

## **Dr. Marv Wilson, Prophets, Session 15, Hosea, Part 2**

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This is Dr. Marv Wilson in his teaching on the Prophets. This is session 15, Hosea, Part 2.

All right, I'm ready to get going. Let's have a word of prayer.

We'll start. We read scripture, Lord, and we're reminded that people prayed as naturally as they breathed. We thank you for this God-intoxicated people that we may study, a people whom you visited again and again in sometimes some most extraordinary ways, whose conversations about you filled every step along the way of life.

Help us never to compartmentalize our faith and do spiritual things. Help us to realize we are spiritual, we are alive unto you in all that we do, in all we think, and in all we act. We pray that we will learn new lessons about your mercy and grace to people on the part of the Almighty.

Help us to learn the lessons of Hosea about your infinite love, the possibilities of new beginnings and even restorations. Thank you for the scriptures which we may study at Gordon openly and freely. Pray that this school will always remain a school that's Biblio-centric and Christ-centric.

This I pray through Christ our Lord. Amen. I'm going to pass around a sheet on our Passover Seder coming up.

It's April 6th. It's open to any of your friends, but when you give me an envelope to pay for your, which I'm going to collect for the first class after we get back from the break, you can pay by cash. Students are \$12, but I've found a benefactor willing to reduce that a couple more dollars to \$10.

Adults are \$20, so it includes a meal. This is a wonderful example of what we're doing here on the North Shore. Bringing together an evangelical church and their worship team, working with the rabbi for the music for the Seder.

It shows you what Christian-Jewish relations can do. Take a common theme in Scripture: redemption. Celebrate a biblical event; the oldest continually celebrated, and certainly, the most important celebration rooted in the Bible for the Jewish community, whether in the diaspora or in the land.

Redemption, Passover, is the holiday for Jewish homecoming, family life, recalling the greatest miracle God performed. So, that will be in Temple Shirat Hayyam on Wednesday evening, April 6th. We will leave here at 4:45, and probably be back to campus around 9 o'clock, my estimate would be.

Do you have any questions on that? You can add, delete names on that right up until the first class or two after the break. But I'm passing that around now for the first time. Do you have any questions on that? Last time we began our study of some of the high points of Hosea.

Hosea, we said, was a contemporary of Amos in the Northern Kingdom. The first half of the 8th century BC, or as our Jewish friends call it, BCE, before the Common Era. If you ever pick up a book that says BCE, it often is written by a Jewish author.

AD is CE, the Common Era. Last time I was talking about some of the views about Hosea's marriage to Gomer, which is somewhat problematic and has been open to a variety of interpretations. The last point I made was the point of view that Abraham Joshua Heschel has set forth.

Namely, this marriage was to show exactly how God felt about Israel, and he had to, in many ways, emotionally communicate that deep pathos, that deep feeling of how broken up he is. And how much he cares for his people, who would quite literally go whoring after other gods.

And so, Heschel would say the experience primarily was for the benefit of the prophet himself. And while I think we can agree that God set apart prophets and communicated his will, his deepest pathos and concerns to them. But, we also need always to keep in mind that the purpose for God speaking to a prophet was not simply to psychologically and emotionally understand the pathos of God, but also the prophet was the vehicle of revelation.

So, it was to be more than to affect the prophet, it was to affect those around him. God changed the prophet so that the prophet in turn could affect change in others. And so, it is more than to acquaint the prophet with the feeling of the divine sympathy, the divine pathos.

The prophet suffers as God suffers. Important? Yes. But his marriage was a drama being acted out as an objective experience to communicate divine truth to a people.

Scripture doesn't end with a prophet. Or the experience of how God feels does not end with a prophet. It is indeed to pass these things on to others.

One or two other quick views I'd like to summarize. The first, Gomer becomes a harlot after her marriage to Hosea. This is a very common interpretation.

The idea is that God would never because He is a God who would never want in any way to affect Himself with such a sinful kind of situation as that. Rather, this whole thing happens to Gomer, the wife of Hosea, after they are married. She wasn't a wicked woman, an adulterous woman.

She was chaste when Hosea married her. But she turned to this life of prostitution after marriage, says this view. And so the command in 1.2 here, about go take to yourself a wife of harlotry and have children of harlotry, that command would represent not the actual wording, but God's call to the prophet.

