

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

C1008 – March 3, 2010 – Hosea 11:5-11 –The Immutability Of God

Let's finish chapter 11 tonight. Chapter 11 starts the third section of the book. The third section is Hosea 11-14 and the theme is the elective love of God. God could legally, as far as the Mosaic Covenant is concerned, say oh well, you people have fouled up and so from the standpoint of the Mosaic Covenant I'm not under any legal obligation to keep you around and I can destroy you. God could have done that, legally. But God loved Israel with an elective love, an *ahav* love, and so therefore chapters 11-14 deal with God's election love that gave eternal security to the nation. So in these closing chapters we have one of the most powerful presentations of God's elective love that can never be undone. No elect object in history can ever lose its destiny because of God's elective love. So you can deride the doctrine of election but if you deride the doctrine you're deriding God's love because God's election is a loving choice.

Now last time we looked at Hos 11:1-4, the Fatherly Love of God and the technique here is that God reaches back in Israel's history to the early years when God chose Israel, when God's *ahav* love was toward Israel and this is the word for God's elective love, it's a love of choice, it's love based on who God is and it has nothing to do with who Israel is, it is simply that God chose to love them and God entered into a covenant with them. And because of the covenant God was in a Father-Son relationship with Israel and so in verse 1 He's reaching back to the Exodus and saying I loved you and out of Egypt I called you. In verse 2 I sent My word to you through the prophets over and over and over and the more you heard My word the more you went away from me. They were rejecting the training their gracious Father was giving them. And then in verses 3-4 He says I taught you how to walk, I carried you on My shoulders, I healed you when you fell and broke your arm, I coaxed you with My love, I lifted your burdens, I bent down and I fed you in the wilderness for

forty years to train you and how have you responded to My love? You rejected it, over and over and over you rejected My love and you went in to Baal.

And so tonight we want to begin in verse 5. Verse 5 is describing how God responds to this rejection and tonight we see again the heart of God real strong. In vv 5-7 we're going to see more of the judgment, they are in violation of the Mosaic Covenant and God is going to judge them with the 5th degree. But then in vv 8-11 we're going to see the *ahav* love of God real strong, that elective love that stretches back to the Abrahamic Covenant and this gives us a picture of the heart of God. God is in these two covenants with Israel and the two covenants have set up a tension and so there is a tension inside the heart of the God of the universe and this may bother you if you've gone too far with God's immutability. This attribute you can dangerously misapply and so God Himself gives us a corrective to His immutability so we don't slip into thinking of God as a solid rock statue up in the sky, totally unconcerned, totally faceless. God has a face and God has a personality and there are things that go on in God when you rebel that are something like what goes on in you when your son rebels and you've loved them and you've stretched out to them and you've trained them and still they rebel.

So let's look at the first half of this in Hos 11:5-6, God is going to judge them for violations of the Mosaic Covenant under the rib proceedings. In verse 5 he brings up Egypt and He says you're **not** going to **return to Egypt**. Now why, of all things, after He's been talking about what He did for them out in the wilderness, does He bring Egypt up? If you know your OT history here's where you're going to have it over someone else. What was the deal with Egypt? In the 8th century they broke the deal with Assyria and made a deal with Egypt. And Assyria found out and they said, oh, we see how you play the game of international politics and so we're going to teach you a lesson. And Israel was sure that, well, if Assyria tries to teach us a lesson we'll just go down to Egypt and the good old Egyptians will take care of us. But God had already said in Deut 17 in the laws of the king that the king should not "cause the people to return to Egypt" because the Lord said them, "You shall never again return that way." And so an attempt to return that way is a gimmick solution. So this is saying your gimmick for national security isn't going to work, **They will not return to the land of Egypt, But Assyrian—he will be their king Because they refused to return to Me.** The word **return** here in context is talking about confession; it would be the

believer refusing to use 1 John 1:9. They refuse to do it, in spite of all I have done for them, all I have provided for them and still they wouldn't confess their sin, they just went from one human view point gimmick to another; gimmick after gimmick after gimmick.

