

Hosea's Passionate Lover

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Hosea's Passionate Lover

Gomer, Hosea's Passionate Lover

Hosea 1:2 And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms:

Hosea 1:3 So he went and took Gomer the daughter of Diblaim;

Why would God instruct Hosea to do such a thing? What better way for Hosea to prophecy to Israel of the pain that God was experiencing due to her unfaithfulness than to experience it himself first hand? He could then more effectively communicate to Israel God's love for her and the impending doom should she not repent of her unfaithfulness.

God made it clear to Hosea in these opening verses that Gomer represented Israel's unfaithfulness.

Hosea 1:2 And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: **for the land hath committed great whoredom, departing from the LORD.**

Hosea 3:1 Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, **according to the love of the LORD toward the children of Israel, who look to other gods, . . .**

We're told that the lessons of ancient Israel apply to modern Israel as well.

1Corinthians 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

1Corinthians 10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

1Corinthians 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

1T 609.1

"I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. **Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people.** Many idols are worshiped, even by professed Sabbath keepers. God especially charged His ancient people to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them."

Ancient Israel failed to know her lover. We're told modern Israel is in greater peril. While Gomer's passion proved unfaithful, another lover, far more impassioned, waited patiently and faithfully.

Was Gomer Hosea's Only Passionate Lover?

Jeremiah 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Hosea 2:19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

Hosea 2:20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

Hosea 11:4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

GC 381.2

“In the Bible the sacred and enduring character of **the relation that exists between Christ and His church is represented by the union of marriage**. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone. He declares: ‘I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies.’ Hosea 2:19. And, again: ‘I am married unto you.’ Jeremiah 3:14. And Paul employs the same figure in the New Testament when he says: ‘I have espoused you to one husband, that I may present you as a chaste virgin to Christ.’” 2 Corinthians 11:2.

GC 381.3

“The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, **and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow**. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed: ‘I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine.’ ‘And thou wast exceeding beautiful and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee. . . . But thou didst trust in thine own beauty, and playedst the harlot because of thy renown.’ ‘As a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord;’ ‘as a wife that committeth adultery, which taketh strangers instead of her husband!’ “Ezekiel 16:8, 13-15, 32; Jeremiah 3:20.

RH, March 18, 1915 par. 2

“In losing sight of the true character of Jehovah, the Israelites were without excuse. Often had God revealed Himself to them as one ‘full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.’ Psalms 86:15. ‘When Israel was a child,’ He testified, ‘then I loved him, and called my son out of Egypt.’ Hosea 11:1.

RH, March 18, 1915 par. 3

“Tenderly had the Lord dealt with Israel in their deliverance from Egyptian bondage and in their journey to the Promised Land. ‘In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old.’” Isaiah 63:9.

RH, March 18, 1915 par. 4

“‘My presence shall go with thee’ (Exodus 33:14), was the promise given during the journey through the wilderness. This assurance was accompanied by a marvelous revelation of Jehovah's character, which enabled Moses to proclaim to all Israel the goodness of God, and to instruct them fully concerning the attributes of their invisible King. ‘The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.’” Exodus 34:6, 7.

“The Eastern shepherd does not drive his sheep. He depends not upon force or fear; but going before, he calls them. They know his voice, and obey the call. So does the Saviour-Shepherd with His sheep. The Scripture says, ‘Thou leddest thy people like a flock by the hand of Moses and Aaron.’ Through the prophet, Jesus declares, ‘I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.’ He compels none to follow Him. ‘I drew them,’ He says, ‘with cords of a man, with bands of love.’” (Psalm 77:20; Jeremiah 31:3; Hosea 11:4).

Israel, having spurned His loving promises to betroth her unto Him in righteousness and faithfulness, sought her own way to bare his name but not His character.

Adultery, Righteousness By Works

The idolatry that characterizes spiritual adultery is not just worshipping man-made idols. The essence of idolatry is transferring trust and loyalty away from God. Whether we realize it or not, leaning to our own understanding is as much idol worship as bowing down to an idol.

RH 3-15, 1906

“Self-dependence Is Idolatry.--Idolaters are condemned by the Word of God. Their folly consists in **trusting in self for salvation, in bowing down to the works of their own hands**. God classes as idolaters those who **trust in their own wisdom, their own devising, depending for success on their riches and power, striving to strengthen themselves by alliance with men whom the world calls great**, but who fail to discern the binding claims of His law.”

Idolatry then consists of self dependence, expressing itself as:

Trusting in self for salvation, in bowing down to the works of their own hands

Trusting in their own wisdom, in their own devising

Depending for success on their riches and power

Striving to strengthen themselves by alliance with men whom the world calls great

How seriously have we considered that idolatry, which we’re told lies at the foundation of all sin, is simply trusting in our own wisdom? How often do we consult God and His wisdom in all our daily activities? Do we lay our hand to anything without consulting God? Who are we trusting?

9T 27

“The time demands greater efficiency and deeper consecration. O, I am so full of this subject that I cry to God, ‘Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts **self-idolatry, which lies at the foundation of all sin**, has been crucified.’”

DA 35

“Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshipping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. **The principle that man can save himself by his own works** lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin.”

If, as we read earlier, “Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people,” how does “the principle that man can save himself” beguile modern Israel, who do not worship pagan gods, with a more subtle form of idolatry?

Where do we first find the condition of idolatry, or self dependence? In heaven Lucifer soon lost his ability to trust God as he discovered his great talent and beauty, ultimately leaning unto his own understanding rather than acknowledging and trusting God in all His ways. This led to irrecoverable self deception.

Ezekiel 28:17 Thine heart was lifted up because of thy beauty,

This self exaltation led him to think he could improve on God’s wisdom.

Ezekiel 28:17. . . thou hast corrupted thy wisdom by reason of thy brightness: . . .

What did we read earlier regarding Israel and her renown? Israel was guilty of the same self deception.

“. . . For it was perfect through My comeliness, which I had put upon thee. . .

“But thou didst trust in thine own beauty, and playedst the harlot because of thy renown.”

Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

Isaiah 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isaiah 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Satan thought he was “bright” enough to improve on God’s wisdom. As we become more confident that we can trust God in *all* His ways, we become more self doubting and more God fearing, resulting in a departure from evil. How do we develop confidence and trust in God? Trust generates more trust as we discover that God indeed can direct our paths.

Proverbs 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

Proverbs 3:6 In all thy ways acknowledge Him, and He shall direct thy paths.

Proverbs 3:7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

Where do we next find the condition of self trust? Having mastered the art of subtle insinuation among angels, Satan beguiled Eve with his plausible line of reason, contradicting God’s Word. Eve was drawn away of her own lust and enticed. (James 1:14) What was the result of Eve’s doubting God’s Word? She bought in to the appeal that she could not trust God but was wise enough to trust her own reasoning. Similarly, Adam, reasoning for himself, decided to die with her instead of trusting God to fulfill his need for a passionate lover. Once their self trust got them in trouble, they trusted themselves to get out of trouble, setting about sewing fig leaves to deal with their sin problem.

