears twice in the Qal (preterite) tense. Genesis 11:9 says that Babel, which by folk etymology was understood to literally mean "confusion," was so named because "there the Lord confused the language of all the earth." Psalm 92:10 says, "I have been anointed (in other words, mingled) with fresh oil." Being soaked in fragrant freshening oil was the psalmist's way of depicting the joy he experienced when the Lord enabled him to triumph over his enemies. Balal appears 38 times in the passive form of the Qal participle. Unleavened cakes mixed with oil were part of the items used in the consecration of Aaron and his sons to the priesthood. Verse 40 says that part of the daily offerings on the altar included "one-tenth of an ephah of flour mixed with one-fourth of a hin of oil from pressed olives." In Lev. 14:10, part of the ritual for cleansing lepers included "three-tenths of an ephah of fine flour mixed with oil as a grain offering." A leper who was poor was permitted to bring "one-tenth of an ephah of fine flour mixed with oil as a grain offering." Other offerings were similar. Other mixtures in the OT include Ephraim among the peoples (Hos. 4:8) referring to Israel's political alliances with pagan nations, "fodder" for donkeys and "mixed fodder." (Ibid)

**Balal** - 40v - anointed(1), confuse(1), confused(1), mixed(38), mixes(1).

Gen. 11:7; Gen. 11:9; Exod. 29:2; Exod. 29:40; Lev. 2:4; Lev. 2:5; Lev. 7:10; Lev. 7:12; Lev. 9:4; Lev. 14:10; Lev. 14:21; Lev. 23:13; Nu 6:15; Nu 7:13; Nu 7:19; Nu 7:25; Nu 7:31; Nu 7:37; Nu 7:43; Nu 7:49; Nu 7:55; Nu 7:61; Nu 7:67; Nu 7:73; Nu 7:79; Nu 8:8; Nu 15:4; Nu 15:6; Nu 15:9; Nu 28:5; Nu 28:9; Nu 28:12; Nu 28:13; Nu 28:20; Nu 28:28; Nu 29:3; Nu 29:9; Nu 29:14; Ps. 92:10; Hos. 7:8

**Ephraim has become a cake not turned** - Another baking [term of comparison](#), this one a [metaphor](#). What happens to a pancake that is not turned? Not fit to eat - one side burned, scorched black, and the other side raw and soggy! Worthless! Ready to cast away (which is exactly what happened to the Northern Kingdom in 722 BC when they were taken into exile by Assyria!) **NLT** has the idea paraphrasing it "as worthless as a half-baked cake!" Constable suggests the picture is that Israel was "crusty toward Yahweh but soft toward other nations."

**POSB** - The cake was not fit to eat, which suggests it was to be cast away. Why? Because it was not fully baked. So it was with Israel. The people were not fully committed to the Lord. They were only half-committed. They were mixing and compromising with the unbelievers, the wicked of this earth. They participated in the sinful behavior of unbelievers. When the Israelites looked around at the prosperity of the surrounding nations, they coveted their power and wealth. Instead of trusting God, the Israelites—leaders and citizens alike—placed their trust in the power and wealth of the surrounding nations. (Ibid)

**THOUGHT** - God demands spiritual separation of His saints (holy ones - holy means separated). We are not to form evil associations nor participate in the wicked behavior of unbelievers. We are not to cave in to the seductions and enticements of this world. (cf Ro 12:1-2, 2 Cor 6:17-18, 2 Cor 7:1, Eph 5:11-12, 2 Ti 2:4, Heb 11:24-25, 1 Jn 2:15-16, Isa 52:11)

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**REFLECTION** - Israel 'mixed with the nations and learned to do as they did' (Ps. 106:35), and drew down on themselves the judgement of God. It was just as great folly then as it remains today to suppose that anyone can serve two masters. Compromise between God and mammon (worldly wealth) is impossible (cf. Matt. 6:24). Israel's attempts to do so were therefore inevitably doomed, and still serve as a warning to avoid any similar clash of loyalties. Though still in the world and therefore not in a position to separate completely from the ungodly (cf. 1 Cor. 5:10), the Christian community is to maintain a holy separation and so prove that they are sons and daughters of God Almighty (cf. 1 Cor. 10:21; 2 Cor. 6:14–18). When an individual believer or a church as a body compromises in its fidelity to the revealed standards of God and seeks security and success by employing worldly strategies, the folly of half-baked Ephraim is replicated. (John McKay - Mentor Commentary)

**Hosea 7:9 Strangers devour his strength, Yet he does not know it; Gray hairs also are sprinkled on him, Yet he does not know it.**

BGT Hosea 7:9 κατ'φαγον ἄλλοτριῶν τὴν σκηνὰν τοῦ ἀτρίδος οὐκ ἐπίγνω καὶ πολὺ ἐνήθησαν αὐτὸν καὶ αὐτὸς οὐκ ἐπίγνω

NET Hosea 7:9 Foreigners are consuming what his strenuous labor produced, but he does not recognize it! His head is filled with gray hair, but he does not realize it!

LXE Hosea 7:9 Strangers devoured his strength, and he knew it not; and grey hairs came upon him, and he knew it not.

NLT Hosea 7:9 Worshipping foreign gods has sapped their strength, but they don't even know it. Their hair is

gray, but they don't realize they're old and weak.

KJV Hosea 7:9 Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.

ESV Hosea 7:9 Strangers devour his strength, and he knows it not; gray hairs are sprinkled upon him, and he knows it not.

ASV Hosea 7:9 Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, and he knoweth it not.

CSB Hosea 7:9 Foreigners consume his strength, but he does not notice. Even his hair is streaked with gray, but he does not notice.

NIV Hosea 7:9 Foreigners sap his strength, but he does not realize it. His hair is sprinkled with gray, but he does not notice.

NKJ Hosea 7:9 Aliens have devoured his strength, But he does not know it; Yes, gray hairs are here and there on him, Yet he does not know it.

NRS Hosea 7:9 Foreigners devour his strength, but he does not know it; gray hairs are sprinkled upon him, but he does not know it.

YLT Hosea 7:9 Devoured have strangers his power, And he hath not known, Also old age hath sprinkled itself on him, And he hath not known.

NAB Hosea 7:9 Strangers have sapped his strength, but he takes no notice of it; Of gray hairs, too, there is a sprinkling, but he takes no notice of it.

NJB Hosea 7:9 Foreigners have eaten his strength away but he is unconscious of it; even his hair is turning grey but he is unconscious of it.

GWN Hosea 7:9 Foreigners are using up your strength, but you don't realize it. You have become a gray-haired, old man, but you don't realize it.

BHT Hosea 7:9 'äklû zârîm KôHô wühû' lö' yädä` Gam-Sêbâ zä<sup>o</sup>rqâ Bô wühû' lö' yädä`

BBE Hosea 7:9 Men from other lands have made waste his strength, and he is not conscious of it; grey hairs have come on him here and there, and he has no knowledge of it.

- **Strangers devour his strength:** Ho 8:7 2Ki 13:3-7,22 15:19 Pr 23:35 Isa 42:22-25 57:1

## **FOREIGN ALLIANCES SAPPED STRENGTH**

**Strangers** - some of these "strangers" included the nation of [Assyria who invaded the Northern Kingdom](#).

**POSB** - Israel's alliances with other nations were weakening its economy, morality, independence, and freedom. The leaders were exporting far more goods and wealth than the nation was receiving. (Ibid)

**Strangers devour his strength, Yet he does not know it**- NLT paraphrases it "Worshiping foreign gods has sapped their strength." Foreign nations were weakening Israel's economy, morality, etc. But to what does Hosea refer? Most likely the vile, corrupting cultic practices of the idolatrous people with whom they had chosen to intermingle. This is beginning of the law of sowing and reaping. Sadly they are so "intoxicated" by the sensual practices of the heathen, they do not even recognize their abominable condition. Once again we see the deadly deceptive effects of sin unconfessed and unrepented. It is like a pet boa constrictor which finally shows its wild nature and entangles and suffocates its owner!

