



Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

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Thru the Scriptures 2006-08



Hosea 1-7

July 24th-30th, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

The Book of Hosea-

Israel was playing the harlot. In a time when kings were being assassinated and hardness marred the hearts of God's people, Hosea was called by God to send forth His message. The book of prophecy we have before us uses imagery and straight-forward language to convey to the people of Israel that God saw what they were doing and He would respond first with breaking wrath and in the future with restoring love. As you delve into these words from our Lord, let His character of longsuffering and love woo you in, and let His promise of wrath and speedy ridding of sin sober you to further pursuit of His holiness! May covenant-keeping Lord bless you today!

The story behind the prophecy of Hosea is the tragedy of a broken home. The personal experience of Hosea is the background of his message. He walks out of a broken home to speak to the nation from a heart that is breaking. He knew exactly how *God* felt, because *he* felt the same way.

—J.Vernon McGee, *Thru The Bible*.

Helpful Study Links:

Additional Commentary: (Great Resource!)

http://preceptaustin.org/hosea_commentaries.htm

Helpful Bible Survey Resource:

Explore The Book by J. Sidlow Baxter

Sermon Link:

“HOSEA: THE PROPHET AND THE PROSTITUTE”

by Ray C. Stedman

<http://www.raystedman.org/adventure/0228.html>

Commentary:

The commentary used with permission throughout this booklet is

With the Word Bible Commentary

by Warren W. Wiersbe.

ISBN 0-8407-9108-9

Notes for Booklet



Author: Hosea

Aside from his calamitous marriage, little is known of the life of the prophet Hosea. We know he was the son of Beeri (1:1), husband of Gomer (1:3), and father of two sons and a daughter (1:4, 6, 9).

What we do see is that Hosea had a real compassion for his people, and his personal suffering because of the behavior of his wife gave him insight into God's grief over Israel's sin. Thus, his words of coming judgment are passionate but tempered with a heart of tenderness.



Time: Hosea's ministry stretched from about 755 b.c. to about 710 b.c. and spanned the reigns of the last six kings of Israel. When Hosea began his ministry, Israel was enjoying a temporary period of political and economic prosperity under Jeroboam II. However, the nation began to crumble after Tiglath-Pileser II (745–727 b.c.) strengthened Assyria. The reigns of Israel's last six kings were relatively brief since four were murdered and a fifth was carried captive to Assyria. Confusion and decline characterized the last years of the Northern Kingdom, and her people refused to heed Hosea's warnings of imminent judgment.



Theme: The Love of God! The book of Hosea is a story of one-sided love and faithfulness that represents the relationship between Israel and God. As Gomer is married to Hosea, so Israel is betrothed to God. Both relationships gradually disintegrate—Gomer runs after other men, and Israel runs after other gods. Israel's spiritual idolatry is illustrated by Gomer's physical adultery. The development of the book can be traced in two parts: the adulterous wife and faithful husband (chs. 1–3), and the adulterous Israel and faithful Lord (chs. 4–14).



Keys: Hosea is a master of imagery; as you read, notice the many comparisons he makes (“like a dry land,” “like a morning cloud,” etc.).

Outline

- I. Adulterous Wife and Faithful Husband (1:1–3:5)
 - A. Faithful Hosea and Faithless Gomer (1)
 - B. God’s Faithfulness and Israel’s Unfaithfulness (2)
 - C. Reconciliation – Hosea’s and prefiguring God’s (3)
- II. Adulterous Israel and Faithful Lord (4:1–14:9)
 - A. Israel’s Adultery
 - a. Israel is Lawless, Immoral, Ignorant, Idolatrous (4)
 - b. God’s Rejection (5)
 - c. Hope in the ends days, though now disciplined (6)
 - B. Israel’s Unfaithfulness
 - a. Israel turns to Egypt and Assyria (7)
 - b. Israel turns to Golden Calves, Altars of Sin (8)
 - C. God’s Discipline
 - a. Israel will be scattered (9)
 - b. Israel will reap what they have sown (10)
 - D. Israel’s Restoration in the last days
 - a. God’s Past Mercies (11)
 - b. God’s Faithfulness – won’t give up on (12)
 - c. God’s Present Discipline (13)
 - d. God’s Future Promises (14)

Daily Bible Study

Thursday, July 24th, 2008

Passage for today: Hosea 1

Questions to Ponder

1. Why was Hosea called to take a wife of harlotry? Looking at the names of the three children; what is God seeking to foretell with each of their names?
2. Think for a moment of what it must have been like for Hosea to make a covenant of marriage with a woman that he knew would commit harlotry against him? What does this tell us about his ministry? What does this tell us about God?
3. What promises for the future do we find in these opening statements? Do these promises apply to our lives today? Explain.