Hos 11:6, **The sword will whirl against their cities, And will demolish their gate bars** the **gate bars** are the poles that fit through the war gates. In back of these war gates, when the enemy would come against the city they would close the gate and put a huge pole through it. And the word for **bars** means vanities. It means they place their trust in these great poles in the war gates. They think they're going to be safe inside the gates and God says they're going to be **demolished** and the people inside are going to be **consumed because of their counsels**. That's their gimmick solutions of going up to Egypt, they've tried all kinds of gimmick solutions where everybody got together and shared their ignorance and came up with this plan. And you can tell from verses 5, 6 and 7 that God hates gimmick solutions, God has loved them and He's provided solutions for them by the prophets, He's gone to great lengths to care for these people and all they can do is get together and share ignorance.

And I want you to notice, that as he enumerates the problems in verse 5, 6 and 7 He never once mentions some big overt sin. Notice what He's talking about? Human solutions, human counsel. There's not a single violation of some ethical code in society, not one. And the reason is because the thing that angers God more than anything else is not some big ethical boo, boo, it's rejection of His grace and going over to some gimmick. This is why again, David was acceptable and Saul was rejected. David sinned and everyone knew it, but David knew something Saul never seemed to figure out and that was when it came to trusting God David had it hands down over Saul...with the result that God's analysis of David was he followed fully after the Lord and the analysis of Saul is that he was a rebel and worse than a sorcerer because he never figured out how to get with the program and orient to God's grace.

Hos 11:7, **So My people are bent on turning from Me. Though they call them to the One on high, None at all exalts Him.** And verse 7 is important because this solves the problem of difficulty. The word **bent** is not what the word means. The word **bent** means to be hung on something. You

see Saul and his sons hung on the wall at Bethshean by the Philistines. This is the word used to describe how their corpses were hung up on that wall. So the picture is of a corpse **hung** up on a wall and there they are stuck there on the wall. And that's one of the things they used to do in the ancient world to show who was boss.

So the picture here is that God's people are hung up on a wall dead and they have no life in them, **My people are hung on turning from Me Though they call them to the One on high, None at all exalts Him**, and that's the prophet, the prophet calling out to them, he's standing below the wall calling out to this nation hanging dead on a wall and the response is nothing, there is no response. Why? Because if you're a dead corpse hanging on a wall then you can't respond. You've had it, you're dead, and that's the whole point, the nation is dead. As far as the nation's response to God is concerned they can't respond, they have died because they're sins have piled up miles high and they can't look up to the **One on high**, they're lifeless and so now in verse 8 we turn to God.

Hos 11:8-11 we said allow us to peer into the heart of God in this situation. On one hand these people are dead, they have absolutely no response to Me and I'm therefore not obligated to keep them around, I can ditch them. But then on the other hand there is my *ahav* love for them and these two things mixed in the heart of God produce certain divine emotions.

Hos 11:8, **How can I give you up, O Ephraim? How can I surrender you, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart is turned over within Me, All My compassions are kindled.** Now can you sense the tension in the heart of God as you read that? **How can I give you up? How can I surrender you?** I can't do it but I want to do it. Now this is one of those verses that pagan man jumps on to attack you because here is where he says, look you Christians, the Bible speaks about God as if he's a man, and therefore the conclusion is that what you say is God is just a projection of man. Man has created God in his own image. And this opens up the question of what we call anthropomorphism and anthropopathism. Anthropomorphism is two words *anthro-* meaning "man" and *-morphism* meaning "form" and what we mean here is that the Bible speaks about God's eyes, God's arm, God's nose and you say, by gosh, it sure sounds like God has a human body. And this is why the Mormons have

