

Pastor Jeremy M. Thomas
Fredericksburg Bible Church
107 East Austin
Fredericksburg, Texas 78624
830-997-8834 jthomas@fbgbible.org

**C0942 – November 4, 2009 – Hosea 5:15-6:3 – The National
Confession Of Israel**

The book of Hosea is one of the *nabiim*, one of the prophets and should therefore give you an idea of how God the Holy Spirit brings conviction of sin. God the Holy Spirit does not convict in generalities for the simple reason we can't correct generalities. The only way you can correct a thing in your life is to have specifics pointed out. In the OT the Law of Moses specified 613 commandments for the nation Israel, and when the prophets go to bring conviction of sin upon the nation the prophets bring specifics from the body of 613 commandments. As you watch how God the Holy Spirit brings conviction when you read the *nabiim*, it should quicken your conscience as to how the Holy Spirit brings conviction to the Church through the NT Law of Christ. The Church is not under the Law of Moses, the Church is under the Law of Christ. And there are about 1,000 specific commandments for the Church. And when the Holy Spirit convicts Church saints of sin He does it by the specifics of this body of over 1,000 commandments.

Now so far, starting in chapter 4 we've been involved in this lawsuit against the nation. And from chapters 4-10 it's doom and gloom for the nation Israel with only a few glimmers of hope along the way. If you get tired of the doom and gloom don't worry because when we reach chapters 11-14 we see that God encourages and gives hope and this too shows you something about godly conviction of sin - it always is accompanied by encouragement and hope. The promise to restoration of fellowship at the moment of confession is a very encouraging promise. Just think how encouraging it is to know that the moment you confess your sin you're instantaneously restored to fellowship. You don't have to go through some rigorous procedure of feeling sorry and beating yourself up for three weeks for God to be appeased and forgive you. That's a works operation not a grace operation. And so you will find in your

own life that when you view conviction of sin correctly there's always a glimmer of hope attached which is why He ends the book with that theme of hope.

Now, Hos 5:15-6:3 is one of the rare glimpses of hope for the nation Israel in this doom and gloom section. And it's a much debated passage. Scholars divide over how to handle this section but however we handle it we want to remember that when a godly conviction of sin is occurring there is always a theme of hope attached. If we remember that it will keep us on track.

We've been studying how the nation Israel was in deep, deep carnality and that is not an easy situation to get out of. But by God's grace it is possible to get out of it. Tonight we'll get into some of the procedures the nation finally goes through to get out of it and stay out of it. Tonight the nation is finally convicted of her sin; she confesses and is restored to everlasting fellowship. Now, you want to pay attention to the procedure the nation follows because if you're a believer who is in deep, deep carnality or you have a believer friend in that position you need to know that to get out of it and stay out of it these same procedures have to be followed. It's not just a quick I confess to the Lord and that's it. If that's all it is you'll be right back in it tomorrow. There are certain things required to get out of deep carnality and get moving forward with God.

We want to back up and start again with v 14, **For I *will be* like a lion to Ephraim And like a young lion to the house of Judah. I, even I, will tear to pieces and go away, I will carry away, and there will be none to deliver. ¹⁵I will go away *and* return to My place Until they acknowledge their guilt and seek My face; In their affliction they will earnestly seek Me. ¹⁶Come, let us return to the LORD. For He has torn *us*, but He will heal us; He has wounded *us*, but He will bandage us. ²He will revive us after two days; He will raise us up on the third day, That we may live before Him. ³So let us know, let us press on to know the LORD. His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth."**

Now, verse 14 takes us back to the time before 721BC when the Assyrian army came in and destroyed the northern kingdom. They came in from the south up through the tribal area of Benjamin and into the heart of the

northern kingdom and sent those ten tribes into Exile. So verse 14, where the Lord says **I, even I, will tear to pieces and go away, I will carry away, and there will be none to deliver**, means the Lord is the one ultimately judging them, not the Assyrian army, not the Babylonian army. Those armies are just instruments the Lord is using to carry out His discipline on His own people. So the Lord is sovereign over all the nations to the point He uses other nations to judge His own nation. In v 14 the Lord is sending the ten tribes of the north into Exile under the fifth degree of divine discipline. It occurred in 721BC and the Lord is sending the two tribes of the south into Exile under the fifth degree of divine discipline and that occurred in 586BC. So the Lord is no longer a shield to them, He's going to attack them. And this kind of discipline is the severest form of divine discipline the Lord sent on His people.

