

*One Year Through the Bible*

**Week 24: June 9<sup>th</sup> through 15<sup>th</sup>**

Daily Scripture Reading:	
Sunday:	Amos 7-9
Monday:	2 <sup>nd</sup> Kgs. 15-17
Tuesday:	Hosea 1-4
Wednesday:	Hosea 5-7
Thursday:	Hosea 8-10
Friday:	Hosea 11-14
Saturday:	2 <sup>nd</sup> Kgs. 18; Ps. 44

Bible Chapter Titles	
<b>Amos</b>	
7	Three Visions of Destruction
8	The Basket of Summer Fruit
9	Future Kingdom Blessing of Restored Israel
<b>2<sup>nd</sup> Kings</b>	
15	Various Kings of Israel
16	Rule of Ahaz
17	Assyrian Captivity and Why
18	Reign of Hezekiah
<b>Hosea</b>	
1-3	Hosea's Wife and Children
4	Ephraim is Joined to Idols
5	Ephraim Shall Become a Ruin
6	Priests Murder and Commit Lewdness
7	They Are All Adulterers
8	Have Sown the Wind, Shall Reap the Whirlwind
9	Abominable Like the Idols They Love
10	The Glory of Bethel is Departed
11	How Shall I Give You Up?
12	Jacob Found God at Bethel
13	They Sin More and More
14	Israel Shall Return to God
<b>Psalm</b>	
44	Undeserved Suffering Psalm

**Amos 7**

1. Amos sees the first of five visions in this section (Am. 7:1-3).
  - a. Amos saw the Sovereignty of God at work, preparing a locust-swarm (v.1).
  - b. The swarm was prepared to hurt the people, but not the king (v.2).
  - c. Amos averted that locust swarm by praying to the Lord GOD for mercy (v.3).
2. Amos sees the second of five visions in this section (Am. 7:4-6).
  - a. Amos saw the Sovereignty of God at work, turning a wild-fire into populated farmlands (v.4).

- b. Amos becomes the intercessor once again, "changing the LORD'S mind" (vv.5,6).
3. Amos sees the third of five visions in this section (Am. 7:7-9).
    - a. Amos sees the LORD standing by a wall with a plumb line (v.7).
    - b. The plumb line of the LORD is His absolute standard of Righteousness, and the execution of His Justice accordingly (Isa. 28:17).
    - c. Unlike the two previous visions, where Amos saw the danger, and averted it through fervent, effectual prayer, in this vision, the LORD explains the plumb-line to Amos, and then declares the judgment upon Israel (vv.8,9).
  4. A false-priest accuses Amos of being a false prophet, and tries to drive Amos out of town (Am. 7:10-13).
  5. Amos denies being a prophet at all, and pronounces Divine judgment upon Israel (Am. 7:14-17).

**Amos 8**

1. Amos sees the fourth of five visions in this section (Am. 8:1-3).
  - a. Amos sees a basket of summer fruit (fully ripe fruit) (vv.1,2a).
  - b. The judgment Amos prophesies is a long-delayed judgment that can be delayed no longer (v.2b).
  - c. Songs are turned into mourning, the opposite of what the LORD will do when the judgment is complete (v.3 cf. Jer. 31:13).
2. Amos proclaimed a message of judgment to the prideful predators of Israel (Am. 8:4-14).
  - a. These predators are so intent upon their profits that religious holidays and observances simply get in their way (v.5).
  - b. Divine judgment comes in the form of national discipline (v.10), and a spiritual famine of truth (v.11).

**Amos 9**

1. Amos sees the fifth and final vision in this section (Am. 9:1-15).

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2. Amos saw the LORD standing beside the pagan altar of Bethel (v.1a).
3. The LORD orders the destruction of the idolatrous temple, and the execution of the idolatrous priesthood (vv.1b-4).
4. The LORD'S prophetic message highlighted His Sovereignty (vv.5,6), and the certainty of His judgment upon the nations (vv.7-10).
5. Israel will be restored at the Second Advent of Jesus Christ because of the unconditional promises given to Abraham, Isaac, & Jacob, and the unconditional kingdom promises given to David (vv.11-15).

