

Hosea Commentaries & Sermons

[DANIEL](#) Hosea's Unconditional Love for Gomer

[JOEL](#)

RESOURCES ON HOSEA Commentaries, Sermons, Illustrations, Devotionals

Click chart to enlarge

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Charts from [Jensen's Survey of the OT](#) - used by permission
[Summary chart - Chuck Swindoll](#)

Source: [ESV Global Study Bible](#)

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Source: [ESV Global Study Bible](#)

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

KNOW THE BOOK OF HOSEA SHORT INTRODUCTIONS

[ESV Summary](#)

[MacArthur Study Bible - Intro, Date, Setting, Themes, Interpretative Challenges, Outline](#)

[Swindoll Overview](#) - Includes "Listen to Chuck Swindoll's overview in his audio message" - 27 minutes

[Gotquestions Video Summary](#)

[KJV Bible Commentary - Intro, Outline and Verse by Verse Commentary](#)

[The King James Study Bible Second Edition](#) - short introduction

[NKJV Study Bible: New King James Version Study Bible](#) (loads slow) - Introduction, Historical Setting, Purpose, Timeline, Christ in

Hosea - Summary by A T Pierson

I. Hosea 1:1-3:5 The Marriage Covenant with Jehovah

II. Hosea 4:1-14:9 The Stages of Decline: the exhortation to Return

Keyword: Return

Key verse: Hosea 14:9

This message is for the northern kingdom, Israel, of which Hosea was a native (?). The mortal throes of that kingdom were at hand; and Israel, rebuked as the faithless wife of a Divine Husband, is bidden to return from her backslidings unto Him. This unique Ephraimite Book scarce mentions Judah, and does not openly refer to Jerusalem. Hosea's period spans half a century.

This book is rhythmical; its language metaphorical and laconic. The nation was rotten with private vices and public crimes: lying and perjury, drunkenness and lust, robbery, murder, treason, and regicide. The worship of Jehovah was corrupted with idolatry and profaned by formality. Situated midway between Egypt and Assyria, two factions existed; one favoring alliance with Egypt, the other, with Assyria.

The Kingdom of Israel had a brief period of prosperity followed by decadence and rapid ruin. There came violent changes on the throne; Assyria's first appearance in Palestine: finally Sargon took Samaria and Captivity ended the scene.

ARCHIVE.ORG BOOKS AVAILABLE TO BORROW OR READ

Explanation - The following list includes not only commentaries but other Christian works by well known evangelical writers. Most of the resources below are newer works (written after 1970) which previously were available only for purchase in book form or in a Bible computer program. The resources are made **freely available by archive.org** but have several caveats - (1) they do not allow copy and paste, (2) they can only be borrowed for one hour (but can be checked out immediately when your hour expires giving you time to read or take notes on a lengthy section) and (3) they require creating an account which allows you to check out the books free of charge. To set up an account click [archive.org](https://www.archive.org) and then click the picture of the person in right upper corner and enter email and a password. That's all you have to do. Then you can read these more modern resources free of charge! I have read or used many of these resources but not all of them so ultimately you will need to be a Berean (Acts 17:11+) as you use them. I have also selected works that are conservative and Biblically sound. If you find one that you think does not meet those criteria please send an email at <https://www.preceptaustin.org/contact>. The resources are listed in alphabetical order by the author's last name and some include reviews of the particular resource.

COMMENTARIES

[Bible Knowledge Commentary - Old Testament](#) - 1608 pages. Dallas Theological Seminary Faculty

[Hosea, Joel, Amos, Obadiah, Jonah, Micah](#) By: [Butler, Trent C](#) Published: Jan 01, 2005 - Holman OT Commentary Series

[The Communicator's Commentary. Hosea, Joel, Amos, Obadiah, Jonah](#) By: Ogilvie, Lloyd John Published: Jan 01, 1990 (now published as the Preacher's Commentary series)

[The Minor Prophets : an Expositional Commentary](#) by Boice, James Montgomery, 292 pages

Cyril Barber - The Minor Prophets, by James Montgomery Boice is illustrative of scholarship being applied to the needs of individuals, Heralds the return to the kind of Bible commentary made famous by the Reformers. Boice deals clearly, concisely, and adequately with this sorely neglected segment of the canon. His handling of the text serves as a model of how preaching through these prophetic writings can be relevant to the times and meet people's needs. Indexed. Recommended.

James Rosscup - Boice has a catchy title for each chapter or section of the prophets. Pages are large with two columns and he provides much good material on the relevance then and now, lessons such as God's love, repentance, sincerity (Hosea 6), etc. If a Christian took time to read these pages and dwelt on the principles

over a span of weeks or months, he could grow much by applying them. Boice at times could be more definite in specifying in what framework God will bless Israel in the future, as in Hosea 14. He can be vague, as in Joel 2:1–11 where he says the invader is neither locusts nor a human army (1,107). He can be very wordy and wander on, too, as in using Joel 2:28 as a take-off into a long discussion of clericalism. He sees Joel 2:28 fulfilled at Pentecost, yet it would help if he showed some aspects were not yet fulfilled. He is more to the point on Zechariah 14.

