

THE ABRAHAMIC COVENANT
 (Nature: Unconditional and Eternal)
 (Discipline for Disobedience)

Abrahamic Covenant: Genesis 12:1-3, 7, 13:14-17, 15, 17

Confirmed through Isaac (NOT ISHMAEL): Genesis 26:2-5, 24

Confirmed through Jacob (NOT ESAU): Genesis 28:13-15

Confirmed to all 12 tribes: Genesis 49

<p>LAND PROMISE (ISRAEL)</p> <ol style="list-style-type: none"> 1. To You 2. To Your Descendents <p style="text-align: center;">↓</p>	<p>NATIONAL PROMISE</p> <ol style="list-style-type: none"> 1. National Election 2. Unique Relationship with Gentile Nations <p style="text-align: center;">↓</p>	<p>SPIRITUAL BLESSING PROMISE</p> <ol style="list-style-type: none"> 1. I will bless you. 2. You will bless others. <p style="text-align: center;">↓</p>
<p>LAND COVENANT Deut. 29-30</p>	<p>DAVIDIC COVENANT 2 Sam. 7:10-17 1 Chron. 17:10-15 Psalm 89: 1-4, 19-37</p>	<p>NEW COVENANT Jer. 31:31-34 Ezekiel 36:24-28</p>
<p>DISCIPLINE e.g.: Temporary dispersion for disobedience</p>	<p>DISCIPLINE e.g.: Division of the Kingdom, Forfeiture of the Messianic line through Solomon</p>	<p>DISCIPLINE e.g.: Exclusion, Loss of rewards</p>

GOD'S RELATIONSHIP WITH ISRAEL

SCRIPTURE	ILLUSTRATION	FAMILY MEMBER	SYMBOLIC WORD	MEANING
1:1-2	Harlotry	Hosea's Wife	Gomer the Daughter of Diblaim	Perfect Daughter of Pleasure
1:3-5	Judgment	Hosea's Firstborn Son	Jezreel	Scattered
1:6-7	Aloofness	Hosea's Daughter	Lo-Ruchamah	Not Pitied
1:8-9	Rejection	Hosea's Second Son	Lo-Ammi	Not My People
1:10	Acceptance	Hosea's Second Son	Ammi	My People
1:11a	Compassion	Hosea's Daughter	Ruchamah	Pitied
1:11b-2:1	Blessing	Hosea's Firstborn Son	Jezreel	Sown

A. The Beginning of the La-Ammi/Lo-Ruchamah Period—Matt. 12:22-46 (Mark 3:31-35, Luke 8:19-21)

1. The Rejection of the Messiahship of Jesus—Matt: 12-22-24

2. The Messiah's Defense—Matt: 12:25-29

3. Judgment on That Generation—Matt. 12:30-37

4. Request for a Sign Refused—Matt. 12:38-45

5. New Spiritual Ties—Matt. 12:46-50

B. The End of the Lo-Ammi/Lo-Ruchamah Period—Romans 11:25-36

THE TIME FRAMES OF HOSEA

781 BC	753 BC	722 BC	Approx. 30 AD	Diaspora	Tribulation Period	Messianic Kingdom
1:1-2			Lo-Ammi Period			
→	1:3-5					
	→	1:6-7				
		→		1:8-9		
						1:10-2:1
2:2 ←						
	→	2:3-13				
					2:14-15	
						2:16-23
3:1-3 ←						
					3:4	
						3:5
4:1-19 ←						
					5:1-15	
						6:1-6:11
7:1-16 ←						
	→	8:1-11:7				
						11:8-11
11:12-12:8 ←						
					12:9-11	
12:12-13:16 ←						
						14:1-8

HOSEA'S MINISTRY

Dates	Kings of Judah	Dates	Kings of Israel	Comment	Hosea's Ministry
790-737	Uzziah	781-753	Jeroboam II		Beginning
		753	Zechariah	Last King of Jehu's Dynasty	Short Term Prophecy Authenticating Hosea
		752	Shallum		
		752-741	Menachem		
		741-739	Pekehiah		
739-735	Jotham	739-731	Pekah		
735-715	Ahaz	731-722	Hoshea	End of the Northern Kingdom	Short term Prophecy Authenticating Hosea
715-686	Hezekiah				End of Hosea's Ministry

