

12/30/15

Intro To Hosea

We begin our study of the Minor Prophets, consisting of twelve in the Old Testament.

The prophets were called and sent by God, due to the fact that the people of God had corrupted themselves, as well as the kings and priests.

1. So the prophets were the mouth-piece of God to the people of God.
2. Their primary function was to declare the word of God, to expose the sins of the people and command them to repent.
3. The secondary function of prophets was to speak prophetically about future events.

The prophets were for the most part not received by the people and often were persecuted and even killed for denouncing the sin of the kings, priests or the people.

1. “Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, “Thus says God: ‘Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He also has forsaken you.’” So they conspired against him, and at the command of the king they stoned him with stones in the court of the house of the LORD.” Joash the

king of Judah gave his approval, not remembering the kindness of Jehoiada, the father of Zechariah, had done to Joash the king. 2Chron. 24:20-21

2. “And the LORD God of their fathers **sent warnings** to them by His messengers, rising up early and sending *them*, because He had compassion on His people and on His dwelling place. But they mocked the messengers of God, despised His words, and scoffed at His **prophets**, until the wrath of the LORD arose against His people, till *there was* no remedy.” 2Chron. 36:15-16

I. The prophet Hosea.

- A. The prophet Hosea is one of the twelve Minor Prophets.
 1. There are six Minor Prophets prior to the captivity of the Northern Kingdom by Assyria in 722 B.C.
 - a. Obadiah 845 B.C.
 - b. Joel 835 B.C.
 - c. Jonah 765 B.C.
 - d. Amos 760 B.C.
 - e. Hosea 740 B.C. he is the sixth in chronological order.
 - f. Micah 735 B.C.
 2. There are three Minor Prophets prior to the captivity of the Southern Kingdom by Babylon from 606-586 B.C.
 - a. Nahum 710 B.C.

- b. Zephaniah 625 B.C.
 - c. Habakkuk 608 B.C.
 - 3. There are three Minor Prophets after the return from captivity of Babylon from 536-425 B.C.
 - a. Haggai 520 B.C.
 - b. Zechariah 520 B.C.
 - c. Malachi 430 B.C.
 - 4. The twelve Minor Prophets were gathered and grouped by Ezra Ei “The Great Synagogue” in 475 B.C. called “The book of the twelve.”
 - a. Our Bible distinguishes the Minor Prophets from the Major Prophets, Isaiah, Jeremiah, Ezekiel and Daniel.
 - c. We are told that the title “Minor Prophets” was given due to their shorter prophetic content to the larger content of the “Major Prophets”, but that is not true to form because Daniel has less chapter than Hosea and Zechariah.
 - d. The “Minor Prophets” are in no way less importance or inferior to the Major Prophets, both spoke and wrote under the Inspiration of the Holy Spirit. 2Tim. 3:16-17; 2Pet. 1:19-21
- B.** The prophet Hosea and his home.
1. The name Hosea is very relevant to the message and his ministry.

- a. The name Hesea “Howshea, means salvation or deliverance, a derivative of God’s name. Hos. 1:1
 - * The name of Joshua was original Hoshea, but Moses changed it to Hoshea, they bear the same root. Num. 13:8, 16
- c. There are three other individuals named Hosea in the Bible. 2Kings 15:30; 1Chron. 27:2; Neh. 10:23
- 2. The family lineage of Hosea is stated.
 - a. Hosea was the son of Beeri, a very short genealogy. Hos. 1:1
 - 1) The name Beeri means “The well of Yahweh”. 1Chron. 5:6
 - 2) There is no other family or descendant information recorded.
 - b. Hosea was married.
 - 1) The name of his wife was Gomer, it means complete. Hos. 1:3a
 - * God called Hosea to marry Gomer, a harlot. Hos. 1:2d
 - 2) Her father was named Diblaim “Diblayim”, means two cakes and we know nothing else. Hos. 1:3b

This was the prophet Hosea!

