

# The Prophetic Wisdom of Hosea

Lesson 2

Revelations for the Wise

Lesson Guide



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## HOW TO USE THIS LESSON GUIDE

This lesson guide is designed for use in conjunction with the associated video. If you do not have access to the video, the lesson guide will also work with the audio and/or manuscript versions of the lesson. Additionally, the video and lesson guide are intended to be used in a learning community, but they also can be used for individual study if necessary.

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- **Before you watch the lesson**
  - **Prepare** — Complete any recommended readings.
  - **Schedule viewing** — The Notes section of the lesson guide has been divided into segments that correspond to the video. Using the time codes found in parentheses beside each major division, determine where to begin and end your viewing session. IIM lessons are densely packed with information, so you may also want to schedule breaks. Breaks should be scheduled at major divisions.
- **While you are watching the lesson**
  - **Take notes** — The Notes section of the lesson guide contains a basic outline of the lesson, including the time codes for the beginning of each segment and key notes to guide you through the information. Many of the main ideas are already summarized, but make sure to supplement these with your own notes. You should also add supporting details that will help you to remember, describe, and defend the main ideas.
  - **Record comments and questions** — As you watch the video, you may have comments and/or questions on what you are learning. Use the margins to record your comments and questions so that you can share these with the group following the viewing session.
  - **Pause/replay portions of the lesson** — You may find it helpful to pause or replay the video at certain points in order to write additional notes, review difficult concepts, or discuss points of interest.
- **After you watch the lesson**
  - **Complete Review Questions** — Review Questions are based on the basic content of the lesson. You should answer Review Questions in the space provided. These questions should be completed individually rather than in a group.
  - **Answer/discuss Application Questions** — Application Questions are questions relating the content of the lesson to Christian living, theology, and ministry. Application questions are appropriate for written assignments or as topics for group discussions. For written assignments, it is recommended that answers not exceed one page in length.

## Notes

### I. Introduction (0:20)

Three main divisions of Hosea:

- Judgment and hope, 1:2–3:5
- Unfolding judgment, 4:1–9:9
- Unfolding hope, 9:10–14:8

Purpose of Hosea:

The book of Hosea called the leaders of Judah to gain wisdom from what God had revealed throughout Hosea's ministry as they faced the challenges of Sennacherib's invasion.

### II. Judgment and Hope (2:57)

Hosea 1:2–3:5 consists of prophecies Hosea received:

- in northern Israel during the reign of Jeroboam II
- about Assyria's rise to power in 744 B.C.

#### A. Original Meaning (4:44)

Summary of First Division:

After a period of judgment, Israel will receive God's blessings in the latter days through reunification with Judah and submission to David's house.

## 1. Blessing After Judgment (5:51)

### a. Earlier Family Experiences, 1:2–2:1

Family narrative (1:2-9)

- God commanded Hosea to marry Gomer, who practiced worship prostitution – symbolic of God’s covenant with unfaithful Israel (1:2-3).
  
- God commanded Hosea to give his children names that revealed Israel’s condition before God (1:4-9):
  - Jezreel – referring to the violence King Jehu executed at Jezreel (2 Kings 10); violent judgment was soon to come to Israel.
  
  - Lo-Ruhamah – “not loved,” or “no mercy”; God was going to stop showing love and mercy to Israel.
  
  - Lo-Ammi – “not my people”; God would treat Israel as if it were a Gentile nation under his wrath.

Hopeful reflections (1:10–2:1)

Despite God’s coming judgment, he would still fulfill the promises he’d made to Abraham in Genesis 13 and 22.

**b. God's Lawsuit, 2:2-23**

God declared in the court of heaven that northern Israel was going to suffer his curses (2:2-13).

God spoke of blessings that would come after Israel's judgment (Hosea 2:14-23):

- God would make a covenant with Israel in the future (cf. Jeremiah 31:31; Isaiah 54:10; Ezekiel 34:25, 37:26).
- God's blessings would restore nature and bring an end to the violence from Assyria (2:18).

**c. Later Family Experiences, 3:1-5**

Family narrative (3:1-3)

- Gomer returned to worship prostitution.
- God commanded Hosea to bring her home.

