

Dr. Marv Wilson, Prophets, Session 14, Conclusion of Amos, Hosea Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Wilson, Prophets, Session 14, Conclusion of Amos, Hosea, Biblicalelearning.org, BeL

Dr. Marv Wilson's "Prophets, Session 14" lecture concludes Amos and begins Hosea, emphasizing prophetic concern for righteous living over hollow rituals. The lecture analyzes Amos's visions and his confrontation with Amaziah, highlighting God's universal love and restoration themes. **Turning to Hosea, the session introduces challenges in interpreting the prophet's marriage to Gomer.** Various interpretations are presented, from spiritual allegory to a sympathetic experience meant to mirror God's pathos for Israel. **The lecture outlines Hosea's structure: the prophet's married life, Israel's unfaithfulness, and a call to return.** It concludes with a discussion of the persistent love of God, despite the unfaithfulness of Israel and a preview of further exploration next time.

2. 9 - minute Audio Podcast Created on the basis of Dr. Wilson, Prophets, Session 14 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Prophetic Literature).



Wilson_Prophets_Session14.mp3

3. Briefing Document: Wilson, Prophets, Session 14, Conclusion of Amos, Hosea

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided source, "Wilson_Prophets_EN_Session14.pdf":

Briefing Document: Prophets - Session 14 (Amos & Hosea)

Source: Excerpts from "Wilson_Prophets_EN_Session14.pdf" by Dr. Marv Wilson

Date: 2024

Overview: This session focuses on the concluding aspects of the Book of Amos and introduces the Book of Hosea, both within the context of their historical setting and theological significance. Dr. Wilson highlights the prophetic emphasis on ethical living, God's judgment, and His enduring love and hope for restoration.

I. Conclusion of Amos:

- **True Religion:** Amos emphasized that true religion is not just about ritual and ceremony but about ethical living. He calls for "righteousness and justice [to cascade] down like a waterfall" (5.24). This signifies a life of integrity and care for others, not just hollow religious practices. "God wanted his people to have ceremonies, but the ceremonies had to be vested with an authentic life."
- **Confrontation at Bethel:** Amos, despite not being a formally trained prophet, was called by God to prophesy to Israel. He went to Bethel and confronted the priest Amaziah, proclaiming the overthrow of the Northern Kingdom. He emphasized that his authority came from God's call, not a professional prophetic background: "I'm not a Navi, I'm not a prophet, and I'm not a Ben-Navi, I'm not the son of a prophet, and I don't work for a prophet organization, I'm a non-prophet, basically is what he's saying. All he appeals to is his call, his calling, his calling." He declared God's judgment, including exile to Assyria.
- **Five Visions of Israel's Condition:**
- **Locusts:** Amos intercedes, leading to God's pardon (7:1-3).
- **Fire:** A vision of judgment by fire, averted due to Amos' plea (7:4-6).
- **Plumb Line:** God uses a plumb line, a carpenter's tool, to demonstrate Israel's lack of righteousness and failure to meet His standards: "The result is that Israel does not meet God's standard of straightness and verticality. Israel is not to

plumb, and she does not comply with his standard of righteousness.” The idea of "orthodoxy" meaning "straight thinking" or "straight teaching" is introduced.

- **Basket of Summer Fruit:** A pun is used in Hebrew on *qayetz* (summer fruit) and *qetz* (end), signifying that Israel is ripe for judgment. Outwardly the nation looks good but “she was really rotting at the core, rotting at the heart.”
- **Temple Collapse:** The final vision is a temple collapsing on its worshippers, illustrating inescapable judgment (9:1-10).
- **Reasons for Judgment:** Amos condemned the rich for their greed, dishonesty, and oppression of the poor. He cites instances of merchants who couldn't wait for the new moon or Sabbath to end so they could sell their grain and cheat their customers by "skipping the measure, boosting the price, and cheating with dishonest scales.” He said that Israel would fall, just like the Nile rises and falls each year. A famine for hearing the word of the Lord will come upon the land.
- **God's Universal Care:** While God has a covenant with Israel, He also cares for other nations. Dr. Wilson emphasizes, quoting Amos 9:7, “Are you not like the Ethiopians to me, O people of Israel? ... Did I not bring up Israel from the land of Egypt and the Philistines from the isle of Caphtor? What's Caphtor? It's the isle of Crete in the Mediterranean. ... God says He brought the Philistines into the land, and I brought the Syrians from Kier. In other words, God cares for other nations, loves them, and is concerned for them.”
- **Restoration and Hope:** The book ends with a message of hope, where God will restore David's fallen tent (Davidic dynasty), which some view as the messianic rule that began with Christ. This includes the idea of a universal reign of the Messiah. The land will be fertile and the people will be replanted, "never again to be uprooted.” The imagery is of a renewed earth brought about by God's intervention. This passage was used by modern Zionists who believed they had a divine right to return home and rebuild.
- **Multiple Fulfillments:** The New Testament, in the book of Acts, also quotes from Amos in the context of Gentiles entering the church. Some scholars see the passage as having multiple layers of fulfillment—initially, with the return from exile, then with Christ's coming, and possibly with a future restoration of Israel.

