

THE OTHER

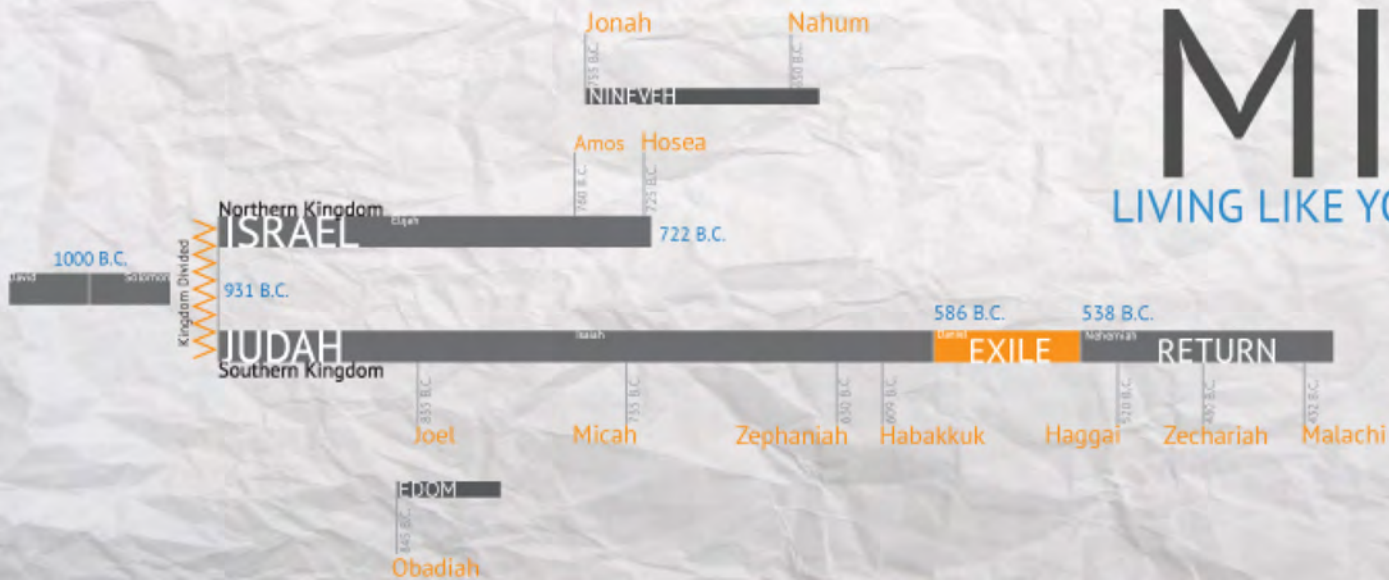
12

**Minor Writers. . .
Major Events!**

Lessons from the Minor Prophets!

Prophetic Books

- The prophetic books are divided into the **minor prophets** and the **major prophets**
- The minor prophetic books are also called **The Twelve Books**
- The book of Hosea is the first minor prophetic book
- They were called the “minor” prophets because of the size of the scroll



MINE!

LIVING LIKE YOU BELONG TO JESUS
MINOR PROPHETS

The Minor Prophets or “*The Twelve*” in Rabbinic thought

- Obadiah – “Servant of Jehovah” (845 BC)
- Joel – “Jehovah is God” (830 BC)
- Jonah – “Dove” (780 BC)
- Amos – “Burden-bearer” (755 BC)
- Hosea – “Salvation” (750-725 BC)
- Micah – “Who is like the Lord?” (740-700 BC)
- Zephaniah – “Jehovah Hides” (625 BC)
- Nahum – “Consolation” (630-612 BC)
- Habakkuk – “Embrace” (612-606 BC)
- Haggai – “Festive or Festival” (520 BC)
- Zachariah – “Whom Jehovah Remembers” (520-518 BC)
- Malachi – “My Messenger” (445-432 BC)

Tonight....

HOSEA

Love that will not let me go.

Hosea - The man

- Hosea = “Salvation”
- Very last great prophet of Northern Kingdom
- His wife (Gomer) and children



Important Dates to Remember:

- **975 BC** – The Kingdom of Israel was divided into two parts:
 - The Northern Kingdom of Israel with Samaria as its capital.
 - The Southern Kingdom of Judah with Jerusalem as its capital.

- **722 BC** – The Northern Kingdom of Israel (Samaria) was destroyed by the Assyrians under King Tiglathpileser III (2 Kings 15:29). As was the Assyrian custom, the Israelites were deported to Assyria.

- **586 BC** – The Southern Kingdom of Judah is taken captive and Jerusalem is destroyed by the Babylonians under the rule of King Nebuchadnezzar.

