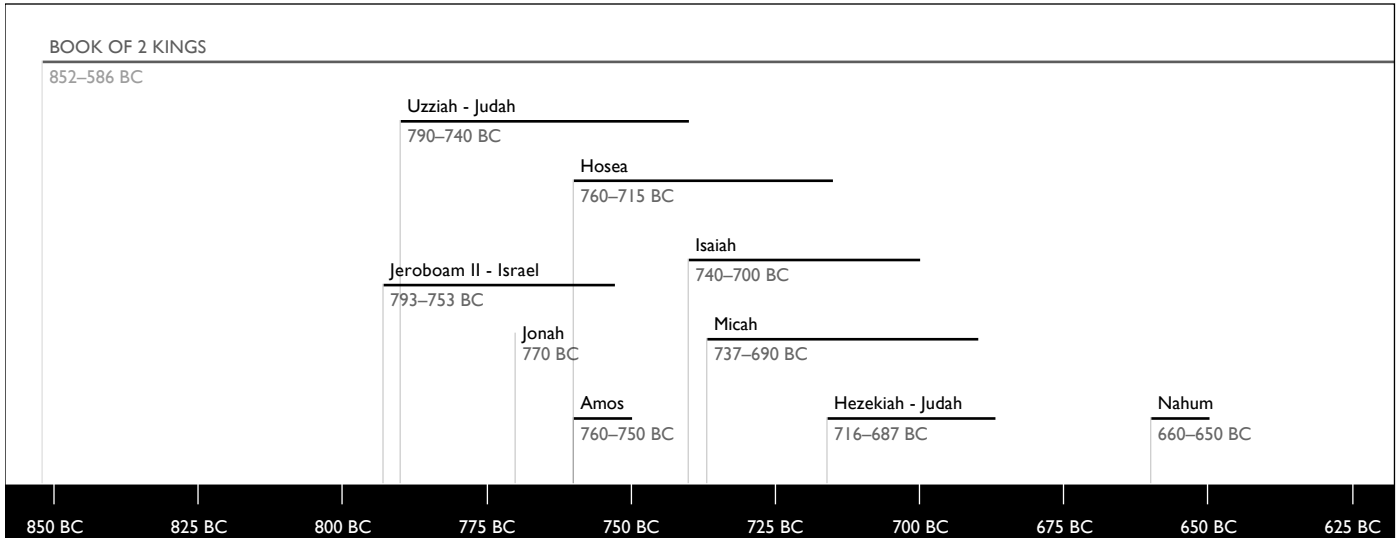


**XVIII. UNIT 18: “THE BEGINNING OF THE END”: Amos, Micah & Hosea**

**I. THE BIGGER PICTURE:**



B. **Prophetic Reminders:** The prophets to Israel and Judah all had dual messages: judgment *and* \_\_\_\_\_; punishment *and* \_\_\_\_\_; covenant-breaking *and* covenant-keeping; “now” *and* “\_\_\_\_\_”:

Judgment/Doom	Restoration/Hope
Amos 1:3 – 9:10	Amos 9:11-15
Micah 1:2 – 2:11 Micah 3 Micah 6:1 – 7:7	Micah 2:12-13 Micah 4 – 5 Micah 7:8–20
Hosea 1:2 – 2:13 Hosea 4:1 – 10:15 Hosea 11:12 – 13:16	Hosea 2:14 – 3:5 Hosea 11:1-11 Hosea 14

C. The prophetic message increases in intensity in proportion to God’s heart \_\_\_\_\_, and His \_\_\_\_\_ growing, as we move closer to the fall of Samaria (722 BC) and Jerusalem (586 BC).

