

Hosea's "End Time" Prophecy

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Beginning at the end of the third chapter of Hosea, God's prophet began to summarize key events associated with the period following Christ's death and resurrection. This time frame was confirmed when God mentioned the resurrection of King David, which will not occur until Christ's return.

For the children of Israel (12 tribes, families, nations) shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim. ⁵Afterward the children of Israel shall return, **seek the Lord their God and David their king**, and fear the Lord and His goodness **in the latter days** (Hos. 3:4-5; NKJV used throughout unless otherwise noted; Ed. note in parenthesis; emphasis added).

As King David was born approximately 1,000 B.C., and Hosea began his prophesies approximately 786 B.C., David was dead centuries before the time of Hosea. Therefore, it was impossible for the nation of Israel to seek David their king during the time of Hosea's writing. Instead, the nation of Israel will be brought to repentance at a future date which explains the phrase "latter days." It's during these latter days that King David will be resurrected, which presents a problem for those who falsely claim the dead go to heaven, or hell, after their death.

But they (12 tribes, families, nations of Israel) shall serve the Lord their God, and **David their king, whom I will raise up** (from the dead) for them (Jer. 30:9; cf. Ac. 2:29; Ed. notes in parentheses; emphasis added).

The reason the nations of Israel are now scattered around the world is due to their

persistent refusal to obey God's law and commandments, as it is to this day.

Because **you have forgotten the law of your God**, I also will forget your children (Hos. 4:6b; emphasis added).

My God will cast them away, because **they did not obey Him**; and they shall be wanderers among the nations (Hos. 9:17; emphasis added).

Amazingly, many of the descendants of the ancient nation of Israel still claim they "know God", while they continue the same rebellion against God's law as their forefathers.

Set the trumpet to your mouth! He shall come like an eagle against the house of the Lord, because **they have** transgressed My covenant and **rebelled against My law**. ²**Israel will cry to Me, "My God, we know You!"** (Hos. 8:1-2; emphasis added).

God's response to the claim "they know Him" is repeated numerous times in scripture and the end result is the same.... God will allow them to experience the consequences for their refusal to obey Him.

Israel has cast off the good; (and) **the enemy will pursue him** (Hos. 8:3; Ed. note in parenthesis; emphasis added).

Hypocrites! Well did Isaiah prophesy about you, saying: ⁸These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me. ⁹And in vain they worship Me, teaching as doctrines the commandments of men.' (Mt. 15:7-8).

Not everyone who says to me, 'Lord, Lord', shall enter the kingdom of heaven, but he who does the will of my Father in heaven. ²²Many will say to me in that day, 'Lord, Lord, have we not

prophesied in your name, cast out demons in your name, and done many wonders in your name?' ²³And then I will declare to them, '**I never knew you; depart from me, you who practice lawlessness!** (Mt. 7:21-23; emphasis added).

They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work (Titus 1:16; emphasis added).

Sadly, although the twelve nations of ancient Israel were destined to become a priesthood to the Gentile peoples around the world, they refused.

Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. ⁶And **you shall be to Me a kingdom of priests and a holy nation...** (Ex. 19:5-6a; emphasis added).

Following Christ's return, descendants of Israel will fulfill the responsibilities that their forefathers rejected.

But **you** (descendants of Israel) **shall be named the Priests of the Lord, men shall call you the Servants of our God...** (Isa. 61:6a; cf. Isa. 66:20-21; Ed. note in parenthesis).

The twelve nations that comprised ancient Israel either didn't understand, or didn't appreciate that they were God's "firstborn". As such, they had the greater responsibility to teach other nations about God's law and commandments.

Then you (Moses) shall say to Pharaoh, 'Thus says the Lord: "**Israel is My son, My firstborn.**"' (Ex. 4:22; Ed. note in parenthesis; emphasis added).

Instead of your shame **you shall have double honor**, and instead of confusion they shall rejoice in their portion. Therefore in their land **they shall possess double...** (Isa. 61:7a; emphasis added).

But he shall acknowledge the son of the unloved wife as **the firstborn by giving him a double portion of all that he has**, for he is the beginning of his strength; the right of the firstborn is his (Dt. 21:17; emphasis added).

Almighty God knows exactly where every descendant of Israel, or Jacob, is today and into the future. Therefore, whenever Christ returns, these individuals will take the responsibilities of priests that their forefathers refused to fulfill.