Hopeful reflections (3:4-5)

After a long period of devastation, Israel would receive God's blessings.

## 2. **Blessing Through Judah (13:52)**

Old Testaments themes that shaped Hosea's prophecies:

- Unity of the 12 tribes:
  - The tribes of Israel and Judah were divided and at odds with each other.
  
  - God's future blessings for Israel would require reunification of the 12 tribes.
  
- Submission to David's house:
  - David's house, the royal line of Judah, was to be the permanent dynasty over all of God's people.
  
  - Israel's future blessings would require their renewed submission to the rule of David's house.
  
- God's kingdom to the ends of the earth:
  - Judah will have "the obedience of the peoples" or nations (Genesis 49:10).
  
  - The twelve tribes of Israel, united under Judah's king, will spread God's reign to the whole world.

*Afterward the children of Israel shall return and seek the Lord their God, and David their king, and they shall come in fear to the Lord and to his goodness in the latter days (Hosea 3:5).*

“the latter days” – the culmination of history when God’s purposes will be fulfilled

God’s people will:

- repent
- reunite with Judah
- submit to David’s house
- spread God’s kingdom throughout the world

Hosea first delivered these prophecies to warn Israel of the divine judgment that was coming and to urge them to seek God’s mercy.

Judah also faced God’s judgment, and they needed the revelations found in Hosea’s book to guide them.

God’s ultimate plan: One of David’s sons would reunite the nation and lead Israel and Judah into God’s blessings.

**B. Modern Application (24:11)****1. Bride of Christ (24:58)**

Hosea's marriage to Gomer symbolized God's relationship with Israel and Judah:

- Hosea and Gomer were bound by marital covenant; God and his people were bound by God's covenant.
- Gomer broke her covenant with Hosea; Israel and Judah broke their covenant with God.
- Hosea renewed his love and covenant with Gomer; God promised to renew his love and covenant with his people in the latter days.

The New Testament speaks of the church as the "bride of Christ" (2 Corinthians 11:2, Ephesians 5:25-33, Revelation 19:7; 21:2, 9).

The Christian church grew out of the people of God in the Old Testament.

Hosea's revelations for God's Old Testament bride (Israel and Judah) apply to us as the bride of Christ.

## 2. Latter Days in Christ (29:57)

Hosea affirmed that God would bless Israel and Judah “in the latter days.”

New Testament authors identified the entire New Testament age (the age of the Christian church) as “the latter days” (Greek: *eschatos*).

New Testament authors taught that Jesus is the son of David who fulfills Hosea’s prophecies about the latter days.

God’s latter day blessings for his bride are unfolding in three stages:

- inauguration – when Jesus established the foundation of the church in his first advent and in the ministries of his apostles and prophets
- continuation – Christ’s kingdom throughout church history
- consummation – when Christ returns in glory and makes all things new

### a. Inauguration

The inauguration of Christ’s kingdom set the stage for the fulfillment of Hosea’s prophecies:

- The hope Hosea presented to God’s bride for the latter days began to be fulfilled in the church.
- Jesus began reunifying Israel and Judah under his rule as David’s son.
- Jesus’ apostles were to be his witnesses to Israel and Judah, and “to the end of the earth” (Acts 1:8).

**b. Continuation**

Hosea's revelations are being fulfilled for the bride of Christ during the continuation of the latter days:

- As Christ rules from heaven, he continues to sanctify his bride on earth.
- God continues to form his bride as one people from Judah and Israel, uniting them with Gentiles from all over the world.
- God has given his Holy Spirit as a down payment of the blessings we will receive in the latter days.
- God's people seek the Lord in unity, submit to David's son, Jesus, and spread his kingdom to the ends of the earth.

**c. Consummation**

Hosea's revelations call us to live today in the light of our ultimate hope for the consummation of Christ's kingdom:

- When Christ returns, he will bring judgment on unbelievers.
- For Christ's bride, the consummation at Christ's return will be like a great wedding feast (Revelation 19:7, 8).
- Hosea's hope for latter day blessings will be completely fulfilled when God's bride enters into the new creation.
- We should devote ourselves to spreading God's latter day blessings throughout the world until Jesus returns.

