

Commentary on Hosea 1 and 2 by Chuck Smith 1.3.24

Pastor John Donovan, cell phone 508-380-0471

Pastor Terry Gerlarneau, cell phone 603-455-4399

Web site todbc.org email us at opendoorbiblechurch@todbc.org

January verse [Luke 24:45 \(NKJV\)](#) And He opened their understanding, that they might comprehend the Scriptures.

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And John MacArthur Introduction to Hosea

Chapter 1

Now Hosea tells us in the first verse during the time which he did prophesy. So immediately we realize that as he was prophesying, and his prophecy was essentially to the Northern Kingdom of Israel, but while he was prophesying to the Northern Kingdom of Israel was the same time that Isaiah was prophesying to the Southern Kingdom of Judah. For he names those same kings that reigned during the time of Isaiah's prophecy. And so Hosea was a contemporary to Isaiah.

For he declares:

The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah ([Hsa 1:1](#)),

You remember Isaiah begins his prophecy, at the beginning of his prophecy, chapter 6, he said, "In the day that king Uzziah died I saw the Lord high and lifted up, sitting on the throne." And then Isaiah does go ahead and has quite a great influence upon Hezekiah.

So during the days of Uzziah, Jotham, Ahaz, and Hezekiah, who were the kings of Judah; and in the days of Jeroboam the son of Joash, the king of Israel ([Hsa 1:1](#)).

Now, it is interesting that he only names Jeroboam as the king of Israel, but Jeroboam, after his death, there were many other kings of Israel. But Israel, at this point, had slipped into a state of anarchy. Jeroboam was the last king of Israel, to whom God really spoke. After Jeroboam's assassination there was so much anarchy, intrigue, and one assassination after another, that he does not really acknowledge any of the others as kings in Israel. And yet, his prophecies were mainly directly to Israel.

The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD ([Hsa 1:2](#)).

Now further on in Hosea the Lord is speaking how that He has spoken to the people, verse 10 of chapter 12, and has, spoken to the people by the prophets and had

Commentary on Hosea 1 and 2 by Chuck Smith 1.3.24

multiplied visions, and used similitudes, by the ministry of the prophets. Now a similitude is something that is similar to, by which you then draw a picture, something that you can see and then you draw from that a spiritual analogy. Now this is similar to, and with Hosea God did speak by the similitudes in his own life. In taking a wife, and it does not indicate necessarily that she was a prostitute when he married her and had children, but God is speaking of her knowing her heart and the bent of her nature that she would be unfaithful to him and would leave him and become a prostitute. And thus, God, in speaking of that nature that was there, commanded him to marry her. This character later developed.

Now, there are some who say this is all just an allegory, that he really didn't marry and this is just a whole story. I cannot accept that. I think that it's just that God told him to take this woman that God knew would be unfaithful in order that God might draw the similitude between this unfaithful wife of Hosea and the nation Israel who had been unfaithful unto God. For God had taken the nation Israel as His bride, had blessed her, heaped His love upon her, and yet she turned from God. And thus, the picture is given here.

for the land hath committed great whoredom, departing from the LORD. So he took Gomer the daughter of Diblaim; who conceived, and bare a son. And he called his name, Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel (Hsa 1:2-5).

Now, this is a reference to a historic period when Jehu became the king of Israel. Now the king listed here, Jeroboam was a descendant of Jehu. When Jehu became the king of Israel he took it by force, and there were about seventy sons of this wicked king Ahab. And so Jehu sent a message to the elders of this city and he said, "Pick out one of the sons of Ahab and let him gather together an army and come out and face me." Well, the men of the city said, "That Jehu is tough. There are two kings that weren't able to stand before him. How can we stand before him?" And so they sent a message back to Jehu and they said, "Look, we don't want to fight with you. We're willing to come to terms. What do you want?" And Jehu said, "If you're willing to come to terms, bring me the heads of the seventy sons of Ahab and lay them before me." The bloody slaughter of all of Ahab's sons. And so they brought them and they laid them in the valley of Jezreel. That's why he named his son Jezreel, as a memorial or to remember this atrocious act of Jehu in obliterating all of the descendents of Ahab.

