
a *Grace Notes* course

Hosea

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Lesson 3

Hosea 1:10 to 2:5

Hosea

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Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Hosea often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Hosea
 2. Study the Hosea passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Hosea lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to **SAVE** your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Hosea 1:10

And the number of the sons of Israel will be as the sand of the sea which is immeasurable and uncountable. And it will be instead of it being said to them "not my people", it will be said "sons of the living God.

Hebrew Notes

WEHAYAH is the verb 'to be' in the qal perfect tense. It portrays the action of the verb in the completed state. Since here it is in the form of a prophecy, it takes the English future tense. Because it is the Hebrew perfect, it shows the surety of the fulfillment. It is translated, "will be".

This verb governs the next two verbs in the sentence, so that, although they are in the imperfect, they are also a part of this prophecy.

LO'-YIMMADH is the niphil imperfect, which is the passive form of the verb. Here, it works more like the English adjective "immeasurable".

In the same way, the verb WELO YIMMAPHER is in the niphil imperfect, and it is translated like the English adjective, "uncountable".

Again, there is WEHAYAH, which is the prophetic future perfect of the verb to be. This verb will govern the other verbs in the sentence, which, although they are in the imperfect tense, they are also a part of this prophecy.

The verb YE'AMER is the niphil imperfect of the verb to speak, and it is translated, "its being said".

The verb YE'AMER is repeated, with the same translation as above.

The structure of the sentence looks like this:

And the number of the sons of Israel will be as the sand of the sea, which is:

Immeasurable and

Uncountable.

And it will be instead of it:

Being said of them, "not my people",

It will be said, "sons of the living God".

The Impact of the Verse.

See the comments for verse 1:11.

Hosea 1:11

And the sons of Judah and the sons of Israel will be gathered together, and they will set for themselves one head. And they will ascend from the earth, for great will be the day of Jezreel.

Hebrew Notes

The verb WENIQBES.U is in the niphil perfect, and this is the prophetic future perfect. It is translated, "will be gathered".

The qal perfect of the verb WESAMU is translated, "they will set.

The qal perfect of the verb WE`ALU is translated, "they will ascend.

Impact of the verse

The Covenants to Israel.

God provided the nation of Israel a fantastic collection of grace blessings in the form of covenants. A covenant is based on the attributes of God.

- It finds its motive in the love of God. There is nothing treacherous or deceitful about a covenant.
- A covenant finds its modus operandi in grace. God gives based on his thinking, power, and merit.
- It finds its dependability in faithfulness. The blessings always wait for Israel to appropriate them.
- It finds its timing and organization in order. Everything is arranged by the capabilities of God in eternity past.
- It finds its enactment in the sovereignty of God. God chooses to bless Israel.
- It finds its revelation in the truth of God. God is forthright and clear and honest in His communication of the details of His covenants. He always keeps His Word.

The only thing that Israel is to provide is their acceptance of the very first covenant, which is the spiritual one.

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- The spiritual covenant is the relationship with God provision.
- In it, God provides Israel with everything that they need to have a national relationship with Him.

They have the information that they need in order to have a relationship with Him.

They have the power that they need in order to have a relationship with Him.

They have the righteousness that they need in order to have a relationship with Him.

- This relationship with God is the greatest of all the covenants, and it provides the best of the blessings.
- Abraham is an example: until he got his relationship with God on track, he would not receive the remainder of his covenant blessings.

During the age of Israel, only racial Jews receive the blessings of the covenants to Israel.

Individual Gentiles may still fulfill the plan of God for individuals, and they may share in the covenants to Israel by way of blessing by association.

Divine Discipline of Israel

Throughout the history of Israel there was much divine discipline. This discipline was like all other discipline: its purpose was to bring the nation back into its corporate relationship with God.

The motive of God in discipline is not treacherous, but comes from a desire for the very best for the objects of His grace. The discipline is always appropriate, so that it provides the circumstances which are most conducive to repentance. In this the justice of God is involved. The discipline never violates the principle of volition. It is intended to focus the attention of the recipients on the truth, and their options regarding the truth.

The discipline does not come from revenge motivation, but from love motivation.

Anthropopathisms such as anger are often used to convey the justice of God related to the discipline, but God does not get angry.

