

All writing prophets come after the Kingdom was divided.

The date of Hosea is established in 1:1. Angus-Green gives it as, <sup>B.C.</sup> 785-740; Robinson, as, <sup>B.C.</sup> 750-725.

He was a prophet to Israel.

Amos was a fellow-prophet in Israel, though Hosea prophesied after Amos.

Isaiah and Micah were Hosea's contemporaries in Judah.

Robinson has likened Hosea to Jeremiah in the OT, because of his broken-hearted ministry and to the Apostle John in the NT, because of his emphasis on the love of God.

#### Outline:

I. Personal history of Hosea, telling of his marriage to Gomer, using it as an illustration of Israel's relationship to God (1-3).

This is not allegorical, but true.

II. Prophetic utterances (4-14).

The first three chapters give us the theme of the book: ISRAEL'S UNFAITHFULNESS AS THE WIFE OF JEHOVATH, AND HIS LOVE FOR HER IN SPITE OF IT ALL (Pusey, p. 13). Angus-Green (p. 489) considers it (chs. 1-3) an abridgement of chs. 4-14.

Hosea married a wife who turned out to be unfaithful to him. (Note: in 2:7 she is called "my first husband," indicating that her adulteries came after marriage, not before. So, in 1:2, God is not telling Hosea to marry a harlot, but to marry Gomer who will prove to be a harlot. In this way Hosea would know by experience how God felt about Israel.)

Each of the three chapters tells its own story, and each ends on a note of hope.

(1) Ch. 1 gives the symbolism of Hosea's family.

- (2) Ch. 2 pictures God as wooing and winning Israel back to Himself, frustrating their plans with others.
- (3) Ch. 3 shows the preservation and ultimate restoration of Israel.

## II. PROPHETIC UTTERANCES (4-14).

Here Hosea spells out in detail the reasons for Israel's unfaithfulness, i.e., her idolatry which spiritually was adultery.

The basic ones seem to be:

- (1) Rejected knowledge (4:6, 1). It was not that they could not know, but THEY WOULD NOT KNOW.

In idolatrous worship they had sought their knowledge (4:12).

- (2) Pride (5:5). Pride was evidence of their sin, just as humility would have been of their godliness.

Cf. Phil. 2:5-11; Jas. 4:10; 1 Pet. 5:6.

- (3) Personal righteousness had been replaced by formality in religious worship (6:4, 6).

Cf. Isa. 1:29:13.

- (4) Dishonesty - lying, stealing (7:1). Men who turn against the Lord are not to be trusted.

Cf. Cheating in schools, dishonesty in business, <sup>disobedience to law</sup>. It becomes a kind of a game. If you can get by with it, it is all right.

- (5) Their trust in other nations (7:11). Their fears cause sleepless nights, but still they do not return to the Lord (7:14).

- (6) Deliberate violation of the word of God (8:1, 12).

Beginning with ch. 9 the certainty of their judgment is emphasized as the Lord reminiscences over the past. And THE LORD SEEES THE ROOT OF THEIR TROUBLE AS FAR BACK AS NUM. 23 (Baal-peor, Hosea 9:10 b), and esp. Gibeah (JUDGES 9 - cf. Hosea 9:9; 10:9). Read

Geo. L. Robinson (p. 22) says that there are three words which summarize this prophecy:

- (1) Complaint.
- (2) Condemnation.
- (3) Consolation.

Ch. 11. - Hosea traces the whole of Israel's history:

- (1) Her origin (v. 1).
- (2) Her idolatry (v. 2).
- (3) Her future captivity (v. 5).
- (4) God's grief and mercy (vv. 8, 9).
- (5) Her restoration (v. 11).

v. 9 gives the main reason that Israel is spared.

Ch. 12. - From v. 4 we see that Gen. 32, then Gen. 28 (first Peniel, then Bethel) are the background of this chapter, i. e., the promises made to Jacob at that time.

v. 12 refers to Gen. 24.

v. 13 to Exodus.

v. 10 speaks of the ministry of the prophets.

BUT, IN SPITE OF IT ALL, YOU HAVE ISRAEL CHEATING (v. 1) AND FULL OF PRIDE (v. 11).

Ch. 13 - Here we see the sovereign position of God over His people. Just as He has been sovereign in blessing, so no one will stay His hand in judgment.

v. 4 sounds like Isaiah.

Ch. 14 - Final appeal for repentance.

v. 1, 2 tell what Israel is to do.

v. 3 tells what Israel will finally discover concerning Assyria.

v. 4-6 give the promises of God.

v. 9 - The summary of God's appeal - for Israel to WALK in the Lord's ways.