

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

Resources from NotebookLM

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

1. Abstract of Wilson, Prophets, Session 15, Hosea, Part 2, Biblicalelearning.org, BeL

Dr. Marv Wilson's "Prophets, Session 15, Hosea, Part 2" explores the book of Hosea, focusing on Hosea's marriage to Gomer and its symbolic representation of God's relationship with Israel. The lecture examines various interpretations of Hosea's marriage, including Heschel's view of it as a demonstration of God's emotional connection to Israel, and the literal interpretation of Gomer as a prostitute. Wilson discusses the symbolic meanings of Hosea's children's names—Jezreel, Lo-ruhamma, and Lo-Ami—and their connection to God's judgment and eventual restoration of Israel. The discussion then shifts to Hosea Chapter 2, with explanations of a divorce formula and the characteristics that God expects of his people to have a great marriage. Ultimately, the lecture emphasizes God's enduring love and covenant with his people, even amidst their infidelity.

**2. 17 - minute Audio Podcast Created on the basis of
Dr. Wilson, Prophets, Session 15 – 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_S
ession15.mp3**

3. Briefing Document: Wilson, Prophets, Session 15, Hosea, Part 2

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided excerpts of Dr. Marv Wilson's lecture on Hosea:

Briefing Document: Dr. Marv Wilson on Hosea, Session 15 (Part 2)

Overview: This lecture focuses on the book of Hosea, particularly the first three chapters, and explores the symbolic nature of Hosea's marriage to Gomer and its parallels to God's relationship with Israel. Dr. Wilson examines various interpretations of Hosea's marriage, the significance of the names of Hosea's children, and the themes of judgment and restoration within the text. He also touches upon the nature of biblical scholarship and interpretation.

Key Themes & Ideas:

1. The Symbolic Marriage of Hosea and Gomer:

- **Multiple Interpretations:** Dr. Wilson discusses three primary interpretations of Hosea's marriage:
- **Heschel's View:** The marriage was primarily for Hosea's own emotional understanding of God's pathos regarding Israel's unfaithfulness. The prophet suffers as God suffers, acting out a drama to communicate divine truth to the people. *"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...the prophet suffers as God suffers."*
- **Gomer's Post-Marriage Harlotry:** Gomer was initially chaste, but became a prostitute *after* her marriage to Hosea. God's command to marry a "wife of harlotry" is understood proleptically, in retrospect, as Hosea looks back on his tragic marriage. *"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..."*
- **The "Literal" View:** Gomer was a known prostitute whom God specifically chose for Hosea to marry, to dramatically illustrate God's feelings about Israel's idolatry. This view emphasizes the stark and uncomfortable nature of the message. *"This view would say it seems most reasonable to see Gomer as a notoriously loose woman whom God chose for marriage to Hosea."*

- **Objective Communication:** Regardless of interpretation, the marriage serves as an objective drama to communicate divine truth to Israel, rather than solely being a personal experience for Hosea. *"But his marriage was a drama being acted out as an objective experience to communicate divine truth to a people."*

1. Symbolic Names of the Children:

- **Significance of Names:** The names of Hosea's three children—Jezreel, Lo-ruhamma, and Lo-Ami—are not just identifiers, but carry symbolic meanings related to God's relationship with Israel. *"...each of the three children, their names carry symbolic meaning."* **Jezreel:** Means "God scatters." It is a double pun referring both to God's judgment scattering of the northern kingdom of Israel in exile, and to God planting/sowing them in their land again in future restoration. *"Jezreel means God scatters...God sows or casts out..."* The valley of Jezreel was also the site of Jehu's bloody purge and is therefore associated with judgement.
- **Lo-ruhamma:** Means "not pitied." Signifies God withdrawing His compassion from Israel. *"In other words, God no longer is going to be moved, as it were, in the deepest part of his being."*
- **Lo-Ami:** Means "not my people." Represents the complete, but temporary, severing of the covenant relationship between God and Israel. *"This represents, of course, the complete severing of the marriage relationship."*
- **Dual Meaning** Dr. Wilson notes that Jezreel's scattering also contains the seeds of restoration, highlighting the themes of God's love and the possibility of new beginnings. *"So, this dual meaning of scattering, in terms of exile, and planting or sowing them in their land again."*

1. Historical Context:

- **Jehu's Purge:** Jehu, known for his furious chariot driving, carried out a bloody purge of Baal worshippers, actions that were self-willed and violent. Dr. Wilson suggests this as an example of how vengeful spirits can get out of control. *"He was on a big purge...all of this in a very self-willed and bloodthirsty manner."*
- **The Northern Kingdom's Fall:** Hosea's prophecies foreshadow the exile of the Northern Kingdom by Assyria (721 BC), specifically through Tiglath-Pileser and Shalmaneser V and Sargon II. *"...He's anticipating 721. He's anticipating the final overthrow of the northern kingdom."* The people taken from the northern kingdom and planted into the Assyrian Empire later led to the "Samaritan problem" of Jesus' day.