II. Introduction to Hosea:

- **Hosea's Name and Context:** Hosea's name, similar to "Joshua" and containing a root meaning "to save" or "to deliver," is significant. He was a prophet operating

in the Northern Kingdom during the 8th century BC, during the reigns of Uzziah, Jotham, Amos, Ahaz, Hezekiah and Jeroboam II. He is called by some "the Saint John of the Old Testament" due to his emphasis on God's steadfast love (hesed).

- **Israel and Ephraim:** The term "Israel" can refer to Jacob's descendants in general, but also specifically the Northern Kingdom after the kingdom split. Hosea uses "Ephraim" (meaning doubly fruitful) over 35 times to refer to the Northern Kingdom. "Ephraim represented really the heart, the central area in one of your largest tribes of the northern kingdom."
- **Hosea's Message:** Hosea's message centers on God's steadfast love for His wayward bride, Israel. This is illustrated through the metaphor of Hosea's own marriage. He emphasizes God's compassion for his people even though they have been unfaithful. The relationship between Hosea and his wife, Gomer, reflects the relationship between God and the Northern Kingdom. "There is a breach, there is a break in that relationship between God and the northern kingdom."
- **Outline of Hosea:**
- **Prophet's Married Life (1-3):** Hosea's marriage to Gomer and the birth of their three children are central. The prophet's experiences mirror God's relationship with Israel.
- **Israel's Unfaithfulness and Judgment (4-13):** This section highlights Israel's betrayal of God's love and the subsequent judgment that is coming to them. "Israel's unfaithfulness to the God of hesed, the God of covenantal love." God is hanging in there "not because of Israel but in spite of Israel."
- **Call to Return (14):** This section offers hope for forgiveness and restoration if Israel returns to God: "Return O Israel to Lord your God."
- **God's Persistence:** Despite Israel's imperfections, God remains true to His purposes. God uses flawed vessels, which is reminiscent of how God used flawed women in Jesus' bloodline. God's persistence is seen through the lens of God's grace and His promise to not let go of his believers.
- **Interpretation of Hosea's Marriage:** The nature of Hosea's marriage is complex. Several viewpoints are mentioned:
- **Spiritual Adultery:** Gomer represents Israel, who has broken her covenant with God. She is an adulterous wife because she is part of a spiritually adulterous people.

- **Cult Prostitute:** Gomer was a professional cult prostitute, a devotee of the Canaanite fertility rites of Baal. The technical term for a religious harlot is not used in the passage.
- **Allegorical/Parabolic:** The marriage is a parable to teach a lesson of unfaithfulness. Maimonides, for instance, thought the incident was in a vision or a dream.
- **Sympathy View:** Hosea's personal pain was meant to give him insight into God's pain over Israel's unfaithfulness. The event "stirred and shocked the life of Hosea," to see how God feels about his people's condition. This viewpoint is associated with Abraham Joshua Heschel.

Key Takeaways:

- **Prophetic Emphasis:** Prophets call for both ritual and ethical living.
- **God's Justice:** God judges unrighteousness, especially when the powerful oppress the weak.
- **God's Love:** God has unwavering love for his people and calls them to return to Him.
- **Multiple Layers of Meaning:** Prophetic texts can have multiple layers of meaning, extending across different historical periods.
- **God's Use of Flawed People:** God uses imperfect people in his plan.
- **The Relationship Between God and Israel:** The prophetic books of Amos and Hosea highlight the covenant relationship between God and Israel and how they often broke that relationship.

Further Considerations:

- Further investigation into Heschel's "sympathy view" and the pathos of God is needed.
- The meaning of *hesed* and the call to reciprocate is an important theme to consider.

This briefing document summarizes the key points of Dr. Wilson's lecture on the conclusion of Amos and the introduction of Hosea. It highlights the central themes of justice, righteousness, God's love, and the call for His people to be faithful.

4. Study Guide: Wilson, Prophets, Session 14, Conclusion of Amos, Hosea

The Prophets: Amos & Hosea Study Guide

Quiz

Instructions: Answer the following questions in 2-3 sentences each.