### III. Unfolding Judgment (40:40)

Two sections within Hosea's chapters on unfolding judgment:

- God's Lawsuits (4:1–5:7) – originated when he received revelations about Assyria's invasion in 732 B.C.
- God's Calls for Alarm (5:8–9:9) – stemmed from revelations he initially received about Assyria's invasion in 722 B.C.

#### A. Original Meaning (42:38)

Summary of Second Division:

Israel suffered God's increasing judgments because of their persistent rebellion, and now Judah faces similar judgments because they also have rebelled.

##### 1. Israel's Rebellion (43:58)

###### a. Accusations:

###### *Covenant and Law*

Israel had violated the fundamental requirements of God's covenant and law.

- Earlier Lawsuit:
  - Israel had “no faithfulness or steadfast love” and “no knowledge of God” (4:1).
  - Israel was full of “swearing, lying, murder, stealing, and committing adultery”; and “bloodshed follows bloodshed” (4:2).
  - Israel had “forgotten the law of ... God” (4:6).

- Later Lawsuit:
  - Widespread violence within Israel.
  - “the revoltors have gone deep into slaughter” (5:2).
  
- First Call for Alarm:
  - “they transgressed the covenant” (6:7).
  - “Gilead is ... tracked with blood... [and even the] priests ... murder” (Hosea 6:8, 9).
  - “the thief breaks in and the bandits raid outside” (7:1).
  
- Second Call for Alarm:
  - “[Israel] transgressed my covenant and rebelled against my law” (8:1).
  - Israel would ignore God, even if he wrote “laws by the ten thousands” (Hosea 8:12).
  - Israel viewed God’s prophets with contempt (9:7).

Hosea left no doubt that Israel had flagrantly violated God’s covenant and his law.

### *Widespread Idolatry*

Israel's idolatry was a fundamental violation of the loyalty God required of his people.

- Earlier Lawsuit:

- The Israelites practiced idolatry on “mountains, hills, under oak, poplar, and terebinth” (4:13).
- “Ephraim [northern Israel] is joined to idols.” (4:17).

- Later lawsuit:

The priests and leaders in Israel were a “snare at Mizpah,” where Canaanite idols have been found (5:1).

- First Call for Alarm:

- Israel made an alliance with Assyria and their gods (5:13).
- Israel sought foreign gods by “calling to Egypt, [and] going to Assyria” (7:11).

- Second Call for Alarm:

- “with their silver and gold they made idols” (8:4).
- “your calf, O Samaria...” – referring to a golden calf Jeroboam I erected in Dan (8:5, 6).
- Israel had “gone up to Assyria” (8:9).
- Israel “multiplied [idolatrous] altars for sinning” (8:11).

Israel had flagrantly broken God's commandments against following the idolatrous practices of other nations.

### *Whoredom and Adultery*

God took great offense at the Israelites' involvement in the debauchery of fertility rituals.

- Earlier Lawsuit:
  - Israel is “committing adultery” – referring to the sexual acts of fertility religion (4:2).
  - The Israelites “cherish whoredom, wine, and new wine” (4:10, 11).
  - “a spirit of whoredom has led them astray, and they have left their God to play the whore” (4:12).
  - “you play the whore, O Israel” (4:15).
  - “they give themselves to whoring” (4:18).
  
- Later Lawsuit:
  - “you have played the whore” (5:3).
  - “the spirit of whoredom is within them” (5:4).
  
- First Call for Alarm:
  - “Ephraim’s whoredom” (6:10).
  - “They are all adulterers” (7:4).
  
- Second Call for Alarm:
  - Israel’s foreign mercenaries are like “hired lovers” (8:9).
  - “you have played the whore, forsaking your God” (9:1).

God was deeply offended, and even repulsed, by the vile practice of fertility religion in Israel.

### *Hypocritical Worship*

Israel's leaders didn't completely reject their religious traditions, but their worship was not from the heart.

- Earlier Lawsuit:
  - “With you is my contention, O priest” (4:4).
  - “Swear not, ‘As the Lord lives’” (4:15).
  
- Later Lawsuit:
  - “O priests ... O house of Israel ... O house of the king!” (5:1).
  - “They shall go to seek the Lord,” but “he has withdrawn from them” (5:6).
  
