***“Studying the Northern Kingdom Prophets”—Hosea 2-3, Sin, Judgment, and Restoration***

***Hosea 2***

**Hosea, a prophet to the northern kingdom, and a contemporary of Amos and Isaiah, preaches much like Jeremiah (who was the last prophet preaching to his kingdom, Judah); Hosea will be the last prophet God sends to the wayward Northern Kingdom. Israel has been involved in lewdness, idolatry, and thus broken her marriage covenant to God Almighty. Gomer is a picture of that infidelity. Her children, each named by a reference to Israel’s historical plight, Jezreel or “scattered,” Lo-ruhamah or “unpitied or no mercy,” and Lo-ammi or “not my people,” show how God feels about His wife. The last two verses of the previous chapter showed several prophecies: 1. Israel will experience a great increase in population, 1:10, 2. There will be a great turning to God, 1:10, 3. A single nation will eventually re-unite the two kingdoms, 1:11, 4. The Messiah will be their head, 1:11, and 5. National restoration will occur, 2:1. Hosea exhorts his people to speak and to act as those who obtained mercy of God; and to remonstrate strongly against the conduct of their mother, (Samaria/Northern Kingdom) whose captivity is threatened on account of her forsaking God, and ascribing her prosperity to idols. As an amplification of this threatening, the prophet enumerates a series of afflictions which will befall her to bring her to a sense of her duty to God; and of her folly in seeking after idols and falsely ascribing to them the blessings of Providence. After these corrections, however, God promises to conduct Israel safely to their own land; He farther engages to deal with them as a tender husband, and not as a severe master, as were the idols which they served. The rest of the chapter promises the people of God, the true Israel, security from every evil, with the possession of every blessing, under a new covenant…"I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel."**

**Hosea 2:**

**Verses 2-5 an exposure of Israel’s sin**

**Verses 6-13 an enumeration of her sufferings by punishing inflictions**

**Verse 14-23 a touching exhibition of Divine succor and support**

**Hosea 2:1, “Say to your brethren, ‘My people,’ And to your sisters, ‘Mercy*is shown.*’**

**2-3, “Bring charges against your mother, bring charges; for she *is* not My wife, nor *am* I her Husband! Let her put away her harlotries from her sight, and her adulteries from between her breasts; lest I strip her naked and expose her, as in the day she was born, and make her like a wilderness, and set her like a dry land, and slay her with thirst.”**

1. **Hosea 1 seems to describe a change in God’s tenor. Elaborate.** Instead of “not my people,” Lo-ammi and “no mercy,” Lo-ruhamah….just the opposite is said here.
	1. **Discuss the doctrine of “Replacement Theology.” Point out how this verse discounts that premise.**
2. **Describe the picture God paints as Israel, an adulterous wife.** For she is not My wife: God paints Israel as an adulterous wife, who is no longer worthy to be compared to a wife. This shows that *relationship* is broken.
3. **Does God yearn for His people? See Jeremiah 2:2, “**Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown,” **and 13, “**For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”
4. **Does God reach a point of “being through” with this adulterous nation? Refer to Genesis 6:3, “**And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years,” **and Psalm 2:1-8. “**Why do the heathen rage and the people imagine a vain thing? 2The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, 3Let us break their bands asunder, and cast away their cords from us. 4He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6Yet have I set my king upon my holy hill of Zion. 7I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. 8Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” ***Lest I strip her naked and expose her . . . and make her like a wilderness: God warns Israel that if she will not put away her harlot-like ways, she will be judged. Though relationship is broken, blessing continues - but will be taken away if Israel does not turn.***
5. **When was Israel born? Note: Ezekiel 16:4, “**And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all,” **Exodus 19:6, “**And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel,”  **and Deuteronomy 7:6-8, “For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. 7The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 8But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.”….When she came up out of Egypt.**
6. **What is the “wilderness” reference in verse 3?** When she wandered for 40 years**. Examine Jeremiah 6:8, “**Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited,” **2:6, “**Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt,” **and Zephaniah 2:13, “**And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.”

