

THE FLORAL HEIGHTS INFORMER

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The Book of Hosea

Author and Date

Hosea 1:1 gives us both the author and date. The book is clearly written by Hosea during the days Jeroboam II king of Israel. Jeroboam reigned forty one years (cf. II Kg. 14:23) (788 to 747 BC). Hosea's days were likely around 750 to 720 BC (the dates that the kings of Israel and Judah occupy as listed at Hosea 1:1).

The Message of Hosea

Hosea, by divine inspiration, depicts Israel as a wife that has “*departed*” from her husband (i.e., God) (Hos. 1:2; 9:1). Israel's departure was a heart wrenching experience for her husband Jehovah God. She had committed adultery against her first love. Hosea writes, “*Contend with your mother, contend; for she is not my wife, neither am I her husband; and let her put away her whoredoms from her face, and her adulteries from between her breasts;*” (Hos. 2:2). To effectively communicate God's feelings toward His departed wife He requests Hosea to take a wife of whoredom (Hos. 1:2). Hosea faithfully obeys the Lord taking Gomer as his wife. Gomer commits adultery against Hosea having three children (two sons and one daughter) through her acts of whoredom (i.e., Jezreel, Loruhamah, and Loammi). The meaning of Loammi's name (the last son) is “*ye are not my people, and I will not be your God*” (Hos. 1:9).

Israel's Sin

Hosea writes that God has a “*controversy with the inhabitants of the land*” due to their sinfulness (Hos. 4:1). The people were “*defiled*” in their harlotry (Hos. 5:3; 6:10). Their sins included sexual immorality (Hos. 4:14), being ungrateful (cf. 2:8-9; 9:10, 13; 11:3-4), idolatry (Hos. 4:17; 11:2; 13:1), pride (Hos. 5:5; 7:10), walking after “*man's commands*” (Hos. 5:11; 11:6), drunkards (Hos. 4:11; 7:5), liars (Hos. 10:4), and cheaters (Hos. 12:7). Furthermore Israel had completely forgotten God (Hos. 4:6; 8:14; 13:6). The deeper they went into sin the less they called upon the name of Jehovah for help in time of need (cf. Hos. 7:7). Rather than looking to God they turned to their idols (Hos. 4:12; 11:2), king (Hos. 10:3; 13:10), Assyria and Egypt (Hos. 5:13; 7:11), their mighty men of war (Hos. 10:13), and their wealth (Hos. 12:8). Every aspect of Israel's society was

Local News:

Welcome to all our visitors. We pray that you will be edified by our service and that you will ask questions if things are not as you are accustomed to seeing. Please come back at your every opportunity.

Health Updates:

Pat Robertson will be going in Monday morning for a biopsy. Please do say a prayer on her behalf that all may be well.

Website:

Remember our website (www.floralheightschurchofchrist.org) at your convenience. We have new material being posted on a weekly basis.

Continue to pray for our shut-ins:

Stella Davidson
696-1030 (Home)

Calvin York
692-0489 (Home).

Bessie Murphy
4600 Taft Blvd, Apt. 538

corrupt. Israel's prophets (Hos. 9:7-8), princes (Hos. 9:15), king (Hos. 10:3), judges (Hos. 7:7), and priest (Hos. 10:5) perverted justice.

Consequences of Sin

God's wrath against the disobedient would be poured out upon Israel in the form of the Assyrian Empire (Isa. 10:5; Hosea 11:5). Israel was to be exiled to Assyria for her refusal to return to the Lord in repentance (Hos. 10:6). Samaria would bear her guilt and she shall die grievous deaths (Hos. 13:16). No king, judge, prophet, priest, idol, other nation, riches, or mighty men would be able to save them from God's wrath (Hos. 13:10).

The Misdirected Thinking of Israel

Hosea uses the contrast of the patriarch Jacob and Israel to illustrate the misdirected and unspiritual thinking of Israel (Hos. 12:3ff). The more Israel sinned the deeper they sunk and further from God they went (Hos. 7:13; 9:9; 13:2). It was not long until Israel viewed God's laws as "*strange*" (Hos. 8:12). Israel was simply not thinking right. Hosea writes, "*Their doings will not suffer them to turn unto their God; for the spirit of whoredom is within them, and they know not Jehovah*" (Hos. 5:4). The "*spirit of whoredom*" appears to be Israel's problem (cf. Hos. 4:12). The idea of a "*spirit*" is the direction of one's thinking. Israel cheated, lied, committed sexual immorality, drank intoxicants, turned to everyone but God for help, and was filled with pride because she had a "*spirit of whoredom*." She was "*bent on backsliding*" (Hos. 11:7). God's people no longer cared about Him. They looked to the surrounding nations and desired their ways and deities (Hos. 2:13). The grass appeared greener on the other side yet when they walked in the council of the wicked they produced trouble with God.