- An anthropopathism is a device which is used to communicate a clearer picture of one or more of the actions of God toward man.
- It attributes a human emotion to God which He does not ever have, so that man might understand an action of God.

The discipline is removed or converted to suffering for blessing if the person or nation responds and returns to their relationship with God.

Israel and Dispensations

There is an Israel past and an Israel future.

The past Israel existed from the first Passover, ca. 1440 B.C. to the destruction of Jerusalem in 70 A.D. The future Israel is the Israel of the tribulation and the millennium.

When Hosea speaks of the restoration of Israel, he looks forward to the millennium, and the rule of Jesus Christ.

Therefore, the following interpretations apply to the last two verses:

- The nation of Israel will be reunited with that of Judah.
- Their population will grow by a great amount (a sign of prosperity).
- They will obtain a new name, "the sons of the living God", which will reflect their fantastic relationship with Him, and his activities on their behalf.
- They will have one leader in Jesus Christ, the greatest political leader of all time.
- They will ascend above the earth, which is a reference to the quality of life and excellence in production that Israel will have during the millennium. It will far exceed anything before in human history. It will include brilliance in all areas of life.

This prophecy of the millennium is pertinent to the faithful of Hosea's day. It was imperative for the faithful to understand that they might not see vindication in their own time, but that there would be eternal vindication for them, and that in spite of their being witnesses to the final

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destruction of their nation, it had no reflection on their spiritual lives.

Hosea Chapter Two

Hosea 2:1

Say to your brothers, "my people", and to your sisters, "she has been shown compassion.

Hebrew Notes and the Meaning of the Verse

The verb "say" is a second person plural Qal imperative of the verb 'AMAR. This means that it is a command from God, addressed to all the people of Israel.

What is important about this information is that it is not just addressed to one person in Hosea, or in Jezreel.

Instead it is addressed to the entire nation of Israel, so that they might say these things to one another.

(The other materials related to these words have been discussed in previous lessons.)

The Impact of the Verse.

This verse begins a discourse that lasts several verses - all the way to the end of chapter two.

The purpose of this discourse is to exhort Israel to return to their relationship with God - to change their mind about their adulterous idolatry - and once again know God through the ritual system.

The verse is addressed to the younger generation of Israelites, and it is an exhortation to get to know God. The older generation was so far gone in degeneracy that God had decided to turn and appeal to their children in a brilliant last-ditch effort to save the nation from itself.

God's first objective was to convert the younger generation, if they would respond.. His second objective was to use the witness of the converted generation to appeal to their parents and elders, and thus bring them back.

There is a lesson in this: the most effective witness often comes from those who are close. Family and friends will be much more effective witnesses than

a total stranger. There is a certain amount of trust that you have from a family member that you is not present in other relationships.

Other types of witnessing are not prohibited. In fact they are still encouraged. However, they are not as effective, at least from the human viewpoint. This is the evangelism strategy of God, and it makes perfect sense.

It is interesting to note again the contrast between Israel and her southern counterpart, Judah. The same evangelism strategy was used on the both of them. The people of Israel, both children and parents, would reject it, while with the people of Judah, at least the younger generation would accept it.

Hosea 2:2

Contend with your mother, contend (for she is not my wife and I am not her husband), so that she might put away her harlotry from before her, and her adultery from between her breasts.

Hebrew Notes and the Meaning of the Verse.

The first verb of the verse is RIVU, which means "to contend", or argue with someone. It is the Qal imperative, and it shows the command from God to the children (literally) of Israel. This verb is repeated for emphasis, and it shows the urgent nature of the command.

Next is the Hiphil imperfect of the verb THAMER, which means "to put something away", or to stop a certain pattern of behavior. The Hiphil is the causative tense in the Hebrew, and it shows the witness of the child as causing the repentance of the mother. The imperfect part means that this action has not yet taken place, but it is intended to take place. It is God's purpose for it to.

The Impact of the Verse.

This verse reveals the urgent nature of God's message to the older generation in Israel. The parents have taken the nation to the brink of destruction, because of their destructive behavior, and time is of the essence. Therefore, the children are urged to contend with their parents, so that

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they might repent before they are destroyed by God.

The word RIVU is used to show the intensity of the action which is to take place. The actual arguing is to be rational - for the gospel is the apex of rationality.