argued down through history that God does have a body just as the Son of God has a body. But this is what we call an anthropomorphism. It's simply speaking about God in human terms. In other words, we know what eyes do, eyes see, so to communicate that God sees it says God's eyes. We know what the arm does, the right arm is the arm of strength and so God's arm means God is strong, He can take care of all my needs and so forth. That's what we call anthropomorphism. And so God reveals Himself in human terms because that is the best thing in creation that reveals His true nature. How do we know that by the way? When God chose to incarnate Himself what form did He come in? Did Jesus Christ come as a tree? Did Jesus Christ come as a nature forces? Did Jesus Christ come as a giraffe? No. Jesus Christ came as a genuine bona fide member of the human race, minus sin. And so when God was creating Adam He had in mind that one day He was going to send His Son Jesus Christ into the world. And so Adam was fashioned after the model of Jesus Christ because God knew one day He was going to incarnate Himself and that's why we have the form we do. It's not by chance; evolution says you are the shape you are purely by chance; the Scriptures say it's by the design of God to reveal Himself one day. But to say God has a body is anti-biblical because Jesus says directly in John 4, God is Spirit. And the Spirit has some kind of form, it's not some formless vapor, it's not some kind of spooky thing, it's to reveal the nature of God, He is Spirit. So we have to be very careful with this and not fall off either side.

The second word is anthropathism and *anthro-* again means "man" and *-pathism* means "emotions" so here we're talking about the other side and we're saying that God has emotions; God has will, God has volition, these are not physical things but they are spiritual things that man has as finite analogs. God can get angry, God can love, God can hate and so can man, and this is what our verse is showing us. **My heart is turned over within Me, All My compassions are kindled.** That very strongly shows you God has emotion.

But for this description to communicate there has to be another side to this. Man must be theomorphic and theopathic. In other words, this is the other way around and God has made us in His image and if we don't have this side then the language doesn't communicate. It's got to be both ways for the linkage to be intact and for this language to have any meaning to us. God must be anthropomorphic and man must be theomorphic, that deals with the

physical principles. And God must be anthropopathic and man theopathic to deal with the spiritual principles. And together now we have communication and we can know something about God. Finally everyone has to face the problem can man know God and this is the answer to the problem. We are made in His image and He condescends to speak in human terms so we can understand Him and know Him, in part of course, always in part. But if this relationship is severed we know nothing about God whatsoever and the liberal is right, fundamentalism and the Bible are wrong. So this is a very important idea the Bible is describing in verse 8.

Now the question comes to God's immutability. We've said God responds to you. He's not sitting there like a cold, dark statue sort of like an icicle and He never moves, no matter what you do He's just there. Not the God of the Bible. But we still have the attribute of immutability and we want to turn to a few passages that teach it and here's the question we pose as we read. When you read these passages do you get the idea that God is a statue? Or do you get the idea that immutability is something else?

Hold the place and turn to Mal 3:6, God states His immutability, His changeless-ness. "For I, the LORD, do not change; therefore you, O sons of Jacob, are not consumed. "I do not change" is saying God is immutable and because God is immutable therefore the nation Israel is "not consumed." Implication, if God did change then the nation Israel would be consumed. So what is it about God that does not change in this verse? Why are they not consumed? Because God's promises to Israel do not change? God made certain promises to the nation Israel that guarantee she will survive in history. And where are those promises found? The Abrahamic Covenant. So doesn't this verse tie immutability in with God's promises?

Now turn to Heb 6:17, "In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath." So God is promising something here, and sure enough, in what context do we find it, verse 13, Abraham: "For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself," Immutability. His promises to Abraham are unchangeable because His character is unchangeable.

Finally turn to Jas 1:17, “Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.” So this is the lights in the heavens and he’s contrasting God with the lights of the heavens, the lights have variation, they shift, the cause eclipses and those are changes, but God isn’t like the heavens, God is only light and therefore there is no variation, in the sense that He is all good and therefore if we have anything good at all it has come from Him.

