

***Pastor Jeremy M. Thomas***  
***Fredericksburg Bible Church***  
*107 East Austin*  
*Fredericksburg, Texas 78624*  
*830-997-8834    [jthomas@fbgbible.org](mailto:jthomas@fbgbible.org)*

**C1010 – March 24, 2010 – Hosea 12:7-14 – Familial Transmission  
Of Sin Patterns**

Alright, if you'll turn to the book of Hosea, chapter 12. Hosea in the OT canon of Scripture is located immediately after Daniel. And that makes it first in the canonical order of the Minor Prophets, but it is fifth in the chronological order. Obadiah, Joel, Jonah and Amos all came before. Hosea was written in the 8<sup>th</sup> century BC and he ministered over a period of 50 years from 755-715BC. This man had to watch his nation crumble into pieces over half a century and we can identify in many ways as we watch our nation. As they departed from their constitution so we have departed from ours and therefore there are a lot of similarities between his period and ours in terms of national disaster looming on the horizon. The difference is they were in a contract with God and we're not, but in a general way the same truth holds.

Hosea is one of the Minor Prophets. There are Major and Minor Prophets. The difference between Major and Minor Prophets has nothing to do with value or importance of these writings; it has to do with the amount they wrote, the length of the books. So by comparison if you take all twelve of the Minor Prophets and put them next to the Major Prophet Isaiah, Isaiah is longer. So that gives you an idea of the content of the Major Prophets vs. the Minor. And that explains why the Jews decided to put all twelve of the Minor Prophets into one book. Since they used scrolls rather than bound books they didn't want all these little scrolls rolling around and getting lost so they put them all together in one scroll and called them the Twelve. So we have 12 Minor Prophets and 3 Major Prophets, together that makes 15 books, the OT canon has 39 books so 15 is quite a chunk of the OT. And these 15 are known as the classic writing prophets. All of them address either the northern or the southern kingdom and most of them were written during the Disciplinary Period of the Kingdoms. And therefore the truths relate to how God

disciplines His own. And the way He disciplines is under the *rib* procedure. We've covered the structure of the *rib* as a court procedure. God has a lawsuit against the nation and if God has a lawsuit against the nation this presupposes a law has been violated and that law is the Mosaic Law given at Sinai and in the wilderness. And so what this *rib* procedure shows you is how God convicts of sin. It's not some vague general feeling that swept across the nation that something is wrong; it was God sending His prophets as prosecuting attorneys to prosecute the nation on very specific detailed stipulations they had violated from the Mosaic Laws. And so always when God the Holy Spirit convicts us of sin it is based on the written word of God, it is not on the basis of vague guilt feelings that you might have. So the truths in this period of the Kingdoms in Decline are all related to how God disciplines His own and so we want to latch on to these principles so we see how God convicts us, how He disciplines us and so forth so we'll learn loyalty to Him.

Now last time we worked in chapter 12 with a way in which God was convicting both kingdoms of their sins of perseverance. And the way he convicted them was on the basis of father Jacob. Father Jacob had the characteristic of perseverance; he was a very tenacious and aggressive person and since these two kingdoms descended from him this characteristic was transmitted to both of them. And so if we drew a family tree we would see that both the northern and southern kingdoms are descended from Jacob. They were a united kingdom until the times of David and Solomon and then in 926BC they were on the brink of civil war, political tensions were high, there was taxation but no representation and that resulted in a division of the kingdom. That's 1 Kings 12. From that point forward the cleavage in the kingdom results in each kingdom developing their own specific flavor of father Jacob's perseverance. Just as two sons in one family may have the same characteristic because they have the same father, they may manifest it in slightly different ways and that's what we have in Hos 12. Both kingdoms have this characteristic but they are manifesting this in different ways and at different speeds. The north went into the sin patterns much more rapidly than the south. But the point is that there are these characteristics that are passed on from father to son, father to son, father to son, generation after generation and these have to be mastered. God told Cain, sin is crouching at the door and you must master it and that's the principle here, these sin patterns that run through families have to be harnessed and oriented in the

proper direction in order to build something that glorifies God. Unfortunately that hadn't happened in either kingdom. Father Jacob did figure out how to use his perseverance for the good and so God uses him as an example to follow. They need to know how father Jacob figured it out because so far these two kingdoms have not figured it out and its turning into disaster.

