
a *Grace Notes* course

Hosea

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Lesson 2

Hosea 1:2-9

Grace Notes

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Hosea

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Instructions for Completing the Lessons

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

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

Instructions

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

In the beginning Yahweh prophesied by Hosea. And then Yahweh said to Hosea, "Go, take in marriage for yourself an adulterous woman, and children of adultery, for the land has been habitually committing adultery after following Yahweh.

Hebrew Notes

The verse begins with the noun TEH.ILLATH. This defines the time at which the action of the verb occurs. This time is identified as the beginning of Hosea's ministry, probably around 770, B.C.

The subject of the sentence is the proper noun YAHWEH. God is the one who produces the action of the verb.

The verb DIBER is a piel perfect. Piel means that the action is intensified. We often do the same thing in the English by adding the adverb really to a verb. "He was really trying hard." The perfect means that the action is seen as completed, and thus in the past. The verb is translated, "spoke", or perhaps "prophesied".

The word BEHOSHE' A connotes that Hosea was the agent, or intermediate mouthpiece of the prophecy of Yahweh. It is translated, "by Hosea".

This is the end of the first sentence, and it briefly describes the early portion of Hosea's ministry. It is just plain old run of the mill prophecy. Nothing special.

- This phase of Hosea's ministry remains chronologically undefined, but see the notes on verse three, below.
- There is nothing mentioned about this early phase in the rest of the book.

The second phase of Hosea's ministry begins with the waw consecutive, which is attached to the verb WAYO'MER. The subject of the verb is again Yahweh, or God the Father. The waw consecutive denotes a chronological passage of time, from Phase I to Phase II of Hosea's ministry.

It is translated, "And then". The simple active verb (WAYO'MER) describes the voice of God as it

communicates to Hosea. This is translated, "Yahweh said." Note the difference between this and the previous verb. This is not intensive, and it is not prophecy. This is communication from Yahweh to Hosea that is not intended for the ears of the rest of the world.

The preposition EL tells us that the target of Yahweh's communication is to follow. (HOSHE' A defines that direct object as Hosea. This is translated, "to Hosea.

The imperative verb LEKH identifies the content of Yahweh's message. This is a command, and it is translated, "Go.

The next verb is also in the imperative. The verb is LEKHA, and it is translated, "take in marriage.

Added to this is the preposition and pronoun QAH., which is translated, "for yourself".

The construct noun E'SHETH defines the one to be taken in marriage. It is translated, "a woman of" That final preposition is the translation of the construct state, which essentially says that there is more to come, and that what comes next belongs in some way to this word.

ZENUIM denotes the kind of woman involved here. The word means fornication, or adultery. In the older translations the very descriptive if slightly inaccurate word 'whoredom' is used. It would normally be translated "adultery", but it is better to add the two previous words together, and translate them, "adulterous woman".

Added to this command is the preposition WAW and noun construct noun combination WEYALDHEY THISNEH. This is translated, "children of adultery".

The conjunction BIY indicates the explanation for God's mysterious command. It is translated, "for".

The subject of the explanation is the definite article and noun HA'ARES. It is translated, "the land", and it includes the entire nation of Israel.

ZANOH THIZNEH is in the infinitive absolute, and it shows the action of the verb as occurring over a duration of time. It is translated, "habitually committing adultery.

ME'AH. AREY YAHWEH connotes the former relationship that Israel had with yahweh. It shows

Hosea Lesson 2

a former state of being, which has now been severed. It is translated, "after following Yahweh".

The Impact of the Verse

The timing of the verse.

This verse indicates that there were two phases to Hosea's ministry. Phase I was defined by normal prophecy. Phase II was defined by something which I will call family experience power prophecy.

The two phases are portrayed as exclusive from one another, so that the end of phase I marked the beginning of phase II. There is no overlap. It is difficult to fix the exact date of the changeover from phase I to phase II, but there are some clues.

