

OpenTheo

Hosea Overview (Part 2)



Bible Book Overviews - Steve Gregg

In this overview of the book of Hosea, Steve Gregg delves into the historical context and symbolism found within its chapters. He notes that the book contains both a message of judgment for Israel's idolatry and rejection of prophets, as well as a message of salvation through the faithful remnant and the coming Messiah. Gregg also highlights the importance of understanding the symbolic language used throughout the book and its relevance for contemporary audiences, emphasizing the theme of God's love and faithfulness despite humanity's unfaithfulness.

Transcript

I'm going to pick up where we left off and believe me, it'll go much faster because the first three chapters are full of most of the message of the book, which is why they get so much commentary and also is a long introduction. But the rest actually can go rather quickly. We're not going to by any means go verse by verse.

We advertise this as an introduction and an overview of the book. Now we talked about chapters one and two. Chapter one had the history of Hosea marrying and having children.

And chapter two in the beginning of it, the first two verses two through thirteen is sort of a lambast of Israel for her various crimes and God really making his case of why he's separating from her. And he began that verse two of chapter two, bring charges against your mother. And he's going to use that term again in chapter four, eventually here in verse one, where he's going to say that the Lord brings a charge against the inhabitants of Israel.

So these are the charges. And then I'm not going to go over them, but I will say this, that you find that if you read the book of Hosea, the things that God was complaining about are their idolatry, which he refers to as harlotry. Harlotry is a code word for idolatry when you're talking about Israel and God, because God and Israel are married or were and and and she slept with too many men, so he put away.

He says, for example, as you read through. They've done a lot of different crimes. They

rejected the prophet.

They've been treacherous against the covenant. Their priests and their prophets that are false prophets and the people are all pretty much compromised in this deal. They've all departed from God.

The main thing he keeps saying is there's no knowledge of God. He began talking that way in chapter four, but he does have at the end of each of the first three chapters, as I mentioned a section about the messianic salvation, that they age and the Messiah would come and gather the true Israel, the faithful remnant himself and bring salvation. Now we mentioned just before taking a break in chapter two verse twenty three, which is one of the salvation section.

He has made a play on words of the second and third child of Hosea. The second and third children, one who are who represent Israel in alienation from God, because of our country, and I will have mercy on her would not obtain mercy. I will say to those who were not my people.

You are my people and they shall say you are my God. So if you can say that people who were not a people and would never previously be a very good Gentile. Certainly, if anyone had not been a people of the Gentiles, the Jews have been, but he is a part of the faithful Jews would be shown mercy.

Those who come to Christ and Gentiles to people who have not been able before would not be people that is, of course, what has become true that the death resurrection of Christ and his employment at the right hand of God, where he is sitting at the right hand, so all his enemies are brought under his feet. We were one of the enemies with the grounders that we have heard and that that is the mission during the past two thousand years until he returned. Now, chapter three is very short and finishes up the story of Hosea.

The Lord said to me, go again, love a woman who is loved by a lover and is committing adultery, just like the love of the Lord for the children of Israel, who look to other God and love the raisin cakes of the pagan raising cakes is something that was eaten in the idolatrous faith, possibly with the from something in the after days, the act that would be used to sleep with simple prostitutes and things like that. Anyway, they love those more than they love God. So I bought her.

I bought her for myself for fifteen shekels of silver and one and a half hours or one half hour of barley. Now, under the law, the price of a slave. If one was gored by an oxen and you had to make restitution, because it was your off and come out the way the rest of the thirty pieces of silver.

That's how much of course, Judas betrayed Jesus for the fewer a common slave. But here

she's been bought a budget price fifteen shekels of that half price for some bushels of some bushels of grain here to make up the difference. I don't know if they did make up the difference or if they're just, you know.

In fact, for the power to let me pull the low price. It may be that she's been bought at half the price of an order, but if you damage good and she thought about that value, especially if the person telling her that, you know, I mean, after a few years of that kind of lifestyle, it might be that customers are looking for someone with less used up and so she's less desirable. And yet, Jose takes her back at God's instruction and he said, I said to her, you should stay with me many days.

You should not play the harlot, nor shall you have a man. I will also be hard for the children of Israel shall abide many days without king or prince without sacrifice or sacred pillar without the thought or care of them. After the children of Israel shall return the Lord their God and David their king, which is the name for the Messiah.

And I'll explain that in a moment and fear the Lord and his goodness in the latter day. Now the term the latter days have been commonly used in popular. As the part of preaching to you, because you see latter days are left.

We just know that like a, you know, in the tribulation of that like just before Jesus comes back that latter day. Unfortunately, it's not that easy when the old Testament uses the term latter days or even last day. It's not always the same day.

A lot of times it's just talking about days later than the so latter days often refers to just days later than the person talking. In fact, the term last day refers to the time of the first coming of Jesus. We know that because of many references in the New Testament, like Hebrews chapter one, which says God, which under time and diverse manner spoke to our father in time past for the profit has spoken to us in the last day by his son.

Paul said in first Corinthians nine that we are those who think of himself and readers. We are those who live at the end of the ages. John and first John chapter two said beloved.

It is the last hour and as you heard that I should come even now there are many anti-Christ whereby we know that it is the last hour where Peter said that Jesus and for one Jesus was ordained before the foundation of what was manifest in the last day or in the last day. James told the rich of his day that they had laid up treasures in the last day. So all the all the New Testament writers indicated that they and their readers were living in the last day.