Genesis 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Genesis 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Genesis 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Genesis 3:4 And the serpent said unto the woman, Ye shall not surely die:

Genesis 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Genesis 3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Foreseeing Adam and Eve were incapable of saving themselves, God made His first promise to save them through a trusting relationship with Him. Through His death He would prove His passionate love for them, inviting them into a close and intimate relationship, giving them an opportunity to again trust Him implicitly.

In Genesis we first read of the gospel promise to win back their love and loyalty.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

In Genesis we also read of the righteousness that comes through saving faith. Instead of being clothed with the works of their own hands, they would be clothed with skins representing the righteousness of Christ.

Genesis 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

God Warns Israel Against Adultery

Upon Israel's leaving Egypt, the Lord entered into a covenant relationship, a marriage vow with them, promising His enduring love and faithfulness. He knew that through association with the heathen they would find themselves in idolatry. Being jealous of their salvation, understanding that pagan gods of nature were unable to save them, He warned against the spiritual adultery of idolatry.

As previously cited, God defined idolatry thus:

RH 3-15, 1906

"Self-dependence Is Idolatry.--Idolaters are condemned by the Word of God. Their folly consists in trusting in self for salvation, in bowing down to the works of their own hands. God classes as idolaters those who trust in their own wisdom, their own devising, depending for success on their riches and power, striving to strengthen themselves by alliance with men whom the world calls great, but who fail to discern the binding claims of His law."

Deuteronomy 5:2 The LORD our God made a covenant with us in Horeb.

Exodus 20:1 And God spake all these words, saying,

Exodus 20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Exodus 20:3 Thou shalt have no other gods before me.

Exodus 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Exodus 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Exodus 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Deuteronomy 4:10 Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

Deuteronomy 4:15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:

Deuteronomy 4:16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

Deuteronomy 4:17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

Deuteronomy 4:18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

Deuteronomy 4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

Deuteronomy 4:23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

Notice that the worship of idols led to the worship of the sun, moon and stars, which eventually led to the veneration of Sunday.

RH, Feb 19, 1914 par. 8

"The Israelites were about to possess a land where idolatry had reigned supreme; and they were warned not to follow after the gods of the heathen. 'Take ye . . . good heed unto yourselves,' was the counsel given; 'for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, . . . and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.' 'Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God.'"

Ancient Israel's Adultery

In spite of God's faithful warnings, Hosea records the unfaithfulness of His wife Israel.

Hosea 2:2 Plead with your mother [Israel], plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

We'll discover in Hosea that Israel's unfaithfulness consisted of those self dependent elements of idolatry previously identified in RH 3-15, 1906 as:

Trusting in self for salvation, in bowing down to the works of their own hands

Trusting in their own wisdom, in their own devising

Depending for success on their riches and power

Striving to strengthen themselves by alliance with men whom the world calls great

Does Hosea record Israel's "trusting in self for salvation, in bowing down to the works of their own hands"?

Hosea 12:8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.

[The prophet Hosea often referred to Ephraim, a leader in apostasy among the tribes of Israel, as a symbol of the apostate nation.] PK 279.3

MB 54.1

"The prophet Hosea had pointed out what constitutes the very essence of Pharisaism, in the words, 'Israel is an empty vine, **he bringeth forth fruit unto himself.**' Hosea 10:1. In their professed service to God, the Jews were really **working for self. Their righteousness was the fruit of their own efforts to keep the law according to their own ideas and for their own selfish benefit.** Hence it could be no better than they were. In their endeavor to make themselves holy, they were trying to bring a clean thing out of an unclean. The law of God is as holy as He is holy, as perfect as He is perfect. It presents to men the righteousness of God. It is impossible for man, of himself, to keep this law; for the nature of man is depraved, deformed, and wholly unlike the character of God. The works of the selfish heart are 'as an unclean thing;' and 'all our righteousnesses are as filthy rags.'" Isaiah 64:6.

History reveals the fallacy in trusting in our own wisdom, our own devising, thinking that we can accomplish God's will by our own works instead of trusting in God's ways. Even ancient Israel's faithful leaders fell prey to Satan's counterfeit gospel, righteousness by works, as in these following examples.

Abraham thought to accomplish God's will by breaking the commandment, "Thou shalt not commit adultery." But he found out that God can accomplish His will without breaking His commandments.

Jacob listened to his mother and thought to accomplish God's will by breaking the commandment, "Thou shalt not bear false witness." He learned the hard way that God can accomplish His will without breaking His commandments.

Moses knew it was God's will that he deliver Israel from Egyptian bondage and set about to do it his own way disregarding the commandment, "Thou shalt not kill." Again, we find the hard lesson learned that God does not have to break His commandments to fulfill His will.

CC 10.6

"God does not annul His laws. He does not work contrary to them. The work of sin He does not undo. But He transforms. Through His grace the curse works out blessing."

Does Hosea record Israel's trusting in their own wisdom, their own devising?

Hosea 8:4 They have set up kings, but not by me: they have made princes, and I knew it not: . . .

PP 605.3

"The Lord had, through His prophets, foretold that Israel would be governed by a king; but it does not follow that this form of government was best for them or according to His will. **He permitted the people to follow their own choice, because they refused to be guided by His counsel.** Hosea declares that God gave them a king in His anger. Hosea 13:11. When men choose to have their own way, without seeking counsel from God, or in opposition to His revealed will, He often grants their desires, in order that, through the bitter experience that follows, they may be led to realize their folly and to repent of their sin. Human pride and wisdom will prove a dangerous guide. That which the heart desires contrary to the will of God will in the end be found a curse rather than a blessing."

PP 606.1

“God desired His people to look to Him alone as their Law-giver and their Source of strength. Feeling their dependence upon God, they would be constantly drawn nearer to Him. They would become elevated and ennobled, fitted for the high destiny to which He had called them as His chosen people. But when a man was placed upon the throne, it would tend to turn the minds of the people from God. They would trust more to human strength, and less to divine power, and the errors of their king would lead them into sin and separate the nation from God.”

Israel had spurned the prophets and had not spent time getting to know God. Therefore they lacked trust in the God they did not know, seeking help elsewhere through “their own devising, depending for success on their riches and power.”

Hosea 5:4 They **will not** frame their doings to **turn unto their God**: for the spirit of whoredoms is in the midst of them, and they have not **known** the LORD.

Hosea 2:5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

GC 381.3

“The unfaithfulness of the church to Christ in permitting her confidence and affection to be **turned from Him, and allowing the love of worldly things to occupy the soul**, is likened to the violation of the marriage vow.”

Do we find Israel “striving to strengthen themselves by alliance with men whom the world calls great, but who fail to discern the binding claims of God’s law?”

Hosea 5:13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

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

In other words, Ephraim is half-baked. They say God is their king, yet they ask their idols to protect them.

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.

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

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.

Hosea 12:1 Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

RH, January 29, 1914 par. 4

“There were in Israel those who realized that unless they strengthened their position politically, they would be unable to regain the prestige they had had among the nations. But instead of turning away from those practices which had brought weakness to the kingdom, they continued in iniquity, flattering themselves that when occasion arose, **they would gain the power they needed by allying themselves with the heathen**. ‘When Ephraim saw his sickness,’ the prophet declared, ‘then went Ephraim to the Assyrian.’ Hosea 5:13. ‘Ephraim

also is like a silly dove without heart: they call to Egypt, they go to Assyria.' Hosea 7:11. 'They do make a covenant with the Assyrians.'"