With the word Bible Commentary

Hosea 1

Gomer was not a harlot when Hosea married her, but God warned him that she would be unfaithful. Like Ezekiel, Hosea had to “live” his message before the people, and that was not an easy thing to do. Expect to pay a price if you want to have a ministry to others (2 Cor. 1:3–11).

The names of the three children summarize the spiritual history of Israel. Jezreel means “God will sow” (2:22–23) and refers to Jehu’s slaughter of his enemies at Jezreel (2 Kings 9–10). He went too far in his zeal, and his descendants would suffer for it when Assyria would take the land. God’s judgments come—no matter how long He seems to wait.

Lo-Ruhamah means “no mercy,” which is the situation of Israel today (3:4). Although God is providentially guiding the Jewish nation, they are not enjoying God’s mercies as before.

Lo-Ammi means “not my people” and speaks of God’s temporary rejection of the nation because of their sins.

Hosea closes with a great affirmation of hope (1:10–2:1)! God will gather His people, claim them once again, and show them mercy. The names of the children will be changed to “My People” and “Mercy.” No matter how dark the day, God promises us hope if we will return to Him in sincere repentance.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ho 1:1). Nashville: Thomas Nelson.

Daily Bible Study

Friday, July 25th, 2008

Passage for today: Hosea 2

Questions to Ponder

1. Charges of harlotry and adultery are made against Israel here. What were the “lovers” that Israel was chasing? What were their misconceptions about those lovers that were causing them to do so? How might these things apply to our lives?
2. What will the Lord do to restore Israel? What does this show us about the heart of God toward His people?
3. What lovers are you pursuing other than God today? From what you see here, what is God’s heart concerning our faithfulness toward Him? Applications?

With the word Bible Commentary

Hosea 2-3

God makes four declarations.

I will not have mercy (2:1–8). Israel accepted God’s gifts but used them to worship idols. Do we ever use our God-given resources for things that grieve Him? God withheld His mercy and allowed the nation to sink deeper into sin. What a tragedy!

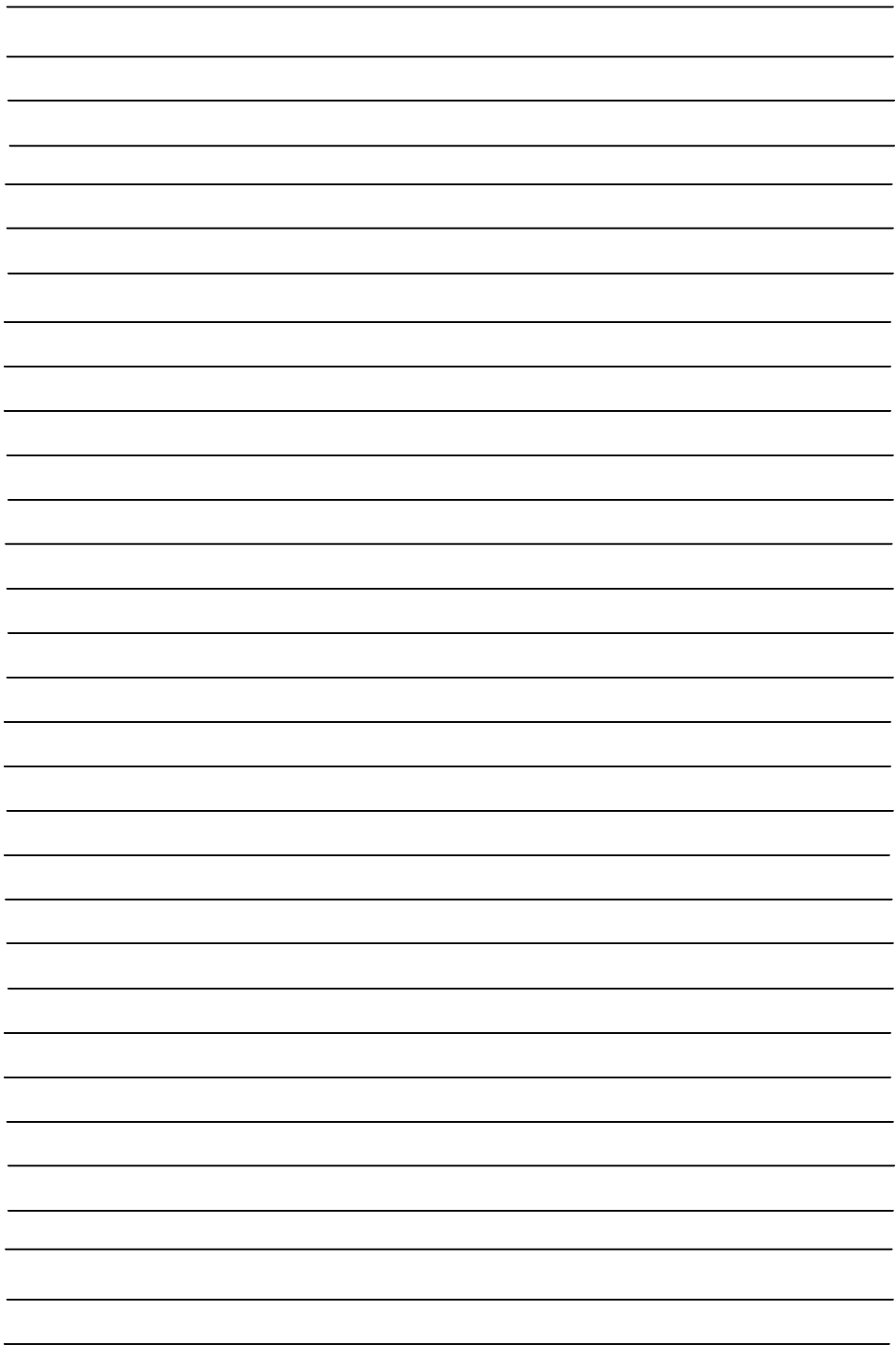
I will punish her (2:9–13). He did this by taking away His blessings, especially the land’s fruitfulness. The people were still outwardly worshipping God (2:11), but their hearts were with the idols.