Now, when he did this, the Lord then declared through the prophet that he was going to bring judgment upon Jehu, because he had been zealous for God, he also took the prophets of Baal and wiped them all out that Ahab had gathered together. He slaughtered all of these prophets. He said, "Let me show you my zeal for the Lord," and he killed all the prophets of Baal and all. And the Lord said, "I will allow him to reign." That is, for four generations. So Jeroboam was the fourth generation. Jeroboam, at his

Commentary on Hosea 1 and 2 by Chuck Smith 1.3.24

death, his son Zachariah became the king of Israel, but he reigned only a very short time before he was assassinated. So, the writing of Hosea is shortly before the death of Jeroboam, the ascension of Zachariah, who was assassinated.

So God is saying, "I'm about ready. Name your son Jezreel. Remind them of that atrocity that was committed in the valley of Jezreel, the heads of these seventy sons of Ahab in a pile there. And now I'm about to avenge this bloody act, so name your son Jezreel." So it called into remembrance that the judgment that God had declared would come upon the house of Jehu in the fourth generation and it was about to transpire. So that is the reason for naming the son Jezreel.

for yet in a little while, and I will avenge the blood of Jezreel upon the house of Jehu, [that king who had caused them to be put to death] and I will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel (Hsa 1:4-5).

So Israel is about to be judged. The time has come and this avenging of the blood.

Now she conceived again, and she bare a daughter. And God said unto him, Call her name Loruhamah (Hsa 1:6):

Now Loruhamah means "no mercy" or "no pity."

for the Lord said, I will no more have mercy on the house of Israel (Hsa 1:6);

Now that's a sad and a tragic day when God says, "Hey, I'm not going to have any more mercy upon them." They had existed solely because God's mercy. God had been so merciful to them. When God's mercy is taken away, there's nothing left. And so it was really a very severe judgment.

Call her Loruhamah: for I'm not gonna have any more mercy on the house of Israel; but I will utterly take them away (Hsa 1:6).

And Israel is soon to be destroyed by the Assyrian kings and, of course, he lived through the reign of Hezekiah, he lived through the destruction of the Northern Kingdom.

But [the Lord said] I will have mercy upon the house of Judah [that is the Southern Kingdom], and I will save them by the LORD their God, and will not save them by bow, or by sword, nor by battle, by horses, or by horsemen (Hsa 1:7).

Now the Assyrians who destroyed the Northern Kingdom of Israel came against the Southern Kingdom of Judah during the reign of Hezekiah. And Isaiah came to Hezekiah and said, "Look, you're not going to have to fight in this battle. The battle is the Lord's and the Lord is going to destroy the Assyrians from before you." And the Assyrians had

Commentary on Hosea 1 and 2 by Chuck Smith 1.3.24

encompassed the city and there was a real shortage of food and a famine. And, of course, this was the typical manner of siege in those days. They would cut off the supplies of the city rather than trying to assault the walls and have the heavy loss of life in trying to batter the walls down. They would just encircle the city and cut off all their supplies and starve them out.

And so they had sent messages to Hezekiah to capitulate and all, and the Lord just told him, "Just stand still. Just, you know, watch My salvation." And one morning when they awakened and looked over the wall, they saw the Assyrian army totally wiped out. An angel of the Lord had passed through the army of the Assyrians that night and had killed 185,000 in one evening. And those that did remain fled back to Assyria. And so, as the Lord here prophesied by Hosea, "Now I won't have any more mercy on Israel, but I will have mercy on Judah. And I'm going to save them," saith the Lord, "but not with a bow, nor by a sword, not in a battle." God saved them by the angel of the Lord passing through the Assyrian army and destroying them. So, not by their fighting, not with bows or within the swords or by battle or horses or horsemen, but by the hand of the Lord Judah was saved because of God's mercy.

Now when his wife had weaned Loruhamah [no more mercy], she conceived again, and she had a son. Then said God, Call his name Loammi: for ye are not my people, and I will not be your God (Hsa 1:8-9).

No more mercy. I've had it. I'm through. Call the son Loammi because it's not My people. I'm not gonna be your God.