NEW MOON. The first day of the lunar month was observed as a holy day. In addition to the daily sacrifice there were offered two young bullocks, a ram and seven lambs of the first year as a burnt offering, with the proper meat offerings and drink offerings, and a kid as a sin offering. Num. 28:11–15. As on the Sabbath, trade and handicraft work were stopped, Amos 8:5, and the temple was opened for public worship. Isa. 66:23; Ezek. 46:3. The trumpets were blown at the offering of the special sacrifices for the day, as on the solemn festivals. Num. 10:10; Ps. 81:3. It was an occasion for state banquets. 1 Sam. 20:5–24. In later, if not in earlier, times fasting was intermitted at the new moons. Judith 8:6. The new moons are generally mentioned so as to show that they were regarded as a peculiar class of holy days, distinguished from the solemn feasts and the Sabbaths. 1 Chron. 23:31; 2 Chron. 2:4; 8:13; 31:3; Ezra 3:5; Neh. 10:33; Ezek. 45:17. The seventh new moon of the religious year, being that of Tisri, commenced the civil year, and had a significance and rites of its own. It was a day of holy convocation. The religious observance of the day of the new moon may plainly be regarded as the consecration of a natural division of time.

Smith, W. (1986). In *Smith's Bible Dictionary*. Nashville: Thomas Nelson.

HOSEA

Theme/Application Chart

SCRIPTURE: Hosea 1:1-2:13

THEME: God's loving response to Israel, to Gomer, and to us. God's loving way of dealing with man.

APPLICATION: Gomer's sin, punishment, and restoration illustrate the life of the nation Israel. Gomer was a perfect daughter of pleasure:

- A. Sensually (adulterous and a prostitute)
- B. Materialistically (food, water, wool, linen, oil, drink)
- C. Economically (silver, gold)
- D. Religiously (Baal)

A nation is made up of individuals. She was typical of the people that made up the nation and so illustrated the basic attitudes of Israel at this time. God had to chastise Gomer and Israel in love for their own good by rebuke, blocking, walling in, and stripping.

SPECIFIC APPLICATION: Is there some pleasure in the world you are chasing after and turning your back on God? Could it be:

- A. Sensual (entertainment, literature)
- B. Materialistic (food, home, car, clothes)
- C. Economic (money, career, education)
- D. Religious (Are you ignoring and rejecting God and in place worshipping a subtle idol? An idol is anything that comes before God in your life.)

PLAN OF ACTION: God has a plan of action that He will follow to win you back to Himself. In order of severity:

1. rebuking
2. blocking
3. walling in
4. stripping

What could you do to co-operate with God and rid yourself of this idolatrous desire before God has to implement His plan to bring you back to Himself?

PETRA [PET ruh] (*rock*) — the capital of Nabatea, situated about 275 kilometers (170 miles) southwest of modern Amman and about 80 kilometers (50 miles) south of the Dead Sea. Petra is not mentioned by name in the Bible, but many scholars believe it was the same place as SELA (Judg. 1:36; 2 Kin. 14:7). (*or Bozrah Isaiah 34:6, 63:1*)

Petra is one of the most spectacular archaeological ruins in the Near East and is a popular attraction on Holy Land tours. Most of the buildings and tombs of Petra are cut into the rose-red rock cliffs of the area.