I will allure her (2:14–20; 3:1–5). Just as Hosea reclaimed his wife, so God will one day reclaim His people, renew His “marriage vows,” and restore His people to blessing (Jer. 3:1–20). This will occur in the latter days after Israel has suffered greatly at the hands of the Gentiles. There is hope!

I will sow her (2:21–3:5). Jezreel means “God will sow” (1:4–5) and refers to God’s planting His people again in their land where He will love them and bless them. The names will be changed (2:23)!

Note the declaration from the unfaithful wife: “I will go and return to my first husband” (2:7; Luke 15:18). When we return to our first love (Rev. 2:4–5), we can enjoy the first blessings.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ho 2:1). Nashville: Thomas Nelson.



Daily Bible Study

Saturday, July 26th, 2008

Passage for today: Hosea 3

Questions to Ponder

1. The Lord called Hosea to do a difficult thing here in this chapter. What was He seeking to show by having Hosea do such a thing? Imagine for a moment being in Hosea's position—why would it be difficult to do? Applications?
2. Look into Hosea's words to his unfaithful wife. How do these words apply to Israel's relationship to the Lord?

With the word Bible Commentary

Hosea 2-3

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—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Ho 2:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, July 27th, 2008

Passage for today: Hosea 4

Questions to Ponder

1. What indictment does the Lord bring upon the people in this chapter? How would you summarize the things that are taking place? What will be the consequences of their sin?
2. What was the spiritual condition of the priests? What were they guilty of? How would the Lord deal with the priests?
3. Look at verse 15 again. What was the appeal to Judah? How can you apply this to your life?

With the word Bible Commentary

Hosea 4-5

Ignorance (4:1–10). What you don't know can hurt you! The priests and prophets did not teach the Word or help the people know God. The religious services were popular, but the people were being destroyed for lack of true spiritual knowledge. It was only a religious routine (Matt. 15:1–9).

Idolatry (4:11–19). The key word here is harlotry, which is what idolatry really is. Like Hosea's wife Gomer, Israel had forsaken the true God and gone after idols. What is God's response? "Let him alone!" (4:17).

Indignation (5:1–15). Any faithful husband would be indignant if his wife defiled herself by unfaithfulness (v. 3). Instead of pursuing Israel, God withdrew Himself and His blessings (5:6; 4:17) and let them reap what they had sown. But His judgment was at work: the water was gathering behind the dam (v. 10); the moth was silently destroying the fabric of society (v. 12); the rotteness in the bones would lead to death (vv. 12–13). Then the Assyrian lion would spring (v. 14) and the nation would be conquered.