#### 2 Kings 15

1. The reign of Azariah (Uzziah) is described (2<sup>nd</sup> Kgs. 15:1-7).
  - a. Azariah & Uzziah are different names for the same king (2<sup>nd</sup> Kgs. 15:1&32).
  - b. Azariah is commonly a name given to the priestly descendants of Zadok (1<sup>st</sup> Chr. 6:8-15).
  - c. The Wycliffe Bible Encyclopedia lists a total of 23 different OT characters named Azariah, including Daniel's young friend who is renamed Abed-nego (Dan. 1:6,7).
  - d. Although Azariah/Uzziah was a good king, he became prideful, and ended his days as a leper (2<sup>nd</sup> Kgs. 15:5; 2<sup>nd</sup> Chr. 26:16-23).
2. The 6 month reign of Zechariah the son of Jeroboam is described (2<sup>nd</sup> Kgs. 15:8-12).
  - a. King Zechariah of Israel is not to be confused with the prophet Zechariah (Zech. 1:1), the high priest Zechariah (2<sup>nd</sup> Chr. 24:20), or any other of the total of 32 Biblical Zechariah's found in the Bible.
  - b. Zechariah the son of Jeroboam the son of Joash the son of Jehu completed the LORD'S promised 4 generation dynasty of Jehu (2<sup>nd</sup> Kgs. 15:12; 10:30).

3. Shallum's one month reign over Israel is described (2<sup>nd</sup> Kgs. 15:13-16).
4. Menahem's ten year reign over Israel is described (2<sup>nd</sup> Kgs. 15:17-22).
  - a. Pul, king of Assyria is identified by his historical name of Tiglath-Pileser III (2<sup>nd</sup> Kgs. 16:7).
  - b. In exchange for the tribute he provided, Menahem enjoyed Assyrian support for his reign.
5. Pekahiah's two year reign over Israel is described (2<sup>nd</sup> Kgs. 15:23-26).
6. Pekah's twenty year reign over Israel is described (2<sup>nd</sup> Kgs. 15:27-31).
7. Jotham's sixteen year reign over Judah is described (2<sup>nd</sup> Kgs. 15:32-38).

#### 2 Kings 16

1. The sixteen year reign of Ahaz over Judah is described (2<sup>nd</sup> Kgs. 16:1-20).
2. Ahaz was the most wicked king of Judah, until Manasseh comes along (2<sup>nd</sup> Kgs. 16:3,4).
3. Like King Asa, who bribed Ben-hadad, king of Aram to attack King Baasha of Israel (1<sup>st</sup> Kgs. 15:18-22), Ahaz bribes Tiglath-pileser, king of Assyria to attack King Rezin of Aram, and King Pekah of Israel (2<sup>nd</sup> Kgs. 16:5-9).
4. Ahaz becomes so impressed with Tiglath-pileser's pagan altar that he orders a replica to be built in Jerusalem, and defiles the temple of Solomon (2<sup>nd</sup> Kgs. 16:10-20).

#### 2 Kings 17

1. The nine year reign of Hoshea, the last king of Israel is described (2<sup>nd</sup> Kgs. 17:1-6).
2. Explanation is made for why the exile of Israel was necessary (2<sup>nd</sup> Kgs. 17:7-18).
3. The influence of Israel had also brought defilement upon the kingdom of Judah (2<sup>nd</sup> Kgs. 17:19-23).
4. The Assyrians brought a collection of gentile peoples to settle the land of Israel in place of the Jews (2<sup>nd</sup> Kgs. 17:24-41).

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Topics	Adulterous Wife and Faithful Husband			Adulterous Israel and Faithful Lord			
	1:1	3:5		4:1	14:9		
Divisions	Prophetic Marriage	Application of Gomer to Israel	Restoration of Gomer	Spiritual Adultery of Israel	Refusal of Israel to Repent	Judgment of Israel by God	Restoration of Israel to God
	1:1	2:1	2:2	2:23	3:1	3:5	4:1
Topics	Marriage of Hosea			Message of Hosea			
	Personal			National			
Place	Northern Kingdom of Israel						
Time	c. 755-710BC						

*Hosea is the Book of Faithful Forgiveness. Hosea is a prophet called by God to illustrate the anguish He endures being married to faithless Israel.*

*Hosea marries the harlot Gomer in obedience to the will of God, stays faithful to the LORD when she leaves him, and is there for her when she returns.*

**Title:** The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

**Author:** Hosea the son of Beeri is unknown in Scripture apart from the prophetic Book he authored.

Hosea  
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His name means “salvation” and had Israel humbled themselves according to his message, perhaps they would have found that salvation. Interestingly, the final king of Israel, swept away by the Assyrians was also named Hosea (2<sup>nd</sup> Kgs. 17:1-6).