**Gray hairs also are sprinkled on him, Yet he does not know it**- What does this metaphor picture? When one's hair turns gray, it usually indicates he is aging, and with age comes weakness and a feeble mind, so that one does not even recognize their true condition! The nation of Israel was totally unaware that the nation was on the brink of death!

Another way to interpret **gray hairs** is the "the people were like a gray-haired man who did not know his time was short." (POSB)

**Constable** - Tribute payments to allies constantly drained the nation's wealth and weakened its economy (cf. 2 Kings 15:19-20; 17:3). Israel was unaware of its real condition, as when a person's hair becomes gray but he does not notice it. Others can sense the approach of death, but he does not. Israel was dying in the late 730s and early 720s, but its own people did not know it.

**Jon Courson** has a great application - Israel wasn't even aware that her vitality and vibrancy were gone. In Judges 16+, we see the same thing happen in the life of Samson. One of the saddest verses in the Bible is where we read that he stood up and "wist not that the Spirit of the Lord was departed from him" (Judges 16:20+). His hair was cut and now he was powerless—but he didn't even know it until it was too late. This is what's tricky about losing our spiritual vitality. We don't even know it until the enemy is there. We realize only too late that our strength is gone. To the people of Israel, Hosea says, "Yes, you're celebrating your liberality right now and enjoying your material prosperity. But you don't realize the enemy is at the gates. You're going to stand up like Samson, thinking you'll be able to take them on, but you're going down. A stranger will devour you." Indeed, just as Philistines devoured Samson, so the Assyrians would devour Israel. If we ignore our walk with the Lord—our devotional life, times of prayer, times of fellowship—there will be an enemy from hell on the way. When he comes, we can't stand up to him if we have no backlog, no history, no consistency in our walk with the Lord. And we'll go down as a result....Israel mistakenly thought that, because she was prospering, she would be invincible. Little did she know that in a matter of years Assyria would destroy her. Don't be like Israel. Don't find yourself sidelined by the enemy because you didn't take seriously the message of Hosea. Don't think that you don't need to pray or seek the Lord with intensity but that you'll just cruise into church occasionally. If you do, like Israel, you'll be half-baked. Like Samson, you'll be powerless. (Jon Courson's Application Commentary Old Testament Volume 2)

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**REFLECTION** - It is folly to look in a mirror and then go away and forget what one is like (cf. James 1:24). Ephraim's conduct had degenerated one stage further—he did not even look in the mirror—and so he was in denial about the blows he had already suffered and the present weakness of his situation (cf. Prov. 23:35; Isa. 42:25; Rev. 3:17). The only remedy for such a lack of awareness is ongoing self-examination in the light of Scripture (cf. Job 13:23; Ps. 77:6; Lam. 3:40; 2 Cor. 13:5). It continues to be incumbent on the church to examine itself for 'grey hairs' lest it is unwittingly beguiled by the deceitfulness of adversaries, human or demonic, and compromises its testimony by conformity to current cultural standards of behaviour (cf. 2 Cor. 11:1–3; 1 John 2:15). How easy it is for a church to be merely an empty shell while it deludes itself that it is serving the Lord! How easy it is for an individual to succumb to pressures to adopt current social norms and so drift from the Lord! (John McKay - Mentor Commentary)

**Hosea 7:10 Though the pride of Israel testifies against him, Yet they have not returned to the LORD their God, Nor have they sought Him, for all this.**

BGT Hosea 7:10 κα ταπεινωθ σεται βρις Ισραηλ ες πρ σωπον α το κα ο κ π στρεψαν πρ ς κ ριον τ ν θε ν α τ ν κα ο κ ξεζ τησαν α τ ν ν π σι το τοις

NET Hosea 7:10 The arrogance of Israel testifies against him, yet they refuse to return to the LORD their God! In spite of all this they refuse to seek him!

LXE Hosea 7:10 And the pride of Israel shall be brought down before his face: yet they have not returned to the Lord their God, neither have they diligently sought him for all this.

NLT Hosea 7:10 Their arrogance testifies against them, yet they don't return to the LORD their God or even try to find him.

KJV Hosea 7:10 And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

ESV Hosea 7:10 The pride of Israel testifies to his face; yet they do not return to the LORD their God, nor seek him, for all this.

ASV Hosea 7:10 And the pride of Israel doth testify to his face: yet they have not returned unto Jehovah their God, nor sought him, for all this.

CSB Hosea 7:10 Israel's arrogance testifies against them, yet they do not return to Yahweh their God, and for all this, they do not seek Him.

NIV Hosea 7:10 Israel's arrogance testifies against him, but despite all this he does not return to the LORD his God or search for him.

NKJ Hosea 7:10 And the pride of Israel testifies to his face, But they do not return to the LORD their God, Nor seek Him for all this.

NRS Hosea 7:10 Israel's pride testifies against him; yet they do not return to the LORD their God, or seek him, for all this.

YLT Hosea 7:10 And humbled hath been the excellency of Israel to his face, And they have not turned back

unto Jehovah their God, Nor have they sought Him for all this.

NAB Hosea 7:10 The arrogance of Israel bears witness against him; yet they do not return to the LORD, their God, nor seek him, for all that.

NJB Hosea 7:10 (Israel's arrogance is his own accuser; but they do not come back to Yahweh their God or seek him, despite all this.)

GWN Hosea 7:10 Israel, your arrogance testifies against you, but even after all this, you don't turn to the LORD your God or look to him for help.

BHT Hosea 7:10 wū`ānā gū`ō|n-yiSrā`ēl Būpānāyw wūlō|`šā`bū `el-yhwh(`ādōnāy) `élō|hêhem wūlō` biqšu`hû Bükol-zō`t

BBE Hosea 7:10 And the pride of Israel gives an answer to his face; but for all this, they have not gone back to the Lord their God, or made search for him.

- **Though the pride of Israel testifies against him:** Ho 5:5 Jer 3:3
- **Yet they have not returned to the LORD their God** Ho 7:7 6:1 Pr 27:22 Isa 9:13 Jer 8:5,6 25:5-7 35:15-17 Am 4:6-13 Zec 1:4
- **Nor have they sought Him, for all this.:** Ps 10:4 14:2 53:2 Ro 3:11

## ISRAEL'S ARROGANCE

**Though the pride of Israel testifies against him** - Hosea repeats part of Hosea 5:5+ "**Moreover, the pride of Israel testifies against him**, And Israel and Ephraim stumble in their iniquity; Judah also has stumbled with them." Beloved Israel was like an arrogant man who does not even realize that his own pridefulness is self-incriminating! Notice in Hosea 5:5 he prophesies of the the effect of their pride - it will bring them down (stumble).

**Yet they have not returned to the LORD their God** (cf Hos 3:5; Hos 5:4+; Amos 4:6-11) - You know why most people don't like to repent? We see the dynamic in this passage -- it is stubborn pride (see the "I" as the central letter in that word pride!). "I" don't need to repent. "I" don't need God.

**Nor have they sought Him, for all this** - What is "**all this?**" Clearly Hosea is referring to the things just described in Hos 7:8-9, the intermingling and the "rotten fruit" therefrom.

**THOUGHT** - Many people are filled with pride and are arrogant toward God. Their pride keeps them from admitting their sins. Few people think they are sinful enough for God to reject them. In reality, most people deceive themselves, thinking that they are good enough and do enough good for God to accept them. They fail to understand that God is *perfect* in holiness and in righteousness and that we are "short of His glory" (Rom. 3:23). They fail to understand that we will never be good enough on our own for God to accept us. Therefore, we must put self aside and trust in God's Son, the Lord Jesus Christ. We must believe and trust that He paid the penalty for our sin and secured perfect righteousness for us. But like the Israelites, most people arrogantly reject God's Word that points out their sins. And they reject their need for God's Son, for His death and righteousness to cover them. For that reason, they see no need to admit their sin, no need to repent or to seek the Lord. As stated, their pride is self-incriminating, accusing and condemning them. (cf Mt 23:12, Pr 16:18, 26:12, 29:23, Isa 5:21, 14:13-15, Obadiah 1:4) (Preacher's Outline & Sermon Bible).

