

- I. Hosea
 - a. Purpose: We will look at the authorship, purpose, structure and other aspects of the book of Hosea so we would be more familiar with this part of the Bible and yearn to study it for ourselves.
 - b. Authorship
 - i. About Hosea
 1. The name Hosea means “Salvation of Yahweh.”¹
 2. Hosea was a prophet ministering in northern Israel.
 3. The timing of his life and ministry can be gleaned from the first verse: “*during the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the days of Jeroboam the son of Joash, king of Israel*” (Hosea 1:1b)
 - a. These kings are mentioned in 2 Chronicles 26-32.²
 - b. He began his ministry probably near the end of the reign of Jeroboam II (793-753 BC).³
 4. Hosea was a younger person around the time of Amos’ ministry and about a decade after Amos began.⁴
 - ii. Reasons why it is written by Hosea
 1. Reason 1 why it is by Hosea: It was to Hosea that the Word of God came to in this book
 - a. “*The word of the Lord which came to Hosea*” (Hosea 1:1a)
 - b. “*When the Lord first spoke through Hosea*” (Hosea 1:2a)
 2. Reason 2 why it is by Hosea: Accepted in Jewish History as written by Hosea (see)
 - c. Purpose
 - i. According to Richard Mayhue: “God’s loyal love for Israel in spite of her spiritual adultery.”⁵
 - ii. According to Andrew Hill: “The purpose of the book of Hosea is to warn the people in the northern kingdom of Israel of the impending Assyrian exile, demonstrate God’s steadfast love for his people through his own marriage to Gomer, and call the people to repent and covenant renewal with Yahweh.”⁶
 - iii. According to Robert Chisholm: “Hosea’s role as a prophet was to expose the nation’s breach of covenant and announce God’s intention to implement the covenant curses. At the same time Hosea affirmed the Deuteronomic promise of Israel’s ultimate restoration.”⁷

¹ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 167.

² Robert Chisholm, “Hosea” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 1377.

³ Mark Rooker, “The Book of Hosea” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14672-14673.

⁴ Mark Rooker, “The Book of Hosea” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14671-14672.

⁵ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 80.

⁶ Andrew Hill, “Song of Songs” in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 581.

⁷ Robert Chisholm, “Hosea” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 1377-1378.

- iv. In my own words: This book shows Israel’s spiritual adultery and the consequences of that along with God’s unfailing love for Israel.
- d. Structure
 - i. A simple outline of the whole book⁸
 - 1. Adulterous wife and faithful husband (1-3)
 - 2. Adulterous Israel and faithful Lord (4-14)
 - ii. A more detailed outline of the whole book⁹
 - 1. Hosea's Marriage to Gomer Reflects God's Relationship to Israel (Hosea 1-3)
 - a. A. Hosea's Three Children (Hosea 1:2-2:1)
 - b. B. The Lord's Marriage to Israel (Hosea 2:2-23)
 - c. C. Hosea's Marriage Restored (Hosea 3)
 - 2. Israel's Indictment (Hosea 4-11)
 - a. Israel Has Broken the Covenant (Hosea 4:1-5:7)
 - b. Political Failures (Hosea 5:8:-7:16)
 - c. Religious Failures (Hosea 8:1-9:9)
 - d. Israel Did Not Live Up to Its Calling (Hosea 9:10-11:12)
 - 3. Israel's Imminent Fall (Hosea 12-14)
 - a. Israel's History of Rebellion (Hosea 12)
 - b. Israel's Punishment for Unfaithfulness (Hosea 13)
 - c. Israel's Call to Repentance and Restoration (Hosea 14:1-8)
 - d. Wisdom Colophon (Hosea 14:9)
- e. Closer look at Hosea
 - i. Key Characters¹⁰
 - 1. Hosea - husband, the loyal love of God
 - 2. Gomer - wife, the spiritual adultery of Israel
 - 3. Jezreel - son/God scatters, coming judgement
 - 4. Lo-ruhamah - daughter/not pitied, withdrawal of love and mercy
 - 5. Lo-ammi - son/not my people, broken relationship
 - ii. Hosea’s marriage
 - 1. This is the focus in Hosea 1-3.
 - 2. God commanded Hosea to marry a particular woman for his wife:

“When the Lord first spoke through Hosea, the Lord said to Hosea, “Go, take to yourself a wife of harlotry and have children of harlotry; for the land commits flagrant harlotry, forsaking the Lord.”” (Hosea 1:2)

 - a. Some take this as allegorical but this seems not likely
 - i. In verse 3 the name of the wife is “Gomer” which has no allegorical meaning since it means “Complete.”

