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**C0941 – October 28, 2009 – Hosea 5:8-15 – The Severity Of Divine Discipline**

Alright, we want to finish Hosea 5 and move into chapter 6 tonight. Hos 5 is still in the lawsuit section, God's lawsuit against the nation Israel. Chapter 5:1-7 is the indictment against the nation in a court of law. Hosea is God's prosecuting attorney in this detailed case against the nation for her violations of the Mosaic Law Code. We cite the court proceedings again and again because that's how you want to think about how the Holy Spirit convicts us of sin. How do we know when God the Holy Spirit is convicting us vs just guilt feelings that could come from a number of sources? Since the conviction comes through a court case that gives us an idea of how He convicts. Like a lawyer He uses arguments, He cites detailed violations of the Mosaic Law Code and through these very specific means He is convicting the nation of sin, missing the mark. And therefore conviction of sin is not to be confused with vague feelings of guilt. Feelings of guilt are not the Holy Spirit. Feelings of guilt may come from the world, they may come from the flesh, they may come from the devil, but they do not come from the Holy Spirit. When the Holy Spirit convicts it is based on very specific violations of Scriptures. If guilt arises out of recognition that we have violated these specific violations then that's one thing and the guilt in that case is a result of the conviction not the cause of the conviction. God the Holy Spirit does not use guilt to convict us. So if you're just feeling guilty that's not the Holy Spirit, that's the world, the flesh or the devil. And so you want to learn from Hosea that conviction of sin arises due to contact with direct violations of Scripture, if guilt follows that, fine, confess the sin and move on. But don't be one of these people who are always running their personal life on the basis of guilt feelings because these people are very unstable and it will lead to confusion and chaos in the heart.

Last week in Hos 5:1-7 we saw the tremendous depths of depravity the northern kingdom had fallen into. They were not dealing with one or two sins, they were dealing with a whole passel of sins. They had violated hundreds of very specific laws God had given them and for more details of this you can read 2 Kings 17. In fact, I encourage you to read that chapter as reinforcement of what we've been covering in Hos 4-5. Now, of the laws they had violated they had first violated laws governing their vertical relationship with God, that is the theological sin that the nation was involved in. Always the theological sin is what gets going first and if you observe the Ten Commandments you will see that the first three commandments govern the vertical, the theological and the last seven commandments govern the horizontal, the social. And this structure of the Ten Commandments, the very order of the commandments is teaching us something. And the thing it is teaching us is that the root problems, the deep, deep problem in humanity is not the social sins that disturb people; the abortion, the murder, the homosexuality and so forth. While those things are problems, they are not the root of the problem; they are the fruits of a much deeper problem. And the much deeper problem is the theological sin that people are committing in the mentality of their soul and this eventually breaks out in the social chaos that we observe in society. But the origin of it all is theological rebellion against the Creator God and then it cascades down through the six stages we've repeated over and over. And by this point in the northern kingdom's history they had passed through all six stages, they were in the last stage which is when God says, I've had it, I withdraw My protection, I turn you over to destruction.

Now this is God's elect nation we're talking about here. God can literally say to His elect people, I've had it and turn you over to your own devices. Now it doesn't mean that the nation, and you by parallel as a NT believer, lose your elect status. Election means you have a permanent relationship with God by His grace and since it is permanent and nothing can change that. As a NT Christian the moment you trusted Christ you entered the family of God and nothing can separate you from the love of God. However, now that you are in the family of God, God gives you the NT law of Christ and He says out of gratitude for what I've done for you, this is what I want you to do for Me. And God loves you so much that He will discipline you if you refuse to do it. God disciplines you because He is going to get you in shape. You are His elect and He loves His elect with a very special love and He has preserved a destiny for

you and so He pursues you continually with discipline to get in shape. And if you weren't elect He wouldn't bother disciplining you. So if you're being disciplined, while it may not feel very good, be happy to know you are God's child and that's why you're getting a whooping. The scary thing is if you can sin and sin and sin and no discipline comes, then you have something to worry about, because that indicates that you are not His child and therefore the issue for you is the gospel. Have you trusted in Christ alone for your eternal salvation?

