
a *Grace Notes* course

Hosea

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Lesson 5

Hosea 2:12-20

Hosea

Lesson 5: Hosea 2:12-20

Instructions

Lesson 5: Hosea 2:12-20 5-4

Lesson 5 Quiz 5-12

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 2:12

And I shall personally devastate her vine and her fig tree, about which she said, "They are just a hire to me, which my lovers gave to me." And I shall make them a forest and the animals of the field will eat them.

The Meaning of the Verse and Hebrew Notes.

The verse starts with the verb WA HASHIMMOTHI, which is in the hiphil causative stem, which shows God's personal involvement in the matter of the woman's discipline. This is not delegated - it is personal. The perfect tense shows just how sure that this act is to come to pass. It is an absolute. The verb has a double meaning of both devastation, and the reaction to it, which is shock and horror. You could say that her vine and fig tree will be devastated, and she will be devastated by the loss.

The verse then turns back to her previous life of prostitution. The things were gotten by just a hire. This phrase is a simple straightforward statement, using the verb to be and nouns in the subject and predicate. With this statement the woman's pride comes through. To get those things was a snap, just a hire, and her lovers gave them to her.

In the last phrase of the verse, God communicates that the things will be just fodder for the beasts of the field.

Hosea 2:13

And so I will pass in review for her the days of the Baals, on which she personally made smoke to them, and so she decked herself with her rings and her jewelry and then she went after her lovers. But me she had forgotten: an utterance of Yahweh.

Hebrew Notes and the Meaning of the Verse.

The verse begins with the verb WEPHAQADETI, which is in its basic dictionary form.

1. It means to visit someone or something; to muster an army or pass in review; or to punish.

2. Here it denotes the pass in review of the woman's days of idolatry.
3. The days are passed in review before her eyes, and looking back after the disaster of the destruction of Israel, she will consider them with regret.
4. A military pass in review is a victory parade; it is a time in which the unit can show its stuff to their commanders and their public.

The next verb is the hiphil imperfect of QAT.AR, which means to offer or burn sacrifices. This is often used to tell of the sacrifice to a foreign god.

1. Whereas the burnt offering to Yahweh is a sweet smell, and it represents the righteousness of Christ, the one to a false god literally goes up in smoke, and that is what the word means here.
2. The idea of incompleteness shown from the imperfect tense gives us the notion of an act that accomplishes nothing, and so it is with idolatry.

The verb `ADHAH means to ornament or embellish or adorn or really deck out someone or something. It reaches the height of virtue when it talks about a bride who has really adorned herself for her groom. It is contrasted with some lesser things:

1. This word describes the trappings of a horse: an ornate saddle, a bejewelled bridle and stirrups, perhaps a golden breastplate, but still all for a dumb and often mean animal.
2. It also describes a scab as the ornamentation for a wound, and thus is used in the context of gore and healing.
3. Finally, it is used to denote the covering slab for a grave.
4. In this context, we must take the negative aspects of the word.

The woman wears the trappings, but she is just a nasty old nag of a horse.

The rings and jewels themselves are really an unseemly, gross scab, covering the open wound of a woman.

Hosea Lesson 5

The things are a covering over the woman, who is a grave.

The next two verbs, HALAQ and SHAKH.AH, are both in the qal perfect, and they tell us about two past actions of the woman.

1. First, that she went after her lovers (to get the things, to participate in the idolatry).
2. Second, she forgot about God, she did not even know God in the least.

Finally, there is the name YHWH, which is a way of putting an end to the discourse on the discipline of the woman/Israel.

The Impact and Summary of the Verse.

This is the final verse in God's discourse on His discipline of the woman/Israel. Hosea is the mouthpiece, but God is the speaker.

The final statement is particularly poignant. "But me she had forgotten.

1. She was so involved in her adultery and idolatry that she had completely forgotten about God.
2. God, whom she loved and cherished, was no longer in her consciousness.
3. God, who treated her with patience and understanding had gone from her mind.
4. God, who forgave her and forgave her was remembered no more.
5. She had forgotten about the best thing that ever happened to her.