⁸ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 80.

⁹ Mark Rooker, “The Book of Hosea” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14739-14740.

¹⁰ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 80.

- ii. Also in **verse 3** the wife is specified as “*daughter of Diblaim*” which is so specific and “*Diblaim*” seems also to have no allegorical meaning since it means “fig cakes.”
 - b. I take the verse to be that God is telling Hosea to marry someone that will result in being a harlot and not that she is already a harlot.
 - c. This is a specific command for Hosea, not a practice that is normal for Christians today.
- 3. In **Hosea 3** Hosea had to save Gomer from her sinful lifestyle by buying her after she became a slave.
- 4. How does Hosea’s marriage fit into the rest of the book?
 - a. The analogy of Israel’s unfaithfulness is spelled out in the beginning as why Hosea married Gomer: “*for the land commits flagrant harlotry, forsaking the Lord.*” (**Hosea 1:2**)
 - b. **Hosea 1** and **Hosea 3** shows Hosea’s marriage.
 - c. These two chapters act as frames around the Lord’s message to Israel in **Hosea 2**.¹¹
 - d. Thus we see here that there is a parallel of Hosea’s love for his unfaithful wife Gomer with God’s love for unfaithful love.
 - e. **Hosea 2** itself is a summary of the rest of the chapter¹²
 - i. **Hosea 2:1-13**: Judgment for Israel’s sins
 - ii. **Hosea 2:14-23**: Announcement of Restoration
 - f. **Hosea 1-3** also has a chiasm with the main of Israel’s harlotry¹³
 - i. Hosea’s Marriage (**Hosea 1:2-9**)
 - 1. God’s faithfulness (**Hosea 1:10-11**)
 - a. God’s Judgment on Israel (**Hosea 2:1-4**)
 - i. Israel’s harlotry (**Hosea 2:5-8**)
 - b. God’s Judgment on Israel (**Hosea 2:9-13**)
 - 2. God’s faithfulness (**Hosea 2:14-23**)
 - ii. Hosea’s Marriage (**Hosea 3:1-5**)
- iii. The meaning of the names of the children
 - 1. Jezreel
 - a. This is a name of Hosea’s son.
 - b. God commands Hosea “*Name him Jezreel*” (**Hosea 1:4a**)

¹¹ Mark Rooker, “The Book of Hosea” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14772-14774.

¹² What follows below from Mark Rooker, “The Book of Hosea” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14778-14779.

¹³ What follows below is modified from Mark Rooker, “The Book of Hosea” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14843-14848.

- c. The name means “God will scatter.”¹⁴
- d. The name recalls Jehu's bloodguilt: “*for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel,*” (Hosea 1:4a)= This describes an event in 2 Kings 9:14-37 of Jehu's murder of Jehoram.
- e. The name also anticipates the end of Jehu’s dynasty in the person of king Jeroboam.
- f. The name predicts location of Israel’s defeat: “*and I will put an end to the kingdom of the house of Israel. 5 On that day I will break the bow of Israel in the valley of Jezreel.*”” (Hosea 1:4b-5)

2. Lo-ruhamah

- a. This is the name of Hosea’s daughter.
- b. God commands Hosea “*Name him Lo-ruhamah*” (Hosea 1:6)
- c. The name means “Not pitied.”¹⁵
- d. Reason for this is given: “*for I will no longer have compassion on the house of Israel, that I would ever forgive them*” (Hosea 1:6b)

3. Lo-ammi

- a. This is the name of Hosea’s son.
- b. God commands Hosea “*Name him Lo-ammi*” (Hosea 1:9)
- c. The name means “Not my people.”¹⁶
- d. Reason for this is given: “*for you are not My people and I am not your God.*”” (Hosea 1:9b)
- e. God declaring Israel to be “*Not My people*” goes against Exodus 3:7 and Exodus 6:7 where God referred to the Israelites as “*My people.*” This is how serious their sins have become.

