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The Messianic Hope of Israel - The Witness of Hosea The Witness of Hosea Following the order in which the writing prophets are placed in the canon, we begin with the prophet who accompanied the northern Kingdom of Israel to its grave, and who was permitted to see the resurrection of the nation in the latter days. What must have lain as a heavy burden on his heart was the fact that the covenant nation was divided into two rival kingdoms. He dated his prophecy therefore both in the days of the Kings of the house of David, as well as in that of Jeroboam II, under which the northern Kingdom enjoyed its brightest and most prosperous period, just on the eve of its tragic downfall: "The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel" (Hosea 1:1). His prophecy is divided into four parts, running parallel with each other, covering the same period, and ending with a glory vision of the Messianic age. - Chapter 1 forms a complete prophecy, from the downfall of Israel to the final re-gathering. - Chapter 2, from the divorce of Israel as an unfaithful wife, to the re-marriage. - Chapter 3, the "many days" of Israel's being nationally set aside, till their conversion to the Messiah, whom they will seek in the latter days. Then the fourth section, the largest, from Chapters 5 and 14, Israel's backsliding in detail, till the final recovery, when the divine discipline has accomplished its end. The first vision of the future in the Book of Hosea was that of the re-union of the divided nation, when they shall "appoint themselves one Head," and will under His leadership come out of the land of their exile. That is to say, they will choose the One whom the LORD has already chosen for them. They will at last ratify the divine selection. The other prophets were also concerned along this line. Thus Ezekiel: "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things; nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their GOD. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them" (Ezekiel 37:22-24). GOD is still waiting for Israel to fall into line with Him respecting the One in and under whom alone unity and harmony is possible, whether for that nation or for His new-covenant people. Chapter 3 presents a new feature. The tribulated nation will be finally betrothed to Him whom it has sinned against. The LORD speaks of Himself as Israel's true husband. He has never ceased to love her, and that in her deepest shame. Surely it is the heart of the heavenly Bridegroom of souls who speaks in this chapter! Chapter 3, brief as it is, composed of only five sentences, covers the entire period of Israel's long exile till the kingdom of the Messiah. He is the true David. Till they turn to Him, they will be without King, prince and religious status in a state of suspense. The false gods may have been abandoned, but the true is not yet known. But there is a blessed "afterward." In the latter days the people will seek the LORD their GOD and David their King. In the loss of the Messiah, they lost the GOD of their fathers also. In recovering Him, they will find GOD also. Chapter 6 is very suggestive. It begins with the spiritual as well as national revival of Israel. Then we see how this revival will be brought about. The Messiah will be apprehended, both in His outward appearing, as bringing in a new day, and by His inward and spiritual appearing, like the rain from Heaven, by the coming of His SPIRIT to indwell the heart that loves Him. It is a wonderful Messianic picture! The Coming One is spoken of as One whose coming had been long prepared for as a new morning for humanity as well as for Israel. And that He would also come to man as the rain comes from Heaven to refresh and fertilize the parched garden unto GOD. Thus we see the two stages of the Lord's appearing: His personal and outward coming, which introduced a new day for the world in history; and His spiritual and inward coming, which changes men. In the first He came to be with men, Immanuel, "God with us." In the second He comes to be in men. In the first He did a mighty work for man. In the second He came to apply the benefits of that work to men. These two comings are DIFFERENT and yet SIMILAR: a. They have the same heavenly origin. The light comes from above, and the rain descends from the sky also. It is not by man's contrivance. The morning and the rain are entirely by the gift of grace of GOD. b. Both are expressions of the universality and impartiality of the divine goodness. The sun shines on evil and good alike. The rain descends on the fields of the thankful and unthankful. "That ye may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45). c. Both sun and rain are gentle and silent in their operations. The thunder and lightning may precede the rain, but the rain itself is a gentle touch. So CHRIST came outwardly, all Heaven was moved, but on earth, it was a lone star that guided seekers to CHRIST. So also the SPIRIT comes. We must find CHRIST within. d. Both come without money and without price. And no day has less, because millions of others share the same. "A whole sun for me!" So CHRIST is abundantly able to save and satisfy. He went to Heaven in a cloud, and then that cloud broke in a shower of blessings on the disciples ten days after. CHRIST thus came back in the clouds of Heaven, only in this sense, spiritually. e. Both have the same end in view, the transformation of death into life; of winter into summer. The morning sun makes a tremendous change, and the rain transforms nature into loveliness. Light and Life are the results of sunshine and rain. a. The sun comes with a wonderful breadth. The rain comes in drops. So CHRIST has reconciled the world by His first coming, but He must quicken the individual soul by His personal approach in the SPIRIT. He comes to each individual in an individual way. As on the day of the SPIRIT's coming every man heard the message told out in his own language, so the SPIRIT speaks to every man in a way he can understand. b. Then again, the morning is sure, but the rain has its own seasons. So with the visitations of the SPIRIT. Woe to him who neglects them when they come! The fourth section of Hosea makes sad reading; it is a detailed recital, like a succession of sobs, of the moral and religious decadence of Israel, though sovereign mercy will triumph in the end. But in the midst of it we have one more illuminating Messianic reference: "When Israel was a child, then I loved him, and called my son out of Egypt" (Hosea 11:1). That the Messiah is seen in this statement, the New Testament tells in Matthew 2:15. He is seen as One who had identified Himself with the nation in grace, and who loves their history over again in His own person. Before passing from this, we note that Scripture, like man, is tripartite. It has an outer, or lettermeaning. This is the historical sense. "Modernists" seldom get beyond this. There is an inner, or prophetic sense; this is the soul of Scripture. There is also an inmost or spiritual sense. In Hosea 11:1, the letter meaning refers to the deliverance of Israel out of Egypt. The prophetic, as given in Matthew 2:15, refers to the Messiah. The spiritual, or mystical sense, refers to an "Egypt" in which many are in spiritual bondage, and out of which the LORD would redeem them: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our LORD was crucified" (Rev. 11:8). So, of old, the LORD brought them out (Exodus 12:51). Israel went out (Exodus 12:41); and Egypt thrust them out (Exodus 12:33). Through the death and resurrection of CHRIST, we are brought out. Through reckoning ourselves as having died unto sin, baptized into His death, we go out. But in the divine dealings with us, all kinds of difficulties frequently arise, by which we are thrust out. 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