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GROUP STUDY GUIDE

Minor Prophets, Major Messages: Hosea - You Are not Irredeemable

Use with the full teaching and a Bible. Read or watch first, complete the questions, then discuss and apply. For family study, an adult can select suitable portions and accept spoken answers.

Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the full teaching](#)

Teaching summary

This teaching examines Hosea's message that God's people are not irredeemable. Hosea prophesied in the northern kingdom of Israel during a time of idolatry, religious hypocrisy, political violence, and Assyrian threat. God commanded Hosea to marry Gomer, a promiscuous woman whose betrayal became a living picture of Israel's unfaithfulness. Israel pursued idols as a spouse abandons a faithful husband, yet Hosea was told to redeem and take Gomer back.

The marriage illustrates YHWH's faithful love. Israel would suffer the consequences of idolatry and be taken into captivity, but punishment would not be the final word. Hosea 3:4-5 looks toward latter days when Israel returns, seeks YHWH and David their king, and comes to YHWH's goodness. The teaching understands this king as the Messiah from David's line. Chapter 11 portrays YHWH as a devoted father who taught Ephraim to walk, fed him, and led him with love. Israel rebelled, but his compassion points toward restoration.

Hosea's promise of restoration includes the reversal of not my people and no mercy. Paul quotes Hosea while describing those called from both Jews and Gentiles, and Peter applies the same language to his readers. The teaching connects Gentile inclusion with the northern kingdom's scattering among the nations: as YHWH gathers people through faith in Messiah, he keeps his restoration promises and blesses the nations through Abraham's seed. This interpretation concerns covenant belonging; it does not establish the ancestry of every Gentile believer.

Hosea's message applies to believers who have strayed from God. Sin has consequences, but no one is beyond God's willingness to forgive and receive them back when they return. The teaching does not minimize betrayal or discipline. It presents restoration as the result of God's faithful love, repentance, and the reversal of the estrangement created by sin.

The teaching identifies Hosea's promised Davidic king with Yeshua, who will reign over the house of Jacob forever. Hosea's promise that YHWH will heal Israel's apostasy is compared with Jeremiah's New Covenant promise of forgiveness and the Torah written on his people's hearts. Yeshua's death and resurrection inaugurate that covenant. His atonement grounds our forgiveness, and the Spirit transforms us toward obedience.

Yeshua's teaching also echoes Hosea's picture of restoration. The prodigal son returns confessing his sin and is welcomed by a compassionate father. Hosea's final message is therefore directed

personally: whatever sin has caused someone to wander, they are not irredeemable. God's love is greater than their betrayal, and he calls them to return so they can be restored.

Summary points

- Hosea's marriage to Gomer symbolized Israel's unfaithfulness to God.
- Israel's idolatry brought consequences, including Assyrian captivity.
- God's compassion moved him toward restoration rather than destruction.
- Hosea promises that Israel will return and seek YHWH and David their king.
- The names 'not my people' and 'no mercy' are reversed in restoration.
- Peter and Paul apply Hosea's restoration promises to Gentile believers.
- God's faithfulness includes blessing the nations through the restored people.
- Sin has consequences, but no one is beyond God's willingness to forgive.
- Yeshua fulfills the promise of the Davidic king and inaugurates the New Covenant.
- The prodigal son illustrates God's joy when the wandering return.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. Hosea's wife, whose betrayal symbolized Israel's unfaithfulness, was named _____.
2. Israel's idolatry was compared with a wife's _____.
3. Hosea promised that Israel would seek YHWH and _____ their king.
4. God promised to reverse the name 'not my _____.'
5. Peter and Paul apply Hosea's restoration promises to _____ believers.
6. The parable of the _____ son echoes Hosea's restoration message.

Challenging

1. Hosea prophesied in the northern kingdom during the eighth century _____.
2. Israel's external enemy that eventually conquered the northern kingdom was _____.
3. The child named 'No Mercy' was also called _____.
4. The child named 'Not My People' was also called _____.
5. Hosea's Davidic king is promised to reign over the house of _____ forever.
6. Yeshua's death and resurrection inaugurated the promised _____ Covenant.