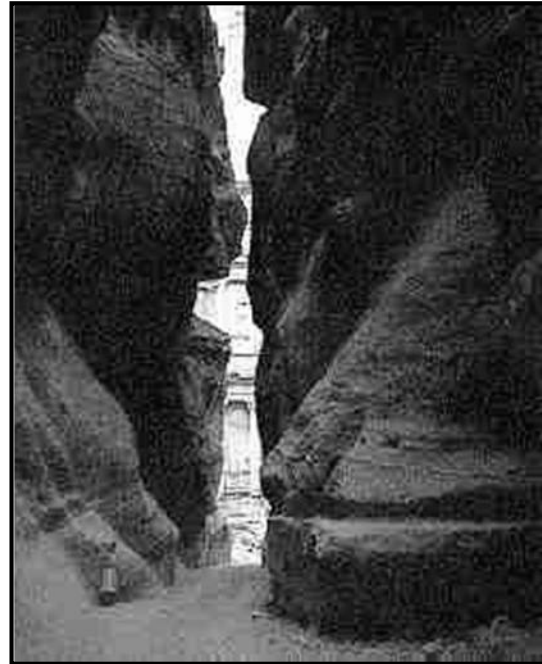
Petra's ruins consist of about 750 monuments, most of them dating from the second half of the first century B.C. to the second century after Christ. In A.D. 131 the Roman emperor Hadrian (ruled A.D. 117–38) visited the city and ordered construction to begin on the so-called treasury, which has been called “Petra’s gem”—a temple to Isis.

Many ruins of Roman construction may be seen at Petra: a triumphal arch, an amphitheater, remains of baths, temples, tombs, and sections of a road. Above the city is the great high place, containing sacrificial altars hewn from the solid rock. Such open-air sanctuaries have thrown light on the HIGH PLACES mentioned in the Old Testament.

Petra is reached from the west by ascending the Wadi Musa and passing through a narrow, high-walled gorge, known as the SIQ . Over a mile in length, this gorge provided Petra with excellent defense. The city is situated in a basin that is about 900 meters (3,000 feet) wide and about 1,600 meters (one mile) long. The city is surrounded by massive sandstone cliffs of a dark red color.¹



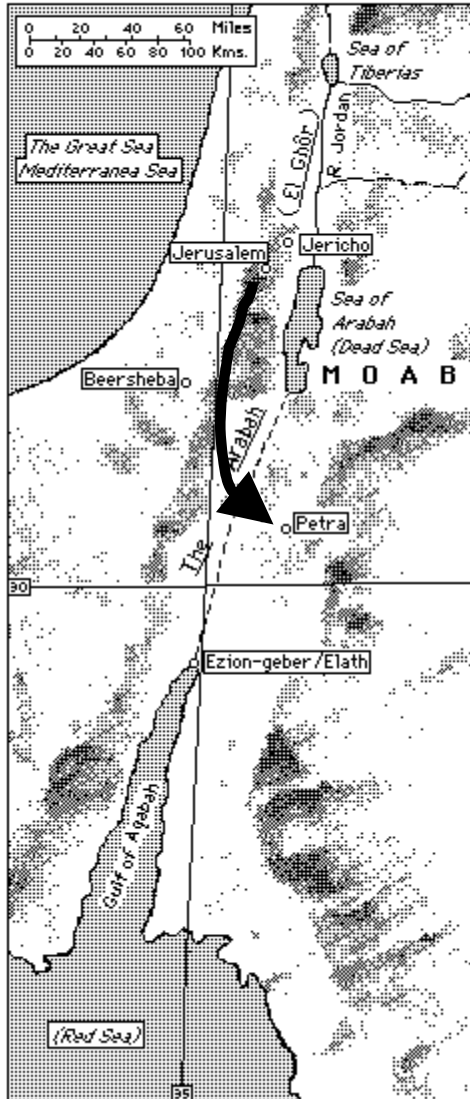
A pagan temple, commonly called “the Treasury,” built by the Roman Emperor Hadrian in honor of the goddess Isis. This is one of many buildings at Petra carved into the rock cliffs.



A glimpse of “the Treasury” through the Siq, the narrow rock entranceway to the city of Petra

¹ Youngblood, Ronald F. Nelson's New Illustrated Bible Dictionary : An Authoritative One-Volume Reference Work on the Bible With Full Color Illustrations. Edited by Bruce, F.F. electronic ed. of the revised ed. of Nelson's illustrated Bible dictionary. Nashville: Thomas Nelson, 1997, c1995. Photo by Gustav Jeeninga

The Arabah: the rift valley running from the Sea of Tiberias to the Gulf of Aqabah.
(NBD p. 63)



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HOSEA 2:14: THE WOOING IN THE WILDERNESS

Scripture	Event
Matthew 24:15-16	In the middle of the Tribulation period Jewish people living in Judea must flee to the <i>mountains</i>
Rev 12:6	Israel flees to the <i>wilderness</i> where she is nourished for 1,260 days (3½ years)
Rev 12:14	Israel flees to the <i>wilderness</i> where she is nourished for “a time,” “times,” and “half a time” (1+2+½=3½)
Ezekiel 20:34-38	Israel will be brought into the <i>wilderness of the peoples</i> (Gentile territory) for judgment

In the middle of the Tribulation period, the majority of the Jewish people will flee persecution by the Antichrist by going to a location outside of Israel that is a mountainous wilderness—Bozrah/Petra in the Mt. Seir Mountain range (southern Jordan). Once there God will court Israel, woo Israel, and Israel will respond (Isa. 34:1-7, 63:1-6; Hab. 3:3; Mic. 2:12-13.)

HOSEA CHAPTER 1 AND 2: SUMMARY		
Verses	1:1-7	2:2-13
Theme	Judgment	Judgment
Time Frame	Hosea's Day	Hosea's Day
Verses	1:8-9	2:14-15
Theme	Judgment	Judgment
Time Frame	LoAmmi Period (30AD until the Second Coming)	The Tribulation
Verses	1:10-2:1	2:16-23
Theme	Restoration	Restoration
Time Frame	Messianic Kingdom	Messianic Kingdom

THE TWO JUDGMENTS OF HOSEA 4 AND 5		
Scripture	Hosea 4	Hosea 5
Type	Near	Far
When	722 BC	70 AD
By	Assyria	Rome
Recipients	Israel Alone	Israel and Judah
Extent	Devastation on the Northern Kingdom	Devastation on the Entire Nation
	Mercy on the Southern Kingdom	
Result	Dispersion	Dispersion

HOSEA

Theme/Application Chart

SCRIPTURE: Hosea 2:14-4:19

THEME: Israel's response to the knowledge of God - deliberate rejection.

APPLICATION: Israel's deliberate rejection was evidenced by cursing, lying, murder, stealing, adultery, prostitution, drunkenness, and idol worship.

God held Israel responsible for her rejection of His ways. In love He would chastise her for the purpose of restoration.