- First Call for Alarm:
  - “Come, let us return to the Lord” (6:1).
  - Their “love is like a morning cloud, like the dew that goes early away” (6:4).
  - God desires “steadfast love and not sacrifice, the knowledge of God rather than burnt offerings” (6:6).
  - The priests were guilty of hypocrisy (6:9).
  - None of Israel's kings calls upon God (7:7).
  - “They do not cry to me from the heart” (7:14).
  - “They return, but not upward” toward God (7:16).

- Second Call for Alarm:
  - “To me they cry, ‘My God, we — Israel — know you’” (8:2).
  - “Israel has spurned the good” (8:3).
  - “They sacrifice meat and eat it, but the Lord does not accept them” (8:13).

Some in Israel were true believers, but the piety of most, especially their leaders, was only false piety.

Israel had fallen into flagrant rebellion against God, and their sins were worthy of God’s severe judgment.

#### **b. Judgments**

temporary judgments – economic hardship, famine, death, exile, etc.

everlasting judgments – judgments when history reaches its fulfillment in the latter days.

God’s temporary judgments:

- lead unbelievers to everlasting judgments in the latter days
- act as God’s loving discipline to ensure true believers' everlasting blessings in the latter days

Judgments related to the Assyrian invasion of 732 B.C. appear in God's lawsuits:

- Earlier Lawsuit:
  - trouble in Israel's economy and food supply predicted (4:3)
  - primary focus on Israel's leadership, especially the priests (4:4-6, 10)
  - "I will change their glory [or prosperity] into shame" (4:7).
  - God would not punish daughters and wives because the men bore the primary responsibility (4:14).
  - God would no longer feed Israel "like a lamb in a broad pasture" (4:16).
  - "They shall be ashamed" (4:19).
- Later Lawsuit:
  - "I will discipline all of [Israel's leaders]" (5:2).
  - "Israel ... shall stumble in his guilt" (5:5).

God's judgments were much more severe in his calls for alarm as the Assyrian invasion of 722 B.C. drew closer:

- First Call for Alarm:
  - Israel "shall become a desolation" (5:9).
  - Israel will be "oppressed, crushed in judgment" (5:11).
  - Israel's alliance with Assyria can't cure their problems (5:13).
  - God warned of exile from the Promised Land (5:14).
  - God would heal and redeem Israel (7:1), but they continued to rebel (7:10, 13).

- “Woe to them ... Destruction to them” (7:13).
- “Their princes shall fall by the sword” (7:16).
- Second Call for Alarm:
  - “the enemy shall pursue” Israel (8:3).
  - “The calf of Samaria shall be broken to pieces... and [Israel] shall reap the whirlwind” (8:6, 7).
  - “Israel is swallowed up” by Assyria (8:8).
  - The leaders of Israel “shall soon writhe because of the tribute” owed to Assyria (8:10).
  - Israel will be exiled (8:13; 9:3).
  - Israel’s defeat will be severe (9:6).
  - “The days of punishment ... and recompense have come” (9:7).

## 2. Judah’s Rebellion (1:05:40)

In this division, Hosea indicated that Judah had become like Israel:

- abandoning God’s covenant and law
- practicing widespread idolatry
- engaging in whoredom and adultery
- performing hypocritical worship.

Hosea’s focus on God’s unfolding judgment began with two of God’s lawsuits:

- Earlier Lawsuit
  - Uzziah or Jotham ruled as a righteous king in Judah.
  - God simply warned Judah not to become like the northern kingdom (4:15).

- Later Lawsuit
  - Ahaz ruled in Judah, promoting idolatry and making an alliance with Assyria and its gods.
  - “Israel ... shall stumble in his guilt; Judah also shall stumble with them” (5:5).

Hosea’s revelations concerning God’s calls for alarm also addressed conditions in Judah:

- First Call for Alarm:
  - Rather than seeking the healing of God’s people, Judah had violated Israel’s land-inheritance rights (5:10).
  - “I will pour out my wrath like [flood]water... I will carry off, and no one shall rescue” (5:10-14).
  - “What shall I do with you, O Judah? Your love is ... like the dew that goes early away” (6:4).
  - “For you also, O Judah, a harvest [of troubles] is appointed” (6:11).
- Second Call for Alarm:
  - Ahaz and Hezekiah were co-regents in Judah.
  - Hezekiah fortified Judah’s cities and made an alliance with Egypt in rebellion against God.
  - “I will send a fire upon his cities” (8:14).