In retrospect, Hosea looks back on his life and understands it that way. As he looks back over his many years, he realizes that call came to him when he took his wife, a wife who proved to be unfaithful. So, proleptically, this is what would have been the case.

And so, for the prophet, God, in His foreknowledge, knew that this would happen to Gomer. She would lapse into this condition. So, as I said, to take a wife of whoredom is used proleptically, in an anticipatory way.

Hosea saw that the hand of God had brought about a marriage that, from a human point of view, was marked by tragedy. And as Hosea looks back on his life later, when he writes, he reflects on that tragic experience. Gomer's future in fidelity as he came to understand that.

Heschel does bring out in a footnote in one of his works that the particular Hebrew expression used here may be understood to mean one destined to be a harlot or a prostitute. One potentially. So, that's one rather common way of understanding the text.

And then finally, one other way in which the marriage has sometimes been interpreted is what we might call the natural view, or the literal view, or the face value view. Just read it as it appears. And, so, this view would say it seems most reasonable to see Gomer as a notoriously loose woman whom God chose for marriage to Hosea.

Why? Because God wanted in a very drastic or dramatic way to send a message. He wanted to put the message across to the prophet and his people in a very stark way. And, so, when you scan through the rest of scripture, you might say, well, look at Isaiah.

Isaiah chapter 20 says he walked naked and barefoot through the streets of Jerusalem and became a laughingstock to the people, a very difficult task. Or look at Jeremiah. God forbids Jeremiah to get married, which would have been a very

difficult task in a patriarchal world, and made him the object of considerable suspicion, a difficult cross to bear.

There are other points we can, or places we can go to in scripture, to point God asking people to do some very unusual tasks, to etch indelibly into the thinking of people the message of grace or judgment. And this speaks of the enormity of Hosea's situation. And, so, this view then would once again take one to as straightforward language.

He actually married a prostitute. And this is exactly how God was viewing his own people. Their love with him was over, and they were into another relationship, one of idolatrous, sensual Canaanite religion involving sacred prostitution, and Israel was far gone.

Alright, there are a lot of nuances to these various views, which I don't have time really to go into in any greater detail to try to critique, but I did want you to be aware of some of the main ways in which the marriage, which itself is problematic, has been viewed. Now, looking at the marriage itself, and again, a big view of Hosea, one through three, is biographical. The prophet's own marriage to Gomer, the story of this failed marriage, and the gradual deterioration of the marriage, which, in describing his own personal life, as you read these first three chapters, you realize it's bigger than his own life.

Because God is really telling the story of Israel and alluding to Israel through so many of these things in the prophet's own life, the three children are mentioned in the opening chapter. And you'll observe in 1-2 that he goes to Gomer, and she bears him a son; you'll notice in 1-3.

And that son, actually each of the three children, their names carry symbolic meaning. That happens all the time in the Bible. You shall call him Jesus, he'll save his people from their sin.

The Messiah will be Immanuel, God with us. And at least as far as Matthew was concerned, a very strong statement of the divinity of this one that would be born with a divine, supernatural birth. The names of Scripture convey lessons quite frequently.

Avram, the exalted father, becomes Avraham, the father of many people, or the multitudes of people. Yitzhak, Isaac, laughs, and laughter is important to the narrative, etc. Alright, there are three children: Jezreel, Lo-ruhamma, and Lo-Ami.

Let's look at the narrative here, then. The first child is born to him. Some scholars put a lot of emphasis on the fact that only the first child is that little word, him, mentioned.

There are two other children born, but it doesn't say to him. Is the omission important? For those who say it is, it might imply she's a prostitute, and those children may have been born to someone else. Is that reading too much between the lines? Perhaps.

But, it does say Jezreel is the first child born, and Jezreel is a son. Now, there's a double pun involved in this word: Jezreel. Jezreel means God scatters.

God sows or casts out, spreading out, as seed is thrown out on the soil by the sower. So, this first child is called Jezreel, for yet a little while, and I will punish the house of Jehu for the blood of Jezreel, and I'll put an end to the kingdom of the house of Israel. This first son, Jezreel, implies that after the people of Israel had been scattered in exile, this is where the expression, the ten lost tribes of Israel, Google the B'nai Manasha, the sons of Manasseh, one of the very fascinating movements, even as we speak, of hundreds of Jews who went all the way to the area of India, made their way gradually after being scattered from the northern kingdom, and now working with the government of Israel.