God withdraws so that we may realize what we are missing and want Him to come back to us again (5:15). There is no reason to stumble (4:5; 5:5) or to be stubborn (4:16) when God will welcome us if we will sincerely seek Him.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ho 4:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, July 28th, 2008

Passage for today: Hosea 5

Questions to Ponder

1. When the name Ephraim is used, it is often referring to all of Israel. Here however, it seems to be speaking of the territory of Ephraim. A false worship center was located within that territory. With this in mind, notice verse 3. In what ways did Ephraim influence Israel? How had pride affected the nation?
2. Why had the Lord withdrawn from them? What judgments are pronounced upon the people here? What place of hope is found at the end of the chapter? How might this apply to our lives today?

With the word Bible Commentary

Hosea 4-5

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—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ho 4:1). Nashville: Thomas Nelson.

Daily Bible Study

Tuesday, July 29th, 2008

Passage for today: Hosea 6

Questions to Ponder

1. Perhaps in response to verse 15 in Hosea 5, a call to repentance comes forth from the people and is recorded in the first three verses. Is the call to repentance a solid one? Explain. Read it in context with the remainder of the chapter. How does God respond to them? What was missing in their call to repentance? Look carefully at verse 4. How does the Lord describe their faithfulness? Does this verse describe you as well? Explain.
2. Jesus quotes verse 6 twice in the New Testament? What is it that God really wants from us? How does this verse apply to you today?

With the word Bible Commentary

Hosea 6-7

Like the rain (6:1–3). When we come back to God, He brings the dawning of a new day with the refreshing showers. The God who chastens us also heals and revives us. Why do we delay? Because of what we are like!

Like a morning cloud and the dew (6:4–11). Israel's loyalty did not last but vanished like a cloud and evaporated like the dew. They brought sacrifices and engaged in religious services, but those activities made no difference in the way they lived. Their sacrifices were substitutes for obedience (1 Sam. 15:21–23; Amos 5:21–24).

Like an oven (7:1–7). The desire for sin can smolder like a fire in an oven and then blaze forth when the opportunity comes. If you have “burning desires,” be sure that they are under God's control or they may destroy you.

Like a cake not turned (7:8–10). If the fire is not watched, it can burn the cake, and then the cake must be thrown away. The people were “half-baked”: there was no depth to their religious experience. The nation was aging and did not realize it, and national death would come much sooner than the people realized.

Like a silly dove (7:11–12). In their foreign policy, the officials flitted between Egypt and Assyria, playing one against the other; eventually the nation was trapped. Instead of trusting the Lord and obeying His Word, they depended on politics and failed.

Like a deceitful bow (7:13–16). God could not depend on His people. They sinned against Him, lied to Him, and did not profit from His discipline. He tried to straighten them out, but they preferred to be substandard. In the battle against evil, are you a weapon that God can depend on?

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Ho 6:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, July 30th, 2008

Passage for today: Hosea 7

Questions to Ponder

1. God desired to heal and restore the people, but He was met with more unrighteousness. What did the people fail to consider? How did God see their sin? In the midst of trouble and political wrangling, what sad truth is recorded in verse 10? Are there similarities in your own heart?
2. Where did the nation go for help? Why was this a futile endeavor? Think about how this applies to your life. What happens when we look to other things for help apart from the Lord?

With the word Bible Commentary

Hosea 6-7

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—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ho 6:1). Nashville: Thomas Nelson.

The Book of Hosea

Taken from *Thru the Bible*

Written by J. Vernon McGee

When we come to the prophecy of Hosea, we are coming to one of the great books of the Bible and to a man who was a remarkable prophet. I personally do not like the classification of the prophets as Major and Minor. Every one of these men, whether they wrote a long prophecy or not, was an outstanding man. You wouldn't call Elijah a minor prophet simply because he never wrote a prophecy, would you? And John the Baptist, the last of the prophets, never wrote anything; yet he was a prophet of God and announced the coming of the Savior.

The prophets were not grouped as Major and Minor in the Hebrew Bible. They were arranged as we have them by the church around the third century. If I could have had my way in the arrangement of the books of the Bible, I would have placed each prophet with the historical book to which it corresponds. You will notice that the messages of nearly all the writing prophets belong to the period of the divided kingdom. When the kings failed, God then raised up prophets to speak to the nation.

Chronologically, therefore, the prophecy of Hosea belongs before Jeremiah. Hosea was contemporary with Isaiah, Micah, and his compatriot, Amos, in the northern kingdom. Hosea and Amos were prophets in the northern kingdom, Isaiah and Micah in the southern kingdom.