How did Israel's self-trust lead from established forms of worship to the idolatry of nature worship?

PK 282.2

"Such were some of the results that had followed the setting up of two calves of gold by Jeroboam. The first departure from established forms of worship had led to the introduction of grosser forms of idolatry, until finally nearly all the inhabitants of the land had given themselves over to the alluring practices of nature worship. Forgetting their Maker, Israel 'deeply corrupted themselves.'" Hosea 9:9.

PK 281, 282

"The iniquity in Israel during the last half century before the Assyrian captivity was like that of the days of Noah, and of every other age when men have rejected God and have given themselves wholly to evil-doing. The exaltation of nature above the God of nature, the worship of the creature instead of the Creator, has always resulted in the grossest of evils. Thus when the people of Israel, in their worship of Baal and Ashtoreth, paid supreme homage to the forces of nature, they severed their connection with all that is uplifting and ennobling, and fell an easy prey to temptation. With the defenses of the soul broken down, the misguided worshipers had no barrier against sin and yielded themselves to the evil passions of the human heart."

Hosea 8:14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: . . .

Hosea 13:2 And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

Modern Spiritual Israel's Adultery

1T 609.1

"Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbathkeepers. God especially charged His ancient people to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them."

GC 382.1

"In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: 'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.'"

ST, April 15, 1880 par. 13

". . . we are less excusable than was ancient Israel. We have had every opportunity to elevate and ennoble our characters, which they did not have. We also have their history, recorded that we may shun their example of unbelief and impatient murmuring and rebellion."

5T 93.3

“All I can say to you is: Take up the light which God has given you and follow it at any cost to yourselves. This is your only safety. You have a work to do to come into harmony, and may the Lord help you to do it even if self is crucified. Gather up the rays of light that have been slighted and rejected. Gather them up with meekness, with trembling, and with fear. **The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them.**

RH, Feb 26, 1914 par. 1

“Had Israel taken heed to the messages of the prophets emphasizing the value of ‘the great things’ of God’s law, they would have been spared the humiliation that followed. It was because **they persisted in turning aside from His law** that God was compelled to allow their enemies to take them captive. ‘My people are destroyed for lack of knowledge,’ was His message to them through Hosea. ‘Because thou hast rejected knowledge, I will also reject thee, . . . seeing thou hast forgotten the law of thy God.’ Hosea 4:6. In trial and affliction they were to learn lessons that under circumstances more favorable they had refused to learn.”

Just as Hosea records the self dependence of Ephraim, so we see the same condition existing in the church just before Christ returns.

Hosea 12:8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.

Revelation 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Do we find a modern day church known as a whore? Is she self exalting? Does she teach righteousness by works? Does she seek to strengthen herself by alliance?

GC 382.2

“The woman (Babylon) of Revelation 17 is described as ‘arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots.’ . . . Babylon is also charged with the sin of unlawful connection with ‘the kings of the earth.’ It was by **departure from the Lord, and alliance with the heathen**, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.”

GC88 508.2

“Satan is continually seeking to overcome the people of God by breaking down the barriers which separate them from the world. **Ancient Israel were enticed into sin when they ventured into forbidden association with the heathen. In a similar manner are modern Israel led astray.** ‘The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.’” 2 Corinthians 4:4

4T 166.4

“The same danger exists today among the people who profess to be the depositaries of God’s law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice. They refuse to be

reproved for evil, and charge God's servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep His law to depart from all iniquity. Neglect to repent and obey His word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through His chosen instruments cannot be disregarded with impunity."

In summary we see that God, out of a heart of passionate love, hoping to deliver us from self-trusting, adulterous righteousness by works, warns us of the terrible consequences that follow trusting our own wisdom unto divine judgment.

Divine Judgment of Israel's Adultery

God faithfully warned Israel of the judgments to come for their unfaithfulness.

Hosea 8:1 Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

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.

Hosea 8:3 Israel hath cast off the thing that is good: the enemy shall pursue him.

Hosea 8:14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Hosea 13:16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

Isaiah 10:5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

How Divine Judgment Unfolds

Hosea reveals how the divine judgment of God against Israel unfolds. The whole point of God's instructing Hosea to marry a prostitute, mercifully forgiving her of her adultery time and time again, was to demonstrate to Israel His merciful and passionate love for her. If she would only come into an intimate relationship with Him, she would trust Him implicitly and submit, confident in His love. Through self dependence and disobedience to His laws, ancient Israel's concept of God was corrupted. Israel had fallen into heathen idolatry, even going so far as to sacrifice their own children to appease the wrath of the pagan gods. Hosea would witness to Israel by both his word and his life, revealing to Israel the truth and mercy of God.

But Israel refused to trust in His love and gave her affection to gods who could not care for her, let alone save her. Instead of forcing Himself on her, God, after having exhausted every possible overture of love, gave her over to her choice and painfully let her reap what she had sown.

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Why does lacking knowledge of God result in destruction? It follows thus:

If we don't know God as loving and wise, how can we trust Him? And if we don't trust Him how can we submit to His counsels? Our only alternative becomes self trust, which through ignorance, leads to destruction.

Destruction comes from a lack of knowledge. What knowledge is lacking?

Hosea 4:1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is **no truth, nor mercy, nor knowledge of God** in the land.

God had warned Israel not to put their trust in any other god.

Hosea 13:4 Yet I am the LORD thy God from the land of Egypt, and thou shalt **know no god but me**: . . .

Why?

. . . **for there is no saviour beside me.**

Hosea 13:9 O Israel, thou hast destroyed thyself; **but in me is thine help.**

Hosea 5:4 They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and **they have not known the LORD.**

In other words, they have not entered into that passionate, intimate relationship with Him that would produce in them a love of truth and mercy. A lack of divine knowledge results in a lack of divine nature. And a lack of divine nature results in destruction.

How did this lack of knowledge come about?

DA 35

"Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By **contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God**, and had become more and more corrupt. **So it was with Israel.** The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin."

PK 281.2

"There were times when the judgments of Heaven fell very heavily on the rebellious people. 'I hewed them by the prophets,' God declared; 'I have slain them by the words of My mouth: and thy judgments are as the light that goeth forth. **For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.** But they like men have transgressed the covenant: there have they dealt treacherously against Me.'" Hosea 6:5-7.

Luk 6:36 Be ye therefore merciful, as your Father also is merciful.

Mic 6:8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Exceeding the depths of their "defiant rebellion", God "longed" to reveal to them the depths of His merciful, saving grace.

PK 285.1

"From generation to generation the Lord had borne with His wayward children, and even now, in the face of defiant rebellion, He still longed to reveal Himself to them as willing to save. 'O Ephraim,' He cried, 'what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.'" Hosea 6:4.

Hosea 14:1 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

PP 165.2

. . . “The Saviour watches for a response to His offers of love and forgiveness, with a more tender compassion than that which moves the heart of an earthly parent to forgive a wayward, suffering son. He cries after the wanderer, ‘Return unto Me, and I will return unto you.’ Malachi 3:7. But if the erring one persistently refuses to heed the voice that calls him with pitying, tender love, he will at last be left in darkness. **The heart that has long slighted God's mercy, becomes hardened in sin, and is no longer susceptible to the influence of the grace of God.** Fearful will be the doom of that soul of whom the pleading Saviour shall finally declare, he ‘is joined to idols: let him alone.’ Hosea 4:17. It will be more tolerable in the day of judgment for the cities of the plain than for those who have known the love of Christ, and yet have turned away to choose the pleasures of a world of sin.”