Earlier, oh, maybe seven months ago, I heard an Israeli who works with the government, working with these people, coming back. He also referred to several cities in China, where, due to the scattering to the far recesses of the Assyrian Empire, they kept moving east; some of them, and many of them, now want to come home. They have preserved certain customs from Hosea's day.

But there's also been a lot of acculturation, a lot of adapting to these other nations in which they have found themselves. But there was that scattering promised, and the northern kingdom would be split up when Shalmaneser V, Sargon II came to attack, but even before that, as early as 745 BC, Tiglath-Pileser came in and started this deportation policy, and taking people from the far recesses of the Assyrian Empire and planting them in the northern kingdom, and that's the origin of the Samaritan problem you remember in Jesus' day. Jews don't talk with Samaritans.

Why? Because of these people from the Assyrian Empire that were moved in to this region where Hosea is working right now. So, there would be the scattering or the exile because of the people's sin, but it also says God would plant or sow them in their land again. And so, this dual meaning of scattering, in terms of exile, and planting or sowing them in their land again.

So, the initial part here talks about God being upset with the house of Israel. Now, many times, he uses Ephraim, the leading tribe of the northern kingdom of Israel. Here he says, the house of Israel, verse 4, And on that day I will break the bow of Israel in the valley of Jezreel.

He's anticipating 721. He's anticipating the final overthrow of the northern kingdom. And why is God upset with the northern kingdom in this particular case? He refers to the house of Jehu.

Capital J-E-H-U. Jehu, you may remember him. He's the guy that drives his chariot furiously.

You could always tell him in the distance. If you had a sentry up on the wall and peered out, as it were, with binoculars onto the horizon, the cloud of dust, it's Jehu, for he drives furiously. But Jehu, because he was a passionate person who wanted to defend the cause of the Lord, started murdering all of the veil worshippers.

On one level, one might think, well, he's doing Hosea a favor. He's the hatchet guy for the sermons that Hosea is preaching. Well, he did all of this in a very self-willed and bloodthirsty manner.

He was on a big purge. And if you look at 2 Kings 9 and 2 Kings 10, one of the most graphic descriptions of death is found in, for instance, 2 Kings 9, under Jehu, who finds this woman who's pushing all this Baalism that Hosea is against, and it's Jezebel, the daughter of the king of Tyre, who is married to Ahab. And so she, in herself, she represents this thing that's got to be eliminated.

And so several people working in the palace throw her face down. Her blood spatters on the wall and on the horses. They trample on her.

People go in to eat and drink and celebrate that she's taken down. And the Scriptures say the skull and the feet and the palms of her hand were the only things left of her when they went to bury her. This is a way of giving you all the graphic details to say what we think about Baalism.

And this woman who had this passion to push it. So, this was Jehu's massacre of the house of Ahab. Very bloodthirsty acts.

In 2 Kings 10:12 to 14:42 princes of Ahaziah are also slain. So, at Jezreel, this was the Jezreel Valley. Jezreel was the breadbasket of ancient Israel.

Jezreel, the whole valley was called God's Sows. Now during the Greek period, the word was Grecianized, Hellenized, calling it Esdraelon, which is Greek for Jezreel. The God Sows Valley.

So, at Jezreel, Jehu murdered King Joram of Israel. He also murdered one of the kings of the southern kingdom, King Ahaziah. Not to speak of the Jezebel I just mentioned as well.

So, to Hosea, short of all of this, these acts were fearful crimes so that their guilt could only be expiated by the fall of the dynasty of the north. It reminds us today, there are some odious things happening in our own society. But no more do we go out and get Uzis or machine guns or rifles and take the law into our own hands to have a massacre or a purge of people who are doing things that we do not respect.

This vengeful spirit so easily gets out of hand, and we see this in liberation theology in Latin America, while the view to topple the rich fat cats at the top of the pyramid who are draining society and getting rich at the expense of the poor, when people bring down these people to liberate their land from the oppressor, wildfire often takes over. And destruction, not just of great property, but of life, can happen in such a revolt or rebellion against something. And there's a real tension between liberation theology, namely, God has a passion for the poor, but how much evil should you inflict upon the oppressor who, like the poor, is created in the image of God, and while misdirected and wrong, there's a fine balance here sometimes for being a champion of righteousness.

And how many others do you take down in the wake of your passion to purge evil from the world as you see it? Anyway, Jehu was guilty, and God said that the power of Israel would be broken. In verse 5, to break the bow, a weapon in the northern kingdom, the bow and the arrow, the archer. So, here He uses a military term to say simply that the power of the northern kingdom would be ended, and its impotence to break the bow was predicted.