II. The ministry time of the prophet Hosea.

- A.** The prophet Hosea prophesied to the Northern Kingdom of Israel.
1. The house of Jehu and the kingdom of Israel are addressed. Hos. 1:4
 - a. The Kingdom of David was divided through Rehoboam, the son of Solomon. 2Kings 12
 - b. Jeroboam I was given ten tribes by God through the prophet Ahijah, due to Judah's idolatry, leaving two tribes to the house of David, Judah and Benjamin. 1Kings 11:29-39
 2. The kingdom of Israel is also mentioned by terms "the house of Israel" and "the children of Israel." Hos. 1:6,10; 3:1; 4:1
 - a. The terms "Israel", "the ten tribes" and "the Northern Kingdom" are all synonymous.
 - b. Ephraim is used as the head of the Northern Kingdom thirty-seven times.
 3. The particular cities and locations mentioned by Hosea.
 - a. Gilead is mentioned twice, a city of evil doers and house of idols. Hos. 6:8; 12:11
 - b. Mount Tabor and the city of Shechem are mentioned. Hos. 5:1; 6:9
 - c. Gilgal and Beth Aven, literally house of idolatry of wickedness. Hos. 4:15; 9:15; 12:11

- d. The capital city of the Northern Kingdom, Samaria, is mentioned six times. Hos. 7:1; 8:5, 6; 10:5, 7; 13:16
 - e. One of two central cities designated for the calf worship Bethel "house of God" in contrast to Beth-Aven "house of vanity or wickedness". Hos. 4:15; 5:8; 10: 5, 15; 12:4
4. Hosea was from the Northern Kingdom.
* There is no internal evidence that indicates he was from Judah.
- B.** The prophet Hosea dates for us the time that he prophesied by four kings of Judah, the Southern Kingdom and one king of Israel, the Northern Kingdom.
1. The four kings of Judah are recorded in the opening verse. Hos. 1:1b-f
 - a. Uzziah or Azariah reigned from 792-740 B.C.
 - b. Jotham his son reigned from 750-732 B.C. , the overlap is due to co-reigning.
 - c. Ahaz 743-728 B.C. co-reigned.
 - d. Hezekiah 728-698 B.C.
 - e. The starting reign of the first king Uzziah was 792 B. C. and the beginning reign of the last king Hezekiah 728 B. C. is 54 years.
 - f. The Southern Kingdom of David had good and bad kings.

2. The one reigning king of Israel is recorded also in verse one. Hos. 1:1g-h
 - a. Jeroboam II reigned from 793-753 B. C. , not to be confused with Jeroboam I, at the division of the kingdom. 1Kings. 12
 - b. Amos prophesied about 760 B. C. and also dates his prophesy by the reign of King Uzziah. Amos 1:1
 - c. Hosea is believed to have began his ministry close to the end of Jeroboam's II reign in 755 B. C. till the captivity of Samaria by Assyria or up to the captivity 722 B.C.
 - e. Hosea's ministry would be from 755-725-22 B.C. 32-33 years.
- B.** The prophet Hosea ministered with other contemporary prophets.
1. Isaiah the prophet who prophesied to Judah to repent from their idolatry or go into captivity, 740-780 B. C.
 2. Amos prophesied to Israel about 20 or so years earlier in 760 B.C. about their idolatry and their greed and social injustice.
 3. Micah prophesied to Judah about social injustice and greed also, about five years after Hosea began his ministry, 735 B. C.
 4. Hosea like Jeremiah declared judgment and saw the captivity of the people.

- C.** The prophet Hosea prophesied during an evil and dark time of Israel.
1. The Northern Kingdom under Jeroboam II reign enjoyed outward prosperity, but internal corruption, marking the darkest time of Israel's history, they had not one good king, all were evil.
 - a. There was no private or public honor, treacherous power ruled.
 - b. There was no social conscience.
 - c. The vilest sexual practices went on unrebuked and celebrated.
 2. The warning of judgment for their idolatry resulted in their moral, religious and political sin abounding by the corrupt King, dishonest priest and the people. Hos. 5:1, 10
 - a. Prophet is a fool, the spiritual man insane, a snare to the people. Hos. 9:7-8
 - b. Baal worship was so entrenched into the worship of Yahweh that they did not even see the evil. Hos. 13:1-4
* Syncretism is embracing unbiblical practices or teaching and calling it Christian.
 - c. Yet God had sent His prophets, who spoke by visions and symbols to repent. Hos. 12:10

3. The Kingdom had been divided for 200 years after Solomon, through his son Rehoboam. 1Kings 12
4. Alliances were attempted with Assyria and Egypt. Hos. 5:13; 7:11; 8:9
5. After Jeroboam only short lived reigns occurred as a result of assassination, murder, conspiracies and corruption.
 - a. Four of six successors of Jeroboam died by violence.
 - * “They set up kings, but not by Me; they made princes, but I did not acknowledge them.” Hos. 8:4d
 - b. The preaching of Amos had not affected all the social evils he had denounced, but increased. Hos. 4:7
 - c. Then in 733 B.C. Tiglath-pileser captured Damascus. And in 722 B.C. Sargon captured Samaria and the Northern Kingdom went into captivity.