Latter days is less specific latter days. If the time later than the speaker, the term last day usually refers to the last day. I believe of the second temple of the Jewish order, the destruction of the old covenant and the coming of the new.

That's if you look at all the time when the New Testament writer referred to the last day.

There's a good chance that that's what they're referring to. I will press that too hard, but I will say this is the term in the latter days that does not mean at the end of time that you think later you'll understand that later.

You'll never happen in the public. Not now. Now, what is it going to happen later and not now.

Well, he said to his wife when he took her back. You will stay with me for many days. You should not play the harlot nor shall you have a man.

I will also be toward you now when you think you're not playing a harlot. Neither will you have a man. He might mean that you know, you have a lot of men, but now you're going to be faithful to me and you're not going to have any men and I'll be thankful to you.

But there's many who read it. Many scholars have felt that it's saying that for many days after they were taken back to the back. They themselves would be out.

You won't have a man including me. You think you will be without factual. You have to live safer.

Maybe this is to see how her health was. Maybe this is to see if she's pregnant. Maybe there might have been sort of a you're coming back, but we're not going to rejoin quite immediately here.

Let's just we'll go some days without before we rejoin. So it could be either way. He says you will not have a man.

It's not clear if it means any man, including him for a while and he'll stay too. I mean, it's going to be a part on him and her, but maybe harder. But if there's a difference of opinion, you don't have to be a point is that being without a man for many days means that there have been quite a full restoration and it seems interpreted in verse four for the children of Israel shall abide many days without a king without a print without a sacrifice or a sacred pillar without a thought or character.

Now, how many things I like that. King printed even not. All her.

He thought he thought it was the priest or the temple over his role. But he thought were all the right. All three in the book of Judges, for example, when Gideon had delivered the people from the from the United.

The people offered him King Jeffrey refused. I will not be the Lord over and over because I do want to give me a thought that we don't know what he wanted that for, but he never heard of a priest. I don't know why one of the above.

But it says in Judges, Chapter eight that in later times and latter days, the Israelites worshiped the ephod became an idol. At the end of the book of Judges, there's a man in

my Levi. He gets himself in a bar and he set it up to worship an idol.

So apparently the ephod that Aaron, the high priest wore was either other religions had similar garments and called them by the same name or or maybe they imitated Aaron's priesthood. They were not the real ephod of the real priest and you'll be without any body, probably not referring to without an ironic priest, but probably without all three of the top of her off and off of her images, which the Bible does not allow. So you think you have the idolatrous thing.

I don't agree with the bottom of the practice of dollars. You also have a king for that period of time. Interestingly, in all different times after the destruction of the northern kingdom, they never did have a king again.

So as I said, some individuals are remnants of the ten northern tribes had prior to the theory that they had migrated to Judah. We read about that in the book of Chronicles several times that there were migration of people from the north who didn't like the paganism they wanted to worship in Jerusalem. They became Judah, I came back to Judah and therefore when the northern Israel all through the very tribe were called Judah.

And that's why they're all called you later on in the name of Judah. Now even Judah was without a king after everyone in Babylon, they came back from Babylon. The rubble was a defendant from the king of Judah, but he was not a king and they never really had a Jewish king until he came.

They didn't have a king of the Jews and he was not Jewish. You need a prior to her. There were some of what they call the Hasmonean dynasty, which were pretty not do the right thing to have a Jewish king until he was the king of the Jews.

He was born as the wife of the king of the Jews. So there's a prediction here that there be a long period of time where Israel after the destruction would not have a king, but then they would have to be, I think, after the destruction of both nations. They never had a king again until Jesus came in that came in the first five afterward the children of Israel shall return and take the Lord their God and David their king and fear the Lord in his goodness and the latter day.

Now the reference to David, the king. Some people have said, well, this refers to the millennial reign of Jesus back in their race from the dead and David will rain after all. Why not.

He rained a thousand years before Christ. Why not two thousand years after Christ. If you come back and set up a thousand year rain, why can't David ruler will mainly because of the scriptures in the five hundred during the Messianic age and yet there are three other or two other profit for other places in the first five one of them is in Jeremiah

chapter thirty and nine which is Messianic.

And it says. But they shall serve the Lord their God and David their king, whom I will raise up. So again, it's referring to the Messiah.

They'll serve him. Likewise, a vehicle for chapter thirty four and thirty seven. If you go thirty four.

Verse twenty two, therefore, I will save my flock and they shall no longer be praying and I will judge between sheep and sheep. I will establish one shepherd over them and he shall feed them. My servant David, he shall feed them and be their shepherd.

Now the wording of this passage is not very familiar. It sounds like like John chapter ten, where it says, I will save my flock. They shall no longer be afraid.

I will judge between sheep and sheep. It says, or I should reverse twenty one. No, no, verse twenty three.

I will establish one shepherd over them and he shall feed them. My servant David. He also mentioned them as his flock in that earlier verse to save my flock in John ten.

Jesus told his disciples, I have other sheep that you don't know what the batteries that I'm the good shepherd referring to this passage. I'm the good shepherd of the sheep. He later said, I have other sheep that you don't know about.

I'm going to go and bring them also and every one flock and one shepherd that is, if you bring the Gentiles as well as the Jews, the believing Jews, the believing Gentiles, bring them into his kingdom into the church and they'll be one flock with one shepherd. This is the language Jesus is that says here. I will establish one shepherd over them and they'll be my flock and my servant David that Jesus.

