

OT SURVEY: PROPHETS

WEEK 2: HOSEA AND ISAIAH

INTRODUCTION TO THE SERIES

- We are going to take the next 6 weeks and work through the Old Testament prophets!
- This will be an overview of the books in their particular group.
- During each teaching, after an overview has been done, we are going to dive into some of the areas of special interest to us and learn more about what was going on in that particular book.
- **There are two goals:** to have a general working knowledge of each of the prophetic books in the Old Testament and to have the confidence to be able to study them on our own.
- As we study these books, we want to pay special attention to what God is doing through these prophets, how the prophets themselves respond, what the message of the prophets is, and how those being prophesied to respond to their words.
- Jonah, Amos, Hosea, Micah, Isaiah:
 - 11/10: The Prophets of the Neo-Assyrian Period (Jonah, Micah and Amos)
 - **11/17: The Prophets of the Neo-Assyrian Period (Hosea and Isaiah)**
- Zephaniah, Habakkuk, Jeremiah, Nahum, Ezekiel, Obadiah, Lamentations
 - 11/24: The Prophets of the Neo-Babylonian Period
 - 12/01: The Prophets of the Neo-Babylonian Period
- Daniel, Haggai, Zechariah, Joel, Malachi
 - 12/08: The Prophets of the Persian Period
 - 12/15: The Prophets of the Persian Period

THE IMPORTANCE FOR US TODAY¹

- “It’s becoming increasingly common for some theologians to mock individual Bible study. Picking up the word of God, reading it for yourself, and heeding what the Lord has said can be couched in language that makes the process sound like a fool’s errand. These theologians will claim that without the help of historical secondary sources, it’s nigh impossible for an individual to understand the biblical text in accordance with historic Christian orthodoxy.” **Who gets to be the *authority* over what the Bible says?**

¹ <https://www.jeremyhoward.net/2022/07/biblicism-confessions-womanhood.html>

THE BOOK OF HOSEA²

- **Hosea is not an easy book.** It begins with a prophet receiving a command to marry a prostitute and promptly describes the births of his three children, each of whom is given a bizarre but significant name. From here the book swiftly plunges into a maze of warnings, microsermons, poems, and laments, and through them all it swiftly and evasively alludes to biblical texts and incidents, mixes metaphors, and changes topics, seemingly at random.³
- Many of the themes, and much of the vocabulary, of the great literary prophecies of Isaiah, Jeremiah, and Ezekiel originate in Hosea. **It also is a book that jolts the reader;** it refuses to be domesticated and made conventional. It does comfort the afflicted, but it most surely afflicts the comfortable. **It is as startling in its presentation of sin as it is surprising in its stubborn certainty of grace.** It is as blunt as it is enigmatic.⁴
- **Author and Date:** Hosea, was probably a native of the northern kingdom of Israel, since he shows familiarity with the history, circumstances, and topography of the north. This would make him and Jonah the only writing prophets from the northern kingdom. Although he addressed both Israel and Judah, he identified the king of Israel as “our king” (7:5).
- Hosea had a lengthy period of ministry, prophesying ca. 755–710 B.C., during the reigns of Uzziah (790–739 B.C.), Jotham (750–731 B.C.), Ahaz (735–715 B.C.), and Hezekiah (715–686 B.C.) in Judah, and Jeroboam II (793–753 B.C.) in Israel (1:1). His long career spanned the last 6 kings of Israel from Zechariah (753–752 B.C.) to Hoshea (732–722 B.C.). The overthrow of Zechariah (the last of the dynasty of Jehu) in 752 B.C. is depicted as yet future (1:4). **Thus he followed Amos’ preaching in the north, and was a contemporary of Isaiah and Micah as well, both of whom prophesied in Judah.**
- **Background and Setting:** Hosea began his ministry to Israel when they enjoyed both political peace and material prosperity as well as moral corruption and spiritual bankruptcy. Prophesying during the days surrounding the fall of Samaria, Hosea focuses on Israel’s moral waywardness and her breach of the covenantal relationship with the Lord, **announcing that judgment was imminent.**
- **Historical and Theological Themes:** The theme of Hosea is God’s loyal love for His covenant people, Israel, *in spite of their idolatry*. Thus Hosea has been called the St. John (the apostle of love) of the OT. The Lord’s true love for His people is unending and will tolerate no rival. Hosea’s message contains much condemnation, both national and individual, but at the same time, he poignantly portrays the love of God toward His people with passionate emotion. **Hosea was instructed by God to marry a certain**

² <https://www.gty.org/library/bible-introductions/MSB28/hosea>

³ Duane A. Garrett, *Hosea, Joel*, vol. 19A, NAC (Nashville: Broadman & Holman Publishers, 1997), 21.