Hosea compares in many respects to Jeremiah. Jeremiah was the last prophet before the southern kingdom went into captivity; but more than a hundred years before that, Hosea was a prophet in the northern kingdom. He, like Jeremiah, warned the nation of its impending captivity. Both men spoke out of a heartbreaking personal experience, although Jeremiah's was more public. Hosea's experience was in the home while Jeremiah's was in the nation. Jeremiah loved his nation, and it broke his heart to give them such a harsh message, but God chose a very tenderhearted man for the job. Perhaps Hosea was not as tenderhearted as Jeremiah, but we will see that he came from the experience of a broken home with a broken heart. His wife was unfaithful to him and became a harlot. He loved her so much that he went back and took her again. And again she played the harlot. Coming from this experience, this man walked out before the nation Israel, with hot tears streaming down his cheeks, and said, "I want to tell you

how God feels about you, because I feel the same way. I have had a personal experience in my own home.” Because this man’s heart had been broken, he could speak God’s message to his nation.

In the first three chapters of Hosea we have that which is personal, the story of the prophet and his faithless wife, Gomer. We have here the scandal of his home and the gossip of the town.

McGee, J. V. (1991). *Vol. 27: Thru the Bible commentary: The Prophets (Hosea/Joel)*. Based on the Thru the Bible radio program. (electronic ed.). Thru the Bible commentary (23). Nashville: Thomas Nelson.

Hosea 1 Notes

Jezeel: The Valley of Jezreel has been a battlefield for many different armies. Saul launched his last battle there (1 Sam. 29:1), and there Jehu destroyed the house of Ahab as well as some innocent people (2 Kings 9–10). When Assyria took Israel, they fought on the plain of Jezreel; and there God avenged the innocent blood shed by Jehu. But Hosea saw a new future for Jezreel (1:11–2:1). Israel and Judah would be united and restored to the land, and they would experience the blessing of God. God would “sow” them in the land (2:21–23) to bear fruit for the glory of God. Only God can give new meanings to old names and wipe out painful associations with old places. Even the Valley of Achor, where Achan died (Josh. 7:16–26), will become a door of hope (2:15).

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Ho 1:1). Nashville: Thomas Nelson.

“The Valley of Achor ... a Door of Hope”

Hosea 2:15

The Valley of Achor was the place where Achan’s family and belongings were burned and buried with stones. Here in Hosea 2:15, it seems that the Lord was telling the people Israel that their only hope would be in utterly doing away with sin. Recalling the events leading up to Achan’s sin (found in Joshua 7), we remember that the Lord had called Israel to defeat Jericho upon first entering the Promised Land. He gave orders to Joshua and, thus, to the people that nothing should be taken from Jericho as spoil. They were to destroy the city and all of its inhabitants keeping nothing for themselves. The Lord worked mightily on their behalf and Jericho was utterly destroyed. Their next battle was to be with a nearby town

called Ai. The army of Israel rushed into battle with no direction from the Lord and on that day some thirty-six men of Israel died as their troop of three thousand fled from the warriors of Ai. Joshua desperately sought the face of the Lord about their demise. The Lord told Joshua to get up from his prostrated position and to deal directly with the sin that was in the camp. Someone had sinned against the Lord and had taken spoil from the battle at Jericho. After a thorough search through tribe, family, household and man; Achan was exposed as the guilty party. He had sinned against the Lord and his sin of keeping the spoil for himself caused Israel to lose men and lose the battle against Ai. His sin was called on by the Lord to be dealt with using force, precision and speed. The people of Israel burned Achan, his family and all of his belongings that day. They piled stones upon the ashes in that place called the Valley of Achor (trouble). Here in the book of Hosea, we find this Valley of Achor referred to. And it would be, or at least its seemingly symbolic meaning would be, a door of hope for the people of Israel in the day of restoration with the Lord.

It is a fact that restoration with the Lord comes only by way of confession and repentance of sin. Here, we are reminded that hope can only be found by doing away with our sin forcefully, precisely and speedily. Today, perhaps you are missing hope in your life. Perhaps, you find yourself running from the enemy taking on casualties as you fight with no power or direction. Could it be that there is sin in your camp? It might be so. The Lord tells us through the apostle John, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." May this be a reality in your life today! May you find the Valley of Achor to be a door of hope for you, as you confess your sin and run into the precious place of communion with God! May your sin be hidden no more and may you willingly give all forbidden spoil over to God today that He might restore you into all the fullness of His house!