**Hosea 7:11 So Ephraim has become like a silly dove, without sense; They call to Egypt, they go to Assyria.**

BGT Hosea 7:11 κα ν Εφραιμ ς περιστερ νους ο κ χουσα καρδ αν Α γυπτον πεκαλε το κα ε ς σσυρ ους πορε θησαν

NET Hosea 7:11 Ephraim has been like a dove, easily deceived and lacking discernment. They called to Egypt for help; they turned to Assyria for protection.

LXE Hosea 7:11 And Ephraim was as a silly dove, not having a heart: he called to Egypt, and they went to the Assyrians.

NLT Hosea 7:11 "The people of Israel have become like silly, witless doves, first calling to Egypt, then flying to

Assyria for help.

KJV Hosea 7:11 Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

ESV Hosea 7:11 Ephraim is like a dove, silly and without sense, calling to Egypt, going to Assyria.

ASV Hosea 7:11 And Ephraim is like a silly dove, without understanding: they call unto Egypt, they go to Assyria.

CSB Hosea 7:11 So Ephraim has become like a silly, senseless dove; they call to Egypt, and they go to Assyria.

NIV Hosea 7:11 "Ephraim is like a dove, easily deceived and senseless-- now calling to Egypt, now turning to Assyria.

NKJ Hosea 7:11 "Ephraim also is like a silly dove, without sense-- They call to Egypt, They go to Assyria.

NRS Hosea 7:11 Ephraim has become like a dove, silly and without sense; they call upon Egypt, they go to Assyria.

YLT Hosea 7:11 And Ephraim is as a simple dove without heart, Egypt they called on -- to Asshur they have gone.

NAB Hosea 7:11 Ephraim is like a dove, silly and senseless; They call upon Egypt, they go to Assyria.

NJB Hosea 7:11 Ephraim is like a silly, witless pigeon calling on Egypt, turning to Assyria.

GWN Hosea 7:11 Ephraim, you are like a silly, senseless dove. You call for Egypt and run to Assyria for help.

BHT Hosea 7:11 wayühî ´epra<sup>9</sup>yim Küyônâ pôtä ´ên lëb micra<sup>9</sup>yim qärä<sup>9</sup> û ´aşšûr hälä<sup>9</sup>kû

BBE Hosea 7:11 And Ephraim is like a foolish dove, without wisdom; they send out their cry to Egypt, they go to Assyria.

- **Ephraim has become like a silly dove:** Ho 11:11
- **without sense:** Ho 4:11 Pr 6:32 15:32 \*marg: Pr 17:16
- **They call to Egypt, they go to Assyria.:** Ho 5:13 8:8,9 9:3 12:1 14:3 2Ki 15:19 17:3,4 Isa 30:1-6 31:1-3 Jer 2:18,36 Eze 23:4-8

## **"BIRD-BRAINED" DIPLOMACY!**

**Constable** - This was "bird-brained" diplomacy. Emissaries had fluttered off to Egypt (2 Kings 17:3-4) and Assyrian (2 Kings 15:29) seeking aid without realizing the danger that these nations posed (cf. Hos 11:11).

**So Ephraim has become like a silly dove, without sense** (cf Jer 5:21 addressed to Judah) - Why is Israel like a dove? He tells us. They are senseless. The NIV says they are "easily deceived and senseless." Doves can be enticed into traps by the appeal of food. Israel was seduced by the wealth, power, and fame of Egypt and Assyria. They were easily ensnared by Egypt and Assyria, especially the latter which eventually took the "silly doves" into captivity in Assyria!

**Courson** has an interesting explanation of **silly dove** - After laying her eggs, if an intruder comes by, a mother dove will pretend that her wing is broken to distract the intruder. The reason she's called silly is because, when you see a bird flopping on the ground, you know there must be a nest close by. "You're just like a dove," the Lord said to His people. (Ibid)

**They call to Egypt, they go to Assyria** - Both idolatrous nations, Egypt on the south and Assyria on the north (northeast)

King Menahem turned to Assyria (2Ki 15:19-20) while King Hoshea alternated in allegiance to Assyria and Egypt (2Ki 17:3-4).

**POSB** - Israel was never to enter treaties with unbelieving, oppressive, or cruel nations. To enter political alliances with any of them would condone the evil and oppressive ways of the world. Israel was not to give approval to evil but rather to bear strong witness to all nations to the only living and true God. However, as stated, the Israelites were like mindless birds, easily taken in. In times of need they ignored God, His power and promises. Instead of seeking the Lord, they foolishly sought the power and wealth of others. They turned to Egypt and Assyria for economic prosperity, protection, and wealth when needed. Time and again the Lord had sent His prophets to warn the people against trusting the oppressive nations and unbelievers of this world. Placing trust in the power and riches of this world is a misplaced trust. This world with all its power and wealth will fail. But the Israelites were deceived, so they ignored God's prophets and warnings. (Ibid)

**Hosea 7:12 When they go, I will spread My net over them; I will bring them down like the birds of the sky. I will chastise them in accordance with the proclamation to their assembly.**

BGT Hosea 7:12 καθ ς ν πορε ωνται πιβαλ π ατο ς τ δ κτυ ν μου καθ ς τ πετειν το ο ρανο κατ ξω ατο ς παιδε σω ατο ς ν τ κο τ ς θλ ψεω ς α τ ν

NET Hosea 7:12 I will throw my bird net over them while they are flying, I will bring them down like birds in the sky; I will discipline them when I hear them flocking together.

LXE Hosea 7:12 Whenever they shall go, I will cast my net upon them; I will bring them down as the birds of the sky, I will chasten them with the rumor of their coming affliction.

NLT Hosea 7:12 But as they fly about, I will throw my net over them and bring them down like a bird from the sky. I will punish them for all the evil they do.

KJV Hosea 7:12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

ESV Hosea 7:12 As they go, I will spread over them my net; I will bring them down like birds of the heavens; I will discipline them according to the report made to their congregation.

ASV Hosea 7:12 When they shall go, I will spread my net upon them; I will bring them down as the birds of the heavens; I will chastise them, as their congregation hath heard.

CSB Hosea 7:12 As they are going, I will spread My net over them; I will bring them down like birds of the sky. I will discipline them in accordance with the news that reaches their assembly.

NIV Hosea 7:12 When they go, I will throw my net over them; I will pull them down like birds of the air. When I hear them flocking together, I will catch them.

NKJ Hosea 7:12 Wherever they go, I will spread My net on them; I will bring them down like birds of the air; I will chastise them According to what their congregation has heard.

NRS Hosea 7:12 As they go, I will cast my net over them; I will bring them down like birds of the air; I will discipline them according to the report made to their assembly.

YLT Hosea 7:12 When they go I spread over them My net, As the fowl of the heavens I bring them down, I chastise them as their company hath heard.

NAB Hosea 7:12 Even as they go I will spread my net around them, like birds in the air I will bring them down. In an instant I will send them captive from their land.

NJB Hosea 7:12 Wherever they turn, I shall spread my net over them, I shall bring them down like the birds of the sky, I shall punish them for their perversity.

GWN Hosea 7:12 When you go, I will spread my net over you. I will snatch you out of the air like a bird. I will punish you for all the evil things you have done.

BHT Hosea 7:12 Ka´ášer yêlêkû ´eprôS `álêhem rišTî Kü`ôp haššâma`yim ´ôlrîdêm ´aysîrêm Küšê`ma` la`âdâtâm s

BBE Hosea 7:12 When they go, my net will be stretched out over them; I will take them like the birds of heaven, I will give them punishment, I will take them away in the net for their sin.

- **When they go, I will spread My net over them:** Job 19:6 Jer 16:16 Eze 12:13 17:20 32:3
- **I will bring them down like the birds of the sky:** Ec 9:12
- **I will chastise them in accordance with the proclamation to their assembly:** Lev 26:14-46 De 28:15-68 29:22-28 31:16-29 32:15-43 2Ki 17:13-18 Jer 44:4 Rev 3:19

## **GOD CASTS HIS NET OF JUDGMENT**

God is depicted as a divine fowler. A fowler is a person who hunts wildfowl. What is interesting is that God is clearly the Hunter, but He uses a pagan nation as His instrument to spread His net over Israel (cf similar situation regarding His chastisement of Judah - Jer 25:9, Jer 27:6, Jer 32:28, Jer 43:10, Jer 46:26).