Now, of course, the indication here is that his wife had already started messing around and Loammi was not his son. And so he's just not my son. But it was also a picture of God saying to Israel, "You're no more My people. I'm through. You're not My people and I will not be your God." That point of severance when God says, "That's it."

Now, here is one of the, you know, the cutoff. That's as far as you can get when God says, "Hey, that's it. You're not My people. I'm not your God. Split. I'm through. Nothing more to do with you." Probably the darkest prophecy against Israel. You can't get any more darker or worse than that when God says, "That's it. You're no more My people. I'm not your God." But in that very same place, we get one of the brightest prophecies of God's future work in Israel.

Yet, though I've cut them off, I have no more mercy, they're no more My people,

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. 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 (Hsa 1:10-11).

Commentary on Hosea 1 and 2 by Chuck Smith 1.3.24

So in this very place, Jezreel, where God says, "That's it, you're no more My people," in that place God is going to say to them, "You are My people and the number of Israel will be as the sand of the sea." This is a prophecy of the glorious restoration of God's grace, God's love and God's work on the nation of Israel.

Now there are many today who in interpreting the Bible, the New Testament, like to exclude the nation Israel from the grace and the mercy of God. And they declare that God is through with the nation of Israel forever and that the church is now Israel. And Paul, in writing to the church, does make reference to the fact that we who were once alienated had been brought nigh and we have been grafted in and partakers of the fatness of the vine and so forth, and he does speak of our being blessed by God, that is, the church. But it is wrong to say that the church is Israel. Paul says, "We are sons of Abraham through faith," but we are not Israel, nor are we the fulfillment of God's promises to Israel. And to spiritualize and make the church Israel is manifestly wrong and I will give you one reason and you need no more. There are many, but I'll give you one and you'll need no more.

Here in Hosea, in this similitude of Hosea taking a wife and her leaving him and becoming a prostitute, but then God saying to Hosea, "Go and get her again, purchase her and take her again for your wife," precludes the church spiritually being Israel. For the church is the virgin bride adorned and prepared for her husband Jesus Christ--not a harlot, not bought out of harlotry, not purchased back from adultery, but the virgin bride being prepared for Christ. So don't let these men who profess to be Bible scholars convince you that God is through with the nation of Israel and that there is nothing left for them, they've been cast out and God has placed us in and God is through with them. Not so. God has not finished yet with Israel. Even in the place of the darkest area where God says, "You are not My people, Loammi: not My people," yet in that place God will say, "You are My people." And God is going to restore His work on Israel.

Chapter 2

Say to your brethren (Hsa 2:1),

And here he leaves out the *Lo*, which is the negative.

Say to your brethren, My people; and to your sister, Ruhamah (Hsa 2:1).

Or, "having obtained mercy."

So the negative *Lo* is taken away in chapter 2.

And say to your brother, my people; and to your sister, having obtained mercy. Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Lest I strip her naked, and set her as in the day that she was born, and make

Commentary on Hosea 1 and 2 by Chuck Smith 1.3.24

her as a wilderness, and set her in a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms. 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, and my wool and my flax, my oil and my drink. Therefore, behold, I will hedge up the way with thorns, and make a wall, and she shall not find her path. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but she shall not find them: then shall she say, I will go and return to my first husband; for it was better with me than now (Hsa 2:1-7).

So Israel's period of desolation, the period of wondering and wandering until she says, "I'm gonna return to my first husband. I'll return to God. It was at least better for me then that it is now."

For [the Lord said,] she did not know that I gave her the corn, and the wine, and the oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and wine in the season thereof, and will recover my wool and my flax given to cover her nakedness (Hsa 2:8-9).

Failed to realize that their blessings had come to them from God. So often, as a nation is blessed of God, they forget the source of blessing. "America, America, God shed His grace on thee." But we forget that. We begin to extol the merits of democracy, the value of the free enterprise system. And we begin to attribute the greatness of America to many other things, forgetting that it was God who gave us the corn, the oil, and the wine, the gold, the silver; it was God that made us great. And we're prone to forget these things. And when you forget the true source of the blessing in your life, the result is the misuse of those blessings. Taking those very blessings that God has bestowed and misusing them, using them against God.