On the same grounds, God holds the nations around Israel accountable in terms of international morality and respect for life. Now, these things are much more difficult to justify today in light of things, but war was so much a part of life in the ancient world. Every nation had a god of war.

And God meets Israel within that world, but in war, God makes Israel accountable. It's just, don't go out and do your own thing, and expand your borders with just freedom. But there are always controls and the attitude with which and the purpose with which these things are done.

There is accountability there that God had with the leaders and with the people, and not every war was a holy war. And the wars were different. But in this particular case also, remember the history of the Bible is written with a bias in favor of the southern kingdom.

They're the good guys. They're the uninterrupted Davidic dynasty there in Jerusalem. These guys in the north seceded, and therefore, almost like a record, when you read the kings of the north, so and so ruled so many years and did what was evil in the sight of the Lord.

I mean, that's how they were viewed. And even if they did something fairly decent, they were still the bad guys. And so, you have to understand that bias with which the history is written.

We like to think that every textbook in the library of Gordon is not written with a bias, with a point of view, if not an axe to grind in defense of a particular point of view. One of the real challenges as you consider scholarship, and in particularly writing a paper as a student, is if you can research a topic with a totally open mind, inductively do all the reading, get into the material, and make up your mind where the evidence is leading you, rather than going to the library ahead of time and choosing books, since you already know the answer to your research topic, and getting those books that defend your thesis and the position you want to argue for, and then politely ignore the other books or other arguments that make your point of view not look so good. Objective scholarship is, as John Bright says, even in opening the Bible, presuppositionalist exegesis is impossible.

We all open the Bible with past experiences and certain givens. You can't do it with a *tabula rasa*, with a total blank slate. We have our presuppositions.

And some of us even have biases. If you start with the Bible as it's only purely a literary work, and since it's a human product, it's going to be flawed with inconsistencies. Then, if you open the Bible and do your work that way, then you're going to come up with conclusions that don't treat Scripture as the Word of God, and therefore to be trusted and, in the end, absolutely relied upon.

So even your starting point in dealing with Scripture, if you start your studies, that this is the Word of God, and that's an *a priori* I take to the task, rather than this is a fallible human literary document biased in just one point of view. You'll end up in your research with that same presupposition. So, I think since the church has always operated with the two great presuppositions of theology, and one of those presuppositions in this world of reader criticism, while it's important and we need to hear it, that presupposition is not everyone can weigh in, and everyone's view is as good as the next person's point of view.

We just need to listen to each other and get along. That's not a presupposition of biblical reading. Presupposition is that God exists and He has revealed Himself in this divinely revealed text.

So, let's jump into that and see if we can hear and understand what God is saying using good tools of grammatical-historical study of Scripture within its genre and work from that point of view. We need to listen to what other people have to say, but at the end of the day, it's more important that we listen to what the author intended to convey than trying to get the author to see it my way because this is what I see in it. And that's a bias I have.

Alright, child number one, Gomer, Behrs, Jezreel. Scattered, but once again, will be planted because when you read these first three chapters, you realize there's restoration for these people. This is not a permanent severing of their relationship with God.

The second child is called Lo-ruhama. The root r-h-m, if you will, in Hebrew, that root conveys the idea of pity and merciful concern. It means to feel something down in the gut.

Not, r-h-e-m is the Hebrew word for womb, and so when you say this word not pitied, it means you don't feel it in the area of the gut. And so, the second child, the daughter, is born, verse 6, and her name is called Lo, meaning not pitied. In other words, God no longer is going to be moved, as it were, in the deepest part of his being.

He had shown compassion, mercy, and grace toward his people, but he was not going to have pity on the house of Israel. But he quickly switches in verse 7 and says, I'm going to hang in there with Judah for a while longer. Both of you guys are going to get exiled.

Northern Kingdom, exiled to Assyria. Southern Kingdom, Judah, exiled to Babylon. But I'm going to let the string play out longer with Judah, not now, which he hints at here.

He says, for the time being, I am going to have ruhamah, I am going to have pity on the house of Judah, and where you're not going to be delivered from the Assyrian juggernaut, I am going to deliver Judah from the Assyrian attack. But I'm not going to do it by a great army in the Southern Kingdom. Notice what the Scripture says here, verse 7. I am going to deliver Judah, your sister nation on the south, by the Lord their God.