**When they go** - Hosea is still referring to the foreign nations. Israel might go to them but God would pull them down like birds of the air.

**I will spread My net over them** - When God casts the net, there is no escape!

**I will bring them down like the birds of the sky**- This is one of those promises of God, Israel wished had not been in the Bible!

**I will chastise them in accordance with the proclamation to their assembly**- This chastisement would be fully meted out when Israel was defeated and taken off into captivity by the cruel Assyrians.

**THOUGHT** - Is there not a warning to all believers in this divine judgment on Israel? We must guard against deception, against deceiving ourselves and allowing others to deceive us (James 1:22, James 1:26, 1 Jn 1:8, Rev 3:17, Isa 44:20). We must guard against placing our hope and trust in the power of man (Isa 2:22, Isa 31:1, Jer 17:5) or the riches of this godless world system (Mk 10:24, Lk 12:16-21+ 1 Ti 6:17). This begs a simple question we should all answer honestly -- In whom are you placing your trust? In anything or anyone other than God? Then your trust is misplaced and will reap a harvest of corruption and if not repented from even a harvest of destruction (cf 1 John 5:17+).

**I will chastise** ([03256](#)) click [yasar](#) for note on this verb used also in Hos 7:15.

**Hosea 7:13 Woe to them, for they have strayed from Me! Destruction is theirs, for they have rebelled against Me! I would redeem them, but they speak lies against Me.**

BGT Hosea 7:13 ο α α τ ο ς τ ι π ε π θ η σ α ν π μ ο δ ε λ α ι ο ε σ ι ν τ ι σ β η σ α ν ε ς μ γ δ λ υ τ ρ ω σ μ η ν α τ ο ς α τ ο δ κ α τ ε λ λ η σ α ν κ α τ μ ο ψ ε δ η

NET Hosea 7:13 Woe to them! For they have fled from me! Destruction to them! For they have rebelled against me! I want to deliver them, but they have lied to me.

LXE Hosea 7:13 Woe to them! for they have started aside from me: they are cowards; for they have sinned against me: yet I redeemed them, but they spoke falsehoods against me.

NLT Hosea 7:13 "What sorrow awaits those who have deserted me! Let them die, for they have rebelled against me. I wanted to redeem them, but they have told lies about me.

KJV Hosea 7:13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

ESV Hosea 7:13 Woe to them, for they have strayed from me! Destruction to them, for they have rebelled against me! I would redeem them, but they speak lies against me.

ASV Hosea 7:13 Woe unto them! for they have wandered from me; destruction unto them! for they have trespassed against me: though I would redeem them, yet they have spoken lies against me.

CSB Hosea 7:13 Woe to them, for they fled from Me; destruction to them, for they rebelled against Me! Though I want to redeem them, they speak lies against Me.

NIV Hosea 7:13 Woe to them, because they have strayed from me! Destruction to them, because they have rebelled against me! I long to redeem them but they speak lies against me.

NKJ Hosea 7:13 "Woe to them, for they have fled from Me! Destruction to them, Because they have transgressed against Me! Though I redeemed them, Yet they have spoken lies against Me.

NRS Hosea 7:13 Woe to them, for they have strayed from me! Destruction to them, for they have rebelled against me! I would redeem them, but they speak lies against me.

YLT Hosea 7:13 Woe to them, for they wandered from Me, Destruction to them, for they transgressed against Me, And I -- I ransom them, and they have spoken lies against Me,

NAB Hosea 7:13 Woe to them, they have strayed from me! Ruin to them, they have sinned against me! Though I wished to redeem them, they spoke lies against me.

NJB Hosea 7:13 Woe to them for having fled from me! Ruin seize them for having wronged me! I have rescued them again and again and they have only told lies about me.

GWN Hosea 7:13 "How horrible it will be for these people. They have run away from me. They must be destroyed because they've rebelled against me. I want to reclaim them, but they tell lies about me.

BHT Hosea 7:13 ʾôy lâhem Kî|-nâdûdû mimme<sup>o</sup>nnî šöd lâhem Kî|-pâ<sup>o</sup>š`û bî wû`ânökî ʾepDēm wühē<sup>o</sup>mmâ DiBBûrû `âlay Kûzâbîm

BBE Hosea 7:13 May trouble be theirs! for they have gone far away from me; and destruction, for they have been sinning against me; I was ready to be their saviour, but they said false words against me.

- **Woe to them**, Ho 9:12 Isa 31:1 La 5:16 Eze 16:23 Mt 23:13-29 Rev 8:13
- **for they have strayed from Me**: Ho 11:2 Job 21:14,15 22:17 Ps 139:7-9 Jon 1:3,10
- **Destruction is theirs**.; Heb. spoil
- **I would redeem them**: De 15:15 Ne 1:10 Ps 106:10 107:2,3 Isa 41:14 43:1 63:8 Mic 6:4 1Pe 1:18,19
- **but they speak lies against Me**.: Ho 7:3 11:12 Isa 59:13 Jer 18:11,12 42:20 44:17,18 Eze 18:2,25 Mal 3:13-15 1Jn 1:10

### THREE INDICTMENTS: WANDERED, REBELLED, LIED!

**Woe to them** - Trouble is coming! Impending doom is hanging over their heads as a nation and as individuals! God pronounces doom on Israel because she had continually wandered away from Him. Like a loving Husband, God's heart was always toward redeeming them, but they would have none of it even going so far as to accuse Him of lying. They made foreign treaties to defend themselves since they thought God either would or could not! And you say you do not believe in the utter depravity of man!

**Woe** (01945)(**hoy**) is an interjection of distress used primarily by the prophets, 6x in mourning for the dead (1Ki 13:30 Jer 22:18; 34:5), and 40x as negative warnings specifying Divine punishment in the form of disaster, etc, for failing to repent from certain sins. The wicked are under the judgment of God (cp Ro 1:18ff) and therefore face a time of ruin and mourning, so that the only thing left for an unrepentant people is to mourn the destruction of their lives! Woe! Patterson adds that "Woe oracles typically contain the following elements: invective ("woe to"), threat, and criticism (the reason for the denunciation and threatened judgment)." Woe is also used in Hosea 9:12+.

**For** - Here God explains why the **"Woe"** and ultimately why they would be destroyed.

**They have strayed from Me** - Strayed indicates Israel's deliberate evasion of, its rebellious departure from God. God is a just Judge. Here He clearly states the crime that leads to punishment. Straying from God Who is the essence of Truth will always lead to error and the consequences associated with the error! Where were they straying? To the false gods of the foreign nations! Gods who in fact were no gods. They were following after the Gentiles who had "exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures." (Ro 1:23+)

**From Me** - From God. This indicates that Israel's basic problem was spiritual. They have chosen their ways (see Hos 2:5, Hos 2:7) When one strays from God, it affects EVERYTHING else in one's life, and in this case EVERYTHING else in the nation - moral decline, economic collapse, political intrigue, etc. America, please wake up and return to the motto "In God We Trust!" Later Hosea describes the fruit reaped from their wandering to cavort with foreign nations, for God would give them what they wanted but not in the way they had wanted it....