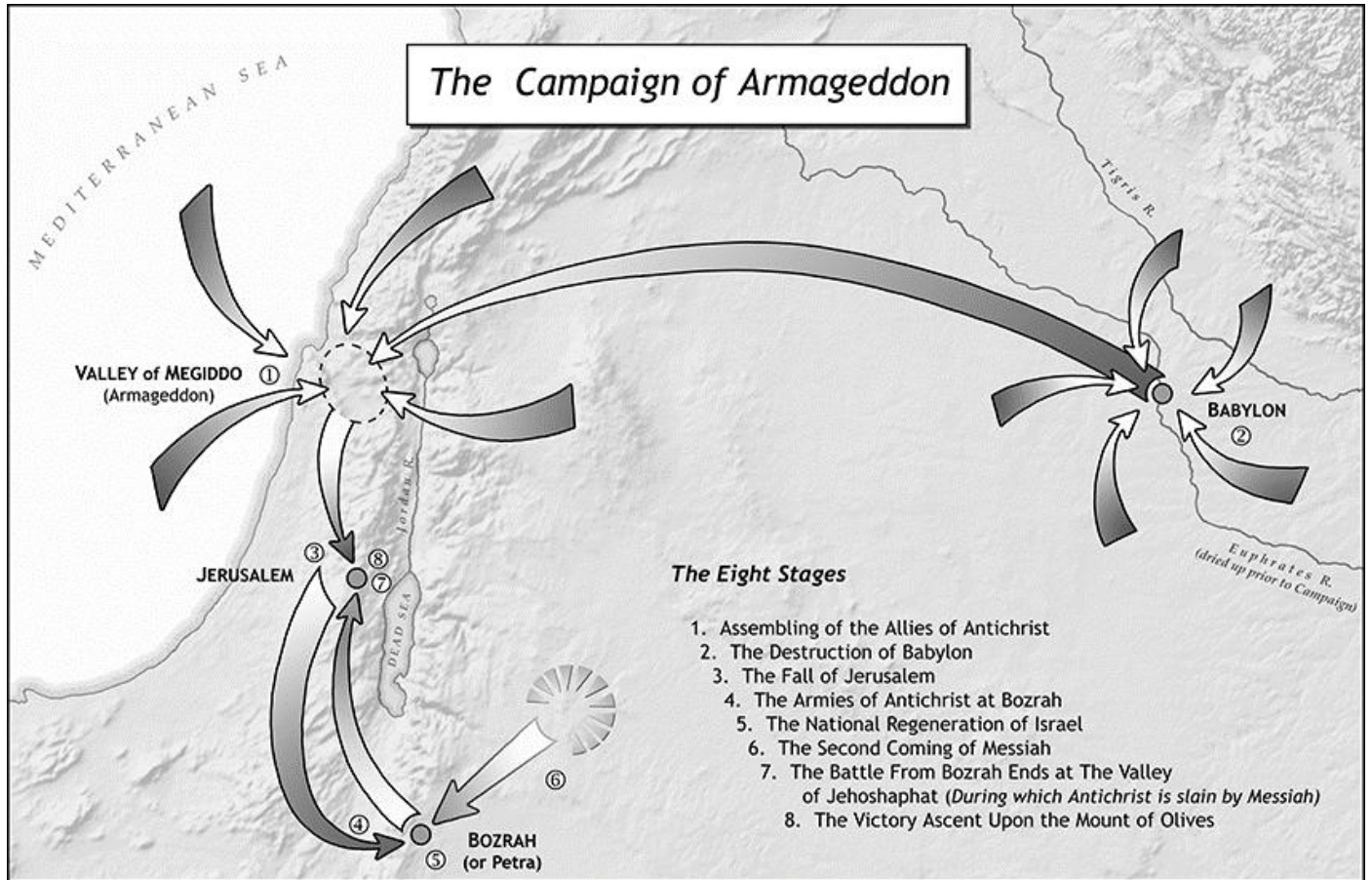
God warned Judah not to follow Israel's example. We stand in Judah's shoes at this moment. We need to heed God's warnings. Like Israel and Judah we need to obey the knowledge we possess

SPECIFIC APPLICATION: Do you find yourself rejecting what God wants you to do by participating in these same sins?

Participation can be on the level of action or on the level of attitude. Jesus said in Matt. 5:17-7:29 (the Sermon on the Mount) that to have the attitude of sin was the same as committing the sin act itself.

Do you find yourself sinning in attitude in one of these areas, cursing, lying, murder, stealing, adultery, prostitution, drunkenness, or idol worship?

PLAN OF ACTION: Write down something you could do to co-operate with God in dealing with that area of your life.



Fruchtenbaum, A. G., *Footsteps of the Messiah: Logos Bible Software Electronic Edition*, (Tustin, CA: Ariel Ministries) 2004, Chart 7

HOSEA

Theme/Application Chart

SCRIPTURE: Hosea 5:1-6:11

THEME: Israel's backsliding and inability to repent.

APPLICATION: Israel was very religious. They practiced all kinds of religious observances, but they didn't know God. This will continue until Israel earnestly seeks God. Then God will heal the nation.

SPECIFIC APPLICATION: Are you "playing church," "playing religion" and not earnestly seeking God?

PLAN OF ACTION: What could you do to forsake hypocrisy and earnestly seek God?