- Phase II was a radical measure, designed to increase the power of Hosea's prophecy.
- This increase could only be due to an increase in corporate cosmic involvement in the nation of Israel.
- We know that this increase became dramatically apparent with the accession of Zechariah to the throne. Chaos would follow.
- Furthermore, verse 1 omits all kings of Israel from Zechariah and forward to the destruction of the nation.
- This omission occurred because of Hosea's attitude towards those kings. He did not consider them legitimate.
- Therefore, let us place a tentative date for the end of phase I and the beginning of phase II at 753 B.C., the date when Zechariah took the throne.

The nature of family experience prophecy.

God commanded Hosea to marry an adulterous woman and to have children of adultery. The experience of marrying an adulterous woman would give Hosea insight into the experience of God with Israel, and as a result it would empower his prophetic teachings.

The family of Hosea was designed to be the moral equivalent of Israel. This insight would enable Hosea to preach more effectively to a nation that

was spiritually bankrupt and adulterous in their relationship with God.

Because Israel was spiritually bankrupt it would take a special kind of prophecy in order to communicate effectively to them.

- Hosea became a sort of mediator between God and Israel. He experienced the experience of God, and thus became a more effective communicator.
- God always strives to communicate effectively to man. The very nature of verbal plenary inspiration indicates this.
- In verbal plenary inspiration, God allows man to put His word into their words, through their personality and feelings and language.
- Thus, verbal plenary inspiration is a very effective mode of communication from God to man.

Hosea understood the thoughts and feelings of God quite intimately because of the failings of his own wife and children. So when he observed the failings of Israel, he had great insight on what to say, and how to say it. This gave greater power to the words of his prophecies; greater power by far!

Our lives and ministries may also be empowered by our experiences, insofar as our experiences have been governed by the word of God. When using experience to empower our ministries, great care must be taken to follow this principle: Scripture governs experience, but experience does not govern Scripture.

Effective communication would not equal conversion in the case of Israel; they would reject the grace offer of God and be destroyed. Although this command appears to violate the integrity of God, let us examine the situation more closely.

- The command says what it says. It is clear from the language that Gomer is an adulteress at the time of the marriage.
- Even if she was not an adulteress at the time of the marriage, she would become one, and God foreknew that, so with foreknowledge it is effectively the same thing.

Hosea Lesson 2

- God's direct will is involved here. He commands Hosea to marry an adulterous woman.
- By the law, adultery is sexual relations with someone other than the one to which you are married.
- God did not command Hosea to commit adultery himself. When Hosea had sexual relations with his wife, it was legitimate sex.
- Marriage to an adulterer does not make you an adulterer.
- Hosea's marriage is to imitate the relationship of Israel with God. Israel was adulterous almost from the beginning of her relationship with God. No sooner than the nation had crossed the Red Sea with Moses, than they became a whining and complaining and fearful mob.

Hosea's wife Gomer was also adulterous from the beginning of that marriage.

From the text it sounds like Gomer became pregnant right away.

This pregnancy came from an adulterous relationship.

The situation in Israel is called to mind.

Hosea 4:13, They sacrifice on the mountaintops and burn offerings on the hills, under oak, poplar and terebinth, where the shade is pleasant. Therefore your daughters turn to prostitution and your daughters-in-law to adultery.

So, Hosea is commanded to marry an adulteress. Even if Gomer was not an adulteress previous to her marriage to Hosea, in fact, even if she was a virgin, Hosea knew what she would do, and this is not, I repeat, not a violation of the integrity of God.

Marriage to an adulterer is not recommended - do not try this at home.

Hosea 1:3

And so he went and took Gomer the daughter of Diblaim and then she conceived and bore him a son.

The Impact of the Verse

This verse records the birth of the first of Gomer's children. Although this verse says that Gomer bore Hosea a son, the child was conceived in an adulterous relationship.

Hosea 2:4, "I will not show my love to her children, because they are the children of adultery.