Why would it be called David here? By the way, there's one other reference to the five over in the chapter is equal thirty seven. Why will be cut first of all, God didn't reveal the real name of the Messiah in the Old Testament. Just like we talk about John the Baptist and Malachi chapter four.

He called him Elijah. Elijah is a type of John the Baptist. David is a type of the Messiah.

The real name of Jesus and other events were not revealed until the time, but they were referred to a couple times of code name in this case, David. Why, because David was not only the name of man, but of the dynasty. The House of David, every king of the House of David could be called David.

For example, David's grandson, Rehoboam, when he made a policy that the people of Israel didn't like that caused the division of the two nations from each other. They said, as they left, see to your own house, O David, because we have all David. He wasn't

David.

He wasn't David's son. He was a grandson, but he was the king of the day that he was the successor of David. David was a dynasty.

God had promised David that our son of his of his would sit on his throne forever after a dynasty that would never end in the Messiah would be of that. So the Messiah, like every king, descended from David can be called David and David is indeed a type of the Messiah. So referring to them, Hosea, Isaiah and Ezekiel, all referred to the Messiah as David.

But there's another thing to observe. I said these passages and how they're talking about the present age and Jesus reign. He's David reigning over his flock now, but he certainly identified himself as the one who is the shepherd over one flock in his own word.

But more than that, let me show you something in second Samuel chapter seven, which is the first time that God promised David that the Messiah would be his offering. This is the promise. This is the whole foundation for the Jewish hope that the Messiah will be sent from David and the Christian belief that he was descended from David.

It's this passage when David wanted to build a temple, a house for God and God said, No, I don't think so. I didn't ask you to build a house, but I'll build you a house and buy how he met our dynasty, the House of David. And so this is where this prophecy comes from, but the Messiah being the center from David and every Jew, every rabbi, not many things rabbis agree about the bigger about this.

You get three Jews, you got four hard-line rabbis agree with each other, but but they agree on this. It's a universal belief. David told that when your days are fulfilled and you rest with your father, I will set up your feet after you who will come from your body and I will establish his kingdom and he should build a house for my name, which is the church made of living stone and I will establish the throne of his kingdom forever.

I will be a father and he should be my son. It goes on to have some fulfillment of Solomon, but not all that statement of the father, who will be from his son that quoted in Hebrews one five as we're going to do the right to which of the angels that God ever say he should be my father, according to the fact that he is a part of God that the Jesus that is Jesus, the Solomon like David himself is a type of Christ and the prophecy is about the Messiah and it says that this Messiah will be raised up while David is sleeping in his grave. That's what he said when your days are fulfilled and you rest with your father, I'll set up your feet after you.

Now, this can't be in a future millennium, because in the millennium, if that is going to come instead of a millennial kingdom, they will be sleeping or they'll be out of his grave

like everybody else when he comes here, raise the dead. David will raise when he comes back. So if there's a thousand years after that and David rain or David's feet rain.

It's not. It doesn't make the condition of the property. The property says that will happen while David is asleep with his father that God will raise up his feet right after and Peter exploits that wording in Acts chapter two when he's quoting from David about the Messiah.

In fact, just starting in a chapter two verse. 27. Peter's preaching according from Psalm 16, one of David's song.

Act of two 27, because you will not leave my soul in Hades, nor will you allow your holy one to see corruption. You've made known to me the ways of life. You'll make me full of joy with your presence and Peter says about that men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried and is still is with us to this day.

In other words, the conditions for the coming of the Messiah are met according to second Daniel seven twelve. It's a weapon. David is dead and we sleep with his father Peter as well.

He's dead. He's very determined here. This is the time is that this is the time that was prophesied.

It has therefore been a prophet, knowing that God had sworn with him that of the fruit of his body, according to the flesh, he would raise up the Messiah to sit on his throne. He foreseeing this spoke concerning the resurrection of Christ and then it says in verse 32, this Jesus God has raised up of which were all witnesses. God promised David he would raise up a seed of his terrain while he's dead in the tomb and this Jesus.

He has in fact, filled the promise that this is he has raised up and David is in the. So what Peter said is the promise of the Messianic kingdom that God would forever with one of them is now fulfilled with the rising up of Jesus, who is of the feet of David and David is still the promise cannot be applied to the future time after Jesus and David will be in his home anymore. He'll be raised.

So anyway, this is, I mean, frankly, the entire New Testament is consistent and always applying such properties to the present age, although it's more popular for those who decided to do it by Jesus. I get understood the property better than the apostle Jesus opened their understanding that they might understand scriptures. I think this is yet to be fulfilled.

This is actually the present time Jesus is the shepherd. Jesus has gone to the Gentiles and still does to bring them to him. The sheep that the Jews didn't know about along with the remnant disciples among the Jews.

Do the Gentiles together got broken down the middle wall partition and made himself one new man in Christ. OK, so this is one of the passages about the kingdom or the Messiah age two. Now I'm going to get back through some summary of chapter four through thirteen because I want to take a little bit of time with chapter fourteen, which is another Messianic passage.

These passages in between have several things about them that might make them hard to understand. And I, by the way, if you look at the note, I'm skipping over, so I'm on the back. There's a number of place and people's names that might be unfamiliar or used in an unfamiliar way.