So, God brings to her mind something else, after all the discipline has come down the memory of her idolatry

1. All those years with the idols and the adultery have resulted in utter ruin.
2. Now she remembers them, and realizes that they have all gone up in smoke, and that she did not gain a single bit of benefit from them.

Hosea 2:14

Therefore behold! I myself am intensely persuading her, and I shall bring her into the wilderness and I will speak unto her heart".

Hebrew Notes and the Meaning of the Verse

The verse begins with the conjunction LAKHEN, which shows the explanation of what has just been spoken. This verse begins the explanation of the divine discipline.

The interjection HINNEH beseeches the listeners to look, to listen even closer to what Yahweh has to say, to consider his discipline and its purpose.

The piel stem of the verb MEPHATEYAH indicates an intensity of action.

1. The verb is in its participle form, and here it denotes the ongoing action of the discipline.
2. The verb means to be simple minded, or open minded about a matter.
3. Here it shows God communicating in such a way as to bring about repentance in one who is willing to look at the facts, and be honest with them.
4. There really is no other way. This is the way in which we should witness to others. Be rational. Present the facts.

The prophetic future perfect of the verb HALAQ shows a future action of God, and one that will definitely occur. God is going to bring this woman into the wilderness.

God is going to speak to this woman's heart. Heart indicates the thinking part of her soul, where true repentance takes place.

1. The meaning of this word is intimately connected with MEPHATEYAH, the word for rational persuasion.
2. Rational persuasion can only occur in the heart, the heart is the only place where true repentance can take place.

Finally, she is taken to the MIDBAR - the uninhabited wilderness. There are no people, no men for adultery, no market that sell the things for idolatry, no distractions, just God.

The Summary of the Verse.

The summary of God's discipline of the woman/Israel is in the word for rational persuasion.

Hosea Lesson 5

God speaks to the heart of the woman, presenting rational arguments for repentance.

God still wants the very best for her, and His discipline is really rational persuasion, not random punishment.

Everything that God does to the woman/Israel has a purpose. Each part of her suffering is quite appropriate and a part of God's perfect design for her life.

So He takes her out into the wilderness, where it is quiet, and where she can remember everything that God has said and done. It is there that the discipline passes in review, and she has the opportunity to repent.

Some two hundred years later, after the rise and fall of Isaiah's generation, the nation of Judah would fall, and the Babylonians would destroy the great city of Jerusalem. The prophet Jeremiah was left behind after most of the Jews were carted off into slavery. He sat down and recorded his lament over the fifth cycle of discipline in Judah. The Lamentations of Jeremiah are filled with sadness and over Judah's rejection of the spiritual covenant of God. But in the third chapter he wrote one of the most beautiful passages in the Bible.

READ Lamentations 3

Hosea 2:15

And from there (the wilderness) I shall give her vineyards and the valley of Achor as a door of hope. And she will answer there as the day of her youth and as the days of her going up from the land of Egypt.

Hebrew Notes and the Meaning of the Verse.

The verse begins with the qal prophetic future perfect WENATHATI. This is a prediction from God concerning a future blessing in the life of Israel.

The direct object of the verb is KERAMEYAH, which is translated vineyard.