And the principal we want to take away from this is that sin patterns in families are transmitted from generation to generation and they are one way God the Holy Spirit convicts us of sin. When you have a run-in with your parents God the Holy Spirit is using that to highlight a problem area. Or when you look down at your child and you see something horrible in your child and that something horrible is just a mirror image of your own heart then that is God the Holy Spirit shining light on a problem that needs to be fixed. So look back in your family history and look forward at the little ones and learn from that. Get on the ball and start working to fix that using the principles from the word of God. And so as we finish chapter 12 tonight you want to think about the question what characteristics run through my family? What have I inherited from my father? What have I passed on to my children? And what are the some of the dangers associated with that characteristic? How can I re-direct it and get it going in a godly direction to produce something for God's glory? Because if you don't do this it's going to eventually turn out just like father Jacob and his sons, a family disaster.

Now the southern kingdom of Judah we worked with last week in Hos 12:2, 3, 4, 5 and 6 and they were not so far gone yet; they still had some time to fix the problems and that's why in verse 6 they're given the exhortation to return to God, to observe kindness or loyalty to the doctrine of the OT covenant and to "observe...justice" which meant application of the doctrine to the details of life, there was still time for them to recover, to get straightened out spiritually and start handling the problems of life by waiting on God rather than turning to gimmick after gimmick after gimmick. Tonight we'll look at verses 7-14 and vv 7-14 deal with the northern kingdom. Things are not so optimistic in the north. The north didn't have any time left to fix the problems and that's why you see no exhortation for them to return to God. They've had their opportunity to repent, they have had opportunity after opportunity and they've rejected every opportunity and therefore there's nothing left but judgment under the cursings outlined in the Mosaic Covenant. But at the same time there's a tension in the heart of God. God

doesn't want to judge and God doesn't judge hastily. And the reason there is this tension in the heart of God is because of another covenant which guaranteed security to the nation Israel and this is the Abrahamic Covenant. And so you see this tension throughout the passage tonight.

Now as we said, they are also descended from father Jacob and so they have the same tenacious, persevering character of Jacob but it manifests itself slightly different than the southern kingdom. And we want to see what God has to say to them. Here's a nation or a believer by parallel who has followed in the sins of the father to the point of no return. Now that expression point of no return doesn't mean they lose their elect status, it doesn't mean the Abrahamic Covenant is now being undone, it simply means that legally speaking God has no obligation to keep them around; they have forfeited their right under the Mosaic Covenant to divine protection. And so they will come under the fifth degree of divine discipline, which is really a grace procedure because He could have wiped them out, theoretically speaking, and started a new nation of Israel the next day. And by parallel in the NT it would be the NT believer who has followed in the sins of his father and has failed to correct the situation to the point that they are going to come under the sin unto death.

So in Hos 12:7 he turns to the northern kingdom. **A merchant, in whose hands are false balances, He loves to oppress. A merchant,** that word is actually not **merchant** but "Canaanite" and he's characterizing the northern kingdom as pagan. There are two reasons they are characterized as Canaanites. First, the Canaanites also had certain sins of a heinous nature and it was their father Jacob who was warned by his parents not to take a wife from among the Canaanites which is why you see in verse 12 that Jacob fled to the land of Aram and there he worked for a non-Canaanite wife. The one that Jacob avoided they have now become and this is how God is convicting them by calling them pagan. And though it's not comfortable to do this I've learned the hard way working with people in counseling situations that it does no good to skirt around the sin issues when a person is in deep, deep depravity. You have to face these people head on, you have to crash into them, sort of blow them out of the water to get their attention and that's what he's doing here by this name calling procedure, he calls them Canaanites. The second reason he calls them Canaanites is because the Canaanites had their particular sin pattern and it was in the area of sex and

