



“The Gospel in Hosea” INTRODUCTION

DAY ONE

1. What did Jesus say about the Old Testament’s message?

Luke 24:25-27

Jesus called the disciples to whom he was speaking (the two men walking to Emmaus) “foolish” and said that they were “slow of heart to believe all that the prophets have spoken”. In other words, the disciples had missed the message of the Old Testament (OT) prophets. By Jesus’ words, it is clear that Jesus’ death (and subsequent resurrection and reign) was the primary message of the prophets! But Jesus didn’t leave the disciples with their incorrect view of prophecy. He interpreted the message of “Moses and all the Prophets” to them. Jesus’ words, I’m sure, forever changed how these disciples saw the Scriptures. They now knew that the entire OT was about the Messiah.

Luke 24:44-47

Jesus’ words to “the eleven” (and the others gathered with them) are essentially the same as his words to the two disciples on the road to Emmaus. Jesus proclaimed that the entire OT was about himself. The Jews divided the OT into three sections (the Law of Moses, the Prophets, and the Psalms). Jesus said that all three sections were about him. He also said that what was written about him “must be fulfilled”. The Scriptures, he said, proclaimed “that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem”. This quotation is not a direct quote from any particular OT passage. Rather, it is Jesus’ summary of the message of the OT.

2. How should these verses impact how a Christian reads and interprets the Old Testament?

Jesus’ words should shape how a Christian reads and interprets the OT. If we read the OT without thinking—first and foremost—of Jesus, we have missed its message. We should be actively looking for Jesus and the gospel as we read the OT. This is not to say, of course, that every passage explicitly talks about Jesus. Rather, he is the storyline. He is the theme. He is the one to whom each book points. All of the books are, in this sense, about him.

3. What does this tell you about the message of the book of Hosea? In other words, what should we expect this book to be about?

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We have been told, by none other than Jesus, that this book (as with all other OT books) is about Jesus. We should expect to find the gospel in this book. If we can read Hosea without seeing Jesus in its words, we should expect that we have, somehow, missed its message.

4. What did Paul say concerning the promises God had made (the promises recorded in the Old Testament)? *2 Corinthians 1:20*

He said, “all the promises of God find their Yes in him (i.e., Jesus)”. In other words, the promises made to his people in the OT find their fulfillment in the person of Christ. The implications of Paul’s words here are massive. This means, for instance, that God’s promises to Abraham find their fulfillment in Jesus and the gospel event. God’s promises to David find their fulfillment in Jesus and the gospel event. We should not look to find fulfillment of God’s promises outside of Christ and the gospel event.

5. What does this tell you about the relationship between Old Testament prophecy and Jesus?

OT prophecy is far more connected to Jesus and the gospel than most Christians recognize. What seem to be strange books written in a strange form about strange things are, when boiled down to their essence, books describing the same exact thing as the books in the NT. The difference is that the OT books were written before the death and resurrection of Jesus and the NT books were written after the gospel event. The connection between OT prophecy and Jesus is easy to see when you look at how many times the NT writers quote the OT.

DAY TWO

6. God’s promises to Abraham (which were later repeated to his son Isaac and to his grandson Jacob) are important background to understanding the book of Hosea. What, exactly, did God promise to Abraham? *Genesis 12:1-3, Genesis 22:15-18*

Understanding the “Abrahamic Covenant” is vital to understanding the gospel. Genesis 12 is the first place where this covenant is outlined. Yahweh (this is the meaning of the name “the LORD”) promised that he would make a great nation of Abraham (referred to as Abram here), that he would bless him, and that he would make his name great. He said that he would do this so that Abraham would be a blessing. He promised to bless those who blessed Abraham and to curse those who dishonored Abraham. He promised that all the families of the earth would be blessed in Abraham.

In Genesis 22, Yahweh promised to bless Abraham and to multiply his offspring to such a degree that they would be like the stars of heaven and the sand that is on the seashore. He promised that Abraham’s offspring would “possess the gate of his enemies”, and that all the nations of the earth would be blessed in Abraham’s offspring.

7. How does the New Testament portray these promises as being fulfilled?

Galatians 3:7-9

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These verses provide a window into Paul's mind, demonstrating how Paul read his OT. He sees Abraham's descendants (i.e., the ones who are to be as numerous as the stars in the sky) as people who are "of faith". In other words, Abraham's descendants (in terms of being recipients of the promises made to Abraham) are not Abraham's "natural" descendants but his spiritual descendants (i.e., those who trust in Christ). When Paul says that the gospel was preached "beforehand" in these verses in Genesis, we see that the gospel is found even in passages that don't use the name Jesus and don't mention the cross or the resurrection.

Galatians 3:13-14

Here, we learn that the "blessing of Abraham" (i.e., that blessing that was promised to come through him to the world) has come to the Gentiles. This blessing comes to the Gentiles "in Christ Jesus". The meaning of "in Christ" is of great importance.

Galatians 3:16-29

Paul states that the promises spoken to Abraham concerned his offspring. That offspring was, according to Paul, Jesus. Thus, because Jesus is the heir of all the promises to Abraham, all those who are "in Christ" are also recipients of these promises.

8. God's promises to David are also important background to understanding the book of Hosea. What, exactly, did God promise to David? *2 Samuel 7:1-17*

God promised that he would build a house (kingdom) for David. He would give David's offspring an eternal kingdom. God would be to this descendant of David's as a father, and this descendant would be to him as a son. God promised that his throne and kingdom would be made sure before him forever.

9. How does the New Testament portray these promises as being fulfilled? *Acts 2:22-36*

The apostles (Acts 2 features the words of Peter) taught that this prophecy was fulfilled when Jesus was raised from the dead. Thus, God's promise to David has come to pass in Jesus. He is the Son of David.

10. What does this tell you about Jesus and the nature of prophecy?

Jesus is the fulfillment of the most significant promises in the OT. These promises have already been fulfilled in Jesus. Thus, the Christian is not looking for these promises to Abraham and to David to be fulfilled sometime in the future. Rather, the Christian is rejoicing that these prophecies have been fulfilled.

DAY THREE

11. God's commandments outlined in Deuteronomy are important background to understanding the book of Hosea. Outline the promises God made to the Israelites in Deuteronomy 4:20-28.

These are terrible promises. God promised that if the Israelites made and worshipped any other gods that his anger would burn against them and that they would "soon utterly perish from the

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land that you are going over the Jordan to possess". He promised that they would be "utterly destroyed". He promised to scatter the Israelites among the nations and to leave them few in numbers. He promised that the Israelites would, while they were in exile, serve false gods.

12. Outline the promises God made to the Israelites in Deuteronomy 4:29-31.

This is a reversal of verses 20-28. Here, God promises a second Exodus. If the Israelites would seek God, he promised that they would find him. He promised that, "in the latter days", the Israelites would return to God and would obey him. God would do this because he is merciful and because he does not forget the covenant he made with Israel's forefathers.

DAY FOUR

13. Read Hosea chapters 1-7, preferably in one sitting. Don't take any notes as you read, just take the time to slowly read the chapters. When you are finished, answer the following questions:

What is God saying about Israel in these chapters?

?????

What is God saying about himself in these chapters?

?????

How do these chapters apply to your life and to the church?

?????

DAY FIVE

14. Read Hosea chapters 8-14, preferably in one sitting. Don't take any notes as you read, just take the time to slowly read the chapters. When you are finished, answer the following questions:

What is God saying about Israel in these chapters?

?????

What is God saying about himself in these chapters?

?????

How do these chapters apply to your life and to the church?

?????

DAY SIX

15. Read the study notes and then complete the following sentence. This week the Holy Spirit has taught me ...
?????



HANDS to the PLOW MINISTRIES

“The Gospel in Hosea”

WEEK TWO: Hosea 1:1-9

DAY ONE

Hosea 1:1-9

1 The word of the LORD that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 When the LORD first spoke through Hosea, the LORD said to Hosea, "Go, take to yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the LORD." **3** So he went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son.

4 And the LORD said to him, "Call his name Jezreel, for in just a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. **5** And on that day I will break the bow of Israel in the Valley of Jezreel."

6 She conceived again and bore a daughter. And the LORD said to him, "Call her name No Mercy, for I will no more have mercy on the house of Israel, to forgive them at all. **7** But I will have mercy on the house of Judah, and I will save them by the LORD their God. I will not save them by bow or by sword or by war or by horses or by horsemen."

8 When she had weaned No Mercy, she conceived and bore a son. **9** And the LORD said, "Call his name Not My People, for you are not my people, and I am not your God."

It is interesting that the kings of Judah are listed in a book that relates, primarily, to Israel. It is also interesting that they are listed first. This may indicate that the book was heavily used in Judah. It may also indicate that Hosea saw them as more legitimate than Israel's kings.

Scholars disagree about whether Gomer was immoral before or after Hosea married her. The answer to this question doesn't impact the meaning of this marriage.

This is name #1. "Jezreel" is used several times in this book. Later on, this name is used in a positive manner.

Name #2

Name #3

Name #4 (see the study notes regarding this name).

DAY TWO

1. Hosea begins with a list of the kings who were in power at the time of his ministry. Which of the minor prophets (Hosea—Malachi) begin with a listing of the kings in power at the time of the prophet's ministry?

Amos, Micah, Zephaniah, Haggai, and Zechariah.

2. Which of the major prophets (Isaiah, Jeremiah, Ezekiel, and Daniel) begin with a listing of the kings in power at the time of the prophet's ministry?

Isaiah, Jeremiah, Ezekiel, and Daniel.

3. Based on the listing of the kings, which of the prophets, if any, ministered during the same time period as Hosea?

Amos, Micah, and Isaiah.