This was the ministry time of the prophet Hosea!

III. The message of the prophet Hosea.

- A. God called Hosea to marry of woman of harlotry to reveal His love for Israel. Hos. 1-3
 1. The charge of God was, “God take yourself a wife of harlotry”. Hos. 1:2c-d

- a. This is not figurative or allegorical, but literal.
- c. God interprets the literal parallel of Hosea’s marriage to Israel’s marriage to God’s, “For the land has committed great harlotry by departing from the Lord”. Hos. 1:2e
 - * His commission was to speak to Israel in similitude's or parabolic forms. Hos. 12:10
2. The charge of marriage brought children.
 - a. A son Jezreel means God sows or scatters, representing God’s judgment on the house of Jehu. Hos. 1:4
 - b. A daughter Lo-Ruhamah, no mercy or pity, indicative of the judgment to come by Assyria. Hos. 1:6c-e
 - c. Another son named Lo-Ammi, not My people, representing God’s rejection of Israel indicative of a son of her adultery, while married to Hosea.
 - * Her adultery is in view of Hosea’s steadfast love that is to represent God’s love for Israel!
3. The charge against Gomer came for her adultery. Hos. 2:2-23
 - a. Hosea told his children to plead with their mother to put away her harlotries and return, having violated the

marriage covenant and steadfast love of Hosea. Hos. 2:2-5

* Her allurements were material gain and pleasure!

- b. God's dealing with Israel for her unfaithfulness was that He would "hedge" her up with thorns, that she might see the futility of her pursuits, in order to turn her by allowing her to see that it was not a benefit to lose her way and secure home. But she attributed the provision to Baal, so God would chasten her and remove them all. Hos. 2:6-13

* Cult worship by temple prostitutes, perhaps this is what Gomer became?

- c. God's mercy over Israel and final restoration in the Kingdom. Hos. 2:14-23

4. The charge of God to Hosea to redeem Gomer out of the slave market. Hos. 3:1-5

- a. God commands Hosea to go and love Gomer who has been loved sexually by other men, just as God would do to Israel paying half the price of a slave. Hos. 3:1-2

- 1) 15 shekels and 80 gallons of barley, animal food.

- 2) Gomer sold herself into slavery, no longer beautiful and desirable.

- b. Hosea sanctified her for himself and he for her alone. Hos. 3:3

- 1) He obeyed God's command and not had her stoned. Deut. 22:22

- 2) He loved her with the unconditional love of God in spite of her unfaithfulness.

- 3) He didn't need to tell her of her unworthiness for she knew it!

- 4) His love was to be just like God who doesn't condemn or throw sin in our face.

- 5) Each of us have been bought out of the slave market by Jesus Christ. Rom. 3:24; Gal. 4:5; 1Pet. 1:18-19

- c. Hosea gave the future fulfillment in the Latter days restoration. Hos. 3:4-5

- 1) Israel will abide many days without a King or prince, about 2,000 years now.

- 2) Israel has been without sacrifice, Ephod or teraphim "idols", no forgiveness or access to God.

- f. Chapter 4-14 must be interpreted in light of chapters 1-3, the prologue.

- 1) Chapter one represents God relation to Israel in the early days.

- 2) Chapter two represents Israel's spiritual adultery of unfaithfulness to God.
- 3) Chapter three represents God's restoration of Israel in the future.