Although Hosea is not the child's biological father, he would apparently raise him. Remember, Hosea's family experience is designed to empower his prophecy by giving him empathy with God. Hosea's family is designed to imitate Israel in their adultery against God.

The emotional trauma of having an adulterous wife adds extra power to Hosea's prophetic teachings - it makes him much more effective.

This radical measure was necessary for radical times. Israel was in a state of apostasy, and headed for the fifth cycle of discipline in a hurry.

During the time of Hosea's family ministry, Israel was in a state of civil war. Political assassinations were common. Turmoil was great. The people were degenerate.

So, Hosea was to experience what God had experienced. This would make him a great prophet, and a great prophet was sorely needed in Israel.

Hosea 1:4

Then Yahweh said to him, 'Call his name Jezreel, for yet a little while and I will visit the blood of Jezreel upon the house of Jehu and I will destroy the dominion of the house of Israel.'

The Impact of the Verse.

This verse is fairly straightforward in its translation. The verse begins the case of God against Israel through the family experience power prophecy of Hosea.

- Hosea had experienced the birth of his first son, Jezreel.
- Gomer became pregnant from an adulterous tryst with another man.

Hosea Lesson 2

- From the moment of conception that birth became inevitable. The seed of another man was sown inside of Hosea's wife, and there was nothing to be done.
- The pregnancy of Gomer and birth of Jezreel became a great double entendre intended for the nation of Israel.

The seed sown into Gomer is analogous to the adultery of Israel against God. The act would have its consequences.

This adultery is identified fully in the second half of the verse. It is the acts of Jehu which bring these things upon them. Jehu was the king of Israel from 841 to 814 B.C., a full generation before Hosea's time.

2 Ki 10:25-31, As soon as Jehu had finished making the burnt offering, he ordered the guards and officers: "Go in and kill them; let no one escape." So they cut them down with the sword. The guards and officers threw the bodies out and then entered the inner shrine of the temple of Baal.

They brought the sacred stone out of the temple of Baal and burned it.

They demolished the sacred stone of Baal and tore down the temple of Baal, and people have used it for a latrine to this day.

So Jehu destroyed Baal worship in Israel.

However, he did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit--the worship of the golden calves at Bethel and Dan.

The LORD said to Jehu, "Because you have done well in accomplishing what is right in my eyes and have done to the house of Ahab all I had in mind to do, your descendants will sit on the throne of Israel to the fourth generation.

Yet Jehu was not careful to keep the law of the LORD, the God of Israel, with all his heart. He did not turn away from the sins of Jeroboam, which he had caused Israel to commit.

Jehu is probably the greatest hypocrite in the history of Israel. God ordered him to slaughter all those who are engaged in idol worship. He is doing the same thing at the same time - he too is an idol worshipper.

He carries out the order of God, but he refuses to repent of his own sin. He should have had himself killed along with the others! However, his motive is revenge for the death of his 70 sons, who were killed by this same people. He did not care about command of God. He used the command to exact revenge.

Jehu did not get away with anything here. In fact, he planted the seed for the 5th cycle of discipline, which would come to fruit in 722 B.C.

Jehu had continued the sins of Jeroboam I, the first king of the Northern kingdom, who had begun the idol worship at Bethel and Dan so that his subjects would not have to go up to Jerusalem to worship. Not only were these different places for worship, but they worshipped different Gods there. One can hardly construe the worship of a golden calf as worship of Yahweh, when such activity so blatantly violates the commandments of God!

Jehu would say, "I carried out the command of God and destroyed the Baal worshippers and the house of Ahab.

We can imagine God's response as something like this: "You only carried out my command because it was a convenient way to exact revenge, and not because you thought that what they did was wrong. You yourself do these very same things".

Again, the seed was planted under Jehu, and it would come to fruit as every pregnancy will.

Hosea's first son Jezreel represents the certainty of the Divine judgement to come against Israel.

