

---

a *Grace Notes* Bible course

## **Hosea**

by Rev. Mark Perkins, Pastor  
Denver Bible Church, Denver, Colorado

Lesson 6

Hosea 2:21 to 4:5

---

*Grace Notes*

1705 Aggie Lane, Austin, Texas 78757

Email: [wdoud@bga.com](mailto:wdoud@bga.com)

---

## Hosea

### Lesson 6: Hosea 2:21 to 4:5

#### Instructions

Lesson 6: Hosea 2:21 to 4:5 ..... 6-4

Lesson 6 Quiz ..... 6-13

---

---

## 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.
-

## Hosea 2:21

**And it will be in that day I will answer an utterance of Yahweh. I will answer the heavens and they will answer the earth.**

Hebrew Notes and the Meaning of the Verse.

Before we begin this verse, let me introduce it.

This verse and the next one have to do with agriculture in the millennium.

The agriculture during the millennium will of course be exceptionally great.

These two verses concentrate on the subject because of the name of Hosea's first son, Jezreel.

The name Jezreel is a play on words. It means "God sows" in the Hebrew.

As we have seen, the first use of this play on words had to do with God's discipline of the nation of Israel. God had sown the discipline of Israel in Assyria, and soon the Assyrian menace would come to fruit in the destruction of Israel.

Now there would be a new use of Jezreel this time it would have to do with the great prosperity of the millennium. God has sown that great prosperity, and even though it has yet to come to pass, it most certainly will.

The verse begins with the phrase WEHAYAH BAYYOM HAHU'. "And it will be in that day".

1. This is our tip off that the subject of this verse is the millennium.
2. The qal perfect tense of the verb "to be" sets it in concrete. This will definitely come to pass, because this is the prophetic future perfect.
3. BAYYOM identifies the time of the prophecy as the end times. We know specifically that it is the millennium from the details of the next verse.

Next is the beginning of a procession of phrases which use the same verb.

1. 'E'NEH is the Hebrew verb "to answer". Since there is a procession of these, we have a chain of command from God to the plants themselves.

2. The idea behind using the verb "to answer" is clever. It shows God responding to human petition.
3. The response of God shows that He does listen and does respond to us.
4. The response of God does not in this case go directly to the person who petitioned, but to the answer itself.
5. Once the answer is clear, then the response is made known to the person who made the petition. This is God's way of answering.

The surety of these future events is made abundantly clear by the statement, NEUM YHWH, "an utterance of Yahweh". This means that these are the very words of God Himself. And note that answers to prayer are the very words of God Himself to you!

1. This means that you should be thankful no matter what the answer might be even if it is not exactly what you wanted.
2. This means that you can be confident no matter what the answer might be.

The rest of the verse says, "I will answer the heavens and they will answer the earth.

These are the first two links in answered prayer.

First, the answers go from God to the heavens. This is a reference to the angelic host, who will carry out the answer on earth. They carry out God's Word without any kind of compromise.

Second, the answers go from the heavens to the earth. This is the activation of the answer in space and time.

These two links show the intermediate steps in answered prayer.

The intermediate steps do not cause any loss of integrity from God's original answer.

There is no record of the request, or the presentation of that request to God by Jesus Christ. This passage concentrates on the reply. The reply has a protocol, and God has chosen that protocol for His glory.

## Hosea 2:22

**And the earth will answer the grain and the new wine and the fresh oil and they will answer Jezreel.**

### Hebrew Notes and the Meaning of the Verse.

This verse continues the thought of the last. Again, it shows the process of answered prayer, beginning at the top with God. The last verse went like this: "And will be in that day I will answer an utterance of Yahweh I will answer the heavens and they will answer the earth.

Now this verse continues with WEHA'ARES TA'ANWEH, "and the earth will answer

There are three direct objects in this sentence

1. HADAGANE is "the grain".
2. HATIRO is "the new wine
3. And HAYYIS.HAR is "the fresh oil".

These three things represent the prosperity of Israel in the millennial state.

1. The earth is the source of all these things; it is the rich soil that provides the environment for growth.
2. The soil of the millennium will be the richest of all time.
3. Remember that agriculture was about the only business of the ancient world. Today there are many others, and there are likely to be many others in the millennium.

The grain represents the a logistical prosperity of the millennial state; it was a sustenance crop.

The new wine represents the additional prosperity of the millennium it was a luxury crop.

The fresh oil represents the spiritual prosperity of the millennium it was a symbol for the ministry of the Spirit.

These three things in turn are the essence of the answered prayer to Jezreel.

1. Jezreel means "God sows".
2. All of those things which represented prosperity were things that were sowed in the ground.

3. God planted them, He nourished them, and He brought them to fruit.
4. Remember that answered prayer is our lifeline to God; it is the 'proof' that God exists. It vitalizes our relationship with Him, confirming His essence and capabilities and attributes.

## Hosea 2:23

**And I will sow her to me in the earth, and I will show compassion to Lo Ruhamah, and I will say to Lo Ammi "You are my people." and he will say "you are my God".**

### Hebrew Notes and the Meaning of the Verse.

The verse starts with the verb WUZRA'TIHA. This is in the qal future prophetic perfect. It sets a future event in stone. It means to sow a seed.

1. The seed that is sown is the nation of Israel.
2. Israel is a priest nation of God, functioning as an ambassador to the whole world.
3. The nation is sown in the earth so that it will grow and become known to all the earth, and bring glory to God.
4. The plant brings glory to the planter.

The second verb is WERIH.AMTI, which is the piel perfect of the verb RAH.AM. RAH.AM in its root form means to love someone. In the piel intensive, it shows compassion by intensifying the meaning. It does not mean 'passion', but 'compassion'. It is in the perfect tense, and it is a future prophetic perfect. The direct object of this verb is Lo Ruhamah, the daughter of Hosea.

1. This compassion is the compassion of Yahweh expressed in the millennium.
2. The compassion is given in response to the positive volition of the remnant of Israel expressed during the tribulation.`
3. The essence of the compassion is the perfect environment of the millennium itself.

The third verb is the qal perfect WE'AMARTI, which is the verb "to say", or "to speak". It denotes the verbal expression of words, and here it is something more an official announcement

from the throne of heaven. It too is in the future prophetic perfect.

## Hosea Chapter Three

### Hosea 3:1-5

**And then Yahweh said to me, 'Again, go love a woman, one loved of a friend, utter adultery, [love her] as the love of Yahweh for the sons of Israel, for they are [always] turning unto other Gods and lovers of raisin cakes of grapes.'**

**So I bought her for myself for fifteen shekels of silver and a homer and a half of barley.**

**Then I said to her, 'You will dwell with me for many days. You will not commit adultery, nor will you be [someone] to a man; and moreover I will be [that someone] toward you.'**

**For the sons of Israel will remain for many days without king or prince, without sacrifice or sacred pillar, and without ephod or household idols.**

**Afterward the sons of Israel will return and intensely seek the Lord their God and David their king; and they will express dread to the Lord and to His goodness in the last days.**

### Hebrew notes and the meaning of the verses

#### Verse 1

1. The love that Hosea is to have for his wife Gomer is love based on attraction for her. The Hebrew word is 'EHABH, which is the rough equivalent of the Greek (phileo). It is in the imperative mood, so this is a command from God. God could only command Hosea's attraction to his wife if she was worthy of such love. Chapter 2:19-22 makes the repentance and recovery of Gomer very clear. She is indeed worthy.
2. Presently, she is loved by a neighbor - a neighbor is one of her clients! The verb 'EHABH is used again to denote her relationship with a RETSA - a friend or

neighbor, someone within the immediately periphery.

3. This adultery and prostitution is described by the Hebrew participle WUMNA'APHETH. It is here in the piel intensive stem, denoting the intense nature of her sin - a reflection on prostituting oneself to one's neighbors.
4. The inseparable preposition KE sets up a comparison between Hosea and Gomer and God and Israel.
5. The explanation for this comparison comes from the conjunction waw, which points to the 'adulterous activities of the nation of Israel.
6. The raisin cakes are A'SISE, those used in sacrifice to idols. The addition of `ANABHIM, "grapes", shows that raisin cakes were also made out of other fruit. Raisin is a more general reference to dried fruit. These cakes were also a dessert favorite, and considered a stimulant, more probably from the sugar high obtained from eating them.