⁴ *Ibid.*, 22.

woman, and experience with her a domestic life which was a dramatization of the sin and unfaithfulness of Israel. *The marital life of Hosea and his wife, Gomer, provide the rich metaphor which clarifies the themes of the book: sin, judgment, and forgiving love.*

- **Some interpretive challenges:** That the faithless wife, Gomer, is symbolic of faithless Israel is without doubt; but questions remain. **First**, some suggest that the marital scenes in chaps. 1–3 should be taken only as allegory. However, there is nothing in the narrative, presented in simple prose, which would even question its literal occurrence. Much of its impact would be lost if not literal. When non-literal elements within the book are introduced, they are prefaced with “saw” (5:13; 9:10,13), the normal Hebraic means of introducing non-literal scenes. Furthermore, there is no account of a prophet ever making himself the subject of an allegory or parable.
- **Second**, what are the moral implications of God’s command for Hosea to marry a prostitute? It appears best to see Gomer as chaste at the time of marriage to Hosea, only later having become an immoral woman. The words “take yourself a wife of harlotry” are to be understood proleptically, i.e., looking to the future. An immoral woman could not serve as a picture of Israel coming out of Egypt (2:15; 9:10), who then later wandered away from God (11:1). Chapter 3 describes Hosea taking back his wife, who had been rejected because of adultery, a rejection that was unjustifiable if Hosea had married a prostitute with full knowledge of her character.

INTERESTING PASSAGE

- **Hosea 11:1** “When Israel was a youth I loved him, and out of Egypt I called My son.”
- **Matthew 2:14-15** “So Joseph got up and took the Child and His mother while it was still night, and left for Egypt. He remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: ‘OUT OF EGYPT I CALLED MY SON.’”

What does Matthew mean quoting this verse?⁵ (A Jew writing to Jews)

- **The use of Hosea 11:1 in Matthew 2:15 could be the most debated case of NT use of the OT in the Bible.** Concerning the context, Matthew 2:13-14 states that Mary and Joseph took Jesus to Egypt to escape Herod's attempt to kill the child. Then verse 15 relates Jesus' coming to Egypt with Israel's exodus journey centuries earlier: "He [Jesus] remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: "OUT OF EGYPT I CALLED MY SON."

⁵ Michael Vlach, *THE OLD IN THE NEW Understanding How the New Testament Authors Quoted the Old Testament*, pp. 53-56.

- Jesus' connection with Egypt is said to "**fulfill**" Israel's journey from Egypt at the time of the exodus as explained in Hosea 11:1. **The natural question is, "How can Jesus' going to Egypt be a fulfilment of an historical event that happened centuries earlier?"**
- Hosea 11:1 refers to the past event of the exodus from Egypt.
 - So how can Hosea's reference to *a historical event hundreds of years earlier be fulfilled in Jesus?*
- Maybe a NT writer uses the OT **out of context**. "What drives Matthew to handle Hosea's words is, in my view, **something other than a commitment to how Hosea's words functioned in their original setting.**" He also says, "Matthew's use of Hosea reflects a deep clarity of theological conviction, but **one that can only come in light of the reality of Pentecost.**" (Peter Enns)
- Perhaps Matthew's use of Hosea 11:1 should be understood from the **perspective of reinterpretation**:
 - In Hosea [11:1] this is not a prophecy at all but a historical affirmation that God had called Israel out of Egypt in the Exodus. However, Matthew recognizes Jesus to be God's greater son and deliberately turns a historical statement into a prophecy. This is a principle which runs throughout biblical prophecy. **The Old Testament is reinterpreted in light of the Christ event.**" (G. Ladd)
- Some believe it to be **Inspired Sensus Plenior**:⁶
 - "Sometimes the New Testament treats a nonprophetic Old Testament passage, such as Hosea 11:1, as though it predicted a New Testament occurrence. Hosea wrote about the historical exodus of the people of Israel from Egypt, but Matthew applies the same words to Jesus' departure from Egypt with His family after their flight to escape Herod the Great. This furnishes another instance of ISPA." (Robert Thomas)
- Walt Kaiser sees the concepts of messianic hope and corporate solidarity as evidence for a **contextual connection**. He says the focus in Hosea 11:1 and Matt. 2:15 should be "I called *my* son."
 - Thus, the emphasis in this passage is on God's calling of His son. This applies to Israel corporately and Jesus individually-both as God's sons in Scripture.
 - Kaiser writes: It is in this sense that the divinely inspired Hosea deliberately chose to use two singular nouns to represent the whole nation, while also realizing from antecedent Scripture that there was a coming Man of Promise who would appear under the similar reference, "my son" (e.g. 2 Sam. 7:14; Pss. 2:7; 89:27; Prov. 30:4).
- Matthew knows what Hosea meant and is not overturning or reinterpreting the meaning of Hosea 11:1. Instead, **Matthew connects a significant event in Israel's history with an event in Jesus' life to show**