Hosea’s first prophecies of unfolding judgment directly addressed the need for repentance in Israel and then later in Judah.

God executed judgment against northern Israel in 722 B.C. when Israel was destroyed by Assyria, and its people went into exile.

When Hosea composed his book in the days of Hezekiah, Judah was facing a similar threat of destruction and exile.

Insights Hosea's prophecies offered Judah:

- God had been more than patient and just in his severe discipline of the northern kingdom.
- Judah had become like Israel, and they were no longer safe from God's judgment.

## **B. Modern Application (1:13:02)**

### **1. Bride of Christ (1:14:02)**

A distinction is often made between the visible people of God and the invisible people of God (Romans 2:28, 29).

Hosea's prophecies addressed both unbelievers and true believers in God's Old Testament bride.

Christian theologians have often made a distinction between the visible church and the invisible church.

- visible church – everyone who professes outward faith in Christ and others closely associated with the Christian faith
- invisible church – a special group of people who have come, or will come, to saving faith in Christ

We must be ready to apply Hosea's revelations to the entire visible bride of Christ in our day (both unbelievers and true believers).

## 2. **Latter Days in Christ (1:17:26)**

Christ brings the blessings of the latter days in three stages: inauguration, continuation and consummation of his kingdom.

At the consummation of his kingdom Christ will:

- purify his bride, the church
- pour out everlasting judgments on unbelievers
- pour out everlasting blessings on true believers

Jesus didn't perfect his bride in the inauguration and it remains imperfect in the continuation.

Until Christ returns, God's accusations and judgments continue to apply to the entire visible church.

The wisdom of Hosea's prophecies must always be applied in the light of New Testament revelation:

- Jesus applied Hosea 6:1-2 to his own resurrection "on the third day" and to his call for repentance (Luke 24:46-47).
- Jesus used the words in Hosea 6:6 to confront the hypocrisy of the Jews in his own day (Matthew 9:13).

God continues to pour out both temporary blessings and temporary judgments on his bride as he did in Hosea's day.

Hosea's accusations and warnings of judgment remind us:

- We must be faithful to God's covenant and law as people living in the new covenant in Christ.
- We are to avoid idolatry in whatever forms it takes in our day.
- We are to turn from every form of sexual immorality.
- We must approach God in sincere repentance and devotion.

Even as we endure God's temporary judgments, we must humble ourselves, repent of our sins and renew our faith in Christ.

#### **IV. Unfolding Hope (1:23:05)**

##### **A. Original Meaning (1:24:11)**

Summary of Third Division:

Hope for God's blessings of the latter days is found in God's gracious responses to his people, but these blessings will come only as God's people respond properly to his judgments.

## 1. God's Responses (1:25:26)

Hosea's chapters on unfolding hope divide into five main sections that compare Israel with a variety of things:

- Fruit (9:10-12) – 732 B.C.
- Planted palm (9:13-17) – 732 B.C.
- Luxuriant vine (10:1-10) – 732 B.C.
- Trained calf (10:11-15) – 722 B.C.
- Beloved child (11:1–14:8) – 722 B.C.

### a. Fruit (9:10-12)

God's reflections on the past demonstrated his gracious response to Israel's sins.

- Favor
  - Israel had been “like grapes in the wilderness” and “like the first fruit on the fig tree” (9:10).
  - God cherished Israel in the days when Moses led them through the wilderness.
  - His favor had not ended, even as he announced the Assyrian invasion of 732 B.C.
- Patience
  - Israel's idolatry and whoredom began long ago (9:10).
  - God had shown great patience toward the tribes of Israel for generations.

**b. Planted Palm (9:13-17)**

- Favor
  - Israel “was like a young palm planted in a meadow” (9:13).
  - God had “planted” the tribes of Israel in the Promised Land.
  - God recalled how he favored Israel even as he threatened the judgment of the Assyrian invasion.
- Patience
  - “Every evil of theirs is in Gilgal; there I began to hate them” (9:15; cf. 1 Samuel 13:8-14).
  - Only after God tolerated Israel’s violations for generations did he bring Assyria against Israel.