The nation Israel had these two phases of life in the OT before you had it as a NT saint. The only difference is here we're talking national. The nation was elect, whereas in the NT we're talking about the individual. Just to say that the nation Israel was elect we don't mean to say every individual in the nation was regenerate. Always there was a believing remnant within the nation. But the nation Israel was chosen for a specific destiny. Now being that God had a destiny for the nation Israel He gave them the OT Law of Moses or the Mosaic Covenant and God said, out of gratitude for what I've done for you, this is what I want you to do for Me. And God loved the nation so much that if they did it He blessed them. We see the greatest period of blessing in the period of King David and the Golden Era of Solomon. But if they disobeyed God would curse them and we've been tracing the cursing in our biblical framework study during the Kingdoms in Decline. During the Kingdoms in Decline the cursings or discipline come in varying degrees of severity. It starts out very lightly and over time it increases finally ending in very heavy pain and suffering. And that's when Hosea ministered to the nation. They were at the end of the disciplinary cycle and that meant the 5<sup>th</sup> degree of discipline, Exile.

Now just before the Lord implements the 5<sup>th</sup> degree He always pulls back His divine protection. This was true in the northern kingdom in 721BC, this was true in the southern kingdom in 586BC and this is true in the NT leading up to AD70. That's what we've studied in Acts. The nation has one last opportunity to repent, and then finally He lowers the boom and the nation goes into Exile. Now it's a very scary thing to realize that the nation has slumped so far into depravity that the Lord says that's it, I'm done with you and I now remove My hand of protection. At that point the nation is most certainly doomed. Hosea describes them as sheep out in a wide open pasture where they have no protection and the wolves can come in and destroy and

God says when that happens I'm not going to stop them. That's the picture we have tonight, except for a fact that may surprise you - who is the wolf?

So let's start in verse 8 with the military invasion, **Blow the horn in Gibeah, The trumpet in Ramah. Sound an alarm at Beth-aven: "Behind you, Benjamin!"** Now what we have here is the military invasion of Assyria in 724BC. **Blow the horn, the trumpet** - that's the *shofar*, used to signal; they had various signals attached to various trumpet blasts. So they'd blow the shofar to signal a military invasion. And the sentries would be positioned on hilltops so they could detect the enemy invasion and when the men heard the sound they would prepare themselves for battle. Now the final words of this verse, **Behind you, Benjamin** indicate the direction of the invasion. They come from the south up through **Benjamin**. Benjamin is a part of Judah and so it's strange to read that the attack on the northern kingdom of Israel begins in the southern kingdom of Judah. But what's happening, the spiritual dynamics of this are that Benjamin borders the northern kingdom and Benjamin has been corrupted by the northern kingdom so Benjamin is coming under divine discipline. Now I've warned you before and I warn you again. If you spend time hanging out with bad influences in your life you're going to be brought down to their level. If you keep bad company you're going to become just like the bad company you keep. Don't think you can do such a good little deed that I'm going to drag these people up out of the mess they're in and fix them. You're not going to fix anybody, they're going to fix you; they're going to drag you right down in the mess with them and then you're going to be in a fix. And that's what happened to Benjamin. They were very close to the northern kingdom, they bordered it, and they were corrupted by it.

And so the army invades first at **Gibeah**, **Gibeah** is just three miles north of Jerusalem, they're going to go north, bypassing Jerusalem to **Gibeah**, then they continue marching north to **Ramah**, five miles north of Jerusalem and then to **Bethel**, which they call **Beth-aven**, the "house of wickedness," there's your Hebrew figure of speech again, *atbash*, so they go to **Gibeah**, **Ramah** and finally **Bethel** and **Bethel** is 11 miles north of Jerusalem and so the significance of this geographical progression from south to north is that the closer you get to **Bethel**, the house of wickedness, the worse the society of Benjamin gets. So proximity to wickedness is related to degree of wickedness. The closer you get to it the more wicked you become. And so they're coming

under military attack, though they're aligned with the southern kingdom of Judah, nevertheless, they've been corrupted by the northern kingdom of Israel and they're turning wicked.