#### Verse 2

1. The verb translated 'buy', WA'EKREHA gets its original meaning from the verb for dig. It reveals a kind of action where there is bartering and even bidding for the product. This is especially enlightening in that Hosea is bartering and bidding for his wife. That he bought her is in itself remarkable. Hosea went down to the street corner and bought his own wife. She was selling her body to others so that she could buy the paraphernalia to participate in idol worship.
2. A shekel was the equivalent of about .4 ounces of silver; fifteen of them would amount to six ounces. On today's market that would be approximately thirty three dollars.
3. A homer and a half comes out to about twelve bushels. At \$2.17 a bushel, this adds another twenty six dollars to the previously tallied thirty three dollars for a grand total of fifty nine dollars.
4. Together with the 'digging' and the rather strange method of payment, we can assume that Hosea had to scratch to get the job done.

Verse 3

1. The plural adjective RABIM indicates that the duration of time that Hosea's prostitute wife will stay with him will be a long one. The actual amount remains unspecified.
2. The imperfect tense of the verb TESHBI indicates action that has yet to be completed. Here, we interpret this action as still in the future. The verb itself means to live, remain, reside or dwell. Here is something that Hosea's wife has not been doing: living with her husband.
3. The second imperfect verb TIZNI is negated by the adverb LO. So Hosea predicts that this activity will not occur for a long time. The root meaning of the word concentrates on female sexual immorality. Prostitution is not necessarily a part of this act.
4. The combination of the negative adverb LO and the conjunction WAW translates into the English 'nor'. The imperfect tense of the verb HAYAH, 'to be', adds another thing to Hosea's list. Consider these the 'three commandments' of Hosea to Gomer. This commandment is quite stringent; it requires Gomer never to be a part of another man's life; she is never to even have an affair of the heart.
5. Hosea then adds that he will be the man that she cannot be to any other man; it is put simply and elliptically with two personal pronouns, 'Ani 'ELAYIK ... I unto you.

Verse 4

The focus shifts from Gomer to Israel.

1. The verb "to dwell" is the same as before. It retains the same tense and the same meaning. This is, however, a prophecy; a forthtelling about the future of Israel. This contrasts Hosea's three commandments, which depend on the volition of his wife.
2. The negative construct 'EN [preposition] plays a very prominent role in this verse. It is translated 'without'.
3. There are six things that the nation of Israel will live without.

- a. MELEK, king.
- b. SHAR, prince.
- c. ZEBHAH, sacrifice.
- d. MATSEBHAH, sacred pillar or standing stone.
- e. 'EPHODH, the sacred vestment of the priest.
- f. TERAPHIM, the little household idols.

These six things are not exactly what they appear to be. In fact, all of them are normal things which have become the objects of idolatry for the people of the Northern Kingdom.

Legitimate rulership from their own people will be eliminated - kings and princes.

Legitimate sacrifice will be eliminated - sacrifice and ephod.

*Illegitimate* idol worship will be eliminated, both small and large, the TERAPHIM were small household idols, really just a trifle; the sacred pillars were huge places that marked the sites of demon worship.

The children of Israel will dwell without these for many days because they will be conquered by the Assyrians. This is a prophecy of the time between the fall of the Northern Kingdom, and the coming of Jesus Christ.

This is not a prophecy about the church age, and it could not be, since the church age remained a historic mystery at this time.

Nowhere in Scripture is any detail of the church age revealed before the upper room, where Christ gave a few scant details to His disciples, and this just a few short weeks before it would come down.

Scripture does predict the first advent of Christ, the cross, the resurrection, the ascension. It also predicts the tribulation and the second advent and millennium. But it does not predict anything about the church age. There is a reason for this: the church will only come into existence if Israel fails to accept Christ at the first advent.

If Israel had accepted Christ, then there would have been the cross, resurrection, and ascension, followed immediately by the tribulation, second

## Hosea Lesson 6

---

advent, and millennium. The time between the ascension and the return of Christ would only have been seven years.

But, Israel rejected her Messiah, and so the tribulation, second advent, and millennium were put on hold for the insertion of the church age. This is called intercalation. The purpose of the church is to prepare a body of believers for co-rulership with Christ.

The doctrine pertaining to the Church Age is called "mystery," because it was not known to the Old Testament writers. Rom 16:25-26; Eph 3:1, 6; Col. 1:26-27.

Doctrines pertaining to the Church Age are not found in the Old Testament Scriptures. Where Church Age information would have occurred, there is a parenthesis.

Doctrine pertinent to the Church Age is inserted, intercalated by the New Testament epistles.

Illustrations of the great parenthesis concept in the Old Testament.

- a. Between Dan 2:40( )41.
- b. Dan 7:23( )24.
- c. Dan 8:22( )23, 11:35( )36; Hos. 3:4( )5, 5:15( )6:1.
- d. Ps 22:22( )23.
- e. Isa 61:2a( )b.