Key verse

2:19,20

“I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.”




Key to *Understanding the Book*



Hosea's adulteress wife,
Gomer, serves as an analogy
of the LORD's
experience with Israel

Outline of Hosea

Hosea's Marriage	Hosea's Message	
<p>Gomer's Unfaithfulness</p> <p>Gomer's Discipline</p> <p>Gomer's Restoration</p>	<p>Unfaithfulness</p>  <p>Discipline</p> <p>Restoration</p>	<p>Ultimate Restoration</p>
Chapters 1-3	Chapters 4-13	Chapter 14

OUTLINE

- Hosea's life and the analogy with Israel (1-3)
- God's Indictment of Israel (4-7)
- God's Punishment of Israel (8-10)
- God's Promise of Restoration (11-14)

“The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord.(1:2)

Through His command to Hosea, God brings to life a consistent picture used throughout the Old Testament. In this picture, the LORD is the husband of Israel, and their passionate, chronic attraction for idols was like the lust of an adulterer. His people were as unfaithful as a prostitute was.

Hosea's hard life (ch1-3)

- Hosea's Hard Life

- God led him to harlot woman

“Go, take unto thee a wife of whoredoms and children of whoredoms... So he went and took Gomer ...” (1:2,3)

- She left Hosea

“I'll go after my lovers...” (2:5)

- God led him to take her back

“Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel...” (3:1)

“So he went and took Gomer the daughter of Díbláim; which conceived, and bare him a son.”

1:3

Each section on Hosea's children contains:

- a birth notice,
- a word of instruction from the Lord about the child's name, and
- an explanation of the meaning of the name.

Israel's rejection symbolized in the name of the children (1:1-1:9)

- Jezreel, a son, means “God scatters”

“Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.” (1:4)

Israel's rejection symbolized in the name of the children (1:1-1:9)

- Lo-Ruhamah, a daughter, means “No mercy”

“Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.”
(1:6)

Israel's rejection symbolized in the name of the children (1:1-1:9)

- Lo-Ammi, another son, means “Not my people”

“Call his name Loammí: for ye are not my people, and I will not be your God. (1:9)

Israel's unfaithfulness depicted as a harlotry

“For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.’ (2:5)

Israel's unfaithfulness depicted as a harlotry (2:2-13)

“And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord.” (2:13)

Israel's unfaithfulness depicted as a harlotry (2:2-13)

“For she did not know that I gave her
corn, and wine, and oil, and multiplied her
silver and gold, which they prepared for
Baal. (2:8)



Israel's restoration symbolized as a harlot taken back to be a wife (3:1-5)

“Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine.” (3:1)

II. God's Indictment of Israel (4:1-7:16)

The Charge Against Israel

a. Against *the nation*

“.. the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land..” (4:1)

“my people are destroyed for lack of knowledge” (4:6)

II. God's Indictment of Israel (4:1-7:16)

b. Against *the priests*

“As they were increased, so they sinned against me: therefore will I change their glory into shame.

They eat up the sin of my people, and they set their heart on their iniquity..” (4:7, 8)

c. The imminent sentence

“For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him..” (5:14)

II. God's Indictment of Israel (4:1-7:16)

b. Rejected because of Israel's true condition

“.. our goodness is as a morning cloud, and as the early dew it goeth away...” (6:4)

“For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” (6:6)

III. God's Punishment for Israel (8:1-10:15)

b. Assyrian Captivity Foretold

“They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.” (9:3)

c. Israel's sin and captivity reiterated

“Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.” (10:13)

IV. God's Promise of Restoration (11:1-14:9)

a. God's love *despite* Israel's rebellion

“When Israel was a child, then I loved him, and called my son out of Egypt. (11:1)



IV. God's Promise of Restoration (11:1-14:9)

a. God's love *despite* Israel's rebellion

“I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.”



IV. God's Promise of Restoration (11:1-14:9)

a. God's love *despite* Israel's rebellion

“I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city. (11:9)



IV. God's Promise of Restoration (11:1-14:9)

a. God's love despite Israel's rebellion

“How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together..” (11:8)

b. Israel's rebellion and God's chastisement

“Ephraim compasseth me about with lies, and the house of Israel with deceit:...” (11:12)

Conclusion

“Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein. (14:9)

Just so we don't miss the main point

- The outstanding revelation concerning God that this book contributes is the ***loyal love*** of God for His own.
- The great illustration of how committed God is to His people is how He instructed Hosea to relate to his unfaithful wife.
- The Lord will not forsake those with whom He has joined in covenant even if they become unfaithful to Him repeatedly. He will be patient with them and will eventually save them (cf. 11:1-4;14).

Questions