**II. AMOS & MICAH: Voices for the Voiceless**

A. AMOS: The Prophet to the “Suburbs”

1. Prophet or CEO?

- a. A “\_\_\_\_\_ boy” preaching to the North.
  - (1) Amos’ “hometown” was \_\_\_\_\_, 12 miles *south* of Jerusalem.
  - (2) He was “lay \_\_\_\_\_,” *not* a prophet or priest.
  - (3) “*neither a prophet or a prophet’s son*” may be a statement distancing him from their corruption (7:14).
- b. Amos is not a “*typical*” \_\_\_\_\_
  - (1) The word used is *noqed*, not *ra’ah*

- (2) The word is only used here and for Mesha, King of Moab, whom the Scripture calls a “sheep \_\_\_\_\_,” *not* a shepherd:

*“Now Mesha king of Moab was a sheep breeder, and he had to deliver to the king of Israel 100,000 lambs and the wool of 100,000 rams.” – 2 Kings 3:4*

- (3) A similar word used *outside* the Bible (Ugaritic) refers to the owner of a sheep “\_\_\_\_\_”

- (4) His status as a businessman provided \_\_\_\_\_ to his ministry; the \_\_\_\_\_ speaking to the wealthy class.

## 2. “Sodomites” in the Family of God

- a. Jeroboam II and Uzziah both reigned during Israel and Judah’s most prosperous and expansive time since \_\_\_\_\_ and \_\_\_\_\_.
- b. It was a culture characterized by \_\_\_\_\_ and \_\_\_\_\_:
  - (1) lounging \_\_\_\_\_ who oppress the poor (4:1).
  - (2) extravagant and multiple \_\_\_\_\_ (3:15; 5:11).
  - (3) luxurious \_\_\_\_\_ eaten on expensive furniture (6:4).
  - (4) sufficient leisure time to design instruments and sing “\_\_\_\_\_” songs (6:5).
  - (5) “\_\_\_\_\_ hour” and “day \_\_\_\_\_” lifestyles (6:6).
  - (6) sexual promiscuity (2:7b; cf. Ex. 21:9).
  - (7) \_\_\_\_\_ (2:8; 5:26).
  - (8) their lifestyles resembled that of \_\_\_\_\_ (Ezek. 16:49-50).

## 3. It Was a Culture of Neglect

- a. There are 10x as many references to “the \_\_\_\_\_” (*‘ebyan*) in this book than any other book of prophecy.
- b. “\_\_\_\_\_” were more valuable than people; (E.g. slave trade - 2:6).
- c. The poor were \_\_\_\_\_ and taken advantage of (2:7; 8:4).
- d. Dishonest \_\_\_\_\_ and products (8:5-6).
- e. Injustice in the \_\_\_\_\_; bias for the wealthy (5:12).

## 4. A Culture Characterized By Spiritual Decay and Corruption

- a. Empty ritual; \_\_\_\_\_ that was disconnected from the covenant (5:21-24).
- b. Bethel – where Jeroboam I set-up a golden calf is mentioned \_\_\_\_\_ in Amos as the center for religious \_\_\_\_\_ (cf. 1 Kg 12:26-29 and Amos 3:13-14).
- c. The “\_\_\_\_\_” of God’s voice due to a refusal to listen (cf. 1:2 and 8:11).

## B. MICAH: Same Song, Second Verse

### 1. His Resumé

- a. His name is an abbreviation for Micaiah, which means, “*Who is Like \_\_\_\_\_?*”
- b. He was a country boy like \_\_\_\_\_, not a “city boy” like \_\_\_\_\_.
- c. He preached \_\_\_\_\_ to the fall of Samaria to Assyria in 722 BC (1:5-7).
- d. \_\_\_\_\_ knew of his ministry 150 years later (Jer. 26:17-19).

### 2. His Message

- a. Spoke against injustice and corruption among \_\_\_\_\_ leaders (3:1-3,9-11; 7:3).
- b. Spoke against corruption and greed among \_\_\_\_\_ leadership (3:5-11).
- c. Spoke against \_\_\_\_\_ neglect and abuse (6:10-12).