So the children of Israel were taking the wine, the oil that God had given, and they were offering it as a sacrifice unto Baal. They took the gold and the silver that God had blessed them with and they made little pagan idols of Baal or Molech and they worshipped them, taking the very blessings of God and turning them against God, as we so often see today. People who have been talented by God, given beautiful voices to sing with, and yet they are singing songs of blasphemy, suggestiveness. People have a marvelous talent for writing and they're writing pornographic material. Taking the very assets that God has given to them and using them against the Lord. Men that God has endowed with great brilliance, powerful intellects, and they use that intellect to try to prove that there isn't a God or to destroy the faith of others who may believe in God. Taking the very blessings of God and turning them against the Lord.

Now this, of course, God said, "I'll come and take I'll take away the corn in its time." You see, if you abuse those blessings of God, God will take them away. How many have lost those very things that God had given to them because of their misuse of them?

Commentary on Hosea 1 and 2 by Chuck Smith 1.3.24

Now God said,

I will discover her lewdness in the sight of her lovers, and none shall deliver her out of my hand. I will also cause her mirth to cease, her feast days, her new moons, her sabbaths, and all of her solemn feasts. And I will destroy her vines, her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Baalim, wherein she burned incense to them (Hsa 2:10-13),

Baalim, of course, being the plural of the Baals, the various lords, the various gods that they were burning incense to.

and she decked herself with earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD (Hsa 2:13).

And thus, God's indictment against Israel worshipping all these false gods, going after these false gods and forgetting the Lord.

Therefore, behold, [the Lord said,] I will allure her, and bring her into the wilderness, and speak comfortably unto her (Hsa 2:14).

This is a prophecy of that time when during the Great Tribulation God will bare a portion of the nation of Israel down to the wilderness where He will protect them for the three and a half years of the Great Tribulation period. In Revelation, chapter 12, we read where God will give them wings of an eagle that they might be born to the wilderness place where they will be nourished for three and a half years. Jesus mentioning this said, "When you see the abomination of desolation spoken of by Daniel the prophet, flee into the wilderness. Don't bother to go back to your house to get your coat" (Matthew 24:15-18). And God will preserve them and keep them. Isaiah 26, "He will hide them until the tribulation is over, until the indignation is overpast" (Isaiah 26:20).

"Therefore, behold," the Lord said, "I will allure her." God is going to begin to deal again with the nation of Israel as He preserves them from the man of sin during the Great Tribulation period. "I will bring her into the wilderness, and there I will speak comfortably to her."

And I will give her her vineyards from there, and the valley of Achor for a door of hope (Hsa 2:14-15):

Now the valley of Achor is that valley that comes from Jericho up through to Bethel. It was in the valley of Achor the trouble (the word Achor is "trouble") is where, when they had conquered the city of Jericho and the children of Israel were moving into the land where there was this little town of Ai, and some of Joshua's men said, "Hey, don't send the whole army. We'll go over and we'll wipe out Ai and we'll bring you all of the loot." And so they went over and the men of Ai came out against them and began to defeat

Commentary on Hosea 1 and 2 by Chuck Smith 1.3.24

them. They came running back to Joshua and Joshua fell on his face and began to pray and the Lord says, "Why are you crying unto Me? Why are you praying now? If everything was all right you would have had victory, but there's sin in the camp." And so the Lord revealed that Achan, one of the men of Israel, had taken some of the loot from Jericho, which was all to be given to the Lord. He said, "You know, the first belongs to Me. The rest, as you go into the land, you can divide among yourself, but the first belongs to Me." Firstfruits always unto God. Jericho, the firstfruit, as they conquer the land, all belongs to God.

Well, Achan saw this beautiful Babylonish garment and he hid it in his own tent and all. And so the Lord reveals the sin of Achan, and it was dealt with there in the valley of Achor, the valley of trouble. They called the place Achor after the trouble that Achan, he said, "For you have troubled Israel." And so this valley where Israel was troubled, of course, coming up out of the Jordan valley into the land again will be the door of hope to the people.

and she shall sing there, as in the days of her youth, and the day when she came up out of the land of Egypt ([Hsa 2:15](#)).

