

***Pastor Jeremy M. Thomas***  
***Fredericksburg Bible Church***  
*107 East Austin*  
*Fredericksburg, Texas 78624*  
*830-997-8834    [jthomas@fbgbible.org](mailto:jthomas@fbgbible.org)*

**C0934 – September 9, 2009 – Hosea 3:1-5 – The Period Of  
Quarantine**

We've been studying the prophet Hosea. And we said the book naturally divides between chapters 1-3 and chapters 4-14. The theme of the first three chapters can be described as *God establishes a historic parallel between His relationship with Israel and Hosea's relationship with his wife*. You really want to catch this historic parallel because this is one of the only places we get such a strong revelation of the person of God. We talk about His attributes SRJLOOOIE, but we rarely get this up front and personal with God. Nowhere else do you see so clearly how our sin affects Him and so this is unique.

So if you'd open your Bible to chapter 3, Israel's period of quarantine. At the end of chapter 2 we were dealing with prophecy, everything was future and we learned that Israel's future is a reversal of fortunes in her messianic kingdom. Chapter 3 is going to go back to the past and work forward to the future. Hosea 3 is known as the Romans 11 of the OT because in Romans 11 God discloses large aspects of His plan; past, present and future for Israel and in Hosea 3 God discloses vast aspects of His plan; past, present and future for the nation Israel. So in 81 words in the original Hebrew text we have what one author called *multum in parvo*, much in little space about the nation Israel.

Since this assembly was founded 30 years ago between the nation Israel and the Church the distinction has been emphasized. That is, according to Dr Ryrie, the key distinction of a dispensational theology. We do not identify the Church as Israel or confuse the nation Israel with the Church. They are two distinct peoples with two distinct programs in the one grand plan of God. And the passage of Hosea 3 clearly defies any attempt to say the Church has

replaced Israel. It describes with fantastic accuracy the history of the nation Israel and not the Church. What is said here is not true of the Church but of Israel.

Now, we said last week that there is something about the nation Israel that breaks the historical pattern. The nation Israel is a closed door to someone trying to understand history purely in terms of social, political, economic or military causes. The nation Israel has twice been without a homeland and yet she has survived as a national entity. For over 2,500 years the nation Israel has been without a homeland and since 1948 she has had a homeland, albeit a dwindling one. Nevertheless, no other nation on earth has ever recovered from national dispersion. And the world is simply at a loss as to how to explain it. The Jew simply will not go away. To this effect I quote the German philosopher Wilhelm Hegel. Hegel was a well-known existentialist of the 1800's, and this is his remark on the history of Israel. There's a key word I want you to watch for in this statement. Here's what he said, "It [Israel's history] is a dark, troublesome enigma to me. I am not able to understand it. It does not fit in with any of our categories. It is a riddle." What's the key phrase that makes it a riddle? Why can't Hegel understand it? See the phrase "our categories." We don't make the categories. When we make the categories what ultimately has happened? We've made ourselves ultimate. I will decide. I will name all under my finite human brain. I am autonomous. We do nothing of the sort. We do not define the categories of the universe. We are not the ultimate namers. God is the ultimate namer. He decides the categories of the universe. And man either thinks his thoughts after Him or in rebellion builds his own categories of thought. Let me illustrate. Take the word "life." What is life? That's the very first question you answer in biology class because bio-logy is the study of "life." And in class the teacher will trot out the seven characteristics of life. It moves, it's cellular, it reproduces and so forth. Alright, now those seven characteristics of life are certain categories that are coming forth from the human mind, the human mind goes out and generates these categories and says alright, here are the characteristics, then I go around and I start looking at creatures and saying, do they have these seven characteristics and if they do I say this it has life. Of course, in this scheme God himself wouldn't have life, but well, who cares, that's the Bible, an ancient book. So they come along and they say plants fit, animals fit, even viruses fit and though they don't have their own replicating machinery, some still categorize them as living. What does the Bible say? How does the Bible

