

# Bristol Conference 1962 - Part 3

by William MacDonald

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*William MacDonald's sermon on Hosea emphasizes God's enduring love and the call to repentance amidst idolatry.*

**Duration:** 36:34

**Scripture:** Psalm 51:6, Hosea 4:1-10, Hosea 6:4-11, Hosea 7:9-10, Hosea 7:16, Hosea 11:1 - 12:1, Galatians 5:6

**Topics:** "Conference"

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## Description

In this sermon, the speaker discusses the concept of idolatry and how it can manifest in our lives. He emphasizes the importance of identifying the subjects that we are most passionate and enthusiastic about, as they may reveal our true idols. The speaker also highlights the need to prioritize our devotion to God over other aspects of our lives, such as sports or work. He then delves into the book of Hosea, specifically focusing on the rejection of Israel by God and their sinful behavior. The speaker emphasizes the importance of having a genuine heart towards God rather than relying on external religious rituals. He concludes by pointing out the fulfillment of biblical prophecies and the relevance of the Bible in today's world.

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## Transcript

I think the expression, a minor prophet, is a very unfortunate name. When we think of something as being minor, we think of less important, and that certainly isn't true. Of these books, all scripture is given by inspiration of God and is profitable.

The only reason they were ever called minor prophets is because, generally, the books are shorter than the other prophets. Even that isn't a rule without an exception. Hosea has more chapters in general.

Now, the name Hosea means salvation. I think that, as we read the book, the prominent spot for us would be judgment, which is why the prominent spot is salvation. At the time that Hosea lived, Israel was divided into two kingdoms, North and South.

As we would say, Yankees and rebels, and it's embarrassing to have to admit that the North was far deeper into sin than the South. The capital of the Northern Kingdom, Israel, was Samaria, and in this book that Northern Kingdom is spoken of quite often under the name of Ephraim, because Ephraim was one of the tribes that lived in the matter of rebellion and idolatry. And so, you might find the Northern Kingdom called Israel, you might even find it called Samaria after its capital, and you might find it called Ephraim.

Southern Kingdom is also mentioned here, although Hosea prophesied primarily through the Northern Kingdom. In the book of Hosea, as in few other books of the Old Testament, you hear the heart-beat of the tribes most clearly. God loved to keep us, and they wouldn't even care to enter into us.

She had a little boy in that room, her own boy, and this boy had been born defective, and as he grew up he never increased in mentality. And F. W. Boram was walking by in the corridor, in the hallway one day, and the door just happened to be ajar, and his aunt was sitting there with a little fellow on her lap, and she was weeping, and she was saying, O Johnny, Johnny, I have loved you all these years. That's what you hear God saying in the book of Hosea, O Israel, Israel, I have loved you all these years, even known me.

The predominant sin that God is dealing with in the book of Hosea is the sin of idolatry. The people had forsaken him to sue him and say these. And this is the worst form of sin, the sin of refusing God and following after other love.

Now we commonly think that we ourselves are exempt from this sin. We, this thing is an idolatry, loving something or cheesy thing to take a temperature test and find out what is the abundance of God. If I can get more in season, and it could apply to my business today, if I said a section of this book extends from chapter one, verse one, chapter one, verse one, find God in heaven telling one of two.

The problem is, of course, people find difficulty with the idea, but I really don't have too much difficulty with it. God didn't tell him, and when he took, and so in obedience to the word of God, and it says in verse three, she conceived and bear him a son and degradation, pity began and borrow some. Now in verse 10 to two, you have the rest in the verse previous nations restored.

Now I think there's a lesson in this for us too. It seems to me that this presents to us the inexhaustible. God will not let who is a pardoning God like this.

We've seen great God wonders. I think this is one of the great people. Notice it says my people and to your sister.

Then in beginning with verse two, you have the unfaithfulness, the unfaithfulness woman that hosts the people of Israel. Plead with your mother, please, and down to this point against idolatry. It's always a company.

They read about these Eastern religions and things that appeal, and that's why all this is. Then beginning with verse 14 of chapter two, meaning, I think the last verse is especially beautiful here. Remember the names of the three, that word, Jezreel, the sower went along with Ruhemah, the grace of God, a great, much more abounding verse.

Well, Gomer had gone away from Hosea, Jessican in the book that he's a picture of Israel being so great. God says in chapter three, so he went down into the market. So I bought her to me for 15 pieces of silver and for an Homer of violence.

And I said unto her, and then in verse four, without a print, how do we know that was the way they started off? The line of the king came down to the Lord, who holds the right to them. Now in Spain, they don't have, but in Israel, they not only do not, and this is an interesting thing to images, exactly their condition today as being represented. See, little the whole idea today, reading my Bible, singing a verse of by no answer was the Lord, their God is our blessed and reign in righteousness.

Then beginning with chapter four, verse one through chapter 10 verse with his people, God's controversy with his people. It's quite a long section. I hope in studying these minor prophecies and something you feel, and it is, then you have the sins of the priesthood to you.

Send down verse six. My people are destroyed. There's an offering, a portion of the sin offering, the Lord, the people sin.

Think of anything that goes on. Does that make you think of a whole record? They were both corrupt, both the people and the priests. And that's, then you have the idolatry of the feet.

And then you have a special 15 through 19. Ephraim is joined for the faith. It isn't fine.

Then in verses one through seven of chapter five, you have the evil of the right in them. It says of the king, I think verse three is especially touching up. Then in verses eight through 14, you have the end of the future.

And then in verse 15, a little into his place to see, uh, what would happen. First 15, I will go and return to my place here. They shall acknowledge their assent and speak my faith in their affliction.

They will speak me early here. You have a return. You have blessing, uh, coming back again.

Oh, actually it will help the understanding of this passage to notice to God wait in it. And then in the next three, they say, come and let us reach and he will bind us up after there's a lovely first part. And when 11, the word of God reminds us that insight in the inward.

Now in verses one through 16 of chapter seven, you quickly over these books, because there are so many to remind men as gray hairs and Ephraim also is like us. And you live, you find that invasion is near. God is going to send the wind and some of these persons and then others.

And then you have the captivity. Notice beginning with verse one of 13. You have in rock when Israel was a child, I called him out of Egypt.

These were two years. And then I think that there's a very beautiful in passing, uh, chapter 13, verse one, it says when Israel's faith trembling, when Israel's faith, he exalts what an epitaph when this man, and then finally, and you know, this chap with your words. And, and so it means, so we will not rise.

Neither will we say any, I will hear that. That's why I can do upon the nation of Israel spread in his beauty. And Ephraim shall say, I think God says the next word.

I, that is Ephraim cries out. I'm Ephraim says, you have a little dialogue in that first, and then you have the final and he shall know them. They're in.

He says, of course, the pathway of blessing is the pathway of fellowship with, with him, not living Hosea. We're living today.

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