

Hosea 03 - Israel's National Restoration: The Restoration of Hosea's and Yahweh's Wives

I. Wayward wife and faithful husband (Hosea 1:1—3:5)

(4) God's dealings with Israel analogized to Hosea's relationship with Gomer (Hosea 2:1—3:5)

(B) Restoration (Hosea 2:14—3:5)

(b) Hosea redeems Gomer (3:1-5)

(i) Gomer's restoration (3:1-3)

(ii) Analogy to Israel's restoration (3:4-5)

Hosea 3

(b) Hosea redeems Gomer (3:1-5)

(i) Gomer's restoration (3:1-3)

1 Then the LORD said to me, "Go again, love a woman *who* is loved by *her* husband, yet is committing adultery, as the LORD loves the sons of Israel, though they turn to other gods and love **raisincakes**."

1 Then the LORD said to me, "Go again, love a woman *who* is loved by *her* husband, yet an adulteress, even as the LORD loves the sons of Israel, though they turn to other gods and love raisin cakes."

1 Then the LORD told me: "Go love your wife again, even though she is being loved by another and is committing adultery. Love her the same way the LORD loves the people of Israel, even though they look to other gods and love raisin cakes."

1 Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

- *Yahweh* told Hosea to seek out in love the woman he formerly loved, even though she was an adulteress

— Hosea's actions would be similar to the Lord, who loved the Israelites even though they were spiritually unfaithful to Him

- "...raisin cakes" - these were used in the sacrificial feasts of the Canaanites, and which the children of Israel had adopted

— Loving these "grape cakes" was equivalent to indulging in sensuality

2 So I **purchased her for myself** for fifteen *shekels* of silver, and a homer and a lethech of barley.

2 So I bought her for myself for fifteen *shekels* of silver and a homer and a half of barley.

2 So I bought her back for myself for fifteen pieces of silver and one and a half omers of barley.

2 So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley:

- "...purchased her for myself" - Gomer evidently was the property of someone else, so Hosea had to purchase her back

— A homer and a half of barley cost about 15 shekels, and 15 shekels of silver was half the price of a dead slave (Ex 21:32)

— So Hosea paid the price of a dead slave for his wife; she was not regarded as worth much

Gomer wasn't worth it, and we are not worth the redemption price that was paid for us. Notice that Hosea now *owned* his wife. She was his property. He clothed her and took her home. That's us. We are Gomer: we are the slave sold on the auction block of sin. The world bids for us promises of fame, wealth, prestige, influence, power—the world's currency. Yet we, too, have been redeemed, purchased despite our despicable character, with the blood of Jesus Christ (Matt 20:28; 1 Peter 1:18-19; Titus 2:14).

The real mystery is, why? (Eph 2:7). You hear a lot about dedication, commitment, turning your life over to the Lord. *But that all comes later: first you must come as a sinner in desperate need of redemption.* Until then, it is like going to a graveyard and proclaiming, "Listen everyone: let's all start doing better. Let's all start committing our lives to the Lord." Yet, *everyone there is dead.* Until we come to God for salvation, you and I are dead in trespasses and sins.

We have no life to commit unto Him *until* the sin question is settled—*until* we are born again and have a new nature—we can do nothing that is pleasing to God. Yet, He has purchased us, and has clothed us—with His garments, not our own filthy rags.

3 Then I said to her, "You shall live with me for many days. **You shall not play the prostitute**, nor shall you have *another* man; so I will also be toward you."

3 Then I said to her, "You shall stay with me for many days. You shall not play the harlot, nor shall you have a man; so I will also be toward you."

3 I told her, "You will remain with me a long time, you won't be promiscuous, you won't be involved with any man, and I'll do the same."

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.

- "...You shall not play the prostitute" - if a so-called church has a man in the pulpit that denies the Word of God, denies the deity of Christ, and denies that He died for sinners, it is not a church: it is a *brothel*. *That's what God says right here*.

(ii) Analogy to Israel's restoration (3:4-5)

4 For the sons of Israel will live for **many days without a king or leader, without sacrifice or memorial stone**, and **without ephod or household idols**.

4 For the sons of Israel will remain for many days without king or prince, without sacrifice or *sacred* pillar and without ephod or household idols.