**4-5, “I will not have mercy on her children, for they *are* the children of harlotry. For their mother has played the harlot; she who conceived them has behaved shamefully. For she said, I will go after my lovers, who give *me* my bread and my water, my wool and my linen, my oil and my drink.”**

1. **Who are her children?** If Israel as a whole is represented as an unfaithful wife, then her children represent the individual people of Israel.
2. **What are bread and water? Necessities**
	1. **Wool, linen, oil, and my drink? Luxuries**
	2. **See Hebrews 11:254-26, “**By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.”
3. **Parallel verse 5, “**For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink,” **with Jeremiah’s words in Jeremiah 44:17-18, “**But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.18But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine,” **where nearly the same words are found and illustrated.**

**6-8, “Therefore, behold, I will hedge up your way with thorns, and wall her in, so that she cannot find her paths. She will chase her lovers, but not overtake them; yes, she will seek them, but not find *them.* Then she will say, I will go and return to my first husband, for then *it was* better for me than now. For she did not know that I gave her grain, new wine, and oil, and multiplied her silver and gold; *which* they prepared for Baal.”**

1. **Describe God’s judgment/curse on the unfaithful Israel. I will hedge up your way with thorns: To bring Israel to repentance, God promised to set a hedge of thorns on the sides of her path, so that it would hurt whenever Israel went off the correct path, and so the wrong paths would be hard to find.**
	1. **Review the curse of “thorns” in Genesis 3:18, “**Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.”
	2. **Also see Isaiah 5:5-6, “And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: 6And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.”**
2. **Compare Gomer’s returning to Hosea, with the story of the Prodigal Son in Luke 15:11-32, “**11And he said, A certain man had two sons: 12And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18I will arise and go to my father, and will say unto him, Father; I have sinned against heaven, and before thee, 19And am no more worthy to be called thy son: make me as one of thy hired servants. 20And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26And he called one of the servants, and asked what these things meant. 27And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28And he was angry, and would not go in: therefore came his father out, and intreated him. 29And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31And he said unto him, Son, thou art ever with me, and all that I have is thine. 32It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found, “I **will go and return to my first husband..**
3. **Compare Gomer’s unthankfulness for her provision and luxuries from Hosea to that of America’s unthankfulness to God.** For she did not know that I gave her grain: Even when Israel went after other gods, the Lord still provided for her. This showed His great, unselfish love to Israel. Even though Israel took what God provided and prepared it for Baal, He still loved them.
4. **Who is Baal? This name became synonymous for many pagan gods. I.e. Baal-peor, Baal-be-rith, Baal-zebub, Baal-perazim, Baal-zephon, Baal-zamar, Baal-shalishu.**
	1. **Review Exodus 20:3, “**Thou shalt have no other gods before me,”  **and Deuteronomy 5:7, “**Thou shalt have none other gods before me.”
	2. **See also Deuteronomy 7:13, “**And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land**, thy corn, and thy wine, and thine oil,** the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee,”  **and 11:14, “**That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in **thy corn, and thy wine, and thine oil.”**
	3. **Review the link in the Mosaic Law to agricultural prosperity in Leviticus 26:3-13, “**If ye walk in my statutes, and keep my commandments, and do them; 4Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. 5And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. 6And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. 7And ye shall chase your enemies, and they shall fall before you by the sword. 8And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. 9For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. 10And ye shall eat old store, and bring forth the old because of the new. 11And I set my tabernacle among you: and my soul shall not abhor you. 12And I will walk among you, and will be your God, and ye shall be my people. 13I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright, “ **and Deuteronomy 28:1-14, “**And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: 2And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. 3Blessed shalt thou be in the city, and blessed shalt thou be in the field. 4Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. 5Blessed shall be thy basket and thy store. 6Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. 7The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. 8The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. 9The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. 10And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. 11And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. 12The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. 13And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: 14And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.”
	4. **Compare the statute that obedience to God would bring drought, pestilence war, death and exile in Leviticus 26:14-39, “**But if ye will not hearken unto me, and will not do all these commandments; 15And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: 16I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. 17And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. 18And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. 19And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: 20And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. 21And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. 22I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.23And if ye will not be reformed by me by these things, but will walk contrary unto me; 24Then will I also walk contrary unto you, and will punish you yet seven times for your sins. 25And I will bring a sword upon you that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. 26And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. 27And if ye will not for all this hearken unto me, but walk contrary unto me; 28Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. 29And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. 30And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. 31And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. 32And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. 33And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. 34Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. 35As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it. 36And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. 37And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. 38And ye shall perish among the heathen, and the land of your enemies shall eat you up. 39And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them,” **Deuteronomy 28:15-68.**
5. **Review Romans 1:18-32, “**For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22Professing themselves to be wise, they became fools, 23And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. 24Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. 26For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. 28And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31Without understanding, covenant breakers, without natural affection, implacable, unmerciful: 32Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them,” **where God curses a culture that refuses to recognize God as creator.**

