



BETHEL CHURCH
INTERNATIONAL WORSHIP CENTRE

A STUDY ON THE BOOK OF

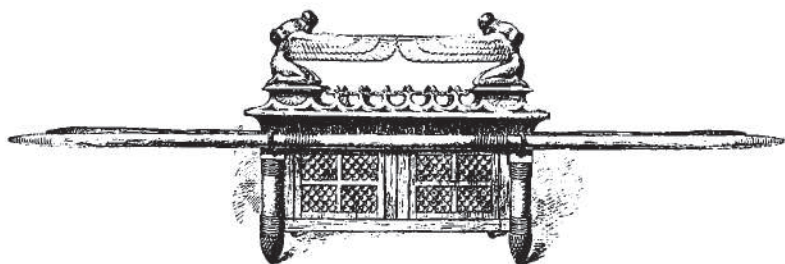
HOSEA



THE MINOR PROPHETS

The common title for the last 12 books of the Old Testament is the '*Minor Prophets*'. They are minor not because of their significance but because of the volume of their writing, which is much shorter in comparison to some of the other books such as Isaiah, Jeremiah, Ezekiel, etc. These books employ poetic language, metaphors, and imagery unfamiliar to modern readers. They also highlight God's judgment, which can be difficult to imbibe. However, all the weird imagery and talk of an impending doomsday serve a purpose—the prophets are reiterating Israel's failure to honour God's covenant that results in judgment, but not without hope beyond exile.

Since these 12 books focus on the same period in Israel's history, reading one right after another can feel a bit redundant. But each of these prophets demonstrates a unique emphasis and specific way in which they call Israel back to covenantal faithfulness.



INTRODUCTION TO THE BOOK OF HOSEA

The prophecy of Hosea comes first in order of the 12 minor prophets. It is not the first of the twelve either to be written or spoken, but it is so placed because of the message of Hosea. Hosea means ‘*salvation*’ or ‘*Yahweh is the Saviour*’

Hosea was a prophet of the Northern Kingdom during the reign of Jeroboam II and the reigns of four successive kings of Judah - Uzziah, Jotham, Ahaz, and Hezekiah, as indicated in the opening verse. This tells us that Hosea lived in the middle to late eighth century BC (755–715 BC), making him a contemporary of the prophets Isaiah and Micah. It must have been a long period of ministry, perhaps fifty or sixty years, but we are told nothing about Hosea’s life during those years except the marriage story with which the prophecy begins.

More than any other prophet, Hosea linked his prophetic message closely with his broken marriage. By marrying a woman, he knew would eventually betray his trust, and by giving his children names that sent messages of judgment on Israel, Hosea’s prophetic word emerged from his family life. The cycle of repentance, redemption, and restoration is evident in his prophecy (Hosea 1:2; 3:1–3).

BIG LESSONS FROM THE BOOK OF HOSEA

Hosea introduces something new into Israelite thinking when he uses the metaphor of marriage to illustrate the **covenant relationship between God and His people** – an imagery that his audience could perceive. Just as Hosea's wife, Gomer, abandoned the family for her lovers, Israel too abandoned Yahweh for other gods like Baal. The nation broke the covenant that was sealed on Mount Sinai, but God decided to renew the covenant instead of abandoning them.

Just as Hosea's heart breaks due to his wife's behavior, God's heart breaks over Israel's betrayal of their special relationship with Him. Moreover, Hosea is told to reunite with his unfaithful wife, which is similar to God's desire for Israel to return to Him and recognize His love for them. God experiences pain when people forget what He has done for them, refuse to respond to Him, and do not even realise that He loves them. God speaks of His anger at Israel's behaviour and his divine judgement, but in the end, it is the message of His love that shines through. It was also thought-provoking in an era when women were seen as men's property, so much so that few men were willing to take back an unfaithful wife.

The book of Hosea illustrates that no one is beyond the offer of forgiveness because no one sits outside God's purview to forgive.

Certainly, God brings judgment on those who turn from Him, but Hosea's powerful act of restoration within his own marriage set the bar high for those of us seeking godliness in our lives. God chooses to choose us even when we have rejected His faithfulness. There are no depths to which we can sink where He will not find us and seek to woo us back into a right relationship with Himself. This is not "*cheap grace*." It demands that God's mercy outreach His righteous judgment.



Structured around five cycles of judgment and restoration, the book of Hosea makes clear its repetitious theme: **though God will bring judgment on sin, He will always bring His people back to Himself.** God's love for Israel, a nation of people more interested in themselves than in God's direction for their lives, shines through clearly against the darkness of their idolatry and injustice (Hosea 14:4).