**Hos 5:9, Ephraim will become a desolation in the day of rebuke; Among the tribes of Israel I declare what is sure.** So then the armies move into Ephraim proper, the northern kingdom, to desolate it. Now the concluding phrase, **what is sure** is one Hebrew word, *amen*. *Amen* is a word we see both in the OT and the NT, we use it to close our prayers, it's a Hebrew word, the Koine Greek just transliterated the word over, and they didn't translate it. So they did like we do with baptism, baptism is just the Greek word *baptizo*, so we didn't want to mess with the theology of the word much so we just transliterated it over into our language. And the Greek did the same thing here in the NT with the Hebrew word *amen*, which means "certainty," that's what's going to happen. God is certainly going to cause **desolation in the day of rebuke**, the day of discipline. They're locked into a contract with God and since they've violated the contract this is what is sure, amen. This was all outlined well in advance in the cursings of Lev 26.

**Hos 5:10, The princes of Judah have become like those who move a boundary; On them I will pour out My wrath like water.** See, the northern kingdom is Israel, the southern kingdom is Judah, and in 724BC the Assyrians come in and three years later they destroy the northern kingdom but when they come in they can't resist coming up through Benjamin; Benjamin is the tribe on the border and they're going to come through Benjamin and that will scare the Jews in the southern kingdom. And this verse is telling us specifically why they are coming through Benjamin, **The princes of Judah have become like those who move a boundary.** Now what does it mean to move the boundary? It has to do with manipulating the land survey. Here's what happened, and here's a lesson in economics.

Say you're in so and so tribe, say Benjamin and you're tribe like all the tribes received a certain area of land and there were landmarks to mark the tribes' territory. Now within your tribe you're a Jewish family and your family was given a plot of land. Every family in your tribe was given a plot of land; the land was divided among all the families. And at the corner of these plots there would be these landmarks. They didn't have barbed wire fences; they

used piles of rocks as the landmarks. And these were obviously important in resolving legal matters. But it's doing more than just providing a landmark. It's also marking out the inheritance of the children. In other words, it's an economic inheritance that has been given to the family by God, the land is a capital investment and God gave every family a capital investment. So it has very important implications.

Now this verse is saying the leaders of Judah were **like those who move a boundary**, they move the landmark and that's stealing people's inheritance which introduces a concept which we can't help but mention in this passage. The Bible has something to say about land and inheritance; and our country has violated this. Let me try to explain some of the principles that are tied in with this without going through a big long thing in the law. In the Mosaic Law every family had their plot of land and they had this land as an everlasting inheritance. If certain land was lost by a family because of poor management and they ran into trouble and had to sell off some of their land, at the end of 50 years, in the year of Jubilee, the plot would be restored to that family. So these plots were the everlasting inheritance of these families. And because they didn't want to fall into that kind of a situation where they lose their land for 30 years or something, it automatically had built into it a motivating factor to sharpen agricultural technology so they produced more, so they didn't fall into economic distress. As Lord of the earth, God gave them certain technologies to use. For example, every seventh year just leave the land fallow, don't go out and plant your seed. What that did was allow the land to rest for a year and the soil can restore nutrients that are gradually depleted, and that would make their crops more productive for the six years of planting. Of course, there's a trust factor built in, that that seventh year the Lord is going to have provided enough by the sixth year that if you're a frugal enough family you can just live off the grain you've stored. So the system had built into it tremendous wisdom principles and motivation to be productive, to be efficient, to be frugal.