4. Why do you think the list of kings are important in prophetic books? What was this information intended to tell the reader?

The list of kings tells the reader when the events took place and what the conditions were in the land when the prophet was prophesying. By looking at the records of the kings in 1 and 2 Kings and 1 and 2 Chronicles, the reader is able to get at least some idea of the conditions in the land during that time period.

5. Hosea 1:1 lists four kings of Judah and one king of Israel. Hosea's ministry was primarily directed to the kingdom of Israel. How does 2 Kings 14:23-29 describe King Jeroboam—the king in power in Israel at the start of Hosea's ministry?

Jeroboam reigned for 41 years. He was, in terms of political power, a successful king. He restored Israel's borders. God used him to save Israel from her enemies. However, in terms of obedience to God, Jeroboam was a terrible king—"He did not depart from all the sins of Jeroboam the son of Nebat". This reference to the first Jeroboam should bring the reader back to 1 Kings 12-14, the chapters describing the first Jeroboam's reign. Notice how the first Jeroboam's sins are described in the following verses:

So the king took counsel and made two calves of gold. And he said to the people, "You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt." And he set one in Bethel, and the other he put in Dan. Then this thing became a sin, for the people went as far as Dan to be before one. He also made temples on high places and appointed priests from among all the people, who were not of the Levites. And Jeroboam appointed a feast on the fifteenth day of the eighth month like the feast that was in Judah, and he offered sacrifices on the altar. So he did in Bethel, sacrificing to the calves that he made. And he placed in Bethel the priests of the high places that he had made. he went up to the altar that he had made in Bethel on the fifteenth day in the eighth month, in the month that he had devised from his own heart.

And he instituted a feast for the people of Israel and went up to the altar to make offerings. **1 Kings 12:28-33**

The Jeroboam listed in Hosea followed in his namesake's footsteps. Thus, he did not turn from the first Jeroboam's idolatry. The people of Israel continued to worship idols and the second Jeroboam did nothing to stop it. Rather, he promoted it.

DAY THREE

6. What did God command Hosea to do? *Hosea 1:2-3*

He commanded, "Go, take to yourself a wife of whoredom and have children of whoredom". Scholars disagree about whether Hosea was to marry a woman who was already known for "whoring" or whether she became a whoring woman after she married Hosea. Ultimately, it does not matter which answer is correct. What does matter is God's interpretation of Hosea's whoring wife.

7. Why did he ask him to do this? What did he want this action to accomplish? *Hosea 1:2-3*

God asked him to marry her because "the land commits great whoredom by forsaking the LORD". In other words, Hosea's whoring wife was to be a picture of Israel's whoredom in forsaking Yahweh.

8. What had God promised would happen to the Israelites if they worshipped other gods? *Deuteronomy 4:15-30*

This is an extremely important passage to consider. God told the people that they must not worship other gods for "the LORD your God is a consuming fire, a jealous God". He would, in his jealousy, completely destroy them. He promised that he would scatter them among the nations and leave them with only a few survivors. He promised that they would, in their exile, serve lifeless gods. There is, however, good news in this prophecy. He did say that "in the latter days" the Israelites would return to Yahweh and obey him.

Israel's punishment for idol worship is also described in Deuteronomy 31:16-18:

And the LORD said to Moses, "Behold, you are about to lie down with your fathers. Then this people will rise and whore after the foreign gods among them in the land that they are entering, and they will forsake me and break my covenant that I have made with them. Then my anger will be kindled against them in that day, and I will forsake them and hide my face from them, and they will be devoured. And many evils and troubles will come upon them, so that they will say in the day, 'Have not these evils come upon us because our God is not among us?' And I will surely hide my face in the day because of all the evil that they have done, because they have turned to other gods.

It's important to notice that God is not surprised by Israel's idolatry. It was prophesied from the very beginning.

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9. Israel, at this time, worshiped a god called Baal. Use a Bible dictionary or study Bible to research Baal and briefly describe Baal and the practice of Baal worship.

Baal means “lord”, “master”, or “husband”. The name is sometimes used singularly. Sometimes, however, the name is used in the plural (i.e., the Baals). For more information on Baal and Baal worship, see page 54 of the study notes.

DAY FOUR

10. What was Hosea to name his first child? Why was he to name him this?

Yahweh told Hosea to name his first child (a son) Jezreel. This name means “God sows”. He was to name him this for several reasons. First, he was to name him Jezreel because Yahweh was about to punish “the house of Jehu” (Jeroboam—the current king of Israel—was the fourth king in “the house of Jehu”) for “the blood of Jezreel”. Thus, this name was a sign to the nation of what Yahweh was going to do to the king of the land because of events that had happened in Jezreel. Second, he was to name him Jezreel so that he would be a sign to the entire nation of Israel that they would be destroyed (as Ahab’s line was destroyed at Jezreel). Everyone would know that the name was a name signifying defeat. Finally, he was to be named Jezreel because Yahweh promised to “break the bow of Israel in the Valley of Jezreel”. Thus, this name was an indication of the place where God would destroy Israel’s military might.

The meaning of this name is summarized on page 26 of the notes:

Thus, the name “Jezreel” speaks of the destruction of the royal line and of the nation as a whole. It also speaks of the location where the final destruction would be accomplished. In other words, Jezreel’s name was a sign-announcement that Yahweh was about to destroy Israel. It is significant to note that, as with Gomer’s identification as a “wife of whoredom”, the name Jezreel, because of its ties to Baal worship during the days of Ahab and Jezebel, should make the reader think of spiritual idolatry.

Naming a child Jezreel would be similar to naming a child “Waterloo”. The name instantly brings to mind images of defeat.

11. Verse 4 describes Jehu and “the blood of Jezreel”. Who was Jehu and what happened in Jezreel? 2 Kings 9, 10

Jehu was anointed by Elisha the prophet to be king of Israel. Ahab was king of Israel at this time. Yahweh commanded Jehu destroy the “house of Ahab”.

“Thus says the LORD, the God of Israel, I anoint you king over the people of the LORD, over Israel. And you shall strike down the house of Ahab your master, so that I may avenge on Jezebel the blood of my servants the prophets, and the blood of all the servants of the LORD. For the whole house of Ahab shall perish, and I will cut off from Ahab every male, bond or free, in Israel. And I will make the house of Ahab like the house of

Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And the dogs shall eat Jezebel in the territory of Jezreel, and none shall bury her.” 2 Kings 9:6b-10a

Jehu did as he was commanded. He also, however, killed Ahaziah the king of Judah (David’s descendant). This was not commanded by the Lord. He also slaughtered Ahaziah’s relatives (see 2 Kings 10:12-14).

12. What was Hosea to name his second child? Why was he to name her this?

He was to name his second child (a girl) “No Mercy”. He was to name her this because Yahweh would not show mercy to the “house of Israel” any longer. He would not “forgive them at all”.

13. What would this mean for the nation?

This new name is terrible. From the time of the Exodus, Yahweh had said that Israel was “his people” (see Exodus 6:7). As “his people”, Israel had been treated in a special way by God. But that would no longer be the case. The nation would no longer receive any special treatment (i.e., mercy) from Yahweh. No longer would he forgive her sins and look kindly upon her.

14. What was Hosea to name his third child? Why was he to name him this?

He was to name his third child (a son) “Not My People”. He was to name him this because Yahweh was officially telling the people of Israel that they were “out of the family”. From the time of the Exodus, Yahweh had said that Israel was “his people” (see Exodus 6:7). But that was no longer the case. Of course, if he was no longer showing Israel mercy (name #2), how could Israel be his people any longer? Without God’s mercy, no one may stand in his presence.

It will be well worth your time comparing God’s words to Israel here with God’s words to Jesus at the time of Jesus’ baptism: “You are my beloved Son; with you I am well pleased” (Luke 3:22b). In this passage, God expressly affirms that Jesus is in the family. We see Jesus filling the role that Israel had previously filled. He is God’s beloved Son. To put it another way, Jesus is Israel. He is God’s people. This will be discussed much more in weeks to come.

15. In verse 9, Yahweh gives a name to himself that is connected to the name Hosea’s third child receives. What is this name?

He calls himself “not your God”. Yahweh was no longer “I AM” to the people of Israel. See the study notes on pages 27 and 28 regarding this name.

16. What would this name mean for the nation?

They were, as I say in the notes on page 28, “now, like the rest of the nations, without God and without hope in the this world”.

17. Write out Leviticus 26:12 in the space below. Based on Hosea 1:1-9, why was this verse no longer true?

“And I will walk among you and will be your God, and you shall be my people.”

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Israel was to be completely destroyed. All would be broken by Yahweh. He would show Israel no more mercy. He would no longer treat Israel as his own special people. They were, from this point on, expressly “not his people”. That was their new name. And his new name to them was “not your I AM”. He would not walk among them in a special way. In fact, based on these verses, the only attention he would give to Israel after this point would be to bring the nation to harm.

DAY FIVE

18. What do the first nine verses of Hosea tell you about Israel at the time of Hosea?

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19. What do the first nine verses of Hosea tell you about God?

This is an important question and demands much thought. God does not change. Thus, these verses are not just telling us something about God in the past. He has not changed his feelings in regard to idolatry among his people.

20. Assume you are an Israelite hearing Hosea’s words here. Based on verses 1-9, complete the following sentence. *Hosea’s prophecy means ...*

?????

21. Hosea 1:1-9 relates to the ancient Israelites. How might these verses relate to a Christian living today?

22. Using this chapter as a basis for your answer, how would you respond to someone who said, “It doesn’t matter how I live. God is a God of mercy. He will forgive me.”?

Far too many people who claim to be Christians do not live in fear of God. It is true that God is a God of mercy. But, as we see here, he will not be mocked. He will not tolerate disobedience. As Jesus says in John 14:15, “If you love me, you will keep my commandments”. Those who willingly disobey Christ demonstrate that they do not love him.

DAY SIX

23. Read the study notes and then complete the following sentence. This week the Holy Spirit has taught me ...

?????



This is a reference to the covenant God made with Abraham, Isaac, and Jacob. Somehow, in spite of the promises made in 1:1-9, we see that this promise to Abraham will be fulfilled. It will be fulfilled, as we will see, in Jesus.

The covenant with Abraham promised, among other things, great growth. This is why, as we'll discuss later, Luke focuses so heavily on the growth of the church.

No longer would there be a king of Judah and a king of Israel reigning simultaneously. Instead, both peoples would want the same king (Jesus!).

Here, what was a negative term is now used positively.

See Peter's surprising use of this verse in 1 Peter 2:10.

“The Gospel in Hosea”
WEEK THREE: Hosea 1:10-2:1

DAY ONE
Hosea 1:10-2:1

10 Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, “You are not my people,” it shall be said to them, “Children of the living God.” **11** And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head. And they shall go up from the land, for great shall be the day of Jezreel.

Hosea 2

1 Say to your brothers, “You are my people,” and to your sisters, “You have received mercy.”

1. Write a brief recap of Hosea 1:1-9 in the space below.

Yahweh told Hosea to marry “a wife of whoredom” and to “have children of whoredom” because the land was committing “great whoredom by forsaking the LORD”. Hosea married a woman named Gomer. She gave birth to three children. All of the children were given “sign” names; their names were signs of what God was about to do to Israel because of her whoredom. The first child was named Jezreel. His name was a sign that God was going to destroy Israel’s royal family, army, and the nation itself. The name Jezreel also ties Israel to the Baal worship that was centered in Jezreel. The second child was named “No Mercy”, for Yahweh promised to show no more mercy to Israel. He would not forgive Israel’s sins any longer. The final child was named “Not My People”, for Yahweh said that he no longer considered Israel to be his people. This essentially reverses what he said to them when he brought them out of Egypt. These weren’t the only sign names given in Hosea 1:1-9. Yahweh also gives himself a name—“Not I AM to you”. This is, by far, the worst name of all.

2. Outline the specific promises and statements in Hosea 1:10-2:1 in the space below.

1. The number of the children of Israel shall be like the sand of the sea.
2. The children of Israel will be called “Children of the living God.
3. Israel and Judah would be gathered together and would appoint for themselves one head (i.e., one king).

4. The newly joined Israel and Judah would “go up from the land” because of the greatness of this “day”.
5. Yahweh would call this newly gathered together Israel his people once again and he would show mercy to them.

3. How do the promises and statements in Hosea 1:10-2:1 relate to the promises and statements in Hosea 1:1-9?

These verses undo the damage promised in Hosea 1:1-9. Not only that, they bring far more prosperity to Israel than it has ever seen. Israel’s numbers grow so large in the time of the fulfillment of this promise that the people are compared to the sand of the sea. Israel and Judah are joined together and appoint for themselves one king (Jesus!). The nation receives, once again, God’s mercy.

4. How would you, if you were an Israelite, have responded to these verses?

Hopefully, I would have cared about this prophecy. Most Israelites, it’s safe to say, did not care. They didn’t listen to the prophets at all. But if I had listened (by the grace of God), these words would have given me great hope for the future. I would have had many questions about these promises. I would want to know when this turn-around would take place. I would want to know how it would take place. I’m sure Hosea asked these very questions (see 1 Peter 1:10-12). I would have been, like Simeon in the New Testament, “waiting for the consolation of Israel” (Luke 2:25).

DAY TWO

5. The first promise in Hosea 1:10 would have reminded the readers of promises made to Abraham, Isaac, and Jacob. How is the promise stated in Hosea 1:10?

“Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered”.

6. How was this promise originally given to each of the Patriarchs? For each reference below, write the name of the Patriarch to whom the promise was given and the text of the promise itself.

Important: the promise to multiply Abraham’s offspring is just one aspect of this promise to Abraham, Isaac, and Jacob. In saying that God would fulfill this particular aspect of the promise, we must assume that he was saying that he would be fulfilling all aspects of the promise to them as well. We must know that all parts of the promises to Abraham, Isaac, and Jacob are fulfilled in Christ.

Genesis 13:16

Promised to Abraham - “I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted.”

Genesis 22:17

Promised to Abraham - "I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore."

Genesis 26:3-4

Promised to Isaac - "Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed ..."

Genesis 32:12

Promised to Jacob (in this verse, Jacob is recounting Yahweh's promise to him) - "But you said, 'I will surely do you good, and make your offspring as the sand of the sea, which cannot be numbered for multitude.'"

7. How, according to the following verses, was this promise fulfilled?

2 Corinthians 1:20

All of God's promises are fulfilled in Christ. Therefore, these promises to Abraham are fulfilled in Christ.

Acts 13:32-33

The promises that God made to the fathers (Abraham, Isaac, and Jacob) he fulfilled by raising Jesus. Thus, the resurrection of Jesus is the hinge upon which all of these promises turn.

8. Luke, the writer of Acts, was greatly concerned about the size and the growth of the church (see Acts 1:15, 2:41, 2:47b, 4:4, 5:14, 6:7, and 9:31). Why do you think this mattered so much to him? How might the growth of the church be connected to the promise originally given to Abraham in Genesis 13:16 and re-confirmed in Hosea 1:10?

The growth of the church is connected to this promise in Hosea via the person of Christ. He is the Israel in whom these promises are fulfilled. Acts is cataloging his growth. Thus, the church's growth (because it is in Christ who is the true Israel) is the fulfillment of this promise. See the study notes on pages 41 and 42 for more information regarding Jesus as the true Israel.

DAY THREE

9. What is the second promise in Hosea 1:10?

"And in the place where it was said to them, 'You are not my people,' it shall be said to them, 'Children of the living God.'"

10. Paul refers to this promise in Romans 9:22-26. Read this passage carefully. To whom does Paul say that these verses apply?

Paul applies these verses to those “whom he (i.e. God) has called”. He then states that these “called” people include not only Jews but also Gentiles! Thus, Paul has taken the promise of Hosea 1:10, a promise which applied to the children of Israel, and has applied it to Gentiles as well.

11. Peter refers to this promise in 1 Peter 2:10. Read this passage carefully. To whom does Peter say that these verses apply?

This letter is written to the churches scattered throughout the Roman empire (see 1 Peter 1:1). Thus, Peter, like Paul, applies this promise that was made to the children of Israel to the church. He sees the fulfillment of this promise in the church.

12. What does this tell you about this promise in Hosea?

The promise to the “children of Israel” is used in a most surprising way by the apostles. Both Paul and Peter see this promise as being fulfilled in the church. This should tell us that we need to pay close attention to the way in which the NT writers interpret OT prophecies to discover their true meaning.

13. How can the Gentiles be considered to be “sons of Abraham” (children of Israel)?

Galatians 3:7-9

Paul indicates that “those of faith” are “the sons of Abraham”. Natural descent from Abraham does not make one a “son of Abraham” (and, thus, a recipient of the promises). Rather, spiritual descent from Abraham makes one a “son of Abraham”. Thus, a believing Gentile is a “son of Abraham”, however, a non-believing Jew is not considered to be a “son of Abraham”. It is significant to note Paul’s statement that the Scriptures “**preached the gospel** beforehand to Abraham” and it foresaw “that God would justify the Gentiles by faith”. By using the word “gospel” here Paul is indicating that the promises to Abraham were speaking of things accomplished by the death and resurrection of Christ.

Galatians 3:13-14

The “blessing of Abraham” comes to the Gentiles “in Christ Jesus”. In other words, those Gentiles who are “in Christ” are recipients of the promises to Abraham. The key to being a recipient of the promises, then, is to be in Christ.

Galatians 3:22

The promises to Abraham come to those who believe.

Galatians 3:28-29

Only those who are of faith are the sons of God (see verse 26). Ethnic lineage does not make one a son of God (neither does gender or whether one is slave or free). In Christ Jesus these barriers vanish. All those who are “Christ’s” are “Abraham’s offspring” and are “heirs according to promise”.

DAY FOUR

14. What are the two promises in the first sentence of Hosea 1:11?

1. The children of Judah and the children of Israel shall be gathered together. (They had been warring for quite some time.)
2. They shall appoint for themselves one head.

15. If you were an Israelite, how would you have expected these promises to be fulfilled?

I would not have been expecting the church. I would not have been expecting Gentiles to be a part of this promise. I would have expected the two nations (Israel and Judah) to be joined into one physical nation again. I would have expected that all of the people to be blessed here would be ethnic Jews. I would have expected that those within this new nation would agree on a king to lead them. This king, I would expect, would be a good king (something those in Israel had never enjoyed).

16. What do you think the apostles would have said about the fulfillment of these promises? When would they have said that Israel and Judah were joined together? Whom would they have said was their head? Acts 13:32-33, 2 Corinthians 1:20

Based on the way Peter and Paul used the verses from Hosea (and based on the way apostles interpreted other verses), they would have said that this promise was fulfilled in Christ. They would have said that the joining together of Israel and Judah happened in the gospel event. They would have said that “in Christ” there was only one nation—the true Israel—and there was only one head—King Jesus.

17. The second sentence in verse 11 refers to Jezreel. It is a little difficult to know all that is meant by this phrase here (remember, prophecy can be fuzzy). However, it is helpful to know that the name means “God plants”. What do you think is being said here?

I think this is referring to the spiritual resurrection and rebirth of the people because of the death and resurrection of Jesus. This verse is emphasizing that this spiritual resurrection and replanting is God’s doing. See the study notes on page 43.

18. Compare the way in which the word Jezreel is used in verse 11 with the way it is used in verses 4 and 5.

It was used negatively in verses 4 and 5. It spoke of death and destruction and brought with it reminders of Baal worship. Here, it is used positively, speaking of new life and growth and has no hints of Baal worship. All it brings to mind is Yahweh’s favor.

19. What does this tell you about God?

God is able to turn around any situation. This results in increasing his glory. We see him as greater because of this.

20. What does it tell you about the work of Jesus?

God turns things around via the gospel event. The death and resurrection of Jesus is the key to all of God's promises.

DAY FIVE

21. Compare Hosea 2:1 with Hosea 1:8-9 and Hosea 1:6.

Once again, we see a complete reversal. "No Mercy" has now received mercy. "Not My People" is now known as "My People".

22. What does this tell you about God?

Again, he is able—and willing—to turn around any situation. He does this so that he might be glorified.

23. What does it tell you about the work of Jesus?

Again, all of the good that God does to man is done via the work of Jesus. The death and resurrection of Christ is the reason God is able to have mercy on sinful people and the reason he is able to call people "My People".

24. If you were restricted to using Hosea alone, how would you use Hosea 1:1-2:1 to preach the gospel?

It would be good practice to preach the gospel from the passage, for this is what Paul and Peter did. I would insist that these promises are not, somehow, separate from the gospel event (i.e., the death and resurrection of Jesus). Rather, the death and resurrection of Jesus is the means by which God accomplishes all of these things. These promises are all fulfilled in him. I think I would talk about God's promises to Abraham and how they were never completely fulfilled among the Jewish people. I would talk about the fact that these promises have now been miraculously fulfilled. I would talk about how God's people have been joined into one people (because we are all in Christ) and how God's people are following one King—Christ. I would talk about the fact that all of those in Christ are God's people and that he has shown his mercy to us (via, again, the person of Christ).

DAY SIX

25. Read the study notes and then complete the following sentence. This week the Holy Spirit has taught me ...

?????

Points to Emphasize:

It is important to see how the apostles interpreted this passage, for this will keep us from misinterpreting these promises. Clearly, the apostles did not employ a "literal" method of interpretation here, and this should direct how we interpret the passage. We must not see these prophecies as being fulfilled apart from Christ and the gospel event.



“The Gospel in Hosea”

WEEK FOUR: Hosea 2:2-13

DAY ONE

Before reading *Hosea 2:2-13* read the study notes regarding Biblical poetry.

I can't emphasize enough the importance of these notes on biblical poetry. A large percentage of the OT is poetry (and it is used throughout the NT). If believers are able to grasp the mechanics of biblical poetry it will greatly increase their understanding and enjoyment of these passages.

DAY TWO

1. **Read and interact with Hosea 2:2-13.** As much as possible, avoid reading this as straight narrative. Remember, this is poetry. Think in pictures. Try to visualize what is being said here. In the margins and in the poem itself make any notations that help you grasp the way this poem is working. Draw pictures, if necessary, to illustrate the message of this poem. Highlight any metaphors that are used. Connect corresponding words within the individual lines (I have numbered the individual lines of poetry here—my numbering may differ, in places, from the numbering others would propose). How does one verset build upon its counterpart? (For instance, in line 1, wife and husband are connected. How does the phrase “I am not her husband” change or intensify the phrase “she is not my wife”?)

This is extremely important. Encourage those in the study to do this. Doing this will help them feel this poem.

DAY THREE

2. **Review Hosea 2:2-13. What is the overall message of this poem?**

The overall message of this poem is that Yahweh, because of Israel's persistent whoring after other gods, is going to destroy Israel. This destruction will be extremely painful for Israel. Yahweh will keep Israel from her lovers (the Baals) and from himself. Because Israel wrongly thought that the blessings she had (food and drink and clothing) came from the Baals, Yahweh will also take all of these things away. Like a desert that cries out for water, Israel will cry out for relief from the searing heat of God's punishment, but will find none.

3. **Using this poem, describe Israel as completely as possible.**

Israel, while she was Yahweh's wife, has acted like a whore. She has even, according to Yahweh, become pregnant by her lovers (he describes her children as “children of whoredom”)! In other words, God does not claim the people in the nation of Israel as his offspring. They are the offspring of Israel and the Baals. Israel's whoring behavior is described as shameful. She is joyfully lewd (notice how Yahweh says that he will “put an end to all her mirth”). In other words, she delights in what she is doing! She is portrayed as a prostitute who is so desperate for love

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that she chases down her clients. She ran after the Baals not because she loves them, but because she thought, wrongly, that her food, drink, and clothing came from them. While most prostitutes receive pay from their clients, Israel gave her silver and gold (which Yahweh had given to her!) to the Baals. Israel is so self-consumed that, once her paths to her lovers are cut off, she sees no problem in returning to Yahweh. It is evident that she doesn't think she is doing anything wrong. Her husband, she thinks, will be glad to have her back. Her love runs no deeper than her appetite. She probably would have said that she was following Yahweh all along, but he says that she completely forgot him; all of her attention, it is clear, is lavished on the Baals.

4. Using this poem, describe Israel's lovers as completely as possible.

Israel's lovers (the Baals) are fertile; their sexual union with Israel (her worship of them) has produced many offspring (the land is filled with worshipers of the Baals). Not only this, Israel's lovers have enormous appetites. They have consumed Israel's silver and gold—the silver and gold given to Israel by Yahweh! But the Baals don't provide Israel with any benefits: no food, drink, or clothing. They do not even provide Israel with any protection. They are impotent to deliver Israel from Yahweh's hand (“no one shall rescue her out of my hand”).

5. Using this poem, describe Yahweh as completely as possible.

Yahweh cares—deeply—about Israel's adulterous behavior. He will not tolerate Israel running after other gods. Nor will he accept her half-hearted love (which is no love at all). He is able and willing to bring Israel to painful destruction. Yahweh is portrayed as far more powerful than Israel's lovers. They are impotent to do anything. He, however, does all that he wants.

DAY FOUR

6. Based on these verses, complete the following: *Israel went into captivity in Assyria because*

...

The simple answer is because Yahweh sent her into captivity (of course, her whoring behavior was the reason he took this action). Assyria's victory over Israel wasn't a sign of Yahweh's powerlessness (i.e., he couldn't protect his people). Rather, it was a sign of his power. Yahweh's actions demonstrate that he will not be mocked. Israel's adulterous behavior caused him to turn his hand against her.

7. How might this poem be used to speak to the church today?

It can and should be used in many ways! This poem should be used to emphasize the danger of running after idols. God will not tolerate idolatry. It should be used to warn us about lukewarmness. We must not think that we can half-heartedly follow Christ; the NT is full of warnings about the dangers of living in an adulterous way. It should be used to present the gospel message, for this passage demonstrates the need for serious change in God's people. Without God's help, his people will keep running after idols. That's why the new covenant promises that God will deal with his people's problem with idolatry.

8. Paul saw earthly marriage as a picture of the marriage between Christ and the church. How does Christ relate to his church? *Ephesians 5:22-33*

These are powerful verses. They reveal so much about Christ's relationship with his church. It is like a good marriage, but so much more. A good marriage is just a dim reflection of Christ's relationship with the church. He is the head of the church. He is the Savior of the church. He loved the church and gave himself up for the church (this is referring to his death and resurrection) so that "he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing that she might be holy and without blemish". And Christ didn't just act in the past for our good. At this very moment, he is nourishing and cherishing the church. He is constantly lavishing his love and attention on the church. Those who love denigrating the church should take heed that they are describing Christ's bride.

9. How should the church relate to Christ? *Ephesians 5:22-33*

The church must live as Christ's pure and spotless bride. In response to Christ's position (he is the head of the church), the church must submit to Christ "in everything". The church must respect him. In response to Christ's sacrifice for the church, the church must be eternally grateful to him, knowing that its very existence is owing to his death and resurrection. In response to Christ's care for the church, the church must be thankful to him and trust in his care. We must not think that he will tolerate lukewarmness toward him (remember the warning to the church in Laodicea in Rev. 3:14-22).

DAY FIVE

10. Reread Hosea 2:2-13 and complete the following: *What we do as Christians matters to God because ...*

?????

DAY SIX

11. Read the study notes and then complete the following sentence. This week, the Holy Spirit has taught me ...

?????



“The Gospel in Hosea”

WEEK FIVE: Hosea 2:14-23

DAY ONE

Read and interact with Hosea 2:14-23. As much as possible, avoid reading this as straight narrative. Remember, this is poetry. Think in pictures. Try to visualize what is being said here. In the margins and in the poem itself make any notations that help you grasp the way this poem is working. Draw pictures, if necessary, to illustrate the message of this poem. Highlight any metaphors that are used. Connect corresponding words within the individual lines (I have numbered the individual lines of poetry here—my numbering may differ, in places, from the numbering others would propose). How does one verset build upon it’s counterpart? Make any additional notes in the margins concerning the message of this poem.

Hosea 2:14-23

1. “Therefore, behold, I will allure her,
and bring her into the wilderness,
and speak tenderly to her.
2. And there I will give her her vineyards
and make the Valley of Achor a door of hope.
3. And there she shall answer as in the days of her youth,
as at the time when she came out of the land of Egypt.
4. “And in that day, declares the LORD, you will call me ‘My Husband,’ and no longer will you call me ‘My Baal.’ 5. For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more. 6. And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish the bow, the sword, and war from the land, and I will make you lie down in safety. 7. And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. I will betroth you to me in faithfulness. And you shall know the LORD.
8. “And in that day I will answer, declares the LORD,
I will answer the heavens,
and they shall answer the earth,
and the earth shall answer the grain, the wine, and the oil,
and they shall answer Jezreel,
9. and I will sow her for myself in the land.
And I will have mercy on No Mercy,

Israel won’t seek Yahweh. Rather, he will seek her. If God didn’t allure us, we would never come to him. See Romans 3:11.

See Ezekiel 36:24-27. Yahweh takes it upon himself to end Israel’s problem with idolatry.

Notice, there is no more, as there was in Deut. 4, hint of future falling away. Instead, there is a vision of a glorious marriage.

This is the greatest promise in this chapter.

Yahweh had never withheld his love from his people. She had, however, withheld her love from him. That would no longer be the case.

and I will say to Not My People, 'You are my people';
and he shall say, 'You are my God.'"

DAY TWO

1. Hosea began with negative words (Hosea 1:1-9), changed to positive (1:10-2:1), returned to negative (2:2-13), and has changed to positive once again (2:14-23). Why do you think God would ordain that this book be written in this way? What benefit might this repeated flip-flopping of messages bring to the readers?

This flip-flopping of messages constantly reminds the readers of Israel's faithlessness and Yahweh's faithfulness. It constantly emphasizes Israel's sinfulness and Yahweh's holiness. It keeps bringing before the readers eyes the miracle of redemption.

2. Review Hosea 2:2-13 and write a brief recap of these verses in the space below.

Israel is running after other gods. Yahweh, because of Israel's persistent whoring after other gods, is going to destroy Israel. Yahweh will keep Israel from her lovers (the Baals) and from himself. Because Israel wrongly thought that the blessings she had (food and drink and clothing) came from the Baals, Yahweh will also take all of these things away. Like a desert that cries out for water, Israel will cry out for relief from the searing heat of God's punishment, but will find none.

3. Outline the specific promises Yahweh makes in Hosea 2:14-23 in the space below.

Yahweh promises to:

1. Allure Israel and bring her into the wilderness and speak tenderly to her (v. 14).
2. Give Israel her vineyards (v. 15).
3. Make the Valley of Achor a door of hope (v. 15).
4. Remove the names of the Baals from her mouth and the memory of them from her mind (v. 17).
5. Make a covenant with the beasts of the field, the birds of the heavens, and the creeping things of the ground (v. 18).
6. Abolish the bow, the sword, and war from the land, and make Israel lie down in safety (v. 18).
7. Betroth Israel to himself forever. The chief characteristics of this betrothal would be righteousness, justice, steadfast love, mercy, and faithfulness (v. 19).
8. Be known by Israel (v. 20).
9. Answer the heavens, etc. (v. 21).
10. Sow Israel for himself in the land (v. 23).
11. Have mercy on No Mercy (v. 23).
12. Say to Not My People, "You are my people" (v. 23).

4. How do these promises relate to the promises spoken in Hosea 2:2-13?

All the evil seen in verses 2-13 has been undone! More than that, Yahweh has promised a kind of relationship between himself and Israel which she has never experienced before.

5. How would you, if you were an Israelite, have responded to these verses?

If my heart was hard to Yahweh, I would not have loved these verses. True, I would have loved the promises about peace and prosperity, but I would not have loved the idea that I would be devoted to Yahweh alone. The promise of Yahweh giving himself to me would not have thrilled my heart. However, I would have, if my heart had been soft enough to hear the message, longed for these days to come. I would have longed for the peace and security and prosperity to which these verses refer. But far more than that, I would have longed to know Yahweh in the way that is described here. Simeon, the man who held baby Jesus in the temple, was just such a man. God had softened his heart to long for this day.

DAY THREE

6. How will Yahweh address Israel's lack of love toward him? *Hosea 2:14*

He will allure her. She doesn't currently want him, so he will win her with romance. He will bring Israel to the wilderness and speak tenderly to her.

7. Verse 15 refers to the Valley of Achor? What was this valley? What happened there?

Joshua 7

This is the place where Achan—the man who took some of the devoted things from Jericho—and his family were stoned. They were stoned so that God's wrath might be turned from Israel.

8. What might the phrase "Valley of Achor", when used in a poetic sense, have been meant to say to the Israelites?

It might have meant something like, "the place of your sin and God's wrath". The valley had no positive memories with it. It signified trouble and disaster and disobedience and failure and the burning anger of God.

9. Into what would Yahweh transform this valley?

Somehow, Yahweh would transform this place into a door of hope.

10. How could Yahweh take this picture of sin and wrath ("the Valley of Achor") and turn it into something wonderful ("a door of hope"). *Think carefully, how might this line of poetry be related to your life, Jesus, the cross, and the events that took place at Calvary?*

This is exactly what happened at the cross. There, sin and God's wrath met in the person of Jesus, and that place became a door of hope for all of God's people. See the study notes on the bottom of page 67 and the top of 68.

DAY FOUR

11. How will Yahweh deal with Israel's love of the Baals? *Hosea 2:16-17*

He promised to "remove the names of the Baals from her mouth". This cleansing would be so effective that the names of the Baals wouldn't even be remembered any more.

12. How is Israel's idolatry dealt with in *Ezekiel 36:24-27*?

This is an extremely important passage. It, along with Jeremiah 31:31-34, is the clearest outline of the New Covenant in the OT. Here, Yahweh says that he will cleanse his people from all their idols. We see that he has taken Israel's problem with idolatry upon himself. He is the one who will cure Israel's idolatry.

13. What do these two passages teach about mankind's ability to turn from his love of idols?

Mankind has no capacity to turn from sin. Romans 3:10-18, which is a collection of quotes from the OT, demonstrates this quite well. Unless God dealt with our problem with idols, we would forever follow idols of one type or another.

14. How effective will Yahweh's solution to Israel's problem with idolatry be? *Hosea 2:16-17*

It will be so effective that God's people won't even remember the names of the God's they used to follow! There will be absolutely no urge to call upon the name of an idol any longer.

15. What confidence should this give the Christian in his/her fight against sin?

God is not leaving me alone to fight sin/idolatry in my own strength. He knows that I would not succeed. He has taken my sin/idolatry problem upon himself. I will make it because he has promised to deal with my problem with sin/idolatry.

DAY FIVE

16. Outline the promises God makes in verse 18.

This verse seems to be focused on the safety of God's people. He will ensure that they are safe from every threat. He promises that he will make a covenant with the beasts of the field, the birds of the heavens, and the creeping things of the ground. Beyond this, he promises to abolish war from the land.

17. What does this tell you about the effects of the gospel?

The gospel impacts far more than just my "internal" affairs. It spills over into all of life. This verse demonstrates the "already/not yet" aspect of the gospel. Christians are already experiencing much of what is promised in these verses. Some of the promises, however, have not

yet been received in full (see the glorious promises of creation being renewed in Romans 8). We have received the “first fruits” of our salvation. A day is coming when we will experience all of the benefits of our salvation. The gospel, however, guarantees all of it. The OT saints were looking for all of salvation’s benefits to come to the saints at the same time. John the Baptist, for instance, was bewildered by Jesus’ ministry. He didn’t anticipate this “already” but “not yet” period in which the saints are currently living.

18. How does Yahweh describe the way in which he will “betroth” Israel to himself in verses 19 and 20?

He will betroth Israel to himself forever. There is no longer, as there was in passages like Deut. 4, a threat hanging over the Israelites that he will send them away because they will turn from him. God’s people can have confidence in an eternal relationship. They know their marriage will last. This betrothal will be marked by righteousness, justice, steadfast love, mercy, and faithfulness.

19. Describe Israel’s promised marriage to Yahweh. How will it differ from that described in Hosea 2:1-13?

There is no comparison between Israel’s earlier marriage to Yahweh (described in verses 1-13) and that described in verses 14-23. Here, we have a picture of a husband who has done everything needed to ensure a successful marriage and a wife who adores her husband and has eyes for no other.

20. What confidence do these verses give you about your relationship with Christ?

Tremendous confidence. My relationship with Christ does not rest on my weakness but on his strength and on his promises. God has done all that is necessary for me to be and to remain in relationship with him.

21. Verses 21 and 22 refer to grain, wine, and oil. Notice, Israel’s desire was for these very things in Hosea 2:1-13. Where are Israel’s affections directed now?

Her desire is for Yahweh. This is key. Israel no longer wants just the benefits a relationship with Yahweh brings (i.e., oil and wine). She wants the relationship with Yahweh himself.

22. Compare Hosea 2:23 with Hosea 1:1-9. How are these counterparts to each other?

In Hosea 1:1-9, Israel was referred to by the sign names “No Mercy” and “Not My People”. These names, we see here, will no longer apply to Israel. Yahweh will have Mercy on Israel and he will say that Israel is his people.

23. Compare Hosea 2:23 with 1 Peter 2:10. How does Peter see these promises being fulfilled?

Peter sees these promises from Hosea 2:23 being fulfilled in the church. As I mentioned in previous weeks, it is critical that we see how the apostles use these verses and that we read these verses in similar ways. Peter was not looking for another future fulfillment of these promises. Rather, he saw that they had already been fulfilled in the person of Christ.

24. If you were restricted to using Hosea alone, how would you use Hosea 2 to preach the gospel?

Obviously, in one sense, this cannot be done. To preach the gospel, we must talk about Christ and his death and resurrection. To do that, we must go outside of Hosea. However, in a very real sense, this can be done for the gospel is all here (albeit in a form many people might not recognize). This chapter preaches the gospel in advance of the gospel event, but it preaches the gospel nonetheless. Broadly speaking, the first half of the chapter is about sin (verses 1-13) and the second half is about salvation (verses 14-23). This chapter illustrates that, apart from God, we have no hope for salvation. He is the one who drives our relationship. He provides the solution to our problem with sin and idolatry. This chapter demonstrates the mercy and kindness of God toward a wicked and evil people. This chapter showcases the depth of depravity in mankind and the glorious mercy in God. It emphasizes that mankind will never pursue God apart from him pursuing us. It reveals the sure foundation of promises that God's people rest on.