BOOK SUMMARY

The first three chapters of the book deal with Hosea's pain when his wife commits adultery and deserts him. He uses his experience as an object lesson to communicate the pain the Lord experiences when Israel commits adultery by abandoning Him and worshipping pagan deities. The remaining eleven chapters elaborate on the message of the Lord's judgement and compassion.

Chapter 1-3

Israel's unfaithfulness

Hosea 3:1:-

*"The Lord said to me,
"Go, show your love to
your wife again, though
she is loved by another
man and is an adulteress.
Love her as the Lord loves
the Israelites, though they
turn to other gods..."*

Chapter 4-14

Judgement & Restoration

Hosea 14:1-2 & 9:-

*"O Israel, return to the
Lord your God, For you
have stumbled because of
your iniquity; ²Take words
with you, And return to
the Lord. Say to Him,
"Take away all iniquity;
Receive us graciously, For
we will offer the sacrifices
of our lips.
⁹Who is wise? Let him
understand these things.
Who is prudent? Let him
know them. For the ways
of the Lord are right; The
righteous walk in them,
But transgressors stumble
in them*

THE GREATEST LOVE STORY IN THE BIBLE

Hosea 1:2-3:- *“When the Lord first spoke through Hosea, the Lord said to Hosea, “Go, take for yourself a wife inclined to infidelity, and children of infidelity; for the land commits flagrant infidelity, abandoning the Lord.” 3 So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.”*

God approached Hosea and asked him to do the unconceivable – marry a woman who was going to be unfaithful to him but nevertheless, he was to be faithful. **Hosea’s marriage was to be symbolic, an object lesson wherein He was to play the part of God and the woman was to embody Israel.**

Hosea married a woman named Gomer who bore him two sons and a daughter. The names of his children were symbolic of God’s judgments and showed how the people had drifted away from God.

God named the first child *Jezreel* (1:4). In Hebrew it sounds similar to Israel, but Jezreel means *“God is going to scatter”* Israel for her unfaithfulness.

The second child, a daughter was named Lo-Ruhamah, which means *“No pity”* because the time was at hand when the sins of the people would cause God to have no pity on

them (1:6). Our God is of love and mercy much like a father who has compassion on his children (Psalm 103:13). In Psalm 136, we are told twenty-six times that God's love endures forever. But when we insist on our own way and persist in sin, the time comes when the daily mercies of the Lord are withdrawn from us and we are abandoned to our folly so that we might learn to turn back to Him.

The last child was a son, and God said, "*Call the son Lo-Ammi*" (1:7) meaning "*not my people*." This was a stunning blow, for there was nothing more fundamental to Israel's national identity than the covenant promises of Yahweh: "*I will walk among you and be your God, and you shall be My people*" (Lev. 26:12).

The significance of Hosea's story is lost if it does not remind us about our own journey with God. **We are Gomer, and God is Hosea. He married us when we were unclean. He knew that we would prove unfaithful on numerous occasions. He knew that we would forsake Him, still, He loved and redeemed us through Christ's atonement. "While we were yet sinners, Christ died for us" (Romans 5:8). He purchased us for Himself to be a bride "without stain or wrinkle or any other blemish, but holy and blameless" (Ephesians 5:27), and He has done this even though He knew in advance that we would often prove to be unfaithful.**

In our relationship with God, what are we telling Him about our need for His love and mercy? Do we really want Him to be our God? If so, why are our prayers so short and shallow? Why do we resist His guidance? And why is there so little evidence of social righteousness and personal holiness in our daily lives? Why do we expect so little and are satisfied with even less?

The first chapter of Hosea ends with an emphasis on the great restoration. Hosea prophesies that in the place where the people heard that they were no longer God's people, they shall be called "*sons of the living God*" (1:11).

THE PURSUING LOVE OF GOD

Hosea 3:1:- *"The Lord said to me, "Go, show your love to your wife again, though she is loved by another man and is an adulteress. Love her as the Lord loves the Israelites, though they turn to other gods..."*

Gomer left Hosea for pleasure and material things that she imagined her lovers could provide (2:5). Hosea was assigned an extremely difficult task by the Lord, when he was asked to love her and accept her back. He was to love her as the Lord loved the Israelites who deserted Him and went after other gods and their food (3:1). Not only does Hosea have to take his wife back, he actually has to pay to do it!