### Verse 5

1. The adverb 'AH.AR shows a lapse of time between the dwelling without and the thing mentioned next in this verse. It is translated, 'afterward'. This is an unspecified sojourn.
2. The sons of Israel are to return 'RASUBU', and intensely seek Yahweh their God and David their king. The intensity of the seeking is revealed by the piel stem of the verb WUBHIQSU.
3. It is in the perfect tense, and so is considered done even before attempted.
4. The translation 'they will express fear' comes from the perfect tense of the verb PHAH.ADHU. It too is considered done even before attempted. This dread is utter respect

and humility before the Lord. The kind of respect and humility that can only be present in the worst of human travail.

5. The target of their expression of fear is God and His goodness. This is worship in the tribulation. There will be no earthly good to appreciate, and divine good will be only visible through the lives of 144,000 Jews.
6. The time of this will be the latter days. The Old Testament Prophecies on the latter days concentrate on the tribulation and the millennium. Here the concentration begins with the tribulation.

Summary.

This passage looks at the future, and even predicts it. This is prophetic foretelling. However, the first principle of foretelling is that it concentrates with a message for the present generation.

In this case, the message is directed to the faithful few in Israel. It is designed to give them hope for an eternal home.

By revealing the future restoration of Israel through Hosea and his wife, God is instilling eternal hope in the godly people of the last generation of the Northern Kingdom, before their destruction.

As the faithful see the kingdom fall around them, and the utter destruction of their own people, they will be able to endure knowing the present God, and the future for their nation.

First is the sojourn of Israel on foreign soil. They will be without kings and princes, priests and sacrifices, the large and small trappings of idolatry.

Second in the restoration of Israel.

Between the two and hidden from view is the church age.

But first, the Jews must be given an opportunity to respond to their messiah.



## Hosea Chapter Four

### Introduction.

This chapter now turns from the personal life of Hosea and family experience power prophecy to applied prophecy against the Northern kingdom.

The bulk of the rest of the book is forthtelling - the interpretation of historical trends and current events against the canon of Scripture.

Therefore, many of the social ills of the nation will come to the fore; and their current spiritual lives will be measured.

### Hosea 4:1

**Hear the Word of Yahweh, sons of Israel, for Yahweh has a dispute with the inhabitants of the earth: there is no faithfulness and there is no virtue love; and there is no knowledge of God in the earth.**

The noun RIBH describes a clamorous dispute. Domestic disputes are always the worst. Police officers fear the call for help in a domestic dispute. This is the kind of dispute that Yahweh has with Israel - it is family, and it is serious. Now, understand that God does not get ecstatically angry as what happens in many domestic disputes; RIBH is used to note the serious nature of God's bone of contention with the Northern Kingdom. It is not just a passing inconsequential thing. It is a serious confrontational dispute.

This dispute has a direction of sorts. It is 'LE', 'to Yahweh', and 'IM, 'with the inhabitants of the earth'. This means that the inhabitants of the earth have offended Yahweh, and therefore the dispute. This idiom makes it clear that the dispute is the fault of the earthlings.

Hosea describes the foundation of God's dispute in three parallel statements.

- a. First is 'EN 'EMETH. 'EN is the particle of negation. It can be translated 'nothing', but when it is in the construct state, it is translated, 'there is no'. This comes as a stronger negation than 'LO'. It shows a pretty absolute state of nothingness.

- b. The object of the negation is 'emeth, which should be translated 'faithfulness'. This is often used to describe the Divine Temperament, but here it applies to Israel. Since it is completely negated, God says that he contends with Israel because they lack faithfulness. Remember, faithfulness is the extension of willpower over time. God is saying that Israel does not have faithfulness - they lack concentration and willpower, especially directed toward God. Faithfulness only functions when sustained by personal love for an object. This faithfulness is contrasted by idolatry and adultery.
- c. Second is 'EN H.ESEDH. Again there is a strong negation of a Divine character attribute. This time H.ESEDH describes the motivation of the sons of Israel. They lack pure motivation, which is virtue love; personal love for God. Personal love only functions when sustained by impersonal and knowledge. Impersonal love for God is not a requirement. Impersonal love only applies to imperfect objects. Knowledge always applies.
- d. Third is 'EN DA`ATH. This comes from the Hebrew verb YADHA, which means intimate personal knowledge - application or even relationship knowledge. This is also negated by 'EN, so it shows that no one even knows God, much less loves Him or is faithful to Him. It all begins with faith perception - the desire to know God better.