As in, after the Great Tribulation period when the Lord returns and these people then come from the wilderness, they will make their way back up into Israel through this valley of Achor and there they will be singing as they did years ago in the times of Joshua as they were coming into the land that God had promised, with singing and rejoicing. So, therefore, they shall come and sing in the heights of Zion and this glorious day in the future.

And it shall be at that day, saith the LORD, that thou shalt call me Ishi [that is, my husband]; and no longer Baali ([Hsa 2:16](#)).

Now Baali is, of course, is lord but it is using that pagan term Baal. So you don't call him, "My Lord," but you'll be calling him, "My husband."

For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely ([Hsa 2:17-18](#)).

That's equivalent to Isaiah's prophecy where they will beat their swords into plowshares, their spears into pruning hooks and all. And they will make a covenant with the animals. The animals will no longer be vicious. The lion will lie down, or the lion will eat grass with the ox and a little child shall lead them. The animal kingdom will again be at peace. In those days you women won't have to have that abhorrence of snakes or all anymore or worried spiders or things of this nature. God is going to bring peace over the whole earth. No more wars and people will lie down in peace and in safety.

Commentary on Hosea 1 and 2 by Chuck Smith 1.3.24

And I will betroth thee unto me for ever (Hsa 2:19);

God is going to just restore forever.

yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. And I will even betroth thee unto me in faithfulness: and thou shalt know the LORD (Hsa 2:19-20).

This is a prophecy that is yet to be fulfilled. Still in the future when this glorious work of God is wrought upon the people of Israel and upon that nation.

And it shall come to pass in that day, 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. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God (Hsa 2:21-23).

And so the restoration. And this of course, you remember, as Peter was speaking in the book of Acts, he said, "As the scripture in all places speaks of the restitution of all things" (Acts 3:21). This is that restitution that Peter was speaking about. Not a universal restitution of all men, but the restitution of the nation of Israel to God and the restitution of this relationship where they say, "You are my God," and God says, "You are My people." And God betroths them again in faithfulness and in love and in mercy and all. This undying love that God has for these people. God's incurably in love with them. In this glorious time when they are restored, when they acknowledge God, He acknowledges them.

John MacArthur :: Bible Introductions - Hosea

Title

The title is derived from the main character and author of the book. The meaning of his name, "salvation," is the same as that of Joshua (cf. Num. 13:8, 16) and Jesus (Matt. 1:21). Hosea is the first of the 12 Minor Prophets. "Minor" refers to the brevity of the prophecies, as compared to the length of the works of Isaiah, Jeremiah, and Ezekiel.

Author and Date

The book of Hosea is the sole source of information about the author. Little is known about him, and even less about his father, Beeri (1:1). Hosea was probably a native of the northern kingdom of Israel, since he shows familiarity with the history, circumstances, and topography of the north (cf. 4:15; 5:1, 13; 6:8, 9; 10:5; 12:11, 12; 14:6). This would make him and Jonah the only writing prophets from the northern kingdom. Although he addressed both Israel (the northern kingdom) and Judah (the southern kingdom), he identified the king of Israel as "our king" (7:5).

Commentary on Hosea 1 and 2 by Chuck Smith 1.3.24

Hosea had a lengthy period of ministry, prophesying ca. 755–710 B.C., during the reigns of Uzziah (790–739 B.C.), Jotham (750–731 B.C.), Ahaz (735–715 B.C.), and Hezekiah (715–686 B.C.) in Judah, and Jeroboam II (793–753 B.C.) in Israel (1:1). His long career spanned the last 6 kings of Israel from Zechariah (753–752 B.C.) to Hoshea (732–722 B.C.). The overthrow of Zechariah (the last of the dynasty of Jehu) in 752 B.C. is depicted as yet future (1:4). Thus he followed Amos' preaching in the north, and was a contemporary of Isaiah and Micah as well, both of whom prophesied in Judah. Second Kings 14–20 and 2 Chronicles 26–32 record the historical period of Hosea's ministry.