**Hosea 1**

1. The Book of Hosea is a prophetic revelation “the word of the LORD which came” (Hos. 1:1) intended for the northern kingdom of Israel (Hos. 4:1).
  - a. The time frame is established by referencing four kings of Judah, and one king of Israel (Hos. 1:1).
  - b. Uzziah (790-739BC) to Hezekiah (715BC-686BC) establishes a ministry of approximately 40-50 years.
  - c. Hosea witnessed the captivity of Israel, called in the days of Jeroboam II, and prophesying throughout the final six unnamed kings.

2. Hosea was called to prophetic ministry as a single man, and his first work-assignment was to marry a harlot (Hos. 1:2).
  - a. He was to marry an אִשָּׁת זְנוּנִים  
’esheth z’nuwniyim and father יִלְדֵי זְנוּנִים  
yaldey z’nuwniyim (Hos. 1:2a).
  - b. This was to illustrate Israel’s harlotry in their forsaking of the LORD (Hos. 1:2b).
3. Hosea obeyed the LORD and married Gomer “finished/complete”, the daughter of Diblaim “fig cakes” (Hos. 1:3a).
4. Hosea and Gomer will give birth to three children, named by the LORD to teach a spiritual lesson to Israel (Hos. 1:3b-2:1).
  - a. A son named Jezreel (v.4a), with spiritual lessons (vv.4b,5).

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- b. A daughter named Lo-ruhamah (v.6a), with spiritual lessons (vv.6b,7).
- c. A son named Lo-ammi (vv.8,9a), with spiritual lessons (vv.9b-2:1).

#### Hosea 2

1. The prophetic message of Hosea was that the LORD would reunite Judah & Israel into one people—His people (Hos. 1:10-2:1).
2. The LORD states His case against adulterous Israel (Hos. 2:2-13).
3. The LORD promises to take his faithless wife back, and to do so according to His absolute standards of holiness (Hos. 2:14-20).
4. When the LORD restores the faithless wife, the nation will be securely restored in their land (Hos. 2:21-23).

#### Hosea 3

1. Hosea obeys the LORD to remarry faithless Gomer (Hos. 3:1).
2. Hosea finds her for sale in a slave market, and pays cash for her redemption (Hos. 3:2).
3. Hosea puts an end to Gomer's prostitution career (Hos. 3:3).
4. Hosea prophesies that all of this is a picture of the last days, and the restoration of Israel to the LORD (Hos. 3:4,5).

#### Hosea 4

1. Chapter four begins the LORD's discourse—His message of judgment against the northern kingdom.
2. Israel failed to maintain 'emeth, checed, and da'ath of God within their land (Hos. 4:1).
  - a. אֱמֶת 'emeth <sup>#571</sup>: *faithfulness, truth*.
  - b. חֶסֶד checed <sup>#2617</sup>: *lovingkindness*.
  - c. דַּעַת אֱלֹהִים da'ath 'elohiyim <sup>#1847</sup>: *knowledge &* <sup>#430</sup>: *God*.
  - d. English translations of these terms:
    - 1) "faithfulness or kindness or knowledge of God" (NASB).
    - 2) "faithfulness, love, acknowledgment of God" (NIV).
    - 3) "truth or mercy or knowledge of God" (KJV, NKJV).

- e. Lovingkindness and truth is the epitome of the paths of the LORD (Ps. 25:10), and this walk was illustrated by and realized through the Lord Jesus Christ (Jn. 1:17).
3. Israel was involved with every evil work of the flesh (Hos. 4:2,3), for which they could only blame themselves in their rejection of Bible Doctrine (Hos. 4:4-6), and in which they only made matters worse the longer they remained in darkness (Hos. 4:7-11).
4. Israel's idolatry is described (Hos. 4:12-19).

#### Hosea 5

1. Israel's wicked kings and false priests led Israel into the depths of their evil (Hos. 5:1-7).
2. Israel's sickness and Judah's wound determined that the LORD had to act immediately (Hos. 5:8-15).

#### Hosea 6

1. The LORD's discipline through exile was not intended to be the final activity—it was designed to produce repentance (Hos. 6:1-3).
2. The LORD debates what He must do in view of the faithlessness of Israel & Judah (Hos. 6:4-11).
  - a. They had missed the entire purpose for the external ritual (v.6; Matt. 9:13; 12:7).
  - b. Their lack of knowledge produced blasphemous activities.

#### Hosea 7

1. God was eagerly waiting to heal Israel, but they repeatedly refused to repent (Hos. 7:1-7).
2. Israel truly became a nation of this world (Hos. 7:8-16).