To make matters more humanly unimaginable, Hosea had to pay a price to redeem her as she had already become a

slave. The cost was half the price of a common slave and a month's supply of barley (3:2). Hosea's obedience to God's command required a loving heart. **Buying Gomer back would have meant nothing to God if Hosea's attitude was judgmental, arrogant, or resentful.** Here's another important lesson for all. We can do all kinds of good things for the wrong reasons and with the wrong spirit within. How much of our good works in the church might be despised by the Lord because our hearts are in the wrong place?

The nation of Israel deserved judgement, but the Lord's plan was not to destroy her but to transform her. This is a grand display of His divine grace and pursuing love.

"He will woo her back by leading her to the wilderness, where in that place of loneliness she will hear the tender voice of God." (2:14)

"He will transform the wilderness into a fertile vineyard." (2:15)

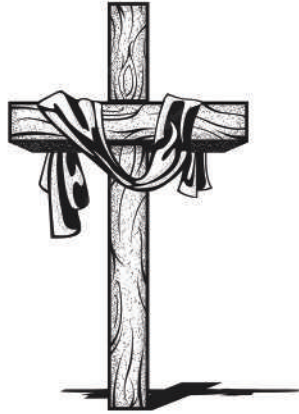
Playing on words, the Lord anticipates a day when Israel will no longer address the Lord as "my master" but as "my husband" (2:16).

Finally, a new covenant, pictured as an engagement or marriage will be established. It will bring peace in the social, political and natural spheres.



This new covenant will have **six** characteristics (2:18-20). It will be:

- I. Eternal,
- II. Righteous,
- III. Just,
- IV. Steadfast in love,
- V. Compassionate and
- VI. Faithful.



This is the type of relationship the Lord offers to everyone who comes to Him. The nation's status will be radically transformed from those who were once "*not my people*" to those who are "*my people*" and they will acknowledge the Lord as "*my God*" (2:23). This is what the Lord Jesus did on the cross when He paved the way for us to enjoy an everlasting relationship with Him.

Paul wrote, "*If anyone is in Christ, the new creation has come: The old has gone, the new is here!*" (2 Corinthians 5:17)

DO YOU REALLY KNOW GOD?

Hosea 4:6,&9:- "...*my people are destroyed from lack of knowledge. "Because you have rejected knowledge, I also reject you as my priests... ⁹And it will be: like people, like priests. I will punish both of them for their ways and repay them for their deeds."*

We are not destroyed by a lack of education, but rather by a lack of in-depth study of the Scriptures, prayer, and adherence to God's revealed will in our lives. Consequently, our character is shaped by cultural values and not the knowledge of God. **Here, the knowledge of God refers to an experiential spiritual awakening that affects our conduct.**

The priests or spiritual leaders are also not spared. God doesn't play favourites. God diagnosed that Israel's spiritual illness was caused by the lack of clear teaching of the Torah, which resulted in the lack of knowledge of Him. The idiom, like people, like priest, is a blunt reminder that people emulate their leaders and both will be judged by God – there are no partiality in the eyes of God for spiritual leaders as well as His people.

The similarity of ideas and even verbal echoes between Hosea 4 and Romans 1 indicates that probably Paul had Hosea's chapter in mind when he penned the judgement against gentile nations. **Romans 1:8-23**, *"⁸The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness, ¹⁹since what may be **known about God** is plain to them, because God has made it plain to them. ²⁰For since the creation of the world **God's invisible qualities**—his eternal power and divine nature—have been **clearly seen**, being **understood** from what has been made, so that people are without excuse.*

*²¹ For although they **knew God**, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. ²²Although they claimed to be wise, they became fools ²³and exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles.”*

The difference in the case of the Gentiles is that they had limited knowledge of God i.e., ‘*the eternal power and divine nature*’ compared to God’s chosen Israel who had the bulk of the Old Testament and therefore had greater knowledge. However, they decided to suppress the truth and reject God’s righteous decrees for the want of sin in the form of prostitution, adultery, religious feasts and paganistic religions (4:10-14).

The theme of stubbornness and straying is consistent throughout Hosea 4:12-19. Our stubbornness is expressed in the most subtle ways. We juggle our idols while expressing our our commitment to God. (Idols can be anything or anyone that threatens to occupy the throne of our hearts. Such substitutes of God can be very demanding of our time and money.) While we say we are Christians, attend church, pray our prayers, and become involved in a few good works, we still won’t let God take control of our lives. We limit God by asking Him to accomplish our predetermined plans and purposes because inwardly, our citadel of stubborn control is still intact. We wonder what it takes to break the bind of stubbornness. Sickness, broken relationships, tragedy

sometimes wake us up, temporarily. God's grace in Christ is the only lasting cure.