[Love to the loveless : the message of Hosea](#) - Derek Kidner (1981) [User reviews](#).

[Logos.com](#) - "Go and marry a prostitute." These are the first words God spoke to his prophet Hosea. Why would he ask this of one of his spokesmen? Because he wanted to teach Hosea, the nation of Israel, and all of us today a lesson that we will not forget, a lesson that is painful yet joyous. Hosea's somber portrait of the human condition is our lesson in pain. All of us have played the harlot by forsaking God and His ways. The picture is not pretty, but it's true. Yet Hosea's clear illustration of God's love for us brings joy. While we are yet sinners, God comes to us and loves us. [Derek Kidner](#) takes us through the unfolding story of Hosea and his wife, Gomer, explains the basic message, points out the subtleties, and encourages readers to live lives worthy of God who loves the loveless.

[Hosea : the heart and holiness of God](#) by Morgan, G. Campbell

[Amos, Hosea](#) By: Ward, James Merrill, 1928- (Interesting)

[Minor prophets of Israel : Jonah, Amos, Hosea](#) by Jensen, Irving Lester

[Hosea-Jonah](#): Douglas K Stuart (Word Biblical Commentaries). Waco, TX: Word Books, 1987. 537 pp.

Rosscup - This is by the Professor of Old Testament at Gordon-Conwell Theological Seminary. Conservative, he believes that Hosea wrote the book and favors chronology that E. Thiele has set forth. He has impressive bibliographies on all the books, some good notes on details in the Hebrew text, summaries to give perspectives in pericopes, and full comments with much light. In Hosea 1:2 he sees a woman tainted by spiritual unfaithfulness of Israelites, who is physically legitimate at marriage to Hosea and has three children with him. He sees Israel's blessing of 2:18 and 3:5 fulfilled in the church today, in **amillennial** fashion (pp. 61, 69, 218), for the church "has inherited the restoration promises of Hosea and the rest of the Old Testament (Galatians 3:29)" (218).

[Hosea and Amos](#): Cohen, Gary G. and H. R. Vandermey. **Hosea and Amos** (Everyman's Bible Commentary). Chicago: Moody, 1981. 172 pp.

Rosscup: Vandermey does Hosea and Cohen Amos. Both conservatives use detailed outlines and a brief introduction. The comment on Hosea 1:2 is unclear. The writers are premillennial on Israel's future (Hosea 3:5; 14:4–9; Amos 9:11–15). Both survey fairly well. The bibliography on Amos is very general, shoddy, listing only two commentaries, both very old.

[Be Amazed - Hosea, Joel, Jonah, Habakkuk, Malachi](#) - Warren Wiersbe

[Bible Exposition Commentary - Old Testament](#) - Warren Wiersbe - always worth checking

[With the Word](#) - Devotional Commentary - Warren Wiersbe

[Wiersbe's Expository Outlines on the Old Testament](#) by Wiersbe, Warren W

"Even the most difficult Scriptures come alive as Warren Wiersbe leads you book-by-book through the Old Testament and helps you to see the "big picture" of God's revelation. In this unique volume, you will find: • Introductions and/or outlines for every Old Testament book • Practical expositions of strategic chapters • Special studies on key topics, relating the Old Testament to the New Testament • Easy-to-understand expositions that are practical, preachable, and teachable If you have used Dr. Wiersbe's popular BE series, you know how simple and practical his Bible studies are, with outlines that almost teach themselves. If not, you can now discover a wonderful new resource. This work is a unique commentary on every book of the Old Testament. It contains new material not to be found in the BE series.

[Hosea, Joel, Amos, Obadiah, Jonah](#) by Billy K Smith

James Rosscup not on this exact book but a related book - **Smith, Billy K.** and Frank S. Page. Amos,

Obadiah, Jonah (New American Commentary). Nashville: Broadman & Holman, 1995. Smith did the first two (Amos, Obadiah), Page wrote on Jonah. Verses gain reasonably full, knowledgeable explanation, with good use of a plethora of assists from scholarly literature, footnoted well, in some pertinent places, even with views, etc. Hebrew words are transliterated, and remarks about the grammar help. A fairly perceptive section appears on [Amos 9:11–15](#), even its relation to [Acts 15:13–18](#) in a futuristic prophetic picture. Page views Jonah as a historical account (217–19). Customs such as sea men casting lots in Jonah 1 (234) receive good illumination, and one finds frequent answers to questions readers usually ask, such as on the miraculous element in Jonah (214–15) and whether the Ninevite revival was spiritually real. This evangelical work is well-done and often firmly profitable for teachers, pastors, and other readers.