Now these verses, Mal 3, Heb 6 and Jas 1 reveal God to be unchanging. But unchanging in what sense? What do we mean when we say God is unchanging? It means that because God’s character never changes when He makes a promise in history He sticks with it. When God says I will do something He will do it; He is faithful to His word, in other words. That’s immutability.

Now most of you have heard that before and understand immutability but now when we approach the Hosea passage you’re going to get kind of jarred as to this immutability if you’ve got the wrong idea here, if you’ve carried the immutability too far in your thinking, to the point where in your mind you think of God like a statue or something, if that’s what you think there are some passages in the Bible that are going to cause you problems, so let’s turn to two of those.

One is Gen 6:5, “Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. ⁶The LORD was sorry that He had made man on the earth, and He was grieved in His heart. ⁷The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.” So God is said to be sorry, that He wishes He hadn’t made man, that’s a change in thinking. So what do we do with this, is God no longer immutable by passages like this, it looks like God is changing His mind.

There are other passage like this, Exod 32:9 is a serious threat, “The LORD said to Moses, “I have seen this people, and behold, they are an obstinate people. ¹⁰“Now then let Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation.” So God

threatens to destroy Israel. Now notice that both the Exod passage and the Gen 6 passage are connected with what event? Genesis 6 is connected with the Flood; Exodus is connected with the Exodus, and what is the doctrinal similarity to those two events? The doctrine of judgment/salvation. So you see God in judgment situations and when you see God in judgment situations there's this hesitancy to judge. He's not itching to judge, something in history bothers Him and He threatens to judge it but there is something in God that shows He doesn't like judging it. So you have in God's character His holiness and holiness looks down and it sees sin and justice judges. But you also have in God's character His love and love looks down and doesn't want to judge.

So you're getting revealed to you through these passages that God's immutability is not statuesque. So don't get immutability so fixed, so set in concrete that you can't conceive of God as getting mad or joyful. If you get so fixed that you can't conceive of God getting mad at you or being happy with you then you destroy the proper balance of the Christian life. If one thing we've learned from Hosea it's that God can get mad or be joyful with you. So now let's turn to Hosea and see how God in Hosea has inner turmoil because on one hand He's got the promises of the Abrahamic Covenant that say security, do not destroy and on the other hand the Mosaic Covenant that say cursing, do destroy.

And He's in the middle of that destroy mode when He comes to verse 8, **How can I give you up, O Ephraim? How can I surrender you, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart is turned over within Me, All My compassions are kindled.** And the reason there's this tension is because of that Abrahamic Covenant. God chose Israel with His elective like love, it's that *ahav* love that keeps coming up in these last chapters. So God is going back further in time than the Mosaic Covenant, He's going all the way back to Abraham. Again, go back in history, 2000BC or thereabouts, Abraham. Come down here, 1450 or so, that's Moses. Here's where He made the Abrahamic Covenant that guaranteed national existence to Israel. Here's where He promised blessing for obedience and cursing for disobedience. So the Abrahamic Covenant is separated from the Mosaic Covenant by 500 years or so. Now if that's the case, then election of the nation precedes and is the basis of this later covenant. Now the sin of the northern kingdom, Ephraim, threatens to undo the Mosaic Covenant because God is under no legal obligation to protect them

as far as the Mosaic Covenant is concerned, He's under no legal obligation to not just blast the whole country and just blow it up. Legally He's free to do that. However, much earlier He made certain promises and since He's immutable His promises always come true and so He promised them national existence.

So God, in the light of sin, is going to work His way all the way back, beyond the Mosaic Covenant, all the way back to the Abrahamic Covenant. He's got to because He made promises and His promises never change. God doesn't go back on His word and He says I'm going to be faithful to My word in the Abrahamic Covenant despite the fact that you are a bunch of stinkers, I'm going to keep you around because of My word. But the way it's expressed in verse 8 is not so statuesque. He says **How can I do this?** And He says it four times and it shows that His immutability is not a tranquil immutability. There's agitation in the very heart of God Himself.