**9-13, “Therefore I will return and take away My grain in its time and My new wine in its season, and will take back My wool and My linen, *given* to cover her nakedness. Now I will uncover her lewdness in the sight of her lovers, and no one shall deliver her from My hand. I will also cause all her mirth to cease, her feast days, her New Moons, her Sabbaths; all her appointed feasts. And I will destroy her vines and her fig trees, of which she has said, these *are* my wages that my lovers have given me. So I will make them a forest, and the beasts of the field shall eat them. I will punish her for the days of the Baals to which she burned incense. She decked herself with her earrings and jewelry, and went after her lovers; but Me she forgot, says the Lord.”**

1. **Define “lewdness.” THIS IS THE ONLY USE OF THIS WORD IN THIS FORM IN THE OLD TESTAMENT.**
	1. **Relate this also with Achan’s sin in Joshua 7:15, “**And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.”
	2. **Compare with Deuteronomy 22:21’s forbidden sexual acts. “Th**en they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.”
	3. **Parallel with 2 Samuel 13:12, “**And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly,” **Judges 19:23, “**And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly,” **and Jeremiah 29:23, “**Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the Lord.”**…..incest, rape and adultery.**
2. **Discuss the synecdoche in the use of “vines and fig trees” in verse 12. “And I will destroy her vines and her fig trees, of which she has said, these *are* my wages that my lovers have given me. So I will make them a forest, and the beasts of the field shall eat them.”**
3. **Verse 13’s “Baalim,” implies what?** *Baalim* includes all the *male idols*, as *Ashtaroth* all those that were *female*. But the species of idol was often designated by some adjunct; as *Baal*-Zebub, *Baal*-Peor, *Baal*-Zephon, *Baal*-Berith,
4. **Why is there a reference to earrings and jewelry? *Her earrings*** *nizmah*, signifies rather a *nose jewel*. These are worn by females in the East to the present day, in great abundance. ***And her jewels*** *vechelyatah*, rings, armlets, bracelets, ankle-rings, and ornaments of this kind.

**\*\*VERSE 14—SHIFT IN TONE**

**14-15, “Therefore, behold, I will allure her, will bring her into the wilderness, and speak comfort to her. I will give her vineyards from there, and the Valley of Achor as a door of hope; she shall sing there, as in the days of her youth, as in the day when she came up from the land of Egypt.”**