[The Minor Prophets: Feinberg, Charles Lee](#) Published: Jan 01, 1990

Cyril Barber - Formerly published between 1948 and 1952 in a series of volumes under the title Major Messages on the Minor Prophets, these studies have served well the needs of laypeople for more than thirty years

James Rosscup - A Jewish Christian scholar in Hebrew who taught in Old Testament at Dallas Seminary and later at Talbot Seminary, where he also was Academic Dean, did this exposition of all the minor prophets. Feinberg made biblical prophecy one of his specializations and does a good survey, being aware of interpretive problems, main views, contextual factors and correlation with other Old Testament and New Testament prophetic passages in a premillennial dispensational understanding. This is a 1-volume edition of what originally was issued as 5 small volumes.

[A Commentary on the Minor Prophets](#) By: Hailey, Homer, 1903- Published: Jan 01, 1972

James Rosscup - A non-technical work of 428 pp. for lay people, taking an amillennial stance on the kingdom issue: in his opinion there will not be a future kingdom for Israel after the Second Advent of Christ (cf. in this work pp. 126, 200, etc.; cf. also his commentary on the Book of Revelation).

[The Minor Prophets : Restoring Righteousness](#) by Townsend, Jim,

[Twelve Prophets](#) By: [Craigie, Peter C](#) Published: Jan 01, 1984 - The Daily Study Bible Series - beware as he is not always literal in his interpretation

Cyril Barber - (These volumes adequately introduce the writing of each minor prophet. The exposition contains something good on each canonical book. Craigie's writings always give evidence of being well researched, and this study is no exception. Interesting sidelights are to be found on the history and culture of the times. The eschatology of these OT writers is marred, however, by the author's amillennialism

[Interpreting the Minor Prophets](#) By: Chisholm, Robert B Published: Jan 01, 1990

James Rosscup - This well-informed survey is by a professor of Old Testament studies, Dallas Seminary, who wrote on Hosea and Joel in the Bible Knowledge Commentary. Chisholm looks broadly at each prophet's structure, message, doctrinal themes, literary and rhetorical features. After a brief survey of overall themes—sin, judgment, salvation—he takes up each prophet from Hosea to Malachi successively. On long-range prophecy he is presumably premillennial, but in several texts where one would expect a commitment, he keeps things so vague that one finds no distinct word as to when the fulfillment will come (Hosea 3, 14; Joel 3:9ff.; Zechariah 14, etc.). He surveys each book section by section with much that helps, dealing briefly with main problems. At the end of each survey of a book he sums up points of theology. He views Joel 2:1–11 as meaning a human army but is not distinct on what army and when. The work is good but general. The reader who has the [Bible Knowledge Commentary](#) from Dallas Seminary would already have the books covered in greater premillennial specificity in many cases.

[Enjoying the Minor Prophets](#) By: MacDonald, William, 1917-2007 Published: Jan 01, 2013 - A 113 page devotional commentary - same authors as the Believer's Bible Commentary below -- recommended

[The Minor Prophets](#) by Lewis, Jack [9 ratings](#)

[Taking God Seriously: Major Lessons from the Minor Prophets](#) by Stuart Briscoe [12 ratings](#)

[Believer's Bible Commentary](#) - OT and NT - MacDonald, William (1995) 2480 pages. Conservative. Literal. Often has very insightful comments. John MacArthur, says "Concise yet comprehensive - the most complete single-volume commentary I have seen." Warren Wiersbe adds "For the student who is serious about seeing Christ in the Word." One hour limit.

Rosscup - This work, originally issued in 1983, is conservative and premillennial, written to help teachers, preachers and people in every walk of life with different views, explanation and application. The 2-column format runs verse by verse for the most part, usually in a helpfully knowledgeable manner, and there are several special sections such as "Prayer" in Acts and "Legalism" in Galatians. The premillennial view is evident on Acts 1:6, 3:20, Romans 11:26, Galatians 6:16, Revelation 20, etc.

[Wycliffe Bible Commentary](#) - Charles Pfeiffer - 1560 pages (1962). [214 ratings](#) Less detailed than the KJV Bible Commentary. Conservative. Notes are generally verse by verse but brief.

Rosscup - Conservative and premillennial scholars here have been experts in their fields. The work contains brief introductions and attempts to give a verse-by-verse exposition, though it does skip over some verses. The treatments vary with the authors, but as a whole it is a fine one-volume commentary for pastors and students to use or give to a layman. Outstanding sections include, for example: Whitcomb on Ezra-Nehemiah-Esther; Culver on Daniel; Ladd on Acts; Harrison on Galatians; Johnson on I Corinthians; and Ryrie on the Johannine Epistles.

[The minor prophets](#) By: Theo. Laetsch, D.D. Published: Jan 01, 1956

James Rosscup - This is a very good **amillennial** commentary on the minor prophets as a whole. Laetsch deals with the text verse-by-verse, grapples with difficult phrases and explains them, uses the Hebrew extensively, and presents illuminating word studies. The lucid presentation helps make it a very interesting commentary to read. In crucial prophetic sections, his strong amillennialism appears. His weakness here is offset by his helpfulness in exegesis generally plus his good background material.

[Twelve voices for truth confronting a falling world with hope : a study of the minor prophets](#) by Hayford, Jack W

[Understanding the Old Testament](#) by Scripture Union - All 12 minor prophets. 100 pages.