4 Likewise, the people of Israel will dwell a long time without a king, without a prince, without sacrifice, without sacred pillars, and with neither ephod nor teraphim.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

- "...many days" - the reason a specific number of days are not detailed here in Hosea is that in the OT the Church is *nameless* and *dateless*. We are a heavenly people, having no name (but His!).

- "...without a king" - without a king or leader denotes that they will not enjoy national sovereignty

— Note that no specific number or timeframe is given; Israel was told 3x that they would be put out of their land and later returned: in Egypt (430 years), exile in Babylon (70 years), and here (no timeframe given)

— They are "without a king" because the King of kings is presently on His Father's throne

- "...leader" - the *Mesiah Nagid* that was "cut off but not for Himself" (Dan 9:26)

- "...without sacrifice" - unable to engage in formal religious activity, until the Temple is rebuilt

- "...memorial stone" - *matstsebah*, pillar, a monument, personal memorial, with an altar; thus, no Temple! (the Council of Jamnia redefined Judaism in 90 AD)

- "...without ephod" - thus, without a priesthood; true today

- "...household idols" - a token or idiom associated with inheritance

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**.

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.

5 Afterward, the people of Israel will return and seek the LORD their God and David their king. They will come in awe to the LORD and to his goodness in the last days.

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

- "Afterward" - after this period of cleansing, the Israelites would return to the Lord and seek Him as their God and a Davidic king as their ruler (Cf. 2:7; 5:15; Deut 4:29)

- "...David their king" - Cf. Jer 30:9; Ezek 34:23-24; 37:24-25

— See note: **Who is the Prince?** in Ezek 45:8

- "...in the last days" - Israel will also recognize the authority of the Davidic monarchy, which it rejected at the time of Jeroboam I (Cf. 1 Kings 12)

Hosea 3 is one of the classic OT passages describing Israel's past, present, and future. Her idolatrous past is illustrated by Gomer's unfaithfulness to Hosea (v1-2), despite which Hosea is commanded to love her and buy her back "according to the love of the LORD toward...Israel," a love which led Him to pay the purchase price of the blood of the Cross to redeem Israel, the basis of her restoration. The present condition of Israel is illustrated and plainly prophesied in v3-4. Her future is declared in v5, showing her repentance toward God who, in His faithfulness, will restore her.

National Repentance and Restoration

It is strange that so many scholars ("Reformed" scholars) still deny that there will be a regathering of Israel and a national repentance of Israel in the last days. They argue that Israel's failure when she rejected Christ caused a forfeit, and that fulfillment will now be in the Church. The promises of Israel's regathering and restoration are many in the OT (Deut 28:64-67; Is 11:11,12; 60:12; Jer 16:14-16; Ezek 36:24-28; Amos 9:14; et al.) and *are repeated* in the NT, *following* their rejection of Christ.

In the opening verses of Rom 11, it is clearly not true that God has utterly cast off His people (Rom 11:1). Paul highlights this interval of focus and opportunity for the Gentiles, then Paul goes on to restate and further define the OT prophecies of a time of future blessing and usefulness for Israel (Rom 11:25-27).

They still have not turned to the Lord, and they still are in peril of losing Jerusalem, etc. *But they will return, and they will seek the Lord their God and David their king.* God keeps His promises: to Abraham, to Moses, to David, to Mary...and to you and me!

David Resurrected?

"I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them" (Ezek 34:23,25; Cf. 37:24). "They shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer 30:9).

Marital Application

Our standard should follow after Hosea's (Eph 5:22,25-26,32...). Remember, it was not we who sought Him. It was He who sought us and joined us to Himself. He brought us to the

Father, and vowed, in effect: "I, Jesus, take thee, sinner, to be My wedded wife; and I do promise and covenant, before God and these witnesses, to be thy loving and faithful Savior and Bridegroom, in plenty and in want, in joy and in sorrow, in sickness and in health, for life and for eternity."

And we looked into His face and said after Him, "I sinner, take Thee, Jesus, to be my Savior and Lord; and I do promise and covenant, before God and these witnesses, to be Thy loving and faithful bride, in plenty and in want, in joy and in sorrow, in sickness and in health, for this life and for eternity."

Thus, we took His name and became His. *Now we must be careful to keep His name unspotted before the world.*