Behold, the eyes of the Lord God are on the sinful kingdom, and I will destroy it from the face of the earth; **yet I will not utterly destroy the house of Jacob, says the Lord.** ⁹For surely I will command, and will sift the house of Israel among all nations, as a grain is sifted in a sieve; **yet not the smallest grain shall fall to the ground.** ¹⁰All the sinners of My people shall die by the sword, who say, "The calamity shall not overtake us nor confront us" (Amos 9:8-10; emphasis added).

The descendants of Israel, that are still alive at the time of Christ's return, will become a blessing when they fulfill their responsibility as "faithful" priests of Almighty God.

Thus says the Lord: "As the new wine is found in the cluster, and one says, 'Do not destroy it, **for a blessing is in it,**' so will I do for My servants' sake (God's promise to Abraham, Isaac and Jacob), that I may not destroy them all. ⁹**I will bring forth descendants from Jacob, and from Judah** an heir of My mountains; My elect shall inherit it, and My servants shall dwell there"

(Isa. 65:8-9; Ed. note in parenthesis; emphasis added).

Currently however, Hosea explains that the children who descended from Abraham, Isaac and Jacob have set themselves on a course that will lead to their destruction because they have rejected His law and commandments.

They have dealt treacherously with the Lord, for they have begotten pagan children. Now **a New Moon shall devour them and their heritage.** ⁸Blow the ram's horn in Gibeah, the trumpet in Ramah! Cry aloud at Beth Aven, **look behind you, O Benjamin!** ⁹**Ephraim shall be desolate in the day of rebuke; among the tribes of Israel** I make known what is sure. ¹⁰**The princes of Judah are like those who remove a landmark; I will pour out my wrath on them like water.** ¹¹Ephraim is oppressed and broken in judgment, because he willingly walked by human precept. ¹²Therefore I will be to Ephraim like a moth, and to the house of Judah like rottenness (Hos. 5:7-12; emphasis added).

For **I will be like a lion to Ephraim, and like a young lion to the house of Judah. I, even I, will tear them and go away;** I will take them away, and no one shall rescue. ¹⁵I will return again to My place till they acknowledge their offense. Then they will seek My face; in their affliction they will diligently seek Me (Hos. 5:14-15; emphasis added).

Therefore, at some point in the future the descendants of Jacob will start making connections between their rebellious behavior, and the dire consequences they are experiencing. Whenever this occurs, their attitude toward God and His law will begin to change for the better.

Come, and let us return to the Lord; for He has torn, but **He will heal us** (cf. **Isa. 52:13-15;**

53:1-12); He has stricken, but He will bandage us up (Hos. 6:1; Ed. note in parenthesis; emphasis added).

As mentioned previously, Hosea's prophecy concerns future events and the timing is after Christ's death and resurrection. With this in mind, when God uses the word "day" or "days" He is referring to an expanded period of time; not literal 24-hour days.

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day (2Pet. 3:8).

After two days (two thousand years) **he will revive us...** (Hos. 6:2a; Ed. note in parenthesis; emphasis added).

This reference to two thousand years is connected to one of the annual rainy seasons.

He will come to us like the rain, **like the latter and former rain** to the earth (Hos. 6:3b; emphasis added).

God's word refers to the latter rain very favorably when compared to the former rain.

In the light of the king's face is life, and **his favor is like a cloud of the latter rain** (Prov. 16:15; emphasis added).

Chronologically, "the latter rain" is mentioned first in Hosea 6:3b, and "after two days" is mentioned first in Hosea 6:2. Consequently, there is a strong connection between these phrases and the importance will become clear shortly.

In the meantime, God's annual Holy Day sequence begins in the Spring and is associated with those who are going to comprise the first resurrection. This period of time is associated

with "the latter rain" (***1st month; cf. Joel 2:23**). This is inclusive of the period from Passover to the Day of Pentecost (see studies: *God's Holy Days*). Therefore, two thousand years after Christ made the following announcement, those who died as faithful and obedient servants of God will be "revived", or resurrected from the dead.

And he (Christ) was handed the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written: ¹⁸*The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed,* ¹⁹*To preach the acceptable year of the Lord* (Lk. 4:17-19; Ed. note in parenthesis).

And he began to say to them, "**Today this Scripture is fulfilled in your hearing.**" (Lk. 4:21; emphasis added).

Consequently those who act on Christ's message, from the time of this announcement until he returns to rule this planet, will be part of the first resurrection.

For as in Adam all die, even so in Christ **all shall be made alive** (some in the first resurrection and others in the second resurrection). ²³But each one in his own order: Christ the firstfruits, afterward those who are Christ's at his coming (1Cor. 15:22-23; Ed. note in parenthesis; emphasis added).

Going back to Hosea, those who will comprise the second resurrection are mentioned.

On the third day (three thousand years from Christ's announcement) He will raise us up, that we may live in His sight (Hos. 6:2b; Ed. note in parenthesis).

Those who comprise the former rain are associated with a period of time from the Day of Pentecost to the end of the Fall harvest. This harvest includes the Festival of Blowing Trumpets, the Day of Atonement, the Feast of Tabernacles and the Last Great Day (see: *God's Holy Days*). These are the Holy Days that will conclude with the fulfillment of the Last Great Day, or second resurrection. Therefore, those associated with the latter rain will precede those described as part of the former rain. Christ confirmed this truth in the following scriptures.

But many who are first (former rain) will be last (to be resurrected), and the last (latter rain) first (to be resurrected) (Mt. 19:30; Ed. notes in parentheses).

So the last (latter rain) will be first (to be resurrected), and the first (former rain) last (to be resurrected) (Mt. 20:16; cf. Mk. 10:31; Lk. 13:30; Ed. notes in parentheses).

It is no coincidence that these resurrections are associated with "rain" because rain is used as a metaphor for instruction in God's word. In other words, anyone who is resurrected has either already responded positively to God's teachings, or they eventually will respond positively.

Let my teaching (doctrine) drop as rain, my speech distill as the dew... (Dt. 32:2a; cf. Ps. 72:6; Ed. note in parenthesis; emphasis added).

This "rain", or teaching from God, includes learning about God's law and commandments which are described as "righteous" (Ps. 119:172b).

Sow for yourselves **righteousness**; reap in mercy; break up your fallow ground, for it is time to **seek the Lord, till he comes and rains righteousness on you** (Hos. 10:12; emphasis added).

"Pouring water" on people is also associated with receiving help from God's Holy Spirit in order to resist the effect of carnal human nature combined with Satan's influence.

For I will pour water on him who is thirsty, and floods on the dry ground; **I will pour My Spirit on your descendants**, and My blessing on your offspring (Isa. 44:3; cf. Jn. 4:13-15; 6:35; 7:37; emphasis added).

Hosea's prophecy about the "two days", and "the third day", is linked directly to the three days and nights that Christ was dead in a tomb. In other words, no one would have any hope of coming up in either the first or second resurrection if Christ had not died in order to provide atonement for everyone's sins through his shed blood.

And if Christ is not risen, your faith is futile; you are still in your sins (you can't be forgiven)!¹⁸Then also those who have died in Christ have perished (1Cor. 15:17-18; Ed. note in parenthesis).

So by examining some of Hosea's prophecies regarding "latter day" events, it becomes apparent that everyone will eventually be resurrected, some "after two thousand years" and others "after three thousand years", and the clock appears to have started ticking from the time Jesus Christ read Isaiah's prophecy as recorded in Luke 4:16-21.

Those who diligently seek to obey God's law and commandments will become part of the first resurrection, or latter rain. This is described as the "better resurrection".

Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain **a better resurrection** (Heb. 11:35; emphasis added).

Blessed and holy is he who has part in the first resurrection. Over such **the second death has no power**, but they shall be priests of God and of Christ, and shall reign with Him a thousand years (Rev. 20:6; cf. 2:11; 20:14; 21:8; emphasis added).

Those who are not included in the first resurrection will be brought back to life and begin a period of judgment that could result in "the second death" if they choose to reject God's will, as summarized by His law and commandments. This activity will precede Jesus Christ handing a "finished work" to his heavenly Father.

Then comes the end (Gr. *telos*; goal), when he (Christ) delivers the kingdom to God the Father, when he puts an end (Gr. *katargeo*; abolish) to all rule and all authority and power. ²⁵**For he must reign till he has put all enemies under his feet** (1Cor. 15:24-25; Ed. notes in parentheses; emphasis added).

* "The heavy "winter rains" fall from the middle of December to March. There is no prolonged fair weather in Palestine between October and March. **The "latter" or Spring rains fall in March and April**, and serve to swell the grain then coming to maturity." (M.G. Easton M.A., D.D. - Illustrated Bible Dictionary, Third Edition, published by Thomas Nelson, 1897, public domain).

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