#### Hosea 8

1. The approaching enemy causes Israel to cry out to the LORD without true repentance—only more lies (Hos. 8:1,2; Tit. 1:16).
2. Sowing the wind reaps the whirlwind (Hos. 8:3-7; Gal. 6:7).
3. Israel is sentenced to bondage (metaph. use of Egypt), and Judah is headed that direction (Hos. 8:8-14). The literal Egypt is not going to be the location of their exile, but is used to

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communicate what Israel can expect to experience (Hos. 9:3,6; 11:5).

#### **Hosea 9**

1. The message of Divine judgment continues, with a promise of dispersion (Hos. 9:1-9).
2. The LORD looks back with fond memories, and yet sad memories of Israel's idolatry (Hos. 9:10-17).

#### **Hosea 10**

1. Israel's descent into idolatry mirrored their rise in prosperity (Hos. 10:1,2).
2. The fall of Israel is a preview of Tribulational judgment, but merely a shadow of the wrath of God yet to be revealed (Hos. 10:3-10; Lk. 23:30; Rev. 6:16).
3. Hosea delivers a parable that indicates Israel's restoration to the land will be in accordance with the LORD's purpose for chastisement (Hos. 10:11,12).

#### **Hosea 11**

1. Again, the LORD looks back with fondness of memories for Israel as a youth (Hos. 11:1-4). He is also looking forward with fondness to the incarnation of Jesus Christ (Matt. 2:15).
2. The LORD must send them into captivity as Israel's negative volition was locked into their own evil (Hos. 11:5-7).
3. The judgment of the LORD is tempered with His mercy, and in accordance with His unconditional covenants (Hos. 11:8-11).

#### **Hosea 12**

1. As the LORD recounts the evil actions of the nation of Israel, He thinks back to the person of Israel (Hos. 11:12-12:14).
2. Jacob's wrestling with Esau as infants in the womb, and his wrestling with the LORD as an adult foreshadowed the confrontational nature of the nation of Israel.
3. The LORD has always been faithful to bring Israel back to the promised land, reminding them of the Aramean sojourn and the Egyptian bondage.

#### **Hosea 13**

1. The message of Divine judgment continues, with the sad regrets that the First through Third Commandments have been so terribly violated (Hos. 13:1-4; Ex. 20:4-6).
2. The sad regrets are expressed in that God's gracious provision was forgotten (Hos. 13:5,6).
3. The LORD's judgment will be a savage judgment with quite the sting of death applied (Hos. 13:7-16).

#### **Hosea 14**

1. The LORD concludes His message with an appeal for Israel to repent (Hos. 14:1-3).
2. The LORD promises a restored love relationship with his restored wife (Hos. 14:4-7).
3. The LORD woos Israel to forsake their lovers and return to their faithful husband (Hos. 14:8).
4. The LORD woos Israel to walk according to His ways, and therefore not stumble (Hos. 14:9).

#### **2 Kings 18**

1. The twenty-five year reign of Hezekiah, king of Judah is introduced (2<sup>nd</sup> Kgs. 18:1-6).
2. Hezekiah defied Assyria, and observed Israel's captivity to Assyria (2<sup>nd</sup> Kgs. 18:7-12).
3. When Assyria invaded Judah, Hezekiah plundered the temple to pay tribute (2<sup>nd</sup> Kgs. 18:13-16).
4. Sennacherib responded to Hezekiah's weakness & compromise, by demanding an unconditional surrender (2<sup>nd</sup> Kgs. 18:17-37).

#### **Psalms 44**

1. The author & setting for Psalm 44 is not known. Sennacherib's invasion of Judah is an excellent speculation, however, as the circumstances of 2<sup>nd</sup> Kgs. 18 fit well with the subject matter of the psalm.
2. The psalmist is a king, who submits to God as his king (Ps. 44:4,6).
3. The psalmist reviews the LORD's faithfulness in previous generations (Ps. 44:1-3).

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4. The psalmist reviews the LORD's faithfulness in previous battles during the current generation (Ps. 44:4-8).
5. The psalmist struggles to understand why the LORD is currently rejecting them, and handing them to their enemies (Ps. 44:9-16).
6. The psalmist could understand it better if they were in apostasy, but they are not (Ps. 44:17-19).
7. The psalmist can only conclude that God is asleep, and prays that He might wake up soon to rescue them (Ps. 44:20-26).

#### Note:

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#### Sources:

The Bible reading schedule is from a long-forgotten, and uncertain source.

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