DAY SIX

25. Read the study notes and then complete the following sentence. This week, the Holy Spirit has taught me ...

?????



“The Gospel in Hosea”

WEEK SIX: Hosea 3

DAY ONE

Hosea 3

1 And the LORD said to me, “Go again, love a woman who is loved by another man and is an adulteress, even as the LORD loves the children of Israel, though they turn to other gods and love cakes of raisins.” **2** So I bought her for fifteen shekels of silver and a homer and a lethech of barley. **3** And I said to her, “You must dwell as mine for many days. You shall not play the whore, or belong to another man; so will I also be to you.” **4** For the children of Israel shall dwell many days without king or prince, without sacrifice or pillar, without ephod or household gods. **5** 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.

DAY TWO

1. Hosea 3 brings the marriage of Hosea before the reader once again. Compare this chapter with Hosea 1. What seems to have happened?

Gomer has left Hosea. She is being “loved by another man” and is committing adultery.

2. What does Yahweh command Hosea to do?

He is to love her.

3. Why is he to do this?

He is to do this because Yahweh loves the children of Israel even though they love other gods and cakes of raisins.

4. What commands did Hosea give to Gomer when he bought her back?

She was to live with him for many days. She could no longer be with any other man. He goes on to tell her that he will not be intimate with her during this time period.

5. Why did Yahweh tell him to do this?

Gomer was a picture of Israel. As she was to live with Hosea without leaving him and without giving her love to another, Israel was to live without any of the things that had brought her pleasure in the past—kings, princes, sacrifices, foreign gods. While it is not said here, it seems that Yahweh himself will, for a time, not be intimate with Israel.

Yahweh loves the children of Israel. They, on the other hand, loves cakes of raisins. All of their thoughts are directed toward themselves. They do not care at all about Yahweh.

Hosea will not be intimate with Gomer (at least for a time) because Yahweh will withhold himself from Israel for a time. Those who loved God were anxiously waiting the time when he would “console” Israel and again be intimate with her. Simeon (the old man who held Jesus in the temple) was just such a man (see Luke 2:25).

See the study notes regarding this sentence. This is a summary of the gospel.

6. How will the children of Israel relate to Yahweh after this time period?

They will 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.

DAY THREE

7. Verse 5 indicates that the “children of Israel shall return and seek the LORD their God, and David their king”. This statement would have reminded Hosea’s audience of God’s promise to David recorded in 2 Samuel 7:8-16. What, specifically, was this promise?

This is an extremely important passage—one of the central passages in the entire OT! This is Yahweh’s response to David after David says that he wants to build a house (i.e., a temple) for Yahweh. In response, Yahweh says, “I will build you a house” (i.e., a dynasty). The central promises here are found in verses 12-16:

“When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, who I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”

Here, we see that Yahweh would establish the kingdom of David’s offspring. This offspring of David would build Yahweh’s house (i.e., temple) and Yahweh promised to establish his throne forever. Yahweh promised to be a father to him and that he would be a son to him. He promised to discipline him when he commits iniquity but that he would never remove his love from him. He then said that David’s house and kingdom would be sure before Yahweh forever. David’s throne would be established forever.

While Solomon fulfilled some of these promises in a very partial sense, he is not the one to whom these promises ultimately refer. These promises to David were fulfilled by Jesus. He built the true temple for Yahweh (his body). He is the “Son” of God, as these verses promise. When the sins of his people were laid on him, Yahweh disciplined Jesus, but he did not remove his love from him. Yahweh has established David’s throne (in the person of Jesus) forever.

8. How do the following verses demonstrate that Jesus is the one who fulfills God’s promise to David?

Matthew 1:1

The very first verse of the NT indicates that Jesus is “**the** son of David”. This does not just mean that Jesus is **one of** David’s descendants. Rather, it means that he is **THE** heir to whom Yahweh’s promises to David in 2 Samuel 7 refer.

It should be noted that all of Matthew 1:1-17 is designed to emphasize the fact that Jesus is the heir of David. Notice the careful divisions of the descendants into groups of 14. 14 is the “number” of David’s name in Hebrew (the first letter of David’s name = 4, the second letter = 6, the third letter = 4). This is why verse 17 is significant: “So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations”.

Matthew 2:1-6

Foreigners, we see, recognize Jesus’ right to the throne. They believe that he is worthy of worship (this is an astounding statement, for, according to the 1st of the 10 commandments, worship is reserved for God alone). Matthew is making a massive statement here! By saying that he is “king of the Jews”, Matthew is emphasizing that this baby is the king of God’s people. He then proves this by quoting from Micah 5. This prophecy states that God’s appointed ruler for his people would come from Bethlehem. He is the one who would shepherd Israel. It is no coincidence that David had been a shepherd before he was king and that he was from Bethlehem. He was a picture of the true Shepherd King from Bethlehem.

Matthew 9:27

When the blind men called Jesus the “Son of David” they were emphasizing that he is, in their eyes, David’s heir—the one to whom the promises in 2 Samuel 7 refer. Matthew wants his readers to believe this same thing. Jesus’ actions in healing the two men prove that he is, indeed, David’s Son.

Luke 1:31-33

The angel tells Mary that her son will be called “the Son of the Most High”. This is a reference to David’s heir being called Yahweh’s “son”. He then says that “the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end”. This is all a clear reference to Jesus as the fulfiller of the promises spoken by Yahweh in 2 Samuel 7.

Luke 1:68-79

Zechariah says that God had raised up a deliverer for his people “in the house of his servant David”. This is a key phrase. Israel’s deliverer is, according to Zechariah, none other than David’s heir.

Acts 2:22-36

This is an extremely important passage and demands much thought. The key verse here is verse 36: “Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified”. Peter’s words and quotations from the OT were enough, according to him, to convince the people of Israel that Jesus was ruling as God’s anointed King. Jesus reign would continue, Peter said, until all of his enemies were under his feet. Paul quotes this same passage in 1 Corinthians 15.

Acts 4:23-31 (this includes a quotation from Psalm 2 regarding God's Anointed king)

This passage includes a quotation from Psalm 2. The disciples only quoted the first two verses of this Psalm, however, it is clear, based on their words, that the disciples were thinking about the entire Psalm here. This entire Psalm is about God having set his king in Zion. The disciples quoted this Psalm because they had been persecuted. Their response was to say, in essence, "Why are we being persecuted when God has put his forever king in place? Don't our persecutors know that they are fighting against God's king? The throne is not up for grabs. God laughs at their insolence and will fight against them because he has established his king."

9. When did Jesus begin ruling and reigning?

This is an extremely important question and demands much thought, for my thoughts, hopes, and actions will be based on my answer to this question.

Acts 2:22-36

According to Peter, Jesus is ruling and reigning now.

Luke 22:69

Jesus said, "**From now on** the Son of Man shall be seated at the right hand of the power of God." These words were spoken hours before his crucifixion. Thus, the gospel event, according to Jesus, marked the beginning of his reign.

See also Romans 1:4. This verse states that Jesus "was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead". In other words, Jesus' resurrection was the moment when he was declared to be "the Son of God in power". "Son of God", remember, is a title tied to 2 Samuel 7:14. Jesus is reigning now! He is currently "the Son of God in power". We shouldn't be waiting for him to take the throne. He is ruling right now. Currently, his kingdom is growing as his people preach the good news of his reign.

DAY FOUR

10. According to Hosea 3:5, when would this prophecy regarding the children of Israel coming to David their king be fulfilled?

In the latter days.

11. When did the New Testament authors think that "the latter days" would begin?

The NT authors state, in many different places as the verses below indicate, that the latter days have already begun. This does not mean, of course, that the phrase "latter days" cannot, at times, refer to something that is yet to come. However, we must know that we are, according to the NT authors, already living in the latter days. It is extremely important that we do not automatically think that OT prophecies referring to an event that will take place in "the latter days" must be referring to things that are yet to come. This is a great mistake. What were "latter days" to people in Hosea's time are not necessarily "latter days" to us.

Acts 2:17-18

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1 Corinthians 10:11

Hebrews 1:1-2

Hebrews 9:26

James 5:3

1 John 2:18

12. The prophecy in Hosea indicates that the “children of Israel” would come to Yahweh’s “goodness” in the latter days. When do believers come to God’s goodness? *Acts 3:20, Ephesians 1:3*

Right now. When anyone repents and turns to Christ, times of refreshing come to that person. God has, in Christ, blessed Christians with “every spiritual blessing in the heavenly places”.

13. If you asked a believer in the early church when this prophecy from Hosea would be fulfilled, what do you think they would say?

They would say that the prophecy has been fulfilled. They weren’t waiting for Jesus to take his throne. They knew that he was already reigning. They weren’t waiting for God’s goodness to come to them. They were already tasting his goodness at that time. Their confidence and joy came from the fact that they knew that the Son of God had taken his throne. This is not to say, of course, that they were ignorant of more blessings to come. They were living in the “already” of Christ’s rule and reign, although they knew that there was much that was “not yet”.

DAY FIVE

14. If you were restricted to using Hosea alone, how would you use Hosea 3 to preach the gospel?

?????

