

OVERVIEW OF BOOK OF HOSEA –

Title: “Hope Beyond Heartbreak”

God's Unconditional Promises of Land, Love, and Loyalty in Hosea

INTRODUCTION

Transition to Minor Prophets:

As we dive into the **book of Hosea** this morning, we are making the transition from the 4 Major Prophets (Isaiah, Jeremiah with his appendix of Lamentations, Ezekiel and Daniel) to the 12 Minor Prophets. Not minor in significance or message, but simply shorter in length. Hosea with its 14 chapters is one of the longest. These 12 books were joined together before the time of Christ to make one scroll known as “The Twelve.” Their combined length of 67 chaps. is about equal to Isaiah. The first 6 were written before the last 6 in terms of chronology.

3 were prophets to the northern kingdom -- Jonah, Amos and Hosea

6 were prophets to the southern kingdom – Obad, Joel, Micah, Nahum, Zeph, Hab.

3 were post-exilic prophets – Haggai, Zech, Mal

Contemporaries to Hosea:

- South: Isaiah and Micah
- Northern – Hosea stands alone – lone spokesman in last days of northern kingdom; a younger contemporary of Amos who came later

The 4 basic prophetic themes found in all of them: (**Ken Boa**)

- Exposed sinful practices of the people – cf. the Ten Commandments – you find the people breaking all of them; cf. the deeds of the flesh in Gal. 5 – all characteristic of God's people in the written accounts of the Minor Prophets
- Called the people back to the law of God; reminded people of character of God and urged them to trust him fully
- Warned the people of coming judgment; they are accountable to God for their forsaking of their covenant commitment; Gentile nations will also be judged
- Anticipated the coming Messiah; history is linear, not cyclical – all things moving towards a consummation of God's kingdom agenda in coming age

Historical Background of Hosea:

The prophet and his timestamp are identified in **1:1**

“The word of the LORD which came to Hosea the son of Beeri, 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.”

- Name Hosea = “*Salvation*” -- in marked contrast to the message of the book = ruin and judgment; same root as Joshua and Jesus
- A prophet to the northern kingdom of Israel – did not fall to Assyria until 722 BC sometimes called Samaria because of its capital city; sometimes called Ephraim = dominant tribe; generally just called Israel in contrast to Judah = southern kingdom
- Ministered from about 750-715 BC

- A time of material prosperity but **spiritual adultery and apostasy** (idolatry, injustice)

Very extensive **worship of Baal** – nature worship – **8:14**; involved worship of a calf; also included sacred prostitution in temple; even sacrifice of children on the altar

Leon Wood: By this time there had been peace for many years, and with it had come economic prosperity. The land was again producing abundantly (**2 Chron 26:10**), and many people were becoming wealthy. Luxuries had once more become common. Building activity was flourishing on every hand (**Hos 8:14**), and this led to a widespread feeling of pride (**Amos 3:15; 5:11; Isa 9:10**). Though people are pleased with conditions of this kind, seldom does prosperity lead to behavior that pleases God. This was true at this time in Israel. Social and moral conditions developed that were wrong and degrading. Side by side with wealth, extreme poverty existed. Through dishonest gain and false balances, the strong took advantage of the weak (**Hos 12:7; Isa 5:8; Amos 8:5-6**). Those who had wealth felt free to oppress the orphans and widows, and even to buy and sell the destitute on the public markets (**Amos 8:4, 8**). Justice seemed at a premium, and the courts apparently did little to help.

Hosea's unique calling:

His marriage as a faithful husband to an unfaithful wife mirrors **God's covenantal relationship** with unfaithful Israel – Hosea is commanded to marry a **wife of harlotry**, to divorce her because of her unfaithfulness and then to remarry her and remain in a relationship of unconditional covenant love and compassion and forgiveness. Quite a shocking calling.