define life? If you get this wrong you get the plan of salvation wrong. Cain got it wrong in Gen 4 when he brought a plant sacrifice. Adam and Eve got it wrong when they sewed fig leaves on in Gen 3. Their categories were all screwed up and in neither case did God accept plants. What's the problem? The definition of life is the problem. Plants, biblically speaking aren't living because biblically life is in the blood and plants don't have blood, plants have xylem and phloem, so plants aren't living which is why the final sacrifice can't be a plant sacrifice, it has to be a living sacrifice. So that's what we mean by building autonomous categories and then trying to fit the world into those categories. Somewhere along the way you'll face problems. Somewhere along the way your scheme will create riddles. And it's the same thing with history. People observe nations as they rise; the decline, the fall and out of this they say this is the scheme of national histories and every nation fits this scheme and then they try to plug Israel into the scheme and it doesn't work. Why? Because man isn't the definer of the categories? Who defines the nation Israel? God defines the nation Israel. God called Abram out of all the other nations and said, I will make your name great; I define you as a unique people in the course of history. And so Israel does not fit with any natural, human categories, Israel isn't a natural people, they're a supernatural people and therefore they have a supernatural history. And therefore Israel breaks the rules; it breaks the patterns other nations indefatigably follow. So let's see how it happens.

Here's the situation on the human side in the marriage of Hosea and Gomer. Hosea in chapter 1 was told to go marry a wife of prostitutions, (prostitutions plural which means she was a professional prostitute) and take her children of prostitutions. So he went and married a girl from the red light district named Gomer and adopted her children from the prostitutions. Then he began to have children with her inside the marriage contract and they had three children. After the third child she abandoned the family and went back to the red light district and started back into the prostitution business. Tonight we come to the time when she's in financial trouble, she's destitute and Hosea is to go and purchase her and love her again, that's the picture in chapter 3:1.

**<sup>1</sup>Then the LORD said to me, "Go again, love a woman *who* is loved by *her* husband.** Now notice the command **go again**, so obviously it's the second time. Hosea was given a second commission. In chapter 1 "Go take a

wife of prostitutions,” in chapter 3 a second commission **Go again** and the implication once more is that the man is the initiator. He is to go to a woman, the man is the initiator, and the woman is the responder. So **go again** Hosea, **love a woman *who is loved by her husband***. And the way the NASB translates that it means Hosea, go love a woman who’s married to some other man. Now, that is not at all what the original Hebrew is saying. The original Hebrew says this, “Go again, love a woman continually loved by a friend,” and the friend is Hosea and this uncovers a tremendous revelation of the love of Hosea for Gomer and by parallel God’s love for believers. The words **loved by a friend** are in the participial form and the participial form in the Hebrew means continuous action. They show you that Hosea was one of the greatest husbands ever to walk the planet. Because despite what has happened in the marriage, despite the fact she’s gone negative volition to him and exchanged him for other men, Hosea still loves her. This is why he was one of the most phenomenal men of history. If you want an expert on marriage it’s Hosea. He’s constantly loving his wife even though she’s not responding to him. She was constantly being loved, it’s very strong in the Hebrew that though they were physically separated Hosea loved her the whole time she was committing adultery. And the **adulteress** there is also in the participial form, constant action. So you have two participles and they’re put together with a tremendous conjunction of contrast between the two. On one hand that woman is constantly committing adultery after adultery after adultery and Hosea is loving her, loving her, loving her and now though they’ve been apart for years he’s to go finally and retrieve her, bring her back to himself. Hosea is going to illustrate the boundless love of God for his people Israel.

Notice the parallel with God and the nation Israel in the rest of verse 1, Hos 3:1, **even as the LORD loves the sons of Israel, though they turn to other gods and love raisin cakes.**” So there’s a perfect parallel. Just as Gomer was constantly committing adultery so the nation Israel was at that very time constantly **turning to other gods and loving raisin cakes**, we’ll explain the cakes in a minute. But the **turning to other gods** describes the conditions between 850-721BC in the northern kingdom. All during this time they were worshipping Baal and it got worse and worse and worse until they came under the fifth degree of divine discipline in 721BC. The Assyrian army laid siege to the city of Samaria for three years and decimated it. And so while they had gone negative, negative, to the word of God, still God says, I

love you Israel, I love you Israel, despite your rebellion I love you. A tremendous picture of the *chesed* love of God. Now what's the *chesed* love of God? Where does the *chesed* love of God come from?

