

Hosea 1 Commentary

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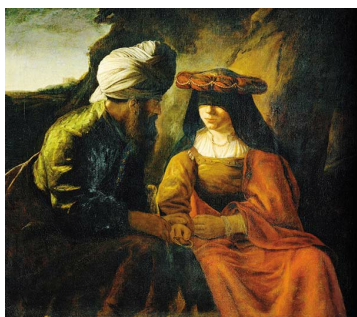
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Hosea's Unconditional Love for Gomer



Source: ESV Global Study Bible

Hosea is the first in the list of "minor prophets," so-called mainly because their inspired books are shorter than those of the "major prophets." The period of Hosea's prophetic activity is dated according to the reigns of 4 kings in Judah mentioned in Ho1:1 --

- Uzziah (792-740 B.C.),
- Jotham (750-731 B.C.),
- Ahaz (735-715 B.C.),
- Hezekiah (729-686 B.C.)
- Jeroboam II (793-753 B.C.) in Israel.

Also on the throne during Hosea's ministry were the last six kings of Israel following Jeroboam II -- Zechariah, Shallum, Menahem,

Pekahiah, Pekah, and Hoshea -- although they are not listed in Ho1:1. A dating which satisfies all the demands of the historical notation in Ho1:1 is 755-725 B.C., the darkest period of Israel's history.

Following the death of Jeroboam II, the nation was in a state of political anarchy. Of the last six kings of Israel, four (Zechariah, Shallum, Pekahiah, and Pekah) were assassinated, and the other two (Menahem and Hoshea) ascended the throne via assassinations. Morally speaking, Israel was bankrupt. Blatant immoralities were practiced openly and unashamedly. The religious life of the people was idolatrous and degenerate. Hosea was an eyewitness to the inward deterioration which eventually led to the collapse of the nation in 722 B.C., at which time Samaria, the capital, fell to the Assyrians. Hosea's ministry overlapped those of Isaiah and Micah in Judah and of Amos in Israel (cf. Isa. 1:1; Amos 1:1; Mic. 1:1). These four prophets of the eighth century constituted the high mark of Hebrew prophecy.

THEME: God's Redeeming Love: The theme of the Book of Hosea is God's redeeming love for Israel, which is uniquely expressed by the Hebrew word *hesed* (Hos 2:19; 4:1; 6:4, 6; 10:12; 12:6), meaning loyal love, steadfastness, and faithfulness. When used with respect to God's relationship to Israel, the word denotes a binding "covenant love." Hosea's demonstration of faithful love toward Gomer becomes a visible symbol of God's steadfast love for Israel, in spite of Israel's unfaithfulness to that love. When Hosea stated that God would cease to love them (Hos 9:15), he was speaking of a different Hebrew word for love, *^ahav*, which conveys the idea of affection, tenderness or even passionate love. When God judges He is not showing *^ahav*, but He is still faithful in His covenant love toward His people. Perhaps no other Old Testament figure gained as clear a picture of the love of God as did Hosea.

HOSEA'S MARRIAGE: God commands Hosea to take a "wife of harlotry" to illustrate Israel's unfaithfulness toward God (1:2). Four basic points should be made regarding Hosea's marriage: (1) Hosea's marriage is to be taken literally; there is nothing in the text to indicate that his experience was a vision, dream, parable, or allegory. (2) Gomer was chaste at the time of marriage; the command in 1:2 to marry a "wife of harlotry" is to be interpreted proleptically (cf. Hos 1:2). The text indicates that the first child was Hosea's (1:3); whereas regarding the second (1:6) and third (1:8), no specification is made. (3) The woman in Hos 3:1 is to be identified as Gomer; insuperable interpretative difficulties arise if the woman is identified as anyone else. (4) Hosea's marriage played an important part in his prophetic ministry; through the crucible of his own marital tragedy, Hosea came to understand the steadfast, faithful love of God for Israel.

All that we know about the prophet we discover from the autobiographical sections of the book itself. Like his contemporary, Amos, he prophesied to the Northern Kingdom (Israel; sometimes called Ephraim, after the largest tribe), while Isaiah and Micah were ministering to the Southern Kingdom (Judah). Material prosperity and spiritual bankruptcy characterized the time under Jeroboam II (782-753), when Hosea began his ministry (2 Ki 14:23-17:41). Judgment seemed remote, but by 732 B.C. Damascus had fallen to the Assyrians and by 722 Samaria, the capital of Israel, fell and the people were deported. Some of the specific sins Hosea denounces are listed in 4:2, 4, 11-13; 5:2; 6:8-9; 7:1, 5; 8:14; 10:1, 4; 13:2.

Three views have been proposed concerning Hosea's marriage: (1) merely an allegory, the book contains no factual history of an actual marriage; (2) Hosea married a woman who was already a harlot, perhaps a temple prostitute; (3) Gomer became a harlot after her marriage. Though Hosea's tragic experience illustrates God's love for His wayward people, there are no legitimate grounds for rejecting the historicity of the marriage. Whether (2) or (3) is correct is difficult to determine.

Contents Chap1-3 detail the prophet's domestic life, whereas the remainder of the book records excerpts of his messages delivered during his 50-year career as a prophet. In the prophetic section three themes dominate: the sins of the people, the certainty of judgment, and the assurance of God's loyal love.

OUTLINE OF HOSEA

I. The Prodigal Wife, Hosea 1:1-3:5

- A. Her Unfaithfulness, Hosea 1:1-11
- B. Her Punishment, Hosea 2:1-13
- C. Her Restoration and Israel's, Hosea 2:14-23
- D. Her Redemption, Hosea 3:1-5

II. The Prodigal People, Hosea 4:1-14:9

- A. The Message of Judgment, Hosea 4:1-10:15
 - 1. The indictment, Hosea 4:1-19
 - 2. The verdict, Hosea 5:1-15
 - 3. The plea of Israel, Hosea 6:1-3
 - 4. The reply of the Lord, Hosea 6:4-11
 - 5. The crimes of Israel, Hosea 7:1-16
 - 6. The prophecy of judgment, Hosea 8:1-10:15
- B. The Message of Restoration, Hosea 11:1-14:9

1. God's love for the prodigal people, Hosea 11:1-11
 2. God's chastisement of the prodigal people, Hosea 11:12-13:16
 3. God's restoration of the prodigal people, Hosea 14:1-9
- Borrow [Ryrie Study Bible](#) - page 1292

Hosea 1:1 The word of the LORD which came to Hosea the son of Beeri, during the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the days of Jeroboam the son of Joash, king of Israel.

- word (KJV): Jer 1:2,4 Eze 1:3 Joe 1:1 Jon 1:1 Zec 1:1 Joh 10:35 2Pe 1:21
- Hosea (KJV): Ro 9:25, Osee
- in (KJV): Isa 1:1 Mic 1:1
- Uzziah (KJV): 2Ki 14:16-29 15:1,2,32 16:1-20 18:1-37 2Ch 26:1-32:33

Related Passages:

Jeremiah 1:2; 4 to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. (1:4) Now the word of the LORD came to me saying,

Ezekiel 1:3 the word of the LORD came expressly to Ezekiel the priest, son of Buzi, in the land of the Chaldeans by the river Chebar; and there the hand of the LORD came upon him.)

Joel 1:1 The word of the LORD that came to Joel, the son of Pethuel:

THE WORD OF THE LORD TO HOSEA

The word of the LORD which came to Hosea the son of Beeri- The word of the LORD speaks of the source of the message and the prophet's divine authority. **Hosea** was a prophet which meant he spoke for the LORD, but first he had to receive **the word to the LORD** to speak. OT prophets functioned as both forth tellers (of God's Word) and foretellers (prophesying future events). See in depth discussion of Israel the Wife of Jehovah. It is notable that Hosea's name is the same as Israel's last king Hoshea (2Ki 17:1), which was Joshua's original name (Nu 13:8, 16).

During the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the days of Jeroboam the son of Joash, king of Israel - The fact that the word of the LORD came during reigns of different kings indicates repeated messages from the LORD to Hosea. **Israel** denotes the northern kingdom of 10 tribes, and **Judah** is the southern kingdom, a division that occurred at the death of Solomon, c. 930 B.C. thus fulfilling Yahweh's prophecy. (cf. 1Ki 12:1-20). Another name for the northern kingdom was Ephraim (the largest of the 10 northern tribes) and its capital was Samaria was also used to speak of the entire northern kingdom (Hos 7:1) .

Warren Wiersbe quips "What a time to be serving the Lord! Murder, idolatry, and immorality were rampant in the land, and nobody seemed to be interested in hearing the Word of the Lord! On top of that, God told His prophet to get married and raise a family!" ([Bible Exposition Commentary - Old Testament](#))

J Vernon McGee points out that "that the messages of nearly all the writing prophets belong to the period of the divided kingdom. When the kings failed, God then raised up prophets to speak to the nation." (See [Thru the Bible Vol. 27: The Prophets Hosea/Joel](#))

[Brian Bell](#) - Hosea 1:1-11

1. Intro:

1. Minor Prophets: Less pages, not less important; small in size, big in truth; These are **minor** prophets preaching a **major** message!

1. Yet, Hosea is actually larger than Daniel.

2. Hosea:

1. Book Overview: Ch.'s 1-3 Adulterous wife yet a faithful husband; Ch.'s 4-14 Adulterous nation yet a faithful God.
2. Main Theme: God's faithful love toward His unfaithful people.
3. Story in a nut shell: Hosea married a woman who bore him 3 kids, & then deserted him & became a prostitute. -

He finally buys her back from the slave market. - This was a sermon to the nation of Israel, for committing “spiritual adultery”.

4. The state of Israel: Prospering outwardly, but decaying inwardly.

5. Hosea: His name = Salvation.

1. He's the only prophet to come from the **Northern** kingdom.

2. Not mentioned anywhere else in scripture.

3. His ministry lasted around 40 years.

6. Master of imagery: “Like a...” (24 x's) {see Hos 2:3}

1. Like a: *calf, moth, lion, morning cloud, flaming fire, silly dove, treacherous bow.*

3. The Times? – These are the last few swirls before the kingdom (NORTHERN KINGDOM) goes down the drain.

1. This book represents God's last gracious effort to “**plug the drain**”! (Wilkinson & Boa; *Talk Thru the O.T.*; pg.236)

4. Contemporaries? - **Jonah**(who went to the Assyrians); **Amos**(No. Kingdom also); **Isaiah & Micah**(So. Kingdom).

5. **Outline: Hosea!**(Hos 1:1-9); **Future Hope!**(Hos 1:10-2:1); **Harlotry!**(Hos 2:2-13); **The Door of Hope!**(Hos 2:14-23)

2. HOSEA! (Hos 1:1-9)

1. Q: Have you ever wanted to know what someone was thinking?

1. In the 1st 3 chapters of this book we have “exactly” what God is thinking regarding **sin** & “**love**”!

2. (1) Q: Have you ever felt the **heart-break** of a child walking away from the Lord? Q: Have you ever had someone be “**unfaithful**” to you? Then you've sensed a smidgen...of the **hurting heart** of God!

1. Hosea had to live out 1st hand...loving one who was **unfaithful**.

1. Marital unfaithfulness is unfortunately “nothing new”!

2. Some of you have also have suffered through the same in your marriage or in a past relationship. There must be no deeper wound!

1. **You** truly have known the “**fellowship** of His sufferings!”

2. **You** have forgiven as **God forgives!** “And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.” (Eph.4:32)

3. **Hosea** was going to feel on the **temporal** scale, what **God** was feeling on the **eternal** scale.

3. (2) Q: Has anyone had a **stranger** start to their ministry?

1. “So you want to be in ministry ey?”

2. **Isaiah** had to walk the streets dressed like a **prisoner of war** for 3 yrs. – **Jeremiah** walked around for 3 months w/a **yoke** around his neck. – **Ezekiel** even turned the painful **loss of his wife** into a sermon.

3. “Expect to pay a price if you want to have a ministry to others!”

1. 2 Cor.1:4,6 “(the God of all comfort)who comforts **us** in all our tribulation, that we may be able to **comfort those** who are in any trouble,”...“Now if **we** are afflicted, it is for **your** consolation and salvation.”

4. A problem: Q: Did God violate the moral standard of His own laws by asking Hosea to marry a prostitute?

1. *A wife of harlotry* - Some have maintained that she was a **common prostitute**.{but would God call her to violate His standard?} - Others have maintained that she was a **cultic prostitute** in the service of Baal. – Some have suggested she **symbolized** Israel's worship of many gods. - Still others have believed she was an **ordinary woman** who **became unfaithful** after her marriage to Hosea.

2. (i.e.) “Go, take to yourself a wife who will prove to be unfaithful.”

3. I think the last view is the best one/accept seems to weaken what God is calling him to do!

5. (Hos 1:4,5) Jezreel – God sows (Hos 2:22). Here **God scatters!**

6. Jehu – This refers to Jehu's slaughter of his enemies in Jezreel.

1. Wait! This was Prophesied by **Elijah**, commanded by **Elisha**, commended by the **Lord** Himself(2 Kings 9,10).

2. Jehu went **too far** in his zeal.

3. The prophesy was to take out Ahab's household which he did

1. Read 2 Kings 10:7,11,17. (& Jezebel 9:30-37)

4. But he also took out Jehoram(king of Israel between the shoulders & thru the heart); Ahaziah(king of Judah/shot also in his chariot); + his household(42 of them); + the servants of Baal in Samaria(massacre/80 guys outside the temple).

5. Poetic Justice – Israel's bow would be broken at the very site of Jehu's sin.

7. (Hos 1:6) Lo-Ruhamah! (No-Mercy)

1. “Mercy” is a girl's name, but “No-mercy”? (Imagine naming your girl that!)

2. This is the situation of Israel today! God is providentially guiding the Jewish nation, yet they are not enjoying God's mercies as before.

8. (Hos 1:6) Lo-Ammi! (Not-my-people)

1. Q: What mixed feelings might Hosea have about his 3 children? (Are they mine?)

2. This speaks of God's temporary rejection of the nation because of their sins.
3. Q: Ever meet someone whose name **did** or **didn't** match their character or characteristics?
 1. Q: Ever meet a "**Mercy**" who didn't show Mercy? (Grace; Joy; Patience, Hope)
 2. ***That's ok, God's into name changes!***— No matter what your **birth-name** is, He can give you a **new one**!
 3. Name some?
 4. Other times people wanted to change there own name: Naomi

3. A FUTURE HOPE! (Hosea 1:10-2:1)

1. Here we have a great affirmation of Hope!

Hosea 1:2 When the LORD first spoke through Hosea, the LORD said to Hosea, 'Go, take to yourself a wife of harlotry and have children of harlotry; for the land commits flagrant harlotry, forsaking the LORD.'

- beginning (KJV): Mk 1:1
- Go (KJV): Ho 3:1 Isa 20:2,3 Jer 13:1-11 Eze 4:1-5:17
- a wife (KJV): That is, says Apb. Newcome, a wife from among the Israelites, who were a people remarkable for spiritual fornication or idolatry.
- children (KJV): Ho 2:4 2Pe 2:14 *marg:
- for (KJV): Ex 34:15,16 De 31:16 2Ch 21:13 Ps 73:27 106:39 Jer 2:13 Jer 3:1-4,9 Eze 6:9 16:1-63 23:1-49 Rev 17:1,2,5

YAHWEH'S STRANGE COMMAND

When the LORD first spoke through Hosea, the LORD said to Hosea, 'Go, take to yourself a wife of harlotry ([zenunim](#); Lxx - [porneia](#)) and have children of harlotry ([zenunim](#); Lxx - [porneia](#)); for the land commits flagrant harlotry, forsaking the LORD-
The first words were commands and would have been difficult for any man to hear, to say the least. See [THE MARRIAGE OF HOSEA' BY H. H. ROWLEY - download 34 page article in pdf](#)

Robert Chisholm points out that "The message of the first three chapters (and of the entire book) oscillates between judgment and salvation. Hosea's marital experiences, which included the heartbreak caused by his wife's unfaithfulness and the joy of their renewed relationship, provide the framework for this message.....The expression "adulterous wife" (lit., "wife of adultery") does not describe her condition at the time of marriage, but anticipates what she proved to be, a wife characterized by unfaithfulness.... (Chisholm feels this should be translated "**Go, take** to yourself a wife who will prove to be unfaithful.") (See [The Bible Knowledge Commentary Minor Prophets](#) or Borrow [The Bible Knowledge Commentary](#))

Believer's Study Bible - The command to marry a "**wife of harlotry**" is to be interpreted proleptically. Hosea is permitted to carry out his desire to marry Gomer, only to learn later of her bent toward adultery. If Hosea had been forced into a marriage which he disdained, it would be difficult to conceive of his affection as being genuine.

Ryrie adds " If anticipatory, the phrase indicates that Gomer became a harlot after her marriage to Hosea. If not, he married a known prostitute. In either case the marriage was providentially ordained in order to illustrate vividly the infidelity of the people of Israel. "

Henry Morris - Hosea (meaning "salvation," essentially the same name as that of Joshua, or Jesus) is, in his prophetic actions, to be made essentially a living type of Christ, especially in His nature as Jehovah, the spiritual "husband" of Israel. Hosea's prophecy was directed especially toward unfaithful Israel, the ten-tribe northern kingdom, but it continued even after Israel was carried into captivity, warning Judah as well. **a wife of harlotry** (KJV off whoredoms). In his real-life portrayal of the relation of Jehovah to Israel, Hosea was led by God to love and marry Gomer, who was a harlot both before and after the marriage. Gomer thus typifies the spiritual harlotry of Israel, serving other gods instead of the true God. As always, spiritual adultery first countenances, then promotes, physical immorality. God's chosen people had descended into the same moral morass as the pagan nations whose gods they had begun to follow.

[KJV Bible Commentary](#) on the LORD's command **Go, take to yourself a wife of harlotry** - This command has been the occasion of much investigation and speculation on the part of biblical scholars. Their conclusions generally fall into two camps: (1) Gomer was a harlot prior to her marriage with Hosea, and Hosea married her while she was in that moral state; and (2) Gomer was morally pure prior to her marriage to Hosea, but subsequently became discontented and went into harlotry, from which Hosea by his love

reclaimed her. The main support for the first view is what seems to be the natural sense of the command take unto thee a wife of whoredoms and children of whoredoms. Against the first view, five objections can be raised: (1) this view is not required by the text; for the Hebrew language could have stated it more precisely, "take unto thee a woman who is a harlot;" (2) this view does not fit the spirit of chapter Hos 2 in which Gomer becomes dissatisfied and leaves Hosea's home to enter harlotry; (3) this view does not fit the history of Israel who was pure before her unfaithfulness to God; (4) this view is contrary to biblical morality; and (5) chapter Ho 1 does not describe any immoral conduct on the part of Gomer—her overt immoral conduct is not made known (except prophetically, vs. Hos 1:2) until chapter Hos 2. It seems best, then, to hold the second view, that Gomer was a morally pure woman at the time Hosea married her and that for some reason she became discontent with her life with Hosea and went off into harlotry. It is best to regard Gomer and the events surrounding her relationship with Hosea as literal and historical. They are sovereignly superintended and used by God to portray His relationship to His people Israel. Just as Gomer has sinned, so Israel has sinned. Just as Hosea loves Gomer and will restore her in spite of her sin, so God loves Israel and will restore her in spite of her sin. As unenviable as the parallel may be from the prophet's point of view, it beautifully and graphically suits God's purpose in confronting His people with their sin, His wrath, His love, His judgment, and their ultimate restoration. Hosea certainly is an Old Testament illustration of a servant of God who presented himself as a "... living sacrifice ..." to God and ultimately proved that the will of God is "... good, and acceptable, and perfect ..." (cf. Ro 12:1-2). In a way in which few would care to exchange places with Hosea, he is a graphic Old Testament illustration of the truth that "... all things work together for good to them that love God, to them who are the called according to his purpose" (Ro 8:28). (See also [THE MARRIAGE OF HOSEA' BY H. H. ROWLEY - download 34 page article in pdf](#))

Harlotry (02183) **zenunim** is a Hebrew noun derived from zānāh (זָנָה) denotes fornication or harlotry, but its significance extends far beyond physical immorality into the realm of covenant theology and spiritual allegiance. At its most basic, the term refers to sexual unfaithfulness that violates the exclusivity of the marriage relationship (Hos. 4:11). In this literal sense, it describes acts that break the one-flesh union established by God, highlighting the betrayal of intimacy, trust, and covenant loyalty. However, the dominant usage in Scripture is figurative, where the word becomes a powerful theological metaphor. It depicts Israel's breach of her covenant relationship with Yahweh, who is portrayed as her Husband (cf. Jer. 2:2; Isa. 54:5). Thus, "fornication" comes to mean spiritual infidelity—giving to others the devotion, trust, and worship that belong to God alone.

ZENUNIM - 13X.11V - harlotries(5), harlotry(8). Gen. 38:24; 2 Ki. 9:22; Jer. 3:2; Ezek. 23:11; Ezek. 23:29; Hos. 1:2; Hos. 2:2; Hos. 2:4; Hos. 4:12; Hos. 5:4; Nah. 3:4

Spiritual harlotry manifests in several interrelated ways:

1. Idolatry – The primary sense: Israel "prostitutes" herself by worshiping false gods, often at high places or through images ("stones and stocks," Jer. 3:9). This is not merely religious error but covenant betrayal, exchanging the living God for lifeless substitutes.
 2. Covenant rebellion – The term also encompasses a broader posture of disobedience and refusal to submit to God (Num. 14:33). It reflects a heart that has turned away, not just in worship but in will.
 3. Moral corruption – Because idolatry reshapes behavior, this "fornication" includes the ethical decay that flows from abandoning God (Hos. 6:10). Spiritual unfaithfulness inevitably produces social and personal sin.
 4. Misplaced trust and alliances – In passages like Ezekiel 23, the imagery includes reliance on foreign nations. Such alliances often involved invoking foreign deities and trusting human power instead of Yahweh. Thus, political compromise becomes another form of spiritual adultery.
 5. Defilement of the land – This sin is not isolated to individuals; it spreads and contaminates the entire community and even the land itself (Jer. 3:2). The imagery conveys pervasive, public, and normalized unfaithfulness.
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Hosea ("salvation," essentially the same name as that of Joshua, or Jesus) is, in his prophetic actions, to be made essentially a living type of Christ, especially in His nature as Jehovah, the spiritual "husband" of Israel. Hosea's prophecy was directed especially toward unfaithful Israel, the ten-tribe northern kingdom, but it continued even after Israel was carried into captivity, warning Judah as well.

In his real-life portrayal of the relation of Jehovah to Israel, Hosea was led by God to love and marry Gomer, who was a harlot both before and after the marriage. Gomer thus typifies the spiritual harlotry of Israel, serving other gods instead of the true God. As always, spiritual adultery first countenances, then promotes, physical immorality. God's chosen people had descended into the same moral morass as the pagan nations whose gods they had begun to follow.

Sex filled a central spot in Canaanite worship of Baal. The worship place employed prostitutes, so men could participate in sinful rites supposed to ensure good harvests. This made harlotry a powerful word to describe Israel's rejection of God for Baal or their

mixture of Baal and Yahweh worship. To worship another god is as shameful and disgusting as breaking the trust of the marriage relationship through adultery. (1Ki 12:26-33).

The prophet became totally identified with God and His word. His marriage relationship and his children's names were living sermons. Every time a member of Hosea's family appeared on the street, God's judgment of Israel was proclaimed. (Jer 32:6-15).

Hosea 1:3 So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.

- Isa 8:1-3

So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a sonThe text explicitly states that Gomer "bore him a son", clearly identifying Hosea as the child's father. By contrast, the births of the next two children, Lo-Ruhamah (Hos. 1:6) and Lo-Ammi (Hos. 1:8), simply state that Gomer "**conceived and gave birth**" without adding "**to him**." Many interpreters view this change in wording as deliberate and suggest that these two children may have been conceived through Gomer's adulterous relationships, thus illustrating Israel's spiritual adultery against the Lord. Others, however, understand Hosea to have been the father of all three children, arguing that the omission of the phrase "to him" is not intended to raise questions about their paternity. While the text does not allow dogmatism, the literary shift is striking and may well reinforce the central message of the book, that Israel had become an unfaithful wife, bearing the bitter fruit of covenant infidelity. (See discussion of [THE MARRIAGE OF HOSEA' BY H. H. ROWLEY - download 34 page article in pdf](#))

Hosea 1:4 And the LORD said to him, "Name him Jezreel; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the house of Israel.

- Call (KJV): Ho 1:6,9 Isa 7:14 9:6 Mt 1:21 Lu 1:13,31,63 Joh 1:42
- Jezreel (KJV): God will disperse, as seed is when sown; probably intimating also the speedy dispersion of Israel by Shalmaneser.
- and I (KJV): 2Ki 9:24,25 10:7,8,10,11,17,29-31 15:10-12
- avenge (KJV): Heb. visit, Ho 2:13 9:17 Jer 23:2
- will cause (KJV): 2Ki 15:29 17:6-23 18:9-12 1Ch 5:25,26 Jer 3:8 Eze 23:10,31

Related Passages:

2 Kings 17:5-6 Then the king of Assyria invaded the whole land and went up to Samaria and besieged it three years. 6In the ninth year of Hoshea, the king of Assyria captured Samaria and carried Israel away into exile to Assyria, and settled them in Halah and Habor, on the river of Gozan, and in the cities of the Medes.

And the LORD said to him, "Name him Jezreel; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the house of Israel - Notice that Yahweh Himself commanded Hosea to name his first son Jezreel, a name meaning "God scatters" (or "God sows"). In this context the emphasis is on God's scattering of His covenant people in judgment. The child's name was therefore a prophetic sign, announcing what the Lord would soon do to the northern kingdom of Israel ("scatter" them) by dispersing its inhabitants among the nations through the Assyrian conquest.

The conjunction "**for**" (Heb. ki) is a term of explanation which introduces the explanation for the name **Jezreel**, giving the reason this symbolic name was chosen. The Lord declares, "**for yet a little while**," indicating that although judgment was not immediate, it was imminent. From the beginning of Hosea's ministry (ca. 753 B.C.) to the fall of Samaria in 722 B.C. was only about thirty years, a relatively short period in God's redemptive timetable. During that time the people continued in their rebellion until the Assyrians conquered the northern kingdom, destroyed Samaria, and carried the Israelites into exile, thereby literally "scattering" them among the nations (2 Ki. 17:5-6). Thus, the name **Jezreel** was not merely symbolic but a divinely inspired prophecy of the judgment that would soon overtake Israel.

I will put an end to the kingdom of the house of Israel- God is sovereign over every kingdom on earth. This is essentially a description of the meaning of **Jezreel** in context, describing a prophecy against Israel that was fulfilled in 722 BC when Assyria defeated Israel and took them into exile.

Believer's Study Bible - The "**bloodshed of Jezreel**" refers to the bloodthirsty acts of Jehu recorded in 2 Kings 9; 10. The prophecy has two stages of fulfillment: (1) the demise of the house of Jehu with the murder of Zechariah (2Ki 15:10) and (2) the fall

of Samaria and the scattering of Israel into exile (2Ki 17:5, 6).

Ryrie adds that Jezreel "refers to a valley in northern Israel, the scene of Jehu's ill-advised and wrongly motivated murder of the sons of Ahab in order to seize the throne (2Ki 10:1-11). put an end to. . . . Fulfilled by the Assyrian captivity in 722 B.C. and prophesied to Jehu (2 Kings 10:30).

Hosea 1:5 "On that day I will break the bow of Israel in the valley of Jezreel."

- I will (KJV): Ho 2:18 Ps 37:15 46:9 Jer 49:34,35 51:56
- in (KJV): Jos 17:16 Judges 6:33

On that day I will break the bow ("the power") of Israel in the valley of Jezreel

Henry Morris - Jezreel (meaning "God scatters") was of the tribe of Judah (1 Chronicles 4:3). However, there was more than one region called Jezreel in Israel. This particular prophecy was fulfilled first when Jehu slew the sons of Ahab in Jezreel (2 Kings 10:1-14), and then when Shallum slew Zachariah, the descendant of Jehu, eliminating the dynasty of Jehu after four generations (2 Kings 10:30; 15:10-12), thus finally "aveng[ing] the blood of Jezreel upon the house of Jehu" (Hosea 1:4).

Hosea 1:6 Then she conceived again and gave birth to a daughter. And the LORD said to him, "Name her Lo-ruhamah, for I will no longer have compassion on the house of Israel, that I would ever forgive them.

- Loruhamah (KJV): that is, Not having obtained mercy, Ho 2:23 1Pe 2:10
- for (KJV): 2Ki 17:6,23-41 Isa 27:11
- no more have (KJV): Heb. not add any more to have. but I will utterly take them away. or, that I should altogether pardon them. Ho 9:15-17

LO-RUHAMAH SYMBOLIZED PLIGHT OF ISRAEL - UNPITIED

Then she conceived again and gave birth to a daughter. And the LORD said to him, "Name her Lo-ruhamah, for I will no longer have compassion on the house of Israel, that I would ever forgive them - Lo-Ruhamah means "not pitied," "not shown compassion," or "not having obtained mercy." Her name was a solemn prophetic sign that the time of God's longsuffering toward the northern kingdom of Israel had come to an end. Because of the nation's persistent idolatry, covenant unfaithfulness, and refusal to repent, the Lord declared that He would no longer extend the mercy that had repeatedly spared them from judgment. When the long-foretold Assyrian invasion finally came, Israel would not escape by divine intervention but would experience the full consequences of her rebellion. Thus, Lo-Ruhamah vividly symbolizes the withdrawal of God's compassionate forbearance and the certainty that His righteous judgment would now fall upon the nation (Hos. 1:6).

Rowley - The second child of Gomer was named Lo-ruhamah,⁶ or Unpitied, signifying that God would no longer have compassion on the house of Israel, or forgive their sins. ⁷ The third child was called Lo-ammi,⁸ or Not-my-people, signifying God's rejection of Israel from being His people.⁹

Henry Morris - Lo-ruhamah. Hosea's first son by his "wife of whoredoms" was Jezreel, named after the bloody slaughter at Jezreel which had initiated the dynasty of Jehu, soon to be ended. His daughter then was named Lo-ruhamah, meaning "Not to be pitied," symbolizing God's imminent judgment on unfaithful Israel.

Hosea 1:7 "But I will have compassion on the house of Judah and deliver them by the LORD their God, and will not deliver them by bow, sword, battle, horses or horsemen."

- I will (KJV): Ho 11:12 2Ki 19:35 Isa 36:1-37:38
- will save (KJV): Isa 7:14 12:2 49:6 Jer 23:5,6 Zec 2:6-11 4:6 9:9,10 Mt 1:21-23 Tit 3:4-6
- by bow (KJV): Ps 33:16 44:3-6

SALVATION BELONGS

TO THE LORD

But I will have compassion on the house of Judah and deliver them by the LORD their God, and will not deliver them by bow, sword, battle, horses or horsemen - In striking contrast to Israel's coming judgment, God promised to show mercy to Judah by delivering her "not by bow, sword, battle, horses, or horsemen" (Hos. 1:7). This prophecy was fulfilled in 701 B.C. when Sennacherib and the mighty Assyrian army surrounded Jerusalem. Rather than saving Judah through military power, God Himself intervened, sending the Angel of the LORD to destroy 185,000 Assyrian soldiers in a single night. Sennacherib retreated in disgrace, and Jerusalem was spared without Judah winning a single battle (2Ki 19:34-36; Isa. 37:36-37). The event stands as a powerful testimony that "salvation belongs to the LORD" and that He is fully able to deliver His people apart from human strength or resources.

Hosea 1:8 When she had weaned Lo-ruhamah, she conceived and gave birth to a son.

When she had weaned Lo-ruhamah, she conceived and gave birth to a son - The mention of weaning provides a natural chronological marker, indicating that some time (typically two to three years in the ancient Near East) had elapsed since the birth of **Lo-Ruhamah**. It also underscores the steady progression of Hosea's family and the unfolding of God's prophetic message through the names of his children. With each successive birth, Yahweh revealed another stage in His indictment of the northern kingdom. The first child, **Jezreel**, announced impending judgment; the second, **Lo-Ruhamah**, declared the withdrawal of God's compassion; and now the third child, **Lo-Ammi** ("Not My People"), signified the temporary suspension of Israel's covenant relationship with the Lord. Thus, the birth of each child marked a further escalation in God's warnings, demonstrating that Israel's persistent rebellion was bringing the nation ever closer to the certainty of divine judgment and exile.

Matthew Henry - The calling of the Gentiles, and the uniting Israel and Judah under the Messiah - Hosea 10:8-11 The rejection of Israel for a time, is signified by the name of another child: call him Lo-ammi, "not my people." The Lord disowns all relation to them. We love him, because he first loved us; but our being cast out of covenant, is owing to ourselves and our folly. Mercy is remembered in the midst of wrath; the rejection, as it shall not be total, so it shall not be final. The same hand that wounded, is stretched forth to heal. Very precious promises are here given concerning the Israel of God, and they may be of use to us now. Some think that these promises will not have accomplishment in full, till the general conversion of the Jews in the latter days. Also this promise is applied to the gospel, and the bringing in both the Jews and Gentiles to it, by St. Paul, Romans 9:25,26, and by St. Peter, 1 Peter 2:10. To believe in Christ, is to have him for our Head, and willingly to commit ourselves to his guidance and government. And let us pray for the coming of the glorious day, when there shall be one Lord through all the earth.

Hosea 1:9 And the LORD said, "Name him Lo-ammi, for you are not My people and I am not your God."

- Loammi (KJV): that is, Not my people, Jer 15:1

And the LORD said, "Name him Lo-ammi, for you are not My people and I am not your God" - Gomer's second son was named Lo-Ammi, meaning "Not My People." His name served as a sobering prophetic sign that, because of Israel's persistent covenant unfaithfulness, the Lord would temporarily sever His covenant relationship with the northern kingdom. Although Israel had solemnly pledged at Mount Sinai to be God's covenant people (Ex 19:1-8, they vowed to keep covenant in Ex 24:3, 7), their continued idolatry and rebellion would result in the loss of their covenant privileges. The name "**Lo-Ammi**" foreshadowed Israel's exile by Assyria in 722 B.C. and the subsequent dispersion of the nation among the peoples of the world, signifying that God would no longer acknowledge the northern kingdom as His covenant people until the day of their future restoration (Hos. 1:9).

Hosea 1:10 Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered; And in the place Where it is said to them, "You are not My people," It will be said to them, "You are the sons of the living God."

- the number (KJV): Ge 13:16 32:12 Isa 48:19 Ro 9:27,28 Heb 11:12
- and it (KJV): Ro 9:25,26
- in the (KJV): or, instead of that
- it was said (KJV): Ho 2:23 Isa 43:6 49:17-22 54:1-3 60:4-22 66:20 1Pe 2:9,10

- Ye are the sons (KJV): Joh 1:12 Ro 8:14-17 9:26 2Co 6:18 Ga 4:6,7 1Jn 3:1,2

Related Passages:

Romans 9:24-26 even us, whom He also called, not from among Jews only, but also from among Gentiles. 25 As He says also in Hosea, "I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,' AND HER WHO WAS NOT BELOVED, 'BELOVED.'" 26 "AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD."

1 Peter 2:10 for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

Yet the number of the sons of Israel will be like the sand of the sea, Which cannot be measured or numbered; And in the place Where it is said to them, "You are not My people," It will be said to them, "You are the sons of the living God - Having pronounced judgment upon the northern kingdom, Hosea immediately turns to a message of hope by affirming Israel's ultimate restoration, both numerically and spiritually. The coming Assyrian exile would not nullify God's unconditional covenant promises to Abraham, including the promise that his descendants would become as innumerable as the sand of the sea (Gen. 12:1-3; Ge 22:17; Ge 26:3-4; Ge 28:13-14). Although Israel ("the northern kingdom", "Ephraim") would be temporarily set aside because of her rebellion, she would one day again experience God's covenant blessings (see comments on verse 11).

Hosea 1:11 And the sons of Judah and the sons of Israel will be gathered together, And they will appoint for themselves one leader, And they will go up from the land, For great will be the day of Jezreel.

- Then shall (KJV): This seems to refer to the future conversion and restoration of the Jews and Israelites, under one head, Jesus Christ; so that there shall be one flock and one shepherd.
- the children of Judah (KJV): Ho 3:5, Isa 11:12,13 Jer 3:18,19 23:5-8 30:3 31:1-9, 33:15-26 Jer 50:4,5,19 Eze 16:60-63 34:23,24 37:16-25 Mic 2:12,13 Zec 10:6-9 Ro 11:25,26
- for (KJV): An allusion to the word Jezreel. God who sowed them among the nations in His wrath, shall reap and gather them in His mercy: see ch. Ho 2:22,23 Ps 22:27-30 110:3 Ro 11:15

ISRAEL AND JUDAH REUNITED

And the sons of Judah and the sons of Israel will be gathered together, And they will appoint for themselves one leader, And they will go up from the land, For great will be the day of Jezreel -- In the last days, "**the sons of Judah**" and "**the sons of Israel**" will be reunited under one Head, the Messiah, and restored to the land (Hos. 1:10-11). Significantly, Jezreel, which in Hosea 1:4 symbolized God's judgment and scattering, becomes in Hosea 1:11 a symbol of restoration, blessing, and fruitfulness in the coming Messianic Kingdom (cf. Isa. 11:11, 12). The New Testament further reveals that Hosea's prophecy extends beyond ethnic Israel, for both Paul (Ro 9:24-26) and Peter (1Pe 2:10) apply the language of those once "**not My people**" becoming "sons of the living God" to include believing Gentiles, who together with believing Jews share in God's saving grace while Israel's national restoration still awaits its future fulfillment.