



Preterists Attack Intercalation; Church Age Was Hypothetical until Jews Rejected Jesus as Messiah; Thus OT Prophets Had No Need to Know, Hosea 3:4

Peter refers to the escrow account in:

1 Peter 1:3- Blessed be God even the Father of our Lord Jesus Christ, Who according to His abundant mercy has caused us to be born again to a living confidence through the resurrection of Jesus Christ out from the dead,

v. 4 - securing an inheritance which is non-perishable and undefiled and will not fade away, reserved under permanent guard in heaven for you

v. 5 - who are garrisoned on earth by the power of God through faith unto salvation ready to be revealed in the last time [Second Advent].

This inheritance was created by God in eternity past and they are the “prize” spoken of by Paul in:

Philippians 3:4 - I keep advancing toward the goal [**the objective of spiritual maturity**] for the purpose of the prize [**the rewards of escrow blessings**] belonging to that upward station from God by means of Christ Jesus.

(5) “No more will you be required to impugn the foresight of your heavenly Father by sheepishly explaining that the so-called “Church age” is merely a parenthesis in the plan of God.”

Davies accuses dispensationalists of impugning the foresight of God by describing the Church Age as a “parenthesis.” However, by denying the Church Age, Davies impugns the integrity of God.

It is clear from an examination of the Old Testament that its prophets had no idea of any intervening period between the Age of Israel and the Tribulation.

Several passages serve as excellent illustrations of how the Holy Spirit concealed the Church Age from the writers. In each we have one verse that discusses the Age of Israel followed by a second verse that takes up the Tribulation, Second Advent, or Millennium.

Each verse will need some explanation for you to easily recognize where the prophet fails to recognize the Church Age. We might call this Dispensational Jumpage.

Hosea 3:4 - The sons of Israel will remain for many days without a king and without a prince, and without a sacrifice and without a sacred pillar, and without an ephod or household idols.

Hosea presents a prophecy that utilizes the literary device of anaphora to describe Israel’s future leading up finally to the siege of Jerusalem in A.D. 70.

Baldick, Chris. *The Concise Oxford Dictionary of Literary Terms.* (New York: Oxford University Press, 1990), 10:

Anaphora la-naf’ o-ra\. A rhetorical figure of repetition in which the same word or phrase is repeated usually at the beginning of successive lines, clauses, or sentences.

The word Hosea repeats in his anaphora is “without.”



“**Without a king and without a prince**” indicates the fall of the Israelite monarchy under King Hoshea \hō-shē' a\ in 721 B.C. The Assyrians, under Shalmaneser \shal-amn-ē' zer\ and Sargon, defeated the Northern Kingdom and took a large number of Jews into captivity.

There is also the inference to the fall of the Judean monarchy under King Zedekiah in 586 B.C. This followed the siege of Jerusalem under the Chaldean king, Nebuchadnezzar, followed by the Babylonian captivity.

The Israelites never had a king following this time. Leadership following the rebuilding of the “city and the sanctuary” are described as “princes” or better “rulers.” These were finally eliminated in A.D. 70.

“**Without a sacrifice and without a sacred pillar**” refers to the inability to practice legitimate worship in the temple or engage in cultic worship of idols. The destruction of the temple following defeat by Nebuchadnezzar in 586 B.C. is a precursor to the destruction of the temple following the next siege of Jerusalem by Titus in A.D. 70. Both eliminated the Levitical **sacrifices** mandated by the Mosaic Law and loss of client nation status put an end to **idolatry**, or “sacred pillars” in Israel.

Regardless of whether the Jews have had a temple or not, they had consistently “gone a whoring after the heathen” throughout their history and engaged in the worship of idols. The word for “sacred pillar” is one we have recognized lately:

מַצֵּבָה *massevah* - “sacred pillar” This is the male element in the Baal fertility cult, corresponding to the Asherah, or the female element.

Having been removed from the land in A.D. 70, the Jews are denied not only the privilege of offering the sacrifices in the temple but also the indulgence of heathen worship in a client nation.

Principle: The fifth-cycle of discipline to a client nation destroys its government; its people become refugees, are put into slavery, or executed. Dispersed abroad they no longer have an environment for any form worship whether of God or idols.

“**Without an ephod or household idols**” refers to two elements of divination. The absence of the indefinite article in front of “household idols” links these two problems together. Their definitions are provided by:

Walvoord, John F. and Roy B. Zuck (eds.). *The Bible Knowledge Commentary: Old Testament*. (Wheaton: Victor Books, 1985), 1388:

Ephod and **idol** refer to methods of divination. In this context the ephod was not the garment worn by a priest, but a cultic object (as noted in Judges 8:27). Idols sometimes found in homes or in a king’s collection of divination devices were despised by the Lord (as noted in 1 Samuel 15:23). These two items (ephod and idol) are also mentioned together in Judges (17:5; 18:14; 17-18; 20).

An excellent summary of this verse is provided by:

Feinberg, Charles L. “Hosea: God’s Love for Israel.” Part 1 of *The Minor Prophets*. (Chicago: Moody Press, 1948), 26:



(Hosea 3:4) signifies, first of all, that the nation will be without civil polity; they shall have neither king nor prince. After the Babylonian captivity and the death of Zedekiah, the last king of Judah, the people of Israel knew no longer a king in their midst. But they did have princes, such as Zerubbabel. In this age, since the death of Israel's Messiah, who came as King of the Jews, Israel has known neither king nor prince.

Second, they shall be without God's appointed sacrifice. There is no Temple, for the land on which the Temple is, is not theirs; there is no high priest, for there are no genealogies extant to prove it; there is no sacrifice, for there are no duly constituted priests to perform it and the one sacrifice in Christ has been completed once for all: there is no atonement, because there is no blood of sacrifice in their religious ceremonies.

Third, they shall be without idolatry. Natural inference would lead us to believe that if Israel, when she had the true worship of God, turned repeatedly to idolatry, she would most assuredly do so when without the true worship. But no. Says Hosea, though Israel shall be without a religious center and ritual, yet she will not turn to idolatry.

Though Israel has lost distinctive national features—king, prince, and with these the occupation of all the land as well—and religious features such as sacrifice and ephod, yet the marvel is that Israel abides!

Numbers 23:9 - "It is a people that dwells alone, and shall not be reckoned among the nations."

Hosea's anaphora clearly describes the fall of Israel with its people becoming refugees in a global Diaspora. This dispersion takes place during the Church Age. Hosea understands this but is only allowed to foresee the destruction of the city and the temple in A.D. 70 and its ramifications. This verse has the following footnote from:

Scofield, C. I. (ed.). *New Scofield Study Bible: New American Standard*. (New York: Oxford University Press), 1988), 1217 n:

4 [3:4] This prediction has been remarkably fulfilled in the condition of Israel since the time of Christ. Scattered, without political unity under a king or a prince, and performing no sacrifices since the destruction of the Temple by the Romans in A.D. 70, they have yet retained their identity and avoided idolatrous worship of "sacred pillars" or "idols."

Hosea does not mention the Church Age but instead skips both it and the Tribulation and goes directly to the Second Advent.