My God will cast them away (WHY?) Because they have not listened to Him; And they **will be wanderers** (**nadad**) among the (FOREIGN) nations. (Hos 9:17+)

**Strayed** (05074)(**nadad**) means to flee, shake, agitate, wander. "Basic to the meaning of the root is the concept of motion, often with a directional sense, i.e. motion away from a person or object." (TWOT) Nadad means to turn from, to take flight, to turn away from (Isa. 10:31; Jer. 4:25; 9:10; Nah. 3:7, 17). Nadad can refer to the fluttering of a bird (Isa. 10:14) The nuances often denote a type of movement in which the subject is vulnerable. Nadad can mean to thrust away, to drive out (2 Sam. 23:6; Job 18:18). In Job 15:23; Pr 27:8; Hos. 9:17+ ("they will be **wanderers** among the nations") nadad means to wander around. In Ge 31:40 and Est. 6:1 the verb is used with the nuance of fleeting sleep. The Septuagint translates nadad in this verse with the verb **apopedao** (not found in NT) meaning to turn away from, to hurry off (Pr 9:18), to leap off (Ezek 19:3). Apopedao is in the **active voice** meaning that they made a volitional, conscious choice to turn away from the Holy One of Israel. When one turns from Holy the antithesis of unholy (in this case destruction) awaits them in this life and the one to come! Frightening! God grant that by His Spirit we might not stray from Him even momentarily, for the sake of His great Name in Christ. Amen.

**Gilbrant** - The most common meaning of **nādād** is "to flee." The reason for fleeing generally is to escape military force. This is the primary usage of the verb in Isaiah (where more than a quarter of the total occurrences of the verb are found), a Book which has the

continual looming threat of Assyrian invasion (e.g., 21:15). The danger and vulnerability of those fleeing is evident. Both birds (Jer. 4:25) and humans (Isa. 33:3) will flee before the judgment of Yahweh. The absence of fluttering in the imagery of an abandoned nest which is seized declares the vulnerability of the hatchlings (Isa. 10:14; cf. 16:2). They are doomed without protection, just as the king of Assyria proclaimed that all peoples were before him. Ironically, it was Yahweh Who had given the king power over others, and the king himself was just as vulnerable to Yahweh's will as any other human (Isa. 10:5-19). The person who wanders is likewise in a state of vulnerability. The northern kingdom of Israel was condemned for abandoning the protection of Yahweh in favor of establishing military alliances with Egypt and Assyria (Hos. 7:13). Leaving the protection of Yahweh meant that Israel was doomed: the Covenant would be revoked, and the curse of losing the land would be enforced (ch. 8). ([Complete Biblical Library Greek-English Dictionary](#))

**Nadad** - chased(1), chased away(1), could(1), flapped(1), fled(6), flee(5), fleeing(1), fugitive(2), fugitives(1), shake(1), shrink(1), strayed(1), thrust away(1), wander(1), wanderers(1), wanders(3).

Gen. 31:40; 2 Sam. 23:6; Est. 6:1; Job 15:23; Job 18:18; Job 20:8; Ps. 31:11; Ps. 55:7; Ps. 64:8; Ps. 68:12; Prov. 27:8; Isa. 10:14; Isa. 10:31; Isa. 16:2; Isa. 16:3; Isa. 21:14; Isa. 21:15; Isa. 22:3; Isa. 33:3; Jer. 4:25; Jer. 9:10; Jer. 49:5; Hos. 7:13; Hos. 9:17; Nah. 3:7; Nah. 3:17

**Destruction is theirs, for they have rebelled against Me!**- They revolted against Divine authority, substituting their plans for God's plans. This is the cause of their coming **destruction**. Note that Israel's rebellion was **against Me**. Like an unfaithful wife, they rebelled against their covenant relationship with God Who was their Husband (Jer 31:32+, cf Isa 54:5). Note that sin is always first and foremost against God! (cf Ge 39:9b)

**THOUGHT** - It was true of the nation of Israel ("God's chosen people") and it is true of every man and woman who stubbornly rebels against God and refuses His offer of redemption, the free gift of eternal life in His Son. Dear reader, if this describes your heart, well first of all I am shocked you are even reading this commentary. But if you are and it describes you then even as I write these words I am uttering a prayer to the Most High God that by His Spirit and His Word of Truth He would grant you faith and repentance so that by grace through faith you believe in the Lord Jesus Christ that you might be saved from the "guttermost" to the "uttermost." In Jesus' might saving Name (Acts 4:12+, Acts 16:31+). Amen!

**Destruction** (devastation, violence)(07701)(**shod** from **shadad** = to deal violently with, despoil, devastate, ruin) is a masculine noun meaning violence, destruction, desolation, robbery, spoil, wasting. The primary meaning of shod is violence or destruction and is used to describe an "act of violence or oppression." In Job the idea is not to fear coming violence - "And you will not be afraid of violence when it comes" (Job 5:21). The primary meaning of destruction was used by Hosea and here by Joel to express God's reason for the coming Day of the LORD which will bring destruction on His Chosen People (Hos. 7:13 = "Woe to them, for they have strayed from Me! Destruction is theirs, for they have rebelled against Me! I would redeem them, but they speak lies against Me."). There is a second use of shod in Hosea 9:6 ("because of destruction"), Hosea 10:14 "destroyed", Hosea 12:1 ("violence").

**Shod** in this passage refers more specifically to a general collapse of the social and economic structures of the nation (cf. Isa. 13:6; Isa 16:4; Isa 22:4; Jer. 48:3; Amos 5:9).

**Rebelled** (transgressed)(06586)(**pasha** - cognate verb = **pesha'** = to transgress) is a verb conveys the fundamental idea of a breach of relationships (civil or religious) between two parties. This word describes those who break away from authority and thus trespass, apostatize, rebel, revolt, transgress. Septuagint translates pasha in this verse with the verb asebeo meaning to violate norms of a deity (in this case God), committing impious deeds, living wickedly and profanely, basically living with regard for God either in belief or practice.

**I would redeem them, but they speak lies against Me**(see Hos 12:1) - Note the repetition of the phrase **against Me!** God took their lies as a personal affront! But notice that even in the face of their wandering, rebellion and lying, grace abounds! The "I" is emphatic. What is God saying here? He is saying He would "pay the price" to deliver them from the coming catastrophe. Sadly, the leadership and laity were stubborn and hard hearted and totally unresponsive to God's plea to return to Him!

**THOUGHT** - I wonder what would happen if we all begin to realize our sin was **against** God and that He took it as a personal affront? Might these immutable truths serve to motivate us (energized by the Spirit's gift of love and grace) to turn from that sin? Just a thought to ponder beloved.

This is a tragic statement. On one hand God in His great mercy and lovingkindness would still redeem Israel. Sadly Israel would have not part of this and probably told lies saying He would not help them.

**POSB** - Despite all the Lord had done for them, the people chose to forsake the Lord and to give themselves to the false gods and idols of this world. They lied both to themselves and to all whom they influenced. (Ibid)

**I would redeem** (06299)(**padah**) means to redeem, ransom, buy and so to cause the freedom or release of a person from bondage or ownership, often implying a delivering or rescue of a person in distress. The basic meaning of the Hebrew root is to achieve the transfer of ownership from one to another through payment of a price or an equivalent substitute. **Padah** is used to depict God's act of redeeming; He **redeemed** His people with a mighty hand from Pharaoh and the slavery they were under in Egypt (Dt. 7:8; Mic. 6:4). Egypt was literally the house of slavery and became the symbol of slavery and oppression from which Israel was delivered (Dt. 9:26; 24:18). **Padah** is translated in the Septuagint with the verb **lutroo** (from **lutron/lytron** which is derived from **luo** = to loosen that which is bound, especially freeing those in prison). The noun **lutron** is the ransom price paid for loosing captives from their bonds and setting them at liberty. The verb **lutroo** refers to the releasing of someone held captive (e.g., a prisoner or a slave) on receipt of the ransom payment. **Padah** is used again in Hos 13:14 "shall I **ransom** (padah) them from the power of Sheol? Shall I redeem (gaal) them from death? O Death, where are your thorns? O Sheol, where is your sting? Compassion will be hidden from My sight."