1. A vineyard was a symbol of blessing and prosperity in Israel, since it was a luxury crop.

2. The drink offering came from the best wine, and the drink offering was a remembrance of Divinely given prosperity.
3. The first thing that Noah planted when he came off the Ark was a vineyard.
4. The second blessing is defined with the phrase WE'ETH 'IMEQ 'AKHOR. This is translated, "the valley of Achor".
5. AKHOR means literally, 'disturbance, or trouble'. It was the place of an interesting event in the life of Israel.
6. AKHOR is a narrow valley between Jericho and Jerusalem.
 - Jericho is in the Jordan river valley, and it is the gateway into the promised land.
 - Jerusalem, the city of David, represents all the prosperity of the promised land.
 - When Joshua destroyed the city of Jericho in the great battle, the gate to prosperity and the promised land was finally open.
 - However, there was one hitch. God had set certain rules concerning the plunder of the city. Achan, one man, broke those rules. The ban disallowed the people to take for themselves the precious metals of the spoil.
 - Because of Achan's sin, the Israelites lost the battle of Ai.
 - Achan confessed his sin, but he was killed under the law of capital punishment for what he did.
 - The valley of Achor marks the site where Achan and his family were
 - Achan's sin resulted in trouble for Israel, and it was a temporary roadblock on the way to the conquest of the promised land.
 - The door was closed at the valley of Achor, and then it was opened again.
 - The valley of Achor is a symbol in this verse. It symbolizes the past, in the story that has just been told. It symbolizes the present, because Israel is in a state of sin.

Hosea Lesson 5

It symbolizes the future, in the millennial reign of Christ, Isa 65:10.

LEPHETHAH.TIQWAH. relates the significance of the blessing. TIQWAH is a word that means 'to wait' in Hebrew. LEPHETHAH is the word for door, or entrance, or opening.

1. At the valley of Achor, the Israelites had to wait. They were delayed by the sin of one man.
2. Until the sin was discovered and handled the blessings of the promised land were on hold.
3. In this passage, the valley is actually a door of hope.
4. The valley represents discipline and hesitation on the way to blessing.

The verb WE'ANTHAH means to answer, or respond in a positive and humble manner. It is in the qal future prophetic perfect, and it shows the future of Israel, and her response in the tribulation and millennium.

The impact of the verse.

This verse is about the future response of Israel to the leadership of Jesus Christ.

The geographical location of the valley of Achor does not have future significance.

The valley is a symbol for the negative response of Israel during this time.

It is also a symbol for their positive response in the future, in the tribulation and under the millennial reign of Jesus Christ.

The valley is a symbol for all the means to grace. Means such as the Word of Truth. Such as the ministry of the Spirit, and the logistical provision of God the Father.

It is a door of hope, because it is the grace of God, and it is all sufficient.

A summary of this verse: God is giving Israel fantastic grace blessings, and the means to obtain them.

The valley is a symbol for undeserved suffering.

1. The people of Israel did not all deserve to suffer defeat at Ai. Joshua certainly did not.

2. Achan's sin was a test, and the Israelites passed it.

The answer of the woman is the expression of her positive volition to God in the midst of undeserved suffering.

Therefore, the millennium is in view here.

Hosea 2:16

And it will be in that day an utterance of Yahweh you will call 'my man - husband, and you will not call to me again 'my master'

Hebrew Notes and the Meaning of the Verse.

The verse begins with the qal prophetic future perfect the verb 'to be'. It indicates that a future state of being will definitely exist.

The demonstrative pronoun HAHU with the preposition and noun BHAYYOM makes a very definite statement... "in that day". It is talking about the millennium.

N'UM YAHWEH adds to the clarity of the statement. This is an utterance of God. It cannot be changed. It will definitely happen.

Now for what will be. The qal imperfect of the verb QARAH plus the construct noun 'ISHI form the first part of the prediction. They are translated, 'my man'. In this case, it is the appellation that a woman makes to a man that she respects and loves. It is the appellation of the good marriage.

The second part of the prediction is the negative part. It is identical except for the negative adverb LO and the noun BA'LI.

1. BA'LI is a play on words here. It means husband in a negative sense husband when the issue of his authority is constantly at the front.
2. A good husband, though he has authority, hides it, and only makes it an issue when absolutely necessary. Leadership hides the issue of authority.
3. This is also the word used for the idols, the baals, and the woman's idol worship is the very reason that the husband's authority became an issue.

Hosea Lesson 5

4. God exerted His authority when the woman/Israel became involved in idol worship, to the exclusion of her relationship with God.
5. God expressed His authority in the form of discipline.
6. The word BA'LI characterizes the master/slave relationship very well.
7. The woman enslaved herself to the idols, and thus God disciplined her, as a master disciplines a slave. The woman's attitude towards God was BA'LI, my master.