we know they had this problem because it goes back to the Noahic Lapse in Gen 8, a little event there where Noah got drunk and his son Ham came in and did something of a sexual nature and his son Canaan was cursed and this sexual perversion worked through the family of Canaan. This was a big reason why God sent the Israelites down to Egypt for 400 years because the Egyptians were not a promiscuous society, they were a segregationist society and they didn't want to have anything to do with the Hebrews. If you remember the Gen 40's they wouldn't even eat with the Hebrews, they considered them a shepherd people and shepherds were the lowest class on the pole in Egyptian society. But the Canaanites would amalgamate with anyone, they were very promiscuous and had Israel stayed in the land of Canaan for 400 years they'd have lost their identity as a people because there would be interbreeding after interbreeding and eventually they'd be lost and so God said, go down to Egypt, that's Gen 15. So two reasons he calls them Canaanites, one they were pagan and two they were promiscuous. Israel had become a very sexually open society, if you want to call it that. It wasn't the same sexual promiscuity we have in our society. They were doing it for fertility purposes, it was a part of the religious system of Baal. The Baal cult was a Canaanite fertility religion and they were committing both spiritual and physical prostitution, over and over and over and we won't cover it again tonight because we've covered the details numerous times. But this was a gimmick procedure for getting fertility in their crops, in their animals, for getting nutrients in the soil, all of that; they used promiscuous sex to stimulate Baal and his wife to provide their needs.

**A merchant, in whose hands are false balances, He loves to oppress.**

Now here's another thing, a sin of perseverance they're being convicted of and here again perseverance can't wait to have and here they can't wait in the realm of economics and so this is talking about economic sins. People who are unstable and on a frantic search for economic status are going to do everything they can to destroy the first divine institution of responsible labor. And this is what's happening to inflated currency today; inflation is a result of a mass of unstable people who have to have, have, have. Never mind saving -just go into debt. And then they want a gimmick to get out of debt, which is to get more in debt by printing more money, which is theft, and the people who are always hurt in an inflating economy are the people on fixed income, the older people, the poor people, the people who are on down the line of economic exchange, these are the people always hurt most by inflation.

That's why the end of the verse says **He loves to asaq** "He loves to oppress" and that word means "to get deceitfully, to defraud" people. And that's the issue of an inflating economy, that's the issue behind anthropogenic global warming, that's the issue in congress, that's the issue in healthcare, that's the issue behind socialism is that these people want to control and manipulate and defraud for their own benefit and it's always the low man on the totem pole that gets hit the worst and it's fraudulent. Two centuries before Israel had the largest middle class in the ancient world, almost unheard of. This is always a sign of economic blessing but by Hosea's day the middle class no longer existed, the whole society was divided into upper and lower class. I was just reading an article the other day about the rapid disappearance of the middle class in America and it's always a manifestation of this verse, a fraudulent society. There's nothing new under the sun.

Hos 12:8, **And Ephraim said, "Surely I have become rich, I have found wealth for myself; In all my labors they will find in me No iniquity, which would be sin."**

**Surely I have become rich, I have found wealth for myself;** Now these are more sins of perseverance; this is what comes out of perseverance when it's turned in the wrong direction and under the dictates of the flesh: he takes his father's perseverance, gets out of fellowship, combine the two and you get arrogant self righteousness, the I did it all myself mentality. Look at me, look at the kingdom I've built, look at the company I've built, look at the business I've built, whatever it is...the mentality that I did it all in my own power, I made a name for myself, I generated all the wealth. And this is the self-righteousness that is generated when a person is in deep, deep depravity, it always comes out in this self-righteous arrogance. And now look at this; this is another thing that comes out of it. A person who is self righteous wants to put on the good front and here it is, **In all my labors they will find in me No iniquity, which would be sin.**" This is the mentality I'll never get caught. I'm above the Law, I'm untouchable and the reason they get this mentality is because once they've defrauded and become wealthy they pay everyone off; they've got the police force paid off, they've got the lawyers paid off, they've got the jury paid off, they've got the judge paid off, and so they think they've got immunity and they'll never get caught. And so they use their wealth to stay clear from conviction of the legal crimes they commit against humanity. Sound familiar? The problem is there's one person they haven't paid off and that's God. God doesn't take bribes. God is just and God

could care less who you are, you don't impress Him with all your wealth and so when He comes to judge it's according to His standard which never changes. He'll show no partiality in the day of judgment to these bums. And He's the subject of verse 9.