I'm not going to do it by bow, sword, or war, horses, or horsemen. Many scholars believe that this is an allusion to Sennacherib. Remember, in 701, Sennacherib had already taken 46 walled cities of Judah.

Now he's on his way to Jerusalem. Hezekiah is bracing for the attack. That wonderful Hezekiah's water tunnel in Jerusalem, from the pool of Siloam into the spring of Gihon, out there in the valley, the Kidron Valley.

So he could ensure for himself a proper supply of water. He was getting all ready for that attack, but what does the Scripture say? This remarkable overnight overthrow of 185,000 of the Assyrian armies by the so-called Angel of the Lord, 2 Kings 19, tells of this experience. Herodotus, 5th century B.C. historian, says this was like a bubonic

plague, probably spread by mice through the camp of the Assyrian soldiers as they were surrounding the city of Jerusalem.

We don't know how this largest, single, overnight, sudden destruction of nearly 200,000 soldiers happened. It seems to be what is alluded to here, because Hezekiah was spared at that time. Hezekiah was not only spared the overthrow of Jerusalem under Sennacherib, but he even got his own life spared for another 15 years.

As we have a number of parallel texts, including Isaiah, which speak of this unusual, godly king. And perhaps it was because of Hezekiah, the guy who introduced the music into temple worship, with all the instruments. Hezekiah, the good guy who said, hey, let's have a Passover and heal this breach between the North and the South.

We'll even let you guys come from the northern kingdom up here to Jerusalem. And he pulled that thing off, and had quite a response to try to heal past history. And it was done later under Josiah, who followed Hezekiah a number of kings later.

So, the southern kingdom would not fall until 586. But God would bring deliverance. The final child is Lo-Ami, not my people.

This represents, of course, the complete severing of the marriage relationship. But it was only a temporary severance, not a permanent one. It certainly suggests in the birth of this third child, the son, what had begun at Sinai, I will be your God, you will be my people, covenant formula.

Forget it. You haven't acted that way. And so, there is going to be a rejection.

Not a permanent rejection, but it would result in exile, and it would result in the destruction of the northern kingdom as a political entity. It would be shattered. But this break in the covenant relationship later would be restored.

Now, the restoration is hinted at here at the end of the chapter, chapter 1. Despite judgment on unrepentant Israel, that little word, yet, that leads in verse 10, And yet the number of the people of Israel will be like the sand of the sea. This is oriental hyperbole. In other words, there's going to be an awful lot of them.

Oriental hyperbole. The people of Israel will be like the sand of the sea that cannot be measured or numbered. And in the place where it was said to them, Lo-Ami, you're not my people, it will be said to them, sons of the living God.

And the people of Judah and the people of Israel will be gathered together. Now, he's looking much further down the corridor of time. And they will appoint for

themselves, not individual kings, a king in the northern kingdom reigning at the same time as a king in the southern kingdom.

And that's why it's very confusing when you study Bible 101 for the divided kingdom. Because you have a grocery list of about 20 kings in the north and about 20 in the south. And many of them are reigning contemporaneously or at the same time.

Now he talks about, once again, going back to the monarchy, as it were, at least with one ruler. And they will appoint for themselves one head. Now he's hinting much further out into the messianic age when the full restoration of this is going to happen.

So, both of these people will appoint one head for themselves. The increase of Israel here could imply that Abraham's family and the covenant family are enlarged because we are children of Abraham. And we have enlarged that definition of the Abrahamic family through having the faith of Abraham.

And so, the grafting in of Gentiles into the same olive tree. So, Israel is still there, and Gentiles are grafted into the stock, becoming the people of God. And as Paul uses this in Romans 9, there's a difference between denoting and connoting.

And it seems like, in the New Testament, Paul wants to connote, that is, he wants to take the principle of an expanded idea, a renewed and restored people, and include the Gentiles into this. I mean, they were people who weren't God's people. And God's going to have compassion on the Gentiles, and that's you and me.

And we are able to become part of the people of God. And we are to be included through this expanded Abrahamic family. So, what we see then in chapter 1 is the punishment, Jezreel.

Then, the withdrawal, not loved. And then, lastly, the complete estrangement, not my people. Now, chapter 2 stays with this idea of Hosea and Gomer.