Hos 5:15, **I will go away and return to My place Until they acknowledge their guilt and seek My face; In their affliction they will earnestly seek Me.** Now this is more of the sovereign declaration of what God has planned for the nation Israel. This is not talking about the Church, this is talking about Israel. It has to do with God's plan for Israel in history. So let's outline this history. The first thing we have in verse 14, God leaves the northern kingdom of Israel without His protection and the southern kingdom of Judah without His protection. And therefore the second thing in verse 14, they go into Exile, both kingdoms are attacked and go into Exile to Gentile powers. So verse 14 is the power shift we've been talking about at 9:30 on Sunday mornings. There's a transfer of political supremacy from the two Israeli kingdoms to Gentile kingdoms. Daniel 2 and Daniel 7 mark out very clearly the four Gentile kingdoms that reign supreme and the elements of Gentile imperialism. These four kingdoms have the God-given right to rule the entire world for a certain period of time. The third thing is in verse 15 and that is **I will go away and return to My place.** Now that's not saying God just lost His omnipresence. God is always omnipresent, but there are two concepts in the Bible you want to learn. One is God is omnipresent, the other He is present. The two are not the same. Omnipresence means God is in all places at all times simultaneously. He's not spread out; His full presence is in all places at all times. So if I'm in my house and you're in your house and we're 20 miles apart I don't have to drive to your house to be in God's presence. God is present in every place all the time. Put another way, God doesn't go places; God is already in all places. That's omnipresence and that

never changes because God is immutable. The second idea though is a different idea, the idea of God's presence. Now the idea here is that God set up a designated meeting place with Himself in the OT and that meeting place was visible. It was in a specific locale and here we're talking about the Shekinah Glory, a visible manifestation of God's presence. Now Shekinah Glory, if you're unfamiliar with this term, just means "dwelling." And so Shekinah Glory is a visible manifestation of God dwelling among men in the OT. You say, well what do you mean, where do I find it in the OT? He's always pictured by a light or fire or a cloud. He's always manifested by something that doesn't have a definite form because God didn't want people sketching pictures of God. That's what pagans do, pagans would sketch the sun and say the sun is a god; the sun god controls this and they would sketch the moon and say the moon was a god and the moon god controls this and so forth. Shekinah always showed up as something that couldn't be captured, it was just a light or a cloud or fire, some indefinite form. So pay attention when you read these descriptions because that's Shekinah Glory and you can track His presence by looking for these kinds of descriptions in the word of God. You see Him very apparent in the burning bush and in the wilderness wanderings when they were led by a pillar of cloud by day and a pillar of fire by night and finally the Shekinah Glory came to dwell in the tabernacle. Later when Solomon built the Temple He moved from the tabernacle to the Temple. So from about 1440BC till 586BC Shekinah Glory was constantly visible among the nation Israel and if you went up to Jerusalem some afternoon you would see this cloud hovering above the holiest room in the Temple. It didn't require special 3-D glasses or anything, you'd just see this phenomena and it was a constant reminder of God's presence among the nation Israel. Verse 15 is saying God's presence is leaving the nation Israel. But notice, **until** a specific thing happens, and this is the fourth thing about Israel's history. Again sovereign declaration, this will happen, Shekinah will be absent **until**, there's your time marker, **until Israel acknowledges their guilt and seeks God's face; In their affliction they will earnestly seek Me.** In other words, verse 15, evidently is sketching a long period of Shekinah's absence followed by these three things then Shekinah returns. So Shekinah is going to come back into world history when a future generation of Israel acknowledges her guilt, that is, she repents. And when she seeks God's presence and when she earnestly seeks Him and it's not just some show, then Shekinah will return. So we can say from these first four steps

that as long as Shekinah is gone the period of Gentile dominion will continue. Those two are inseparably linked to one another.