⁶ This implies that we can get a deeper meaning of the text than what the original authors knew or wrote about.

that Jesus is connected with Israel. Jesus is the true representative of Israel who can save and restore national Israel (Isa. 49:6).

- **With the single-meaning view**, a difference exists between interpreting a passage and showing how two events in the Bible correspond to each other.
- **Matthew is not so much explaining the words of Hosea 11:1 as he is showing a correspondence between Israel and Jesus.** The Jews understood the concept of corporate solidarity in which "one" can represent "many," and the experience of the one can relate to the many.
- Also, the corporate connection between Israel and Israel's coming King in relation to Egypt is taught in the OT. Compare the following oracles of Balaam in Numbers 23 and 24:
 - God brings them [Israel] out of Egypt, He [God] is for them like the horns of the wild ox. (Num. 23:22)
 - God brings him [Israel's king (see Num. 24:7)] out of Egypt, He is for him like the horns of the wild ox. (Num. 24:8)
 - Numbers 23:22 refers to Israel while Numbers 24:8 refers to Israel's king. Note that God brought both Israel and Israel's king out of Egypt, showing a corporate and typological connection between Israel and Israel's coming king.
 - Making such a connection is contextual since this connection was already made in Numbers.

THE BOOK OF ISAIAH⁷

- Isaiah was a contemporary of Hosea and Micah. **His writing style has no rival in its versatility of expression, brilliance of imagery, and richness of vocabulary.** His writing features a range of 2,186 different words, compared to 1,535 in Ezekiel, 1,653 in Jeremiah, and 2,170 in the Psalms. Second Chronicles 32:32 records that he wrote a biography of King Hezekiah also. The prophet lived until at least 681 B.C. when he penned the account of Sennacherib's death (cf. 37:38). **Tradition has it that he met his death under King Manasseh (ca. 695–642 B.C.) by being cut in two with a wooden saw (cf. Heb. 11:37).**
- Isaiah prophesied during the period of the divided kingdom, directing the major thrust of his message to the southern kingdom of Judah. **He condemned the empty ritualism of his day (e.g., 1:10–15) and the idolatry into which so many of the people had fallen (e.g., 40:18–20).** He foresaw the coming Babylonian captivity of Judah because of this departure from the Lord (39:6,7).
- **Fulfillment of some of his prophecies in his own lifetime provided his credentials for the prophetic office.**

⁷ <https://www.gty.org/library/bible-introductions/MSB23>

- **More than any other prophet, Isaiah provides data on the future day of the Lord and the time following.** He details numerous aspects of Israel’s future kingdom on earth not found elsewhere in the OT or NT, including changes in nature, the animal world, Jerusalem’s status among the nations, the Suffering Servant’s leadership, and others.
- Through a literary device called “prophetic foreshortening,” Isaiah predicted future events without delineating exact sequences of the events or time intervals separating them. **For example, nothing in Isaiah reveals the extended period separating the two comings of the Messiah.** Also, he does not provide as clear a distinction between the future temporal kingdom and the eternal kingdom as John does in Revelation 20:1–10; 21:1–22:5.
- **In God’s program of *progressive revelation*, details of these relationships awaited a prophetic spokesman of a later time.**
- Also known as the “evangelical Prophet,” Isaiah spoke much about the grace of God toward Israel, particularly in his last 27 chapters.
- **The centerpiece is Isaiah’s unrivaled chap. 53, portraying Christ as the slain Lamb of God.**