Thirty two times in the book of Isaiah, the name Ephraim appeared. Ephraim was one of the tribe of the northern kingdom. It was the predominant son of Joseph.

When Joseph tried to divide into two, Ephraim and Manasseh, Ephraim was the more predominant of the two, and it apparently became the very largest tribe of the ten in the north and therefore just like the southern kingdom, which had two tribes, Benjamin and Judah. It was called Judah because Judah was hugely larger than Benjamin. Therefore, although there are two tribes, they just call the whole country, Judah, after the larger.

So also the northern kingdom had one tribe is much larger and more prominent than the other, and that was Ephraim. But sometimes the nation to the north is called Ephraim, even though he from technically is only one of the ten tribes, not the whole nation. But Hosea is one who uses the word Ephraim.

Instead of Israel, although the name Israel appears in the two, but thirty two times unusual for the proper to do that. The name Ephraim means double fruitfulness and there's a theme going through Hosea of God, so we are first off scattering Israel in judgment of later to follow them to produce fruit and fruit. The idea of Israel being fruitful is important concept in the old and the New Testament.

God's vineyard that he wanted to get good grapes from. He got our great report on the God victory, which can produce the Jesus Christ. I don't know every week from you again.

God's all three all three of the image of Israel and also cultivated land as opposed to wilderness in the profit. The idea of wilderness refers to land that no one has taken care of and the Gentile world or even Israel when they're banished under God's judgment are likened to thorns and pistons and wilderness and so forth. But there's also prediction that God would pour out rivers in the desert and waters in the wilderness and he identified as God for that spirit, which he did a better job, but then the wilderness of the fruitful and the spiritual.

The New Testament talks about the fruit of the spirit. Jesus even talked about Israel as a vineyard, which the tenant didn't provide the first of the owner, so he destroyed them and leased it up to others who would bear the fruit of it. The true followers of Christ will bear the fruit.

Now, it's not like you buy a market. This is spiritual and so the imagery of God sowing, seeking a harvest, the expressions of harvest and fruitfulness, selling just really got those. These are some of the things that are there a lot of even the name of the image of Israel means double fruitful.

That's what the name is. I mean, not even now. Another word we've already talked with just real.

We've seen the occasion for that occurred when I look at them again. But if you haven't been told what just remains that the very confusing part of the first chapter of the world is the blood of just real. So we talk about that.

Another thing is you'll find three times in the book, the name that even better than there's two opinions about this. Well, there's actually in the Old Testament and judges or Joshua a mention of a town called that they've been very named and it is said to be in the region of Bethel and a I and so it might be natural to assume that whatever type of that they've been here. It's part of that town, but the peculiarity in the interpretation of the word even better than literally mean how a wicked.

Now most commentators that all the ones I've encountered feel that when they use the term that they've not been given a town near Bethel called that they've been given a symbolic thing just like in Revelation 11. It is a very good work right. But it's very difficult Egypt and thought that sometimes people are Israel and their cities can be given names that are play on words that are really that all mean how to God that they've been how to wicket of Bethel is one of the two places where the Golden Caps were set up by their own in Israel.

So it was a place where the Israelites went to worship a golden cap and it's all virtually every commentator I've encountered has said that that they've been is a pejorative nickname for Bethel. Though there actually was a town called that they've been there. But I think that companies are probably right because I believe that the plan work that no longer the house of God that will help the wickedness of a cap is worship instead of God.

Gilgal is mentioned a few times. Three times and God. He talked about his anger at Gilgal and this is apparently a reference to the fact that that's where all was made came.

Now there's a number of references in Hosea to Israel seeking a king in all and of God's anger at them doing so and so that I think probably. Probably a Gilgal other other thing

that happened. Also, because of the repeated theme of the evil choice of a king in all that this is where Gilgal offense is that we are going to think that both are references to Gilgal, but also references to them seeking a king in chapter eight and verse four.

He said they set up king but not by me. They made princes and I did not acknowledge it now because of God did not. Yeah, God did not fall because they insisted upon it.

I don't care if you can be happy about it and later on. He said in chapter thirteen, ten and eleven. Hosea thirteen, ten and eleven.

I will be your king. I should go to nine. Israel, you're destroyed by your help, but your help is from me.

I will be your king. Where is any other that you made that may save you know your city and your judges to whom you said, give us a king and prince. I gave you a king in my anger and took him away in my wrath.

Now, when they give us a king that first and after a when they ask for a king for the first time in Israel and all of you. I gave you a king, but I'm angry about it. I took him away in my anger to you guys ask for a king and you got what you asked for.

Like when they ask for me in the wilderness and said, if man is in the fall of God gave him a request, but with the soul of God, sometimes after your prayers, you know, just as a judgment on you to give you a chance to be careful. First of all, not to deserve that. Secondly, not to ask for things that will end up being a judgment upon.

Now I have to say that when it says they have kings, but not of me in chapter eight verse four, it could be a reference to the kings of the Northern Kingdom that were not the center from David that they were not God's choice of the king, but God did choose their own because the prophet came to Jeroboam before Solomon death and told him that he's got given him ten of the tribe. So God gave them the king Jeroboam and God gave them all, but in both cases it was because of their doing because of their rebellion and so forth. So he's like you know, I gave you things are angry about you set up your idea of not mine is basically I think what you think that and therefore he's got a complaint against that in chapter nine and verse fifteen is all their wickedness is in Gilgal for their I hated them.