- d. Spoke against accommodation to culture, i.e. “\_\_\_\_\_” (6:16).
  - e. Pointed ahead to the fall of \_\_\_\_\_ (4:10) like Amos did for Samaria (Amos 3).
3. The “Poet Laureate” of Moresheth

a. His skills as a writer are some of the best in the Old Testament:

*“With what shall I come before the LORD, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?*

—Micah 6:6-8

b. He “distilled” the Talmud’s \_\_\_\_\_ requirements of the Torah down to 3:

- (1) “do \_\_\_\_\_”
- (2) “love \_\_\_\_\_”
- (3) “walk with \_\_\_\_\_ in humility”

c. Some of Micah’s writing skills are “\_\_\_\_\_” in the Hebrew language. Consider Moffatt’s paraphrase of Micah 1:10-16:

E S V   T r a n s l a t i o n	Moffatt Paraphrase
<p><i>Tell it not in Gath; weep not at all; in Beth-le-aphrah roll yourselves in the dust. Pass on your way, inhabitants of Shaphir, in nakedness and shame; the inhabitants of Zaanan do not come out; the lamentation of Beth-ezel shall take away from you its standing place. For the inhabitants of Maroth wait anxiously for good, because disaster has come down from the LORD to the gate of Jerusalem. Harness the steeds to the chariots, inhabitants of Lachish; it was the beginning of sin to the daughter of Zion, for in you were found the transgressions of Israel. Therefore you shall give parting gifts to Moresheth-gath; the houses of Achzib shall be a deceitful thing to the kings of Israel. I will again bring a conqueror to you, inhabitants of Mareshah; the glory of Israel shall come to Adullam. Make yourselves bald and cut off your hair, for the children of your delight; make yourselves as bald as the eagle, for they shall go from you into exile.</i></p>	<p style="text-align: center;"><i>Tell it not in Tellington! Wail not in Wail! Dust Manor will eat dirt, Dressy Town flee naked. Safefold will not save Wallchester’s walls are down, A bitter dose drinks Bitterton. (Towards Jerusalem, City of Peace, the Lord sends war) Harness the war-steeds O men of Bar- stead! (Zion’s beginning of sinning, Equal to Israel’s crimes) To Welfare a last farewell! For trapping Israel’s trapped kings.</i></p>

d. The beauty of this passage is further enhanced because the \_\_\_\_\_ of the cities is likely the route Sennachrib’s military took in **its** assault on \_\_\_\_\_ during Hezekiah’s day!! (cf. 2 Kings 18:13ff).

C. Lessons From Samaria and Jerusalem (i.e. Amos and Micah)

- 1. Amos and Micah both stand as warnings against separating our \_\_\_\_\_ from our lifestyle.
- 2. We need to understand that “social justice” is a misnomer because \_\_\_\_\_ is a social outcome of \_\_\_\_\_ unfaithfulness, not a “social” issue or problem.
- 3. The \_\_\_\_\_ voice to the \_\_\_\_\_ must come from *within*, not from outside.
  - a. The truth of the message is validated by the life of the \_\_\_\_\_ more than the life of the hearers!

### III. HOSEA: GOD'S FINAL WORD TO ISRAEL

#### A. Hosea the Man

##### 1. A "Hometown Boy"

- a. His name means "\_\_\_\_\_"; it is the second half of Je-shua ("*God is salvation*").
- b. Hosea is the only northern prophet who was *from* the \_\_\_\_\_. ("Israel/Ephraim" - 81x; "Judah" - 15x).
- c. He lived in the "last days" of the northern kingdom. There were 6 kings in \_\_\_\_\_ years, 4 were assassinated.

#### B. "Guess Who's Coming to Dinner?"

##### 1. Hosea's "Problem Marriage": the options

- a. \_\_\_\_\_ - describes in allegorical form the perennial problem of Israel's infidelity to Yahweh.
- b. \_\_\_\_\_ - Gomer is a "harlot" in the same way Israel is: an idolater.
- c. \_\_\_\_\_ - this event never actually happened. Hosea simply wrote what he "saw."
- d. \_\_\_\_\_ - Gomer had "tendencies" towards harlotry which she followed *after* she married Hosea (NIV leans in this direction)
- e. \_\_\_\_\_ - God told Hosea to marry a whore. The words "*whore/whoredom/adultery*" appear 27x in this book.
- f. Marrying a whore was *not* prohibited in Scripture unless one was a \_\_\_\_\_ (Lev. 21:7,14); Would I marry a whore, if God told me to?

##### 2. The Importance of this Book

- a. It paints in the most painful language the \_\_\_\_\_ and \_\_\_\_\_ of being in a covenant relationship.
- b. It demonstrates the theological and relational nature of being God's \_\_\_\_\_ people.
- c. It shows us that \_\_\_\_\_ is only an earthly illustration of a divine reality.
  - (1) Paul reinforces the "\_\_\_\_\_ " idea in Ephesians 5.
  - (2) This explains why marriage does not \_\_\_\_\_ where a covenant is no longer needed (i.e. eternity)
  - (3) we have *deified* \_\_\_\_\_ (E.g. "family values") rather than honoring God *by* it.

#### C. God's Special Anger: The Failure of Leadership

1. They failed to be the guardians (\_\_\_\_\_), practitioners (\_\_\_\_\_) and proclaimers (\_\_\_\_\_) of the covenant.
2. Their failure resulted in spiritual \_\_\_\_\_ in the entire nation:

*"My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children."*

—Hosea 4:6

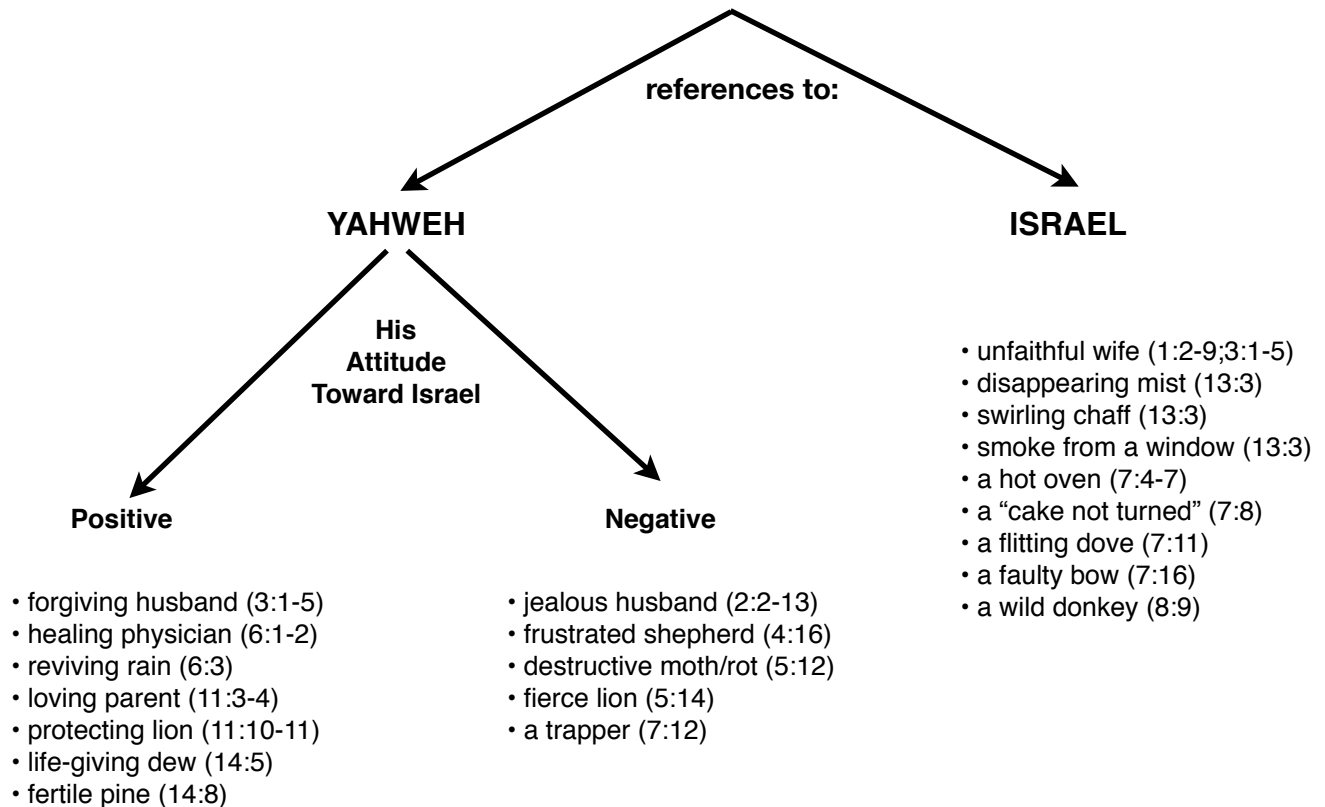
##### 3. Their abandonment of the covenant was expressed by:

- a. \_\_\_\_\_ "covenants" - Egypt is mentioned 13x, Assyria 9x (5:13;7:8-10)
- b. Idolatry - Hosea uses a word-play with \_\_\_\_\_ ("house of God") and Beth-\_\_\_\_\_ ("house of sin"); Hosea 10:5, 15

#### D. Hosea's Use of "Flowers" (in his speech)

1. This book is saturated with similes and metaphors describing both \_\_\_\_\_ and \_\_\_\_\_:

E. Figures of Speech in Hosea



F. Hosea: An Old Testament Scholar

H O S E A	O L D   T E S T A M E N T
<i>Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, “You are not my people,” it shall be said to them, “Children of the living God.”</i> <b>Hosea 1:10</b>	<i>I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies,</i> <b>Genesis 22:17</b>
<i>Hear the word of the LORD, O children of Israel, for the LORD has a controversy with the inhabitants of the land. There is no faithfulness or steadfast love, and no knowledge of God in the land; there is swearing, lying, murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed. 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.</i> <b>Hosea 4:1-2; 13:4</b>	<i>And God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. “You shall have no other gods before me. “You shall not make for yourself a carved image... “You shall not take the name of the LORD your God in vain... “Remember the Sabbath day, to keep it holy... “You shall not murder. “You shall not commit adultery. “You shall not steal. “You shall not bear false witness against your neighbor. “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.”</i> <b>Exodus 20:1-17</b>
<i>How can I give you up, O Ephraim? How can I hand you over, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender.</i> <b>Hosea 11:8</b>	<i>the whole land burned out with brimstone and salt, nothing sown and nothing growing, where no plant can sprout, an overthrow like that of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger and wrath</i> <b>Deut. 29:23</b>

# G E T T I N G   T H E   B I G   P I C T U R E

H O S E A	O L D   T E S T A M E N T
<p><i>They shall not remain in the land of the LORD, but Ephraim shall return to Egypt, and they shall eat unclean food in Assyria. For behold, they are going away from destruction; but Egypt shall gather them; Memphis shall bury them. Nettles shall possess their precious things of silver; thorns shall be in their tents.</i></p> <p style="text-align: right;"><b>Hosea 9:3,6</b></p>	<p><i>for it is the LORD our God who brought us and our fathers up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight and preserved us in all the way that we went, and among all the peoples through whom we passed.</i></p> <p style="text-align: right;"><b>Joshua 24:17</b></p>
<p><i>From the days of Gibeah you have sinned, O Israel; There they stand! Will not the battle against the sons of iniquity overtake them in Gibeah?</i></p> <p style="text-align: right;"><b>Hosea 10:9</b></p>	<p><i>So they passed along and went their way, and the sun set on them near Gibeah which belongs to Benjamin....Then behold, an old man was coming out of the field from his work at evening. Now the man was from the hill country of Ephraim, and he was staying in Gibeah, but the men of the place were Benjamites....While they were celebrating, behold, the men of the city, certain worthless fellows, surrounded the house, pounding the door; and they spoke to the owner of the house, the old man, saying, "Bring out the man who came into your house that we may have relations with him." <b>Judg. 19:14,16,22</b></i></p>

## G. Hosea and the New Testament

- Both Peter and Paul utilize Hosea's children's names to testify to the expansive nature of the \_\_\_\_\_ of Yahweh to include the \_\_\_\_\_ in the covenant:

*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.'"*

—Romans 9:25

*"Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy."*

—1 Peter 2:10

## H. Hosea and the Christian

- Marriage is a tangible, visible portrait of a covenant-keeping \_\_\_\_\_. I have an obligation to *Him* to protect \_\_\_\_\_ "image."
- Covenant faithfulness to Yahweh is the surest way to \_\_\_\_\_ a marriage.