*Chesed* love means loyalty. It's not a particularly emotional word and when you read in the OT of God's "lovingkindness," that word is translated the Hebrew *chesed*. What it means is loyalty. Loyalty to what? What is God being loyal too? His word in the Abrahamic Covenant. God made certain promises to Abraham, Isaac, Jacob and the twelve tribes of Israel that He simply will not abandon. God made certain promises to you as a Church saint that He simply will not abandon. Those promises declare the destiny of the nation Israel and the destiny of the Church. And God may put the nation Israel under severe discipline on the way to reaching their destiny but He will never cast them off to the point that they no longer reach the destiny. He's not going to ever cast them off completely. What would it mean if He did cast them off completely like replacement theology says? That He may cast you off completely as a Church age believer. So these things run in tandem for the nation Israel and the Church. God has chosen the nation Israel and God has chosen the Church and He's not going to abandon either one of them. He's got a distinct program for each group and each group has a destiny and God is going to get each group in shape for their destiny. It's the getting in shape part that people look at and they see the nation Israel or they see a Christian suffering and hurting and they say, well obviously they're not really God's people because if they were they would be receiving blessing. Nonsense, absolute nonsense. It's exactly the other way around - if they're not getting discipline from the Lord and they can sin and sin and sin and get away with it every time, then that's the sign they're not God's people. So discipline is the path through which they reach the destiny. God has to get us in shape. And getting in shape is hard because we're sinners and it doesn't feel good to have all the spiritual toxins purged out, but it has to happen. And so, He constantly is prodding us and prodding us and prodding us to move along and advance spiritually, c'mon now, grow up. It doesn't feel good at the time but that's exactly what God does to the nation Israel and that's exactly what God does to you as a member of His Church. So be encouraged at least in the fact that if He's prodding you it's evidence that you're His child and He loves you enough to come after you, to hound you. If He doesn't do that you're not His child one day He'll just let you build up rebellion against Him until one day He says the hell with you and then His mighty wrath will crush you sending

you to the lake of fire. So all the while they were turning to other gods, God's *chesed* love remained. And the parallel for Hosea was all the while his Gomer was turning to other men, his *chesed* love remained for her.

The last thing, the **raisin cakes**, the significance of which is two-fold, as with other terms in the first three chapters where we have this parallel going on, the term can have reference to the whoring with other gods when it refers to the nation Israel and whoring with other men when it refers to Gomer. First, with the nation Israel the raisin cakes were taken down to the local Baal altar where they were used to stimulate Baal to provide fertility to the soil, put nutrients in the soil, send rain on the soil and so forth; it was rubbing Baal's tummy to get him to respond and bring a big harvest. By parallel with Gomer in prostitution **raisin cakes** were an aphrodisiac. They were to stimulate sexual response, sexual arousal with these other men. And so this depicts the inner chambers where she stimulated sexual desire.

And despite what she's done Hosea is to **Go again and love her**. In verse 2 Hosea responds, **So I bought her for myself for fifteen *shekels* of silver and a homer and a half of barley**. Obviously, if Hosea has to go and purchase her back to himself she's gone into financial distress. To see how it happened turn to Exod 21:32. This verse tells us a lot about what happened to Gomer. "If the ox gores a male or female slave, the owner shall give his *or her* master thirty shekels of silver, and the ox shall be stoned." Here we learn that a slave was worth thirty shekels of silver and that shows you what happened to Gomer as she was out prostituting herself. Somewhere along the way she went into debt and she had to sell herself into slavery and she couldn't get herself free. The reason is because she's not a very valuable commodity anymore. She's an old worn out prostitute and nobody wanted her anymore, they want the new girls on the block and so she can't get any customers and she's stuck in slavery. So Hosea has to buy her out of slavery. He's going to pay fifteen shekels of silver and homer and a half of barley. A homer and a half of barley cost fifteen shekels of silver so fifteen and fifteen equals thirty shekels. But only half of it was in silver, half was in barley and barley was what you fed the cattle. So it shows you what people thought of her. In terms of value she was worth less than a dead slave. And if someone were to see you purchasing her they'd ask why are you buying her? She's an old worn out whore; she's ugly, she's used up, she's despised, she's worthless.