1:2-3a

*“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.’ So he went and took Gomer the daughter of Diblaim,”*

There is debate here over how the Lord could issue such a command that seems to contradict His holiness. So some have said this is just an allegory or a parable. But it is told and acted out as historical real life drama. So we need to take it at face value. Others argue whether Gomer was already a professional prostitute (that seems to me to be the case – it certainly increases the shock value), or whether the characterization was looking forward to what she would become later – but consider similar phrases like **2 Sam. 16:7** where Shimei is cursing David: *“Get out, get out, you **man of bloodshed**, and worthless fellow!”* These types of expressions are characterizations of what already exists.

1:3b-9

*and she conceived and bore him a son. ⁴ And the LORD said to him, ‘Name him **Jezreel**; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the house of Israel. ⁵ And it will come about on that day, that I will break the bow of Israel in the valley of Jezreel.’ ⁶ Then she conceived again and gave birth to a daughter. And the LORD said to him, ‘Name her **Lo-ruhamah**, for I will no longer have compassion on the house of Israel, that I should ever forgive them. ⁷ But I will have compassion on the house of Judah and deliver them by the LORD their God, and will not deliver them by bow, sword, battle, horses, or horsemen.’ ⁸ When*

she had weaned Lo-ruhamah, she conceived and gave birth to a son. ⁹ And the LORD said, 'Name him Lo-ammi, for you are not My people and I am not your God.'"

The symbolic names of these three children are going to be the major 3 points of our overview lesson on the book of Hosea this morning:

- I. **SCATTERED LAND** – Jezreel = "God sows" — double meaning: **scattering in judgment** and **sowing in hope** – And eventually God will regather and restore. This connection between God's covenant promises and the **physical land** for the nation of Israel is one of the major foundations for the premillennial and dispensational view towards OT prophecy – these are not promises to be fulfilled in the NT church by way of replacement theology. God still has a program yet to be fulfilled for the physical nation of Israel as Paul discussed in **Romans 9-11**.
- II. **SEVERED LOVE** – emphasizing God's unconditional compassion and forgiveness
- III. **SHATTERED LOYALTY** – speaking to the covenant relationship between God and His people

Chapter one concludes with a jump forward to end times restoration and blessing when these promises of heartbreak will be replaced by consummated hope:

"Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered; And it will come about that, in the place Where it is said to them, You are not My people, It will be said to them, You are the sons of the living God. 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."

That "one leader" is the Messiah who will return to set up His millennial kingdom after the nation has been regathered, after they repent and are saved and then enjoy great blessing in the land.

Look at how these same three themes are emphasized again in **2:23**:

- 1) "And I will sow her for Myself in the land. [**Reversal of Scattered Land**]
- 2) I will also have compassion on her who had not obtained compassion [**Reversal of Severed Love**],
- 3) And I will say to those who were not My people, 'You are My people!' And they will say, 'Thou art my God! [**Reversal of Shattered Loyalty**]"

Big Idea: God Demonstrates His Loyal Love throughout the Repeated Cycles of Unfaithfulness, Discipline and Restoration

John MacArthur: 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.

Ken Boa: Themes of the Book: Faithfulness, love, forgiveness, holiness and justice of God

Theme of God's holiness developed in contrast to Israel's corruption and apostasy

Theme of God's Justice contrasted with Israel's lack of justice – there was never a good king in Israel and judgment is long overdue

Theme of God's love seen in contrast to Israel's hardness and empty ritual; God's loyal love is unconditional and ceaseless

God tries every means to bring His people back to Himself; He pleads with them to return

Overview: God had Hosea act out in his own marriage the sad story of covenant betrayal, infidelity and divorce and then the amazing mercy of faithful love, forgiveness and remarriage. This is a prophetic book where the names of all the players have very special significance. The cultural context of material prosperity reminds us of the blessings that we take for granted today. Yet the people have responded by turning away from God and taking advantage of the vulnerable segments of society.