The Lord uses two different metaphors to describe His judgement. On the one hand, He says that *He will be like a 'moth' to Ephraim and 'rot' to the people of Judah (5:12)*. Both moths and rot consume things slowly until they are useless. In the same way, God will bring a slow judgement as society gradually falls apart and holes appear in the social fabric of the nation. At other times, however, His judgement will be quick and violent as a *'lion' to Ephraim and a 'great lion' to Judah*, ripping the nations apart (5:14).

A HALF-HEARTED RETURN

Hosea 6:1-2:- *"Come, let us return to the Lord. He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds.²After two days he will revive us; on the third day he will restore us, that we may live in his presence."*

On hearing the judgement pronounced by Hosea in the last five chapters, the people of Israel issued a half-hearted call for return. They were eager to avoid calamity and prepared to acknowledge that the Lord could cure their affliction (6:1). They had even used a numerical expression to emphasise the speed of recovery and were confident that the Lord would respond to their cry (6:3).

If you are a careful observer of biblical theology, you will

recognize that the essential elements of a true confession are missing, such as:

- **Acknowledgement of sins** committed by Israel and turning from it. They only wanted forgiveness without any reference to their sin and the consequence of rebellion. There is nothing of the acceptable prayer of the publican, who cried out, “*God, have mercy on me, a sinner.*” (Luke 18:13)
- **Desire for a personal relationship with God.** This is not easy to detect in the passage but it can be sensed in the mechanical way the people conceive God’s restoration. David teaches us when he says, “*You do not delight in sacrifice or I would bring it; you do not take pleasure in burnt offerings. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise*” (Psalm 51:16-17).

In chapter 7, **four** images are given to show how God regards those who confess His name while continuing in their rebellious way of life – **a hot oven, a half-baked cake, a silly dove, and a faulty bow.** Similar to the parables of Jesus, Hosea uses common imagery to communicate God’s thoughts about their lives.

A hot oven - The metaphor presents a startling picture of flames and smoke leaping out of the ancient oven top. This comparison is to Israel’s passions. “*They are all adulterers*” (Hosea 7:4). Without the knowledge of God, without a relationship with Him, our passions do catch fire like a

flaming oven. And it's not just sexual passion, but some that are more obvious such as our burning rage, fiery emotions, and searing competitiveness, among others.

A half-baked cake – The metaphor of a half-baked cake symbolises the hypocritical nature of Israel. They are neither for righteousness nor for wickedness - not fully for Yahweh nor for Baal – much like the lukewarm church of Laodicea – neither hot nor cold. Jesus quizzed such people, asking, “*But why do you call me ‘Lord, Lord,’ and do not do the things which I say?*” (Luke 6:46)

A silly dove – The metaphor presents Israel as a fluttery, simpleminded, silly dove, which is inconsistent in its ways, and flutters about from place to place. “*Without sense*” (Hos. 7:11), refers not to the lack of intelligence but ‘*discernment*’. Israel places false hope on the great international powers between which it lays—Egypt and Assyria. Instead of turning to God, the leaders of Israel flew back and forth calling for help. “*Woe to them, for they have fled from Me!*” (Hos. 7:13). Fleeing from Yahweh led them to eventual captivity.

A faulty bow - Israel had turned into a faulty bow, a slack bow unable to propel an arrow to its target. They were undependable, claiming to be God's people, when in reality they were way off target, which was evidenced through their lives. Instead of proclaiming the one true God among the nations, they were a disgrace and reproach to the Name of

the Lord. Israel ignored God and made suicidal political and religious choices that led to their own destruction.

FORGETTING GOD AND OUR MISPLACED ADORATION

Hosea 8:7:- “*They sow the wind and reap the whirlwind...*”

The agro-proverb establishes the irrevocable connection between present actions and future judgment. The truth of the saying “*you reap what you sow*” is vividly demonstrated here. Israel sowed seeds of its own destruction and would reap an abundant harvest of it. Interestingly, it is the little things like forgetting God and trusting our own resources or only His blessings that seems small in the beginning, but grows big enough to result in destruction. Did Israel really forget God as it's mentioned in Hosea 8:14, “*Israel has forgotten his Maker?*” No one actually forgets God in the absolute sense. The word ‘*forget*’ refers to ‘*neglect*.’ Israel knew God intellectually, but she had neglected, side-lined and eventually forgot Him.