15. How would you use this chapter to discuss the person of Jesus and how the Christian ought to relate to him?

We must see him as God’s forever King. Because of this, we owe him our complete obedience. Christianity is not a democracy. We are living under a King who demands obedience. Beyond this, we must see Jesus as a currently reigning King. We do not panic at the state of world affairs because, as Psalm 2 says, God has **already** set his king in Zion. The ends of the earth are his possession. We must believe this. This is why we share the gospel. Bold proclamation of the gospel is the way that his kingdom is currently expanding. The world stands against our King and strives to keep him from his territory. We must not be afraid of those who oppose Jesus our King. Rather, we must boldly obey him, knowing that all nations are his rightful inheritance.

DAY SIX

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16. Read the study notes and then complete the following sentence. This week, the Holy Spirit has taught me ...
?????



“The Gospel in Hosea”

WEEK SEVEN: Hosea 4-8

DAY ONE

1. Read Hosea chapters 4-8. After reading and reflecting on the message of these poems, answer the following questions:

Which line(s) of poetry impacted you the most and why?

Hosea 6:1-2 are particularly significant. See the study notes on pages 94 and 95.

What is God saying about himself in these poems?

Yahweh is angry. He is in the right. Israel is in the wrong. Israel has broken the covenant he made with them (see Hosea 6:7). Even though Israel might seek him (at least half-heartedly), they will not find him (Hosea 5:6). Yahweh describes himself as “a moth” and “dry rot” (Hosea 5:12) to Israel. Like a lion, he will “tear and go away” (Hosea 5:14). He will go to his place “until they acknowledge their guilt and seek my face, and in their distress earnestly seek me” (Hosea 5:15). When this takes place, Yahweh indicates that he will heal Israel (Hosea 6:1). He struck Israel down and he will raise Israel up. He will do this via the gospel event (see Hosea 6:1-2 and the notes regarding this passage).

What is God saying about Israel in these poems?

Hosea 4:1-2 sums up Israel’s condition well: “There is no faithfulness or steadfast love, and no knowledge of God in the land; there is swearing, lying, murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed.” Israel has not committed these sins in ignorance. Rather, they have “rejected knowledge” (Hosea 4:6). Israel “plays the whore” with foreign gods. Its rulers “dearly love shame” (Hosea 4:18). Israel is a “stubborn heifer” (Hosea 4:16). The nation is “determined to go after filth” (Hosea 5:11).

How do these poems apply to your life and to the church?

At one level, I can and should think about Israel’s manner of life and compare it to my own. I must not think that I can live like a spiritual whore and get away with it. If God did not ignore their sin, he will not ignore mine. Israel’s sins are carefully cataloged here. We must know that Yahweh sees what we are doing. But while I should read these poems and think about my own sin, that’s not all I should think about when I read these poems. I should read these poems and think about the gospel. That’s what these poems are all about! The Israelites used these words to look forward to the day of their fulfillment—the day when Yahweh would, once again, raise Israel up. I read these words and look back to the work that Jesus has done.

DAY TWO

2. Read and interact with Hosea 4:1-6. As much as possible, avoid reading this as straight narrative. Remember, this is poetry. Think in pictures. Try to visualize what is being said here. In the margins and in the poem itself make any notations that help you grasp the way this poem is working. Draw pictures, if necessary, to illustrate the message of this poem. Highlight any metaphors that are used. Connect corresponding words within the individual lines (I have numbered the individual lines of poetry here—my numbering may differ, in places, from the numbering others would propose). How does one verset build upon its counterpart? (For instance, in the first verset of line four, “the land” is portrayed as mourning, but the second verset of line four no longer refers to the land but to the people within the land. How does the change from the land to those who dwell in the land intensify the message of this line?)

This poem, it should be noted, is the presentation of a lawsuit or a legal case by Yahweh against Israel. He is the prosecuting attorney and the judge. How does he present his case? What are his main arguments? How does he, as judge, decide this case?

1. Hear the word of the LORD, O children of Israel,
for the LORD has a controversy¹ with the inhabitants of the land.
2. There is no faithfulness or steadfast love,
and no knowledge of God in the land;
3. there is swearing, lying, murder, stealing, and committing adultery;
they break all bounds, and bloodshed follows bloodshed.
4. Therefore the land mourns,
and all who dwell in it languish,
5. and also the beasts of the field
and the birds of the heavens,
and even the fish of the sea are taken away.
6. Yet let no one contend,
and let none accuse,
for with you is my contention, O priest.²
7. You shall stumble by day;
the prophet also shall stumble with you by night;
and I will destroy your mother.
8. My people are destroyed for lack of knowledge;
because you have rejected knowledge,
I reject you from being a priest to me.
9. And since you have forgotten the law of your God,
I also will forget your children. **Hosea 4:1-6**

This is a verse of massive importance.

¹ This word could be translated “lawsuit” or “legal case”.

² The NIV reads “for your people are like those who bring charges against a priest”. Copyright © 2010 by Hands to the Plow, Inc. “Scripture quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.”

3. Outline Yahweh’s legal case against Israel here.

Verses 2, 3, 8, and 9 outline Yahweh’s case against Israel.

4. What does Yahweh promise to do in light of Israel’s transgressions?

Israel will “stumble by day” and “the prophet also shall stumble with you by night”. Yahweh promises to “destroy your mother” (i.e., the nation itself). Yahweh rejected Israel from being his priests. He also promised to forget Israel’s children. He would no longer show special care for the offspring of this nation.

5. Line 8 reads “I reject you from being a priest to me”. How do the words in Exodus 19:6 apply to this line? What is Yahweh saying here?

Israel was to be a kingdom of priests and a holy nation. As a kingdom of priests, Israel’s function was to serve as an intermediary between Yahweh and the rest of the world. They were to bring the world to Yahweh. Here, Yahweh says that Israel no longer fills this role.

6. 1 Peter 2:9, Peter refers to Christians as “a royal priesthood”. How can this be the case if, in Hosea, God rejected his people from being his priests?

The church now fills the role which Israel was to fill. Jesus’ death and resurrection has, as I say in the study notes on page 92, “exalted God’s people to the place from which Israel had been, because of their sin, removed”. See also Revelation 1:6.

7. What applications can you take from this poem and apply to the church or to your life? ?????

DAY THREE

8. Read and interact with Hosea 5:3-6

- 1. I know Ephraim,
and Israel is not hidden from me;
- 2. for now, O Ephraim, you have played the whore;
Israel is defiled.
- 3. Their deeds do not permit them
to return to their God.
- 4. For the spirit of whoredom is within them,
and they know not the LORD.
- 5. The pride of Israel testifies to his face;
Israel and Ephraim shall stumble in his guilt;
Judah also shall stumble with them.
- 6. With their flocks and herds they shall go

If Israel is ever to be healed, Israel’s “spirit of whoredom will need to be addressed. This is addressed in the New Covenant.

Merely outward worship is no worship at all.

to seek the LORD,
but they will not find him;
he has withdrawn from them. **Hosea 5:3-6**

9. Who is speaking in this poem?

Yahweh.

10. What does this poem tell you about Israel?

Israel has “played the whore” and “is defiled”. Israel’s deeds “do not permit them to return to their God”. The nation cannot return because “a spirit of whoredom is within them”. They do not know Yahweh. Israel will stumble in its built. Even when the nation seeks Yahweh and tries to offer sacrifices to him, it will not find him. He will not let them find him, for “he has withdrawn from them”.

11. What does this poem tell you about Yahweh?

Yahweh knows Israel’s condition. Nothing the nation has done is hidden from his eyes. Yahweh will not be placated by merely outward worship. Because of Israel’s whoredom, he will abandon them. He will not allow them to find him.

12. Based on this poem, why is it impossible for Israel, in its own strength, to return to Yahweh?

See the answer to question 11.

DAY FOUR

13. Read and interact with Hosea 5:11-15

1. Ephraim is oppressed, crushed in judgment,
because he was determined to go after filth.
2. But I am like a moth to Ephraim,
and like dry rot to the house of Judah.

3. When Ephraim saw his sickness,
and Judah his wound,
4. then Ephraim went to Assyria,
and sent to the great king.
5. But he is not able to cure you
or heal your wound.
6. For I will be like a lion to Ephraim,
and like a young lion to the house of Judah.
7. I, even I, will tear and go away;
I will carry off, and no one shall rescue.

We must not see Israel as an innocent victim.

These verses hold so much promise! Hosea hears them and calls the nation to repent (see Hosea 6:1).

8. I will return again to my place,
until they acknowledge their guilt and seek my face,
and in their distress earnestly seek me. **Hosea 5:11-15**

14. How does Yahweh describe himself in this poem?

He describes himself as “a moth” and “like dry rot” to Israel. He says that he “will be like a lion”. He “will tear and go away”. He “will carry off, and no one shall rescue”. He will return to his den and stay there until Israel comes to him in repentance.

15. What does this tell you about him?

Yahweh is not, as is popularly conceived, a benign God who ignores the sins of his people. Here, we see him comparing himself to extremely destructive things.

16. What hints of the gospel do you see in line 8?

There is hope here! If Israel acknowledges its guilt and seeks Yahweh’s face, it seems as if he will change his disposition toward Israel (we learn that this is, indeed, the case in Hosea 6).

17. What is Yahweh looking for from those who would come to him?

He demands that they acknowledge their guilt and seek his face. In their distress, they are to turn to him.

DAY FIVE

18. Read and interact with Hosea 6:1-3

Hosea can’t contain himself. “Let’s do it! Let’s, together, return to Yahweh.”

This is a reference to the gospel event. It’s important that you see how this is a reference to that event.