James Rosscup - This succinct effort gets directly at issues, as in giving three views on what Gomer was when Hosea married her, and views on the woman Hosea took in 3:1. He is fuzzy on what the future of Israel will be (1:10; 2:16–23 etc.) but a bit clearer on 3:5 (p. 7; cf. p. 20). Sometimes he is clear, sometimes vaguely general, as on the heavenly signs in Joel 2. He sees Amos 9:11–15 as not fulfilled literally in such aspects as agricultural prosperity, but figuratively, as if 9:13b proves his view. Reference, he feels, is to the New Jerusalem. Strangely, he also sees Zechariah 14:20–21 as in the New Jerusalem, after describing the verses before where imperfection is evident. Often, though, his work gives the lay reader a good survey without getting bogged down.

[The Prophets of Israel](#) By: [Wood, Leon James](#) Published: Jan 01, 1979 - 416 pages

James Rosscup - This quite readable work by a premillennialist covers the overall range of Old Testament prophets, various key subjects under "Prophetism" such as what "to prophesy" means, the prophets' function, early prophets, Samuel, monarchy prophets, and writing prophets both major and minor. Wood has solid sections on Elijah and Elisha (their spiritual features, episodes, miracles). The Elisha part surveys each miracle. Some sections, as on Hosea, even discuss in some detail leading problems such as whether Gomer was tainted before marriage or became unfaithful later. But sections on the books do not delve into nearly the detail Chisholm gives. Wood does sum up the message well, has an outline on each book, and organizes much on background, character qualities and work of each prophet. He deals with each prophet in relation to the reign he fitted into. Chisholm and Freeman deal more with various problems. Cf. Hobart Freeman, *Introd. to the Old Testament Prophets*, available now only in some theological libraries.

[Preaching the Old Testament : a lectionary commentary](#) By: Allen, Ronald J. (Ronald James), 1949- Published: Jan 01, 2007)

James Rosscup - (THIS CRITIQUE IS NOT ABOUT THE BOOK ABOVE but gives you a sense of who Allen is as a writer.) Allen is skilled in Hebrew and interpretation and writes attractively. He is conservative and premillennial. In his view the locusts are literal in both Chapters 1 and 2, yet supernatural in the latter case. He never seems to clear up what the supernatural locusts are in the future Armageddon time but stays general and vague. They sound like angelic hosts when Allen links them with Revelation 9:11–16. Allen has good emphases about God's grace, compassion, anger and love in 2:12–17. Apparently he sees the "northern army" of 2:20 as a human one, not identified with the locusts of 2:1–11. He has a long, helpful discussion on whether Acts 2 fulfills the outpouring of the Spirit, and sees a partial fulfillment (p. 95). In 3:9ff., he believes the blessing is in the millennium after the Second Advent, yet he identifies the fountain of verse 18 as the river in the ultimate state, the New Jerusalem (116), and is not clear on why or how he leaps from the millennium to

the ultimate bliss.

[Unger's Commentary on the Old Testament \(Volume 2 - Isaiah - Malachi\)](#) by Unger, Merrill Frederick, 1909- (1981) 972 pages.

[Unger's bible handbook : a best-selling guide to understanding the bible](#) by Unger, Merrill F

Rosscup - A former Professor of Old testament at Dallas Seminary, evangelical writer of many scholarly books, did this in his late years. He has sections on each Bible book, archaeology, Major Prophets, Minor Prophets, between the testaments, the four gospels, epistles of Paul, how the Bible came to us, Bible statistics, outline of church history, creation stories, Ur of Abram's day, Egypt, Assyria, the Chaldean empire, demonism, miracles, Bethlehem, Dead Sea scrolls, Corinth, Ephesus, Rome, etc. The work includes more than 20 charts and 30 maps and has color sections. Unger has good material at some points in surveying passages, dealing with certain problems, etc., and handles the long-range prophecies in a premillennial way. Often he is very cursory.

[The twelve minor prophets](#) Published: Jan 01, 1926 Robinson, George -- note this book has no time restriction and does allow copy/paste

James Rosscup - This is a reprint of the 1926 edition (New York: Harper and Brothers). He devotes a chapter to each prophet, "Hosea the Prophet of Love," etc. The studies are terse summaries. On Hosea he lists and comments on steps in Israel's downfall and has five points on the message to men today. He packs a lot of information in and organizes it well. **His word portrait of Jonah is choice** (pp. 74-75), and he has interesting accounts of great fish swallowing men. **Though brief, the book has frequent material a preacher can use.**

[Mastering the Old Testament \[volume 20\] : Hosea, Joel, Amos, Obadiah, Jonah](#) - 460 pages - Lloyd J Ogilvie (Book by book commentary)

[Four prophets: Amos, Hosea, First Isaiah, Micah: a modern translation from the Hebrew](#) by Phillips, J. B. (John Bertram), 1906-1982,

STUDY BIBLE NO RESTRICTIONS

(1) [KJV Bible Commentary](#) - Hindson, Edward E; Kroll, Woodrow Michael. Over 3000 pages of the entire OT/NT. Well done conservative commentary that interprets Scripture from a literal perspective. Pre-millennial.