**Gilbrant on padah** - The prime concept driving this root is that some mode of exchange is required for consumers to receive the objects they desire. In OT times, the possession of the object oftentimes was acquired by the seller. For example, one could redeem a female slave, that she might again experience freedom (Lev. 19:20). The synonym *gā'al* (HEB #1381) is usually employed for this act. The owner of a female Israelite slave was required to allow her to be redeemed and was prohibited from selling her to foreigners (Exo. 21:8). The verb is often employed metaphorically, outside of its strict legal sense. The Psalms repeatedly assert that the author had been redeemed from some distress by Yahweh (e.g., 26:11). Likewise, David asserted that he had been redeemed repeatedly by the Lord (1 Ki. 1:29). Indeed, the Lord redeemed Israel from slavery as his firstborn (Exo. 13:13), which was further celebrated in David's prayer of thanksgiving upon receiving the covenant that established his descendants as perpetual rulers (2 Sam. 7:23). Zion would be redeemed from its current state of desolation, according to Isa. 1:27. The redemption of the Israelites was at the cost of the firstborn of the Egyptians (cf. Exo. 4:23). The firstborn children of the Israelites were redeemed by substituting the Levites for service to Yahweh (Num. 3:44ff). Further, human offspring and unclean animal offspring were redeemed by offerings of large or small cattle, depending upon the occasion (e.g., 18:8ff). There were classes of unredeemable objects. Anything declared *cherem* (HEB #2869), "devoted to Yahweh," was not redeemable, including humans (Lev. 27:27ff). ([Complete Biblical Library Greek-English Dictionary](#))

**William Coker** writes that "The semantic development of *pādâ* is one of great significance to Christian theology. Originally, it had to do with the payment of a required sum for the transfer of ownership, a commercial term. Exodus and Leviticus 19:20 speak of the redemption of a slave girl for the purpose of marriage. It is also used to speak of the redemption of a man's life who is under the sentence of death, as in 1 Samuel 14:45, when Jonathan was redeemed by the people of Israel. The word was given special religious significance by the Exodus. When God delivered Israel from servitude to Egypt, he did so at the price of the slaughter of all the firstborn in Egypt, man and beast (Exodus 4:23; Exodus 12:29). Consequently, the event was to be perpetually commemorated in Israel by the consecration of all the firstborn of man and beast to the Lord (Exodus 13:12). (Theological Wordbook of the Old Testament)

**REFLECTION** - 'Ransom' (Hos 7:13) was originally a commercial term indicating a transaction in which a stipulated sum was paid to transfer ownership (cf. the release of a slave girl, Exod. 21:8), and in many religious contexts in the Old Testament the idea of payment is still present (Exod. 13:13; 34:20; Num. 18:15–16). However, when God ransoms his people, the concept of payment or price recedes and the emphasis is on liberation from distressing or restricting circumstances, such as when Israel was brought out of the servitude of Egypt. The Psalmists also plead for deliverance from danger or oppression using this term (cf. Pss. 25:22; 26:11; 31:5; 119:134). In Psalm 130:7–8 reference is made more specifically to ransoming from sin. For the more specific term 'redeem', see on 13:14. In the New Testament, the cost involved in the ransom paid to effect salvation is made clear. 'You were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot' (1 Pet. 1:18–19). (John McKay - Mentor Commentary)

**Hosea 7:14 And they do not cry to Me from their heart When they wail on their beds; For the sake of grain and new wine they assemble themselves, They turn away from Me.**

BGT Hosea 7:14 κα ο κ β ησαν πρ ς με α καρδ αι α τ ν λ λ λ λυζον ν τα ς κο ται ς α τ ν π σ τ κα ο ν κατετ μνοντο παιδε θησαν ν μο

NET Hosea 7:14 They do not pray to me, but howl in distress on their beds; They slash themselves for grain and new wine, but turn away from me.

LXE Hosea 7:14 And their hearts did not cry to me, but they howled on their beds: they pined for oil and wine.

NLT Hosea 7:14 They do not cry out to me with sincere hearts. Instead, they sit on their couches and wail.

They cut themselves, begging foreign gods for grain and new wine, and they turn away from me.

KJV Hosea 7:14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

ESV Hosea 7:14 They do not cry to me from the heart, but they wail upon their beds; for grain and wine they gash themselves; they rebel against me.

ASV Hosea 7:14 And they have not cried unto me with their heart, but they howl upon their beds: they assemble themselves for grain and new wine; they rebel against me.

CSB Hosea 7:14 They do not cry to Me from their hearts; rather, they wail on their beds. They slash themselves for grain and new wine; they turn away from Me.

NIV Hosea 7:14 They do not cry out to me from their hearts but wail upon their beds. They gather together for grain and new wine but turn away from me.

NKJ Hosea 7:14 They did not cry out to Me with their heart When they wailed upon their beds. "They assemble together for grain and new wine, They rebel against Me;

NRS Hosea 7:14 They do not cry to me from the heart, but they wail upon their beds; they gash themselves for grain and wine; they rebel against me.

YLT Hosea 7:14 And have not cried unto Me with their heart, but howl on their beds, For corn and new wine they assemble themselves, They turn aside against Me.

NAB Hosea 7:14 They have not cried to me from their hearts when they wailed upon their beds; For wheat and wine they lacerated themselves, while they rebelled against me.

NJB Hosea 7:14 Theirs is no heartfelt cry to me when they lament on their beds; when they gash themselves over the grain and new wine, they are still rebelling against me.

GWN Hosea 7:14 They don't pray to me sincerely, even though they cry in their beds and make cuts on their bodies while praying for grain and new wine. They have turned against me.

BHT Hosea 7:14 wülö|'-zä`áqû `ëlay BüliBBäm Kí yüyëlfíú `al-mišKübôtäm `al-Dägän wütîrôš yitGôrâ<sup>o</sup>rú yäsú<sup>o</sup>rú bî

BBE Hosea 7:14 And they have not made prayer to me in their hearts, but they make loud cries on their beds; they are cutting themselves for food and wine, they are turned against me.

- **And they do not cry to Me from their heart:** Job 35:9,10 Ps 78:34-37 Isa 29:13 Jer 3:10 Zec 7:5
- **When they wail on their beds;** : Isa 52:5 65:14 Am 8:3 Jas 5:1
- **For the sake of grain and new wine they assemble themselves:** Ho 3:1 Ex 32:6 Jud 9:27 Am 2:8 Mic 2:11 Ro 16:18 Php 3:19 Jas 4:3

## **ISRAEL REFUSED TO TURN TO GOD!**

**And they do not cry to Me from their heart**- God's lovingkindness and compassion is always open to the sincere cry of the sinner. They were not sincere, but they were certainly sinners! Genuine repentance begins in the **heart**, but Israel had a major heart problem - spiritual atherosclerosis!

**When they wail on their beds** - They are crying from self-pity not for a Savior! They cry from **their beds**, but not from their hearts! They were not crying out in repentance, but in fact more in remorse over the consequences of their sin. Their "crocodile tears" failed to impress God, who saw their hearts (cf 1 Sa 16:7b).

**MacKay** comments "Because of their lack of heart recognition of the LORD all that their prayers amount to is a pained expression of grief and despair in which they are consumed by their own feelings and the tragedies that have come upon them. They are like petulant children who complain that they have not got what they wanted and who refuse to accept any personal responsibility for the situation which had beset their land. 'On their beds' refers to the hours of the day when they could engage in undisturbed reflection and meditation (cf. Ps . 4:4; 16:7).(Ibid)

**For the sake of grain and new wine they assemble themselves** (See Hos 2:8, Hos 2:22 = Millennium, Hos 9:1-2) - This suggests that the grain and new wine were scarce. God's hand of discipline on the fertility of the land was always clearly stated (Lev 26:19).

Note that other versions have a very different rendering of this passage. For example the NET and CSB Bibles have "They **slash** themselves for grain and new wine." The NLT has "They **cut** themselves." The ESV and NRSV have "they **gash** themselves." See the technical note from the **NET Bible** below. I favor this reading of the Hebrew text and the Greek Septuagint rendering supports it (Greek verb is **katatemno** also used in Lev 21:5, 1 Ki 18:28). The fact that Israel was resorting to pagan practices that call on Baal to grant fertility to the land makes a perfect contrast with the opening line that Israel did "not cry out to Me from their heart." As Solomon's prayer below shows, instead of slashing and gashing themselves, they could have simply fallen on their face in repentance and cried out to Jehovah.