Now everlasting land inheritance did another thing, and that is it gave the family stability. Generation after generation after generation the fathers passed on this same acreage to their son who passed it on to his son and so forth as an everlasting inheritance. Now why do you think God set it up that way? What do you think this does for the family? If you have everlasting inheritance in the same family then you generate stability in the family. It

brings tremendous stability to the third divine institution. So you see, all this stuff is not just nonsense, it's all tied in. The third divine institution was the family and the family stability in the OT is related to everlasting inheritance of property. They didn't have their kids moving all over the world; they were a tight family unit generation after generation after generation. And that meant they had the same neighbors so you'd better figure out how to get along with these people. It had all kinds of things built into it.

Now, in our day, what has our country and most of the world done?

Inheritance taxes; now what are inheritance taxes doing? They're destroying wealth, they try to break down wealthy families and re-distribute wealth.

Why do you want to break down wealthy families? Why are you judging them on the basis of wealth? Why are you saying it is evil to be wealthy? You have no right to that judgment. Inheritance taxes are a modern way of destroying the landmarks. Inheritance taxes destroy everlasting ownership. Property taxes, when they become excessive, do the same thing. And the bulk of it is to fund socialistic programs like public education, state funded education for every living person. Why and for what purpose? It's for the same purpose as inheritance taxes, to destroy the family and family values, to create a collectivist society. And so the children go to inherit dad's ranch and the taxes are so high that they can't pay the taxes without selling off some of the land and so you keep redistributing the wealth, redistributing the wealth till nobody has any wealth, nobody has any motive to work hard and develop the land. We're going to lose anyway, so why work hard when you're only working hard for someone else's benefit? And so inheritance taxes, excessive property taxes, these kinds of socialist programs destroy the family, absolutely wreck it.

Now obviously we don't have to read a contemporary version to realize that the same people that are castigated in verse 10, **The princes of Judah have become like those who move a boundary**; are the people that tax, tax, tax and destroy ownership of property in our own generation and God's attitude toward that is expressed at the end of verse 10, **On them I will pour out My wrath like water**. That's God's attitude for people who destroy land ownership.

Now we come to Hos 5:11, **Ephraim is oppressed, crushed in judgment, Because he was determined to follow *man's* command**. What's the

point of this? To show that these people followed human view point rather than divine view point. They made the word of man ultimate. And you will always see this when some believer is in deep carnality. They don't follow the word of God; they can't, they're not even interested in the word of God. And once they've rejected the word of God just like a vacuum cleaner they begin to suck up the word of man. They have to, there's no other alternative, every believer is either sucking up the word of God or they are sucking up the word of man at any given moment. Every believer at this moment is ultimately committed to the word of God as his authority or the word of man as his authority. There are no other positions, there is no neutral place where people sit and pick daisies. All believers have answered the question either by saying man is ultimate or God is ultimate, and Ephraim had decided man is ultimate, man's programs are great, man is the measure of all things.

Now let's see how it works out. Verse 12, **Therefore** and that means here are the results of making man the measure, you want man at the top, fine, **Therefore I am like a moth to Ephraim And like rottenness to the house of Judah.** The idea is they're going to be eaten away and they're going to rot. Who's going to eat them up? God is, God is going to be like a destructive moth and a deathly rottenness to them. That's both kingdoms by the way, Ephraim in 721BC, Judah in 586BC, and the point is as they turn to man as ultimate God is going to pull away His grace, He's going to pull away His blessing and Ephraim is just going to go to pieces, they're going to rot. Verse 13, **When Ephraim saw his sickness, And Judah his wound, Then Ephraim went to Assyria And sent to King Jareb. But he is unable to heal you, Or to cure you of your wound.** In other words, when they realize they have a problem and they're sick and they've been admitted to the hospital where do they turn for help? With the mentality of v 11 where do you think they turn for help? If you've made man ultimate then you come into a jam where are you going to turn? To man. So they turn to **King Jareb**, literally, the word *yareb* means "great king," it's not necessarily a man's name, this was probably a little nickname the Ephraimites had for the Assyrian King at the time, Tiglath-Pileser III. They call him, quote, "great king," so you can see how they elevated him; he's the big guy on the block, therefore we'll turn to him for help, and so they try to make an international treaty with Assyria. Maybe Assyria can give us security.