- **Judah's Temporary Deliverance:** While the Northern Kingdom would be exiled, God would temporarily deliver the Southern Kingdom of Judah. The miraculous defeat of Sennacherib's army in 701 BC is presented as an example of God's direct intervention. *"...This remarkable overnight overthrow of 185,000 of the Assyrian armies by the so-called Angel of the Lord..."*

1. Themes of Judgment and Restoration:

- **Temporary Severance:** The severing of God's relationship with Israel is not permanent. It will be restored in the future. *"But it was only a temporary severance, not a permanent one."*
- **Future Gathering:** The prophet envisions a time when the people of Israel and Judah will be gathered together and united under one head, alluding to the messianic age. *"And the people of Judah and the people of Israel will be gathered together...they will appoint for themselves one head."*
- **Expanded Covenant:** The restoration includes the incorporation of Gentiles into the "Abrahamic family," demonstrating that God's covenant extends beyond the boundaries of Israel, through their faith in the messianic promise. *"...the grafting in of Gentiles into the same olive tree."*

1. Hosea Chapter 2:

- **Divorce Imagery:** Chapter 2 utilizes the imagery of a broken marriage as the basis for the relationship between God and Israel. *"Plead with your mother, plead, for she is not my wife, and I am not her husband."*
- **Adultery and Punishment:** Israel's pursuit of other "lovers" (Baal and other gods) is likened to adultery, leading to divine judgment. *"I will go after my lovers, is what she said."*
- **Baalism:** Baalism was attractive to the Israelites because the rituals and deities were tied to the natural world, as well as the production of wine, grain, and oil.
- **God's Initiative in Restoration:** God initiates the process of reconciliation. *"This reconciliation begins with the husband's initiative."*

- **Betrothal Formula:** The passage uses language similar to an ancient betrothal formula, stating God will betroth Israel forever with righteousness (*zedek*), justice (*mishpat*), covenant love (*hesed*), compassion (*rachamim*), and faithfulness (*emunah*). These are the characteristics God desires to be present in both His relationship with His people as well as in human marriage. *"First of all, zedek, or righteousness...Secondly, he says, I will betroth you with justice...Thirdly, he uses the word hesed..."*

1. **Biblical Scholarship & Interpretation:**

- **Presuppositions:** Dr. Wilson emphasizes that all readers approach the Bible with presuppositions and biases, and that objective exegesis is impossible without them. *"...presuppositionalist exegesis is impossible."*
- **Theological Framework:** The starting point for interpreting Scripture is essential, namely that one considers the bible to be the revealed word of God. *"...if you start your studies, that this is the Word of God...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."*
- **Authorial Intent:** He stresses the importance of understanding the author's intended meaning, rather than imposing one's own interpretation upon the text. *"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."*

Conclusion:

Dr. Wilson's lecture provides a comprehensive look at the complex and multifaceted book of Hosea. Through detailed exegesis, he highlights the symbolic nature of Hosea's life and marriage, and the profound parallels they offer to God's relationship with Israel. He also underscores the importance of approaching the text with a careful and thoughtful awareness of the historical context, as well as the interpreter's own presuppositions. Ultimately, the message of Hosea is one of both judgment and restoration, love and faithfulness, and the possibility of renewed covenant between God and His people.

Let me know if you would like me to elaborate on any of these points.

4. Study Guide: Wilson, Prophets, Session 15, Hosea, Part 2

Hosea Study Guide: Session 15, Part 2

Quiz

Answer the following questions in 2-3 sentences each:

1. What is the significance of the Passover Seder mentioned at the beginning of the lecture?
2. How does Dr. Wilson differentiate between the purpose of God speaking to prophets, according to Abraham Joshua Heschel, and Dr. Wilson's view?
3. What are the three main interpretations of Hosea's marriage to Gomer?
4. What is the symbolic meaning behind the name "Jezreel," and how does it relate to the history of Israel?
5. Who was Jehu, and why was God upset with his actions despite his apparent zeal for the Lord?
6. What are the dual meanings of "scattering" as it relates to the name Jezreel?
7. How does the name "Lo-ruhamah" describe God's relationship with the house of Israel?
8. How does the lecture connect the account of Sennacherib's attack on Jerusalem to the message of Hosea?
9. What does the name "Lo-Ami" represent in the context of Hosea's message, and is it permanent?
10. How does the lecture describe the restoration of God's relationship with his people in chapter 2, and what five qualities are central to it?