Now we want to look at these three things that pertain to Israel because they have application to the NT believer, there are parallels. Israel we've said was in deep, deep carnality, she was way out of it. So the principle is that when we go into deep, deep carnality then God removes His divine protection. He turns His back on us and says, fine, you want it your way, have it your way and we'll see how you like it, and when He does that there are basically three conditions to be restored. You may have sort of rolled these into one under the heading of confession but the word of God indicates there are three aspects of what's involved in true confession. So this is giving us a clue as to what goes on when a believer in deep, deep carnality is finally restored to fellowship.

How is a person in deep, deep carnality, who has been out of it for years, restored? God has turned His back on you during that time until you confess your sin, until you say, alright God, you're right and I'm wrong, I'm out of it. You seek His face, that's saying I really want to talk to you God, I'm really interested in what You've got to say in your word, I want to know the word of God, I want to hear your thoughts. It has to be earnestly, it can't be any of this half-witted stuff where you just want some relief from your circumstances. The circumstances may be bad in your life but the condition isn't that you want to be set free from the bad circumstances. The condition is that you really want to seek God for the sake of seeking God. You want to know Him, you want to know Him intimately, and you want to develop a deep personal relationship with Him.

Now to come out of an extended period of deep, deep carnality isn't easy, that's why it says earnestly; persistently you've got to work at it. I've rarely seen this and so far I've only seen this once in this ministry. As long as this person persisted they were coming out of it but then they fell off and went right back down the tubes. The only way I know how to do it is to listen to Bible doctrine three or four hours a day, every day, seven days a week. You say, oh, that's asking too much. Fine, go waste your money on a psychiatrist. It's not going to help, not you at least, it will help the psychiatrist who gets your money. It's just a fact that if you turn to a psychiatrist you're turning to a gimmick because in turning to the psychiatrist you've rejected the word of

God. You've stated as plainly as it can be stated that the word of God is not sufficient for your problem and I can guarantee you'll end up just like the nation Israel trying all the gimmicks and failing, failing, failing. The answer is to start taking in the word of God hour after hour every day of the week. Now that may sound ridiculous to you but that's your answer. Why in the Book of Acts did Paul spend so much time teaching the word of God, teaching the word of God? Because we're so screwed up. Paul taught bible five hours a day for six days a week, that's thirty hours a week and he did that for 2 ½ years. Now that's a lot of content to take in 2 ½ years, but that's the kind of content we need to get our mentality straightened out. We're depraved sinners and especially when you've got a case like Hosea's addressing where people have gone far into depravity you've simply got to start ramming and cramming and jamming content from the word of God into your soul. That's the only thing that's going to straighten out your thinking. Faith cometh by hearing and hearing by the word of God. And so you have to hear and hear and hear. And I remember this specific person, who's no longer here, but I remember they said, alright, I'll do it and every day for 3-5 hours they listened to doctrine and it was just amazing to hear what this person was saying after three or four weeks. The change was just phenomenal, but then they quit and they went right back down. And it's simply because it's got to be a persistent hearing of the word of God. It's not two or three weeks and I'm cured. That's not how cancer of the body is cured and that's not how cancer of the soul is cured either. It's cured by sustained treatment.

Why is this? It's the principle that when we get out of fellowship and we don't get back in and we start sinning more and reinforcing our negative volition to the word of God to the point we start distorting God's character so we can sin more and think we're actually getting away with it and then we start to get ourselves in various jams of life and things are falling to pieces around us so we turn to drugs and alcohol to cope with the problems and we reinforce and reinforce this coping mechanism and it never works because after your drunk you wake up the next morning half sober and the problems are still there, nothing's been solved. And over time as you continue in this pattern you start to realize the answer. You know what you need, you know you need to return to God and seek Him. It's actually very interesting. This phenomena, if you talk to believers in deep, deep carnality they'll all tell you exactly the same thing. I know exactly what I need to do, I know I need to get in the word, I know I need to come back to God. And that universal phenomena is showing

you exactly how God deals with a believer in deep, deep carnality. God has let them go and go and go and then about the time they come to the end of their rope God starts to draw them back to Himself. I let you go, I let you have things your way, you've gone down that path, now here I am, come back to Me and I'll heal you.

