

NEW CHURCH CATECHISM.

74. What are the offices which the Holy Spirit performs for individual believers?

The offices which the Holy Spirit performs for individual believers are that He renews them in the image and likeness of God, witnesses to their sonship, guides them into truth, assists them in prayer, comforts them in trouble, sanctifies them from sin, and perfects them in love.

Titus 2:11-14

THE CHURCH CATECHISM.

58. May every believer be wholly sanctified in this life? **Yes; God's command is, "Be ye holy, for I am holy;" and his promise is, that "if we confess our sins" he will "cleanse us from all unrighteousness,"** 1 Pet. 1. 16; 1 Thess. 4. 3; 1 John 1. 9.

59. What is implied in being a perfect Christian, or in being wholly sanctified? **Loving God with all our heart, and soul, mind and strength, and our neighbor as ourselves.**

THE LESSON OUTLINE.

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Hope for a Fallen Church.

I. THE FALLEN CHURCH.

1. *O Israel, return.* v. 1.
Ah, sinful nation. Isa. 1. 4.
2. *Thou hast fallen.* v. 1.
They have rebelled. Isa. 1. 2.
3. *By thine iniquity.* v. 1.
There is no truth. Hos. 4. 1, 2.

II. THE RETURNING CHURCH.

1. **Repentance.** *Turn to the Lord.* v. 2.
Repent....every one. Acts 2. 38.
2. **Prayer.** *Say....Take away.* v. 2.
Seek ye the Lord. Isa. 55. 6.
3. **Consecration.** *So will we render.* v. 2.
Present your bodies. Rom. 12. 1.

4. **Renunciation.** *Neither will we say.* v. 3.
Put away the gods. Josh. 24. 14.

III. THE RESTORED CHURCH.

1. **Mercy.** *In thee....mercy.* v. 3.
From everlasting. Ps. 103. 17.
2. **Promise.** *I will heal....will love.* v. 4.
As white as snow. Isa. 1. 18.
3. **Grace.** *Will be as the dew.* v. 5.
Grace be unto you. Col. 1. 2.
4. **Growth.** *He shall grow.* v. 5.
Unto a perfect man. Eph. 4. 13.
5. **Beauty.** *As the olive tree.* v. 6.
The beauty of the Lord. Ps. 90. 17.
6. **Fruitfulness.** *As the corn....the vine.* v. 7.
In me....much fruit. John 15. 5.

EXPLANATORY AND PRACTICAL NOTES.

The contents of the Book of Hosea were spoken, and the book was probably written, by Hosea, a citizen of the Northern Kingdom, during the decline of the Northern Kingdom. Contemporary with him were the prophet Amos, a citizen of Judah, who denounced the sins of the Northern Kingdom, and the prophet Isaiah, who lived in Jerusalem. Hosea's domestic life was profoundly sad, and he pathetically tells us that its sadness was the beginning of Jehovah's word to him. A superficial reader might infer from our Common Version of the Bible that Hosea was commanded by God to live in sin, but the original text does not state this. He married a woman who, whether good or bad at the time of her marriage, he tenderly loved, but she became unfaithful. This he at first forgave, but at the end of six years she left him, and sold herself into a sort of slavery which, attractive at the outset to her wayward passions, brought her soon to poverty and contempt. Unchanging in love, Hosea bought her from her masters, and reenthroned her in his home and heart. This was the tragedy of his life. As a tale of a prodigal wife it has been compared with the matchless tale of the Prodigal Son. It ripened Hosea's moral and spiritual nature, and led to his personal discovery of the deep and tender love of God for men. In those years Israel had reached the summit of wealth and the throne of luxury; and while day by day prosperity increased, so did bribery, drunkenness, debauchery, perversion of justice, rascality, extortion. Although the nation remained nominally loyal to Jehovah, the spirit of idolatry prevailed. These national crimes Amos had denounced with unfeeling fervor; Hosea caught up his denunciatory strains, but with softer voice. His own experiences were familiar to many of his hearers; and when he proclaimed God's anger and sorrow because of Israel's unfaithfulness, and God's eagerness to take the nation, when repentant, back into loving relations with himself, many hearts were touched. After thirteen chapters of moral appeal we come to the nine verses of our lesson, which represent