Structure of the Book: (Bill McRae and Keb Boa)

**I. 1-3 Adulterous Wife and Faithful Husband --
Illustration of Hosea's life – Marriage / Divorce / Remarriage**

- Adultery of Gomer – **Chap. 1** – represents adultery of Israel – **4-7**
- Degradation of Gomer – **Chap. 2** – represent the judgment of Israel, **8-10**
- Hosea's redemption of Gomer – **Chap 3** – pictures the restoration of Israel – **11-14**

**II 4-14 – Adulterous Israel and Faithful Lord –
Proclamation of Israel's Reprobation**

4-7 Reprobate state of Israel dramatically illustrated

8-10 Retribution described

11-14 Restoration promised

Rather than study the book based on this **analytical outline**, we will dive deeper based on the three-part **thematic scheme** mentioned earlier that revolves around the symbolic names of Hosea's children.

I. SCATTERED LAND — “Jezreel” (Hosea 1:4–5)

*“Call his name Jezreel,
for in just a little while I will punish the house of Jehu...”*

A. Scattering in Judgment – The Promise of Imminent Judgment and Removal into Exile

1. Reasons for this Coming Judgment
 - a. **Summary evaluations of wickedness**

Hos 4:1 *“Listen to the word of the LORD, O sons of Israel, For the LORD has a case against the inhabitants of the land, Because there is no faithfulness or kindness Or knowledge of God in the land.”*

- A Nation Without Knowledge of God or Heart Devotion

“My people are destroyed for lack of knowledge.” Hos 4:6

“For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings.” Hos. 6:6

Not ignorance of facts, but a **willful rejection** of God and His law.

Result: societal collapse, spiritual blindness, and judgment.

- No Truth, Mercy, or Covenant Faithfulness

“There is no truth or mercy or knowledge of God in the land.” Hos 4:1

A sweeping **moral summary** of the nation.

"Truth" = integrity; "mercy" = covenantal love (Heb. *hesed*).

Reflects the breakdown of the **Mosaic covenant relationship**

- No Fear of God

“they do not revere the Lord” Hos. 10:3

- Stubborn in her Rebellion and Pride

“Israel is stubborn like a stubborn heifer” Hos. 4:16

“Moreover, the pride of Israel testifies against him” Hos. 5:5

“My people are bent on turning from me” Hos. 11:7

- Deeply entrenched in Idolatry (Spiritual Harlotry) – forgetting their Creator God
Adultery and Idolatry go very much together

“And I will punish her for the days of the Baals When she used to offer sacrifices to them And adorn herself with her earrings and jewelry, And follow her lovers, so that she forgot Me,” Hos. 2:13

“Ephraim is joined to idols; Let him alone.” Hos. 4:17

“For Israel has forgotten his Maker” Hos. 8:14

- Spiritually blind to their vulnerability and state of apostasy

“Strangers devour his strength, Yet he does not know it” Hos. 7:1

b. Indictment of Israel’s Rulers

1) Indictment of Prophets

“The days of punishment have come, The days of retribution have come; Let Israel know this! The prophet is a fool, The inspired man is demented, Because of the grossness of your iniquity, And because your hostility is so great. ⁸ Ephraim was a

watchman with my God, a prophet; Yet the snare of a bird catcher is in all his ways, And there is only hostility in the house of his God.” Hos. 9:7-8

“So you will stumble by day, And the prophet also will stumble with you by night; And I will destroy your mother” Hos. 4:5

- “Stumbling” implies **moral and spiritual failure**.
- Reflects God's judgment on the **entire religious leadership structure**.

2) Indictment of **Priests**

The Book of **Hosea** includes **strong indictments of the priests** in Israel, who were **spiritually corrupt** and had **failed in their responsibility** to teach, guide, and intercede for the people according to the Mosaic covenant. Instead of leading the nation in righteousness, the priests often **facilitated idolatry and exploited their position** for personal gain.

“My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children. The more they multiplied, the more they sinned against Me; I will change their glory into shame. ⁸ They feed on the sin of My people, And direct their desire toward their iniquity. ⁹ And it will be, like people, like priest; So I will punish them for their ways, And repay them for their deeds. Hos. 4:6-9

“And as raiders wait for a man, So a band of priests murder on the way to Shechem; Surely they have committed crime.” Hos. 6:9

3) Indictment of **Kings**

The **kings of Israel** are charged with **corrupt leadership, idolatry, and political maneuvering** that betrayed trust in God. These failures played a major role in **national apostasy and eventual judgment**.