- Jezreel in the Hebrew literally means, "God sows", and in his name is the warning to the nation of Israel.
- The seed of the Divine discipline of Israel is already sown, and it will only be a little while until it comes to fruit.
- At the time of this prophecy, the nation of Assyria was making rumbles to the north, and

in just 20 years or so it would come to lay waste to the Northern Kingdom.

- The discipline could be avoided through repentance. God could stop what He had already sown, if He so desired.
- Jezreel is also the name of the place where the 70 sons of Jehu were killed - that is the second half of the double entendre.
- Notice that there was plenty of time for Israel to repent. Before it was all over, there would be more than a hundred years of opportunity for repentance.
- Notice also that Jehu, an evil man, came to throne at the demand of the people of Israel, but did not tell them why he was anointed king,

2 Ki 9:11-13, When Jehu went out to his fellow officers, one of them asked him, "Is everything all right? Why did this madman come to you?" "You know the man and the sort of things he says," Jehu replied.

That's not true!" they said. "Tell us." Jehu said, "Here is what he told me: 'This is what the LORD says: I anoint you king over Israel.'

They hurried and took their cloaks and spread them under him on the bare steps.

Then they blew the trumpet and shouted, "Jehu is king!" So, Hosea got to see first hand what it was like to be on the wrong end of an adulterous marriage, and to experience the anticipation of the coming birth.

This first hand experience gave extra power and insight to his prophecy of the coming discipline of Israel. Hosea preached and preached, and yet Israel would not repent.

Hosea 1:5

And it will be in that day that I will break the bow of Israel in the valley of Jezreel.

The Meaning of the Verse.

Here comes the prediction of the specifics concerning the fifth cycle of discipline.

The bow of Israel is her military might, and it will be broken in the geographical location which is appropriate for the administration of the discipline.

The valley of Jezreel was situated in the Northern part of the Northern Kingdom. It was the natural route for the Assyrian Army to take in their conquest of Israel.

2 Ki 15:29, "In the time of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, Abel Beth Maacah, Janoah, Kedesh and Hazor. He took Gilead and Galilee, including all the land of Naphtali, and deported the people to Assyria.

- This territory included the valley of Jezreel as the southernmost boundary.
- It was here that the military of Israel was broken in their fight against Assyria.
- Assyria won the fights for all these towns in very lopsided battles.
- Because of these military defeats, Israel signed a peace treaty with Assyria and became her vassal.
- A few years later, the Assyrians under Shalmaneser would come down and destroy the rest of the country.

With the military might of Israel destroyed, they would have no way of stopping the Assyrians from doing what they pleased.

- This disaster stared them in the face for a few years, and then the other shoe dropped.
- It must have been an agonizing time for this nation. Not yet destroyed, and yet unable to defend herself against a terrible foe.
- Even during this time of helplessness, they did not turn to God and reestablish their relationship with Him.

It is appropriate that the destruction of their military occurred in the valley of Jezreel.

- Because they had sown their sin here in the sins of Jeroboam the first and Jehu.
- Because the valley itself was called "God sows", and so Divine discipline was sown there, and reaped there as well.

Hosea 1:6

And she conceived again and bore a daughter, and he said to him, "Call her name 'Lo ruhamah', for I shall certainly not have any more compassion for the house of Israel, and I definitely shall not forgive them.

Hebrew Notes.

The first part of the verse is easy.

The Qal imperfect of the verb HARAHAH portrays the second conception of Gomer as being identical to the first. Apparently this second conception was the product of an adulterous affair on the part of Gomer.

The Qal imperfect of the verb YALADH shows the second birth is also identical to the first, except that bath indicates that this child was a daughter.

Again the command comes from God to provide a specific name for the child, from the verb QERA', which is the Qal imperative of command.

The name itself is LO-RUH.AMAH, which is translated quite literally, "not compassioned". This daughter was to represent to Hosea the attitude which God had towards the people of the Northern Kingdom. God will explain in the rest of the verse.

The preposition BI points to the explanation of the name of Hosea's daughter.

The negative adverb LO plus the verb 'OMIPH, the adverb `ODH, and the verb 'ARAH.EM are all translated together.

The verb 'OMIPH is the hiphil imperfect. This is the causative verb, and it basically means to add one thing to another. Here it is taken with the next verb to show an action that God will not take, not even in the slightest degree.

The verb 'ARAH.EM is the piel imperfect, which intensifies the verb that is found in its tense. The result of these two verbs together with their adverbs is a very intense, very exact, and very clear statement. It is translated, "I will definitely, positively, absolutely not give one more milligram of compassion.

The direct object of the preceding verbs is 'ETH-BETH YISRA'EL.

'ETH is the sign of the direct object in the Hebrew. They used a separate word to point to the direct object, instead of a case ending.

BETH means "house of", and it is the construct, meaning that it will take the next word in the possessive.

YISRA'EL is the proper noun Israel.

This adds up to the ruling family of Israel and all the lands which they rule.

- As we already know, the nation of Israel is going to be utterly destroyed under the fifth cycle of discipline just a few years hence from this prophecy.
- This phrase indicates that the cause of the discipline is the ruling royal family of that nation.
- However, it also implies that the nation is responsible for its rulers - that the rulers are what the nation deserves. Beware! "I didn't vote for the S.O.B" bumper stickers are useless and more than that, they shirk responsibility. We get the rulers we deserve, and we must take responsibility for them.

The further explanation of the cutting off of God's compassion is pointed to by the explanatory use of the preposition BI.

The reason is stated with the infinitive absolute and verb NASHO' 'EWHA'. The infinitive absolute show emphasis when it precedes the verb, so again we have a very strong statement from God. It is translated, "I shall definitely not forgive".

The direct object LAHEM finishes the verse.

It is translated, "them".

The Meaning of the Verse and Its Impact.

Gomer gave birth to a female child.

- Since Hosea's family was to have great significance in his prophetic life, the sex of his second child would as well.
- The family of Hosea represented Israel. As Hosea's family was to him, so also Israel had been to God.

Hosea Lesson 2

Hosea's first child, a male, was born from an adulterous tryst on the part of Gomer.

- He represented the hypocrisy and adultery of Israel, and he was a foreshadowing of what was to come in Divine discipline through the fifth cycle of discipline.
- He represented the rule of Jehu, a king who was idolatrous and unfaithful in his relationship with God.

Likewise, his second, a female, was born from an adulterous tryst on Gomer's part. The female child represents the effeminate nature of the people of Israel.

There is nothing intrinsically wrong with having a daughter. Here, she represented something that was wrong with Israel. The men had become like women, and vice-versa.

The men were effeminate because of their immorality - their immoral activities had sapped their strength as men. They were no longer virile nor masculine (not macho).

The name of this daughter is a further indictment in this direction.

The meaning of the name.

Lo-ruhamah, as we have seen, literally means "not compassioned".

This child was the product of adultery, and represented Israel.

- Because Israel had been involved in idolatry for so long, God had finally decided to cut off his compassion towards her.
- There is a time when worldly compassion must be cut off, for the good of those who have received it, and for the good of those around them.
- This does not imply the loss of salvation in any way.
- It does imply loss of priest nation status and logistical grace on a national scale.

RUHAMAH is also a word which finds its roots in the word for "womb", and feminine compassion. This matches well with the idea of the child being a daughter.

Israel had lost her capacity for compassion, and therefore no compassion would be shown to her.

- The women no longer had the quality of femininity and feminine compassion.
- The men no longer had the quality of masculinity and masculine compassion. Therefore, God would cut off His Godly compassion towards them.
- At the time just before Hosea began his ministry, God had this attitude toward Israel

2 Ki 13:23, "But the LORD was gracious to them and had compassion and showed concern for them because of his covenant with Abraham, Isaac and Jacob. To this day he has been unwilling to destroy them or banish them from his presence.

After another 50 years of unfaithfulness, that attitude had changed.