Hosea 2:17

And I will personally remove the names of the Baals from her mouth, and they will not be mentioned again by their name.

Hebrew Notes and the Meaning of the Verse.

The verse begins with the hiphil stem of the verb HAMIROTHI. The hiphil stem shows that the subject of the verb is causing the action in some way. When it is used for a person, it shows that the subject is personally involved in the action.

1. The verb is in the perfect tense, and so this is the future prophetic perfect. It shows that though this is in the future, it will definitely come to pass.
2. The verb itself means to turn aside when it is used of apostasy. It can also indicate recovery from apostasy, which is repentance.
3. With regard to slavery, it means to set someone free, or remove the bonds of slavery. That is the meaning here.

The direct object of the verb is SHEMOTH HABE'ALIM "the names of the Baals".

1. The name of a person or a thing revealed its very essence. Baal meant slave master.
2. When you called someone or something by name, you knew them in some personal way.
3. The woman/Israel had an intimate relationship with these idols, and she called them by name.
4. The intimate relationship was also slavery.

5. By removing the names of the Baals, God is removing the woman from the slavery involved.

The next word is MIPIAM, which is translated, "from her mouth". The woman is communicating with the Baals. She has an intimate relationship with them.

The next verb is the niphal passive imperfect, which shows the effect of the removal of the names of the baals. They will not be mentioned again by their name.

1. This denotes that the Baals, although they might be a part of the woman's conscious memory, they are not mentioned by their name.
2. This shows that she will never again have a relationship with an idol.
3. The verb ZAKOR does mean "to remember", and when it is used of verbalization, it comes to mean mention.

God does not arbitrarily remove these names. He does not impose His direct will on an unwilling subject. Instead, the woman/Israel cooperates by means of her volition.

She will grow to the point where the idol worship no longer is a part of her life.

Hosea 2:18

And I will cut a covenant in that day with the animals of the field and with the birds of the skies and the insects of the ground; and I will abolish bow and sword and battle from the earth, and I shall personally lay them "to lie down securely.

Hebrew Notes and the Meaning of the Verse.

The first verb of the verse is in its dictionary form. It is the qal future prophetic perfect of the verb KARATH. God is the subject of this verb.

The direct object of the verb is BERITH, which is a covenant.

1. This covenant is 'cut' by God because it was customary to make a sacrifice whenever a deal was made, a boundary was set, or when two nations agreed to a treaty.

Hosea Lesson 5

2. An entirely new covenant is in view here, one that will supersede all others made with the people of Israel.

The demonstrative adjective HAHU and the noun BAYYOM define the time of the new covenant. This is translated, "in that day".

1. This is the day of the Lord, often mentioned in Old Testament prophecy.
2. The Day of the Lord is a general reference to the last days, and so it can mean one of three things:
 - The tribulation.
 - The millennium.
 - The last judgment at the great white throne.

The next three phrases define the party of the second part of the covenant (God is the party of the first part).

1. 'IM is the preposition which defines the relationship of the covenant. It is translated 'with', but it conveys the idea of fellowship, friendship, and even teamwork. Therefore, God makes this covenant with those whom He considers His equals, and with those whom He wants to work together on it.
2. H.AYYATH HASSADHEH is the first party of the second part. H.AYYATH means animal, with a concentration on its vitality and activity. HASSADHEH defines their common abode, which is the field, or the countryside outside of the populated parts of the earth.
3. The second party of the second part is 'OPH HASHAMAYIM. 'OPH refers to birds and all creatures that fly. It means literally to flutter. Their abode is the SHAMAYIM, or heavens. This time it is simply the sky the free air above the surface of the earth.
4. The third party of the second part is REMES, which probably refers to insect life and the like. The word means to creep lightly, or touch gently. This is exactly how an insect moves about.