Israel, confident in their own conceptions of God and His righteousness, claimed to know Him.

Hosea 8:2 Israel shall cry unto me, My God, we know thee.

There will be in the days before Christ returns another class who lack an intimate knowledge of God's character and who claim to know Him but betray Him by their disobedience.

Matt 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

PK 285.2

“The evils that had overspread the land had become incurable; and upon Israel was pronounced the dread sentence: ‘Ephraim is joined to idols: let him alone.’ ‘The days of visitation are come, the days of recompense are come; Israel shall know it.’” Hosea 4:17; 9:7.

What does it mean “Ephraim is joined to idols”? Could it be the “incurable” condition where one desires or feels no need of repentance, also known as grieving away the Holy Spirit?

Ephesians 4:30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

COL 237.1

“Every time you refuse to listen to the message of mercy, you strengthen yourself in unbelief. Every time you fail to open the door of your heart to Christ, you become more and more unwilling to listen to the voice of Him that speaketh. **You diminish your chance of responding to the last appeal of mercy.** Let it not be written of you, as of ancient Israel, ‘Ephraim is joined to idols; let him alone.’ Hosea 4:17. Let not Christ weep over you as He wept over Jerusalem, saying, ‘How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.’” Luke 13:34, 35.

Matthew 12:31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

Matthew 12:32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Having hardened their hearts, Israel met with judgment.

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.

Hosea 8:7 **For they have sown the wind, and they shall reap the whirlwind:** it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

Hosea 9:17 My God will cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations.

Hosea 13:16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

2Kings 17:18, 20 Therefore the Lord was very angry with Israel, and . . . afflicted them, and **delivered them unto the hands of spoilers**, until He had cast them out of His sight, . . . as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria.

PK 286.1

"The houses of ivory shall perish, and the great houses shall have an end, saith the Lord.' 'The Lord God of hosts is He that toucheth the land, and it shall melt, and all that dwell therein shall mourn.' 'Thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.' 'Because I will do this unto thee, prepare to meet thy God, O Israel.'" Amos 9:8-10; 3:15; Amos 9:5; 7:17; Amos 4:12.

How do we construe such language?

"the Lord was very angry with Israel, and . . . afflicted them,"

"Because I will do this unto thee, prepare to meet thy God, O Israel."

Speaking of the sophistry of Satan, Ellen writes:

GC 535

". . . He leads them to misconstrue strong expressions of Scripture, giving to the language the coloring of bitterness and malignity which pertains to himself, but not to our Creator. 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?'" Ezekiel 33:11.

RH, Feb 12, 1914 par. 10

"The destruction that came upon the northern kingdom was directly from God Himself. The Assyrians were merely the instruments that He used to carry out His purpose. Through Isaiah, who began to prophesy before the fall of Samaria, the Lord referred to the Assyrian hosts as the rod of mine anger.' 'The staff in their hand,' He said, 'is mine indignation.'" Isaiah 10:5.

What is meant by the language **"destruction . . . came . . . directly from God Himself."** Did God send messages to Assyria to cruelly destroy Israel? Is the God who mercifully labors to save Israel also the God who unmercifully destroys it? Jeremiah prophesied of God's anger that "in the latter days ye shall consider it perfectly." In these, the latter days, let us prayerfully consider more perfectly the following verses and quotes that describe how God is involved with the destruction.

Jeremiah 23:19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

Jeremiah 23:20 The anger of the LORD shall not return, until He have executed, and till He have performed the thoughts of His heart: **in the latter days ye shall consider it perfectly.**

Notice Jeremiah prophesied of God's anger that, **"in the latter days ye shall consider it perfectly."**

So in these, the latter days, let's prayerfully consider the previous as well as the following verses and quotes, which describe how God is directly involved with the destruction.

Let's first take another look at 2 Kings 17:18, 20.

“Therefore the Lord was very angry with Israel, and . . . afflicted them, . . .”

Notice it then goes on to describe how He afflicted them.

“ . . . and delivered them unto the hands of spoilers,”

And why would He be compelled to **“deliver them into the hands of spoilers”?**

YRP 35

“Why resist the overtures of mercy? Why say, ‘Let me alone,’ until God shall be compelled to give you your desire, since you will have it so?”

So destruction came to Israel in consequence of grieving away the Spirit of God. And yet, Israel thought they knew God.

Hosea 8:2 Israel shall cry unto me, My God, we know thee.

But would they grieve Him away if they truly knew Him? Without this knowledge, there could be no surrender. And what about us? Do we know Him?

YRP 35.2

“I will address these lines to those who have had light, those who have had privileges, those who have had warnings and entreaties, who have made no determined effort to yield themselves in full surrender to God. I would warn you to fear lest you sin against the Holy Ghost, and be left to your own course, sunk in moral lethargy, and never obtain forgiveness. Why allow yourselves to be longer educated in the school of Satan, and pursue a course of action that will make repentance and reformation impossible?”

RH, June 29, 1897 par. 3

“I know the danger of those who refuse to walk in the light as God gives it. They bring upon themselves the terrible crisis of being left to follow their own ways, to do after their own judgment. The conscience becomes less and less impressible. The voice of God seems to become more and more distant, and the wrongdoer is left to his own infatuation. In stubbornness he resists every appeal, despises all counsel and advice, and turns from every provision made for his salvation, and the voice of the messenger of God makes no impression upon his mind. **The Spirit of God no longer exerts a restraining power over him, and the sentence is passed, ‘[He] is joined to idols, let him alone’** (Hosea 4:17). Oh, how dark, how sullen, how obstinate, is his independence! It seems that the insensibility of death is upon his heart. This is the process through which the soul passes that rejects the working of the Holy Spirit.”

PK 297.1

“Had Israel heeded the messages of the prophets, they would have been spared the humiliation that followed. It was because they had persisted in turning aside from His law that **God was compelled to let them go into captivity**. My people are destroyed for lack of knowledge,’ was His message to them through Hosea. ‘Because thou hast rejected knowledge, I will also reject thee: . . . seeing thou hast forgotten the law of thy God.’” Hosea 4:6.

PK 305.2

“The reign of Uzziah was drawing to a close, and Jotham was already bearing many of the burdens of state, when Isaiah, of the loyal line, was called, while yet a young man, to the prophetic mission. The times in which Isaiah was to labor were fraught with peculiar peril to the people of God. The prophet was to witness the invasion of Judah by the combined armies of northern Israel and of Syria; he was to behold the Assyrian hosts encamped before the chief cities of the Promised Land. During his lifetime, Samaria was to fall, and the ten tribes of Israel were to be scattered among the nations. Judah was again and again to

be invaded by the Assyrian armies, and Jerusalem was to suffer a siege that would have resulted in her downfall had not God miraculously interposed. Already these perils were threatening the peace of Israel. **The divine protection was being removed from the southern kingdom, and the Assyrian forces were about to overspread the land of Judah.**"

We see that once God stopped "**miraculously**" interposing for Israel, and the "**divine protection**" was removed, Assyria was about to take her over.