**c. Luxuriant Vine (10:1-10)**

- Favor
  - “Israel is a luxuriant vine that yields its fruit ... his fruit increased ... his country improved” (10:1).
  - God admired Israel’s growth, even as he determined judgment through Assyria’s invasion in 722 B.C.
- Patience
  - “From the days of Gibeah [referring to Saul] you have sinned, O Israel” (10:9).
  - God would judge Israel only after he had extended kindness to Israel for generations.

**d. Trained Calf (10:11-15)**

- Favor
  - “Ephraim was a trained calf that loved to thresh, and I spared her fair neck” (10:11).
  - God favored Israel as a lively, industrious calf, even as he condemned them to Assyrian aggression.
- Patience
  - Israel had “plowed iniquity ... reaped injustice ... [and] eaten the fruit of lies” for generations (10:13).
  - Only after God tolerated Israel’s sins for many years did he bring judgment.

**e. Beloved Child (11:1–14:8)**

- Favor
  - “When Israel was a child, I loved him, and out of Egypt I called my son” (11:1).
  - Although God was about to destroy the northern kingdom, he still remembered his fatherly love for Israel.
  - “How can I hand you over, O Israel? ... [M]y compassion grows warm and tender” (11:8).
- Patience
  - “The more [the Israelites] were called, the more they went away” (11:2).
  - God had shown long forbearance toward the northern kingdom.

Hosea concentrated the third division of his book on God's gracious responses to Israel to inspire Judah's leaders to hope for the blessings of the latter days.

## 2. People's Responses (1:36:48)

If God was going to withdraw his curses lead his people toward blessings, the people needed to repent and live in service to God.

The beginning of the third division concentrates primarily on *Israel's* response to God:

- Fruit (9:10-12)

Hosea called Israel to reckon with their long history of rebellion against God.

Israel's ancestors had stored up God's wrath by persistently practicing idolatry and fertility worship.

- Planted palm (9:13-17)

Hosea challenged Israel to acknowledge that they had never sincerely turned from the sins of their ancestors.

Israel's repeated refusal to heed warnings from God made their sins great in his eyes (9:17).

- Luxuriant vine (10:1-10)

God declared that Israel's sins extended as far back as King Saul (10:9).

Despite their claims that they had humbled themselves before God, "their heart [was] false" (10:2).

- Trained calf (10:11-15)

God accused Israel of a long history of rebellion and failure to repent (10:13).

After Ahaz had begun to reign in Judah, Hosea also addressed *Judah's* response to God:

Hosea urged Judah to turn from Ahaz' sinful ways (10:11-12).

If they would seek the Lord and turn from their evil ways, a new day would come to Judah.

- Beloved child (11:1–14:8)

Israel's response to God:

God confronted Israel with their long history of rebellion.

God had treated them as his son since Moses' day but "The more they were called, the more they went away" (11:2).

Because of Israel's years of stubbornness, God declared, "though they call out to the Most High, he shall not raise them up at all" (11:7).

God told Israel to earnestly repent over their sins, saying the latter day blessings would still come to them (11:11).

Judah's response to God:

God announced that "Judah is unruly against God" (11:12, NIV).

God called Judah to reflect on the story of Jacob in Genesis 25–36:

- He took his brother by the heel.
- He strove with God and with the angel at Peniel.
- He wept, sought God's favor, and prevailed.
- He learned that God is the Lord, the God of hosts.

Judah also could have the Lord's favor if they would "return, hold fast to love and justice, and wait continually for ... God," (12:6).

If Judah wanted to see God lead his angelic army against their enemies, they needed to respond with humility and repentance.

But Judah's hope for latter day blessings could only come if Israel repented and returned to the Lord.

Hosea closed the last section of his book with a lengthy call for Israel to repent (14:1-8):

Hosea called for Israelites everywhere to “Return ... to the Lord your God” (14:1). They were to:

- ask God to take away their iniquity
- ask God to accept their vows
- reject all hope in Assyria and human military strength
- reject all idolatry

When the Israelites humbled themselves in this way, God promised to pour out blessings (14:7).