This is another characteristic of how we respond in deep carnality. When we have failed to take in the content of the word of God and we've decayed into deep, deep carnality, life keeps going and then somewhere along the way we get in a jam and then we can't trust the Lord. We can't trust that the Lord provides all our needs; we can't appropriate the promise to cast our cares upon Him for He cares for us, and we can't believe that God works all things together for good. And since we can't believe there's only one thing left to do and that is to resort to a human gimmick. It's always this way and the pet gimmick of all the OT kings that couldn't believe God's word was to make international treaties. We'll get protection from a Gentile kingdom. Now you want to talk about apostasy. Never do you ever see a great saint of Scripture depending on or receiving from the world system, never. You see the world system offer supplies, help, offers to solve the believer's problems but the great believers always insist, absolutely insist, I will receive no such help from the world. Why? What's the principle they're trying to illustrate? That the Lord supplies all my needs. They all recognized that to depend upon the world was to abandon the Lord. And this is why we at Fredericksburg Bible Church do not encourage, never encourage non-believers to financially support this ministry. We have something to offer, we have something to offer freely and that is the grace of God. But we are not going to be propped up by the world. We trust the Lord to prop us up, we trust Him to supply all our needs. And so with Abraham. Abraham would not receive from the kings in Gen 14 because then the Gentile kings could say, we supported Abraham, we held Abraham up. We also see Elijah's protégé prophet, Elisha, when he healed Naaman. Naaman tried to give him all these goodies and Elisha said, oh, no, I don't receive from you, I'm not going to be sustained up by you, the Lord is my strength; that's 2 Kgs 5. And so another mark of a believer in deep carnality is that he actually turns to the world to get supplies, he tries to prop himself up with the world. It's a mark of apostasy. And both the northern and southern kingdom at various times turned to the king of Assyria for help. It's a sign of deep apostasy when a believer or a church or Christian organization can't trust the Lord. You will always see them go on a gimmick campaign to raise money, something that solicits and violates the grace principle. And strikingly, what does the end of the verse say? They're going to go to the great king of Assyria to get propped up and what does the verse say? It's not going to work. Gimmicks don't work. That's why they're called gimmicks.

Now the reason they won't work is given in verse 14. **For I will be like a lion to Ephraim And like a young lion to the house of Judah. I, even I, will tear to pieces and go away, I will carry away, and there will be none to deliver.** Now we've discovered who the opposition is. It's not just the Assyrians, it's God himself. Now if you've ever watched a **lion** attack it's prey and carry it away one of the things you can observe on the history channel, one of the things they've captured on film, is the massive power of the lion's jaws. The lion can easily snap bones with his jaws and so he'll hold the animal down with his paws and rip and tear until the whole thing is unrecognizable, you can't tell if it's a gazelle or a monkey. And that's the point of this verse, that when this invasion occurs you'll be completely unrecognizable as a national entity. You will not be reckoned among the nations of the world. You'll be completely torn to pieces. And this is the severity of the fifth degree of discipline. These measures are marked off in Leviticus 26, you can find them all there, written centuries in advance.

Now this is to teach a lesson, the lesson of v 14, the end of the verse, the phrase **and there will be none to deliver.** See what happens as we stop trusting the Lord is we start trusting in man's gimmicks. In other words, maybe you trust the Lord in one area but in another area you don't trust the Lord, you trust in a gimmick and so God just says, alright, fine, you don't trust me in this area, you trust your gimmick, let me take the gimmick away. And that means increased pressure in life. And then there's another area you don't trust the Lord so he pulls that gimmick away too and now it doesn't work; the pressure increases and so this goes on until the pressure builds and builds and builds and finally the whole thing caves in. **There will be none to deliver.** That means none of your gimmicks work anymore. When that happens and you say, well I've been doing it that way for years and it worked, why isn't it working now? Because God is trying to get across this point in v 14 that gimmicks don't work, it was my grace enabling all along and you attributed it to the gimmick. And God says that's it, I turn the grace spicket off; now let's see how you fare.