Hos 12:9 **But I have been the LORD your God since the land of Egypt; I will make you live in tents again, As in the days of the appointed festival.** And this is a way of convicting of sin, God has shown grace, He made them a nation to begin with and so when He says **I have been the Lord your God since the land of Egypt** He's referring back to the Exodus event and He's saying not only did I deliver you from Egypt I've stuck with you all this time **since** that day. And despite the fact that you sinned and sinned and sinned I still put up with you. You are My elect nation and I'm never going to stop being your God. That's one of the truths of election, God never lets you go. It's like in the film Fiddler on the Roof and Tevye, the main character, a Jewish man and his family lives in Russia during the pogroms and they were rooting out the Jews and they could never settle down and Tevye says, God, would you choose someone else for awhile. And that's reflecting this principle that sometimes you get tired of being God's elect because God won't leave you alone. God is going to pursue and pursue and pursue and sometimes you're like Tevye, God would you just choose someone else to pursue for awhile, I'm tired of this. But God is never going to stop pursuing you because He has marked out a destiny for you and that destiny is to conform you to the image of Christ. And so He does to the nation Israel. He's not ever going to leave the nation Israel and so here's He's saying I'm going to discipline you but I'm not going to leave you, I'm your God since the land of Egypt but **I will make you live in tents again, As in the days of the appointed festival.** Now what's this referring to, make you live in tents again? He's looking back in their national history and he's reminding them of prior discipline for sin they committed. And you say what's the prior discipline? When did the Lord make them **live in tents**? During the wilderness wanderings. For forty years God made them wander around in a desert wilderness. And all along God was with them, God was providing for them but they were under discipline. And while they were out there they'd build these little makeshift shelters out of twigs, branches and plants and this was their home and God says I'm going to make you wander again and live in those little makeshift homes. That was all discipline. Why did God make them wander around this way the first time? Because of rebellion.

Remember the story? The nation had come out of Egypt, they walked to Mt Sinai, God gave them the Law, they spent about a year at Mt Sinai and then they came up to Kadesh Barnea to make a southern entrance to the Promised Land and so at Kadesh they sent out twelve spies. And they wandered around, they did a land survey, they surveyed the agriculture, the inhabitants, everything about the land and they came back with this report: we're going to get creamed if we go in there. And so God said fine, you're not going to trust me, you haven't learned to walk by faith then I discipline you. And so they had to wander around for 40 years until that unfaithful generation died off and a new one was raised under Joshua that was able to make the eastern entrance into the land. And now God says in Hosea's day, nation, do you remember that? Do you remember your history? This is why it's so important to remember history. So you don't do the same stupid thing again. Learn from history what not to do. History, especially under divine viewpoint analysis as given by the OT prophets, is a tool of learning. God teaches us through history what to do and what not to do. And so God gives examples of both and so here God says, remember your history Israel because it's going to occur again. History does repeat in one sense, history is cyclical in the sense that people keep doing the same stupid things over and over and over which shows they're not applying themselves to go back and learn from history. And they think they are so great and they're so brilliant that they don't need to go back and learn from history because we're the new kids on the block and we have all the great ideas and we're going to fix society and then they blow it and the way they blow it is the same way the people three generations ago blew it and if they'd only read their history they could have avoided this.