Hosea 5:6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find Him; **He hath withdrawn Himself from them.**

PK 21.1

"With a father's heart, God bore with His people. **He pleaded with them by mercies given and mercies withdrawn.** Patiently He set their sins before them and in forbearance waited for their acknowledgment. Prophets and messengers were sent to urge His claim upon the husbandmen; but, instead of being welcomed, these men of discernment and spiritual power were treated as enemies. The husbandmen persecuted and killed them. God sent still other messengers, but they received the same treatment as the first, only that the husbandmen showed still more determined hatred."

PK 20.1

"The Lord had through Moses set before His people the result of unfaithfulness. By refusing to keep His covenant, **they would cut themselves off from the life of God, and His blessing could not come upon them.** At times these warnings were heeded, and rich blessings were bestowed upon the Jewish nation and through them upon surrounding peoples. But more often in their history they forgot God and lost sight of their high privilege as His representatives. They robbed Him of the service He required of them, and they robbed their fellow men of religious guidance and a holy example. They desired to appropriate to themselves the fruits of the vineyard over which they had been made stewards. Their covetousness and greed caused them to be despised even by the heathen. **Thus the Gentile world was given occasion to misinterpret the character of God and the laws of His kingdom.**"

GC 35

"The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet, 'O Israel, thou hast destroyed thyself; 'for thou hast fallen by thine iniquity.' [Hosea 13:9; 14:1.] Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. **By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will.** The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control."

Now let's consider the bold excerpts from the previous quotes:

RH, Feb 12, 1914 par. 10

"The destruction that came upon the northern kingdom was directly from God Himself. The Assyrians were merely the instruments that He used to carry out His purpose.

YRP 35.2

“Why resist the overtures of mercy? Why say, ‘Let me alone,’ until God shall be compelled to give you your desire, since you will have it so?”

RH, June 29, 1897 par. 3

“The Spirit of God no longer exerts a restraining power over him, and the sentence is passed, ‘[He] is joined to idols, let him alone.’”

PK 297.1

“God was compelled to let them go into captivity.”

PK 305.2

“The divine protection was being removed from the southern kingdom, and the Assyrian forces were about to overspread the land of Judah.”

Hosea 5:6

They shall go with their flocks and with their herds to seek the LORD; **but they shall not find Him; He hath withdrawn Himself from them.**

PK 21.1

“He pleaded with them by mercies given and mercies withdrawn.”

PK 20.1

“By refusing to keep His covenant, they would cut themselves off from the life of God, and His blessing could not come upon them.”

GC 35

“. . . they were but reaping the harvest which their own hands had sown. Says the prophet, ‘O Israel, thou hast destroyed thyself;’ ‘for thou hast fallen by thine iniquity.’ [Hosea 13:9; 14:1.]. . . **By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will.”**

We can see that the judgments are directly from God, but let us not fail to differentiate between judgment and execution. For we are plainly told that:

GC 36.1

“We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. The disobedient and unthankful have great reason for gratitude for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God's hatred of sin and to the certain punishment that will fall upon the guilty.”

Having put those quotes in perspective, let's now explore another example from Hosea that gives insight into God's involvement in Israel's judgment. The destruction of Admah and Zeboim are given as Hosea's Passionate Lover

an example of how Israel was **given over** to destruction. Admah and Zeboim were cities that were involved in the destruction of Sodom and Gomorrah.

Deuteronomy 29:23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in His anger, and in His wrath:

LLM 448.3

“The Lord gave to His people advantages which they failed to recognize. ‘My people,’ He says, ‘are bent to backsliding from Me; though they called them to the Most High, none at all would exalt Him. How shall I **give thee up**, Ephraim? How shall I **deliver** thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together.’ Read also the promises of blessing to Israel on condition of their repentance, recorded in the fourteenth chapter of Hosea. **These scriptures were written in times past, but they have also a present-day application.**”

Hosea 11:8 How shall I **give thee up**, Ephraim? how shall I **deliver** thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

In the following quote regarding the judgments of God in the final days, Sodom and Gomorrah as well as the days of Noah, are given as examples of suffering the wrath of God. How can God be said to be the same yesterday, today and forever if He changes in the way He deals with the wicked? Those who do not yet distinguish between the judgments of God and their execution, believing God directly executes His judgments, argue that the execution is His strange act, citing,

Isaiah 28:21 For the LORD shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.

Yet, in His destruction at the end of the world, how could it be said to be strange to directly destroy if He has been directly destroying the wicked since the time of the flood?

8T 49.3

“The law of God is made void. We see and hear of confusion and perplexity, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion, not reason, bears sway. **The wrath of God is upon the inhabitants of the world, who are fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah.** Already fire and flood are destroying thousands of lives and the property that has been selfishly accumulated by the oppression of the poor. The Lord is soon to cut short His work and put an end to sin. Oh, that the scenes which have come before me of the iniquities practiced in these last days, might make a deep impression on the minds of God's professing people. As it was in the days of Noah, so shall it be when the Son of man shall be revealed. **The Lord is removing His restrictions from the earth**, and soon there will be death and destruction, increasing crime, and cruel, evil working against the rich who have exalted themselves against the poor. **Those who are without God's protection** will find no safety in any place or position. Human agents are being trained and are using their inventive power to put in operation the most powerful machinery to wound and to kill.”

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“**I was shown that the judgments of God would not come directly out from the Lord upon them, but in this way: They place themselves beyond His protection.** He warns, corrects reproves, and points out the only path of safety; then if those who have been the objects of His special care will follow their own course independent of the Spirit of God, after repeated warnings, if they choose their own way, then **He does not commission His angels to prevent Satan's decided attacks upon them.** It is Satan's power that is at work

at sea and on land, bringing calamity and distress, and sweeping off multitudes to make sure of his prey. And storm and tempest both by sea and land will be, for **Satan has come down in great wrath**. He is at work. He knows his time is short and, **if he is not restrained**, we shall see more terrible manifestations of **his power** that we have ever dreamed of.”

Romans chapters 1 and 2 describe the wrath of God and how it comes about in response to the unpardonable sin or grieving away the Holy Spirit. We find the similar terminology “**give thee up**” used as we found in Hosea 11:8.

Let’s see if Paul will answer these questions for us.

1. *What* is the wrath of God?
2. *Who or what* is it directed toward?
3. *How* is it directed?
4. *When* is it directed?
5. *What is the result?*

Paul begins the heart of his message to the Romans in verses 16-17. It is the gospel, the life and work of Christ that is the power to save anyone and everyone from the sins that separate them from God.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Isaiah 59:1, 2 Behold, the LORD’S hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

Matthew 1:21 Thou shalt call His name Jesus: for He shall save His people from their sins.

What is the gospel of Christ? The righteousness, the goodness, the love and mercy of God the Father as revealed in the life, death and resurrection of Jesus Christ.

Romans 1:17 For therein [the gospel of Christ] is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

The just, (justified), shall live by faith. Faith in what? The righteousness of God as revealed in Jesus Christ.

2Corinthians 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

John 14:9 He that hath seen me hath seen the Father.

Paul immediately goes on to introduce the wrath of God.