And we see He's right on the verge of total annihilation. Notice where He says, **How can I make you like Admah? How can I treat you like Zeboiim?"** What are those two cities? Those are two cities were around the Dead Sea and were destroyed by a tremendous judgment at the time of Sodom and Gomorrah. Everybody debates where Sodom and Gomorrah were but Dr Randall Price, one of the great archaeologists of our day, located it around the Dead Sea where God rained down fire and brimstone on Sodom and Gomorrah. There was a tremendous blast and these were two cities on the plain nearby and God judged this area and it blasted the whole thing to the point nothing can grow there today, nothing, it's just a big salty cesspool. So the Dead Sea area stands as a monument to this and the people who heard this knew very clearly what God was saying. God was threatening to judge them like He had judged them because their sins were as offensive to God as those earlier sins and we know what the sins were - homosexuality, and yet today we can't decide if that's really a sin or not. How's that for a characterization of where the church is at? Stupid, stupid believers.

Now there's a lesson in here for believers. This proves that God's people can commit sins equal to or worse than unbelievers. We have such a problem today with believers running around saying, so and so can't possibly be a believer because they committed fornication or they did some big immorality. And what a person does has become the end all gauge of whether they are

really a believer or not. And this is total boloney! Unbelievers can do very moral things that people would think, why aren't they nice Christian people, they must be Christians and believers can do very nasty immoral things but people write them off as anything but Christians. But that's not the gauge the Lord uses to measure. The Lord simply considers whether they've believed or not. Now what are we to do when believers are acting like OT Israel? Well if they're professing Christians we can say, now, uh, you are a Christian right? Oh yes, I am a Christian. Well, why aren't you living like one? Now that is a very legitimate thing to do: to challenge the professing Christian to live like a Christian. But you don't just write people off because they do a bad thing. Everybody does bad things and the believers that do the worst things are usually not the big immoral people, they are usually the people very moral, very religious that have hidden rebellion in their hearts and they can't stand the word of God, they hate the word of God, they're Saul type believers.

So verse 8 God is reacting to their sin, they've been just as sinful as Sodom and Gomorrah but there's something else going on and that something is God has chosen them and God says I want to judge them but I've chosen them. And you say wait a minute, does God, the God of the universe have all this going on in His person? Yes, it says **My heart is turned over within Me**, perfect tense, it means God has made a choice that is now causing tension, **All My compassions are kindled**, another perfect tense it means He has the love of a father for a son.

Now if this seems strange to visualize the God of the Bible this way, it's probably because you are a Platonist and don't know it. You just visualize God as some sort of an immutable stone and not a real person. And do you know where it's going to affect you most? Your prayer life because if you don't have a balance on the nature of God it will show up immediately in whether you pray or not? If you have a fatalist view of this then the only time you'll pray is when you're inconsistent to your fatalism. Because if fatalism is the order then prayer is just a waste of time. So you must carefully balance this doctrine of immutability.

Hos 11:9 is the result; this is what God decided to do. **I will not execute My fierce anger; I will not destroy Ephraim again.** I want to do it but I'm not going to do it. This word, *chron*, is a word which means a burning

sensation in the throat. It came because when you're mad you feel it, physiologically you feel it. And so the Jew, when he used the word for "fierce" burning, he spoke of God exactly the same way with a dry throat that burns; an anthropomorphism again, an emotion of man. And then the word for anger is *'aph*, this is the word that comes from nostril, it's a picture when the adrenalin gets going, respiration is increased, a person is agitated. So the Jew called it *'aph*, when you're angry there's a bodily response to it. So God says, "I will not execute My fierce anger," there is something in God's character that is something like what we have when we get angry.

