

The Book of Hosea

Chapters 2 & 3

Review

- Hosea was a prophet to the Northern Kingdom of Israel who prophesied of its fall to Assyria.
- God used Hosea's marriage to Gomer as an object lesson for God and Israel's relationship.
- Hosea's children were also given prophetic names: Jezreel ("scattered"), Loruhamah ("unpitiabale"), and Loammi ("not my people")

Chapter Two

- Note the voice does not change. This is God speaking (see 1:9 and 2:13) and not Hosea.
- vs 1 - Note the change of the names here.
 - The negative prefix "lo-" is dropped from the names of Hosea's children.
 - Thus, we have here "My People" and "Pitied".
- vs 2-3 - This is God speaking about Israel's unfaithfulness and the coming judgment if they do not repent.
- vs. 4 - the guiltiness belongs not only to the nation, but to the individuals.
- vs. 5 – Israel sold out spiritually for worldly gain.
- vs. 6-7 – God's judgment will bring Israel back to Him.
- vs. 8 – Albert Barnes: "Of God's own gifts they made their gods. They took God's gifts as from their gods, and made them into gods to them."
- vs. 9-12 – description of the coming judgment.
- vs. 13 – the cause of the coming judgment
- vs. 14 – After judgment God will "woo" Israel back to him.
- vs. 15 - "valley of Achor"
 - Gaebelein highlights that blessing and restoration follow judgment and by references the Tribulation – "In that valley Achan died, on account of whom all Israel had fallen under the ban (Joshua 7:1-26). There judgment had been enacted and after that blessing was restored to Israel and the ban was removed. Achor means "troubling." When Israel is in that great trouble, the great tribulation, the valley of trouble will become the door of hope, for then the Lord will forgive them their sins, cover them with His grace and redeem them by His power."
- vs. 16 - "that day" – almost always a prophetic term. Here it points to the future restoration of Israel in the Millennial Kingdom.
- vs. 16 – Gaebelein – "[Israel] will be fully restored to her former relationship, typified by marriage. 'It shall be in that day, saith the Lord, that Thou shalt call Me Ishi (my husband),

and shalt call Me no more Baali (my master).’ The significance here is that the first is a term of endearment, affection, and intimacy, while the second is simply a title of position.”

- vs. 17 – The complete eradication of idolatry from Israel.
- vs. 18 - another reference to the Millennial Kingdom (Isaiah 11:6)
- vs. 19-20 – It is as if God is marrying Israel, not re-marrying. The past is gone and forgotten, and the future is bright.
- vs. 21-22 – the blessed state of the earth in the Millennium.
- vs. 22 – Jezreel – here I think it is meant as in sowing or planting.
- vs. 23 - Brings us full circle with Loammi and Ammi. Israel will wholly be His people.

Chapter Three

- Carroll – “Hosea 3 sets forth God’s command to Hosea to go and buy back Gomer, his unfaithful wife, who had been sold as a slave, the prophet’s prompt obedience and his vision of future Israel. This is an illustration of God’s great and boundless love for depraved unfaithful Israel, though like the unfaithful wife, she had forsaken Jehovah, her husband. The prophet kept her many days exercising the restraint upon her necessary to bring her to repentance. So the prophet explains that the children of Israel shall abide many days without king, etc., after which they shall return and seek Jehovah, their God, and shall have his favor upon them in the latter days.”
- vs. 2 - “Fifteen pieces of silver” and 1½ *homers* of barley
 - 30 shekels of silver was the price of a servant/slave (Exodus 21:32, Zechariah 11:13, Matthew 26:15)
 - Written at about the same time, Amos 8:5 hints that one *ephah* might have sold for one *shekel*. If this is true, the 1½ *homers* would equal 15 *ephah* worth 15 *shekels*. Thus, the full price of 30 *shekels* of silvers was paid.
- vs. 3 – Gaebelein – “He thus was to buy her back, not to live with him as his wife, but that she might sit as a widow, not running after others, but wait for him during an undefined, but long season, until he would come and take her to himself. While she was not to belong to another man, he, her legitimate husband, would be her guardian. Israel’s spiritual adultery is in view in all this.”
- vs. 4 – The things listed here seem to be a mix of good and bad, a mixture of pagan and sacred items.
- vs. 5 – This points to the Millennial Kingdom. While Israel was restored to their land after the captivity and they restarted Temple worship, they have not sought after “David the King”. This points to a kingdom that they have not had and will not have until Christ, the son of David, is enthroned.