Group discussion

Discuss respectfully and support answers from the passages. Use these lines for brief notes or a notebook for longer responses.

1. Why would Hosea's marriage be an effective picture of Israel's relationship with God?

2. How do Hosea's warnings and promises show that punishment is not the final word?

3. What does the reversal of 'not my people' reveal about God's faithfulness?

4. How does the teaching connect Peter's and Paul's use of Hosea with Gentile inclusion in Israel's restoration?

5. How do the teaching's connections with the Davidic king and Jeremiah's New Covenant promise point to Yeshua?

6. What comfort and responsibility should someone take from the message that they are not irredeemable?

Answer key

For the leader or parent. Answers follow the teaching and the passages. Accept equivalent wording that expresses the same meaning.

Basic

1. Gomer

Hosea 1:3

2. adultery (also: unfaithfulness)

Hosea 1:2; 3:1

3. David

Hosea 3:5

4. people

Hosea 1:9–10; 2:23

5. Gentile

Romans 9:24–26; 1 Peter 2:10

6. prodigal (also: lost)

Luke 15:11–32

Challenging

1. BC (also: BCE)

Teaching overview; Hosea 1:1

2. Assyria

2 Kings 17:3–6

3. Lo-Ruhamah (also: Lo Ruhamah)

Hosea 1:6

4. Lo-Ammi (also: Lo Ammi)

Hosea 1:9

5. Jacob

Luke 1:31–33

6. New

Luke 22:20; Hebrews 9:15

Facilitator notes

These responses give direction for discussion. They are not a test of identical wording. Invite participants to explain the passages and consider a faithful practical response.

1. Marriage makes covenant betrayal and faithful love concrete. The teaching reads Hosea's marriage and redeeming action as a picture of Israel's idolatry and YHWH's willingness to restore those who return. The picture emphasizes his faithfulness without minimizing the pain or consequences of betrayal.

Hosea 1:2-3; 3:1-5

2. Israel faces loss and exile, yet Hosea promises a return to YHWH and the Davidic king. Chapter 11 places fatherly compassion alongside the consequences of rebellion. We should hear both the warning to repent and the promise that YHWH has not abandoned his restoration purpose.

Hosea 3:4-5; 11:1-11

3. The names describe estrangement, and their reversal promises mercy and renewed belonging. YHWH remains faithful after Israel's failure. Restoration calls for returning to him; it does not turn past rebellion into something harmless or make forgiveness a reward we purchase.

Hosea 1:6-10; 2:23; 14:1-4

4. Paul explicitly includes people called from Jews and Gentiles, and Peter uses Hosea's mercy language for his readers. The teaching relates this inclusion to scattered Israel and the Abrahamic promise. Keep that explanation distinct from a claim that every Gentile believer's ancestry has been established.

Romans 9:24-26; 1 Peter 2:10; Hosea 1:10; 2:23

5. The teaching connects Hosea's Davidic king with Yeshua's everlasting reign and compares healing from apostasy with Jeremiah's promise of forgiveness and inward Torah. Hebrews identifies Yeshua as New Covenant mediator. Our obedience grows from his saving work rather than replacing it.

Hosea 3:5; 14:4-7; Luke 1:31-33; Jeremiah 31:31-34; Hebrews 9:15

6. We can return honestly instead of deciding that our failure makes restoration impossible. The returning son confesses and receives his father's welcome. A useful response is to identify a concrete repentance step and seek appropriate help, while accepting that forgiveness need not erase every earthly consequence.

Hosea 14:1-4; Luke 15:17-24

Facilitator reminders

The marriage imagery concerns covenant faithfulness. It is not a universal instruction to return to an unsafe relationship. Handle betrayal and sexual language sensitively; invite private self-examination rather than public disclosures.

Keep the New Covenant's forgiveness, Messiah's mediation, and inward Torah together. Gentile inclusion through faith does not establish biological ancestry.

Put it into practice

Choose one response to the passages. What will we do, and when will we revisit it? Share only what you are comfortable sharing.