For I am God and not man, that's the explanation for God not going back on His word, which gives you an idea of what God thinks about man's word. Man breaks his word all the time, man's word is mutable and if God were a man He'd just break His word in the Abrahamic Covenant, but He says I'm not a man that I'd do that. I am immutable and My word stands. And the lesson we can learn from this is something very practical. You can use this every day of your life probably. You can teach your kids this when someone lets them down. We're all going to be let down by some other person and so when so and so lets you down you always want to come back to this principle. There is only one Person that is immutable. There is only one Person that you can always rely on 100% of the time, and that Person is God. And teach that to your children early because the earlier you teach that to your children the earlier they will develop realistic friendships. And if you don't teach that to them, or if they reject the truth, and they turn away from the truth, they are going to be very miserable people because as they go along in life they're first going to be attracted to this person, then this person, then some other person, hoping that here at least I've got a friend I can trust here, hoping that at least here I've got somebody that's totally reliable, hoping I'll marry this person and this person will give me perfect stability and then they fall through. This gives you as a parent the opportunity to sit down with the word of God and explain, son, this is why they fell through. God's word says this about it and humans aren't totally reliable and here's what you can do about it. Those are teaching opportunities the Holy Spirit is giving you and He gives dozens of these to you a week so don't miss them because if you do it will create so much pain and sorrow and heartache in your children's lives and you'll go to pieces too because you missed the opportunities.

But the point is that you can enter into stable friendships when your relationship with the Lord is stable and if your relationship with the Lord isn't stable and you don't understand that He alone is the Holy One, He alone is not man but God, then you're never going to have a stable friendship. You will not be able to relax with people. Part of relaxing and enjoying someone is relaxing when the person disappoints you; otherwise you're always going to be uptight about it. Just relax, if you drop the ball, just pick it up again and carry on. Now that's the way you ought to handle friendships and relationships. Obviously that's the only way to survive in marriage. You've got to get that down good or you're never going to make it.

Now in verses 10-11 God demonstrates His immutability by a prophecy, a tremendous panoramic prophecy of the nation. He's demonstrated that they are going to survive, the Abrahamic Covenant, it doesn't guarantee everyone's going to believe, just national survival and God surely will protect the nation. And so he says in Hos 11:10, **They will walk after the LORD, He will roar like a lion; Indeed He will roar And His sons will come trembling from the west. ¹¹They will come trembling like birds from Egypt And like doves from the land of Assyria; And I will settle them in their houses, declares the LORD.**

This passage in prophecy is a denial of amillennialism; amillennialism says that Jesus Christ died; then we have the Church Age; then we have Christ's Second Coming; then we go into eternity, that's amillennialism, the "a" meaning no millennium, no earthly millennium. Premillennialism says that Christ died; then we have the Church Age; then we have Christ's Second Coming; then we have a one thousand year kingdom on earth; then we go into eternity. That is premillennialism and it's premillennial because Jesus Christ comes back before the millennium. That was the view of the first 300 years of the Christian church and that is the view that respects God's promises in the Abrahamic Covenant. We are premillennial. Why? Because of this passage and hundreds like it. **They**, that is Israel, the ten lost tribes in this case, actually are not lost at all. God has made promises to them and God is going to fulfill promises to them. If they were lost God couldn't do this. **They will walk after the Lord**, and they do that because one generation of Israel will repent and God will put a new heart in them so they'll do it. **They will walk after the Lord, He will roar like a lion;** and if you've had the privilege of hearing this you know you can hear the roaring lion a long way

off. And so the Lord is going to roar and this is going to gradually be heard by the nation Israel and they're going to be longing to come back to their homeland. And so this roaring is the regathering of the nation Israel to her land from the four corners of the earth. This regathering will be in two phases. This is not uncommon for prophecy to break into two parts. The coming of the Messiah is broken into two parts. So the first regathering we say is in unbelief and the second one in belief and there are different passages speaking about these two regatherings. One regathering was in our 20th century, in 1948. One of these prophecies is being fulfilled right in front of your face, and that's the prophecy of Ezekiel 20:33-38, the furnace of the Holocaust which resulted in the UN decision of Nov 1947 to give Israel her land, that's part of the regathering in unbelief of Israel; Ezekiel 20:33-38 discusses this regathering. It's a gathering that occurs by judgment. God uses judgment to re-gather them in unbelief. That's phase one. That phase is occurring right now and as we speak the population of Jews in the land is almost equivalent to those in America, so there's been a swift departure in the last few years and that has to do immediately with certain political and economic issues here in the US