## **B. Modern Application (1:50:48)**

If we hope to participate in the blessings of the latter days when Christ returns, we must pay attention to how we respond to God’s love.

### **1. Bride of Christ (1:51:43)**

The sins of God’s Old Testament bride led to severe suffering under God’s judgments.

Hosea called on every person in the visible and invisible church to seek forgiveness through repentance and faith.

Until Christ returns, his bride will remain far from perfect.

No matter how hopeless the condition of the church may seem, God will not set his bride aside and find another people.

God calls us to seek forgiveness through repentance and faith.

God calls us to be the faithful “remnant” who will receive full redemption and everlasting blessings when Christ returns.

## **2. Latter Days in Christ (1:53:45)**

Christ’s fulfillment of the latter days takes place throughout the New Testament age.

### **a. Inauguration**

The hope Hosea offered to Israel and Judah began to be fulfilled during the inauguration of Christ’s kingdom.

- In Christ, God showed favor and patience by beginning to fulfill Hosea’s hopeful prophecies of the latter days.
- Even in his mercy, God still required the human response of repentance and faith.

### **b. Continuation**

Throughout the continuation of Christ’s kingdom, the church must apply Hosea’s revelations to our present circumstances.

- As the church has spread throughout the world, God’s grace in Christ has reached both Jews and Gentiles.
- Our hope for blessings must always be rooted in God’s gracious responses to our failures.
- God’s blessings in Christ come to those who turn from their sin and call out to God for salvation.

**c. Consummation**

Hosea's prophecies of God's unfolding hope are ultimately fulfilled in the consummation of Christ's kingdom.

- The New Testament offers the bride of Christ hope for the glories of the latter days.
- The hope of the redemption and reunification of God's people will one day be fulfilled in Christ, the great son of David.
- All who have put their hopes in God's grace in Christ and have repented of their sins, will receive the full blessings of the latter days.
- The apostle John expressed Hosea's hopes when he described the new Jerusalem, the city of David's son, where God's bride will dwell (Revelation 21:2-3).

**V. Conclusion (2:02:46)**













## Application Questions

1. Hosea offered Judah's leaders wisdom by reminding them of Israel's failures and God's judgment. Should pastors and Christian leaders today use a similar strategy to bring people to Christ? Why or why not?
2. Hosea prophesied that blessings would come after Israel's judgment. What comfort and encouragement do you draw from Hosea's words? How might you use Hosea's words to encourage other believers?
3. What does Hosea's relationship with Gomer teach us about the church's relationship with God today?
4. How has knowing that the Christian church grew out of the people of God in the Old Testament changed the way you read the Old Testament?
5. The New Testament teaches that there is only one bride (or people) of Christ. How should this reality shape the way we think of, pray for, and help believers throughout the world?
6. Of the four accusations against Israel (covenant breaking, idolatry, adultery, and hypocritical worship), which do you see as the greatest problem in your nation today? In your city/town? In your local church? How might you best address these issues?
7. Are natural disasters, poverty, war, sickness, and similar calamities always indicative of God's judgment? Explain your answer. How should the church respond in these situations?
8. Scripture makes a distinction between the visible and the invisible church. How does the likelihood that there are unbelievers in your congregation help you in your Christian witness, even in church?
9. Hosea tells us that God loved his people like a beloved child, but his love did not prevent him from disciplining them. Read Hebrews 12:7-11. How does this challenge the way we should view temporary judgments that we suffer in this life?
10. How would you answer someone who believes that God cannot be both wrathful and merciful at the same time?
11. When Jesus chastised the religious leaders of Israel saying, "I desire mercy, and not sacrifice" (Matthew 9:13) he meant that he despised their hypocritical worship. How can we protect our hearts from sliding into the practice of hypocritical worship?
12. What is the most significant thing you learned in this lesson?