1. According to Amos, what is the essence of true religion, and how does it relate to ritual?
2. Describe the conflict between Amos and Amaziah at Bethel, and explain the significance of Amos's response in 7:14.
3. Briefly explain three of the five visions Amos describes in chapters 7-9, and what each symbolizes.
4. How does Amos describe the social and economic injustices prevalent in Israel?
5. What does Amos mean when he says there will be "a famine of hearing the words of the Lord" (8:11)?
6. How does Amos's prophecy conclude, and what does it suggest about God's future plans?
7. What is the meaning behind the name "Hosea," and in what historical context does he prophesy?
8. What does the name "Ephraim" signify in Hosea, and what is the significance of its repeated use?
9. Describe the three main divisions of the book of Hosea, outlining the key theme of each section.
10. Briefly explain two different interpretations of Hosea's marriage to Gomer, and what they suggest about God's relationship with Israel.

Quiz Answer Key

1. Amos emphasizes that true religion is about living justly and righteously, with a "cascading down of righteousness and justice like a waterfall." While ritual is important, it must be accompanied by an authentic life of integrity and cannot be a hollow, heartless practice.

2. At Bethel, Amaziah, the priest, demands that Amos return to Judah and cease prophesying, considering his message subversive and unpatriotic. In response, Amos asserts that his authority comes not from formal training but from a direct call by God while caring for sycamore fig trees.
3. The locust vision symbolizes judgment (later pardoned), the vision of fire suggests a profound drought, and the plumb line represents God's standard of righteousness which Israel fails to meet, revealing its spiritual crookedness.
4. Amos condemns the rich for their greed, dishonesty in business practices, and oppression of the poor, specifically mentioning their eagerness to end religious observances for financial gain and their use of dishonest scales.
5. The "famine of hearing the words of the Lord" in Amos signifies a time of spiritual drought, where God's word is absent, and people long for divine guidance. It emphasizes the consequences of rejecting God's message and turning to false practices.
6. Amos concludes with a vision of restoration and hope, where God will restore David's fallen tent, and bring prosperity, promising that God will plant his people in their own land, never again to be uprooted, which has inspired modern Zionists.
7. Hosea's name, derived from the Hebrew word for salvation (Yasha), means "deliverance." Hosea prophesied in the Northern Kingdom during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, as well as Jeroboam II in the mid-8th century BC.
8. In Hosea, "Ephraim" is a term used over 35 times for the Northern Kingdom, because this central area was home to one of Israel's largest tribes and it was a symbol of Israel's central heartland. Its repeated use emphasizes the northern kingdom's prominence in Hosea's prophecies.
9. Hosea is divided into three sections: chapters 1-3 focus on the prophet's marriage to Gomer as a metaphor for God's relationship with Israel, chapters 4-13 describe Israel's unfaithfulness and the coming judgment, and chapter 14 is a call for Israel to return to God.
10. The spiritual view interprets Gomer as a metaphor for spiritually adulterous Israel, while another view claims Gomer was an actual cult prostitute representing Israel's participation in Canaanite fertility rites, emphasizing a more literal interpretation.

Essay Questions

Instructions: Answer each question in a well-developed essay format.

1. Compare and contrast the messages of Amos and Hosea, considering their different backgrounds, styles, and the specific concerns they address. In what ways do their prophetic perspectives complement each other, and where do they diverge?
2. Analyze the use of imagery and symbolism in the book of Amos, particularly focusing on the five visions in chapters 7-9. How do these images contribute to the prophet's message of judgment and restoration?
3. Discuss the significance of Hosea's marriage to Gomer as a metaphor for God's relationship with Israel. Explore the different interpretations of this marriage and how they illuminate the themes of divine love, unfaithfulness, and redemption.
4. Examine the theme of justice in the book of Amos, particularly as it relates to social and economic structures in ancient Israel. How does Amos challenge the status quo and advocate for the poor and oppressed?
5. Evaluate the role of divine compassion and steadfast love (*hesed*) in the book of Hosea. How does this attribute of God shape the overall message of the book, and what are its implications for understanding God's character and His relationship with humanity?

Glossary of Key Terms

Amaziah: A priest at Bethel who confronted Amos for his prophecies against the Northern Kingdom, particularly his claims about the kingdom's coming collapse and exile.

Bethel: A pagan shrine in the Northern Kingdom where Jeroboam established golden calves, becoming a symbol of apostasy and idolatry.

Ephraim: A large and influential tribe of the Northern Kingdom, often used by Hosea as a synonym for the kingdom itself, signifying its central importance.

Gomer: Hosea's wife, whose unfaithfulness symbolizes Israel's spiritual adultery and betrayal of God.

Hesed: A Hebrew word that signifies God's covenantal love, steadfast loyalty, and enduring compassion, a major theme in Hosea.

Hosea: A prophet in the Northern Kingdom who uses his own marriage to Gomer as a metaphor for God's relationship with Israel.

Israel: Refers both to Jacob and his descendants and, later, to the Northern Kingdom following the split, with emphasis on the spiritual implications of their covenant with God.

Jeroboam II: A king of Israel during the time of Amos and Hosea, whose reign was marked by prosperity but also by religious and moral decline.