Background and Setting

Hosea began his ministry to Israel (also called Ephraim, after its largest tribe) during the final days of Jeroboam II, under whose guidance Israel was enjoying both political peace and material prosperity as well as moral corruption and spiritual bankruptcy. Upon Jeroboam II's death (753 B.C.), however, anarchy prevailed and Israel declined rapidly. Until her overthrow by Assyria 20 years later, 4 of Israel's 6 kings were assassinated by their successors. Prophesying during the days surrounding the fall of Samaria, Hosea focuses on Israel's moral waywardness (cf. the book of Amos) and her breach of the covenantal relationship with the Lord, announcing that judgment was imminent.

Circumstances were not much better in the southern kingdom. Usurping the priestly function, Uzziah had been struck with leprosy (2 Chr. 26:16–21); Jotham condoned idolatrous practices, opening the way for Ahaz to encourage Baal worship (2 Chr. 27:1–28:4). Hezekiah's revival served only to slow Judah's acceleration toward a fate similar to that of her northern sister. Weak kings on both sides of the border repeatedly sought out alliances with their heathen neighbors (7:11; cf. 2 Kin. 15:19; 16:7) rather than seeking the Lord's help.

Historical and Theological Themes

The theme of Hosea is God's loyal love for His covenant people, Israel, in spite of their idolatry. Thus Hosea has been called the St. John (the apostle of love) of the OT. The Lord's true love for His people is unending and will tolerate no rival. Hosea's message contains much condemnation, both national and individual, but at the same time, he poignantly portrays the love of God toward His people with passionate emotion. Hosea was instructed by God to marry a certain woman, and experience with her a domestic life which was a dramatization of the sin and unfaithfulness of Israel. The marital life of Hosea and his wife, Gomer, provide the rich metaphor which clarifies the themes of the book: sin, judgment, and forgiving love.

Commentary on Hosea 1 and 2 by Chuck Smith 1.3.24

Interpretive Challenges

That the faithless wife, Gomer, is symbolic of faithless Israel is without doubt; but questions remain. First, some suggest that the marital scenes in chaps. 1–3 should be taken only as allegory. However, there is nothing in the narrative, presented in simple prose, which would even question its literal occurrence. Much of its impact would be lost if not literal. When non-literal elements within the book are introduced, they are prefaced with “saw” (5:13; 9:10, 13), the normal Hebraic means of introducing non-literal scenes. Furthermore, there is no account of a prophet ever making himself the subject of an allegory or parable.

Second, what are the moral implications of God’s command for Hosea to marry a prostitute? It appears best to see Gomer as chaste at the time of marriage to Hosea, only later having become an immoral woman. The words “take yourself a wife of harlotry” are to be understood proleptically, i.e., looking to the future. An immoral woman could not serve as a picture of Israel coming out of Egypt (2:15; 9:10), who then later wandered away from God (11:1). Chapter 3 describes Hosea taking back his wife, who had been rejected because of adultery, a rejection that was unjustifiable if Hosea had married a prostitute with full knowledge of her character.

A third question arises concerning the relationship between chap. 1 and chap. 3 and whether the woman of chap. 3 is Gomer or another woman. There are a number of factors which suggest that the woman of chap. 3 is Gomer. In 1:2, God’s command is to “Go, take;” in 3:1, however, His command is to “Go again, love,” suggesting that Hosea’s love was to be renewed to the same woman. Furthermore, within the analogy of chap. 1, Gomer represents Israel. As God renews His love toward faithless Israel, so Hosea is to renew his love toward faithless Gomer. For Hos. 3 to denote a different woman would confuse the analogy.

Outline

1. Adulterous Wife and Faithful Husband (1:1–3:5)
 1. Hosea and Gomer (1:1–11)
 2. God and Israel (2:1–23)
 3. Both Parties Reconciled (3:1–5)
2. Adulterous Israel and Faithful Lord (4:1–14:9)
3.
 1. Adulterous Israel Found Guilty (4:1–6:3)
 2. Adulterous Israel Put Away (6:4–10:15)
 3. Adulterous Israel Restored to the Lord (11:1–14:9)