That's where Saul was making in Gilgal and probably referring to the other references to solve and there's a couple of other references to Gilgal are some more neutral in the book of Isaiah. But just so you when you see the word Gilgal three different passages that were solved with making and that's why God is. Big negative about them.

There's give you give you is also mentioned three times in the book that give you a was a town in bed in Benjamin territory where I leave I was traveling and talk to him that I would have talked to find any he was hosted in the home of a local and the people of the

men of the came and ran out just like the men in Sodom did a lot of the law. I wanted to rape the angel that were in this case they wanted to rape the man and said he gave them a copy of. Our concubine with somebody you're married to a slave should not like a free wife not like a free woman and that is a slave of all or and of course we don't we don't have any sympathy for slavery anymore anyway but in those days slavery was normal and a slave was worth less than a person a regular person.

So she was sacrificed and she was gang raped to death. She was dead the next morning and the man who had her as his concubine. He picked up her body put her on a donkey took her home and cut her body into twelve pieces and set a piece each day to the twelve tribes of Israel which was a way of saying anyone who does not respond to this from your either you or your your wife because in the people like that that they were the meaning of the Middle East to do that kind of thing just like when they made a covenant cut an animal to any path between it.

They if I do not keep the covenant may I be cut into just like the animal. I mean the dissecting of the woman into twelve pieces of my OK. This is what curse will come on you people.

You know all people who came in and work with them and then it was almost annihilated completely. They are only a few hundred of them. I think that's why they were going to really want to try to get you with this horrible place like really where people tried to rape the guy and end up raping his death and that's saying basically the statement is that this is how it really is now.

And so it is mentioned. Three times in the book. I mean you might not connect with anything I didn't you could you could study about that.

Some people don't give me a leg up then a couple of times depending on what translation you're reading if you're in the King James or the new King James. You find the term the King Jared King Jared. If you look at it.

Chapter five or thirteen is the first. It says when Ephraim saw his sickness and Judah saw his wound that Ephraim went to Assyria and sent the King Jared. He cannot cure you nor heal you of your wound.

So they sent the King Jared in chapter ten verse six. It says the idol also should be carried to Assyria as a present to King Jared. Now modern translation don't say King Jared but.

There is no King Jared there never was a king in Assyria named Jared is definitely referred to in a Syrian King both have been mentioned in being king of Syria. But there is no a Syrian king in that all modern translation. I can find have rendered it the great thing that they sent to the great thing in Syria.

Now the person referring to the first one we read five thirteen. It's not how Israel when they were threatened by other nations. They made a pact with Syria and they may put a tree with Syria.

But the second part of the car to weigh the idol and that will be carried away to King Jared. So even though they had looked to King of Syria for help. He had to be the one who destroyed the captivity.

But why did they King Jared. If the idiosyncrasy in the Hebrew the way it's written the spacing between the letters can go one way or another and one way it makes it great thing. The other way makes it Jared.

I believe in content or content. So it could be the king of contention. But that doesn't make much sense.

But the great thing would make sense. Certainly a serious thing was the great thing that we can discover the third of both the king of Israel and the king of Judah both. Alliances with the record in order to protect them and neither of them came through for them.

Anyway that that's looking here is that you're reading a translation of that. I'm not reading in the new thing that it probably just a great thing. So that would be so confusing.

But if you got this translation it would be confusing. Now. I want to just take a few more points here.

There are several references to historical things. I won't go over those but those are your notes. A reference to Jacob flight from Esau is found in chapter twelve verse twelve Jacob wrestling with the angel or with God is mentioned in chapter twelve three and four.

God delivering them from Egypt and yet them being rebellious against him in the wilderness that mentioned a few times chapter eleven versus one before chapter twelve versus thirteen fourteen and chapter thirteen versus four through six. Now also their choice of the king we've mentioned that are looking back at Israel's history time. First of all better time when Jacob you know pled with God for mercy when he wrestled with him when Jacob met God when he fled from Esau at Bethel.

These were pristine time Jacob was their ancestor the whole nation come out of and you know started out with a man who did deal with God and a man who surrendered to God but not like his descendants now who are rebelling against God departed from God that that's the point being made. Also the fact that their deliverance from Egypt was followed by their rebellion against him. I might just read one of these passages.

Chapter eleven. Well you know I agree that that is later because there's an I want to end this with a with with the way Paul and Matthew and other quality. I'm not going to go into

that right now but I one point I want to make before I get to the New Testament application of the verses is in the notice point number eight that a theory is likened to a new Egypt for Israel Israel was delivered from Egypt from slavery and God established them as a nation and he told them they never see the Egyptians again that Moses told him you know they will never see these people again.

They were in the Red Sea. Well. Well they are going to go back to Egypt now but it sounds like a contradiction but then it makes it clear why he did I mean a theory.

We'll see that that's what he said but the point here is that they're going to go into captivity again as they had been in Egypt is going to be like a second Egypt for them a theory is going to be a replay in a way of Egypt. So we see for example in Chapter seven and verse sixteen he said they return but not to the most high. They are like a deceitful bow.

Their princes shall fall by the board for their cursing of their tongue. This shall be their derision in the land of Egypt. So it makes it clear that they're going to be in Egypt again but it's not actually Egypt that we shall find out that he's talking in Chapter eight verse thirteen.

