

The Book of the Prophet Hosea

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Hosea 2

- **Hosea 2:1-3**

- This section flows from the restoration language presented in chapter 1
- This language quickly reverts back to the destructive language of the prophesy
- It draws the moral and at the same time provides the key to the whole book
 - Israel, the bride of God, has become a faithless harlot
 - She has aroused the anger and jealousy of her divine husband
 - God's love remains
 - But he will punish her, but only to bring her back and restore her to the joys of their first love
- *Hosea* is saying that good things will only happen if they repent *

Hosea 2 (Cont)

- **Hosea 2: 4-5**

- At times it is hard to know whether we are reading the story of *Hosea* and *Gomer* or God and *Israel*
- In the end it is the same story
- Both *Hosea* and God find themselves living within a **covenantal** controversy
- So *Hosea* marries a prostitute from the street and she has two children
- But we may wonder whose children are they since she continues to go back to the street?

Hosea 2 (Cont)

- She is married and should be living in the house, but at night she returns to the street which is the source of her money and power
- This is the story of *Israel* who was taken from paganism through *Abraham's* entry into a covenant and again when *Israel* comes out of *Egypt* en route to the Promised Land under *Moses* and *Joshua* (**Joshua 24**)
- Like *Gomer*, *Israel* wants to return to the life of polytheism *

Hosea 2 (Cont)

- **Hosea 2: 6**

- *Gomer* tries to sneak out of the house in the evenings
- *Hosea* then surrounds the house with **thorn bushes** to keep her inside
- God sends the prophets to try and keep *Israel* from returning to paganism *

Hosea 2 (Cont)

- **Hosea 2: 7-13**

- Who is speaking here – God or *Hosea*?
- *Baals* are the pagan gods
- God will next discuss the punishment He will impose on *Israel* for returning to paganism just like *Gomer* returning to the street
- When things sound desperate, *Hosea* gives hope*

Hosea 2 (Cont)

- **Hosea 2: 14-15**

- The *Valley of Achor* is the valley of trouble
- When *Israel* came out of Egypt, the people promised to do whatever the Lord God told them to do (**Ex 24:3**)
- *Israel* was like a faithful new bride to God until the Golden Calf incident*

Hosea 2 (Cont)

- **Hosea 2:16**

- At this point *Yahweh* was still being worshiped in *Israel*, **but as one of the gods within the pantheon**
- The word *Baal* is a *Canaanite* word for “Lord” or “master”, it also refers to male gods in general, and it can be used to refer to a specific *Canaanite* god
- So the question here is whether or not *Gomer* will return to her husband and whether or not *Israel* will return to *Yahweh* in a covenantal faithfulness*

Hosea 2 (Cont)

- **Hosea 2: 17-19**

- Look at the “new creation” and “marital” imagery
- The Hebrew word *chesed* can mean “steadfast love”, or “covenantal faithfulness”*

Hosea 2 (Cont)

- **Hosea 2: 20-23**

- The Hebrew word *Yada* (to know) has a broad variety of meanings
 - To know as Adam knew his wife, Eve
 - A covenant with God like a husband
- Here we return to some beautiful restorative language similar to what we saw in Hosea 1
- Unfortunately, he will shortly revert to destructive language*

Hosea 3

- **Hosea 3: 1**

- A better translation for “who is beloved of a paramour” is one “who loves evil”
- There is a debate about this section as to whether Hosea is going to bring Gomer back from the streets again, or is God calling him to marry another prostitute (because perhaps Gomer is dead)
- The main message is that God continues to love the people of Israel even though they continue to turn to other gods
- Raisin cakes are among the items the people often offered to their gods*

Hosea 3 (Cont)

- **Hosea 3: 2-5**

- *Hosea* goes into the street and either buys *Gomer* or pays for another prostitute and takes her home
- He does this for the sake of the children of *Israel*
- This means that if he did not do this, they would have to live without priestly functions
- *Hosea* is prophesying that there will be a time when the people of *Israel* will be without a king or priest, meaning that they will be going into exile

Hosea 3 (Cont)