“They have set up kings, but not by Me; They have appointed princes, but I did not know it.” Hos. 8:4

“For they have gone up to Assyria, Like a wild donkey all alone; Ephraim has hired lovers.” Hos. 8:9

“Where now is your king That he may save you in all your cities, And your judges of whom you requested, ‘Give me a king and princes ‘? ¹¹ I gave you a king in My anger, And took him away in My wrath.” Hos. 13:10-11

- Israel trusted in **political maneuvering** (e.g., alliances with Assyria and Egypt).
- Rejected God’s leadership by **self-appointed rulers**.
- “Hired lovers” = turning to foreign nations instead of Yahweh.

c. **Indictment of People in General – Litany of Sins**

“There is swearing, deception, murder, stealing, and adultery. They employ violence, so that bloodshed follows bloodshed.” Hos. 4:2

“A merchant, in whose hands are false balances, He loves to oppress.” Hos. 12:7

2. Description of this Coming Judgment

The Book of **Hosea** contains some of the most **vivid and graphic imagery of divine judgment** in all the prophetic literature. These images are not abstract; they are **concrete, sensory, and often brutal**, designed to **shock the conscience** and wake Israel up to the **severity of their covenant violations** and the **certainty of coming judgment**—especially the coming **Assyrian invasion**.

- **Scattered among the nations** is the most fundamental description

“Israel is swallowed up; They are now among the nations Like a vessel in which no one delights.” Hos. 8:1

“My God will cast them away Because they have not listened to Him; And they will be wanderers among the nations.” Hos. 9:17

“Therefore, they will be like the morning cloud, And like dew which soon disappears, Like chaff which is blown away from the threshing floor, And like smoke from a chimney.” Hos. 13:3

- **War and National Destruction**

“Samaria shall bear her guilt, because she has rebelled against her God; they shall fall by the sword; their little ones shall be dashed in pieces, and their pregnant women ripped open.” – Hos 13:16

- Brutal imagery of warfare, reflecting the horrors of Assyrian conquest.
- Emphasizes total devastation, including civilians and children.
- Meant to show how far Israel's sin has taken them from God's protection.

- **Torn Apart Like a Lion or Wild Animal**

*“I will be like a lion to Ephraim,
and like a young lion to the house of Judah.
I, even I, will tear and go away;
I will carry off, and no one shall rescue.” Hos 5:14*

Ken Boa: God has divine limits on the amount of sin He will tolerate;
Phrase “I will” – provides 40 direct warnings to nation of Israel

*“So I am to them like a lion;
like a leopard I will lurk beside the way.
I will fall upon them like a bear robbed of her cubs;
I will tear open their breast...” Hos 13:7-8*

- God is pictured as a predator who violently tears His people apart.
- These images are meant to instill fear and urgency.
- A reversal of the shepherd image—God as the attacker, not protector.

- **Burning Oven / Fire Imagery**

*"They are all adulterers;
they are like a heated oven..." Hos 7:4*

"All of them are hot as an oven, and they devour their rulers..." Hos 7:7

Image: Passion for evil is like an uncontrolled fire.

- Israel's sin is like an oven of lust and rage, leading to self-destruction.
- Also evokes judgment fire imagery found elsewhere in the prophets.

- **Yoke and Slavery**

*"Ephraim is a trained calf that loved to thresh...
But I will put a yoke on her fair neck..." Hos 10:11*

Image: From freedom to forced labor.

- Israel, once blessed, is now oppressed.
- Reflects the reversal of fortune due to disobedience.

- **They will reap the chaos and destruction they have sown**

"For they sow the wind, And they reap the whirlwind." Hos. 8:7

Image: Futility and escalation.