**They turn away from Me** - If they were in fact gashing themselves, they were explicitly turning away from God's clear instructions to "not cut yourselves nor shave your forehead for the sake of the dead." (Dt 14:1). What is tragic is they did the very opposite of what could have helped them. This passage is a good description of apostasy! Either they were ignorant of the Word of God or simply refused to receive it as Truth. The prayer of Solomon had clearly outlined the way of healing for the people and the land...

**"When the heavens are shut up and there is no rain**, because they have sinned against You, and they pray toward this place and confess Your name and turn from their sin when You afflict them, 36 then hear in heaven and forgive the sin of Your servants and of Your people Israel, indeed, teach them the good way in which they should walk. And send rain on Your land, which You have given Your people for an inheritance. 37 "If there is famine in the land, if there is pestilence, if there is blight or mildew, locust or grasshopper, if their enemy besieges them in the land of their cities, whatever plague, whatever sickness there is, 38 whatever prayer or supplication is made by any man or by all Your people Israel, each knowing the affliction of his own heart, and spreading his hands toward this house; 39 then hear in heaven Your dwelling place, and forgive and act and render to each according to all his ways, whose heart You know, for You alone know the hearts of all the sons of men, (1 Ki 8:35-39, cf 2 Chr 7:13-14)

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**NET Bible Note on they slash themselves** - The Massoretic Text reads יִתְגַּדְּדוּ (yitgoraru) which is either (1) Hitpolel imperfect 3rd person masculine plural ("they assemble themselves"; so KJV, NASB) from גור (gur, "to sojourn"; BDB 157 s.v. גור) or (2) Hitpolel imperfect 3rd person masculine plural ("they excite themselves") from גור (gur, "to stir up"; BDB 158 s.v. גור). However, the Hebrew lexicographers suggest that both of these options are unlikely. Several other Hebrew MSS preserve an alternate textual tradition of יִתְגַּדְּדוּ (yitgodadu) which is a Hitpolel imperfect 3rd person common plural ("they slash themselves") from גָּדַד (gadad, "to cut"; BDB 151 s.v. גָּדַד), as also reflected in the [Septuagint \(Lxx\)](#) (cf. NAB "they lacerated themselves"; NRSV, TEV "gash themselves"; NLT "cut themselves.") **This reflects the pagan Canaanite cultic practice of priests cutting themselves and draining their blood on the ground to elicit agricultural fertility by resurrecting the slain fertility god Baal from the underworld** (Dt 14:1; 1 Kgs 18:28; Jer 16:6; 41:5; 47:5). Cf. CEV which adds "in the hope that Baal will bless their crops."

### Hosea 7:15 Although I trained and strengthened their arms, Yet they devise evil against Me.

NET Hosea 7:15 Although I trained and strengthened them, they plot evil against me!

LXE Hosea 7:15 They were instructed by me, and I strengthened their arms; and they devised evils against me.

NLT Hosea 7:15 I trained them and made them strong, yet now they plot evil against me.

KJV Hosea 7:15 Though I have bound and strengthened their arms, yet do they imagine mischief against me.

ESV Hosea 7:15 Although I trained and strengthened their arms, yet they devise evil against me.

ASV Hosea 7:15 Though I have taught and strengthened their arms, yet do they devise mischief against me.

CSB Hosea 7:15 I trained and strengthened their arms, but they plot evil against Me.

NIV Hosea 7:15 I trained them and strengthened them, but they plot evil against me.

NKJ Hosea 7:15 Though I disciplined and strengthened their arms, Yet they devise evil against Me;

NRS Hosea 7:15 It was I who trained and strengthened their arms, yet they plot evil against me.

YLT Hosea 7:15 And I instructed -- I strengthened their arms, And concerning Me they think evil!

NAB Hosea 7:15 Though I trained and strengthened their arms, yet they devised evil against me.

NJB Hosea 7:15 Though I supported and gave strength to their arms, they plan how to hurt me.

GWN Hosea 7:15 I trained them and made them strong. Yet, they plan evil against me.

BHT Hosea 7:15 wa'áni yissa<sup>9</sup>rTî Hizza<sup>9</sup>qTî zûrô]`õtâm wú`ëlay yûHaššübû-râ`

BBE Hosea 7:15 Though I have given training and strength to their arms, they have evil designs against me.

- **Although I trained and strengthened their arms** 2Ki 13:5,23 14:25-27 Ps 106:43-45
- **trained and strengthened**, Job 5:17 Ps 94:12 Pr 3:11 Heb 12:5 Rev 3:19
- **Yet they devise evil against Me.:** Ps 2:1 62:3 Jer 17:9 Na 1:9 Ac 4:25 Ro 1:21 2Co 10:5

## DIVINE PROVISION VERSUS PEOPLE'S REBELLION

**Although I trained and strengthened their arms** - In Hos 11:3 "it is I who taught Ephraim to walk, I took them in My arms; But they did not know that I healed them." God says "God had been their all in all, and they now saw Him as nothing at all! Woe! When you begin the downward spiral of sin, beware!

Sin will take you further than you ever wanted to stray!  
Cost you more than you ever dreamed you would pay!  
Keep you longer than you ever thought you would stay!

**Trained** (chastened, instructed) ([03256](#))(**yasar**) means to [chasten](#), [chastise](#), [admonish](#), discipline. Literally to chasten with blows or figuratively with words (instruct, correct, punish, reform, reprove). The theological basis for discipline of Israel is grounded in the covenant relationship which Yahweh established with His people. It is a good thing to be disciplined by the Lord for as the psalmist says "Blessed is the man whom You **chasten**, O LORD, And whom You teach out of Your law." (Ps 94:12) Notice there that the discipline is not in a vacuum but is coupled with teaching, a good pattern! (cp similar pattern in Isa 28:26). Yasar is used 3x in Hosea - Hos 7:12 ("I will chastise them"), Hos 7:15, Hos 10:15. MacKay adds that "Trained is rendered 'chastise' in Hos 5:2 (musar not yasar) and Hos 7:12, but here it denotes the whole educative process designed to nurture spiritual and moral vigour.

**MacKay** comments "**I strengthened their arms** refers to their limbs (not weaponry), but probably it denotes more than imparting physical power to their bodies. This is the all-encompassing prosperity with which the LORD had blessed the nation's endeavours, but which had been misunderstood and misused (cf. Hos 2:8, 12)." (Ibid)

**Constable** has a slightly different interpretation than MacKay - It was Yahweh who had taught His people how to be strong. He had also made them strong militarily (cf. Ezek. 30:24-25), for example during Jeroboam II's reign (cf. 2 Kings 14:25-28).

**Yet they devise evil against Me** - Note the phrase against Me repeated from Hos 7:12 (where it is found twice). They are not just passive apostates, but actually dared to devise evil **against** God, slighting Him in the process. They thought about it seriously. It was not a passing thought but a definitive plan. You know a person is deceived when they seek to tangle with God! The Hebrew word for **evil** ([ra'/ra'ah](#)) is translated in the Septuagint with [poneros](#) the Greek word signifying active evil, evil calculated to do harm! **Poneros** denotes determined, aggressive, and fervent evil that actively opposes what is good. **Poneros** is not just bad in character (like [kakos](#)), but bad in effect (injurious)!

**Courson** - God had provided, protected, and prospered Israel. He had found her, fed her, and fought for her. Yet for all of that, rather than repent and return to Him, Israel rebelled against Him, turning instead to her powerless idols and relying on her faulty alliances. (Ibid)

**Hosea 7:16 They turn, but not upward, They are like a deceitful bow; Their princes will fall by the sword Because of the insolence of their tongue. This will be their derision in the land of Egypt.**

BGT Hosea 7:16 πεστρ φησαν ε ς ο θ ν γ νοντο ς τ ξον ντεαμ νον πεσο νται ν ομφα ο ρχοντες α τ ν δι παιδευσ αν γλ σσης α τ ν ο τος φαυλισμ ς α τ ν ν γ Α γ πτ

NET Hosea 7:16 They turn to Baal; they are like an unreliable bow. Their leaders will fall by the sword because their prayers to Baal have made me angry. So people will disdain them in the land of Egypt.