Now watch because Hos 6:1-3 is this principle applied to the nation Israel. The chapter division at this point is unfortunate because this connects directly with verse 15. Verse 15 said that when they sunk to their all time low and they were at the end of their rope they would acknowledge their guilt, they would seek His presence and it would be an earnest search. Verses 1-3 is the nation doing those three things. When did the nation do this? Answer: they haven't done it yet. So verses 1-3 describe a future response of the nation Israel to their God.

So here's what we have: going back to Hosea's day the nation Israel goes into Exile, a little later the nation Judah goes into Exile, seventy years later they are partially restored, then Jesus their Messiah comes in the 1st century, they reject Him, He's crucified and resurrected, He ascends. The Church begins on the day of Pentecost, the Church grows until the day of the Rapture, then comes the Tribulation and then on the last day of the Tribulation Jesus Christ comes again, and it's the second half of the Tribulation where the nation Israel comes to the end of her rope, it's her time of great affliction, what Jeremiah called "the time of Jacob's trouble," what Jesus called the "great tribulation." During the very last days of the great tribulation is when Israel will do these three things. And when she does, then Jesus, her Messiah, will return. And these verses tell us what these last three days will be like, it tells us the exact things that will happen among the nation Israel on the last three days of the great tribulation.

So Israel is going to say this, Hos 6:1, **"Come, let us return to the Lord. For He has torn us, but He will heal us; He has wounded us, but He will bandage us. ²He will revive us after two days; He will raise us up on the third day, That we may live before Him. ³So let us know, let us press on to know the Lord. His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth."** Now look at verse 1, the beginning of the confession, **Come, let us return to the Lord.** Obviously, if you're saying let us return

what do you have to have tacitly admitted? That we departed from the Lord. A return presupposes a departure. And so this confession requires an admission of sin. Now it's going to take a long time to get the nation of Israel to admit their sin but eventually the great tribulation is so bad that finally they are shocked into recognizing what's going on. Finally they are saying, alright, we're completely surrounded, it's total destruction. Maybe God is trying to tell us something and finally they will not resort to a gimmick, they will not try to make an international treaty, they will not depend on their military, they will not call the psychiatrist, they will call on God and they will admit that they have violated your standard and they can't generate the righteousness you require, but your son Jesus Christ has generated the righteousness and so they trust in Him. And when they do that Christ will return. Isaiah asks the question, "Can a nation be born in a day?" And the answer is yes.

Now, **Come, let us return to the Lord. For He has torn us, but He will heal us; has torn** is a reference to 5:14, God said "For I will be like a lion to Ephraim, And like a young lion to the house of Judah." The lion is the most powerful land animal in the world and the lion has a specific way eating it's prey: it rips and tears with it's powerful jaws until the prey is unrecognizable and they're admitting that God has made them unrecognizable as a national entity. He is the one ultimately that has **torn** them out of His disciplinary love. Now the intermediary link is Satan and his demons. Satan and the demons hate Israel and they want to tear Israel to pieces. And the same is true for you as a NT Church saint which is why Satan is portrayed as a lion in the NT. 1 Pet 5, "Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour." That's what you have to look out for. Satan wants to destroy you spiritually. And when you sin and get out of fellowship and you plunge into deep carnality then you are open to satanic attack. And Satan goes to tearing; Satan is allowed to tear up believers that are really out of it. The word to tear means to tear like a lion, it means to rip and tear the meat into pieces and that's the imagery, it's a fierce imagery. It's not just a sweet little talk that Peter is giving about "be alert of Satan," as if the lion is going to come up and give you a kiss. He's not going to kiss you, he's going to eat you, devour you, it's pain. That's the tearing, and God says He's going to be that lion in the sense that He is going to commission Satan to do it and Satan is going to do the tearing.