- Their sin was like **planting wind** (useless), but it results in **destructive consequences**.
- A powerful image of **cause and effect** in divine judgment.

- **Kings Perishing Like Debris in a Flood**

*"Samaria's king shall perish
like a twig on the face of the waters." Hos 10:7*

- Describes Israel's leadership as helpless / swept away, floating wood in a flood.
- Implies complete political collapse.

- **A Withered Plant and Rootless Vine**

*"Ephraim is stricken; their root is dried up;
they shall bear no fruit." Hos 9:16*

- Uses plant and agricultural imagery to show barrenness, death, and judgment.

- **Drought and Agricultural Destruction**

*"Therefore I will take back my grain in its time, and my wine in its season;
and I will take away my wool and my flax..." Hos 2:9*

*"The land mourns, and all who dwell in it languish,
and also the beasts of the field and the birds of the heavens..." Hos 4:3*

Image: God strips the land bare.

- Symbolizes economic collapse and judgment on the covenant blessings (**Deut. 28:15–24**).
- Even animals suffer — showing the cosmic consequences of Israel’s sin.

B. Sowing in Hope -- The Promise of End Times Restoration to the Promised Land

- Hos 1:10-11

“Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered; And it will come about that, in the place Where it is said to them, ‘You are not My people,’ It will be said to them, ‘You are the sons of the living God.’¹¹ 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.”

- Hos 2:14-23

“Therefore, behold, I will allure her, Bring her into the wilderness, And speak kindly to her.”

“And I will sow her unto me in the earth”

- Hos 3:5

“Afterward the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the last days.”

- Hos 6:1-3

“Come, let us return to the LORD. For He has torn us, but He will heal us; He has wounded us, but He will bandage us.² He will revive us after two days; He will raise us up on the third day That we may live before Him.³ So let us know, let us press on to know the LORD. His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth.”

- Hos 11:10-11

“They will walk after the LORD, He will roar like a lion; Indeed He will roar, And His sons will come trembling from the west.¹¹ They will come trembling like birds from Egypt, And like doves from the land of Assyria; And I will settle them in their houses, declares the LORD.”

- Hos 14:5-7

“I will be like the dew to Israel; He will blossom like the lily, And he will take root like the cedars of Lebanon.⁶ His shoots will sprout, And his beauty will be like the olive tree, And his fragrance like the cedars of Lebanon.⁷ Those who live in his shadow Will again raise grain, And they will blossom like the vine. His renown will be like the wine of Lebanon.”

Application:

- Am I resting in the security of God’s faithfulness to keep His promises?
- Even in judgment, God plants hope. **God's promises for the land of Israel stand irrevocable.** He has not cast them off permanently (**Rom. 11:1**).

II. SEVERED LOVE — “Lo-Ruhamah” (Hosea 1:6–7)

*“Call her name Lo-Ruhamah (‘No Mercy’),
for I will no longer have mercy on the house of Israel...”*

A. The Judgment of the Withdrawal of God’s Mercy, Compassion and Love

- A symbolic name: Israel would **no longer experience covenantal compassion**
- Reflects the **broken fellowship** due to **persistent spiritual adultery**

- Hos. 2:2

“Contend with your mother, contend, For she is not my wife, and I am not her husband”

In predicting the judgment, Hosea used a **marriage covenant** as a symbol of God’s covenant with Israel. God had been faithful to His people, but they had broken their vows and chased after other 'lovers.' This shows that the **withdrawal of mercy and love** is not arbitrary—it responds to Israel’s betrayal.