LXE Hosea 7:16 They turned aside to that which is not, they became as a bent bow: their princes shall fall by the sword, by reason of the unbridled state of their tongue: this is their setting at nought in the land of Egypt.

NLT Hosea 7:16 They look everywhere except to the Most High. They are as useless as a crooked bow. Their leaders will be killed by their enemies because of their insolence toward me. Then the people of Egypt will laugh at them.

KJV Hosea 7:16 They return, but not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

ESV Hosea 7:16 They return, but not upward; they are like a treacherous bow; their princes shall fall by the sword because of the insolence of their tongue. This shall be their derision in the land of Egypt.

ASV Hosea 7:16 They return, but not to him that is on high; they are like a deceitful bow; their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

CSB Hosea 7:16 They turn, but not to what is above; they are like a faulty bow. Their leaders will fall by the sword because of the cursing of their tongue. They will be ridiculed for this in the land of Egypt.

NIV Hosea 7:16 They do not turn to the Most High; they are like a faulty bow. Their leaders will fall by the sword because of their insolent words. For this they will be ridiculed in the land of Egypt.

NKJ Hosea 7:16 They return, but not to the Most High; They are like a treacherous bow. Their princes shall fall by the sword For the cursings of their tongue. This shall be their derision in the land of Egypt.

NRS Hosea 7:16 They turn to that which does not profit; they have become like a defective bow; their officials shall fall by the sword because of the rage of their tongue. So much for their babbling in the land of Egypt.

YLT Hosea 7:16 They turn back -- not to the Most High, They have been as a deceitful bow, Fall by sword do their princes, From the insolence of their tongue, This is their derision in the land of Egypt!

NAB Hosea 7:16 They have again become useless, like a treacherous bow. Their princes shall fall by the sword because of the insolence of their tongues; thus they shall be mocked in the land of Egypt.

NJB Hosea 7:16 They turn to what does not exist, they are like a faulty bow. Their leaders will fall by the sword because of their arrogant talk; how they will be laughed at in Egypt!

GWN Hosea 7:16 They don't return to the Most High. They are like a defective bow. Their officials will die in battle because they curse. The people in Egypt will ridicule them for this.

BHT Hosea 7:16 yāšû<sup>9</sup>bû lō´ ʿāl hâyû Küqe<sup>9</sup>šet rümiyyâ yiPPülû baHe<sup>9</sup>reb Särêhem mizza<sup>9</sup> am lüšônâm zô la`Gâm Bû´e<sup>9</sup>rec micrä<sup>9</sup>yim

BBE Hosea 7:16 They have gone to what is of no value; they are like a false bow; their captains will come to destruction by the sword, and their ruler by my wrath; for this, the land of Egypt will make sport of them.

- **They turn, but not upward:** Ho 6:4 8:14 11:7 Ps 78:37 Jer 3:10 Lu 8:13 11:24-26
- **They are like a deceitful bow:** Ps 78:57
- **Because of the insolence of their tongue.:** Ho 7:13 Ps 12:4 52:2 57:4 73:9 Isa 3:8 Jer 18:18 Mt 12:36 Jas 3:5 2Pe 2:8 Rev 13:5
- **This will be their derision in the land of Egypt** Ho 8:13 9:3,6 Eze 23:32 36:20

## NO REPENTANCE

**They turn, but not upward** - Where did **they turn**? To the godless nations around them and not to God! They do not **turn** Heaven, toward the Most High God (Hos 7:15NIV). This is a "silly dove" turning everywhere but upwards to the only One Who could help them! In Hos 11:7 God says "My people are bent on turning from Me. Though they call them to the One on high, None at all exalts Him."

**MacKay** - While return/'come back' is precisely the response that was required (cf. Hos 3:5; 6:1; 14:1), Ephraim persisted in getting it wrong. They reoriented their ways, possibly seeking to renew failed or rejected alliances, but not to him who is on high (cf. Hos 11:7).

**They are like a deceitful bow** - A warped bow sends arrows awry, but not at the bull's eye! The "bull's eye" was Jehovah and His amazing mercy and His all sufficient sovereign power, but they totally missed Him! See "treacherous bow" in Ps 78:57. This could even allude to the fact that instead of shooting their enemies, they used their **deceitful bow** to shoot (assassinate) 4 of their last five leaders!

**Their princes will fall by the sword** - This alludes to the last 5 kings, 4 of whom were assassinated (see [notes](#) Hos 7:7)

**Because of the insolence of their tongue** - The Hebrew more literally is "defiance of their tongue." In English defiance means the act of defying or the disposition to resist with a willingness to contend or fight! The idea of insolence is that they had feelings of intense anger and actions which result from their inner fury.

**Insolence** (02195)([za'am](#)) conveys the basic idea is experiencing or expressing intense anger and includes the thought of denunciation. Swanson notes that za'am can be "a curse that demonstrates extreme indignation." (eg Ps 38:4, 69:34). Leon Wood notes that "The verb is used to indicate both the state of being indignant and the activity giving expression to that state." Their **tongue** empowered by their insolence at the least indicated disparaging speech and possibly even curses against God! (NAS marginal note - "indignation or cursing.")

**This will be their derision in the land of Egypt**- Egypt would fail to assist Israel and then would belittle God's power (see Dt 9:28).

**NIV Study Bible on Egypt** - There is no record of a forced exile of large numbers to Egypt. Some captives were taken there (2Ki 23:34; Jer 22:11-14), and some fugitives voluntarily went there (2Ki 25:26; Jer 42-44). A return from Egypt is envisioned in 11:11; Isa 11:11; 27:13; Zec 10:10.

**Leon Wood** comments on **be their derision in the land of Egypt**- NLT paraphrases it "Then the people of Egypt will laugh at them." NIV has "they will be ridiculed in the land of Egypt." In the prosperous days of Jeroboam II, Israel had boasted of her strength to Egypt. Now she would be ridiculed in Egypt because of the downfall of her leaders. (Ibid)

**Constable** - In the days of Jeroboam II the Israelites had also boasted insolently about not needing Yahweh to the Egyptians. But the Egyptians, their treaty partner on several occasions, would deride them for their weakness.

**ESV Study Bible** - Egypt here is a symbolic name for all foreign powers, and is intended as a metaphorical reference to Israel's bondage in Egypt prior to the exodus, rather than a literal reference to a new deportation to Egypt. Like other historical references in Hosea, this name bemoans the reversal of Israel's fortunes. The humiliation and degradation of being taken into captivity is depicted on numerous reliefs from the ancient Near East (cf. Joel 2:17).

**Derision** (03933)([laag](#) from verb [laag](#) = to mock, deride, scoff, sneer; note laag is very close to our word "laugh") means a mocking, deriding or treating with contempt. In English **derision** means contemptuous laughter, the use of ridicule or scorn to show contempt, state of being laughed at or ridiculed. **Laag** is used of the Lord's treatment of His rebellious people, making them an object of scorn before Himself and others (Ps. 44:13; Ps 79:4; Hos. 7:16). The wicked mock the righteous (Ps. 123:4).

**Gilbrant** - Elihu accused Job of "drinking scorn like water" (Job 34:7). He felt that Job's "speech" was a mockery since his adversity was deserved, that surely he must have sinned to have incurred such a horrid fate from God. Yet, he had the audacity to say that he was innocent (v. 5). The psalmist complained that Israel had been made a "scorn" (Ps. 123:4). The people's apostasy would eventually relegate Israel and Judah to a "derision" (with le, HED #3937, "to derision," Ezek. 23:32; 36:4). Ironically, the nation would become "a derision" in Egypt, the land in which they had sought help, trusting in political alliances rather than in the protection of Yahweh (Hos. 7:16).

**Laag** - 7v - laugh(1), mock(3), mocked(5), mocks(4), scoff(2), scoffs(1), sneer(1), stammering(1).

Job 34:7; Ps. 44:13; Ps. 79:4; Ps. 123:4; Ezek. 23:32; Ezek. 36:4; Hos. 7:16