Now in one sense that should encourage you because what it says is that Satan is on a leash. Satan can't go around and tear up whatever he wants; Satan has to get permission to tear up. And we know that's the case from Job 1 and 2 Kings 22, and if you want a NT passage you have 1 Cor 5, the same truth holds in both the OT and NT that Satan has to get permission to go in and tear up believers as a disciplinary function. And so this shows us that Satan is limited. Some believers get it in their head that Satan is so big and so powerful that they've got Satan and God is equals. That's a false idea. Satan is under the sovereign control of God and if Satan wants to do something he has to go crawling to God and ask, he's not free to do whatever he wants. And another truth we can draw out of this is that actually the demons, when they're involved in this function, are actually a benefit in your sanctification. You mean demonic activity in my life can be a benefit. Not only can it benefit you, it's a fact that it does. Paul said God put a messenger of Satan in his flesh to buffet him. Why did God do that? To be a meanie? No, so Paul would learn to rely on God's grace, that's why. So a demonic messenger benefited Paul spiritually and once again this shows how big God is compared to the demonic realm. They end up serving His purposes despite their evil purposes.

And so the admission here in 6:1, **For He has torn us**, that's the Lord, they admit, alright, we know that Satan has been having a time tearing us to pieces but ultimately we recognize that he had to get your permission to do it, and so they ultimately recognize it was the Lord that had torn.

Now the word **heal** is again a reference to what happened in chapter 5. **He will heal us**, and healing refers back to Hos 5:13. You recall back in verse 13 what had happened? The northern kingdom was sick and so they thought, hey, let's make an international treaty. We'll call the king of Assyria, he's the great king, he'll solve our problem. And we said this is the gimmick routine. When you can't trust in God to deliver you you resort to a human gimmick to heal you and so they turned to King Jareb. And now they've come to the realization that all their gimmicks won't work and so they're not going to turn to the gimmicks any more, they're going to turn to the Lord.

So today, by analogy, when we are in a case of discipline and we are getting hit by Satan, it's not going to do you any good to go trotting off to the nearest psychiatrist; it'll do him a lot of good, you'll fatten his pocketbook but you're

not going to solve your problem. There is not a psychiatrist on earth can solve your problem when the problem basically is sin and you're getting disciplined. You're just wasting your time and money.

So here in Hosea 6:1 they recognize that God is the one who has **torn** and therefore God alone is the one who can **heal**. It's a confession of the sufficiency of God's character. It's a confession of the fact that, going back to God's character, since God is sovereign, He is in control, He tore me to pieces, and therefore He alone has the ability to heal me. So you've got to get God's character in your head in this situation, that God is sovereign. Then **he will heal** you, an expression of His love, His gracious love. God is willing to heal me. God can heal me, that's a confession of His omnipotence, and it goes back to God's character again.

When we get to the point that we can say, alright, the Lord has been disciplining me and I recognize that and He can heal me and we are starting to give thanks then we are well on our way out of the deep carnality. Well on our way. But when we still have that hatred, that resentment against the discipline and all the stuff that's coming in, and all the mess, why did God let me get into this mess and why did God let me do that, you're not out of it yet. You have to get to this point where you say God has torn me and He's going to heal me. There's no psychiatrist here, no minister here, there's just you and the Lord here in verse 1.

In Hos 6:2 we have a prophetic statement and a principle. **“He will revive us after two days; He will raise us up on the third day, That we may live before Him.** Now you'll notice that's very similar to the resurrection, two days in the grave, third day resurrected. There's a parallel between the time table of Christ's death, burial and resurrection and the nation Israel's death, burial and resurrection, metaphorically speaking. Now this occurs the last three days of the tribulation. This is not fulfilled in Christ's resurrection, it's just a parallel. I'll try to show you the difference as we go on. **He will revive us after two days;** this means that for two says the nation Israel is going to be going through this procedure of acknowledging their guilt, seeking the Lord and so forth. At the very earliest this can occur seven years from tonight, if the rapture occurred tonight, or it may come centuries from now. But some day the nation Israel will recognize their error historically in

rejecting Jesus Christ and they will accept Him as their Savior and their Messiah.