- But then he offers them hope of a restoration similar to what we saw in *Hosea 1*
- He implies that there will be a reunion of the North and South under a future king*

Hosea 4

- **Hosea 4: 1-6**

- *Yahweh* is beginning a covenantal lawsuit (divorce proceedings) against them
- Punishment is coming
- This refers to the false prophet
- *Israel* has two types of priests but they are all pagan
 - The remnant of the priesthood of Aaron
 - Those who were simply pagan priests *

Hosea 4 (Cont)

- **Hosea 4: 7-19**

- Here is a return to the imagery of *Hosea* 1 & 2 indicating that the idolatry for *Israel* is covenantal adultery
- Remember that those in *Judah* continue to worship pagan gods in high places
- There are pagan temples all over the mount of Olives and in the *Valley of Genome*
- But theologically the worship of *Yahweh* is the official cult in the *Judah*
- Judah, however, is not innocent
- Ephraim is Israel*
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Hosea 5

- **Hosea 5**

- Hosea presents Israel with the punishment that is coming *

Hosea 6

- **Hosea 6:1-5**

- After Israel sees what is coming they begin to repent and ask God to remember them and to save them as He had in the old days
- *Hosea* promises that God's wrath is not permanent
- It is temporary, like the dew on the ground in the morning *

Hosea 6 (Cont)

- **Hosea 6: 6**

- This is a **classic passage** which reflects back on ***1 Sam 15:22-23; Amos 5:21-24***
- Jesus will give a little Bible Study to the Pharisees on this in ***Matthew 9:13; 12:7***
- The people may be considering a return to offering animal sacrifices to Yahweh
- But God is reminding them that He has no interest in these acts but instead He wants **steadfast love**
- He wants them to return to **covenantal faithfulness**
- He wants them to return to their **marriage promises**

Hosea 6 (Cont)

- He is not refuting the commandments in the **Book of Leviticus** on animal sacrifice
- A better way of saying this would be that “I desire steadfast love more than sacrifice”, “I desire knowledge of God more than burnt offerings”
- God is not asking Israel to return to start up the liturgical animal sacrifice factory again
- He is calling on them to worship Him in faithfulness
- The **rest of the book** contains **additional references** to the **issues discussed thus far***

Hosea 8

- **Hosea 8:1-6**
- *Hosea* reminds them that when they set up a king it must be only from someone *Yahweh* has chosen (**Du 17:15**)
- Israel constantly selected kings of their own choosing
- Calf refers to *Samaria*
- This demonstrates why it is so important to understand the historical context as related to Jeroboam I and his establishment of the golden calves *

Hosea 11

- **Hosea 11: 1-2**

- *Matthew* uses this text in **Mt:2:13-15** where he presents Jesus as the righteous *Israelite* *

Hosea 12

- **Hosea 12: 1**

- This discusses the early phases before the *Assyrians* conquered Israel
- Here they are vassals to the *Assyrians* and at the same time they made deals with *Egypt* (**2nd Kings:17**) because they trusted in the pagan gods rather than *Yahweh**

Hosea 13

- **Hosea 13:4-9**

- Once again this is a reference to the Golden calves
- *Yahweh* was the king of *Israel* when they came out of *Egypt*

- **Hosea 13: 10-15**

- Here *Hosea* is asking them if their king can save them, and, of course, he cannot
- Look what Paul does with this concept in **1st Cor 15:55**

Hosea 13 (Cont)

- Paul takes this text and presents it in a different context
 - In Hosea, death and destruction are the things that are going to come upon Israel
 - Paul says that those who have been baptized into Christ will be raised from the dead
 - If you are in Christ, he says “O death where is your sting?”
 - Those who believe in Jesus have been saved by the king, their savior *

Hosea 14

- **Hosea 14:1-9**

- *Hosea* ends his book with some pretty positive language
- This entire chapter focuses on restoration
- A better translation for “my shadow” would be “his shadow”
- From the *Assyrian* exile shall return the newly formed Israel
- This is a nutshell summary of the book of /
- We will continue to see these key themes throughout the rest of the prophets

Transition

- We will now turn to a lengthy examination of the prophet *Isaiah*