And God says you didn't learn a thing from the wilderness wanderings so I guess we'll just have to teach the lesson again. There's no substitute for review. You rebelled at Kadesh Barnea and you rebelled at Samaria and Gilgal and all the rest of the high places and so therefore since you commit the same sin, you get the same punishment. **I will make you live in tents again, As in the days of the appointed festival**, which is the festival of booths. That feast was a reminder to the nation, never, never to rebel against the command of the Lord because there are consequences to sin, God judges sin and so every year they'd build these booths at the appointed time as a reminder. We're not going to be like that generation, we're going to be like Joshua and Caleb who were faithful and we want to be like them. So the

appointed festival was an object lesson but they didn't learn a thing from it and when they'd gather for it rather than it being an object lesson it had become a big party with no spiritual import which is the same thing happening in 1 Cor 11 with the communion table. Here we have this great object lesson being given every time we take the elements and yet they'd turned it into a party, let's get drunk and therefore God says in both cases, I judge.

Hos 12:10, **I have also spoken to the prophets, And I gave numerous visions, And through the prophets I gave parables.** Here's something else God did, in addition to being their God since the days of Egypt: through all the discipline He says **I gave you prophets.** I tried to get a hold of you people. The modern parallel would be someone saying, I called you by phone, I e-mailed you, I texted you and you never responded. So don't blame me, I tried everything to get a hold of you, to get your attention and you didn't want to pay attention. So He says, not only did I give you the wilderness wanderings to teach you a lesson but I gave you the feast of booths and this was a device to teach you how to wait on the Lord your God, to trust Me, to obey Me. Not only did I do all that but **I have also spoken to the prophets.** God sent them prophet after prophet after prophet and they warned them saying "Turn Israel, turn away from your evil ways and turn back to God's commandments, turn back to the judgments of the Mosaic Law. The prophets' job was to call the nation back to the national constitution, let's get back to the Book of Deuteronomy. And so a Constitutional Lawyer today is someone who is the most parallel by profession to the OT prophet because he keeps saying we've got to get back to the Constitution. The reason we're having all these problems is because we're violating our Constitution and so what's happening today is a perfect parallel to what this is saying in verse 10 in the sense that the prophets called the people back to the national Constitution.

**I have also spoken to the prophets, And I gave numerous visions,** so we have audio and we have video; to speak to the prophets and to have a vision are not the same thing. God audibly spoke to the prophets in human language and God also gave these prophets visions and visions are not the same as a dream. A dream is when you're asleep, a vision is when you're awake and these people literally saw the first movies ever produced, they weren't produced by Hollywood, they were produced by God and try teaching

that in Cinema class. I'd love to see their faces. But God says I gave all this, I'm a God of grace and yet you didn't respond.

**And through the prophets I gave parables.** What's the purpose of the **parable**? The purpose is to speak to a select group. Say you have a room full of people you're talking to but you want to speak to a select group within the larger group. This is the way you do it - you use a parable. The parable is using certain terms, certain concepts that are exclusively understood by one group we'll call the initiated. You have two groups in the room, the initiated and the uninitiated and everyone hears the words, everyone hears the parable and everyone takes something from the parable but only the initiated get the intended message. And this is how God spoke to both kingdoms in their latter years. Just as Jesus used parables in the latter part of His ministry so the later prophets used parables in theirs. Jesus speaking in parables at the end of His ministry is nothing new, He's just following the pattern of the OT prophet. The question is why did they resort to parables? Why did the OT prophets near the end of their ministry and the Lord Jesus Christ near the end of His ministry resort to this technique of speaking in code, only to the initiated? Turn to Matt 13 for the answer. We'll use Jesus in the Gospels to get some insight into the generation that lived during the Gospels while simultaneously learning something about Hosea's generation because they're both at the same place, spiritually speaking. Now in chapter 13 Jesus begins to teach in parables. Up to this point He's taught clearly, at this point He shifts His method. Verse 10 "...the disciples came and said to Him, "Why do You speak to them in parables?" You haven't done this before, why are you doing this now? "Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted." There are your two groups; the initiated and the uninitiated. Jesus speaks to all of them but only the initiated get the message. In verse 12 He gives the explanation. <sup>12</sup>"For whoever has, to him *more* shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him." Now this is what we call a setting for judgment. <sup>13</sup>"Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand." In other words I've been teaching clearly, I've been doing miracles clearly and these people haven't responded positively and so that's it, I'm setting them for judgment. They've reached the point of no return and so this kind of teaching, these parables mean they are hearing the word of