When they say this...turn to Zech 12:10, then shortly, within two or three days, they're going to see a most miraculous sight. "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication," in other words, God's going to draw them to Himself and they're going to be making this confession, come, let us return to the Lord, then notice, "so that they" that's Israel, "they will look on Me whom they have pierced;" Confession that they crucified the very One who's pouring out the Spirit of grace and supplication, Jesus Christ, "and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn." That's the most intense weeping, the Father-Son relationship. And so you'll have a national confession, and they're going to see the one they pierced, Jesus Christ.

Now turn back to Hos 6:2 and pick up this prophecy. They will issue that confession some day, let's call that day X, some day in the future tribulation, the day of the decree. Then on X + 3 Jesus Christ will return. It will take Jesus Christ three days to return from wherever He is. **He will revive us after two days; He will raise us up on the third day, That we may live before Him.** Now living before Him, literally in the Hebrew reads, "we shall live in front of His face." And it goes back to the concept of Shekinah's return. It is interesting in Scripture that you have two comings of Shekinah because we also have two comings of Messiah and two comings of the Holy Spirit. Always two comings, but these comings and goings don't relate to God's omnipresence, we're always in God's omnipresence. These passages relate to His presence, so Shekinah will return to visible presence and they will forever live in his presence. He's never going to leave again. Once He returns He stays forever. So this is a restoration of the nation.

Now Hos 6:3, more of the attitude of true restoration. See all this, basically in the *nabiim*, is how to confess your sins. If Christians would only read the prophets more than they do we would have a lot quicker recovery from carnality, because it's the prophets that show you to confess. Why did God the Holy Spirit keep all these books? Just so we could have prophecy conferences? No, so we could be convicted of our sins. Now verse 3, it says: **So let us know, let us press on to know the LORD.** it's cohortative, it's an

encouragement, they're saying come on, let's do this, let's get busy learning about God. And this should be our attitude when we come out of deep carnality. Now why this is such a remarkable statement is because this is the thing in chapter 4 that they did not have. Chapter 4 said they did not know the Lord and that was the theological problem in the nation's soul that set them going downhill into a darkened mind, demonic infiltration, idolatrous human view point and all the rest of it. So, by this time they see that the number one problem is we didn't get with it to know the Lord, so they start encouraging one another to get with the program.

Notice the motivation to know the Lord in verse 3 is not so they can get out of the pain of divine discipline, it's simply because they want to **know, let us press on to know the Lord**. In other words, it's not because of the pain, it's because they're attracted to the character of God. Lots of people want to get out of the discipline, but the Bible would say they really don't; what they want to do is get rid of the pain that comes with the discipline and still stay out of fellowship; that's what they really want to do. That's what you and I want to do on a smaller scale and we're just out of fellowship. We want to avoid the consequences of being out of but we don't really want to get back in fellowship either. So in verse 3, that's the heart of true repentance, **let us know, let us press on to know the LORD**, there's a tremendous attraction to God's character.

Hosea 6:3b, this is a summary statement of the prophecy, **His going forth** that's His return, He's coming forth out of the place where He is; see, the idea His presence is somewhere else right now, we don't know exactly where it is, but He's going to come out of that place, so **His going forth is as certain as the dawn**; now the word **certain** means it's been sovereignly ordained. What does this mean? Something has been ordained. It's a word that means personally ordained moment of history, **it's as certain as the dawn**. There's no such thing as natural law, there is something known as laws of God in nature, that's a biblical way of thinking of nature, that nature works and nature does the things nature does because God's word is doing that in nature, so he likens His coming to the kind of certainty of God's word.

And finally, **He will come to us like the rain, Like the spring rain watering the earth**. And this is the blessing. Finally, once the nation is restored to true fellowship then she'll be blessed, then she'll have her land,

then she'll have her agricultural abundance, then she'll have economic prosperity, then she'll have Shekinah's presence in the Millennial Temple, then she'll have her Messiah sitting on the throne of David, all the blessings promised to her will be hers.

[Back To The Top](#)

Copyright (c) Fredericksburg Bible Church 2009