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Does the wrath of God have anything to do with the gospel? Yes, the gospel includes saving us from the wrath of God which results in perishing.

John 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

It is sin that brings the death that lasts eternally, known as the second death. God gives everyone choice to choose eternal life or eternal death.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

James 1:14, 15 But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

The wrath of God is against the ungodliness and unrighteousness, not against the ungodly or the unrighteous. And this only because they hold the truth in unrighteousness. The truth about what? The truth regarding the gospel and the wrath of God. Why is God just in His wrath?

Romans 1:19 Because that which may be known of God is manifest in [margin, to] them; for God hath shewed it unto them.

And how has God showed it unto them?

Romans 1:20 For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse:

Psalms 19:1-3 The heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard.

Those who, having witnessed the glory of God in His creation and yet hold the truth about Him in unrighteousness, are without excuse.

Romans 1:21 Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

“Vain in their imaginations” regarding what? What is the subject Paul is talking about? The gospel and the wrath of God. What is it they are imagining about the gospel and the wrath of God? What is the vanity of their imaginations that results in their foolish hearts being darkened and,

Romans 1:22 Professing themselves to be wise, they became fools,

Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Romans 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

How did they change the glory or character—the gospel and wrath of the immortal God, into the likeness of mortal man? By believing and teaching that God’s thoughts and ways are the same as man’s.

Psalms 50:21a These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself:

James 1:20 For the wrath of man worketh not the righteousness of God.

In other words, man’s wrath is not the same as God’s wrath.

Let’s take a closer look at James chapter one.

James 1:13-15 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. James 1:13-15

James 1:16 Do not err, my beloved brethren.

What is it that James does not want us to err in? Do not err regarding **where temptation comes from**. Do not err regarding **where sin comes from**, and do not err regarding **where death comes from**, BUT,

James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

In other words, the wages of sin is death, BUT the gift of God is eternal life.

James continues sharing God's desire that we should understand and reflect His character including His wrath which is not the same as ours.

James 1:18-20 Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God.

Let us return to Romans. Because man has rejected the truth and has changed the character of God by bringing the thoughts and ways of God's wrath down to the level of his own, his foolish heart was darkened. Paul describes this condition elsewhere as well.

Romans 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

2Corinthians 4:3, 4 But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

But it does not end there, man has also turned the wrath of God into an image made like unto corruptible birds and fourfooted beasts and creeping things. These represent idolatry, the worship of false gods.

Ezekiel 8:10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

What did the people do to appease the supposed wrath of these gods? They sacrificed their children to them. Not only were the heathen guilty of this, but God's people were also at times. Could this be because they had a wrong concept of God's wrath?

Deuteronomy 12:31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which He hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

Jeremiah 32:35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

Psalms 106:35-40 But were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the LORD kindled against His people, insomuch that He abhorred His own inheritance.

God forewarned His people of the inevitable results of seeking to other gods for salvation. His jealousy is not the same as ours. **He is jealous to save us.**

Hosea 13:4 Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

Deuteronomy 12:26-28 Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the LORD your God, which I command you this day: And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

If we choose the way of sin and curses, He cannot protect us from the results. This is described as His **hiding His face from us.**

Isaiah 59:1, 2 Behold, the LORD'S hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have **hid His face** from you, that He will not hear.

Deuteronomy 29:20 The LORD will not spare him, but then the anger of the LORD and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

Deuteronomy 31:17, 18 Then my anger shall be kindled against them in that day, and I will forsake them, and I will **hide my face** from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

Deuteronomy 32:20 And He said, I will **hide my face** from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

Deuteronomy 32:28, 29 For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!

Deuteronomy 32:35-39 To me belongeth vengeance, and recompence; **their foot shall slide in due time:** . . .

What does it mean, **their foot shall slide in due time**? We have already read of the Bible principle that whatever a man sows that shall he also reap. This is another way of describing the same condition.

Deuteronomy 32:35-39 . . . for the day of their calamity is at hand, and the things that shall come upon them make haste. For the LORD shall judge His people, and repent Himself for His servants, when He seeth that their power is gone, and there is none shut up, or left. And He shall say, Where are their gods, their rock in whom they trusted, Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. See now that I, even I, am He, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

According to this passage, we can see how it is that God kills. He allows them to choose which god to serve reaping the consequences that automatically come with that choice.

Returning to Romans we find Paul chooses an example of homosexuality to describe the cause and effect of their rebellion against the truth of God's gospel, describing His wrath.

Romans 1:24, 26 Wherefore God also **gave them up** to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: For this cause God **gave them up** unto vile affections: for even their women did change the natural use into that which is against nature:

Romans 1:27, 28 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God **gave them over** to a reprobate mind, to do those things which are not convenient;

Ephesians 4:17-19 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

God, respecting their choice, has **given them over** to sin and to reap the results of that sin, the recompence of their error which was meet or due, effectively His wrath.

Galatians 6:7, 8 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Proverb 26:2b . . . so the curse causeless shall not come.

Psalms 81:11-13 But my people would not hearken to my voice; and Israel would none of me. So I **gave them up** unto their own hearts' lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways!

2Chronicles 30:7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore **gave them up** to desolation, as ye see.

God has given them over only after He has exhausted all attempts to save them from sin and its results. They are described as having a reprobate mind. What is a reprobate mind? A hardened and impenitent heart. A heart that has made its final choice and will never repent.

Romans 2:4-11 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy **hardness and impenitent heart** treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality—eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.

RH, Jan 29, 1914 par 11

“In the first chapter of the epistle to the Romans, the apostle Paul gives a startling picture of the debasing influence of creature worship. Of those who ‘changed the truth of God into a lie, and worshiped and served the creature more than the Creator,’ he writes:-- ‘When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

“Wherefore God also **gave them . . . over** to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.’ The restraints of God's word and His Spirit rejected, there were no depths of sin too low for them to reach.”

“**Thus it was with Israel.** Those who might have stood as spiritual leaders among the nations, having set aside the statutes of God, fell a helpless prey to the evil passions of the human heart. Their times were marked by oppression, gross injustice, luxury and extravagance, riotous feasting and drunkenness, licentiousness and debauchery. ‘They hate him that rebuketh in the gate,’ Amos declared, ‘and they abhor him that speaketh uprightly.’ ‘They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.’ Amos 5:10, 12. These transgressors ‘sold the righteous for silver, and the poor for a pair of shoes.’”

God's Passionate Promises To Heal & Save Israel

God, well knowing that Israel could not save herself, covenanted to be her husband and protector should she allow Him. He was the only One who could save her from her self deception and self dependence. He was the only One who could make her righteous and faithful. All her attempts at righteousness would fail. If only she had believed in His promises and fully surrendered to His leading, He would have led her to safety. Although she failed time and again, yet His promises will ultimately accomplish His will through those whose faith is active and not merely an assent. He will have His faithful bride. His judgments will prove to have been blessings and His ability to forgive and heal will bring forth fruit. They will be filled with the knowledge of God and will come to truly know Him, having an intimate and passionate relationship with Him.

PK 283.1

"The transgressors were given many opportunities to repent. In their hour of deepest apostasy and greatest need, God's message to them was one of forgiveness and hope. 'O Israel,' He declared, 'thou hast destroyed thyself; but in Me is thine help. I will be thy King: where is any other that may save thee?'" Hosea 13:9, 10.