Very well done conservative commentary that interprets Scripture from a literal perspective

The King James Version Bible Commentary is a complete verse-by-verse commentary. It is comprehensive in scope, reliable in scholarship, and easy to use. Its authors are leading evangelical theologians who provide practical truths and biblical principles. Any Bible student will gain new insights through this one-volume commentary based on the timeless King James Version of the Bible.

(2) [The King James Study Bible Second Edition](#) 2240 pages (2013) (Thomas Nelson) General Editor - Edward Hindson with multiple contributing editors. . Pre-millennial. See [introduction on How to Use this Study Bible](#)

(3) [NKJV Study Bible: New King James Version Study Bible](#) (formerly "The Nelson Study Bible - NKJV") by Earl D Radmacher; Ronald Barclay Allen; Wayne H House. 2345 pages. (1997, 2007). Very helpful notes. Conservative. Pre-millennial.

STUDY BIBLES THAT CAN BE BORROWED

[The MacArthur Study Bible](#) - John MacArthur. Brief but well done notes [1,275 ratings](#)

[ESV Study Bible](#) - Excellent resource but not always literal in eschatology and the nation of Israel [6,004 ratings](#)

[HCSB Study Bible](#) - conservative notes.

[The Holman Illustrated Study Bible](#) Includes the excellent Holman maps but otherwise of little help in serious study.

[NIV Study Bible](#) - (2011) 2570 pages - Use this one if available as it has more notes than edition below. This resource has been fully revised in 2020.

[Life Application Study Bible](#): New Living Translation. Has some very helpful notes. [4,445 ratings](#)

[The Defender's Study Bible : King James Version](#) by Morris, Henry M. Excellent notes for well known creationist.

[Ryrie Study Bible Expanded Edition](#) (1994) 2232 pages

[The David Jeremiah study bible](#) - (2013) 2208 pages. [2,272 ratings Logos.com](#) - "Drawing on more than 40 years of study, Dr. David Jeremiah has compiled a legacy resource that will make an eternal impact on generations to come. 8,000 study notes. Hundreds of enriching word studies"50+ Essentials of the Christian Faith" articles."

[The Apologetics Study Bible Understand Why You Believe](#) by Norman Geisler

[NIV Archaeological Study Bible](#) (2005) 2360 pages [950 ratings](#) (See also [Archaeology and the Bible - OT and NT](#))

[NIV Cultural Backgrounds Study Bible. Bringing to Life the Ancient World of Scripture](#) Keener, Craig and Walton, John. Editors (2017)

[Believer's Bible Commentary](#) by MacDonald, William (1995) 2480 pages. One of my favorites. Often has some excellent devotional comments.

Dr. John MacArthur, Jr. - "Concise yet comprehensive - the most complete single-volume commentary I have seen."

Warren Wiersbe - "For the student who is serious about seeing Christ in the Word."

[The Word in life Study Bible](#) - interesting format. Not your routine study Bible. Worth checking the very informative notes. (e.g., [here is a picture of Jesus' post-resurrection appearances.](#))

[Wycliffe Bible Commentary](#) - Charles Pfeiffer - 1560 pages (1962). [214 ratings](#) Less detailed than the KJV Bible Commentary. Conservative. Notes are generally verse by verse but brief.

Rosscup - Conservative and premillennial scholars here have been experts in their fields. The work contains brief introductions and attempts to give a verse-by-verse exposition, though it does skip over some verses. The treatments vary with the authors, but as a whole it is a fine one-volume commentary for pastors and students to use or give to a layman. Outstanding sections include, for example: Whitcomb on Ezra-Nehemiah-Esther; Culver on Daniel; Ladd on Acts; Harrison on Galatians; Johnson on I Corinthians; and Ryrie on the Johannine Epistles.

[New Bible Commentary](#) - (1994)

[The Experiencing God Study Bible : the Bible for knowing and doing the will of God](#) - Blackaby, Henry (1996) 1968 pages - CHECK THIS ONE! Each chapter begins with several questions under the title "PREPARE TO MEET GOD." Then you will interesting symbols before many of the passages. The chapter ends with a "DID YOU NOTICE?" question. This might make a "dry chapter" jump off the page! Read some of the [48 ratings](#)

[Compact Bible commentary](#) by Radmacher, Earl D; Allen, Ronald Barclay; House, H Wayne, et al - 954 pages. Multiple contributors to the comments which are often verse by verse. The comments are brief but meaty and can really help your study through a given book. A sleeper in my opinion.

[NIV archaeological study Bible](#) (2005) 2360 pages [950 ratings](#) (See also [Archaeology and the Bible - OT and NT](#))

[NIV cultural backgrounds study Bible. bringing to life the ancient world of scripture](#) Keener, Craig and Walton, John. Editors (2017)

[Evangelical Commentary on the Bible](#) - editor Walter Elwell (1989) 1239 pages.