CALF, GOLDEN. 1. The golden image made after the Exodus by Aaron and the Israelites at Sinai while Moses was in the mountain. On finding that they were idolatrously worshipping it as God with sacrifices, feasting and revelry, Moses destroyed it (Ex. 32:4–8, 18–25, 35; Dt. 9:16, 21; Ne. 9:18; Ps. 106:19–20; Acts 7:41). This idol is sometimes thought to be the Egyptian Apis-bull of Memphis (see *IBA*, p. 39, fig. 33) or the Mnevis bull of Heliopolis, but these are too far away from Goshen to have been really familiar to the Hebrews. In fact, there were several not dissimilar bull-cults in the E Delta, much closer to the Hebrews in Goshen, which they could have aped later at Sinai. To the SW of *GOSHEN (Tumilat-area), in the 10th Lower Egyptian nome or province, called ‘the Black Bull’, there was an amalgam of Horus-worship and bull- or calf-cult; farther N and extending along the NW of Goshen itself, the 11th Lower Egyptian nome also possessed a bull-cult linked with Horus-worship; other traces are known. (See E. Otto, *Beiträge zur Geschichte der Stierkulte in Aegypten*, 1938, pp. 6–8, 32–33.) In Egypt, the bull or calf was a symbol of fertility in nature, and of physical strength (*cf.* Otto, *op.cit.*, pp. 1–2, 24f., and *passim*), and, as elsewhere in the Near East, could even perhaps have had links with the worship of the host of heaven. (*Cf.* Wainwright, *JEA* 19, 1933, pp. 42–52, especially pp. 44–46. For certain reserves, see Otto, *op.cit.*, p. 7, n. 4. Perhaps *cf.* also Acts 7:41–42 in conjunction?)

In nearby Canaan, however, the bull or calf was the animal of Baal or Hadad, god(s) of storm, fertility and vegetation, and, as in Egypt, symbolized fertility and strength. Bearing in mind the close links between Canaan and the Egyptian E Delta (*EGYPT, *MOSES) and the presence of many Semites in the Delta besides the Israelites, it is possible to view the idolatry at Sinai as a blending of contemporary, popular bull- and calf-cults, Egyptian and Canaanite alike, with their emphasis on natural strength and fertility. In any case, it represented a reduction of the God of Israel (*cf.* ‘feast to the Lord’, Ex. 32:5) to the status of an amoral (tending to immoral) nature-god like those of the surrounding nations, and meant that he could then all too easily be identified with the Baals. This God rejected, refusing to be identified with the god of the calf, hence condemning it as the worship of an ‘other’ god, and therefore idolatry (Ex. 32:8).

2. At the division of the Hebrew kingdom, Israel’s first king, Jeroboam I, wishing to counteract the great attraction of the Temple at Jerusalem in Judah, set up two golden calves, in Bethel and Dan, to be centres of Israel’s worship of Yahweh (1 Ki. 12:28–33; 2 Ki. 17:16; 2 Ch. 11:14–15; 13:8). In Syria-Palestine the gods Baal or Hadad were commonly thought of (and shown) as standing upon a bull or calf, emblem of their powers of fertility and strength (see *ANEP*, pp. 170, 179, figs. 500, 501, 531), and Jeroboam’s action had the same disastrous implications as Aaron’s golden calf: the

IBA D. J. Wiseman, *Illustrations from Biblical Archaeology*, 1958

fig figuratively

E East, eastern; Elohist

N North, northern

op.cit. opere citato (Lat.), in the work cited above

JEA Journal Egyptian Archaeology

op.cit. opere citato (Lat.), in the work cited above

E East, eastern; Elohist

ANEP J. B. Pritchard, *The Ancient Near East in Pictures*, 1954; ²1965

reduction of Yahweh to a nature-god, and his subsequent identification with the Baals of Canaan. With this would go a shift in emphasis from righteousness, justice and an exemplary moral standard to purely physical and material considerations, sliding easily into immorality with a religious backing, with social disintegration, and total loss of any sense of the divinely appointed mission of the chosen people in a darkened world. All this was bound up in the idolatry that was ‘the sin of Jeroboam, son of Nebat’.

Jehu (2 Ki. 10:29) removed the more obvious and explicit Baal-worship in Israel, but not the calves of a Baalized Yahweh. Hosea (8:5–6; 13:2) prophesied the coming end of such ‘worship’.

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² Kitchen, K. A. (1996). Calf, Golden. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., pp. 158–159). Leicester, England; Downers Grove, IL: InterVarsity Press.

HOSEA

Theme/Application Chart

SCRIPTURE: Hosea 7:1-9:17

THEME: Israel will reap the consequences of her past and present sins.