God but they're not really getting it, they don't understand what's being said because their hearts are so hard but there's more preaching in parables to ripen them for judgment. And then He quotes Isaiah, verse 14. What did we say? The OT prophets did the same thing. There's nothing new here. So let's read, "In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; <sup>15</sup>FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.' <sup>16</sup>"But blessed are your eyes, because they see; and your ears, because they hear. <sup>17</sup>"For truly I say to you that many prophets and righteous men desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*." So we have tremendous rejection on the part of the nation both in Jesus' day and in Isaiah's day, which is Hosea's day. Their ministries overlapped and it was in this period that both kingdoms were in rebellion, both kingdoms were rejecting the word of God and so God sent prophets to speak in parables and the initiated would hear and understand, the uninitiated would hear but not understand and they'd be set for judgment.

Hos 12:11, **Is there iniquity *in* Gilead? Surely they are worthless. In Gilgal they sacrifice bulls, Yes, their altars are like the stone heaps Beside the furrows of the field.** And obviously the answer is yes, they were idolatrous Canaanites, the whole nation was idolatrous. **Gilead** is the portion of the nation east of the Jordan and **Gilgal** is the portion of the nation west of the Jordan and so the whole nation is not a pretty sight; they're nothing more than a pile of rocks sitting by the field. See, the farmers would clear the rocks off the field and in Israel that's quite a task because if there's one commodity they have endless supply of its rocks. And so they'd clear the rocks for days and weeks from these fields before they could ever take a plow to it and they'd pile these stones in heaps all around the field and this served as some kind of a boundary but it was an eyesore and God is saying the whole nation is an eyesore, you're all worthless, you're the pits.

And so he goes back to Jacob again in Hos 12:12. Why? Because he's going to remind them of something else about his perseverance. **Now Jacob fled to the land of Aram, And Israel worked for a wife, And for a wife he**

**kept sheep.** Now why did Jacob flee? He stole the blessing from his brother Esau by deceit, by trickery and brother Esau was pretty upset about this and decided to kill him. So Isaac said, Jacob, you better get out of town and so he went up to his relatives in Aramea, which is Syria; he went to look for a wife.<sup>i</sup> And when he arrived the first girl he met was Rachel and she was hot stuff and Jacob wanted to marry her and he told her father Laban he'd do anything for her and so he worked seven years keeping **sheep** and then the great wedding night came. And this is a warning to men that want to get married: if the bride's father says we're going to have a wedding in the dark then you better not go along with the program because what Laban did was trick Jacob into marrying the wrong girl. And after the nighttime recessional Jacob went home with his new bride and consummated the marriage and the next day when the sun came up he realized he got the wrong girl. So then he had to go back and work another seven years for Rachel. And, of course, the Lord has a sense of humor because Jacob had just stolen the blessing from his brother Esau so what did God say? Oh, you like to trick people, you like to deceive people so you can get yours, fine, but I'm going to let somebody cheat you and we'll see how you like it. And Laban cheated him over and over and over. So Jacob learned *ad nauseum* what it was like to be cheated and he learned it didn't feel too good. But still during all this time God blessed him, God looked out for him and finally Jacob got the point. And you know the end of the story, finally God took him away from Laban and he came back with riches, tremendous wealth, two wives and a lot of children. And God says now you look Ephraim, your father's perseverance got him into this deceit thing and it got your father knee deep in trouble with Laban and it went on for years and years but even then I took care of him and I delivered him out of the situation and now will you learn the lesson? Will you learn that I can deliver you?