The urgent nature of the message is to be conveyed through the intensity of the rational arguments. This contention is to continue until the end.

This verse also reveals that when there is a split in the marriage, all credibility is lost for the purpose of evangelism.

- In a marital split, there is so much emotional pain that it is very difficult for one to communicate credibly with the other.
- There had been a marital split between God and His people, especially the older generation. Therefore He commanded the younger generation to intervene, so that the split might be healed before it was too late.
- Credibility is a very important issue in the dissemination of the gospel, and God does not ignore it here.

This verse reveals that God always chooses the most effective mode of communication. In this case, it is contention. This contention, coupled with the divine discipline would be the most effective in communicating the gospel to the people of Israel.

In our witnessing life, we too are always to communicate in the most effective manner. However, this is not necessarily always contention.

- There is witnessing by casual conversation which leads to Christ.
- There is witnessing by introducing a good gospel tract.
- There is witnessing by use of Bible verses.

This passage in fact shows that contention is pretty much a last-ditch measure, due to the desperate nature of the times.

Notice that part of the message is the restoration message. It is the message to the prodigal son - the message of grace and forgiveness.

- The one who repents must be confident of his status if he should choose to return.
- If he is not confident, then it is unlikely that he will accept the offer.
- God's offer is always the most gracious, and the one in which we can have the most confidence. He always keeps His word and supplies what He offers.
- Since this is so, if we reject it, then the penalty becomes quite harsh.

So, the situation has become quite desperate, and God goes for broke

Hosea 2:3

Lest I strip her naked and set her as the day of her being born, and I make her as the wilderness and as a parched land, and I kill her with thirst.

Hebrew Notes.

The first verb is the Hiphil causative of PASHAT, which means to cause someone to be stripped of their clothing. It also has the interesting connotation of flaying the skin from one's back in the process of whipping, and the double entendre exists in this verse. It is in the imperfect tense, and so is not a current reality. The adjective 'ARUMM.AH completes the thought, and it denotes the state of nakedness which results from the stripping. It comes from the Hebrew word for skin, and so supports the double entendre.

The second verb is the hiphil causative of the verb YAS.AN, and it means to cause something to change its state of being. It is a very forceful and vivid verb. It is in the perfect tense, so as to show the certain nature of the event, should the nation of Israel fail to repent. The state to which Israel will be changed is also vividly portrayed by the niphal passive infinitive construct of the verb YALADH. This construction shows an action at the dramatic moment of its occurrence, it is a revelation of an act in progress.

Next is the Qal perfect of the verb SUM, which is the softer version of YAS.AN. It also shows a change in a state of being, and the perfect tense makes this a prophetic future perfect. The state is defined by the noun MIDHBAR, which denotes an uninhabited wilderness.

- The change of verbs also indicates a change from the personal (the older generation of Israelites) to the national.
- The land of the nation of Israel will suddenly be uninhabited, due to death and deportation.

The second part of the national discipline is further explained by the Qal perfect of SHITH, which also means "to make", and is a synonym of SUM. This time the nation is said to be made into an ERES.S.IYAH, a parched land. This shows that not only is the land uninhabited, but it is also uninhabitable. There is no water to found, and no one can live there, even if they were crazy enough to want to do so.

The third part is the natural result of the first two, which is death by thirst. This is portrayed by the hiphil perfect causative of the verb MUTH, which means "to die". When you cause someone to die, you kill them. Notice that this is not the Hebrew verb for murder, which is RASAH. God is righteous, and He does not ever kill unjustly. We have seen the justice of God in His future compassion for all the victims of the heinous crimes of this nation. The method of destruction is S.AM.A', which means "thirst".

- Future compassion is an important concept for those who study Divine discipline.
- When it is necessary God brings final discipline on a person or nation.
- God does this to protect the future victims of crime and violence.
- It is more important for God to have compassion on future victims of criminals than on the criminal himself.
- This is a very important principle to apply in the administration of justice, for we have delegated authority from God to bring justice against criminals. It is superior moral thinking to have more compassion for victims than for criminals!

The Impact of the Verse.

The purpose of this verse is to reveal what would be prevented by the evangelization of the Northern Kingdom of Israel. That is the meaning of the word 'lest'.