## Glossary

**744 B.C.** – Year that Tiglath-Pileser III rose to power in Assyria

**732 B.C.** – Year of Assyria’s first major invasion into the northern kingdom of Israel

**722 B.C.** – Year that Israel, or the “northern kingdom” was conquered by Assyria and taken into exile.

**Abraham** – Old Testament patriarch, son of Terah, father of the nation of Israel with whom God made a covenant in Genesis 15 and 17 promising innumerable descendants and a special land

**Ahaz** – Son of Jotham and king of Judah from 741-726 B.C.; known for his wickedness and refusal to trust God

**Assyria** – Empire located in northern Mesopotamia in the ancient Near East that invaded and conquered the northern kingdom of Israel around 722 B.C.

**Assyrian judgment** – Divine judgment on God's people from approximately 734-701 B.C. when God sent the Assyrians against his people in response to Israel's flagrant violation of his covenant

***b'ahrit hayyamim*** – Hebrew term (transliteration) meaning “the future”; technical term for “the last days”

**bride of Christ** – Term often applied to the church; Christ’s faithful followers

**consummation** – Third and final stage of inaugurated eschatology when Christ will return and fulfill God's ultimate purpose for all of history

**continuation** – Second or middle stage of inaugurated eschatology; the period of the kingdom of God after Christ's first advent but before the final victory

**covenant** – A binding legal agreement made between two people or groups of people, or between God and a person or group of people

**David** – Second Old Testament king of Israel who received the promise that his descendant would sit on the throne and reign forever

***eschatos*** – Greek term (transliteration) meaning "last," "end," "final"

**everlasting judgments** – God’s judgments that will come when history reaches its fulfillment in the latter days

**Gentile** – Non-Jewish person

**Gomer** – Unfaithful wife of the prophet Hosea

**Hezekiah** – Son of Ahaz and king of Judah from approximately 716-686 B.C., known for his religious reforms and miraculous deliverance from Assyrian aggression in 701 B.C.

**Hosea** – Prophet during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and Jeroboam, king of Israel

**inauguration** – First stage in inaugurated eschatology; refers to Christ's first coming and the ministries of his apostles and prophets

**invisible church** – All people throughout time that have been united to Christ for salvation

**Israel** – The nation descended from Jacob; name of the northern kingdom after the nation of Israel was divided

**Jezreel** – A town of Issachar where Jehu carried out a massacre against the house of Ahab; the prophet Hosea’s oldest child whose name symbolized that God was threatening to destroy Israel

**Jotham** – Son of Uzziah and king of Judah from approximately 750-735 B.C.; known as a righteous king

**Judah** – One of the twelve tribes of Israel; Jacob's fourth son from whose offspring the promised Messiah was to come; name of the southern kingdom after the nation of Israel was divided

**latter days** – Expression used by Old Testament prophets to describe the period after the exile and by New Testament writers to describe the New Testament period; also “the last days” or the final culmination of history

**Lo-Ammi** – Hebrew name meaning "not my people"; the prophet Hosea's third child whose name symbolized that God would disown Israel

**Lo-Ruhamah** – Hebrew name meaning "not loved"; the prophet Hosea's second child whose name symbolized that God would soon withdraw his covenant blessing from Israel

**Moses** – Old Testament prophet and deliverer who led the Israelites out of Egypt; man with whom God made a national "covenant of law" and who administered the Ten Commandments and the Book of the Covenant to the Israelites; also appeared with Elijah at Jesus' transfiguration

**New Jerusalem** – The capital city and centerpiece of the new creation where God will establish his heavenly throne and manifest his glory to his people

**prophecy** – Divinely-inspired proclamation or revelation

**prophet** – God's emissary who proclaims and applies God's word, especially to warn of judgment against sin and to encourage loyal service to God that leads to blessings

**Saul** – First king anointed by God to rule over the nation of Israel

**Sennacherib invasion** – An attack on the southern kingdom of Judah by Sennacherib, king of Assyria, around 701 B.C. in response to Judah's rebellion against Assyria; Jerusalem was miraculously spared from this invasion after Hezekiah turned to Yahweh for help

**temporary judgments** – Judgments that function as God's loving discipline to warn unbelievers of everlasting judgments and to ensure everlasting blessings for believers

**Uzziah** – King of Judah from approximately 792-740 B.C. (also called “Azariah”); known as a righteous king

**visible church** – People that are regularly part of the gathered church; those who publicly profess faith in Christ but may or may not have true saving faith