INTERESTING VERSES

- I thought it would be fun to look at some of the more obscure verses, perhaps some that are overlooked but give us some insight into some history.
- **Isaiah 27:1** “In that day the LORD will punish **Leviathan** *the fleeing serpent*, with His fierce and great and mighty sword, even **Leviathan** *the twisted serpent*; and He will kill the **dragon who lives in the sea.**”
- **Isaiah 51:9** “Awake, awake, put on strength, O arm of the LORD; awake as in the days of old, the generations of long ago. Was it not You who cut Rahab in pieces, Who **pierced the dragon?**”
- **Isaiah 14:29 NASB** “Do not rejoice, O Philistia, all of you, because the rod that struck you is broken; for from the serpent's root a viper will come out, and its fruit will be a **flying serpent.**”
- **Isaiah 14:29 ESV** “Rejoice not, O Philistia, all of you, that the rod that struck you is broken, for from the serpent's root will come forth an adder, and its fruit will be a **flying fiery serpent.**”
- **Isaiah 30:6** “The oracle concerning the beasts of the Negev. Through a land of distress and anguish, from where come lioness and lion, viper and **flying serpent**, they carry their riches on the backs of young donkeys and their treasures on camels' humps, to a people who cannot profit them...”
- What are the dragons, Leviathan, and the flying/fiery serpents that Isaiah is talking about?

- “For evolutionists, legends of men slaying dragons must be mythical because their timeline has creatures like dinosaurs die out over 60 million years before humans existed. But dragon accounts aren’t easy to dismiss as mere fantasy.”⁸

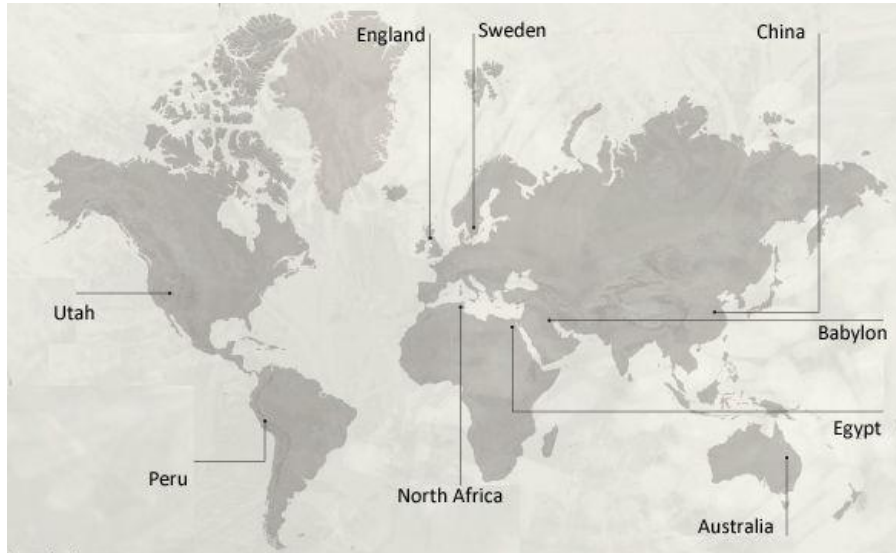


Photo found at <https://assets.answersingenesis.org/img/articles/am/v6/n4/dragon-legend-map.jpg>



1940’s Archaeologist Named a Dragon

Photos found at <https://www.greatamericanhikes.com/post/uncovering-the-art-of-the-ancients-exploring-the-controversial-black-dragon-wash-pictographs>

- There were animals living from creation that we have not seen today. While many of the myths and legends record the “unbelievable,” we must put our trust in the Bible, not in what academia may believe to be true or false. Overall, they are speaking of dinosaurs and dragons.