Phase two is the gathering in belief and passages like Isa 11:11 and Matt 24:31 would talk about that second regathering. And you have to have two of these returns; one to get Israel in the land so certain prophecies can be fulfilled before Christ's return. There's got to be at least an altar on the Temple Mount before Christ returns and that presupposes that Israel has control of the Temple Mount. I don't know how they're going to build it but the Bible says they are going to and already they have Temple preparations being made. They're building the furniture, they're training a high priesthood, they're searching for the red heifer, all these are preparatory for the nation to fulfill prophecy. So there are a number of things that have happened since 1948 to get things in place, the nation was founded, 1948, Jerusalem came under Israeli control, 1967, the Temple furniture, priesthood in training, that all has to be in place. That's the regathering in unbelief.

Then the regathering in belief is after Christ comes back; all the rest of the Jews from all over the world who are believers in Christ, who have become believers in Christ during the tribulation He'll send angels to gather them to Himself, that's Matt 24:31. That's the same as Isaiah 11:11. These will be

people who will be evangelized and become believers during those awful, awful years of the tribulation.

So God will roar, and He certainly will. **And His sons will come trembling from the west.** ¹¹**They will come trembling like birds from Egypt And like doves from the land of Assyria;** now the word for **west** in verse 10 is the word for “sea,” it was usually used in the OT for the Mediterranean Sea. Now this prophecy says there are going to be Jews from the **west** but there weren’t any Jews that went west in the dispersion of 721 BC; they all went northeast. There weren’t Jews west, to a large degree, until the Greeks conquered the land in the first century before Christ, and you had the Hellenization of the Jewish population by the 1st century before Christ and then you had the westward movement, people out of Alexandria and so on throughout the rest of the Roman Empire that Paul met during his missionary journeys.

So this prophecy, they **will come trembling from the west** couldn’t have been fulfilled by the Partial Restoration of 516BC. This has to be bigger than that; this has to be a prophecy that can only be fulfilled in the future when the Jews are regathered; they haven’t been regathered yet so either Hosea is a liar or this prophecy hasn’t been fulfilled and it has to be in the future. So here’s one of those prophecies talking about the Jewish people will be regathered from the four corners of the earth. **And I will settle them in their houses** and that’s the final establishment of the nation Israel in the land of Israel. Then the Abrahamic Covenant is going to be fulfilled and Israel is going to have her land, Israel is going to have her Seed, the Messiah, ruling over them and Israel is going to be a worldwide blessing, all the nations will flock to Israel in the kingdom. And so you see God’s love wins out. God has put up with them and put up with them and He does that solely because of His *ahav* love for them. And God does this for you if you’re a member of Christ’s church. God has a certain destiny for you and you are going to get there, it may not be smooth sailing, it’s not going to be smooth sailing because God is getting you in shape for that eternal destiny. Getting in shape is tough, so just expect trials and tribulations, ups and downs, that’s the way it is because God is training you to get you in shape for your eternal destiny. And your job is to utilize 1 John 1:9, learn the word, learn loyalty to Him and avoid this kind of procedure the nation Israel used. They refused to confess their sin and that piled sin on sin until they were in such a pile of sin

1 John 1:9 was impossible for them to utter. But God is faithful and one day they will 1 John 1:9, God will get them in shape.

[Back To The Top](#)

Copyright (c) Fredericksburg Bible Church 2010