Now the language of verse 15 is the language of abandonment, **I will go away and return to My place Until they acknowledge their guilt and seek My face; In their affliction they will earnestly seek Me.** Now this verse tells us a lot. It tells us of a long period in which the Lord will abandon His people Israel. In the language of Hosea this is the period of long

abstinence. The nation Israel prostituted and prostituted herself out to other gods just as Gomer prostituted and prostituted herself out to the wrong men. And eventually she became worthless and had to sell herself into slavery because of abject poverty and that's a picture of the nation Israel. She's going to have all the resources turned off and she's going to go into a prolonged period of poverty before she's restored.

So this is the theology of abandonment. Now the abandonment will continue until the nation Israel does two things. We know its going to be a long time before they do these two things and we know they haven't done them yet; we know these two things are still in the future which makes them the subject of prophecy. Verse 15 stretches all the way to the Millennium. It starts when the northern kingdom went into Exile in 721BC to Assyria and the southern kingdom went into Exile to Babylon in 586BC. It ends at the Millennium. Now the key date is 586BC - this is when God finally abandoned them and what it's describing is the departure of the Shekinah Glory, the departure we studied last Sunday in Ezek 8 and 10. The particular route that Shekinah took in 586BC where he went east, west to the midst of the city and then east to the Mt of Olives is the same exact route Christ took in the NT, a deliberate parallel. And verse 15 is describing that departure **I will go away and return to My place**, so that covers the whole period from the Exile of 586BC until the restoration in the future Millennium. Now this period is characterized by Gentile imperialism. The Gentile kingdoms are given, during this time period, the right to rule the world which is why Jesus called this period the times of the Gentiles. In Dan 2 and Dan 7 describes four successive Gentile kingdoms that will rule this period.

Now at the close of this period of Gentile dominion the nation of Israel will do two things according to the verse. The first thing is they must **acknowledge their guilt**. What guilt? The guilt is that which arises due to a specific sin they've committed. It's the rejection of their Messiah, the Lord Jesus. He came to them, He offered Himself to them and they rejected Him. And so the first thing the nation Israel must do is they must acknowledge Jesus as their Messiah. They rejected Him but eventually they must acknowledge Him. Zech 12 and other passages prophesy that they will do this. We don't mean individual Jews admitting this; individual Jews have always been admitting this. What we mean is national Israel admitting this, the whole nation will

recognize that Jesus is their Messiah and they will admit their guilt of rejecting Him.

Now, the second thing is the nation, as a whole, must **seek God's face**. What's this seeking of the face? It means they're seeking God's presence, they want Shekinah back in their presence; that's what it means to seek the visible face or presence of God, and Shekinah's return is described in Ezekiel 40-46. The Scriptures sketch that Shekinah will return. He departed in 586BC and His presence will return only after they acknowledge their guilt of rejecting their Messiah and want Him to return.

Let's turn to Rom 11:11 to see more about this period of abandonment. We're talking about a very large time frame so we're not dealing with all the details; we're dealing with the frame. Everything over the last 2,500+ years of history is in view in these verses so we want to get God's view of this history and God's view of the nation Israel. Verse 11, **I say then, they did not stumble so as to fall, did they? May it never be!** Israel will never fall finally. They fall but God picks them back up, **But by their transgression salvation has come to the Gentiles**, the particular fall of verse 11 is their rejection of Messiah; just like Hosea said, "till they acknowledge their guilt," their rejection of their Messiah and the **transgression** here is the same idea. They rejected their Messiah, which worked out in His crucifixion, but because of their transgression **salvation** came to who? **the Gentiles**. The implication being that if they did not reject their Messiah and accepted Him then there would be no Gentile salvation. So your salvation and my salvation depends on Israel's national rejection of Jesus as the Messiah in the 1<sup>st</sup> century. Now why? Why Gentile salvation. Purpose clause, **to make them**, that is the Jews, **jealous**. That is, the Gentiles are being saved so they can come alongside Jews and make them burn with jealousy that Gentiles have the Jewish Messiah. And this is standard protocol for evangelism at the present time. Gentile believers are the primary evangelizers of Jews. They have to be because they're the majority. But this is God's plan. Gentile believers have more success evangelizing Jews than Jewish believers and you can talk to Jewish believers today and they'll tell you that Gentile believers have more success than they do and all the reasons why get back to this verse. It's God's program for this period of history.