Quiz Answer Key

1. The Passover Seder is presented as a way to celebrate the theme of redemption and highlights Christian-Jewish relations by bringing together an evangelical church, a worship team, and a rabbi. It is a biblical event, the oldest continually celebrated and rooted in the Bible for the Jewish community, marking the greatest miracle God performed, according to the lecture.
2. According to Heschel, the marriage was primarily for the prophet's emotional understanding of God's pathos, but Dr. Wilson argues that it was also to

communicate divine truth to others and effect change in the people around the prophet. The prophet's suffering is not the end, but rather serves as a means to pass on divine truth.

3. The three main interpretations are: 1) Gomer became a harlot *after* marriage, 2) Gomer was *potentially* a harlot, and 3) Gomer was a notoriously loose woman at the time of marriage, which was intended to show God's deep feelings about his relationship with Israel.
4. Jezreel means "God scatters" and it represents both the scattering of Israel in exile and their eventual planting and sowing in the land again, carrying a dual meaning of judgment and future restoration. The name also references the Jezreel Valley, where Jehu committed acts of violence and bloodshed.
5. Jehu was a passionate and zealous person who furiously defended the Lord, massacring Baal worshippers and the house of Ahab, but his actions were self-willed, bloodthirsty, and not aligned with God's intentions for justice and righteousness. Thus, he did not receive God's favor for these acts.
6. "Scattering" in relation to Jezreel refers to both the exile of the northern kingdom of Israel and their eventual return and re-establishment in their land, with God planting or sowing them there again. It represents both the consequences of their sin and God's promise of future restoration.
7. The name "Lo-ruhamah," meaning "not pitied," describes how God would withdraw his compassion from the house of Israel, symbolizing their rejection due to their unfaithfulness and highlighting a consequence of their breaking covenant with God. However, it is important to note that this is not a permanent withdrawal, as later God shows mercy towards Judah.
8. Sennacherib's attack on Jerusalem, where a massive Assyrian army is destroyed overnight without human intervention, is connected to Hosea's message as an example of God's deliverance of Judah, not by military might, but by His own power. It illustrates how God had compassion on Judah while simultaneously demonstrating His righteous judgment on the Northern Kingdom.
9. "Lo-Ami," meaning "not my people," represents the severing of the covenant relationship between God and Israel due to their unfaithfulness. While it signifies a rejection, it is explicitly stated that it is not permanent, as God will restore his people.

10. The restoration begins with God taking initiative to renew a betrothal to his people in a covenant characterized by five attributes: righteousness (zedek), justice (mishpat), loyal love (hesed), compassion (rachamim), and faithfulness (emunah), illustrating a permanent commitment with both God and his people.

Essay Questions

1. Analyze the symbolism of Hosea's marriage to Gomer and the names of their children as they relate to the relationship between God and Israel. How do these symbols reveal the complexities of both human and divine love and betrayal?
2. Discuss the concept of "presuppositionalist exegesis" as explained by Dr. Wilson, and how our existing beliefs might affect our understanding of Scripture. How can one attempt to maintain objectivity when reading the Bible?
3. Explore the significance of the five key Hebrew words in the marriage formula as described in Hosea 2 (zedek, mishpat, hesed, rachamim, and emunah). How do these characteristics relate to both human marriage and the covenant between God and his people?
4. Compare and contrast the roles of Jehu and Hosea in the narrative of the Northern Kingdom. How does their zeal for the Lord differ, and what does their story tell us about the dangers of religious extremism?
5. Examine the theme of restoration in the book of Hosea. How does this theme reflect God's mercy, and how is the theme of restoration presented in both the immediate context of Israel and the more distant messianic age?

Glossary of Key Terms

- **BCE/CE:** "Before the Common Era" and "Common Era," respectively, secular terms used instead of BC and AD in academic writing.
- **Diaspora:** The dispersion of Jewish people beyond their ancestral homeland.
- **Hesed:** Covenantal love, steadfast love, loyal love; a permanent, dogged fidelity in love. It is more than just emotion but rather a commitment of hanging in there.
- **Jezreel:** Hebrew for "God scatters," it has a double meaning referring to both the scattering of Israel in exile and their eventual planting or sowing in their land again. The valley where Jehu committed acts of violence and bloodshed.
- **Lo-Ami:** Hebrew for "not my people." It represents the complete severing of the covenant relationship between God and Israel, but not in a permanent way.
- **Lo-ruhama:** Hebrew for "not pitied." It represents the removal of God's pity from the house of Israel.
- **Mishpat:** Justice; implies a partnership, equality, and fair sharing.
- **Proleptically:** In an anticipatory way, referring to something that is mentioned as if it already happened or existed.
- **Rachamim:** Compassion, to be moved with care and concern.
- **Seder:** A ritual feast that marks the beginning of Passover.
- **Zedek:** Righteousness; implies right actions and doing what is right.
- **Emunah:** Faithfulness; a reliable and steadfast commitment.