Remember, God has put together an excellent evangelization strategy for the nation of Israel.

- Presently, only a few of the children, the younger generation, are believers who are with the plan of God.
- God calls upon these younger ones to evangelize each other, so that they might band together and begin to have some legitimate impact through their weight in numbers.
- After the first stage is accomplished, the younger generation is to turn and evangelize the older generation, thus accomplishing the repentance and salvation (literally) of the nation.
- The younger generation is to actively contend with the older in the area of evangelization, because the situation has indeed become desperate, and the final discipline is near.

This verse is divided into two halves. The first half is personal, while the second half is national. The first half has to do with people, while second half has to do with the nation and even the land itself.

The design of this verse is to wake up the younger generation, so at least they might understand the serious nature of the plight of their nation.

- It is always the burden of the believer to know the truth.
- Although it is good to know the truth, sometimes it is also sad. That is the case here.

The double entendre of the stripping/flaying of the person is especially appropriate, since it portrays a state of being, and the reality of that state.

- The state of being is nakedness - total, abject poverty and helplessness as a new born babe. Not only will the people be impoverished, but they will be completely helpless to do anything at all about it.

- The reality behind the state of being is that it is divine discipline. God is doing this to wake them up - and to destroy them for what they have done - and to save the innocent victims of their heinous acts.

So the discipline on the people will be poverty. That is the personal nature of the discipline. Next is the national discipline.

First, the land will be uninhabited. This will be due to the conquest of the Assyrians.

- Many thousands of the inhabitants of Israel will be killed by the Assyrian invasion.
- Many thousands more will be deported back to Assyria, where they will become slaves.
- The land will become as one big ghost town - deserted for all intents and purposes.

Furthermore, the land will become uninhabitable. A famine will strike, leaving it a parched desert, unarable and unbearable. Without water, the land will die of thirst. The ecosystems of Israel will be destroyed, and no man can survive there.

This must have been a shocking thing to consider, when a person of that time looked at their fertile land. Indeed the plain of Sharon was one of the great garden spots of the ancient world, and the caravans of the time used to go out of their way to travel through this strip of land that extended through the nation from North to South for some 90 or a hundred miles.

It would be like going through California in the Springtime, and finding it to be one big desert. What a terrible shock that would be.

In summary, this verse is a warning to the younger generation, reminding them of what will befall their nation, should they fail to give the gospel.

Hosea 2:4

And I will definitely not have compassion on her sons, for they are sons of harlotry.

Hebrew Notes.

The verse begins with the verb 'ARAH.EM, which is negated by the negative adverb LO. This verb is the piel intensive, which shows the action as

occurring in a very intense fashion. The direct object of the verb is BANEYAH, which is "sons", and it points to the younger generation in the nation of Israel.

The conjunction KI points to the explanation for the preceding action.

The final phrase describes them as "sons of harlotry". The word harlotry comes from the noun NUNIM, which means "to commit fornication". A cruder term would be "bastards".

The Impact of the Verse.

This verse takes a different turn, and reverses the course of discipline back on to the younger generation.

Remember that even the younger generation had major problems. They too followed in the footsteps of their parents, and went the way of fornication and adultery.

It is a tendency for any younger generation, that when their parents are spiritually and morally bankrupt, they will fall into the same pattern. Usually there is a different trend, a different twist in the pattern of their unhappiness, but they remain just that - unhappy, and heavily involved in the cosmic system.

The term 'sons of harlotry' connotes not only their genetic trend, but also their actual activity. They are the children of their parents both genetically and actively.

Each generation in the four generation curse must volitionally grab hold of their parents' trends and commit idolatry in order for God to extend His discipline. That is what is noted here.

Only a few of the younger ones were in the plan of God at this time.

Principle: God preserves the righteous in a time of national disaster, because he is always just.

1. Perhaps it will be their time to receive the ultimate blessing of dying grace.
2. Perhaps it will be their time on the witness stand, and the national disaster will be a great test and time of closeness to God.

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3. Perhaps it will be their time of great blessing, and the national disaster will break around their lives like the waves on a seawall.
4. Perhaps it will be their time to escape, and live on in spiritual prosperity in another country.
5. Whatever the case, God is always just.

Remember again the principle of future compassion.

