

## Chapter 1

### 1:1

**The word of the LORD that came to Hosea the son of Beeri,** We know nothing else about this man or his father. **in the days of Uzziah,** So we know this was before Isaiah 6:1. Isaiah (1:1) and Amos (Amos 1:1) prophesied during this man's reign (2 Chronicles 26). **Jotham,** Isaiah (1:1) and Micah (Micah 1:1) also ministered during this man's reign (2 Chronicles 27). **Ahaz,** Isaiah also ministered during his reign is covered in 2 Chronicles 28. **and Hezekiah,** Isaiah (1:1) and Micah (1:1) also ministered during his reign (2 Chronicles 29-32). **kings of Judah, and in the days of Jeroboam the son of Joash,** This man is the son of Jehoahaz (2 Kings 13:10) who is the son of Jehu (2 Kings 13:1). This will be brought up in verse 3. **king of Israel.** Amos (Amos 1:1) also ministered during this reign (2 Kings 13-14).

This is the same way Luke uses to tell us about the timeframe of Jesus (Luke 2:1; 3:1). He associates his story with the rulers in charge at the time.

### 1:2

**When the LORD began to speak by Hosea, the LORD said to Hosea: “Go, take yourself a wife makes no sense to go get on e if it won't picture what God has already endured. of harlotry And children of harlotry, For the land has committed great harlotry By departing from the LORD.”** First, we know pieces of dirt don't commit sin. Therefore, we are talking about the inhabitants of the **land.** How do inhabitants of land **commit harlotry?** They do so by cheating on the LORD (James 4:4).

### 1:3-5

**So he went and took Gomer the daughter of Diblaim,** So a man and his father precede the man's wife and her father in never being mentioned elsewhere in Scripture. **and she conceived and bore him a son. 4 Then the LORD said to him: “Call his name Jezreel, For in a little while I will avenge the bloodshed of Jezreel on the house of Jehu,** Jehu is the grandparent of the current king in Hosea's ministry. **And bring an end to the kingdom of the house of Israel.** While this seems a little strange, 1 Kings 16 indicates that God spoke to Jehu about the demise of the then king of Israel and his family. Elisha is told by Elijah to anoint Jehu as king of this same nation Israel. 2 Kings 9:6-7 furthermore records a prophet conveying to Jehu to carry out vengeance by the word of the Lord. 2 Kings 9:30 and following record the carrying out of this mandate. So, why is God wanting to avenge this bloodshed...particularly after He apparently approved of it (2 Kings 10:30)? One commentator says it is better seen as “punishment for not learning the lesson of Jezreel. Jehu himself had been the agent of God's fury and personally had seen how terribly it fell upon an apostate dynasty. But he and his household went on to repeat the apostasy of the Omrides and their predecessors.”<sup>1</sup> If one is faced with choosing between a contradiction in the Word of God or deciding there is an unknown principle of perpetuation that becomes active upon the failure to fulfill terms of a divine agreement, the choice seems easy (Jehu must have transgressed an agreement).

**5 It shall come to pass in that day That I will break the bow of Israel in the Valley of Jezreel.”** It appears, then, that the “harlotry of the land” (verse 2) is related to “bloodshed of

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<sup>1</sup> Duane A. Garrett, *Hosea, Joel*, vol. 19A, The New American Commentary (Nashville: Broadman & Holman Publishers, 1997), 57.

Jezreel” and the “house of Jehu” (verse 4). It seems like 2 Kings 15:29 is the fulfillment of this promise through the hands of the king of Assyria.

### **1:6-11**

**6 And she conceived again and bore a daughter. Then God said to him: “Call her name <sup>2</sup>Lo-Ruhamah, For I will no longer have mercy on the house of Israel, But I will utterly take them away. 7 Yet I will have mercy on the house of Judah, Will save them by the LORD their God, And will not save them by bow, Nor by sword or battle, By horses or horsemen.”**

This was fulfilled in 2 Kings 19:29-35. **8 Now when she had weaned Lo-Ruhamah, she conceived and bore a son. 9 Then God said: “Call his name <sup>4</sup>Lo-Ammi, For you are not My people, And I will not be your God. 10 “Yet the number of the children of Israel Shall be as the sand of the sea, in keeping with his promise to Abraham in Genesis 22 and to Jacob in Genesis 32. Which cannot be measured or numbered. And it shall come to pass In the place where it was said to them, ‘You are <sup>5</sup>not My people,’** 1 Peter 2:10 leads the reader to believe that Peter either thought Gentile Christians were these **people** of God that were not before **people of God**, or that they were a shadow of an eventual, actual, ethnic fulfillment of this promise. Paul, on the other hand, makes no bones about this promise being fulfilled, in part (rather than merely a shadow) by Gentile believers (Romans 9:26). Israel will be destroyed, but then somehow...restored. A harlot restored. Strange. One might think that it is the God of Heaven in the Old Testament—angry and vindictive versus the sweet Heavenly Father of the New Testament. Obviously the God Who seeks to restore harlots in the O.T. seeks the same in the N.T. (as seen in Mark 2:13-17). His character is unchanging and so—even in so called dispensations of differing character—He cannot help but do “mighty works” that spring from His character.

**There it shall be said to them, ‘You are sons of the living God.’ 11 Then the children of Judah and the children of Israel Shall be gathered together, And appoint for themselves one head; And they shall come up out of the land,** playing on the name “Jezreel” which means, of course, “sowing by scattering” **For great will be the day of Jezreel!** Here it is again. This geographical reference becomes a play on words to promise blessing from God out of a curse from God (1:4).

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<sup>2</sup> Lit. *No-Mercy*

<sup>4</sup> Lit. *Not-My-People*

<sup>5</sup> Heb. *lo-ammi*, v. 9