Israel was not engaged in harmless sins. There was child sacrifice and unrestrained violence in the land. They were a hazard to themselves and to others, and they had to be removed.

Therefore, God makes two dogmatic statements concerning Israel. "This is the end of my compassion." "This is the end of my temporal forgiveness.

Hosea 1:7

But I will show compassion to the house of Judah and I will deliver them through Yahweh their God, but I will not deliver them by the bow or sword or strategy, by horses or by chariots.

Hebrew Notes and the Meaning of the Verse.

The verse begins with the piel imperfect verb 'ARAH.EM. The piel verb shows the action as happening with a great deal of intensity. The imperfect tense shows that this action will occur at some time in the future (namely, in 701 B.C.). It is translated, "I will have fantastic compassion".

The direct object of the verb is WE'ETH-BETH YEHUDHAH. This is translated, "on the house of Judah". Again, this indicates the entire nation, which here is the Southern Kingdom.

Hosea Lesson 2

The verb WEHOSHA`TIM displays the way in which the compassion of God will be shown.

The perfect tense of the verb shows that the action is in the future, but is so sure to happen that it is considered already in existence. The hiphil is the causative verb, and so Yahweh is the cause of the action. This is translated, "And I shall deliver them".

The preposition BI is attached to the proper noun YAHWEH, and so it shows the agent of the delivery, which is God Himself. It is translated, "through Yahweh".

The noun ELOHEHEM is a descriptive noun, and it shows the relationship between the deliverer and those who are delivered. It is translated, "their God". This implies that there is a good relationship between the nation of Judah and Yahweh.

The negative adverb LO and the verb 'OSHI`M indicate the means by which the nation of Judah will not be delivered.

The verb is the hiphil imperfect. This means that the action will not come to pass, that God will not cause or use the following means to save Judah.

It is translated, "but I shall not deliver them.

BEQESHETH WEBIH.EREBH
WEBHEMILH.AMAH form the first three means which are not used.

BEQESHETH is translated, "by the bow".

WEBIH.EREBH is translated, "or by the sword".

WEBHEMILHAMAH is translated, "strategy".

BESUSIM and WEBHEPHARASHIM form the second set of means which are not used to deliver Israel. The first is translated, "by horses". The second is translated, "or by chariots

The Impact of the Verse.

This verse makes a strong contrast with the previous one. While God will cut off his compassion to Israel, He will show it to Judah. At the time in which this was written, both nations were in serious trouble.

- Israel, as we have seen, is heavy into idol worship, and under serious Divine discipline and the threat of the fifth cycle.

- Judah is also into idol worship, and they are also under the same threat.

There will be a difference, however. Under the rulership of Hezekiah and the ministry of Isaiah, the nation of Judah will put a stop to idol worship and return to worshipping God in the prescribed way set down by the Mosaic Law. This will result in God's display of compassion at a very dramatic moment in history.

Although the nation of Israel will not be around for that moment, God is giving them a preview in hopes that they too will see the truth.

The nation of Israel will reject this preview, and continue on their road to destruction.

READ 2 Kings 18 and 19

Hosea 1:8

And Gomer weaned Lo-Ruhamah, and then she conceived and then bore a son.

Hebrew Notes.

There are three verbs in this verse, all are in the qal imperfect, third feminine singular. The qal imperfect displays an action as incomplete; and that is done here to show the drama of the act. It is the equivalent of our historical present in the English. The third feminine singular shows Gomer, Hosea's wife, as the subject of those verbs.

The first verb is WATIGEMOL, which means to wean a child from breast feeding. The object of this verb is LO-RUHAMA, the second child in the family, the daughter.

The second verb is WATAHAR, which means to conceive in the womb.

The third verb is WATELEDH, which means to give birth. The direct object of this verb is BEN, which is translated, "a son.

The impact of the verse.

This verse simply records the conception and birth of Gomer and Hosea's third child, a son. This child, like the two before it, was conceived in an adulterous relationship. It was not Hosea's biological child.