Hosea 2:5

For their mother has committed adultery, and the one who conceived them has acted shamefully, for she said, 'let me chase after my lovers, the givers of my food and my waters, my wool and my flax, my oil and my drinks.'

Hebrew Notes

The Hebrew verb for adultery, ZANTHAH, is used in its basic dictionary form to describe the acts of the older generation in Israel. These acts are seen as irrevocably written into the record of the past.

The hiphil perfect causative of the verb BOSH shows the parallel explanation of the act. The shameful activities are synonymous with adultery (which they should have known, but were shameless).

The explanation of her shamelessness (and the shamelessness of the older generation of Israel) comes from her words (which are representative of the words of the older generation). The Qal perfect of the verb AMAR, which means "to speak", introduces her quotation. This is a representative quotation, of what she (Gomer and the older generation) said on various occasions and in various ways.

Next is what is really the key verb in the verse, which is the Qal imperfect cohortative of HALAQ, which means "to go", and more specifically in this context, "to chase". The word is often used to describe the folly of the idolater in chasing after his false Gods. Notice the imperfect tense, which shows the incomplete nature of the action. She chases, but she does not catch. The reason for her

failure is found in the following verses. It is God... and more.

The motivation for the chase is given in the final phrase, which includes the Qal active participle NOTHNE, which means "to give". She chases after her lovers, because they provide her with the things that she desires - food and water, clothing, oil (perhaps for sacrifice, anointing, or food preparation), and drinks.

The final noun, SHIQQUYA is quite revealing, since it shows another category of drink from water. Since this category is placed into the context of logistical necessity, and water is already mentioned, it is likely that alcohol is in view. That the drink is considered a necessity of life, means that addiction is in view here.

The Impact of the Verse.

This verse shows the root causes of the problems.

The surface cause is adultery. The older generation habitually commits adultery, and the younger generation is not far behind.

It is good to understand that there is more than one layer to their problems.

The women commit adultery simply to get something from their lovers. It is just a means to an end.

They commit adultery to get the essentials of life - ultimately to feel secure.

They commit adultery to get more than the essentials - the substance of their addiction.

This recalls to mind the prostitutes in our country, who trade sex in order to get a constant supply of cocaine, or whatever drug might be the source of their addiction.

Much of the pornography business is based on the supply of drugs to the participants, who will engage in any shameless act, and even on film, in order to supply themselves with drugs.

This shamelessness, this overt form of sin is a sign of total degeneracy in the nation.

And yet, as we will see, God is still willing to give them one more chance to repent. He still wants the very best for them, and his grace offer remains.

Hosea Lesson 3 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:".

A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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Questions on Hosea Lesson 3

1. The validity of God's covenants is based on _____.

Answer:

2. How can Israel benefit from a covenant? Likewise, how does a Christian take advantage of God's promises?

Answer:

3. Divine discipline (chastisement) is designed to get people to focus on _____.

Answer:

4. What is the purpose of the teachings in chapter 2?

Answer:

5. Why was the younger generation in particular being addressed here?

Answer:

6. Why is it so urgent that the younger generation try to convince the older generation to repent?

Answer:

7. In personal witnessing, it is sometimes necessary to speak frankly or even contend with an individual, as a last ditch measure. [True/False]

Answer:

8. A person can be so far away from God that no amount of repentance and confession will restore him to fellowship. [True/False]

Answer:

9. As indicated in Hosea 2:3, what sorts of things will happen to Israel as a result of continued disobedience?

Answer:

10. What can keep the destruction from happening to Israel?

Answer:

11. The younger generation in Israel were all God-fearing and moral people. [True/False]

Answer:

12. What is to be the attitude of a godly, righteous person who finds that the majority of people, and the nation, is coming under continuous severe discipline because of sin and idolatry?

Answer:

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13. Why does the adulterous woman chase after her lovers?

Answer:

14. Who is the source of a person's true happiness?

Answer:

15. ESSAY:

1. What explanation would you give to someone about why conditions in your country seem to be getting worse and worse?
2. What would be the solution for your country to reverse the downward trend and move toward prosperity and happiness?
3. How does the individual Christian cope with the problems of a society that is disobedient to God?

Answer 1:

Answer 2:

Answer 3:

End of Quiz