Rom 11:12, **Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be!** Now in this verse we have two contrasting historic events. The first one is **their failure** and the second one is **their fulfillment**. Their failure would be their failure to welcome Jesus as their Messiah. That failure resulted in **riches for the world**. So the failure means that the Jewish nation, not Jewish individuals because some Jews accepted Him, but as a nation they said no to Jesus Christ when He offered Himself as the King of the nation. Jesus said, your kingdom will come if you will accept Me as your King. And they said no, and so therefore because they said no, Jesus Christ was crucified and salvation went to the Gentiles. This is their failure, it means **riches for the world**, and the salvation cup has overflowed to us, now Gentiles partake of it.

But in verse 12 there's something else. **how much more, if their failure is riches for the Gentiles, how much more will their fulfillment be!** That is, how much more Gentile salvation will there be when the Jews reach **their fulfillment?** What is the **fulfillment** of Israel? The fulfillment of Israel is their national confession. When Israel makes a national confession of the transgression, when they nationally confesses this, when they face the fact that He is the God-man Messiah, that's **their fulfillment**.

Romans 11:13, <sup>13</sup>**But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, <sup>14</sup>if somehow I might move to jealousy my fellow countrymen and save some of them. <sup>15</sup>For if their rejection is the reconciliation of the world, what will *their* acceptance be but life from the dead?** In other words, Paul's ministry to the Gentiles was, in his eyes crucial to the salvation of His own nation, the nation Israel. And so we still await their acceptance of Jesus as the Messiah, which we'll see in Hosea, the national confession of Jesus Christ.

Back to Hos 5:15, here's the timing of it all. The end of the verse answers the question when will the nation Israel nationally confess? When will they seek Him? **In their affliction they will earnestly seek Me.** In other words, it's a time of Tribulation, it's a time of distress for the nation Israel, it's a time when the nation will find no nation on earth willing to make an international treaty to protect them, then the nation Israel will be all alone, she will have

no friends. And by the way, isn't that very near the situation we watch today? Israel recognizes it. The IDF Chief of Staff Ashkenazi has openly, publicly stated that Israel relies on no one but themselves, they do not depend on the United States of America, and they do not rely on Great Britain. They can't because history has shown every time they relied on someone else the someone else didn't come through. It's all gimmicks. And so the mental chess pieces are in place for this kind of a situation when they will be all alone but the problem will be, while they may be able to stand alone today, they will not be able to stand alone in the future. The next Holocaust is on the horizon. That's the problem Israel's national security is going to have to face, so they'll need help and then finally they will resort to God as their help. That's when they'll nationally confess Jesus Christ and all that occurs in the Tribulation, the time of **their affliction**. So we have a little way to go before the nation Israel gives up on all the gimmicks but the time is coming.

Now the parallel for us as believers is that if we get out of it and we decay into deep carnality that God may just abandon us until we are ready to acknowledge our guilt, that is, confess our sins of course, 1 John 1:9, and until that time God just says, sorry, I offer no protection for you, I'm not going to answer your prayers, I'm not going to bless you, I'm not going to make you fruitful. You're just going to have to sit there and rely on your gimmicks till the gimmicks collapse and you finally come to Me, you confess and seek Me.

Now we've run out of time but I really wanted to get to Hos 6:1-3 because this gets into Israel's national confession. But I suppose we'll do it next week. It's a big deal for where world history is heading.

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