

of judgment for their sins, and God commissioned the Gentiles to execute this judgment; but because of ungodly attitudes on their part towards Israel, and because of the exceeding harsh and cruel way of treating God's ancient people, a day of reckoning is coming, which will be a "great day", the greatest "day of Jezreel" there ever was. Eventually Israel will get rid of all his enemies and enjoy Divine favor for ever thereafter. That restoration and Divine blessing is repeated at Chapter 2:14-23, in which the greatness of God's grace to this erring race is vividly described.

In Chapter 3:4,5 God's love for His unfaithful Israel is again declared, and "afterwards Israel shall return and seek Jehovah their God, and David their King [the Messiah], and shall fear the lord and His goodness ^{ss} in the latter days". This "afterwards" must be located in the distant future even beyond our own times.

With Chapter 4 begins the second section ^{tion} (a long one) on "the sinful people and God's attitude towards them" and His dealings with them. Hosea castigates the flagrant evils which abound in the land. Two chapters farther some afflicted ones break in upon this by exhorting one another to turn to Jehovah in order to be blessed. A long response by Jehovah followed, one of warning and entreating, running through several chapters.

Hosea 11: 8-11 is a remarkable passage set in between other passages which speak of ^{ss} gross sin and severe judgment. It is as an oasis in a spiritual desert. Says Henderson: "At Ch.11:8,9 follows one of the most affecting instances of the infinite tenderness of the divine compassion to be found in Scripture; the point of which is enhanced by its being introduced immediately after the description of the odious conduct of the Israelites. It is, as Bishop ^{Lowth} characterizes ^{it} as exquisitely pathetic. "How shall I give thee up, Ephraim? How shall I cast thee off, Israel? How shall I make thee