MISCELLANEOUS RESOURCES

[IVP Background Commentary - OT - John Walton](#)

[Zondervan Atlas of The Bible](#) By: Umair Mirza

[Dictionary of Biblical Imagery](#) - free for use online with no restrictions (i.e., you do not need to borrow this book). Editors Leland Ryken, J C Wilhoit, Tremper Longman III - This is a potential treasure chest to aid your preaching and teaching as it analyzes the meaning of a host of Biblical figures of speech. **Clue** - use the "One-page view" which then allows you to copy and paste text. One downside is there is no index, so you need to search 3291 pages for entries which are alphabetical.

[Dictionary of deities and demons in the Bible \(DDD\)](#) - 950 pages (1995) Read some of the [65 ratings](#) (4.8/5 Stars). A definitive in

depth resource on this subject. Very expensive to purchase.

[Unger's bible handbook : a best-selling guide to understanding the bible](#) by Unger, Merrill F

[Halley's Bible Handbook](#) Henry H. Halley - (2000) 2720 pages (much larger than original edition in 1965 and no time limit on use).
([Halley's Bible handbook : an abbreviated Bible commentary - one hour limit](#) 1965 872 pages)

Rosscup - A much-used older evangelical handbook bringing together a brief commentary on Bible books, some key archaeological findings, historical background, maps, quotes, etc. It is helpful to a lay Bible teacher, Sunday School leader, or pastor looking for quick, pertinent information on a Bible book. This is the 72nd printing somewhat revised. Halley packed in much information. Unger's is better overall, but that is not to say that Halley's will not provide much help on basic information.

[The Shaw Pocket Bible Handbook](#) - Editor - Walter Elwell (1984) 408 pages.

"This hardback is small in size but packed full of content: Brief summaries of every book of the bible, cultural, archaeological and historical info, word definitions, pictures, maps and charts." Worth checking!

[Eerdmans' Handbook to the Bible](#) (1983) 688 pages

[The New Unger's Bible Dictionary](#) by Unger, Merrill Frederick, 1909-

[Every prophecy of the Bible](#): Walvoord, John F

J.Sidlow Baxter: Explore The Book - pdf [Vol. 2 Judges to Esther](#)

[Jensen's Survey of Bible \(online\)](#) by Jensen, Irving [140 ratings](#) (NT) [133 ratings](#) (OT) This is a classic and in conjunction with the following three resources should give you an excellent background to the Bible book you are studying. Jensen has some of the best Book charts available and includes "key words." He also gives you some guidelines as to how to begin your inductive study of each book.

[What the Bible is all about](#) by Mears, Henrietta. This is a classic and is filled with "pearls" from this godly teacher of God's Word.

[Talk thru the bible](#) by Wilkinson, Bruce [The Wilkinson & Boa Bible handbook : the ultimate guide to help you get more out of the Bible](#)

[Today's Handbook of Bible Times & Customs](#) by Coleman, William L

[Nelson's New Illustrated Bible Manners & Customs : How the People of the Bible Really Lived](#) by Vos, Howard Frederic

[The New Unger's Bible Dictionary](#) by Unger, Merrill Frederick, 1909-

[Nelson's Expository Dictionary of the Old Testament](#) by Unger, Merrill. Indexed by English word and then any related Hebrew nouns or verbs. Definitions are solid and geared to the lay person.

[Nelson's Expository Dictionary of the Old Testament](#) by Unger, Merrill

HEBREW WORD STUDIES

[Theological Wordbook of the Old Testament](#) by Harris, R. Laird - (5/5 Stars) One of the best OT lexicons for studying Hebrew words.

[Here is another link to the TWOT](#) which has **no time limit on use** and **does allow copy and paste**. Can be downloaded as PDF.

[Hebrew honey : a simple and deep word study of the Old Testament](#) by Novak, Alfons, (332 pages) Indexed by English words. No Strong's numbers to help you determine if you are researching the correct Hebrew word. Here is a "work around" - go to page 289 and see if there is an annotation of the Scripture you are studying. E.g., say you want to see if there is anything for "heart" in [Ezek 11:19](#). In the Scripture list find an entry for [Ezek 11:19](#) with the English word "Heart." Now go look up "Heart" (on page 123). It does take some effort, but you might glean an insight not described in other Hebrew lexicons.

[Vine's Expository Dictionary of Old Testament and New Testament Words](#) - pdf. The old standby. You can also borrow [Vine's complete expository dictionary of Old and New Testament words](#)

[Nelson's Expository Dictionary of the Old Testament](#) by Unger, Merrill. Indexed by English word and then any related Hebrew nouns or verbs. Definitions are solid and geared to the lay person.

[Expository Dictionary of Bible Words](#) by Richards, Larry, It does not go into great depth on the Greek or Hebrew words but does have some excellent insights.