- Hos 9:15

*“All their evil is at Gilgal; Indeed, I came to hate them there! Because of the wickedness of their deeds I will drive them out of My house! **I will love them no more**; All their princes are rebels.”*

- Hos 11:7

“My people are bent on turning away from me, and though they call out to the Most High, he shall not raise them up at all.” [ESV]

- Hos 13:14

*“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.**”*

A.W. Pink: All religion is in effect love:

- Faith is thankful acceptance; and thankfulness is an expression of love
- Repentance is love mourning
- Yearning for holiness is love seeking
- Obedience is love pleasing
- Self-denial is the mortification of self-love
- Sobriety is the curtailment of carnal love

B. The Promise of End Times Renewal of God’s Mercy, Compassion and Love

- Hos 2:23 – reversal of the name

*“**I will also have compassion** on her who had not obtained compassion”*

- Hos 11:8-9 -- God's heart recoils; His love **wins out over wrath**

*“How can I give you up, O Ephraim? How can I surrender you, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart is turned over within Me, **All My passions are kindled**. I will not execute My fierce anger; I will not destroy Ephraim again. For I am God and not man, the Holy One in your midst, And I will not come in wrath.”*

H. D. Beeby: The chapter must be accorded some priority. It is the clearest statement of Hosea’s central theme and as such provides a clue to the interpretation of the rest of the book. It also gives a convenient summary of the book’s message.

Trent Butler: In his love God debates with himself about how he should deal with his lying people. . .

God faced a **crisis point**. He had to decide. Would he set himself up as the final judge and execute his people, or would he execute his plan of salvation? Would justice triumph in the divine nature, or would love? Here we see the depth of divine love as God himself struggles to avoid bowing to the overwhelming evidence and sentencing his people to death. Hosea pictures God arguing with himself. How could he possibly surrender his people to another nation that worshipped another god? How could he reduce them to the fate of being mere footnotes in history like Sodom and Gomorrah's satellite cities, Admah and Zeboiim (**Deut. 29:23**)?

Listen to the Father agonize over his beloved children: I raised you as a child. I taught you to walk. I put everything I have into you. I delivered you out of Egypt. I gave you the land. I gave you political power. I trusted you to be instruments of my salvation for the world. Oh Israel, what will I do with you? I ought to punish you. You deserve the death sentence. You have refused to answer my call to love and repentance. Instead you have answered Assyria's call to captivity. But how can I let you go? Compassionate feelings arise within me. My heart is changed!

- **Hos 14:4**

“I will heal their apostasy, I will love them freely, For My anger has turned away from them.”

Application:

- Am I demonstrating unconditional love and forgiveness?
- Does mercy triumph over judgment in my life?

III. SHATTERED LOYALTY — “Lo-Ammi” (Hosea 1:8–9)

*“Call his name Lo-Ammi (‘Not My People’),
for you are not My people, and I am not your God.”*

A. The Judgment of Covenant Divorce and Broken Loyalty

- This is the **severest declaration**: a reversal of **Exodus 6:7** (“*You will be My people...*”)
- Israel broke the Mosaic covenant through persistent idolatry
- A legal and relational breach — **divorce language** (cf. **Deut. 24**)

- **Hos 4:1**

*“Listen to the word of the LORD, O sons of Israel, For the LORD has a case against the inhabitants of the land, Because there is **no faithfulness** or kindness Or knowledge of God in the land.”*

- “Faithfulness” (Hebrew: *’emet*) and “steadfast love” (*hesed*) describe **covenant loyalty**.
- Their absence indicates that the **moral and relational commitments** of the covenant are entirely broken.

- **Hos 6:7**

*“But like Adam they have **transgressed the covenant**; There they have dealt treacherously against Me.”*

This is a direct assertion: **Israel broke the covenant** (*berith* in Hebrew).

Hosea compares Israel’s sin to **Adam’s**—a deliberate act of rebellion and betrayal of a direct relationship with God.

- Just as Adam’s transgression resulted in exile from Eden, Israel’s covenant breach leads to **exile from the land**.
- Note the relational aspect of the word “*faithlessly*” (*bagad*): it conveys **infidelity or treachery**, much like a spouse’s betrayal.

The metaphor thus reinforces that Israel’s relationship with God was **a covenant marriage**, echoing **Hosea 1–3**.