It says for the sacrifices of my offering. They sacrifice flesh and eat it but the Lord does not accept them. Now he will remember their iniquity and punish their sin.

They shall return to Egypt. OK so I'm going to go back to Pharaoh's land where they've begun in the nation. Chapter nine in verse three.

He said. He's going to Egypt and they shall eat unclean things in a theory. Now here we see kind of a mixing of Egypt and Syria but then the final reference to it is in Chapter eleven verse five where it says he shall not return to the land of Egypt but the Syrian should be his king.

So he's not really you're going to go back to Egypt you go back to Egypt. You're not going back to Egypt you're going to Syria. So it's basically saying when I said you're going back to you I'm speaking figuratively you're really going to fear it's going to be your new Egypt.

It's like it's gonna be like you're unborn. The nation was born out of Egypt. They were just a bunch of related people in Egypt they weren't even a nation.

God brought them out of Egypt and with that deliverance came their establishment as a nation of not trying. They were born out of Egypt. Now they're going to die in Egypt for their as it were they're going to be unborn.

They're not really going back to Egypt just the theory but that's going to be the end of that kingdom is going to be no more. It'll be as if they hadn't been born in my book. Let

me just because they're in a state just as bad a non-existent as a nation anymore.

Okay now I wanted to bring up for particular versus in Jose that are very important versus and that are quoted importantly in the new testament. I already pointed out one of these examples and that's in the beginning we talked about they show they were not my people to call my people those who are not a payment to the quotation there was Roman chapter nine versus twenty five and also for Peter to ten we already looked at that I will take the time for that now the next case is a very interesting one. Well there are eleven one.

When Israel was a child I love him and out of Egypt I called my son. Now the last half of that verse might sound familiar if you've ever even started reading through the new testament and get through the first two chapters to encounter the. Matthew chapter two when Jesus parents had to flee from her so that the baby would not be killed with the other infant in Bethlehem they went into Egypt and Matthew said that it might be fulfilled which was written in the prophet I call my son out of Egypt or out of Egypt.

I call my son. It's a quote from a lot of the one. Now here's what's interesting about it.

It's a historical reminiscence. It says when Israel was young I love him and called my son out of Egypt. Remember before the Exodus God said to Pharaoh Israel my first born if you don't let Israel go out to your first born God owned Israel as his son and they were in Egypt and God called them out of Egypt and we know it's talking about that because it's very the next person that they call them so they went out from them they sacrifice to the bail and burned infant and carved images I taught you for him to walk and use a child in the in the infancy of the nation in the infancy of Israel they were brought out of Egypt and then God taught them to walk by giving his laws of course by giving them a lot of people are going to walk as no other nation had been taught to walk and so forth he's reminiscing about the exit not predicting anything.

There's no prediction in it and you know Matthew quoted as if it's a prediction that the Messiah will come out of Egypt. As God's son. Matthew justify that well.

Matthew by the way is right. And remember it says in the chapter 24 that when Jesus wrote from there he met with his apostles Matthew be one of them and he opened their understanding that they might understand the Scripture that the old Testament Scripture Jesus gave the apostles the ability of the resurrection of Christ to correctly understand what the Scriptures of the Old Testament were saying. Now this doesn't look like a prophecy at all just a reminiscence of many of them like it in the Old Testament God reminded them I brought you out of Egypt.

But here the wording is I you know I out of Egypt I called my son and since Matthew is made of her third Jesus is the Son of God and he had to go to you and therefore come out of Egypt later Israel it is assumed by the New Testament writers is a type of Christ.

Israel was God's firstborn in the Old Testament Jesus is God's firstborn in the New Testament by the way in the Isaac passages which we call the servant song Israel was the servant of Yahweh in the New Testament Christ is identified by the citation of those very fact that the servant of Yahweh. In the Old Testament Israel is the vine in the New Testament Christ is the true vine in the Old Testament Israel is the seed of Abraham in the New Testament Christ is the seed of Abraham according to Galatians 3:16 in other words Israel is a type of Christ.

What happened to Israel happened to Christ Matthew is not saying that this was a prediction he's saying it's a type. God brought Israel out of Egypt in its infancy of the nation he did the same thing with the Messiah there's a connection. It's intentional.

He's not playing fast and loose with the scriptures he's showing us something that I think all the apostles understood and knew namely that what was true of Israel in the Old Testament and many things said about Israel are actually fulfilled in Christ and many of the things in Israel's history are paralleled in Christ's history after all when Jesus was baptized. He went in the wilderness was tempted for forty days. Israel went through the Red Sea which Paul likened to baptism in first Corinthians 10 verses one through five.

They were baptized in the sea in the Red Sea when Israel was baptized as it were they went forty years into the wilderness to be tempted to be tested Jesus only forty days he didn't have forty years there but the nation was it was baptized and then went to forty days of testing in the wilderness Jesus was baptized he went forty days of testing in the wilderness and there's a number of things in the life of Jesus that parallel that of Israel is not accidental Israel is a type of Christ God called Israel out of Egypt got called Christ out of Egypt in his infancy that's what Matthew is pointing out. Now I had a caller call me on the air the other day. He said you know Jesus fulfilled three hundred prophecies literally when he was here the first time.