[So That's What it Means \(Theological Wordbook\)](#) - Formerly titled "**Theological Wordbook**" edited by **Charles Swindoll**. It is now under this new title [So That's What it Means](#) and can be borrowed - it is more like a dictionary than a lexicon but the comments are superb! The contributors include Donald Campbell, Wendell Johnston, John Witmer, John Walvoord

[Synonyms of the Old Testament-Robert Girdlestone](#)

APOLOGETICS

[The Apologetics Study Bible Understand Why You Believe](#) - Comments from over 90 leading apologists, including: Ted Cabal, Lee Strobel, Chuck Colson, Norm Geisler, Josh McDowell, Albert Mohler, J.P. Moreland, [see reviews](#). Here is a review from [The Christian Reviewer](#).

[Baker Encyclopedia of Christian Apologetics](#) by Geisler, Norman

Cyril Barber - This is a goldmine of valuable information! Well-indexed. Covers everything from "Absolute Truth" to "Zen Buddhism." Extensive articles on such topics as "Agnosticism," "Annihilationism," "Bible, Alleged Errors in," "Gnosticism," "Miracles in the Bible," "New Testament Manuscripts," and "Objections to Resurrection," "Big Bang Theory," "Edward John Carnell," "Christ, Death of," are only a few of the insightful essays in this masterful work. Each article has been written in an understandable way, and a 28 page bibliography forms a valuable source for further research. An excellent resource.

[Evidence That Demands A Verdict](#) - Josh McDowell

[The New Evidence that Demands a Verdict](#) - Josh McDowell

[More Than A Carpenter](#) - A modern classic by Josh McDowell - Great resource for those who are skeptical that Jesus is fully God, fully Man.

[Encyclopedia of Bible difficulties](#) by Archer, Gleason L - or [here with no restrictions](#)

[Hard Sayings of the Bible](#) - Walter Kaiser

[When Critics Ask](#) - Norman Geisler

MANNERS AND CUSTOMS IN THE BIBLE

[Today's Handbook of Bible Times & Customs](#) by Coleman, William L

[Nelson's New Illustrated Bible Manners & Customs : How the People of the Bible Really Lived](#) by Vos, Howard Frederic

[Manners & Customs of the Bible](#) (The New Manners and Customs) Freeman, James M., 1827-1900 Published 1998

[The New Manners and Customs of Bible Times](#): Gower, Ralph, 1933- Published 1987

[Manners and Customs of Bible lands](#) By: Wight, Fred Published 1983

[Manners and Customs in the Bible](#) By: [Matthews, Victor Harold](#) Published 1991

[Handbook of life in Bible times](#) By: Thompson, J. A. (John Arthur), 1913-2002 Published 1986

[Illustrated dictionary of Bible manners and customs](#) By: Deursen, A. van (Arie), 1891-1963 Published 1982

[The Illustrated Guide to Bible Customs & Curiosities](#) by Knight, George W.

[Orientalisms in Bible lands, giving light from customs, habits, manners, imagery, thought and life in the East for Bible students](#) By: Rice, Edwin Wilbur, 1831-1929 Published 1910

[Bible manners and customs](#) By: Mackie, G. M. 1854-1922 Published 1898

[Teach it to your children : how kids lived in Bible days](#) By: Vamosh, Miriam Feinberg, author

[Everyday life in Bible times : work, worship, and war](#) By: Embry, Margaret Published 1994

[Everyday living : Bible life and times : fascinating, everyday customs and traditions from the people of the Bible](#) Published 2006

[The Land and the Book; or, Biblical illustrations drawn from the manners and customs, the scenes and scenery, of the Holy land](#) By: Thomson, William M. (William McClure), 1806-1894 Published 1880

[Eastern manners illustrative of the Old Testament history](#) By: Jamieson, Robert, 1802-1880 Published 1838

[Scripture manners and customs : being an account of the domestic habits, arts, etc., of Eastern nations mentioned in Holy Scripture](#) Published 1895

HOSEA COMMENTARY VERSE BY VERSE Bruce Hurt,MD

UNDER CONSTRUCTION

Hosea 3:1
Hosea 3:2
Hosea 3:3
Hosea 3:4
Hosea 3:5

Hosea 4:1
Hosea 4:2
Hosea 4:3
Hosea 4:4
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Hosea 4:6
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Hosea 5:1
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Hosea 6:1

Hosea 6:2

Hosea 6:3

Hosea 6:4

Hosea 6:5

Hosea 6:6

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Hosea 7:10

Hosea 7:11

Hosea 7:12

Hosea 7:13

Hosea 7:14

Hosea 7:15

Hosea 7:16

ALBERT BARNES NOTES

Hosea

Be a Berean - Not Always Literal especially in prophetic passages.