1. “Come, let us return to the LORD;
2. for he has torn us, that he may heal us;
3. he has struck us down, and he will bind us up.
4. After two days he will revive us;
on the third day he will raise us up,
that we may live before him.
5. Let us know; let us press on to know the LORD;
6. his going out is sure as the dawn;
he will come to us as the showers,
as the spring rains that water the earth.” **Hosea 6:1-3**

19. Who is speaking in this poem?

These are Hosea’s words. He is responding to Yahweh’s words in Hosea 5:15.

20. How does this poem relate to line 8 of the last poem we considered? Specifically, what is the manner in which Israel should return to Yahweh?

Hosea hears Yahweh’s words that he will return to his place until they acknowledge their guilt and seek his face. This is exactly what he calls them to do.

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21. Paul refers to line 4 of this poem in 1 Corinthians 15:4. Read 1 Corinthians 15:1-11 and answer the following questions:

In what context does Paul refer to this line of poetry?

He is talking about the basics of the gospel in these verses. He says that “Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures”. The phrase “he was raised on the third day in accordance with the Scriptures” appears to be a reference to Hosea 6:2. Paul sees the words “on the third day he will raise us up” as a reference to Christ’s resurrection! It is important to see that Israel’s resurrection is Christ’s resurrection. Remember, he is Israel. When Jesus is raised, Israel is raised.

What does Paul’s use of this passage say about the message of this poem? In other words, according to Paul, what is this poem in Hosea all about?

This poem is all about the gospel event and the effects of the gospel event.

How can Paul take a reference to Israel and apply it to Jesus? What does this tell you about Jesus?

This is extremely important. See the study notes on page 95.

DAY SIX

22. Read the study notes and then complete the following sentence. This week, the Holy Spirit has taught me ...

?????



“The Gospel in Hosea”
WEEK EIGHT: Hosea 9-14

DAY ONE

1. Read Hosea chapters 9-14. After reading and reflecting on the message of these poems, answer the following questions:

Which line(s) of poetry impacted you the most and why?

I am particularly moved by how Yahweh speaks of himself in Hosea 11:8-11 (see the study notes on pages 105-106).

What is God saying about himself in these poems?

These poems do not differ much from the earlier poems in this book. However, Yahweh does perhaps reveal more of his “inner” feelings here than may be seen elsewhere.

What is God saying about Israel in these poems?

Again, these poems do not portray Israel in a vastly different way from earlier poems in this book.

How do these poems apply to your life and to the church?

?????

DAY TWO

2. Read and interact with Hosea 10:1-2

1. Israel is a luxuriant vine
that yields its fruit.
2. The more his fruit increased,
the more altars he built;
3. as his country improved,
he improved his pillars.
4. Their heart is false;
now they must bear their guilt.
5. The LORD will break down their altars
and destroy their pillars. **Hosea 10:1-2**

3. How is Israel described in this poem?

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Israel is a vine. He was fruitful, but his fruit was all bad. Israel's fruit was idolatry. Because of this, Yahweh promised to "break down their altars and destroy their pillars".

4. This is not the only passage describing Israel in this way. How do the following passages describe Israel?

Psalm 80:8-16

This passage talks about Yahweh bringing "a vine out of Egypt". He prepared a place for the vine and planted it. The vine flourished, but Yahweh broke down the walls around the vineyard "so that all who pass along the way pluck its fruit". The Psalmist calls Yahweh to turn, once again, to the vine and to care for it.

Isaiah 5:1-7

Here is another poem about Yahweh and his vineyard (Israel). Yahweh carefully prepared the vineyard and "planted it with choice vines". However, in spite of Yahweh's care, the vines never bore anything but wild grapes. Because of this, Yahweh promised to "remove its hedge" and "break down its wall". He promised to let it "be devoured", "make it a waste", and to "command the clouds that they rain no rain upon it". The poem ends with a description of Israel's "fruit". The "fruit" of Israel was "bloodshed" and "an outcry" (it should have been justice and righteousness).

5. How does Jesus describe himself in John 15:1-11? Why do you think he uses this particular metaphor?

He describes himself as the "true vine". I think he uses this metaphor because he wants his disciples to look to him—the true Israel—to bear the good fruit of Yahweh.

6. Based on this passage, how is Jesus similar to Israel? How is he different?

Jesus is similar to Israel in that he, like Israel, is compared to a vine. Both he and Israel come from "good stock" and were cared for by the Father. The Father is the gardener of both vines. Jesus is different from Israel because he, unlike Israel, bears good fruit. He is not a wild or degenerate vine. He perfectly obeys God the Father.

DAY THREE

7. Read and interact with Hosea 11:8-11

1. How can I give you up, O Ephraim?
How can I hand you over, O Israel?
2. How can I make you like Admah?
How can I treat you like Zeboiim?
3. My heart recoils within me;
my compassion grows warm and tender.
4. I will not execute my burning anger;

The reason Yahweh will not execute his burning anger lies entirely within himself. It is because he is God.

I will not again destroy Ephraim;
5. for I am God and not a man,
the Holy One in your midst,
and I will not come in wrath.
6. They shall go after the LORD;
he will roar like a lion;
7. when he roars,
his children shall come trembling from the west;
they shall come trembling like birds from Egypt,
and like doves from the land of Assyria,
and I will return them to their homes, declares the LORD. **Hosea 11:8-11**³

8. Line 2 mentions two places. What happened at these places? *Deuteronomy 29:23*
These places were destroyed by Yahweh “in his anger and wrath”.

9. Why doesn't Yahweh totally destroy Israel?
He doesn't destroy Israel because, as he says, “My heart recoils within me; my compassion grows warm and tender”. Thus, the reason Israel is spared lies within Yahweh himself.

10. What is the result of Yahweh's compassion?
He will not destroy Israel. Instead, “he will roar like a lion; when he roars, his children shall come trembling from the west”. He “will return them to their homes”.

11. What do these verses tell you about Yahweh? How do they bring comfort and encouragement to you?
Yahweh is full of compassion and mercy. He is the reason he does not destroy his people. See the study notes on pages 105-106 for more thoughts regarding this poem.

DAY FOUR

12. Read and interact with Hosea 13:14-16

Notice the very surprising way that Paul uses these verses in 1 Corinthians 15.

1. Shall I ransom them from the power of Sheol?
Shall I redeem them from Death?
2. O Death, where are your plagues?
O Sheol, where is your sting?
Compassion is hidden from my eyes.
3. Though he may flourish among his brothers,
the east wind, the wind of the LORD, shall come,

³ The Hebrew text (MT) of chapter 11 ends after verse 11.
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rising from the wilderness,
4. and his fountain shall dry up;
his spring shall be parched;
it shall strip his treasury
of every precious thing.
5. Samaria shall bear her guilt,
because she has rebelled against her God;
6. they shall fall by the sword;
their little ones shall be dashed in pieces,
and their pregnant women ripped open. **Hosea 13:14-16**

13. What happens in this poem?

Yahweh calls Sheol and Death to have their way with Israel. He has no compassion for Israel. Israel will bear its guilt because of its rebellion.

14. Why does this happen?

Israel is punished because “she has rebelled against her God”.

15. In lines 1 and 2, Yahweh tells Death and Sheol to have their way with the Israelites.

How does Paul use these verses in 1 Corinthians 15:50-58?

The victory of Jesus leads him to mock death. It holds no more fear for the believer. He sarcastically asks death where its victory is and where its sting is.

DAY FIVE

16. Read and interact with Hosea 14:4-8

1. I will heal their apostasy;
I will love them freely,
for my anger has turned from them.
2. I will be like the dew to Israel;
he shall blossom like the lily;
he shall take root like the trees of Lebanon;
3. his shoots shall spread out;
his beauty shall be like the olive,
and his fragrance like Lebanon.
4. They shall return and dwell beneath my shadow;
they shall flourish like the grain;
5. they shall blossom like the vine;
their fame shall be like the wine of Lebanon.

6. O Ephraim, what have I to do with idols?
It is I who answer and look after you.
7. I am like an evergreen cypress;
from me comes your fruit. **Hosea 14:4-8**

Israel will not heal itself.
Yahweh will remove its apostasy.

17. What does Yahweh promise to do to Israel in line 1?

He promises to heal Israel's apostasy and to love Israel freely.

18. What does this tell you about Israel's ability to heal itself?

Israel cannot heal itself. Only Yahweh can change Israel's true nature.

19. What does this tell you about the nature of salvation?

If God does not change us, we cannot be changed. We do not change ourselves so that we might become acceptable to God. Rather, he changes us. He is the only one who can change us. As Ezekiel 36:26 says, Yahweh will "remove the heart of stone from your flesh and give you a heart of flesh". Salvation is entirely from God.

20. Why, according to line 1, does Yahweh promise to do these things?

He does these things because his anger has turned from Israel.

21. How is God's anger turning from Israel connected to the death of Jesus? *See Romans 3:25 and 5:9*

This is worthy of deep thought. Why has God's anger turned from his people? Justice demands that he can't just sweep sins under the rug of the universe. But if he can't simply ignore sin or just forget it, what was it that turned his anger aside? The answer is Jesus. He delivers us from the wrath of God. We must know that God's anger regarding the sin of his people was poured out on Jesus on the cross. His death was a "propitiation" (i.e., the sacrifice that turned aside God's wrath from man). It is significant to note that, as Romans 3:25 says, God put Jesus forth as a propitiation. In other words, he offered the sacrifice that would turn his own wrath aside.

22. How could you use these verses to preach the gospel?

This poem is dripping with the gospel! God is able to love his people freely and to do good to them because his anger has turned from them. This poem could be used to talk about the effects of Jesus' death. It could be used to talk about the great blessing God brings to his children.

DAY SIX

23. Read the study notes and then complete the following sentence. This week, the Holy Spirit has taught me ...

?????