Now that's the point of **fifteen shekels...and a homer and a half of barley**. The woman was worthless. But Hosea buys her anyway.

And then in v 3 he gives her a strange command; and this command in Hosea 3:3 has within it the entire history of Israel, from this point, 721BC to the millennium. Verse 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;** She's to stay in the house but in the house she's going to be in quarantine, she's going to be locked in solitary confinement, this is going to go on for many days. She's not going to have sex with other men and she's not going to have sex with Hosea. In other words you're going to be married to me in my house but there's going to be a period of confinement and I'm going to be a husband to you but no sex. It's a period of total abstinence. **so I will also be toward you.** So in the parallel God is going to be the God of Israel but He's going to deprive the nation. She's not going to worship other gods but God is not going to respond to the nation. God in His grace is going to do a very strange thing in that His grace is going to keep the nation Israel from idolatry during her solitary confinement. And so during this time she will hold an absolutely peculiar position, she will worship the true God, the God of the OT, but she does not have the true Messiah, the Messiah of the NT.

Now why is this strange thing said and what does it mean? Explanation, vv 4-5, **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. <sup>5</sup>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.** Now, this is what the period of quarantine will be like. The nation will be in isolation from the other nations. She can't amalgamate, she can't lose her identity. Every other nation can but the nation of Israel can't because the nation Israel is a supernatural nation and her history is a supernatural trek through time. So she breaks the historical pattern. But the northern kingdom of Israel, the ten tribes, from 721BC to the millennium are not going to exchange the God of the Bible for an idol. The southern kingdom of Judah, the two tribes, they go into exile in 586BC to Babylon and from then until the millennium they are not going to exchange the God of the Bible for idols and this is a strange and unique phenomena. Every other nation that has ever rejected the God of

the Bible has turned to idolatry, but the nation of Israel continues to worship the God of the Bible, at least the OT.

Think back to why this is? When the two kingdoms (Israel and Judah) went into captivity to Assyria and Babylon they went into captivity because they'd rebelled and rebelled and rebelled and in their rebellion they worshipped other gods and so God said in effect, why, if you two kingdoms love gods so much then I will send you into the very heart of idolatry. I'll send you to the two most idolatrous nations of all, Assyria and Babylon and there you can get your fill of it. You can worship and worship the idols all day long. And we can really visualize the southern kingdom being marched into Babylon because we've all seen those towering gates they were marched through, covered with idols from cap to base and so everywhere they went in that kingdom, for 70 years, every day, every which way they turned they were facing another god, another goddess. It was an absolute idolatrous shrine. Historically they got the point that never again would they commit the serious error of worshipping idols. They got their fill of it and so it has been from their captivity till the future millennium.

So let's see how it's described in vv 4-5. **For the sons of Israel will remain for many days without** three things; First, **without king or prince**. They've been without a **king** since 586BC when the Babylonians destroyed Jerusalem. Jesus was sent as their king and what did they say when He offered Himself as their king? We have no king but Caesar and so they've never had a functioning king since 586. Without **prince**, they've been without a prince since the Hasmonean dynasty in the intertestamental period, which was the last of the princes. This is the first part of their quarantine. Second, they'll be **without sacrifice or sacred pillar**. **Without sacrifice** means they'll be without an altar to do sacrifice and they've been without an altar since AD70 when the Roman armies came in and destroyed Herod's temple and destroyed the altar. And now the strange one: **without sacred pillar**. The **pillar** was a term used of the place of worshipping pagan gods and goddesses. The fact she will be without sacrifice but also without **pillar** means they will not turn again to idolatry, they will not set up a false worship system. And this is what we mean by saying Israel breaks the historical pattern. Third, she will be **without ephod or household idols**. The **ephod** was this vestment worn by the high priest and it had a little pouch on the back that held the *urim* and the *thummim*, devices used to



discern the will of God. And the Lord would use these to give basic yes/no answers upon inquiry, and so since the nation has no high priest they will have no ephod during this period and therefore they will not have access to the will of God. But at the same time no **household idols** or *teraphim*. Teraphim were used by the pagans for divination, to contact demons and decipher the future. So the text is saying that even though they will be without the ephod so they can know the will of God, they will not turn to the *teraphim* of the pagans. Again, emphasizing that the nation Israel will break, during this time, the historical pattern.

