

HOSEA

Will Jehovah have a harlot for His wife?

The word of our God stands for ever ISAIAH 40:8

For the sons of Israel will remain for many days without king or prince ... Afterward the sons of Israel will return and seek Jehovah their God and David their king; and they will come trembling to Jehovah and to His goodness in the last days. HOSEA 3:4,5

Study 5a: HOW CAN THIS BE?

1. 2:14-23 PARADISE, PROSPERITY & PEACE -- but only after Israel returns

... the removal of the curse from nature at Christ's second coming; cf. Isa 11:6 J. Barton Payne Encyclopedia of Biblical Prophecy p. 401

Edward B. Pusey
(1800-1882)
great Anglican teacher



It would seem that this is a promise to be fully realized only in the millennium William Biederwolf Second Coming Bible Commentary p. 244

When a woman returns to her husband, it is a great thing in the husband to forgive her, and not to upbraid her with her former base conduct: but God goes farther than this; for he espouses to himself a people infamous through many disgraceful acts; and having abolished their sins, he contracts, as it were, a new marriage ... John Calvin Hosea [tr. Owen p. 112]

2. 3:1-5 But first -- PROBATION. What seemingly impossible combination of circumstances is yet predicted?

Gomer is to lead a quiet secluded life; her licentious course is cut short, and her conjugal intercourse may not yet be resumed. This is to last for 'many days,' i.e. as long

as is necessary to assure Hosea of Gomer's moral amendment ... As he has restrained his erring wife from even the legitimate gratification of her natural instincts, so Jehovah will chastise idolatrous Israel by depriving her of her civil and religious institutions. T.K. Cheyne Cambridge Bible: Hosea pp. 59-60

...so the Israelites should long live without serving either false gods or Jehovah; while, on his part, he would enter into no national relationship with any other people. Ebenezer Henderson The Twelve Minor Prophets p. 17

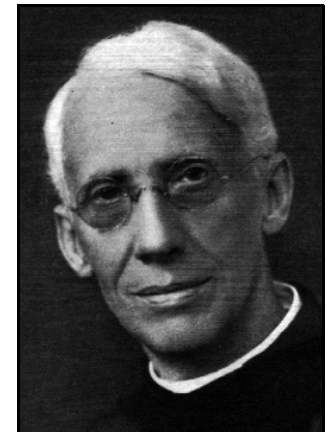
This verse describes a period of great length, during which the Israelites were to have no civil polity, either under regal or princely rule; no sacred sacrifice; no idolatrous statue; no mediating priest; and no images or tutelary deities ... It is true that when they were brought back [from Babylon] along with the Jewish exiles, the Israelites had no more any civil or ecclesiastical polity of their own; neither did they relapse into idolatry; but still, as in common with their brethren, they were subject to the same political rule, and offered their sacrifices to Jehovah at Jerusalem, it follows that the days here predicted must be those which have succeeded to the times of the Asmonoean [Maccabean] dynasty, or the dispersion consequent upon the final destruction of Jerusalem. During the protracted period of more than 18 centuries [Henderson wrote in 1845] ... they have been precisely in the circumstances here predicted -- separated from idolaters, and professedly belonging to Jehovah, yet never acknowledged by him in a church relationship. They have neither had a civil ruler, nor any of the consecrated offices and rites of their ancient economy. Ebenezer Henderson op. cit., p. 17

The prophet mentions objects connected with both the worship of Jehovah and that of idols, because they were both mixed together in Israel, and for the purpose of showing to the people that the Lord would take away both the Jehovah-worship and also the worship of idols, along with the independent civil government ... the people discovered the worthlessness of the idols from the fact that, when the judgment burst upon them, they could grant no deliverance ... they continue for the most part to the present day [Keil wrote in the generation before the birth of Zionism] without a monarchy, without Jehovah-worship, and without a priesthood ... C.F. Keil The Minor Prophets Vol. I p.71

And they shall obey Messiah the Son of David. The Jewish Targum [Aramaic paraphrase of the Hebrew scriptures]

It would seem that this covenant assured to David that his political rule as well as his physical posterity would continue forever even though it might be interrupted, just as the possession of the land was temporarily interrupted. John Walvoord Israel in Prophecy p. 99

As the union of Israel with Judah is to be effected through their gathering together under one head, under Jehovah their God and under David their king,



G. CAMPBELL MORGAN

titled his famous work on Hosea *The Heart and Holiness of God*, yet failed to establish what Hosea revealed was in God's heart toward Israel -- 'comfort, comfort, my people' for Christians, but not for Israel (see Isa.40)

this fulfilment falls within the Messianic times, and hitherto has only been realized in very small beginnings, which furnish a pledge of their complete fulfilment in the last times, when the hardening of Israel will cease, and all Israel be converted to Christ. C.F. Keil op. cit., Vol. p. 49

So then His Goodness overflows into beneficence, and condescension, and graciousness and mercy and forgiving love, and joy in imparting Himself ... Well may His creatures tremble towards it, with admiring wonder, that all this can be made theirs! E. B. Pusey The Minor Prophets Vol. 1 p. 107

Study 5b: WHO IS RAISED ON THE THIRD DAY?

3. 5:14-6:3 Jehovah returns to His place, but only until when? (3:5; Deut.30:1-6)

As the lion withdraws into its cave, so will the Lord withdraw into His own place, viz. heaven, and deprive the Israelites of His gracious, helpful presence, until they repent, i.e. not only feel themselves guilty, but feel the guilt by bearing the punishment. C.F. Keil The Minor Prophets Vol. 1 p. 93

4. 8:8, 9:17 This tearing, even devouring, by beasts lasts an unspecified time

As the body is adapted and destined for the soul, and the soul for the body; so is Israel for that country and that country for Israel. Without Israel, the land is like a body from which the soul has fled; banished from its country, Israel is like a ghost which cannot find rest. J.H. Kurtz History of the Old Covenant vol. 1 p. 214

5c: WHY DOES THE HARLOT FINALLY REPENT?

5. 11:1,8,9 From the standpoint of God, why is the bond with Israel doubly indissoluble? (2:19,20)

I did not take them out of Egypt because they were wonderful people who were serving Me. They were not serving Me but were in idolatry even then. J. Vernon McGee Thru the Bible Vol. 3 p. 650

Fulfillment ... God's love, preventing Israel's destruction in exile. J. Barton Payne op. cit., p. 404 ... one of the most affecting instances of the infinite tenderness of the divine compassion to be found in Scripture; the point of which is enhanced by its being introduced immediately after a description of the odious conduct of the Israelites. Ebenezer Henderson op. cit., p. 67

6. 14:1-9 Why will Jehovah's estranged wife Israel finally find her husband irresistible?

But the Lord is said to love us freely, because he finds in us no cause of love ... the world ever imagines that they come to God, and bring something by which they can turn or

incline him to love them. Nothing can be more inimical to our salvation than this vain fancy. John Calvin op. cit., p. 495 Owen tr.

Let us cease to fear the wrath and judgment of God on account of our sins, and believe what the prophet says, that God is like a husband who, although he has been deserted by an adulterous wife and is angry thereat, is yet more impelled by mercy, than urged by the sin of the adulteress, and wins her back to his love. And truly has the prophet in two respects set forth great things. For, in the first place, he could not describe sin as being more dreadful than he here pictures it in the sin of the adulteress. And, again, he extols the love of God by this image, when he says that He is animated by love towards the adulteress. Martin Luther

His love was to outlive hers, that He might win her at last to Himself. Such, God says, is the love of the Lord for Israel. E. B. Pusey Hosea