

Finding Christ in Hosea

Sermon 2 in the Minor Prophets

1. The prophets place in history
2. The significance to the Babylonian Captivity and destruction of the Temple
3. The regathering -- the second Temple – and its transformation to Herod’s Temple
4. Prophecies of the coming of Messiah
5. Prophecies of the New Covenant
6. Prophecies of the destruction of the second Temple (70 AD) “the day of the Lord”
7. The Day of the Lord – the second coming and eternal state

Hosea Chapter 1

I. Hosea Regarding points 2 and 3.

Most of his words toward Judah are positive.

1:7 – No mercy for Israel – mercy for Judah.

11:2 -- “Ephraim has encircled Me with lies, And the house of Israel with deceit; But **Judah** still walks with God, Even with the Holy One *who is faithful*.”

6:11 -- Also, O **Judah**, a harvest is appointed for you, When I return the captives of My people.

ESV -- For you also, O **Judah**, a harvest is appointed. When I restore the fortunes of my people,

Not as clear – and the Hebrew can mean captivity or fortunes.

However – in prophetic language – for something more than 200 years future -- it can mean the same thing such as a return from captivity or put as a restoration.

At any rate – we can see a clear promise to Judah – after scathing words against Israel in chapter 6.

II. Hosea's Place in History

Hosea mostly ministered to the northern kingdom of Israel.

Understanding his time, helps us understand this book.

When he opens his ministry **1:1**

Uzziah – mostly good – however, he tried to burn the incense only reserved for the priests – and God struck him with leprosy.

Jotham and especially **Ahaz** had wicked reigns.

BUT – Hosea also ministered during **the reforms of Hezekiah**.

All told his ministry began while Amos was still a prophet to Israel, and lasted for 50-60 years.

He started his ministry in Israel during the reign of Jeroboam II.

This was a high point in Israel's history – they were prospering more so than Judah.

Their prosperity was a cause of his early warnings falling on totally deaf ears.

But his words of punishment would soon come to pass – even in his lifetime.

After Jeroboam II died – his son Zechariah took the throne.

He reigned for 6 months and was assassinated.

His killer took the throne.

Over the next 12 years – 5 different kings would rule, and 4 of them would be assassinated. (2 Kings 15-17)

Finally, the last king of Israel was Hoshea.

He reigned 9 years.

He was paying tribute to Assyria, but attempted to get Egypt to come and fight for him. That was the end, as Assyria attacked and Israel ceased to be a nation.

Hosea 7:11 -- Ephraim is like a dove, silly and without sense, calling to **Egypt**, going to Assyria.

- Hosea's prophecies of the Assyrians capturing Israel came true – in 722 BC.

- They went into captivity – and never came back into their land in any kind of large regathering.

Assyria was unable to conquer Judah – although they were far superior in strength – because the Lord was on their side, during the reign of Hezekiah. You might remember the mocking words of Sennacherib – and the faithfulness of Judah to stand strong and see the Lord fight for them. (2 Kings 18).

They had misguided hopes

Israel had hopes that Egypt would save them.

Judah would make the same mistake – more than 100 years later.

Egypt is mentioned 13 times in Hosea.

Often it is to remind them from where they came.

III. Christ in Hosea

A. In Passages Regarding Egypt

Hosea 12:13 -- By a prophet the LORD brought Israel up from **Egypt**, and by a prophet he was guarded.

MOSES is the first prophet – and Christ is the one who guarded them.

1. Moses Himself told them of the Prophet to come who was greater than he.
2. Moses told them the Lord Himself would fight for them at the Red Sea.
3. Jesus is the bread that came down from Heaven
4. The Pillar and the cloud that followed them.
5. The Rock that ushered forth water was symbolic of Christ.

We could multiply these PICTURES OF CHRIST

A companion passage

Hosea 13:4-5 -- But I am the LORD your God from the land of **Egypt**; you know no God but me, and besides me there is no savior. It was I who knew you in the wilderness, in the land of drought;

Hosea 11:1 – (Historic – but also Messianic) – “Out of Egypt I called my son.”

B. Jesus as the Faithful Son (thematic symbol)

Israel is called “God’s Son” in the OT.

But, Israel is the unfaithful Son – you could say – the prodigal son.

Christ is the Faithful Son.

We see this in the names given to Hosea’s children.

They symbolize the very worst news imaginable.

However, in Christ, these curses are **UNDONE!**

1. His first son -- **Jezeel** – **1:4-5** – The idea is judgment, bloodshed and scattering. (break the bow refers to loss of military might – and symbolizes the captivity of 722 BC).

The valley of Jezreel had seen many battles – and the joyful slaughter of Jehu against the house of Ahab is the one mentioned here.