1. **Note the tone shift. Why?** I will allure her . . . speak comfort to her: Once Israel has felt the discomfort of her deprivation, then she will listen to the voice of God once again, and He will allure her back to Himself. This is a singular kind of power: I will allure her; not, I will drive her not even, I will draw her, or, I will drag her; or, I will force her. No, I will allure her. It is a very remarkable word, and it teaches us that *the allurement of love surpasses in power all other forces.* That is how the devil ruins us; he tempts us with honeyed words, sweet utterances, with the baits of pleasure and the like; and the Lord in mercy determines that, in all truthfulness, he will outbid the devil, and he will win us to himself by fascinations, enticements, and allurements which shall be stronger than any force of resistance we may offer. This is a wonderfully precious word: I will *allure* her.
2. **Where is “The Valley of Achor?” THIS LITERALLY MEANS, “THE VALLEY OF TROUBLE.” See Isaiah 65:10, “**And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.”  **The *valley of Achor* was very fruitful; it lay to the north of Jericho, not far from Gilgal. See** [**Isaiah 65:10**](http://classic.studylight.org/desk/?query=isa+65:10) **as a door of hope: Achor means trouble, so the Valley of Achor is the Valley of Trouble. Achan took unclean booty from the Jericho battle, which they were told not to do. And, because of that Joshua’s team lost the next skirmish at Ai. God revealed the source of the problem was Achan’s disobedience. Achan and his stolen property were iutaken to the Valley of Achor where they were destroyed and buried. From then on, Joshua had much success and victory in battle.**
	1. **Use Joshua 7:26., “**And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.25And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.26And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day, “ **It was a place of trouble, where Achan’s sin was discovered and judged (**[**Joshua 7:26**](http://www.studylight.org/desk/index.cgi?q1=Joshua+7:26&t1=en_nas)**). God’s restoration is so great that He will transform the Valley of Trouble into a door of hope.**
3. **When will Israel be restored?** She shall sing there, as in the days of her youth: When Israel is restored; she will be restored to joy. The passing pleasures of sin are forgotten and the true pleasures of God are restored.

**16-20, “And it shall be, in that day, says the Lord, *That* you will call Me My Husband, and no longer call Me My Master, For I will take from her mouth the names of the Baals, and they shall be remembered by their name no more. In that day I will make a covenant for them with the beasts of the field, with the birds of the air, and *with* the creeping things of the ground. Bow and sword of battle I will shatter from the earth, to make them lie down safely. I will betroth you to Me forever; Yes, I will betroth you to Me In righteousness and justice, In lovingkindness and mercy; I will betroth you to Me in faithfulness, and you shall know the Lord.”**

1. **In the KJV, the word “Ishi,” is used for “my Husband.” Talk about this.** . **. *Thou shalt call me Ishi*** …That is, *my man*, or *my* *husband*; a title of *love* and *affection; and not BAALI, my master*, a title exciting *fear* and *apprehension*; which, howsoever good in itself, was now rendered improper to be applied to Jehovah, having been prostituted to false gods. This intimated that they should scrupulously avoid idolatry; and they had such a full proof of the inefficacy of their idolatrous worship that, after their captivity, they never more served idols.
	1. **Look at I Corinthians 3:21-23, “**Therefore let no man glory in men. For all things are yours; 22Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23And ye are Christ's; and Christ is God's,” **in reference. Also Matthew 7:21-23, “**Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”
2. **What does “in that day” mean? The Day of the Lord…..the tribulation, followed by the Millennium.**
3. **Elaborate on God reconciling with Israel.** You will call Me My Husband: With great anticipation, God looks forward to the day when relationship is genuinely restored with His people. *He wants* an intimate love-relationship with His people, and longs for the day when His people will have a marriage-like love and commitment to their God. And no longer call Me My Master: God was not satisfied with a fear-based, obedience-focused relationship with His people where they thought of Him primarily as Master. He wanted a relationship where they thought of Him primarily as Husband.
4. **Define “betroth.”** To woo a virgin. I will betroth you to Me forever: When relationship with the Lord is ultimately restored, it will never be broken again. Relationship will be restored on a solid foundation (In righteousness and justice, in lovingkindness and mercy), and will result in deeper and deeper relationship (you shall know the Lord).
5. **What does “Baal on her mouth” mean?**  I will take from her mouth the names of the Baals: In Hebrew, the name Baal comes from the word Master and the two words sound alike. It was the Baals, the idols of the nations that wanted this master-slave relationship with man. But not the Lord God; He wants a love-based, commitment-based relationship with His people.
6. **Verse 18 has an interesting reference to peace with the animals of the field. Discuss. Could this hint at the Millennium period?** Ultimately, this blessing of restored relationship will result in a transformed earth, changed both ecologically (beasts of the field . . . birds of the air) and politically. This blessing will be fulfilled in the millennial earth, but we can come to know the transforming power of restored relationship right now.