And then afterward God says in Hosea 3:5, **Afterward the sons of Israel will return and seek the LORD their God**, but only **afterward**; only after a long, long time of national quarantine. This is an axiom, by the way, of being elect but being in rebellion and that is if you rebel and rebel it may take a long time for recovery to occur. We don't mean to say that if you're in rebellion you can't confess your sin and get back in fellowship. What we mean to say is that if you build up carnality in the soul, deep carnality then it takes time to recover from that. It's not a magic pill you take to get rid of all that. It requires years and years of re-orienting your soul to the word of God. So it holds that if you go on negative volition for years and years and you fool around and mess up your life don't think that tomorrow you're going to just suddenly confess and recover. Recovery from the depths of carnality can take years. Why? Because sin damages the soul and in many cases irreparably. In any case, there's lost time you can never recover, and so if you develop carnal response mechanisms and you train your flesh to respond to all the stimuli then you become habitually trained and it simply takes a lot of time to stop responding to those stimuli and train yourself to respond to new ones. So **afterward**, after a long time of this national quarantine, then they'll respond. But after God initiates with her again, after He goes after her once more then she's going to respond, **afterwards the sons of Israel will return and seek the Lord their God**,". She will be seduced to her right man and finally she'll be able to respond to Him. And apparently we're to infer in the marriage of Hosea and Gomer that she was finally able to respond to him, but only after a long time of quarantine to get her out of her negative response mechanism of prostitution. Finally after all that quarantine, then and only then could she respond sexually to her husband.

And now in verse 5, the nation responds to God **and David their king**. They rejected the Davidic dynasty during the reign of Rehoboam, in the last days they will accept the Davidic dynasty. **David** is to be the prince in the kingdom; he's to be co-regent with his great descendent, Jesus Christ, during the millennial reign. Of course, it will be **David** in his resurrection body and since **David** was the one to whom the Davidic seed promises were made and **David** himself serves as the great foretaste of the Messiah so he will take co-regency with the Messiah par excellence. **David** is always the model

And now finally he concludes, **and they will come trembling to the LORD and to His goodness in the last days**. Finally the nation Israel will **come trembling to the Lord**, that is, they will fear the Lord. And what the word means is they will be in awe of Him in all of His glory, in all of His essence they will be in utter awe. And so finally they will have a perfectly corrected perception of who God is and thus they will obey Him. And furthermore, they will **come trembling** before **His goodness**, a reference to the greatest benevolence the Lord ever gave the nation and that is the solution to their sin problem. He gave them a Messiah. And even though they didn't recognize Him at His first coming to the nation, even so they will recognize Him at His second coming. God has given the nation the greatest good that can ever be given, a righteousness that comes from outside of themselves that could not be generated by sinful flesh, and that is the virgin born Messiah Jesus Christ. There is no better thing than that the Messiah's salvation and His attribute of goodness will stand supreme, that despite their whoring, God's lovingkindness never departed from them, God's grace never stopped flowing. So we can take from this that the one thing that will stand out supreme about God when we come face to face with the Lord Jesus Christ in eternity will not be His righteousness or His justice but His goodness toward us in that while we were yet sinners, (and we don't really understand how at enmity we were against Him, we don't really grasp how ugly we were), Christ died for us and so His goodness will strike us as it's never struck us before. And for the nation Israel this will all happen **in the last days**, a reference always in the Hebrew to the Messianic era, not to some heavenly cloud, but to the restoration of the Theocratic kingdom in the earth.

[Back To The Top](#)

Copyright (c) Fredericksburg Bible Church 2009