iv. Israel’s sins

1. Present sins

- a. Worship of Baal: Hosea 2:8, 13:1-2
- b. No faithfulness: Hosea 4:1
- c. No kindness: Hosea 4:1
- d. No knowledge of God: Hosea 4:1
- e. Swearing: Hosea 4:2
- f. Deception: Hosea 4:2, 12:1
- g. Murder: Hosea 4:2
- h. Stealing: Hosea 4:2
- i. Adultery: Hosea 4:2
- j. Spiritual unfaithfulness: Hosea 4:4-5:7, 8:1-9:9
- k. Political unfaithfulness: Hosea 5:8-7:16

¹⁴ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 167.

¹⁵ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 167.

¹⁶ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 167.

2. **Hosea 9:10–11:12** also reviewed Israel’s sin in history¹⁷
 - a. The desert period (**Hosea 9:10**)
 - b. The Exodus (**Hosea 11**)
 - c. The time in Genesis (**Hosea 12**)
- v. God’s judgment
 1. There are mention of exiles as punishment in **Hosea 9:3, 9:17**.
 2. God's judgment on Israel for their sins is ironic, affecting areas of Baal's domain¹⁸:
 - a. Agriculture (**Hosea 9:1-4**)
 - b. Fertility (**Hosea 9:10-17**)
 - c. Its own Altars and idols (**Hosea 10:1-6**)
 - d. Military prowess (**Hosea 10:13-15**)
- vi. Salvation
 1. There is a pattern in the book¹⁹

a. Disaster	Salvation
b. 1:2-9	1:10-2:1
c. 2:2-13	2: 14-23
d. 3:1-4	3:5
e. 4:1-11:7	11:8-11
f. 11:12-14:1	14:2– 9
 2. While the book begin with “not my people” (**Hosea 1:9**) we see in the last three chapters affirmed that the Lord will be “*your God*” to Israel in **Hosea 12:9, 13:4, 14:1**.
- f. Place of this book in the Canon
 - i. Hosea anticipated the New Testament’s teaching that death be defeated: “*Shall I ransom them from the power of Sheol? Shall I redeem them from death? O Death, where are your thorns? O Sheol, where is your sting? Compassion will be hidden from My sight.*” (**Hosea 13:14**)
 1. This is quoted in **1 Corinthians 15:55**.
 2. We see here God is more than just the focus of national restoration temporarily in history but also concern about work of life after death.
 3. Of course when we get to the New Testament we know this is done by Christ!
 - ii. Hosea’s typology of Christ: “*And out of Egypt I called My son.*” (**Hosea 11:1**)²⁰
 1. Quoted in **Matthew 2:15** to refer to Jesus.

¹⁷ Mark Rooker, “The Book of Hosea” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14798-14800.

¹⁸ Mark Rooker, “The Book of Hosea” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14802-14804.

¹⁹ Mark Rooker, “The Book of Hosea” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14718-14728.

²⁰ What follows below has been shaped by GK Beale’s lecture at <https://www.gracechurch.org/sermons/10917?AspxAutoDetectCookieSupport=1>. See also https://www.etsjets.org/files/JETS-PDFs/55/55-4/JETS_55-4_697-715_Beale.pdf.

2. This verse is not referring to the past but the future according to the context of the chapter (**Hosea 11**).
 - a. **Hosea 11:10-11** mentioned “*like a lion*” and “*from Egypt*” which echoes **Numbers 24:7-8**.
 - b. **Numbers 24:7-8** is Balaam’s prophecy talking about an individual who is king (**v.7**), called “Seed” (**v.7**) and destroy nations (**v.8**). This reference to “Seed” who is a king reminds us of Genesis’ theology of the Messiah.
 - c. If there is a Messianic expectation of the Messiah coming out of Egypt being a type of Israel we shouldn’t be surprised the Messiah also called by God “*My son.*”
3. Also the expectation of a ruling Messiah is appropriate since **Hosea 1:11** mentioned a future leader: “*And the sons of Judah and the sons of Israel will be gathered together, And they will appoint for themselves one leader, And they will go up from the land, For great will be the day of Jezreel.*”
4. The rest of the book also reference to future return to Egypt in **Hosea 7:11, 7:16b, 8:13b, 9:3, 9:6**.