**21-23, “It shall come to pass in that day *that* I will answer, says the Lord; I will answer the heavens, and they shall answer the earth. The earth shall answer with grain, with new wine, and with oil; they shall answer Jezreel. Then I will sow her for Myself in the earth, and I will have mercy on *her who had* not obtained mercy; then I will say to *those who were* not My people, You *are* My people! And they shall say, *You are* my God!”**

1. **Verses 21-23 show God’s blessing restored to Israel. Review.**  I will answer: This is great blessing of real, vibrant relationship with God. Our hearts beat in rhythm to His, and so we want what He wants. So when we ask God to do things, we already ask what He wants to do - so He will answer.
	1. **Compare this with the same principle Jesus taught in John 15:7. “*If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you***.” ([John 15:7](http://www.studylight.org/desk/index.cgi?q1=John+15:7&t1=en_nas))
	2. **Compare verse 22 with the same principle taught in Matthew 6:33.** The earth shall answer with grain, with new wine, and with oil: When relationship is where it is supposed to be, God abundantly provides. This is the same principle Jesus taught in [Matthew 6:33](http://www.studylight.org/desk/index.cgi?q1=Matthew+6:33&t1=en_nas): “***But seek first the kingdom of God and His righteousness, and all these things shall be added to you*.”**
2. **Review “in that day.”** The tribulation and eventually the Millennium.
3. **Review the reversal of the meaning of Hosea’s children’s names.**
	1. **Jezreel--**They shall answer Jezreel: The name Jezreel means Scattered, and could be used in a negative sense (as in [Hosea 1:4-5](http://www.studylight.org/desk/index.cgi?q1=Hosea+1:4-5&t1=en_nas)). But it was also the word used to describe the good scattering of seed, sowing. Here, the Lord promises glorious redemption of the name Jezreel, which was first given as a sober reminder of scattering in judgment. Now it becomes a prophecy of the promise, I will sow her for Myself in the earth. God will restore His people to abundance and blessing. Scattering will be transformed into sowing.
	2. **Lo-ruhamah--**And I will have mercy on her who had not obtained mercy: Hosea’s second child, a daughter, was named *Lo-Ruhamah*, meaning No Mercy ([Hosea 1:6](http://www.studylight.org/desk/index.cgi?q1=Hosea+1:6&t1=en_nas)). That name, originally given as a marker of judgment is now transformed into a mark of restoration.
	3. **Lo-ammi--**Then I will say to those who were not My people, You are My people! Hosea’s third child, a son, was named *Lo-Ammi*, meaning Not My People ([Hosea 1:9](http://www.studylight.org/desk/index.cgi?q1=Hosea+1:9&t1=en_nas)). That name, originally given as a marker of judgment, is now transformed into a mark of restoration.
4. **Is Israel’s restoration complete?** And they shall say, You are my God! With this, the restoration is complete. The Lord relates to His people as their God, and His people relate to Him as His people. This is *relationship*, full of warmth and love, and what God longs for. We see *complete* restoration. All three of Hosea’s children, named as marks of judgment, now have their names restored and made into marks of mercy, grace, and restoration.
5. **Refer to the New Testament parallels in Romans 9**:**25-26, “**As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. 26And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God,” **and 1 Peter 2:10, “**Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”
6. **Re-define the meaning for us, today, in Hosea 2. How can it apply to our everyday Christian walk?**