Hosea 2:19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

Hosea 2:20 I will even betroth thee unto me in faithfulness: and **thou shalt know the LORD.**

Hosea 1:10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

Hosea 1:11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Hosea 2:15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

Hosea 2:18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

Hosea 3:5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and His goodness in the latter days.

Hosea 10:12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till He come and rain righteousness upon you.

Hosea 12:9 And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

Hosea 14:4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

Hosea 14:5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

Hosea 14:6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

Hosea 14:7 They that dwell under His shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

PK 282.3

"The prophets continued to protest against these evils and to plead for rightdoing. 'Sow to yourselves in righteousness, reap in mercy,' Hosea urged; 'break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you.' 'Turn thou to thy God: keep mercy and judgment, and wait on thy God continually.' 'O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity: . . . say unto Him, Take away all iniquity, and receive us graciously.'" Hosea 10:12; 12:6; Hosea 14:1, 2.

PK 298.1

"The prophecies of judgment delivered by Amos and Hosea **were accompanied by predictions of future glory.** To the ten tribes, long rebellious and impenitent, was given no promise of complete restoration to their former power in Palestine. Until the end of time, they were to be 'wanderers among the nations.' But through Hosea was given a prophecy that set before them the privilege of having a part in the **final restoration** that is to be made to the people of God **at the close of earth's history**, when Christ shall appear as King of kings and Lord of lords. 'Many days,' the prophet declared, the ten tribes were to abide 'without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.' **'Afterward,' the prophet continued, 'shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days.'**" Hosea 3:4, 5.

RH, Feb 26, 1914 par. 6

"The prophecies of judgment delivered by Amos and Hosea **were tempered with prophecies of future glory.** According to Hosea, the children of Israel were to 'abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.' Afterward, the prophet continued, 'shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.'"

RH, Feb 26, 1914 par. 7

"This prophecy is to reach its complete fulfillment in the gathering out from all nations of a people prepared for the second coming of Christ. The remnant of Israel is symbolized by a woman, representing the Lord's chosen church on the earth. 'Behold' He says, 'I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi ['My husband,' margin]; and shalt call me no more Baali ['My lord,' margin]. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.'"

RH, Feb 26, 1914 par. 8

"In the **last days of this earth's history**, God's covenant with His commandment-keeping people is to be renewed. 'In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. **I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.**'"

RH, February 26, 1914 par. 9

“And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.” Hosea 2:14-23.

RH, Feb 26, 1914 par. 10

“In that day, . . . the remnant of Israel, and such as are escaped of the house of Jacob, . . . shall stay upon the Lord, the Holy One of Israel, in truth.’ Isaiah 10:20. From ‘every nation, and kindred, and tongue, and people’ there will be those who will gladly respond to the message, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’ **They will turn from every idol that binds them to this earth**, and will ‘worship Him that made heaven, and earth, and the sea, and the fountains of waters.’ They will free themselves from every entanglement, and will stand before the world as **monuments of God's mercy**. Obedient to every divine requirement, they will be recognized by angels and by men as those that ‘keep the commandments of God, and the faith of Jesus.” Rev 14:6, 7, 12.

Hos 13:14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

HP 44.3

“In the act of dying, Christ was destroying him who had the power of death. He carried out the plan, finished the work which from Adam's fall He had covenanted to undertake. By dying for the guilt of a sinful world, **He reinstated fallen man, on condition of obedience to God's commandments**, in the position from which he had fallen in consequence of disobedience. And when He broke the fetters of the tomb and rose triumphant from the dead He answered the question, ‘If a man die, shall he live again?’ (Job 14:14). Christ made it possible that every child of Adam might, through a life of obedience, overcome sin and rise also from the grave to his heritage of immortality purchased by the blood of Christ.”

Righteousness By Faith

We have read God's passionate promises to heal and save Israel. And how is it to be accomplished? Through faith. Faith in what? Faith in those promises.

2Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

But how do we partake of the divine nature?

COL 56.2

“The garden of the heart must be cultivated. The soil must be broken up by deep repentance for sin. Poisonous, Satanic plants must be uprooted. The soil once overgrown by thorns can be reclaimed only by diligent labor. So the evil tendencies of the natural heart can be overcome only by earnest effort in the name and strength of Jesus. The Lord bids us by His prophet, ‘Break up your fallow ground, and sow not among thorns.’ ‘Sow to yourselves in righteousness; reap in mercy.’ Jeremiah 4:3; Hosea 10:12. This work He desires to accomplish for us, and He asks us to co-operate with Him.”

So righteousness by faith expresses itself in **faithfulness**. It is active. We have become **one** through an intimate relationship with our Heavenly Groom. Faithfulness is the product of love and trust. Submission
Hosea's Passionate Lover

can only come from trust, and trust comes only through an experiential knowledge of God. Knowledge of God was what ancient Israel was lacking. Is it also true for modern Israel today?

Hosea 4:1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

God reveals in His word that it is knowledge of Him that gives life.

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

God revealed the plan of salvation when He covenanted with His bride:

Hosea 2:19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

Hosea 2:20 I will even betroth thee unto me in faithfulness: and thou shalt **know** the LORD.

Just how will this happen if not through His promises to do for us what we **cannot** do, and our doing for ourselves what He **will not** do, that is choosing Him as our husband and spending time to know Him.

Hosea 6:3 Then shall we know, **if we follow on to know the LORD**: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.

Hosea 14:4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

Hosea 14:5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

Hosea 14:6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

Hosea 14:7 They that dwell under His shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

SC 67.3

“As with life, so it is with growth. It is God who brings the bud to bloom and the flower to fruit. It is by His power that the seed develops, ‘first the blade, then the ear, after that the full corn in the ear.’ Mark 4:28. And the prophet Hosea says of Israel, that ‘he shall grow as the lily.’ ‘They shall revive as the corn, and grow as the vine.’ Hosea 14:5, 7. And Jesus bids us ‘consider the lilies how they grow.’ Luke 12:27. The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life—air, sunshine, and food. What these gifts of nature are to animal and plant, such is Christ to those who trust in Him. He is their ‘everlasting light,’ ‘a sun and shield.’ Isaiah 60:19; Psalm 84:11. He shall be as ‘the dew unto Israel.’ ‘He shall come down like rain upon the mown grass.’ Hosea 14:5; Psalm 72:6. He is the living water, ‘the Bread of God . . . which cometh down from heaven, and giveth life unto the world.’” John 6:33.

This “**knowing**” is more than a mere acknowledging Him as the Saviour, but an intimate relationship with Him. Ephesians parallels the relationship of husband and wife to that of Christ and His church.

Ephesians 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and He is the saviour of the body.

Ephesians 5:25 Husbands, love your wives, even as Christ also loved the church, and gave Himself for it;

Ephesians 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Ephesians 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

The two becoming one refers to the closest, most intimate relationship given to man by His Creator. Yet it also refers to the deepest, passionate relationship that God desires to have with us. As we read further:

Ephesians 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Ephesians 5:32 This is a great mystery: but I speak concerning Christ and the church.

When we have this relationship, a miracle takes place. There is a new birth, a new creature is born, and the fruit of the Spirit comes forth. It can be seen that we have been with our Husband.

1John 1:9 Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.

And what is this seed that remains in him?

Matthew 13:23 But he that received seed into the good ground is he that heareth the **word**, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Psalms 119:11 Thy **word** have I hid in mine heart, that I might not sin against thee.

If we do not follow on to know the Lord, there will be no union, and if there is no union then there will be no fruit, no righteousness by faith that works by love. And if there be no fruit, then, the regular monthly cycle takes place, representing righteousness by works.

Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy [menstrual] rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Then we will hear the ominous decree:

Matthew 7:23 . . . I never knew you: depart from me, ye that work iniquity.

ST, Nov 11, 1880 par. 13

“ . . . It should be the most earnest study and continual effort of modern Israel to bring themselves into close and intimate relationship with God. Then with the mind quickened, the perceptions sharpened, they will discern His infinite power and overruling providence in all His dealings with man, and in all His created works.”

Hosea 14:9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

The reason Paul used homosexuality as an example of sin that reaps the wrath of God is not because it is any worse than any other sin, but because homosexuality is a **corruption of the gospel** as portrayed by the marriage union. There can be no **“becoming one flesh”**, no real union, no seed remaining that produces fruit, no born again experience, no new creature in Christ Jesus.

Hosea speaks of Jacob as an example of one who was righteous by faith. We are told that he represents the final generation who are victorious through **faith in** Christ as well as having the **faith of**

Christ. He had sinned, but knowing and believing in God's merciful, forgiving character, had repented of his ways. His believing was not merely speaking of it, but he held on tenaciously knowing that God was a God of blessings.

Hosea 12:4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto Him: . . .

Genesis 32:24 And Jacob was left alone; and there wrestled a Man with him until the breaking of the day.

Genesis 32:25 And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as He wrestled with him.

Genesis 32:26 And He said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

Genesis 32:27 And He said unto him, What is thy name? And he said, Jacob.

Genesis 32:28 And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

PP 197.2

"The error that had led to Jacob's sin in obtaining the birthright by fraud was now clearly set before him. He had not trusted God's promises, **but had sought by his own efforts to bring about that which God would have accomplished in His own time and way.** As an evidence that he had been forgiven, his name was changed from one that was a reminder of his sin, to one that commemorated his victory. 'Thy name,' said the Angel, 'shall be called no more Jacob [the supplanter], but Israel: for as a prince hast thou power with God and with men, and hast prevailed.'"

GC 617.1

"'He had power over the Angel, and prevailed.' Hosea 12:4. Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. **He had fastened his trembling grasp upon the promises of God,** and the heart of Infinite Love could not turn away the sinner's plea."

GC 618.1

"Satan had accused Jacob before the angels of God, claiming the right to destroy him because of his sin; he had moved upon Esau to march against him; and during the patriarch's long night of wrestling, Satan endeavored to force upon him a sense of his guilt in order to discourage him and break his hold upon God. Jacob was driven almost to despair; but he knew that without help from heaven he must perish. He had sincerely repented of his great sin, and **he appealed to the mercy of God.** He would not be turned from his purpose, but held fast the Angel and urged his petition with earnest, agonizing cries until he prevailed."

PP 196.3

"It was in a lonely, mountainous region, the haunt of wild beasts and the lurking place of robbers and murderers. Solitary and unprotected, Jacob bowed in deep distress upon the earth. It was midnight. All that made life dear to him were at a distance, exposed to danger and death. Bitterest of all was the thought that it was his own sin which had brought this peril upon the innocent. With earnest cries and tears he made his prayer before God. Suddenly a strong hand was laid upon him. He thought that an enemy was seeking his life, and he endeavored to wrest himself from the grasp of his assailant. In the darkness the two struggled for the mastery. Not a word was spoken, but Jacob put forth all his strength, and did not relax his efforts for a moment. While he was thus battling for his life, the sense of his guilt pressed upon his soul; his sins rose up before him, to shut him out from God. But in his

terrible extremity he remembered God's promises, and his whole heart went out in entreaty for His mercy. The struggle continued until near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, 'the Angel of the covenant,' who had revealed Himself to Jacob. The patriarch was now disabled and suffering the keenest pain, but he would not loosen his hold. All penitent and broken, he clung to the Angel; 'he wept, and made supplication' (Hosea 12:4), pleading for a blessing. He must have the assurance that his sin was pardoned. Physical pain was not sufficient to divert his mind from this object. His determination grew stronger, his faith more earnest and persevering, until the very last. The Angel tried to release Himself; He urged, 'Let Me go, for the day breaketh;' but Jacob answered, 'I will not let Thee go, except Thou bless me.' Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God."

CC 10.5

"Jacob resorted to fraud, and he reaped the harvest in his brother's hatred. Through twenty years of exile he was himself wronged and defrauded. . . . But God says: ' . . . I have seen his ways, and will heal him. . . . ' (Isaiah 57:18). Jacob in his distress was not overwhelmed. He had repented, he had endeavored to atone for the wrong to his brother. And when threatened with death through the wrath of Esau, he sought help from God. . . . 'He wept, and made supplication' (Hosea 12:4). 'And he blessed him there' (Genesis 32:29). . . . **The power of evil in his own nature was broken; his character was transformed.**" . . .

GC 618.2

"As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble. And as he accused Jacob, he will urge his accusations against the people of God. He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. He sees that holy angels are guarding them, and he infers that their sins have been pardoned; but he does not know that their cases have been decided in the sanctuary above. He has an accurate knowledge of the sins which he has tempted them to commit, and he presents these before God in the most exaggerated light, representing this people to be just as deserving as himself of exclusion from the favor of God. He declares that the Lord cannot in justice forgive their sins and yet destroy him and his angels. He claims them as his prey and demands that they be given into his hands to destroy."

Rev 14:12 Here is the patience [endurance] of the saints: here are they that keep the commandments of God, and the faith of Jesus.

KC 112.8

"The Lord is infinitely merciful and gracious. He is waiting for us to repent and turn to Him with humble confession, saying, '**We will take thy way, O Lord: we will no longer walk in the way of our own counsels.**' Have mercy on us and save us, and those who have erred in following a path not cast up for the ransomed of the Lord."

KC 112.9

"**The time has come for the renunciation of all self-confidence.** The time has come to follow the Lord's way. He has given instruction for all who will be guided by Him, who have faith in His word and courage to go forward. God calls upon those who have walked in paths of their own choosing to return to Him. 'Seek ye the Lord while He may be found.'" Isaiah 55:6-9.

HP 44.4

“Our salvation was wrought out by infinite suffering to the Son of God. His divine bosom received the anguish, the agony, the pain that the sinfulness of Adam brought upon the race. The heel of Christ was indeed bruised when His humanity suffered, and grief heavier than that which ever oppressed the beings He had created weighed down His soul as He was engaged in paying the vast debt which man owed to God.

Hosea 6:1 Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.

Hosea 6:2 After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.

Hosea 6:3 Then shall we know, if we follow on to know the LORD: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.

Habakuk 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

Hosea 14:3b neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy.

Hosea 14:8 Ephraim shall say, What have I to do any more with idols? I have heard Him, and observed Him: I am like a green fir tree. From me is thy fruit found.