⁸ https://answersingenesis.org/dinosaurs/dragon-legends/dragons-fact-or-fable/?srsltid=AfmBOooLoOxoRx1ZYfpxWxQFfiEUN96oqe_aIqMdCPadHx-0j-cOVovVq

- Legends of dragons are found among most people groups. For example, there are the stories of Bel and the dragon, the Kulta of Australian aborigines, St. George and the dragon, and of course many Chinese legends. Often, the anatomical descriptions given are consistent, even though they come from separate continents and various times. These depictions match what we know from the fossil evidence of certain dinosaurs. Thus, dinosaurs are known directly from their fossils, and indirectly from cave drawings, tapestries, textiles, figurines, carvings, bas reliefs, and many oral and written eyewitness accounts, most of which are quite old.⁹
- **Genesis 1:20-21** “Then God said, ‘Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.’ **God created the great sea monsters** and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.”
- “The reference to one specific kind of creature seems significant. Why are the tannin singled out? Perhaps the answer is found in the fact that ancient Egyptian and Mesopotamian mythology was filled with fantastic tales about sea monsters. These were supposed to be gods, and the ancient pagans feared these sea-creature deities, as if they were the embodiment of evil. Such myths were common at the time Moses wrote this account. So here the biblical text simply states that God created even the largest, more monstrous creatures of the deep. They are not gods to be feared; they are created beings like every other form of life God created. And the biblical text underscores that fact, debunking all the pagan myths about them.”¹⁰
- The Bible states that “every thing that creepeth upon the earth after his kind” was created by God on Day Six of the creation week ([Genesis 1:25](#))—including dinosaurs. On this same day, the first man and woman were also created ([Genesis 1:26-27](#)). Over 1,600 years later, [Genesis 8:15](#) records that a pair of each land-dwelling animal “wherein is the breath of life”—again including dinosaurs—were taken aboard an ark that would have held over 101,000 square feet of floor space. This ensured that a remnant would be preserved through the worldwide watery destruction that fossilized many pre-Flood dinosaurs.¹¹
- **Job 40:15-18** “Behold now, Behemoth, which I made as well as you; He eats grass like an ox. Behold now, his strength in his loins and his power in the muscles of his belly. He bends his tail like a cedar; The sinews of his thighs are knit together. His bones are tubes of bronze; His limbs are like bars of iron.”
 - I want to focus on *which I made as well as you*...the Hebrew word has the root of *with*. This means that the Behemoth (or dinosaur) was made (think creation day 5/6) *with* man. Meaning, dinosaurs and man were on the earth at the same time.
- The book of Job refers to a creature called behemoth. With a massive size and a tail like a cedar tree, its description matches that of a sauropod dinosaur. God calls it to Job’s attention with the words “Behold now

⁹ <https://www.icr.org/men-dinosaurs/>

¹⁰ MacArthur, *Battle for the Beginning*, 129.

¹¹ <https://www.icr.org/men-dinosaurs/>

behemoth, which I made with thee” ([Job 40:15](#)). Thus, this statement affirms that both behemoth and man were made on the same day. Ezekiel, James, and Paul refer to the book of Job, authenticating its reliably historical testimony.¹²

- **Why does this matter? Did dinosaurs and/or dragons live at the same time as people?**
- Evolutionists answer a resounding “No! After the dinosaurs died out, nearly 65 million years passed before people appeared on Earth.”¹³
- **What does science and evidence say?**
- “The fact that dinosaur femur soft tissues have been described as “still squishy” and contain recognizable blood cells also confirms the recency of dinosaur fossil deposition. Science continues to demonstrate that dinosaurs did not predate humans, and that dinosaur kinds did not go extinct (if they all have) until after the Flood, which occurred only thousands of years ago.”¹⁴

Our Responsibility

- We need to know what the Bible says, even about topics which may seem insignificant.
- We also should know some of the evidence which is widely and readily available.
- There are massive consequences, even with beliefs about dinosaurs, that we need to be aware of when talking to others.
- If we believe the Bible to be God’s literal words to us then we need to be careful about how we represent things, even dinosaurs and dragons.

¹² <https://www.icr.org/men-dinosaurs/>

¹³ <https://www.usgs.gov/faqs/did-people-and-dinosaurs-live-same-time#:~:text=No!,the%20time%20of%20the%20dinosaurs.>

¹⁴ <https://www.icr.org/men-dinosaurs/>



Photo from https://btsfreeccm.org/pluginfile.php/22760/mod_resource/content/6/Commentary%20Genesis.pdf

- Calvin's commentary of Genesis into English from Latin was included. This artwork was from AD 1578.
- The unique feet and long serpent-like tail give reptile-like characteristics to this particular creature as well. Looking closely, the drawing resembles an ornithopod-type dinosaur.¹⁵

¹⁵ <https://answersingenesis.org/dinosaurs/dragon-legends/calvins-dragons/>