Five sins that resulted from Israel's indifferent attitude:

- 1) Breaking of God's covenant
- 2) Choice of kings and other national leaders without His direction
- 3) Idolatry
- 4) Formation of alliance with ungodly nations
- 5) Construction of false altars

These are brought forward as grounds for God's judgement. Each of these sins stem from an oversight of God's ability to build big things. Having forsaken God, who alone was big enough for her need, Israel tried to compensate by constructing big things without Him. This is so contemporary! And so true of humanity in general! If we have God, we can be content with however little (or much) He gives us. But if we have lost Him, we find ourselves striving to build big things to mask His absence in our lives.

We see why the Incarnation and the Cross were necessary. **Only the Cross could break this cycle of pride and sin.** Human-kind could not save itself. God had to do it through His Son. He broke our armour of human conceit and revealed His forgiving love. Those who accepted His grace became a new breed of people who manifested a new quality of humility, willing to submit to the authority of the Father through the present reigning power of the resurrected, abiding Christ.

WHAT GOD HATES THE MOST
IS A DIVIDED HEART!

Hosea 10:2:- *“Their heart is divided; Now they are held guilty.”*

Hosea grapples with the question of how Israel drifted away from God. God shows Hosea that the problem is a divided heart, which is the root cause of Israel's problems.

God wanted wholehearted devotion and intentional commitment to Him and His covenant. He hates the double minded and divided hearted who turn the foundation of commitment into a slippery slope. He demanded from His people what His heart had consistently expressed: faithfulness, trustworthiness and loyalty. God seeks an undivided heart.

The manifestation of Israel's divided heart is shown in Hosea 10:1-8. These divisions are not limited to ancient Israel. They have persisted in God's people through every period. Ours is no exception.

1. Divided between Love and Loyalty

Israel had been blessed with abundant prosperity, but instead of responding with grateful loyalty to Yahweh, the people misused their privileges. The nation's blessings became a bane. The more prosperity the Lord poured on His people, the more they poured it into the construction of pagan altars and pillars (10:1-2).

The implications for us today as Christians is that prosperity often leads us away from God rather than closer to Him. We are better at trusting Him in tough times than in good times. Sometimes we invest the proceeds of His providential care in possessions and projects that eventually become false gods. This does not cause us to stop believing in Him or being religious or even praying, but our hearts are divided.

The Blessing and the blessings are viewed separately. Eventually, pride takes a death grip, and we begin to think we created the blessings. We talk about loving God, but our love lacks loyalty. God wants us to serve Him and His people with a blend of love and loyalty.

2. Divided between Words and Actions

Hosea 10:3–6 shows that Israel's divided heart was manifested in a drastic dichotomy between words and actions. In verses 3 and 4 the people confess that they have not feared the Lord; in verses 5 and 6 they mourn over the loss of a calf image dedicated to the worship of Baal. Their divided, false hearts were slippery indeed!

The hard truth for us is that words are not enough.

When there is no congruity between what we say and do, our words display empty religiosity. The truth in our words is proved by our actions of faith and the removal of false gods

In this chapter, Hosea calls us to mend a divided, false, or slippery heart in our own lives and our churches. The division in our hearts begins subtly and ends tragically. Our task is to boldly take inventory of the things that are competing with God for first place in our hearts. The greatest need of all humanity is the renovation of every individual heart. That place within us from which our outlooks, choices and actions arise has been formed by a world away from God. Now, it must be transformed by allowing God's Word and His Spirit into our hearts!

When the Prophet Jeremiah, for example, says, *“The heart is more deceitful than all else and is desperately sick: Who can understand it?”* (Jeremiah 17:9) we must recognize that it’s OUR heart that is spoken of, that, indeed, I am the one described here by Jeremiah. Only then is the foundation laid for spiritual formation into Christlikeness.

GOD DESIRES HOLINESS

Hosea 11:7-9:- *“My people are bent on backsliding from Me. Though they call to the Most High, none exalt Him.”⁸“How can I give you up, Ephraim? How can I hand you over, Israel?...⁹I will not execute the fierceness of My anger; I will not again destroy Ephraim. For I am God, and not man, The Holy One in your midst; And I will not come with terror.”*

Holiness is something God wishes for us simply because it is the best way to live. The commandments of God are not meant to turn our lives into a dull drudgery but to make them whole and full. God’s plan completes and integrates our lives, while sin disrupts and fragments it. Sin may seem appealing on the surface and deceive us into believing that it is the fulfilment of all our desires. However, beneath the surface lurks poison, which will ultimately destroy us.