5. FAQs on Wilson, Prophets, Session 15, Hosea, Part 2, Biblicalelearning.org (BeL)

FAQ on the Book of Hosea and Related Themes

1. **What is the significance of Hosea's marriage to Gomer in the context of his prophetic message?** Hosea's marriage to Gomer, who is often interpreted as a woman of questionable character (either a harlot at the outset, one who becomes unfaithful later, or destined to become so) is a powerful metaphor for God's relationship with Israel. This marriage is meant to illustrate God's deep pain and pathos due to Israel's unfaithfulness in pursuing other gods, comparing it to a spouse committing adultery. The experience was meant to affect both the prophet and his audience, emphasizing the emotional depth of God's love and the severity of Israel's betrayal. The interpretations of this marriage range from Gomer being a chaste woman who becomes a harlot after marriage, to Gomer being a harlot from the start which showcases God's perspective of Israel.
2. **How do the names of Hosea's children contribute to the overall message of the book?** Hosea's three children, Jezreel, Lo-ruhamah, and Lo-ammi, have names with significant symbolic meaning. "Jezreel" signifies God's scattering of Israel, but also hints at future planting or restoration. "Lo-ruhamah" means "not pitied," indicating God's withdrawal of compassion from Israel due to their infidelity. "Lo-ammi" means "not my people," symbolizing the severance of the covenant relationship between God and Israel. These names reflect the progression of Israel's unfaithfulness and the consequences they face, as well as alluding to a future restoration.
3. **What are some different interpretations of Gomer's actions and Hosea's marriage?** There are multiple interpretations of Gomer's actions and Hosea's marriage. One interpretation suggests Gomer was chaste when she married Hosea, but later became a harlot, illustrating how Israel turned away from God after initially receiving His favor. Another interpretation proposes Gomer was destined to be a harlot, showing God's foreknowledge of Israel's infidelity. Finally, a literal interpretation sees Gomer as a prostitute from the start, chosen by God to dramatically demonstrate Israel's spiritual state.

4. **What is the significance of the name "Jezreel" and its connection to the house of Jehu?** The name "Jezreel" carries a dual meaning, signifying both the scattering of Israel in exile and the future replanting of the people in their land. It is also linked to the Jehu dynasty, specifically Jehu's violent purge of Baal worshippers in the Jezreel Valley. While Jehu's actions might initially seem to align with Hosea's preaching, Jehu's self-willed, bloodthirsty manner in executing these actions is condemned. God's punishment of the house of Jehu for the blood spilled at Jezreel is a critique of violence done without God's direction.
5. **How does the text describe God's relationship with the northern kingdom of Israel, and how does this contrast with the southern kingdom of Judah?** The northern kingdom of Israel is depicted as unfaithful, likened to a wife who has abandoned her husband for other lovers. God's initial response to this infidelity is withdrawal and judgment, symbolized by the children's names. He plans to scatter the people, withdraw his pity, and disown them. In contrast, God demonstrates temporary mercy toward the southern kingdom of Judah, promising to protect them not through military might, but through divine intervention. This protection, symbolized by the defeat of Sennacherib's army, highlights God's sovereign power.
6. **How does the book of Hosea describe the characteristics of a restored relationship between God and his people?** The book highlights the themes of restoration and covenant renewal despite Israel's failures. A restored relationship is marked by zedek (righteousness), mishpat (justice), hesed (covenantal, steadfast love), rachamim (compassion), and emunah (faithfulness). These qualities, often invoked in marriage covenants, reflect God's commitment to a permanent and loving relationship with his people, showing marriage as a covenant mirroring the one God has with his people.
7. **What are the theological implications of reading the Bible with presuppositions?** The source emphasizes that all readers approach the Bible with presuppositions, and that a presuppositionalist exegesis is unavoidable. One's starting point can greatly influence one's conclusions. Approaching the Bible as the divinely revealed Word of God is seen as a legitimate presupposition, contrasting with the view that it is purely a flawed human document. The importance of using good tools of grammatical-historical study within the Bible's genre is emphasized, however, listening to the author's intention is prioritized over personal interpretation.

8. **How does Hosea connect the concepts of marriage and covenant, and how does it use the marriage metaphor to explain Israel's relationship with God?** Hosea utilizes marriage as a central metaphor to explain God's covenant relationship with Israel. The dynamics of a broken marriage—infidelity, separation, and potential reconciliation—are used to describe Israel's unfaithfulness to God and God's unwavering love and desire for reconciliation. The language of betrothal, divorce, and reconciliation in Hosea's personal life mirror God's dealings with Israel, highlighting the intimate and covenantal nature of their relationship. This metaphor emphasizes the emotional impact of Israel's actions on God, further emphasizing the consequences and the hope for restoration.