B. God called Hosea to declare God's indictments against Israel. Hos. 4-13

- 1. The charges against Israel are in view of the adulterous parallel. Hos. 4
 - a. The lack of truth, mercy, knowledge of God, integrity, faithfulness to mates nor respect for life has affected the land. Hos. 4:1-3
 - b. Priest and people alike are unfit to reprove each other, rejecting light and choosing darkness, consequently rejecting God's knowledge. Hos. 4:4-6
 - b. They increase in their sinning, people and priest are alike and will not prosper, idolatry, harlotry and wine enslaving the heart destroying the marriage covenant, God would give them up to it. Hos. 4:7-14
 - * Cultic prostitution through sexual rights and drunkenness is the issue. Prov. 20:1; Gen. 9:21 Noah; 2 Sam 12; David and Uriah

- c. God warns Judah not to partake of Israel's sin and pride, giving her up. Hos. 4:15-19
 - 1) Beth Aven-house of wickedness rather than Beth El house of God. vs. 15
 - 2) Ephraim is joined to her idols, let him alone. vs. 17
 - 3) Jeroboam set up calf worship in Bethel and Dan, lest the people renew their loyalty to Judah.
- 2. The charges against the leaders. Hos. 5-8
 - a. The priest and king would be judge more for being a snare to the people and the princes, their worship would not be honored by God. Hos. 5:1-3, 5, 10, 4-7
 - b. The alarm was to be sounded at the major cities, God was going to judge them for walking in human precepts, trusting other nations. Hos. 5:8-14
 - * God would be as a moth, slow and destructive and as a lion swift and terminal. vs. 12, 14
 - c. The nation would in the future seek God's face and return to Him, after two days He would revive them and in the third raise them up. Hos. 5:15-6:3
 - * The last half of Tribulation.

- d. God's broken hearted anguish in view of their sin and lewdness against His steadfast love. Hos. 6:4-11
- e. God declared their sin was uncovered, though they did not consider He saw all their sexual depravity refusing to return to Him, trusting Egypt and Assyria. Hos. 7:1-16
* Ephraim is said to be a cake unturned or half done. vs. 8b
- f. The sound is for alarm in view of judgment. Hos. 8:1-2
- g. They have set up their own kings, calf worship and altars for their sin forgetting God, being rejected by God. Hos. 8:3-14
* They sowed to the wind and reaped the whirlwind. vs. 7a-b
- 3. The charges of playing a harlot. Ho. 9-10
 - a. Shame should have marked her feast not joy, as they asked in fertility rites for a fertile land, but God would put a stop to it. then what were they going to do. Hos. 9:1-6
 - b. The prophets failed to be faithful watchmen, responding unnaturally to God's love, so God would cast them away. Hos. 9:7-17
 - h. Israel's sin at the core was living for self not God. Hos. 10:1-15
 - 1) Their heart was divided.

- 2) A final invitation to repent! vs. 12
- 4. The charge of sinning against God's love. Hos. 11-13
 - * God's love for Israel is pictured by Hosea for Gomer in chapter three.
 - a. God's everlasting love for Israel. Hos. 11:1-11
 - 1) God delivered them from Egypt but rebelled. Hos. 11:1-2
 - 2) God taught them to walk, healed them, drew them with bands of love and fed them with gentleness. Hos. 11:3-4
 - 3) God was torn in emotions over the discipline and promises to restore them. Hos. 11:5-11
* God's heart of steadfast love is torn within Himself! Hos. 11:7-9
 - b. God's anger is also against Judah. Hos. 11:12-12:14
 - 1) The charges are a legal complaint against Judah and punishment. Hos. 12:2
* God is not like man, He must judge sin or violate His own holiness! Hos. 11:9, 12
 - 2) They were to learn some lessons from Jacob to not fight against God, but submit and obey Him. Hos. 12:3-5

- a)) He struggled with the angel and prevailed by weeping by giving up. Gen. 28:22-32
- b)) God is, Lord of host, captain of the armies in heaven. Hos. 12:5
- 3) The application is, “So you by the help of your God, return. Hos. 12:6
 - a) Observe mercy & justice.
 - b) Wait on your God continually.
- 4) Israel was following Jacob’s deceitfulness. Hos. 12:7-8
 - * Like a Canaanite or merchant, implying dishonesty, saying no one would discover her sin.
- 5) God’s judgment will not be thwarted. Hos. 12:9-14
- c. The Judgment of Israel is based on certain things. Hos. 13:1-16
 - 1) They sin more and more. Hos. 13:2a
 - 2) He was their Lord and their God. Hos. 13:4a
 - 3) There was no Savior besides Him. Hos. 13:4d
 - 3) The iniquity of Ephraim was bound up and her sin was stored up. Hos. 13:12
 - 4) Samaria was guilty, as she rebelled against her God. Hos. 13:16

