# Lesson 17 Hosea 1:1-9 – 2:3 Marriage of Hosea and Gomer

(Faith) In the Old Testament, God frequently referred to Israel as His bride. See Isaiah 62:5   
Therefore, when Israel was unfaithful to God, it was considered to be adultery. See Hosea 1:2.   
In the New Testament, who are considered to be the bridegroom and the bride?

Hosea 1:2

When the LORD began to speak with Hosea, the LORD said to Hosea: Go, get for yourself a woman of prostitution and children of prostitution, for the land prostitutes itself, turning away from the LORD.

Isaiah 62:5

4 No more shall men call you "Forsaken," or your land "Desolate,"   
 But you shall be called "My Delight," and your land "Espoused."   
 For the LORD delights in you, and makes your land his spouse.

5 As a young man marries a virgin, your Builder shall marry you;   
 And as a bridegroom rejoices in his bride so shall your God rejoice in you.

Matthew 9:15

15 Jesus answered them, "Can the wedding guests mourn as long as the bridegroom is with them?   
 The days will come when the bridegroom is taken away from them, and then they will fast.

(Hope) How is your participation in the Eucharist a foretaste of heaven?

Revelation 19:7-9

7 Let us rejoice and be glad and give him glory.   
 For the wedding day of the Lamb has come, his bride has made herself ready.

8 She was allowed to wear a bright, clean linen garment."   
 (The linen represents the righteous deeds of the holy ones.)

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The Lord's Supper, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem.

The Breaking of Bread, because Jesus used this rite, part of a Jewish meal, when as master of the table he blessed and distributed the bread, above all at the Last Supper. It is by this action that his disciples will recognize him after his Resurrection, and it is this expression that the first Christians will use to designate their Eucharistic assemblies; by doing so they signified that all who eat the one broken bread, Christ, enter into communion with him and form but one body in him.

The Eucharistic assembly (synaxis), because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church.

(Love) Since the Church, the body of Christ, is the manifestation of the Kingdom of Heaven on earth.   
 How are we, as members of the body, guided in the way we live our lives?

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In Christian usage, the word "church" designates the liturgical assembly, but also the local community or the whole universal community of believers. These three meanings are inseparable. "The Church" is the People that God gathers in the whole world. She exists in local communities and is made real as a liturgical, above all a Eucharistic, assembly. She draws her life from the word and the Body of Christ and so herself becomes Christ's Body.

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The Church is ultimately one, holy, catholic, and apostolic in her deepest and ultimate identity, because it is in her that "the Kingdom of heaven," the "Reign of God," already exists and will be fulfilled at the end of time. The kingdom has come in the person of Christ and grows mysteriously in the hearts of those incorporated into him, until its full eschatological manifestation. Then all those he has redeemed and made "holy and blameless before him in love," will be gathered together as the one People of God, the "Bride of the Lamb," "the holy city Jerusalem coming down out of heaven from God, having the glory of God." For "the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb."