

HOSEA
CHAPTER THREE
May 17, 2020

In chapter two we saw an overview of Gomer's adulterous ways as well as Israel's. The two parallel one another. In chapter three we will fill in some details. Once more the prophet's relation to his wife is taken up as an illustration. She who before had been labeled a harlot is now an adulterous.

The difference? Israel, utterly unworthy of God's wondrous grace, had proven, after their union with Himself had been sealed by a covenant – more unworthy still, so that they are likened by not only Hosea but also other prophets to an adulteress, who follows strangers instead of her husband.

Verse 1 *Then the LORD said to me, go again; show love to a woman who is loved by another man and is an adulteress, just as the LORD loves the Israelites though they turn to other gods and love raisin cakes.*

- The King James says here “go yet, love a woman...” The Holman says, “Go again; show love to a woman...” It appears there is a difference of opinion as to whether Hosea actually loved the woman or was just obeying God's commands.
- Dr. McGee thinks Hosea loved her even before God told him to choose a wife of promiscuity. But let's not lose sight of the message. The message that God still loves *Israel* in spite of her continued adulterous life style.
- Flagons of wine (KJV) and Raison cakes (Holman); what a combination. “Raison cakes” is also translated at times to “grape cakes” which is a reference to the cakes of raisins which were used in sacrificial feasts of the Canaanites. They were a part of the heathen worship of idols which the children of Israel had adopted.
- *The sons gather wood, the fathers light the fire, and the women knead dough to make cakes for the queen of heaven, and they pour out drink offerings to other gods so that they provoke Me to anger. (Jer. 7:18)*
And the women said, when we burned incense to the queen of heaven and poured out drink offerings to her, was it apart from our husband's knowledge that we made sacrificial cakes in her image and poured out drink offerings to her? (Jer. 44:19)
- Flagons of wine, I'm not sure where that came from unless the clue lies in “grape cakes”, obviously fermented grapes become wine and consuming large quantities of wine and strong drink was generally part of pagan festivals. The majority of the translations use raison cakes or grape cakes or some version of that statement.
- But God is making an application here. In effect He says to Hosea, Now, you know how I feel. I want you to go and take Gomer again. She's been unfaithful to you, but you are to love her and take her back. That is what I am going to do with My people. Israel has been unfaithful to Me, and I am going to punish her, but someday I will bring her back to Myself.
- **Verse 2** *So I bought her for 15 shekels of silver and five bushels of barley.*
- Not sure how Gomer managed to be in debt to some racketeer, or other, but Hosea had to buy her back. It's not hard to imagine how she ended up in someone's debt; a woman alone, without money, protection or resources becomes an easy target to those who

would exploit that situation. She would soon become a prostitute, earning more money for her “protector” than for herself.

- The price paid to redeem Gomer is indicative of the depth of which she had sunk; 30 pieces of silver was the price commonly paid for a slave. Barley was considered to be food fit only for animals, and was eaten only by the poorest people. The King James uses the word homer and says, *So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley...* and according to today’s scholars, the measurement equals 10 bushels.
- Gomer had sunk to such depths that she was worth only half the price of a common slave and approximately 10 bushels of animal fodder.
- I am reminded that we too, the Church, have also been bought with a price. We must always remember the cost of our salvation.
- **Verse 3** *I said to her, you must live with me many days. Don’t be promiscuous or belong to any man, and I will act the same way toward you.*
- This was a period of testing, undefined in duration, that Gomer had to pass before conjugal privileges would be restored.
- **Verse 4-5** *For the Israelites must live many days without king or prince, without sacrifice or sacred pillar, and without ephod or household idols. Afterwards, the people of Israel will return and seek the LORD their God and David their king. They will come with awe to the LORD and to His goodness in the last days.*
- Notice that the verse does not give a specific number of days. This is unusual because the children of Israel were told three times that they were to be put out of their land and they would be returned three times.
- Each time God put them out of that land He told them how long they would be out-except the last time.
- The first time, God told Abraham, “I am going to give you this land-it’s yours, but I am going to put your children out of this land for 430 years. They will be down in Egypt, and after 430 years, I will bring them back.”
- They did come back and that prophecy has been fulfilled.
- A second time, God said, through Jeremiah, “Because of your sins, you are going to be sent into captivity in Babylon for 70 years.” Again, the prophecy has been fulfilled.
- Now, Hosea is speaking to the Northern Kingdom (which never actually returned to the land), and he says, “Israel shall abide many days without a king.”
- Why did the Lord say many days and not give us a specific number?
- It is because in the interval between the time Israel left the land in 70 A.D. and the time at which they will return, He has been calling out a people to His name from among the Gentiles and has been building His church. This is the Church age or the Times of the Gentiles. The reason the date is not given in Hosea is that in Scripture the Church is nameless and dateless. We who belong to the true Church are a heavenly people, having no name. The Greek word ecclesia simply means “a called-out body.”
- The verse says, “without a prince”. They have no one to succeed the throne. The tribes have been so scattered for so long that the Jews can no longer say for certain which

tribe they are from. The only one who can genuinely claim that throne is currently sitting at God's right hand.

- Without a sacrifice- There can be no sacrifice with the Temple.
- Without an image – God did not give Israel any images, in fact, He forbade it. “Thou shalt not take unto thee *any* graven image...”
- Without an ephod – The sacred garment worn by the High Priest. No Temple, No sacrifice, no need of a priest.
- Without a teraphim – Small objects which they carried around like good luck charms and which they began to worship.
- God is saying, they will get away from idolatry, that they will not have any images. You can actually say that of Israel today. They are not in idolatry. Although they have not turned to God as a nation, they certainly have turned away from idolatry.
- When they do return this is the way they will return: They shall “seek the LORD their God, and David their King; and shall fear the LORD and His goodness in the latter days.” (V5)
- Many people today see that Israel *has* returned to the land and it is remarkable what they have accomplished. However, it is not the fulfillment of this prophecy. They *will* return to God, and there is no real turning to God in that land.
- Some scholars believe that Israel may be put out of that land again before we have the real fulfillment of this prophecy. When they return to the land, they will also return to God.
- “And shall fear the LORD in the latter days”
- The “latter days” are yet in the future. They refer to the Nation Israel and to the time beginning with the Great Tribulation and going through the Second Coming of Christ and on into the Millennium. So, to sum up the end of this chapter:
- Since the destruction of Jerusalem by the Romans in 70 A.D., they have been a nation of wanderers, but with no national standing, “without a king and without a prince (no next-in-line).
- The Scepter has departed from Judah. Thus, they are left without a sacrifice because their temple is destroyed and their alter profaned.
- From nation to nation and from city to city, they have wandered through the centuries, homeless, often hated, despised by men, and without a means of approach to God on the ground of the law that they have broken. How heart breakingly sad for them. Just imagine that you want desperately to reach God only to have a door shut tight in your
- face! Knowing He is on the other side of that door but you can't get in!
- So, in spite of the fact that since 1948 they have poured into Israel in groves, they have not turned to God, as a nation, yet.
- Ritual and Talmudic lore have in large measure taken the place of God's appointed ordinances and the authority of the Torah (the Law) among them. But from year to year they have to confess in anguish, as they beat their breasts, “woe unto us, for we have no mediator!”

- When the current dispensation has ended, and the Church has been translated to heaven, God will once more take them up in grace and fulfill the promises that He made to their fathers.
- After passing through the unparalleled tribulation of the latter days as predicted by Jerimiah Chapter 30; Daniel chapters 11-12; Zechariah chapters 12-14; and our Lord Himself in Matthew chapter 24. *They shall return, and seek the LORD their God, and David their King; and shall fear (or hasten to) the LORD and His goodness.* Verse 5 this chapter.
- It will be the fulfillment of that which *all* the prophets have looked ahead to when Israel's wandering will be over; their sins blotted out, themselves renewed, and the Kingdom confirmed to them.
- In that day, Jesus will be King over all the earth, sitting upon the throne of His father David and reigning in glorious power and majesty.
- Thus, shall the years of Israel's mourning be ended and the day of Messiah's glory have arrived because the two events synchronize.
- 1. There can be no full blessing for Israel and the earth until the tragedy of Calvary is repented of and
- 2. Jew and Gentile unite in owning their sin in crucifying the Lord of glory and killing the prince of life.
- Until then, the unhappy condition portrayed in the next chapter must continue, except that the curse of idolatry has been done away, as we have seen.

This has been a fairly short chapter but that is ok. It has occurred to me that my lessons, typed out, are very long. I will try to shorten them from now on until we get back into the classroom.