- C. God called Hosea to declare the future restoration of Israel. Hos. 14:1-9
 - 1. God pleads with Israel through His steadfast love and provides the very prayer that will be accepted by God. Hos. 14:1-3
 - * Hos. 1:10-21; 2:14-23; 3:4-5; 5:15-6:3; 6:1-3
 - a. The message is repent, “Return to the Lord”. vs. 1
 - b. They were to make confession of their sin based on grace, offering the sacrifices of their lips. vs. 2; Heb. 13:15
 - c. They were to declare they would forsake all other dependency on nations or foreign gods. vs. 3
 - 2. God provides a promise to Israel. Hos. 14:4-7
 - a. He would heal their backsliding and love them freely, turning His anger from him. vs. 4
 - b. He would be the source of their blessing, like dew to the lily and revive them. vs. 5-7
 - * Previous passages of Israel’s restoration. Hos. 1:10-2:1; 2:14-23
 - 3. God proclaims His plan fulfilled. Hos. 14:8-9
 - a. Ephraim will confess her faithfulness to Him. vs. 8

- b. Ephraim will exhort all to walk with God or be judged. vs. 9

This was the message of the prophet Hosea!

IV. The book of the prophet Hosea.

A. The division of the book.

1. The sins of Israel against God. Hos. 1-3
* Based on their spiritual adultery by the narrative and symbolic parallel of God's relationship to Israel by Hosea's marriage to Gomer.
2. The indictments, denunciations and judgments to Israel. Hos. 4-13
* Based on the justice of God.
3. The restoration of Israel. Hos. 14
* Based on the faithful steadfast love of God for Israel.
4. Some divide the book in two.
 - a. The prophets marriage to Gomer. Hos. 1-3
 - b. The prophets message to Israel. Hos. 4-14

B. The book provides some key things.

1. The key words.
 - a. Harlotry 13, adultery 4, murder 1, lying 2, drunkenness. Hos. 4:12, 13, 14; 5:3, 4; 6:10; 3:1; 4:2, 13, 14; 5:27, 28, 32; 6:9; 4:2; 11:7; 6:9; 7:6

- b. Return, 14 times. Hos. 2:7, 9; 3:5; 5:15; 6:1, 11; 7:10, 16; 8:13; 9:3; 11:5; 12:6, 14; 14:1
 - c. Backsliding. Hos. 11:7; 14:4
 - d. Mercy and lovingkindness, "Hesed" a covenant word. Hos. 2:19; 4:1; 6:4, 6; 10:12; 12:6, 14:3
2. The key phrases that insure his message as divine.
 - a. "The words of the Lord that came to Hosea." Hos. 1:1a
 - b. "When the Lord began to speak by Hosea, the Lord said to Hosea." Hos. 1:2a-b
 - c. "Says the Lord." Hos. 2:13e, 16c, 21b; 11:11d
 - d. "The Lord said to me." Hos. 3:1a
 - e. "Hear the word of the Lord." Hos. 4:1
 - f. "Hear the word, he moves from his own person into God's person announced. Hos. 6:4; 7:12; 8:13; 9:9, 10, 14-17
 - g. "Lord of Host", whom Amos announced was addressing them. Hos. 12:5
 3. The key versus.
 - a. "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of

your God, I also will forget your children.” Hos. 4:6

- b. “**Ephraim** *is* joined to idols, Let him alone.” Hos. 4:17
- c. “Ephraim has mixed himself among the peoples; Ephraim is a cake unturned.” Hos. 7:8
- d. "They sow the wind, And reap the whirlwind. Hos. 8:7a-b
- e. “Sow for yourselves righteousness; Reap in mercy; Break up your fallow ground, For *it is* time to seek the LORD, Till He comes and rains righteousness on you.” Hos. 10:12
- f. “I will not execute the fierceness of My anger; I will not again destroy Ephraim. For I *am* God, and not man, The Holy One in your midst; And I will not come with terror.” Hos. 11:9

This is the book of the prophet Hosea!