

## “Grace, Forgiveness, and Enduring Love”

Text – Hosea 1-3

Topic – Grace and Forgiveness in an Insufferable World

1. The prophet Hosea was a contemporary of \_\_\_\_\_.
2. Hosea was commanded by God to confront the sins of \_\_\_\_\_, a nation that was on the brink of divine \_\_\_\_\_.
3. Hosea’s marriage became an object lesson for Israel’s \_\_\_\_\_. (1:1-3:5)
  - a. Israel is depicted as the \_\_\_\_\_ of Jehovah throughout the Old Testament.
  - b. God commanded Hosea to take a wife. (1:2)
    - 1) A woman whose \_\_\_\_\_ would be symbolic of Israel’s \_\_\_\_\_ from God. (2:1-23)
    - 2) A wife whom Hosea would be instructed to \_\_\_\_\_ and \_\_\_\_\_ as his wife in spite of her sin and adultery. (3:1-5)

### I. \_\_\_\_\_ - Hosea’s marriage to Gomer, an \_\_\_\_\_ wife, is an allegory (parable) that demonstrated Jehovah’s love for \_\_\_\_\_ Israel. (Hosea 1)

- A. The \_\_\_\_\_ (1:2) - Hosea’s marriage was a symbol of God’s \_\_\_\_\_ for Israel.
- B. The \_\_\_\_\_ (1:3-9)
  1. The firstborn son named Jezreel. (1:3-5) – meaning “God \_\_\_\_\_” or “God \_\_\_\_\_.”
  2. A daughter named Lo-ruhamah. (1:6-7) – meaning “Not \_\_\_\_\_” or “\_\_\_\_\_”
  3. A third child, a son named Lo-ammi. (1:8-9) – meaning “Not my \_\_\_\_\_” (1:8)
- C. The \_\_\_\_\_: The future \_\_\_\_\_ of Israel (1:10-11)

### II. \_\_\_\_\_ - The \_\_\_\_\_ of adulterous Israel (2:1-13)

- A. The \_\_\_\_\_ - Hosea's wife was charged with adultery. (2:1-5)
  - Israel was charged with spiritual adultery.
- B. The \_\_\_\_\_ (2:5b-13)
  1. Hosea’s wife, like Israel, was guilty of \_\_\_\_\_. (2:5b-9)
  2. Israel was also guilty of \_\_\_\_\_. (2:10-13)

### III. \_\_\_\_\_ Love - The \_\_\_\_\_ love of Jehovah. (2:14-23; 3:1-5)

- A. The \_\_\_\_\_ – God promised to restore adulterous Israel. (2:14-23)
- B. The \_\_\_\_\_ - Hosea was instructed to redeem his wife. (3:1)
- C. The \_\_\_\_\_ (3:2) – Fifteen pieces of silver and some barley.

D. The                      (3:3-5)