Justice: A key concept emphasized by Amos, particularly in his condemnation of the wealthy's exploitation of the poor and corrupt business practices.

Plumb Line: A carpenter's tool used by God in Amos's vision to represent his standard of righteousness and to illustrate Israel's failure to meet that standard.

Qayetz: The Hebrew word for "summer fruit," used in Amos as a pun (also meaning "end") to illustrate Israel's ripeness for judgment.

Rosh Hodesh: The new moon in the Israelite calendar, a monthly observance that required refraining from work, similar to the Sabbath.

Tekoa: Amos's hometown in the Southern Kingdom, from which he went to prophesy in the north.

Uzziah: A king of Judah during the time of Amos and Hosea, a prosperous period but also a time of moral and spiritual decay that the prophets addressed.

5. FAQs on Wilson, Prophets, Session 14, Conclusion of Amos, Hosea, Biblealearning.org (BeL)

FAQ on the Prophets Amos and Hosea

1. **What is the central message of Amos regarding true religion?** Amos emphasizes that true religion is not solely about ritual and ceremony, but about living a life of righteousness and justice. He calls for these virtues to "cascade down like a waterfall" (5:24). He criticizes hollow, heartless rituals devoid of genuine faith, underscoring that outward religious practices must be matched by inner ethical conduct and integrity. The Lord desires an authentic life, not just empty religious ceremonies.
2. **How does Amos describe his prophetic calling?** Amos strongly disassociates himself from any formal prophetic institution or guild (7:14). He explicitly states he is not a professional prophet nor the son of one. He asserts that he is a layperson, a shepherd and a horticulturalist, called directly by God. His authority comes from God's calling, not from any formal training or prophetic lineage, thus emphasizing that God can choose anyone to be His messenger.
3. **What are the five visions of Amos, and what do they reveal about Israel's condition?** Amos has five visions: (1) Locusts, which God initially sends as judgment but relents after Amos's intercession; (2) A fire that dries up the land and is also called off due to Amos's intercession; (3) A plumb line which reveals that Israel does not meet God's standard of righteousness, and is "out of line"; (4) A basket of summer fruit (qayetz), where the word "fruit" is a pun on "end" (qayetz), indicating Israel is ripe for judgment, with a beautiful exterior but a rotting core; (5) The Lord standing beside an altar causing the building to collapse, symbolizing the utter destruction. These visions depict a nation heading for certain judgment due to its unrighteousness.
4. **How does Amos illustrate the social injustices prevalent in Israel?** Amos focuses on the greed of the rich, their dishonesty in business, their oppression of the poor, and their impatience to finish sacred days (like the new moon or the Sabbath) so they could continue their corrupt practices. He specifically mentions them using false measures, cheating scales, and overcharging customers. This demonstrates the prophet's concerns about social justice and integrity.

5. **What is unique about Amos's vision of God's concern for other nations?** In Amos 9:7, God states, "Are you not like the Ethiopians to me, O people of Israel?". He points out that He brought other nations, such as the Philistines and Syrians, to their respective lands, just as He brought the Israelites from Egypt. This shows that God is not just the God of Israel, but is actively involved with all peoples, demonstrating His international love and justice. God's concern is for all of humankind, not just one chosen group.
6. **What is the central theme of Hosea's message?** Hosea's message revolves around Israel's unfaithfulness to God, depicted through the prophet's own troubled marriage to Gomer, and God's steadfast love for His people despite their infidelity. The book highlights God's *hesed*, a steadfast and loyal love, and His desire for Israel to reciprocate. Hosea uses the language of an unfaithful wife to portray the breach of God's covenantal relationship with the Northern Kingdom, emphasizing that God's love and pursuit of His people remains constant and persevering.
7. **What are the three major sections in the book of Hosea?** The book can be divided into three sections: (1) Chapters 1-3 focus on the prophet's married life, symbolizing God's relationship with Israel; (2) Chapters 4-13 detail Israel's unfaithfulness and the judgment they will incur; (3) Chapter 14 serves as a call for Israel to return to God, promising forgiveness and blessings if they repent. This structure presents a complete picture of the broken relationship, the consequences, and God's continuing offer of reconciliation.
8. **What are some of the interpretations of Hosea's marriage to Gomer?** There are several ways to interpret Hosea's marriage to Gomer: (1) *Spiritual Adultery*, suggesting that Gomer's immorality represents the spiritual adultery of Israel; (2) *Cult Prostitute*, seeing Gomer as an actual professional cult prostitute, a devotee of Baal; (3) *Allegorical or Parabolic*, viewing the marriage as a symbolic narrative rather than a literal event, designed to teach a lesson; (4) *Sympathy View*, suggesting that Hosea had to experience a wounded marriage to feel God's pathos for Israel. These different viewpoints offer ways to understand the challenging narrative and its application to the relationship between God and Israel.