### Hosea 4:2

**Cursing and deceiving and murdering and stealing and committing adultery give birth to violence upon violence.**

This verse communicates one principle: Crime begets violent crime. In other words, criminals are always degenerate, and crime creates more crime. Revenge is a strong motive in crime, and when the state does not punish, more crime will surely follow.

No less than five infinitive absolutes follow one after the other. The Hebrew infinitive absolute expresses strong emphasis when it precedes the main finite verb of the sentence. Here all five

infinitive absolutes are equally emphasized as being the source of what is to follow. They are emphasized as being strong in character, and clearly the source of violence.

- a. The first is 'ALOH, cursing. This is not just swearing an oath, but an ecstatic bursting forth of verbal anger. It can be a curse against anything, but ultimately it is a curse against God. This is not necessarily a crime, but it leads to it.
- b. Second is KAH.ESH, deceiving. This verb originally meant to cringe, disappoint, or even grow lean. In contrast to verbal lying, it is deception by non-verbal means... it is deception by body language or facial expression, or even tone of voice. It is deception by activity. This is not necessarily a crime, but it leads to it.
- c. Third is RATSAH, murdering. This is in contrast to the QATAL in the Hebrew, which means to kill for legitimate reasons. RATSAH of course is a crime.
- d. Fourth is GANOBH, which is stealing. Any kind of pilfering, burglary, extortion, blackmail, larceny, or embezzlement comes in this category of steal. It is a broad generalization. These are all definitely crimes.
- e. Fifth is NA'OPH, committing adultery. This is one of two things: sexual relations with someone other than your spouse when you are married, or sexual relations with someone else's spouse. This was and is still a crime according to God's law.

All of the above give birth to further bloodshed. The verb is PARATSU, which is a graphic, gory description of birth. This does not bring the picture to mother holding the child in the hospital room, clean and anesthetized after the event. This verb describes the tearing of flesh as the head comes forth, and all the bleeding and pain that occur with birth. It shows that the list of five things all give birth to violence in the goriest way.

The Hebrew word for violence is simply the plural of blood, which is DAM. The idiom in this verse is literally, bloodshed touches bloodshed. It reveals a

perpetuation of violent bloodshed from one sin to the next.

The basic message of this verse is that crime was running rampant in Israel at the time. This was a part of the five cycles of discipline for the nation.

### Hosea 4:3

**Therefore the earth will mourn and all of the inhabitants will languish in it; they will be destroyed with the animals of the field and with the fowl of the heavens and also the fishes of the sea.**

1. This is of course the fifth cycle of discipline. It is important to note that God reminds those in the third cycle that the fifth cycle is just around the corner. Each of the cycles of discipline look forward to the fifth and final cycle.
2. The qal imperfect of TE'EBHAL records a forthtelling: she will mourn. The subject of this verb is the earth, HA'ARETS. This concentrates on the physical landscape of Israel. Its mourning is a forthtelling of famine and the destruction of all that the land produces.
3. The next verb is the pual perfect of the verb 'AMAL. 'AMAL means to languish, or grow weak; the process of decay is the perfect illustration of this. It means weakness brought about by inactivity. Even the verb stem denotes a state of permanence and inactivity. This is not a foretelling, since this stem can only occur in the perfect. The subject of this verb is the inhabitants of the earth. This includes only man. What a great picture of the cosmic mire! Hopelessness and the welfare state. This is a passive verb, so no free will is expressed. It just happens.
4. The final verb has one subject: the inhabitants of the earth. The animals, birds, and fishes are also included in the final forthtelling of the verse. The passive tense of this verb again indicates the helplessness of the subjects. This time they are destroyed. The verb actually means to gather together, and it probably displays the gathering of animal souls to God.

## Hosea Lesson 6

---

It is important to notice that animals suffers when man suffers. There are consequences.

5. Conclusion. This verse is the beginning of a several verse discourse on the final destruction of the Northern Kingdom. There is mourning, and weakening by inactivity, and destruction.

### Hosea 4:4

**Surely let no one contend, and let none judge; for your people are as those who contend with the priest.**

This verse turns back to look at the blame factor; essentially God tells Israel through Hosea that they have no one to blame but themselves.

The first two verbs, 'contend' and 'judge', are both cohortative imperfect. The force of meaning is, 'do not even try to judge'.