The substance of the covenant comes with the next clause: WEQESHETH WEH.EREBH WUMILEH.AMAH. This is translated all together

in one quick sentence, and they are indeed closely related to one another. "And bow and sword and battle".

1. The verb 'ESHBOR is the qal imperfect, and it means to break something into pieces until it is destroyed. It also means to remove one thing from another. We will translate it "abolish".
2. The preposition MIN and noun HA'ARES define the place from which warfare is abolished. It is planet earth.

The second part of the covenant is related with the verb HISHKABEDTIM. This verb means to rest, or sleep for the night.

1. For an animal, this can be a vulnerable time, because of the presence of predators.
2. The adverb LABHET.AH tells us that the creatures will enjoy security. This word comes from the root verb form of BATAH, which means to trust. The creatures of the earth will trust God, therefore when they lie down at night, they will truly rest.

Hosea 2:19

And I will betroth you to me forever, and I will betroth you to me in righteousness and in justice and in virtue love and in mercy.

Hebrew Notes and the Meaning of the Verse.

The verse begins with the verb WE'WERASHTIK in the Piel stem. The Piel is the stem of intensity. This verb means to betroth, but the Israelite idea of betrothal was somewhat different from our own.

1. From Today's Handbook of Bible Times and Customs , p.88. "A major part of this [betrothal] transaction was the negotiations over finances how much the father of the bride was to receive, and in what form. They then discussed the dowry and determined what goods were to accompany the bride. A disaster refund was then agreed on, so if her husband were to die or the marriage were otherwise dissolved, a portion of the goods would be returned. After the betrothal they were referred to as wife and husband.

However, they did not consummate the union or live together for another year.

2. God is now seen as the future husband of Israel. As such, He must pay a price, a dowry for His betrothed.
3. This dowry would be the most expensive of all times, because God would sacrifice His unique and only Son to purchase the sinful.
4. Of course, we know that the entire world is the betrothed, for Christ would die for all.

The preposition LE and the adverb 'OLAM combine together to form "forever". It is literally, "to the infinite future".

Again there is the verb WE'WERASHTIK. This time it is modified by four prepositional phrases.

1. BES.EREQ denotes the righteousness aspect of the betrothal. This represents the righteousness of the dowry, Jesus Christ. When Christ died for our sins, it was a great act of righteousness, the greatest of all time. That same righteousness is imputed to us at the moment that we believe in Him.
2. BEMISHPAT indicates the justice aspect of the betrothal. The cross shows the fantastic justice of God.

The only way that sinful mankind could have a relationship with God was if someone completely sinless would willingly die for them as a sacrificial offering. Jesus Christ, the perfect God man, chose to die for our sins.

As a result, we can be saved on the basis of our belief in that death.

The other half of the equation is the imputation of Adam's original sin to us. This is what made it O.K. for God to impute our personal sins to Jesus Christ.

The sin of one is imputed to the many sinful; the sins of the many sinful are imputed to the one sinless.

The righteousness produced on the cross is imputed to the one who believes in the cross.

These things come from the justice of God; these things make you justified to live forever with Him.

3. BEH.ESEDH shows that the dowry is a great expression of virtue love on the part of God.

In eternity past, there was perfect love in the Godhead. This love, this relationship was so great, that God created creatures in order to enjoy that love with Him.

Since man is born into a state of sin, he is without that great love relationship with God.

God's love comes from within Himself. What I mean is this: it does not come as a result of His attraction to the human race. Since we are sinful, we are intrinsically repugnant to God.

But, because of God's great love, He desired the very best for us, and that meant sending His very own Son to the cross to die for us, so that we could enjoy that great love relationship with Him.

4. And BERAHAMIM expresses the great mercy of God in the dowry.

The mercy of God is the visible expression of His love. God's love is the principle of His motivation; His mercy is that principle in action.

The love of God is His motivation. The mercy of God is the cross.

The Impact of the Verse.

In this verse there is the prediction of the cross.