***Hosea 3—the Restoration of an Adulterous Wife***

**Verses 1-3 A Symbolic Representation**

**Verses 4-5 The Explanation**

**Some theologians have called this chapter in the Bible one of its greatest! These five verses present Israel’s idolatrous past, prophesied present and future restoration. BY THE WAY, THIS MAY NOT BE THE PROPER CHAPTER DIVISION. Please note: Chapter divisions were added by Stephen Longton in 1227, with verse divisions showing up around 1551, with the Stephanus Greek New Testament. Just saying! It is important to review Paul’s parallel with this story, as written in Romans 9-11. (Chapter 9—the past dealings of God with Israel; Chapter 10—His present dealings with Israel; and, Chapter 11—His future dealings with Israel.)** [**Hosea 3:1-5**](http://www.biblestudytools.com/passage/?q=Hosea+3:1-5) **. ISRAEL'S CONDITION IN THEIR PRESENT DISPERSION, SUBSEQUENT TO THEIR RETURN FROM BABYLON, IS SYMBOLIZED.** The prophet is to take back his wife, though unfaithful, as foretold in [Hosea 1:2](http://www.biblestudytools.com/hosea/1-2.html) . He purchases her from her paramour, stipulating she should wait for a long period before she should be restored to her conjugal rights. So Israel is to live for a long period without her ancient rites of religion, and yet be free from idolatry; then at last she shall acknowledge Messiah, and know Jehovah's goodness restored to her.

**Hosea 3:1, “Then the Lord said to me, Go again, love a woman *who is* loved by a lover and is committing adultery, just like the love of the Lord for the children of Israel, who look to other gods and love *the* raisin cakes *of the pagans*.”**

1. **With God directing Hosea to “go and love Gomer again,” is He implying that He still loves Israel?** God directs Hosea to go back to his wife, even though she is committing adultery. It isn’t in the past; it is in the present; yet he is commanded to go back to her and to love her.
	1. **Who is “a woman,**”--purposely indefinite, for thy wife, to express the separation in which Hosea had lived from Gomer for her unfaithfulness—**“beloved of her friend.**”--used for "her husband," on account of the estrangement between them. She was still beloved of her husband, though an adulteress;
		1. **Compare this section with God loving unfaithful Israel. See Jeremiah 3:20, “**Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord.” Just as God still loved Israel, though idolatrous ([Jeremiah 3:20](http://www.biblestudytools.com/jeremiah/3-20.html) ). Hosea is told, not as in [Hosea 1:2](http://www.biblestudytools.com/hosea/1-2.html) , "take a wife," but "love" her, that is, renew thy conjugal kindness to her.
		2. **What are “raisin cakes of the pagans/ flagons of wine?” See Jeremiah 7:18, “**The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger,**” rather, pressed cakes of dried grapes, such as were offered to idols (** [**Jeremiah 7:18**](http://www.biblestudytools.com/jeremiah/7-18.html) **)**
	2. **When does God permit divorce in the Bible? See Deuteronomy 24:1, “**When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house,” **and Matthew 19:7-8, “**They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so,” **This shows us that though** [**Deuteronomy 24:1**](http://www.studylight.org/desk/index.cgi?q1=Deuteronomy+24:1&t1=en_nas) **and** [**Matthew 19:7-8**](http://www.studylight.org/desk/index.cgi?q1=Matthew+19:7-8&t1=en_nas) ***permit* divorce when adultery breaks the marriage union, it by no means *commands* divorce. If God *commanded* divorce in the case of adultery, the He would go against His own command here.**

**2-3, “So I bought her for myself for fifteen *shekels* of silver, and one and one-half homers of barley. And I said to her, You shall stay with me many days; you shall not play the harlot, nor shall you have a man; so, too, *will* I *be* toward you.”**