God's Desire for His People Then and Now

Though the book of Hosea brings out the truth that God will not allow sin to go unpunished it also tells of God's mercy (Hos. 1:10-11; 2:14-17, 21-23). God's earnest desire is that His people would repent of their sins (Hos. 14:1). God wants us all to serve him because that is what our hearts truly desire to do. He wants our "*words*" to reveal a heart of humility and subjection to His will (Hos. 14:2). God desires His people to "*acknowledge*" (Hos. 5:15) and confess (Hos. 14:2) their sins. The Lord wants to hear His people reject the help of other entities (such as idols and the Assyrians / cf. Hos. 14:3) in spiritual matters. To such people God will turn away his anger (Hos. 14:4). Hosea's final words define the "*wise*" and "*prudent*" of all history as those who will humble themselves to God and follow Him with all their hearts (Hos. 14:9). Nothing has changed through the years. God still demands our interest, humility, subjection, and overall heart (Matt. 12:33). The Christian today must be careful not to allow an interest in this world to interfere with their eternal interest in God.

<p>Who is a Christian?</p> <ul style="list-style-type: none"> • Those who answer the call of the gospel (II Thess. 2:13-14). • Those who have been forgiven of sins and sanctified (Acts 2:38; 22:16; I Cor. 1:1-2). • Disciples of Christ and members of the church (Acts 2:41-42; 11:26). • A Christian is one with a duty to perform (Eph. 4:1ff). • A worker or laborer in the kingdom of God (I Thess. 1:2-3). • One Christian (the individual) is not the church and thereby has separate functions to perform than the church (cf. Matt. 18:15ff). 	<p>Individual Christian Responsibility</p> <hr/> <p><i>“Honor all men. Love the brotherhood. Fear God”</i> (I Peter 2:17).</p> <p><i>“For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, cease not to give thanks for you, making mention of you in my prayers”</i> Eph. 1:15-16</p>	<p>To identify the Christian’s Responsibilities we must first identify Bible Love:</p> <ul style="list-style-type: none"> • Love (agape) = “brotherly love, charity; the love of God for man and of man for God, N.T.” (LS 4). • John said, “<i>God is love</i>” (I Jn. 4:8, 16). God’s love is made manifest in the fact that He sent His Son, Jesus, for the propitiation of our sins (I Jn. 3:16, 4:10). This good news is revealed in the gospel message. Bible love is not only defined in the gospel but John tells us that truth is equivalent to love (Jn. 15:9-12). The way of salvation is revealed in truth. What better way to say, “I love you,” then to give a book that reveals instructions for one to receive eternal bliss in heaven? God’s love continues today through His word.
<p>The Christian has responsibilities toward the lost of the World:</p> <ul style="list-style-type: none"> • The Christian ought to teach the lost because of a since of duty to God’s commands (Matt. 28:20; II Tim. 2:2). • The Christian ought to feel indebted to preach to the lost (cf. Rom. 1:14). • The Christian ought to preach because he or she believes in the reality of heaven and hell (II Cor. 4:13-14). • The Christian teaches the lost because he or she knows that such preaching leads to one’s sanctification (Jn. 17:18-21). 		
<p>The Christian’s Responsibility toward other saints of God:</p> <ul style="list-style-type: none"> • Christians are commanded to love one another (Jn. 13:34; I Thess. 4:9; I Pet. 1:22). • I can exercise love toward my brother by caring for their spiritual well being. Said love is exemplified by warning (I Thess. 5:14; Heb. 3:13), exposing sin (Eph. 5:11), and encouraging other Christians to live godly (Heb. 10:24). • I can exercise love toward my brethren by seeing to their physical (I Thess. 3:11-13; James 2:15; I Jn. 3:17) and emotional needs (II Cor. 1:3-4; I Thess. 4:18; 5:14). When a Christian does not attempt to comfort or help another Christian in need by calling, writing, or visiting we may fairly asks, “Where is your love?” (consider Matt. 25:31-46). • The Christian should never “<i>bite and devour</i>” (Gal. 5:15), “<i>provoke</i>” to anger (Gal. 5:26), “<i>envy</i>” (Gal. 5:26), or “<i>hate</i>” (Titus 3:3) a fellow brother. • I have the individual responsibility, as a Christian, to be patient and longsuffering with my brethren (compare II Cor. 8:10; 9:1-2; 12:19-13:2 [Paul waited a year]; I Thess. 5:14 / II Thess. 3:6). • I have an individual responsibility to keep unity and peace within the church (Eph. 4:3). • If a brother sins against me and asks my forgiveness, I ought to forgive (Matt. 18:15ff; Eph. 4:32; Col. 3:13). • I may find that I have to “<i>withdraw</i>” myself from one who continues in disorderly conduct (II Thess. 3:6). • To shirk any of my individual responsibilities toward others can have devastating effects. The Christian who does not love and exercise patience with brethren have the power to destroy the unity of a church and the moral of another individual. 		