The cross is placed into the metaphor of betrothal.

Hosea was in a state of estrangement with his wife Gomer. This represented the state of estrangement between God and Israel. In a greater sense, it represented the state of estrangement between sinful mankind and God.

God predicts the future reconciliation of Hosea and Gomer; of Israel and God; and of God and man.

All of this reconciliation depends on the dowry of God; His unique and only son Jesus Christ.

Four attributes of God are mentioned in reference to the dowry: righteousness, justice, love, and mercy.

- These four things represent well the revelation of the character of God.

Hosea Lesson 5

- The love and righteousness of God are principles of His character.
- The mercy and justice of God are those principles in action.

A reminder: God reveals the details so that we might love Him all the more.

Hosea 2:20

And I will betroth you to me in faithfulness and you will know Yahweh.

Hebrew Notes and the Meaning of the Verse.

Again the verb WE'ERASHTIK is used to show the betrothal of Israel to God.

The last of the attributes of God displayed is BE'EMUNAH, "faithfulness".

The placement of this attribute makes it distinct from the others. God wants to emphasize this one over all others.

- He does so because Israel has been completely unfaithful to Him.
- The nation has chased foreign gods, participating in demonism and idolatry.

The result of Israel's orientation to this attribute is knowledge of God.

The word used for knowledge is WEYADA'AT. YAD'AH means intimate, relationship knowledge.

- It is used to denote knowledge in the soul, the "heart".
- It is used to describe sexual relations between a man and his wife.

It is this kind of knowledge which comes as a result of being betrothed to God.

The Impact of the Verse.

God desires us to know Him; to have a relationship with Him.

This is the most basic truth of all related to God: that He desires a relationship with us, and that relationship is the greatest thing we can ever know.

The faithfulness of God is His dependability He will always be a 'there' for us. We can always depend on Him and His Word.

1. The faithfulness of God is based on His immutability. Immutability means that God never changes.
2. His policy always has been and always will be grace.
3. Grace applies both to salvation and the post salvation life.
4. The basis for salvation always has been and always will be the cross.

Knowledge of God results from orienting to Him in all of His essence, capabilities, and attributes.

1. Orientation to God's perfect and infinite essence results in humility.
2. Orientation to God's capabilities results in confidence in any situation.
3. Orientation to God's character results in spiritual self esteem and proficiency.
4. The only way to orient to God is through a relationship with Him.
5. Relationship with God means coming to know Him through faith perception of the truth.
6. Relationship with God means worshipping Him and relying on Him.

Hosea Lesson 5 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.

Hosea Lesson 5

Questions on Hosea Lesson 5

1. What happens to the vine and fig tree that the adulterous woman's lovers gave to her?

Answer:

2. To apply the lesson in Hosea 2:12, draw a conclusion about what this means in the life of a Christian who is living in sin.

Answer:

3. The adulterous woman (Israel) finally repented, remembered God, and turned to Him.

[True/False]

Answer:

4. God intends for all suffering to be part of His perfect design for a person's life. [True/False]

Answer:

5. From Lamentations 3, why is it that we are not just totally consumed?

Answer:

6. What crop was the symbol of luxury and blessing in Israel?

Answer:

7. Where is the valley of Achor?

Answer:

8. What was Achan's sin?

Answer:

9. Why did the Israelites have to wait, in the valley of Achor, before they could proceed to occupy the promised land?

Answer:

10. Since God is seen to be the future "husband" of Israel, what was the betrothal price to be paid?

Answer:

11. Any person can be a member of the Bride of Christ, if they choose? [True/False]

Answer:

12. Will there be a future reconciliation of "Homer and Gomer", of Israel and God? [Yes/No]

Answer:

13. What four attributes of God are mentioned as part of the dowry?

Hosea Lesson 5

Answer:

14. **ESSAY:** From the discussion so far in Hosea, describe what you would say to another believer about how we know that *God* wants a relationship with us and what He does to encourage us to follow Him.

End of Quiz