Hosea Lesson 2

Although Hosea was not the biological father of these children, being the mature believer that he was, he did care for them. It was not the children's fault that their mother was an adulteress. The children would get to make their own choices in life when they became adults..

Hosea 1:9

And God said, 'Call his name, 'Lo-Ammi', for you are not my people, and I shall not be God to you.'

Hebrew Notes.

The verse begins with the qal imperfect third masculine singular verb WAYO'MER. It is literally translated, "and he said"; but the subject, God, has been defined in previous verses, and I inserted it here for the sake of clarity. This verb shows a past action as incomplete, and does so for dramatic reasons.

The qal imperative second masculine singular of the verb QERA' describes the action called for by the preceding verb. It is translated, "Call his name".

The direct object of QERA' is the noun SHEMO, which has the masculine singular suffix, and receives the action of the verb and is translated, "his name".

The name is LO' `AMMI, which translated literally comes out "not my people".

The explanatory conjunction BI has the second masculine plural ending, and it is translated, "for you".

The verb “:to be” is inserted here, as it is implied even though omitted in the original text. "are".

LO' `AMMI is next, and is translated, "not my people".

The conjunction WAW is added on to the next word, and it specifies an attendant condition to the first. It is translated, "and".

The personal pronoun in the first person forms the subject of the second condition, which is the mirror of the first. It is WE'ANOKHI, and it is translated, "I".

The verb and negative adverb LO'-'EHYEH form the action of this second condition. It is the qal imperfect, and it is translated, "shall not be".

Again we must insert something here, and it is the proper noun God.

Finally there is the preposition LAKHEM with the second masculine plural suffix, which is translated, "to you".

The Impact of the Verse.

This message from this child is really an application and expansion of the one from the child previous. The application of the cutting of the compassion is that Israel will no longer be God's holy people, set apart for a special purpose in God's outline of history.

Israel's special relationship with God will be cut off because of their sin and especially their idolatry. As we will see in the next verse, there will be a time when that relationship is restored.

Hosea Lesson 2 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 2

Questions on Hosea Lesson 2

1. What kind of a woman did Hosea marry?

Answer:

2. What were the two phases of Hosea's ministry?

Answer:

3. What sort of insight was Hosea derive from the experience of being married to an adulterous woman?

Answer:

4. We must interpret Scriptures according to our experiences. [True/False]

Answer:

5. By marrying an adulterous woman, Hosea became an adulterer himself. [True/False]

Answer:

6. Hosea's first son was named [A. Gomer; B. Jezreel; C. Mizraim; D. Hosea, Jr.]

Answer:

7. Find the verses in the Epistle of James which begin "You adulterers and adulteresses..." See if you can describe the concept of spiritual adultery in the Christian life, and the results of being unfaithful to the Lord.

Answer:

8. Referring to 2 Kings 10, describe how Jehu failed to accomplish the will of God.

Answer:

9. When a Christian gets out of fellowship with the Lord because of sin, how quickly does chastisement (divine discipline) begin?

Answer:

10. For a nation, what is the result of falling under the 5th cycle (last extreme) of divine discipline.

Answer:

11. What was the name of the place where the final destruction (military defeat) of Israel took place?

Answer:

12. What is was Hosea's daughter's name, and what does her name mean?

Answer:

Hosea Lesson 2

13. At the time being considered in Hosea, both Judah and Israel were engaged in idol worship and were under the threat of foreign invasion. Why was it not until 140 years after Israel's defeat by the Assyrians that Judah was finally conquered by the Babylonians?

Answer:

14. After seeing three children born who were not his biological children, Hosea finally kicked his wife out and told her to take the children with her. [True/False]

Answer:

15. ESSAY: In these lessons about Hosea, it is difficult to read through the descriptions of Hebrew grammar and syntax, to try to understand the meanings of the words and phrases in this prophetic book. Write here your opinion of this method of teaching, and in particular state whether you feel you are able better to understand these scripture passages.

Answer:

End of Quiz