1. **What does this phrase mean, “So I bought her for myself?”** Some take this as he bought her for myself to mean that Gomer was sold as a slave and Hosea bought her out of her slavery. This is possible, but not necessary. It seems more natural to regard the payment as buying her out of prostitution. I bought her--The price paid is too small to be a probable dowry wherewith to buy a wife from her parents;
	1. **What was the price of a female slave**? **Use Exodus 21:32**, **“If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.”** But it is just half the price of a female slave, in money, the rest of the price being made up in grain ([Exodus 21:32](http://www.biblestudytools.com/exodus/21-32.html) ). Hosea pays this for the redemption of his wife, who has become the slave of her paramour.
	2. **What was the reference to the grain items**? **See** [**John 8:34**](http://www.biblestudytools.com/john/8-34.html)**, “**Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin,” [**Romans 6:16-20**](http://www.biblestudytools.com/passage/?q=Romans+6:16-20)**, “**Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18Being then made free from sin, ye became the servants of righteousness. 19I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto **The price being half grain was because the latter was the allowance of food for the slave, and of the coarsest kind, not wheat, but barley. Israel, as committing sin, was the slave of sin (**holiness. 20For when ye were the servants of sin, ye were free from righteousness,” **and** [**2 Peter 2:19**](http://www.biblestudytools.com/2-peter/2-19.html)**, “**While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.” [John 8:34](http://www.biblestudytools.com/john/8-34.html), [Romans 6:16-20](http://www.biblestudytools.com/passage/?q=Romans+6:16-20), [2 Peter 2:19](http://www.biblestudytools.com/2-peter/2-19.html)). **The low price expresses Israel's worthlessness.**
	3. **What were the conditions of the reconciliation?** He would not immediately receive her to marriage privileges, but would test her repentance and discipline her by the long probation; still the marriage covenant would hold good, she was to be kept separated for but a time, not divorced ( [Isaiah 50:1](http://www.biblestudytools.com/isaiah/50-1.html) ); in God's good time she shall be restored.
2. **What does the price paid for Gomer suggest? The price of a slave.**
3. **Compare the price paid for Gomer to the price Jesus paid for us? Use Matthew 20:28, “**Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many,” **I Peter 1:18-19, “**Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19But with the precious blood of Christ, as of a lamb without blemish and without spot,” **and Titus 2:14, “**Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

**4, “For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim.”**

1. **Could “abiding many days without king or prince” be the interval the church is still in now? Use Romans 11:25, “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” …. her fallen state, Israel will not have the national or political leadership she needs.**
	1. **Is there sacrifice or the temple ‘in play’ now?**
	2. **What is an ephod or teraphim? Refer to Exodus 28:6-12, “**And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. 7It shall have the two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together. 8And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.9And thou shalt take two onyx stones, and grave on them the names of the children of Israel: 10Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. 11With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. 12And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial,” **2 Samuel 6:14, “14And David danced before the Lord with all his might; and David was girded with a linen ephod,” and I Chronicles 15:27, “And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.”** The long period here foretold was to be one in which Israel should have no civil polity, king, or prince, no sacrifice to Jehovah, and yet no idol, or false god, no ephod, or teraphim. **Exactly describing their state or the last nineteen centuries, separate from idols, yet without any legal sacrifice to Jehovah, whom they profess to worship, and without being acknowledged by Him as His Church**. The ephod was worn by the high priest above the tunic and robe. It consisted of two finely wrought pieces which hung down, the one in front over the breast, the other on the back, to the middle of the thigh; joined on the shoulders by golden clasps set in onyx stones with the names of the twelve tribes, and fastened round the waist by a girdle ([Exodus 28:6-12](http://www.biblestudytools.com/passage/?q=Exodus+28:6-12)). The common ephod worn by the lower priests, Levites, and any person performing sacred rites, was of linen ([2 Samuel 6:14](http://www.biblestudytools.com/2-samuel/6-14.html) and [1 Chronicles 15:27](http://www.biblestudytools.com/1-chronicles/15-27.html)). In the breast were the Urim and Thummim by which God gave responses to the Hebrews. The latter was one of the five things which the second temple lacked, and which the first had. It, as representing the divinely constituted priesthood, is opposed to the idolatrous "teraphim," as "sacrifice" (to Jehovah) is to "an (idolatrous) image." THE TERAPHIM IS ALSO ASSOCIATED WITH INHERITANCE. It was often carried around like a small idol
	3. **Review Luke 21:24, “**And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