Why don't you think that all the you know the the prospect of a second coming will be literal. Why am I not a premillennial and it's the basis of the action I said well I don't believe you're right in the first statement that Jesus fulfilled three hundred prophecies literally the truth is Jesus probably did kill about three hundred properties that's how many people have identified but he didn't do it literally. 11 one is not a literal fulfillment of a debate the Messiah will come out of Egypt or they have been broken out of Egypt Matthew interpreted typologically not literally it was a literal prediction of a little bit was something else a group of scholars.

Graduate students I think from Dallas theologic and actually went through all the properties of the large number of the property that Jesus fulfilled in the New Testament and tested one out of three were literally fulfilled the other world filled typologically or symbolically or metaphorically for example in Matthew chapter one two where we where we have this are quoted there are four prophecies that have been fulfilled in Matthew

two one of them is that he be born in Bethlehem. The next one or at least one of the next one was that. I think the next one was that Rachel we what in her grave Jeremiah said when the baby the best thing for Rachel to really come to life in her grave and we can do that that figure profit did say that I would be called the branch and that means the town of the branch so Matthew saying you know the profit for all him the branch and what you know he grew up in the town of the branch which is what I'm not very good at.

So these are interesting ways in which Matthew and other writers saw fulfillment of all that in the life of God but even of those four only one of those four was literal and we take the larger number about one out of three of the other two. OK now I think another one chapter six of the six six wonderful Jesus quote that twice he said for I desire mercy and not sacrifice and the knowledge of God more than burnt off through the knowledge of God. One of the things that God several times complained that they lack.

He wants he wants them to know God more than he wants to burn off. He wants them to have mercy not just offer sacrifices. You think they did offer sacrifices.

And it turns out to the golden calf but religion is not what God loves most offering sacrifices of religion. What he was most is. God the character mercy being merciful knowing God that Jesus quoted this twice as interesting in Matthew chapter nine.

When he was his disciples were accused of breaking Sabbath by rubbing grain in their hands on the Sabbath and eating the car that were separated there by from the chaff. When when the criticism came Jesus said to the Pharisees were doing the criticizing Matthew nine thirteen go and learn what this means I desire mercy and not sacrifice. I think going with this means scholars agree that this was the way that the Pharisees themselves the rabbis would would preface a statement when they were going to quote a verse to somebody who asked what they thought was a stupid question.

In other words. The whole rabbit from a murder person or have I you know what I do you know in this situation and if the law had already read that the first thing go and learn what that means and they quote the verse like don't you know anything and he turned it back on them you go and learn what this means. Well they think that I will have mercy not sacrifice.

Well then if you look at chapter twelve of Matthew they're criticizing again because he's leaving with tax collectors and sinners. And chapter twelve verse seven says Jesus said but if you had known what this means I desire mercy not sacrifice you would not have condemned the guilt I told you go and learn what this means apparently didn't do your homework as you still don't know what it means. If you know what this means you wouldn't condemn the guilt what you think you think that ritual religion which is what set off Israel from other nations more than anything else circumcision keeping the fabric the temple ritual that God gave them in the Vatican all that ritual that the unclean food that they would avoid those were laws that separated them from the Gentiles the Gentiles

from Gentiles would avoid murder and adultery not perfectly certainly no nation has even Israel didn't but but most of the laws of pagan nations forbade murder and theft and things like that some of the things were in the law of Moses the moral laws were the common thing God because of everybody but the ceremonial law for only for Israel and that's what they took their boat and we that we are circumcised are like the other way we keep it that is not like the thing and who don't get that you know we don't need these unclean food like they both did in their ceremonial clean this and there are a special law that God gave them that he didn't give other people and God said in her that that are part of the other stuff that their money or worship that you you both did I don't care about that but you're in your be merciful and I can you know we made it out of the inward life of holiness the inward life of Godliness that being just and merciful you know what Jesus said in Matthew twenty three twenty three to the Pharisees you hypocrite you pay your time and then and then and then come in which is keeping their money a lot of time for the sake of the temple so that you neglect the way your matter of the law of justice and mercy and faithfulness these things you should have done and not the other and God cares more than their way to your matter of the law what way to you not the tithing and the sacrifices and unclean food avoidance and you know the second of the way to know that there are more of what matters to God is just and merciful and faithful and what he wanted to write in the character that they have that that essentially what I might have said all of the very famous first Micah six eight from the people are asking what does God require me shall I sacrifice rivers of oil shall I bring a thousand goats and bulls.

I shot back by firm to make it sound like God really demanding what you want from me anyway and all the things they just a ritual and Micah that he showed you a man with a good what the Lord required you that you do justly you love mercy that you are humbly with your God these are the things that God wants David himself had sacrificed not because you did not desire. But a broken and contrasted. You know God has even the Old Testament prophets and David knew that all the original were not what God was excited about it.

I like. Goodness righteousness. Justice mercy faithful humility and that's what they have one of the places that pose a one of the people who are a couple of times to make that point of the only thing I have left and got five minutes.

It's a 14 chapter 14 last chapter of the day and it's. It's also one of the restoration path to Israel return to the Lord your God for you have stumbled because of your neck would take words with you and return to the Lord. They can take away all iniquity receive it graciously for we will offer the sacrifice of our lips not animal sacrifices but our praises to God that that term back right to the list.

Referred to the same thing as Hebrew chapter 13. I think it's worth looking at where the writer said let us offer up the fruit of our lips the fact that the praise Thanksgiving God.

That idea the fruit of the left.

Not not animal. A series shall not save us. We will not ride on horses nor will we say anymore to the work of our hands you are God for a new the fatherless find mercy.

Now that's what he tells them to do it to say that the change of heart is required of them. Then he says he promised I will heal their backsliding. I will love them freely for my anger has turned away from him.

I will be like to do Israel. He shall grow like the lily. Remember Jesus said in Matthew six point consider the lilies how they grow how they grow well they don't.

They don't worry. Grow like that. Grow by not worrying by trusting God.

Consider the lilies how they grow that Israel should grow like the lily. We follow Christ's instruction and lengthen his roots like Lebanon. His branches will spread his beauty should be like an olive tree.

Yeah, all called it in Romans 11 and it's fragrant like Lebanon. Those who dwell under the shadow of his shadow shall return. They should be revived like green and grow like the vine.

There should be like the wine of Lebanon. Now, of course, these are all agrarian images very common in all the proper actually most of them are very common thing in the proper for agrarian images of blessing to be every man should sit under his vine and fig tree. It will be a piece of the other.

So you know that the. That's not a fulfilled in an agrarian way and it's interesting how often Jesus would take images from farming and use them in a terrible or so or when I was so you know, and then there's a repair in there or you know, a man. I did not see it through and I mean there's a very spiritual images.

Just like God was looking for the vine. Israel is looking for justice and righteousness. What he said in Isaiah 57.

That's the fruit you want to talk about the fruit of the spirit that fruit and fruitfulness is a very common image in the New Testament. By the way, if you happen to read this book, I've got chapter of the significance of the Kingdom of God. If you should say what I do anymore, I have heard and observed him.

I am like a green cypress tree. Your fruit is found in me. Now, this definitely sounds like Jesus.

First of all, your fruit is found in me. Jesus said, every branch in me that abides in me shall bear much fruit. I'm the vine.

You're the branches you remain in me and you'll bear fruit. Your fruit is in me. Clearly referring to this imagery here.

What it says in that verse earlier in the middle of her say, I have heard and observed him. This is what they'll be saying. I've heard and observed him.

That's what John said in John chapter one verse 14. The word was made flesh and dwelt among us and we beheld his glory. We saw him in first John chapter one verse one.

Is that which we have seen, which we've heard, which we've looked upon and our hands of handle of the word of life that which we've seen or heard we declare unto you. We saw him. We touched him.

We heard him like Joe. But the end of the book of Job, when he sees God, he says, I've heard of you at the hearing of the earth. But now my eyes sees you and I loathe myself and repent in dust and ashes.

So Israel repenting because they now see him. When do they see him. It says in John chapter one, no man has seen God at any time, but the only begotten of the father has revealed and certainly Jesus.

If you've seen me, you've seen the father. So at what point in time can it be said we've seen him. Well, when Jesus came and was seen by Israel, who is wise.

Let him understand these things. Who is prudent. Let him know them.

Now, this is kind of interesting, because Paul says that the gospel he preached was that which was not known to the front of men, but had been revealed to himself and the holy apostles and prophets through the spirit that he had an understanding was being given to them. That was not before. And who can understand the way of the Lord are right.

The righteous walk in them, but transgressors should stumble in them. Now, what is basically said that the short chapter in a short message. Basically, God can a black people, the true remnant of Israel who follow Christ with fruitfulness like a vine, like a fig tree, like green.

All the things are simply I mean, great. Paul said to the Corinthians, he said. I planted an apollo water, but God gave the increase of our grain.

He said for you, because for we are laborers together with God, you are God's field and likening the church to feel the greatest. I planted it. I wanted it.

God gave the increase of our laborers in the field that you feel the church is the field. One of the pebbles of Jesus, the mark for the kingdom of God is that the man would go to the field and he would sleep and wait and the people who he knows not how it is for the earth itself produces the grain first, the blade and the head of the full grain in the head is

comparing the kingdom, which is the colony of Christians on the planet with a growing stock of grain to produce the fruit of wheat in the case of all these agricultural images are picked up by Jesus and Paul and applied to the church. Then, of course, it's most important in the first date nine or thirty eight.

How the people of God will actually had him revealed that they will be seen and they will bear fruit of their fruit is in him. The way that Jesus uses images in his teaching make it almost impossible to imagine that he's not thinking of this path and other like it. So again.

We have the high point of almost any profit are not the time when they predict the fall of tired of all that would come through just the way that those are great. We love those things to impress people with how history has fulfilled properly, but the real important that are those that are Messianic. The one that speak of what God will ultimately do by sending a king by sending the Messiah by establishing his reign, which is the family when he was seated right hand of God, the father of two thousand years ago, he still ran.

He still is reigning over now and all that it was written in him of rain and Kelly put all of them in the center of the crisis running now to continue to rain until he finished with his conquest. Jesus said in Revelation three. Something three twenty.

Him that overcomes. I will allow it with me on my throne, even if I have overcome and am seated with my father on his throne. I'm already in Rome.

I'm going to let you sit with him on my throne with me when you're if you overcome that he's in the wrong. He's the king of the king of kings, Lord of Lords, and we will reign with him. And all these passages in the Old Testament speak of it.

We wouldn't know that they're symbolic if the if the apostles and Jesus didn't quote them and apply them to their own time. So since they did, we we are given greater insight, just like they were given greater insight to the Old Testament.