This chapter begins with Hosea's own marriage situation in verse 2. But it soon fades into a picture of the nation of Israel, under the figure of a marriage which has gone wrong. Just a few high points I want to bring out. In 2.2, the words are reminiscent of an ancient divorce formula.

Plead with your mother, plead, for she is not my wife, and I am not her husband. In verse 3, strip her naked. This was a punishment for adultery, and it is attested in the Nezu tablets from Assyria.

It's alluded to in Ezekiel 16. In addition, not just this kind of punishment for adultery, in verse 5 it talks about, I will go after my lovers, is what she said. This is Israel.

Baal and these other gods, what did Baal in the Canaanite system give to its worshippers? Bread, water, wool, flax, oil, and drink. They're all related to Baal, the god of nature. The one who gives an abundant harvest and reproduction deals with the land.

God says He's going to chasten His people and bring them back. Hedger in with a way of thorns so that this prodigal will come back. In verse 8, we have the agricultural trio of the Bible.

And when you're coming to Baalism, these three most important agricultural staples are right at the heart of Baalism. That's why Baalism was so attractive. The grain, the wine, the oil, those three.

The economy had an awful lot to do with those fields of grain, the making of wheat and bread. The wine, namely the vineyards, and the olive trees, the oil. And those three are often coupled or joined together to express the staples of the land.

These are the three that, in the Canaanite system, it was believed Baal provided these things. But the text says she didn't know that it was I who gave her these things, not the god of nature. I am the god of creation, and I have given you these things to sustain you daily.

The language continues about God putting an end to Israel's feasts, and her vines and her fig trees will be taken away because of the Baals. And then you move to your climax at the end of chapter 2, where God is going to bring restoration of faithless Israel. And this, of course, is of Gomer.

This reconciliation begins with the husband's initiative. Interestingly, just as what happened with the big marriage at Sinai initiated with God, the text says God came down, and Moses went up the mountain to represent Israel. Again, as we've said, that's why the groom comes down the aisle first and awaits the bride.

This idea of a divine initiation in the covenant, one of the reasons I believe in a future for Israel is because God initiates and Israel completes. But it takes two people to fully break a covenant. And Yahweh will not break a covenant, even though His people are wayward and imperfect and do not keep their end of the covenant for God's purposes for His own faithfulness.

Now, if you want to learn how marriage ceremonies operate in the Jewish community, this is the most important text in the Bible. This is a covenant, marriage as a covenant. And the restoration and I just quickly want to mention these words in conclusion.

He talks about a permanent relationship here. In that day I will make a covenant, He says, and this covenant is going to be a permanent, forever betrothal. And so in Hebrew wedding formulas from antiquity, this passage is citing, even in the modern Jewish community, this passage is citing.

And notice, there are five words that are built on here. First of all, zedek, or righteousness. He says I will betroth you to me forever in righteousness, implying right actions, doing the right thing, zedek.

Secondly, he says, I will betroth you with justice, which again, to make a marriage work, there has to be a partnership, there has to be equality, a fair and equal sharing, which is what mishpat means. Heschel has a wonderful chapter you're reading in this course on mishpat. Thirdly, he uses the word hesed, which I will talk more about later, but it is covenantal love, steadfast love, loyal love.

It's a kind of permanent, dogged fidelity in love. That's what makes marriage work. It's a love with commitment, despite what Paul Borgman and Glenny say.

Hesed always has along with it, I'm not going to let you go. It's not emotion, it's loyal, steadfast, hang in there, dogged fidelity. Rachamim is the fourth, compassion.

We saw this word in chapter one, to be moved with care and concern. And so he's going to once again have this compassion. And then the last is, uses the word emunah, I will betroth you in emunah, in faithfulness.

This became, of course, the battle cry of the Protestant Reformation. We'll talk about that when we talk about Habakkuk. The just will live by emunah.

Paul had a different take or interpretation of that than Habakkuk originally did. But it means to have a faithful, reliable, steadfast commitment. Alright, those are the words, zedek, mishpat, hesed, rahamim, and emunah.

All of those words are part of the historic marriage formula. This restoration, therefore, means if God's people are to be restored, these are the characteristics he expects of his people to have a great marriage. It works on a horizontal level for us.

We want a great marriage. These are things that have to be part of the marriage. It's true of God in relation to his people.

And the human marriage is a reflection of what God does for his people. Alright, I will pick up there in our next class on Friday.

This is Dr. Marv Wilson in his teaching on the Prophets. This is session 15, Hosea, Part 2.