- **Hos 8:1-3**

*“Put the trumpet to your lips! Like an eagle the enemy comes against the house of the LORD, Because they have **transgressed My covenant**, And rebelled against My law. ² They cry out to Me, “My God, we of Israel know Thee!” ³ Israel has rejected the good; The enemy will pursue him.”*

This ties directly back to the covenant curses in **Deuteronomy 28:15–68**, especially the prediction that they would be scattered among the nations.

B. The Promise of End Times Covenant Renewal of Loyalty

- **Hos 1:10**

“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.”

- **Hos 2:23**

“and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.”

- **Hos 3:5**

“Afterward the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the last days.”

Application:

- Am I demonstrating loyalty in my different relationships – God, family, church, etc.?
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Hosea 14:1-9

ISRAEL’S RESTORATION AND FUTURE BLESSING --

REPENTANCE IS THE PATHWAY TO ENJOYING GOD’S LOVINGKINDNESS IN RESTORATION AND FRUITFULNESS

The Pulpit Commentary: The foregoing part of this book abounds with denunciations of punishment; this closing chapter superabounds with promises of pardon. Wave after wave of threatened wrath had rolled over Israel and come in unto their soul; now offer after offer of grace is made to them.

I. (:1-3) CALL FOR REPENTANCE AND FAITH = CONDITIONS FOR RESTORATION

A. (:1) Plea for Repentance: Sin Causes Stumbling – Admit Your Guilt

God’s love is never divorced from His holiness – calls us to His own holy hatred of sin
Confess your sins; don’t let sin be your master – Examine yourself
Identify your sin; consider it; confess it; repent of it

B. (:2) Process of Repentance

C. (:3) Partner of Repentance = Faith in God Alone

1. No Hope in Foreign Powers -- Kings

“Assyria will not save us,”

2. No Hope in Military Capabilities -- Armies

“We will not ride on horses;”

3. No Hope in Idols of Any Kind or Our Own Accomplishments -- Cults

“Nor will we say again, 'Our god,' To the work of our hands;”

4. Hope in God Alone Who Shows Mercy to the Helpless Sinner

“For in Thee the orphan finds mercy”

II. (:4-8) CAUSES OF GOD'S PROMISED RESTORATION AND FRUITFULNESS

A. (:4) Based on the Steadfastness of God's Love and Compassion (Which Overcomes His Anger)

*"I will heal their apostasy,
I will love them freely,
For My anger has turned away from them."*

B. (:5-7) Based on the Supply of God (Which Promotes Growth, Beauty and Reputation)

1. (:5) Providing Nourishment for Growth, Beauty and Reputation

*"I will be like the dew to Israel;
He will blossom like the lily,
And he will take root like the cedars of Lebanon."*

2. (:6) Fostering Growth, Beauty, Fragrance

a. Growth

"His shoots will sprout,"

b. Beauty

"And his beauty will be like the olive tree,"

c. Reputation

"And his fragrance like the cedars of Lebanon."

3. (:7) Restoring Growth, Beauty and Reputation

a. Growth

"Those who live in his shadow Will again raise grain,"

b. Beauty

"And they will blossom like the vine."

c. Reputation

"His renown will be like the wine of Lebanon."

C. (:8) Based on the Sufficiency of God (Which Should Eliminate Any Inclination Towards Idols)

*"O Ephraim, what more have I to do with idols?
It is I who answer and look after you.
I am like a luxuriant cypress;
From Me comes your fruit."*

(:9) CLOSING CHARGE – UNDERSTAND AND OBEY THE WAYS OF THE LORD

A. Understand

*"Whoever is wise, let him understand these things;
Whoever is discerning, let him know them."*

B. Obey

*"For the ways of the LORD are right,
And the righteous will walk in them,
But transgressors will stumble in them."*

WHY STUDY THIS BOOK?

- Appreciate God's unfailing love and faithfulness
- Understand that God still has a program for the Jewish nation that includes the Millennial Kingdom
- Apply forgiveness and restoration in marriage relationships
- Know that God will discipline His people for sin and idolatry
- See the picture of redemption from the slave market in Hosea buying back Gomer
- Grow in our intimate knowledge of God