Will you pay attention to the prophet Hosea? And here he gives them an example of a prophet delivering them. **But by a prophet** that's Moses, **the LORD brought Israel from Egypt.** They had gone down to Egypt because they were deceitful. See, this is a whole nation that over and over and over has manifested deceit. Here's another one. How did they get down to Egypt? The sons of Jacob did the same thing their daddy did but they deceived their own daddy. They hated Joseph so they told their dad he was dead and they brought him the cloak of Joseph and for years Jacob had to live thinking his son was dead and this was all this deceit pattern growing in this family and

it got them all down to Egypt. These sin patterns get you in all kinds of trouble when you don't correct them and so the whole nation is in a jam down in Egypt just like Jacob was in a jam in Aramea but God was still faithful, God still took care of them in Egypt and **by the prophet Moses, the Lord brought Israel from Egypt, And by a prophet he was kept.** See, God still blesses even when these jake legs are operating according to deceit. Even then God was graciously caring for them. And God does the same for you. Even when you're totally out of it He's still you're God, He's not going to cast you off forever. He may discipline you, even severely, but through it all He is there and He is with you.

And finally Hos 12:14, the very despairing conclusion of the matter. The southern kingdom in verse 6 was given an invitation to return to the Lord; the northern kingdom in verse 14 is given no invitation. They had gone too far, they had passed the point of no return and now He pronounces.

**Ephraim has provoked to bitter anger; So his Lord will leave his bloodguilt on him And bring back his reproach to him.** And so the end of grace has come, the fifth degree is on the horizon. And just what that **reproach** is can be seen if you peak ahead to Hos 13:16, a horrible form of discipline, "Samaria will be held guilty, For she has rebelled against her God. They will fall by the sword, their little ones will be dashed in pieces, And their pregnant women will be ripped open." That's how they did it in the ancient world to make sure there would be no babies left of the sons of the men who they fought. They didn't want to fight the next generation of soldiers that came from this slaughtered generation and so when the soldiers walked into the city they watched for any pregnant woman and then they'd cut her open to destroy the infant, to make sure there were no babies born from that generation. Now that's the horrible, horrible kind of discipline handed out to the northern kingdom.

And that's the end of how these character traits can work through a family like yeast works through dough. So you want to learn the principle and the lesson. The principle is that these sin patterns are in your family and you got them from your father who got them from his father and you pass them on to your children who will pass them on to your grandchildren. And the lesson is that you have to train yourself to recognize these to monitor them and to control them by the word of God. So if you're not watching for these, if you're not doing anything about them then you better start doing something

because what may start off, oh, it's just a little thing, over time can work it's way into the fabric of your family until it dominates and results in terrible destruction.

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<sup>i</sup> Don't worry; even then close relatives could marry because the genetic load of recessive alleles hadn't gotten to the point where this was dangerous. People just go to pieces when the Bible talks about close relatives marrying, why, where did Cain get a wife? Some kind of a Bible difficulty or something. It's not a Bible difficulty. Obviously Cain married his sister. Oh, he married his sister, that's incest! But a thing about genetics these people don't understand because they're coming from an evolutionary way of thinking which has no basis for the ethics judgment anyway, but they're coming at the problem this way and the Bible answers that by teaching that originally the human genome was perfect, no mutations. It's not until the Fall that mutations creep in but even then it's probably more minor, certainly much less mutations than we face today. Then at the Flood the genome is affected again to the point longevity greatly declines and this is when the whole gene pool is brought down to eight people, just eight people carry the gene pool of every person on planet earth today and this is what we call a genetic bottleneck. We really don't know all the genetic possibilities for recombination that existed before the Flood. I have no doubt there was more genetic diversity before the Flood than we see today. But it's after the Flood, after this genetic bottleneck and the curse of the Flood that the recessive alleles gradually begin to recombine through close marriages and rear their ugly head but it took time for this to happen and that's why you don't have prohibition of close marriages by God until the time of Moses, ~1400BC. And here's Jacob, fleeing for his life well before 1400BC and he goes up to his relatives in Aram which is Syria and

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