Message -- “The slaughter that happened before will happen again.”

But Jehu himself was wicked.

A wicked man carrying out God’s justice.

He himself was judged.

2. His daughter – **Lo-Ruhamah** (literally no mercy) **6-7**

Captivity again – utterly take them away!

Yet, Judah would be spared.

3. His last son – **Lo-Ammi** (literally -- not my people) **8-9**

Hosea’s “son” who was most likely not his physical son at all, but the product of his wife’s adulterous relationship.

Much of Hosea's message focuses on SPIRITUAL ADULTERY which is the term he uses for idol worship – and he became a living testimony to the horror of Israel's unfaithfulness to God– by his marriage to the unfaithful Gomer.

In Christ and in the blessings He brings -- all this is undone!

It is true for Christians today.

It was true then, for those in Israel and in Judah who were the true believing remnant who had not forsaken the Lord.

We are looking at Christ as the faithful son.

The children who were signs of desolation, become signs of blessings because of God's great son – the Lord Jesus Christ.

1. Jezreel -- scattering. v. 21-23a

This time it is positive.

Sowing seed so a harvest can be gathered.

A reversal of bloodshed and terror. Safety and a return to God.

2. Lo-Ruhamah – No Mercy – now receives mercy – 23b

3. Lo-Ammi – Not my people – now My People – 23c

Here we see a promise of the gentiles coming to faith.

Not a people, but are now a people.

Paul understood this – **Romans 9:24-26** – even us whom he has called, not from the Jews only but also from the Gentiles? ²⁵ As indeed he says in Hosea,

“Those who were not my people I will call ‘my people,’
and her who was not beloved I will call ‘beloved.’”

²⁶ “And in the very place where it was said to them, ‘You are not my people,’

there they will be called ‘sons of the living God.’”

C. Christ as the Faithful Husband

Hosea spends much ink focusing was on the coming Assyrian captivity of 722 BC and on the false worship of the golden calves – an alternate place of worship and the false priesthood Jeroboam the first king of Israel instituted.

This was still in practice in Hosea’s day.

Hosea 10:5 -- The inhabitants of Samaria tremble for the calf of **Beth-aven**. Its people mourn for it, and so do its idolatrous priests— those who rejoiced over it and over its glory— for it has departed from them.

Bethel is the house of God.

Called Beth-aven – it is the house of wickedness.

It wouldn’t be long before Baal worship also became part of the northern tribes – especially under Ahab and Jezebel.

Much of Hosea’s message focuses on SPIRITUAL ADULTERY which is the term he uses for idol worship – and he became a living testimony to the horror of unfaithfulness – by his marriage to Gomer.

We read about his calling to marry a woman who had been a prostitute – the children she bore and her going back into slavery – only to be redeemed again in chapters 1-3.

Points 6 and 7 “the day of the Lord” are not as obvious in Hosea.

He is not an “apocalyptic” prophet.

He is a prophet, crying out against sin, and calling for repentance.

Hosea’s relationship to His unfaithful wife was meant to be an expression of God’s relationship with His unfaithful wife – Israel.

Final Applications – which still apply today in the redemption purchased by Christ.

Reproach/Redemption/Regeneration – chapter 3

Reproach – Tell how Hosea Married Gomer and then had to buy Gomer.

1. Hosea bore the reproach of his wife's unfaithfulness.

It's one thing to marry a prostitute.
It could have a happy ending.

But she went back to her wayward ways – ended up in the slave market.

It was utter humiliation for her and Hosea.
Stripped naked for all to see.
Bearing her shame – he purchased her and brought her back to himself.

Jesus endured the shame and humiliation of the cross to buy his bride
Stripped naked – publicly displayed -- beaten, tortured and killed, put into a borrowed tomb.

Bearing shame and scoffing rude.
In our place condemned he stood.
Sealed our pardon with his blood
– hallelujah - -what a savior!

2. Jesus went further than Hosea.

When Jesus came, He paid a much higher price.
The cost was greater, because He gave Himself!

Heb. 12:2 – looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

While Hosea bore the shame of having an unrighteous bride, Jesus became sin for us – even though he personally knew no sin. He took our sins upon Himself as if they were his own sins. 2 Cor 5:21

He took our sins upon himself – something Hosea could not do.
He gave us His righteousness – something Hosea could not do.

Anthony Selvaggio

“Jesus became our Gomer for us. He was stripped and made a public spectacle for us. He was paraded through the streets of Jerusalem for us. Greater yet Jesus did something Hosea could never do for his bride; Jesus bore the sins of his bride and gave her his righteousness.”

Pray

Communion