There is a great tendency of the oppressed to blame others, anyone but self. The downtrodden and unfortunate will commonly blame others before they blame themselves. They are very slow to take responsibility for their own problems because of their own arrogance.

It is only by taking the first step of humility that anyone can take charge of their lives, and pull out of the cesspool of the cosmic system. You must stop blaming others for your problems.

Contending with the priest was something that was parallel to blaming others for your problems. The priest was simply an illustrator of the plan of God; but not often an expert on the interpretation of what he did in the ritual. Priests simply obeyed the ritual proscription without asking why. Interpretation was the job of the prophet. Therefore contending with a priest was a completely useless endeavor.

### Hosea 4:5

**So you stumble today, and a prophet also will stumble with you at night; and I will destroy your mother.**

The first two verbs in this verse are in the perfect tense. They foretell an event that is set into the

Divine Decree. This is a prophecy about the future of Israel.

The first part is really about the ghost of Israel present. They will stumble. The picture is of a blind man stumbling along the street, unable to find his way, or a drunk shambling and stumbling down the alley, with no idea of what he is doing or where he is going. This illustrates the spiritual degeneracy of Israel. They are spiritually blind, and literally drunk. The verb itself is KASHAL, and it is in its dictionary form here, the qal perfect.

- a. This is the present time for Israel in the middle of the eighth century, BC
- b. Spiritual and physical degeneracy are the norm for the citizens of this nation.
- c. The definite article HA plus the noun YOM communicates that the timing is in the presence.

The second part is a clever construction: it jumps forward to the future of Israel.

'at night' is a metaphor of the dark future of Israel, of its history after its destruction by the Assyrians. This destruction began in 733 BC with the occupation of the Northern territories of the nation. The destruction was complete with the defeat of the capital of Samaria in 722 BC

The nation will continue to struggle and stumble like a bunch of blind drunks during this time of exile.

With the people of the Northern kingdom will be a prophet, stumbling right along with them.

The identity of this prophet is not revealed, but my guess is that it is Nahum was the only true prophet of the Northern Kingdom after the fall. He was from Galilee, and his ministry was directed toward the destruction of Assyria, which finally occurred in 612 BC

There were prophets who were sent to give the gospel to Assyria, like Jonah.

There were prophets sent to tell Israel that unrepentant Assyria would be their destroyer, like Hosea.

And then there was Nahum, who was sent to foretell the destruction of the destroyer.

## Hosea Lesson 6

---

In this symmetrical square dance of prophecy, God was perfectly just to all of the involved nations.

Nahum prophesied from the ruins of his home town, which was in Galilee, the town which later gained the name Capernaum, town of Nahum.

Really, Nahum was a prophet of the Southern Kingdom, but from the North. He was more likely an exiled Northerner whose family hailed from the destroyed town of Elkosh.

The prophet Nahum uses the verb KASHAL twice in his ministry.

- a. In Nahum 2:5 he uses it to ridicule the once-great military of Assyria. They stumble in their march. "The rainbow battalion

- b. In Nahum 3:3 he uses it to predict the military defeat of Assyria's bumbling army. "They stumble over the dead bodies.

The last part of the verse predicts the ultimate destruction of the Northern Kingdom.

The qal perfect of DAMAH indicates a cessation of national function.

DAMAH is not a word that depicts violence. It is a word that describes the calm after the cessation of function.

It still allows for violence, but it concentrates on the deathly calm after the fact.

Mother is a reference to country. "The motherland".

## Hosea Lesson 6 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.

### Questions on Hosea Lesson 6

1. What is the meaning of the name Jezreel?

Answer:

2. What indicates that Hosea 2:21 and 22 refer to the millennium?

Answer:

3. The millennium will be a time of great prosperity, as far as agriculture is concerned.

[True/False]

Answer:

4. What are the three things that represent the prosperity of Israel in millennial times?

Answer:

5. What are the six things that Israel can live without?

Answer:

6. Why is a church age doctrine called a "mystery?"

Answer:

7. In Israel, just before the final judgement of the Assyrian invasion, godly people could still endure the suffering, knowing that God had a future for their nation. [True/False]

Answer:

8. What is the basis for God's (Yahweh's) dispute with Israel?

Answer:

9. What overt sins had developed out of the mental attitude sins of Hosea 4:1?

Answer:

10. What is the inevitable result of the sins of Hosea 4:1,2?

Answer:

End of Quiz