APPLICATION: God reviews the history of the nation and finds Israel lacking. Even though they had an external knowledge of God in the Mosaic Covenant the fact of consistent sinning at Baal Peor, Gibeah, and in the present showed that they had no internal, heart knowledge of God. They claimed to have knowledge of Him, but God who knows our hearts, knew this was not true. They did not bear fruit that evidenced a commitment to God. As a result, God declares that they will bear no fruit at all. They will suffer the consequences of rejecting Him. Israel's plight for the past 2,000 years is ample evidence of the truth of the Book of Hosea. We are wanderers among the nations.

SPECIFIC APPLICATION: If God reviewed our lives would He find us lacking? Would He see us committing the same sins again and again and again. We may go to church or have a theology degree - but is all this simply external knowledge of God and not internal commitment to Him. Eventually this will ruin our walk. We will bear no fruit for God and live a defeated life. Perhaps there is an area of your life you really struggle with again and again and again? Note it. Learn from the past. Stop repeating.

PLAN OF ACTION: The converse of this is also true. responding to God brings fruit into your life.

NEW COVENANT USAGE OF PASSAGES IN TENACH			
Rabbinic Term	Usage	Verse Quoted	Example
P'shat (Plain Sense, Literal)	1. Literal Prophecy plus Literal Fulfillment	Micah 5:2 (Birth of Messiah)	Matt. 2:5-6 Prophet (singular)
Remez (Allegory and Philosophy)	2. Literal Prophecy plus Typical Fulfillment	Hosea 11:1 (The Exodus)	Matt. 2:15 Prophet (singular)
D'rash (Aggadic or Homiletical)	3. Literal Prophecy plus Application	Jer. 31:15 (Babylonian Captivity)	Matt. 2:17-18 Prophet (singular)
Sod (Mystical)³	4. Summation	None (Summary of all that the Tenach taught about the Messiah)	Matt. 2:23 Prophets (plural)

For further development see:

Cooper, Dr. David L., *Messiah: His Historical Appearance* (Los Angeles, Biblical Research Society) 1958, Page 174-178

Fruchtenbaum, A.G., *Radio Manuscript 134* (Tustin, CA: Ariel Ministries) 1991

³ Encyclopædia Judaica CD ROM Edition, (Jerusalem, Israel: Keter Publishing House Jerusalem Ltd.) 1972, PARDES

HOSEA

Theme/Application Chart

SCRIPTURE: Hosea 10:1-12:6

THEME: Life Aim

APPLICATION: Israel, from childhood to manhood rejected God - VS - Jacob, from childhood to manhood sought God.

SPECIFIC APPLICATION: Am I like Jacob or the nation of Israel?

Israel rejected God's love and care throughout all her history, living for self, bearing fruit only for self. The fruit of self is false oaths, lawsuits, and idol worship (setting up something in place of God). The consequences are disgrace, shame, mourning, and destruction. God will allow these consequences in your life in order to cause you to change your mind and serve Him and not self.

Are you like Jacob, seeking God and His blessing as your life aim? Jacob struggled with God but Jacob found God and talked with Him. Israel found only judgment and shame.

PLAN OF ACTION: This is the choice before each of us. Is there something in your life you are aiming for that finds its source in a desire to serve self and not God? Remember Rom. 6:20-23, 8:5-14; Gal. 5:16-26; 6:7-8. This principle is dealt with over and over again in the New Testament. Is your life committed to God through His son Jesus the Messiah? Is some area of your life lived for self and not God?

What could you do to give control of your life or that area of your life to God and become a Jacob?

HOSEA

Theme/Application Chart

SCRIPTURE: Hosea 12:7-14:9

THEME: The problems that a lack of the knowledge of God can bring.

APPLICATION: Israel's lack of knowledge of God resulted in many sins and the result of judgment. Israel was not wise or prudent and therefore fell.

SPECIFIC APPLICATION: Do you desire wisdom and prudence and knowledge of God?

Is there an area in your life that you don't know what decision to make?

PLAN OF ACTION: You need wisdom and knowledge of God so you can make a prudent decision - James 1:5-6.

The ways of God are right and the just shall walk in them. That implies great blessing!