**5, “Afterward the children of Israel shall return and seek the Lord their God and David their king. They shall fear the Lord and His goodness in the latter days.”**

1. **When is “afterward?”** Millennium…The children of Israel shall return and seek the Lord their God: In this time of political and spiritual ruin, Israel will return and seek the Lord again. This will mark their restoration - and there will be no restoration until they turn back to the Lord.
2. **Discuss “David their king.” And David their king . . . in the latter days: This shows that** this prophecy will be *ultimately* fulfilled in the millennial kingdom, where David will reign over Israel. David their king--Israel had forsaken the worship of Jehovah at the same time that they forsook their allegiance to David's line. Their repentance towards God is therefore to be accompanied by their return to the latter. So Judah and Israel shall be one, and under "one head," as is also foretold ([Hosea 1:11](http://www.biblestudytools.com/hosea/1-11.html)). That representative and antitype of David is Messiah. "David" means "the beloved."
	1. **Compare as to Messiah,** [**Matthew 3:17**](http://www.biblestudytools.com/matthew/3-17.html)**, “**And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased,” **and** [**Ephesians 1:6**](http://www.biblestudytools.com/ephesians/1-6.html)**, “**6To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”
	2. **Review Hosea 1:11, “**Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.”
	3. **Reference when “the Messiah” is called David in** [**Ezekiel 37:24**](http://www.biblestudytools.com/ezekiel/37-24.html)**, “**And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them,” and[**Ezekiel 37:25**](http://www.biblestudytools.com/ezekiel/37-25.html)**, “**And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince forever.”
	4. **See** [**Isaiah 55:3-5**](http://www.studylight.org/desk/index.cgi?q1=Isaiah+55:3-5&t1=en_nas)**, "**Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. 4Behold, I have given him for a witness to the people, a leader and commander to the people. 5Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee,” [**Jeremiah 30:9**](http://www.studylight.org/desk/index.cgi?q1=Jeremiah+30:9&t1=en_nas)**, “**But they shall serve the Lord their God, and David their king, whom I will raise up unto them,” **and** [**Ezekiel 34:23-25**](http://www.studylight.org/desk/index.cgi?q1=Ezekiel+34:23-25&t1=en_nas)**, “**And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 24And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. 25And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.”
3. **When are the “latter days?” The latter days**--those of Messiah.
4. **What is “fear the Lord?”** **Review Jeremiah 31:12, “**Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all,” **Psalm 130:4, “**But there is forgiveness with thee, that thou mayest be feared,” **and I John 4:18, “**There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.” **Fear the Lord and his goodness**--that is, tremblingly flee to the Lord, to escape from the wrath to come; and to His goodness," as manifested in Messiah, which attracts them to Him ([Jeremiah 31:12](http://www.biblestudytools.com/jeremiah/31-12.html)). The "fear" is not that which "hath torment" ([1 John 4:18](http://www.biblestudytools.com/1-john/4-18.html)), but reverence inspired by His goodness realized in the soul ([Psalms 130:4](http://www.biblestudytools.com/psalms/130-4.html)).
5. **According to Hosea 3, there is hope for the restoration of Israel. Elaborate.**
6. **Is there hope for a restoration of America?**

***Here are the Promises…***

**Matthew 11:28, “Come to Me, all *you* who labor and are heavy laden, and I will give you rest.”**

**Ephesians 2:4-7, “But God, who is rich in mercy, because of His great love with which He loved us, 5even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, 7that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus.”**

**Hosea 3:5, “Afterward the children of Israel shall return and seek the Lord their God and David their king. They shall fear the Lord and His goodness in the latter days.”**