Sin stains and ruins our souls. We are drawn to it and tempted by its whispers of pleasure only to find that it offers a short season of delight and a long - sometimes lifelong - season of pain. Because God knows this, He prescribes a way of living that helps us resist the seductive and destructive clutches of

sin. *Living a holy life is not limited to “super saints”; rather, it is healthy and functional for everyone.*

No amount of human reasoning or strenuous trying on our own will ever produce the fruit of holiness. It may produce the appearance of holiness, for a time, but not the fruit. Fruit on a tree is produced from the life within the tree. The fruit of the Spirit — an unforced inclination toward that which is good and right — comes from the life of the Spirit within us.

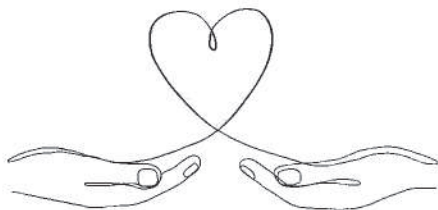
This truth is a great relief! It lifts the burden of making spiritual growth happen in our own strength. It guards us against the pride of thinking our progress is primarily due to our own efforts. We must understand that cooperation with God is necessary for growth. But our cooperation is like a seed (if it had a choice) partnering with our Heavenly Farmer and staying grounded. *“Neither the one who plants nor the one who waters is anything, but only God gives the growth”* (1 Corinthians 3:7).

In the life of Jesus, we see how God desires holiness, purity, and virtue in our lives. **A holy life is one that is functional, healthy and whole. But holiness, or purity of heart, is not merely obedience to certain rules.**

Jesus chastened the Pharisees for outwardly obeying God’s law while neglecting the “*Word of God*” (Matthew 15:6) — that is, the spirit of the law.



The Israelites defined holiness as a way to separate the clean from the unclean. Later, the Pharisees in particular refined the definitions of holiness in terms of outward rituals. Washing properly, not working on the Sabbath, eating only certain foods, avoiding the company of sinners—all these were the way to holiness. But Jesus openly challenged this division between inward purity and outward ritual. “It is



not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles” (Matthew 15:11). Jesus turns our attention away from ritual purity and points to the purity of heart from which flows unshakable obedience to God.

HOW TO RETURN TO THE LORD?

Hosea 14:1,2 & 9:- “O Israel, return to the Lord your God, For you have stumbled because of your iniquity; ²Take words with you, And return to the Lord. Say to Him, “Take away all iniquity; Receive us graciously, For we will offer the sacrifices of our lips.

⁹Who is wise? Let him understand these things. Who is prudent? Let him know them. For the ways of the Lord are right; The righteous walk in them, But transgressors stumble in them.

Hosea eminently prophecies God's grace and the need for human repentance. Both themes reach a triumphant crescendo in the final chapter of his prophecy. **We are shown how to repent and are given the divine promise of restoration. Hosea outlines these steps below:**

1. The first step in returning to God is to accept responsibility for departing from Him (14:1)
2. The second step is to make an honest confession to Him (14:2)
3. The third step is to turn away from the old ways of living that led us far from God (14:3)
4. The fourth step is to know that God has accepted our broken hearts and wants to bring restoration (14:4)
5. The fifth step is to remain in fellowship with Him. Trust Him through each step of the way. He will reveal His will and give us the courage to follow Him (14:9).

There are only two ways to live—to walk in the ways of the Lord or to stumble over them. And the only way to walk in the way of the Lord is to surrender our will to Him. The message of lasting hope is that God will not abandon His people. Even in exile, the Israelites could return to Him. He has done it before and He will do it again without ever giving up on us.

● CONCLUSION ●

True wisdom is to understand that the ways of the Lord are right and one must obey and live according to his commands. The Lord Jesus Christ directs us in **John 14:15-17**, “*If you love me, keep my commands.*”¹⁶ *And I will ask the Father, and he will give you another advocate to help you and be with you forever—*¹⁷*the Spirit of truth.*” It takes divine wisdom to grasp the depth of the mystery involved in divine love. As Paul writes, “*the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God*” (1 **Corinthians 1:18**).

The choice still confronts us. Are we going to walk in the ways of the Lord or continue in our own ways?



Bethel AG Church International Worship Centre

#67 RING ROAD HEBBAL, BANGALORE 560024

24/7 PRAYER LINE: 080-67537777 | WWW.BETHEL.AG.IN