- [Hosea 1 Commentary](#)
- [Hosea 2 Commentary](#)
- [Hosea 3 Commentary](#)
- [Hosea 4 Commentary](#)
- [Hosea 5 Commentary](#)
- [Hosea 6 Commentary](#)
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- [Hosea 9 Commentary](#)
- [Hosea 10 Commentary](#)
- [Hosea 11 Commentary](#)
- [Hosea 12 Commentary](#)
- [Hosea 13 Commentary](#)
- [Hosea 14 Commentary](#)

Be a Berean - Not Always Literal especially in prophetic passages. Almost 300 pages of anecdotes, illustrations, etc

- [Introduction](#)
- [Hosea 1 Commentary](#)
- [Hosea 2 Commentary](#)
- [Hosea 3 Commentary](#)
- [Hosea 4 Commentary](#)
- [Hosea 5 Commentary](#)
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- [Hosea 11 Commentary](#)
- [Hosea 12 Commentary](#)
- [Hosea 13 Commentary](#)
- [Hosea 14 Commentary](#)

BRIAN BELL Calvary Chapel

Conservative, Literal Interpretation

- Hosea 1,2 [A Living Parable!](#)
- Hosea 3 [For God so loved!](#)
- Hosea 4 [Order in the Court!](#)
- Hosea 5,6 [The Moth, The Rot, &The Lion!](#)
- Hosea 7 [4 Images!](#)
- Hosea 8,9,10 [Sow the Wind, Reap the Whirlwind!](#)
- Hosea 11,12 [God raises a son\(Israel\)as His own!](#)
- Hosea 13,14 [I will Love them Freely!](#)

Same Resource in Different Format

[Hosea 1](#)

[Hosea 2](#)

[Hosea 3](#)

[Hosea 4](#)

[Hosea 5](#)

[Hosea 6](#)

[Hosea 7](#)

[Hosea 8](#)

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[Hosea 10](#)

[Hosea 11](#)

[Hosea 12](#)

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[Hosea 14](#)

BIBLE.ORG RESOURCES Resources that Reference Hosea

- [Hosea 1](#)
- [Hosea 2](#)
- [Hosea 3](#)
- [Hosea 4](#)
- [Hosea 5](#)
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- [Hosea 10](#)
- [Hosea 11](#)

- [Hosea 12](#)
- [Hosea 13](#)
- [Hosea 14](#)

BIBLICAL ART

Related to Hosea

- [Hosea - click on "+" for additional thumbnails](#)
- [Hosea Images Google](#)
- [Prophets of the 8th Century - Hosea, Micah, Amos](#)
- [Hosea 7:11, 12:1 The Fall of Samaria and Deportation of Israelites](#)

JOHN CALVIN

Commentary on Hosea

Note: Calvin's prayers are excellent, and are very convicting - Suggestion: Read them aloud, very slowly and as a sincere prayer to the Almighty God. On the other hand the careful Berean (Acts 17:11-note) should be cautious when reading Calvin's comments, for he often interprets passages that in context clearly relate to the literal nation of Israel as if they spoke of the Church. Furthermore, he makes no mention of a future Millennial Reign of Messiah. ([See disclaimer](#))

- [Hosea 1 Commentary](#)
- [Prayer Lecture 1](#)
- [Prayer Lecture 2](#)
- [Prayer Lecture 3](#)
- [Hosea 2 Commentary](#)
- [Prayer Lecture 4](#)
- [Prayer Lecture 5](#)
- [Prayer Lecture 6](#)
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- [Hosea 3 Commentary](#)
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- [Prayer Lecture 11](#)
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- [Hosea 5 Commentary](#)
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- [Prayer Lecture 14](#)
- [Prayer Lecture 15](#)
- [Hosea 6 Commentary](#)
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- [Hosea 7 Commentary](#)
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- [Prayer Lecture 19](#)
- [Hosea 8 Commentary](#)
- [Prayer Lecture 20](#)
- [Prayer Lecture 21](#)
- [Prayer Lecture 22](#)
- [Hosea 9 Commentary](#)
- [Hosea 10 Commentary](#)
- [Prayer Lecture 26](#)

- [Prayer Lecture 27](#)
- [Prayer Lecture 28](#)
- [Hosea 11 Commentary](#)
- [Prayer Lecture 29](#)
- [Prayer Lecture 30](#)
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- [Prayer Lecture 33](#)
- [Hosea 13 Commentary](#)
- [Prayer Lecture 34](#)
- [Prayer Lecture 35](#)
- [Hosea 14 Commentary](#)
- [Prayer Lecture 36](#)
- [Prayer Lecture 37](#)

CAMBRIDGE BIBLE COMMENTARY
Commentary Notes on Hosea
T K Cheyne, 1884

Be cautious (Acts 17:11-note): Does not always interpret the Scripture literally and sometimes replaces Israel with the Church (note)

- [Hosea Introduction](#)
- [Chronological Table](#)
- [Hosea 1 Commentary](#)
- [Hosea 2 Commentary](#)
- [Hosea 3 Commentary](#)
- [Hosea 4 Commentary](#)
- [Hosea 5 Commentary](#)
- [Hosea 6 Commentary](#)
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- [Hosea 10 Commentary](#)
- [Hosea 11 Commentary](#)
- [Hosea 12 Commentary](#)
- [Hosea 13 Commentary](#)
- [Hosea 14 Commentary](#)

ADAM CLARKE
Commentary on Hosea

Be cautious (Acts 17:11-note): Does not always interpret the Scripture literally and sometimes replaces Israel with the Church (note)

- [Hosea 1 Commentary](#)
- [Hosea 2 Commentary](#)
- [Hosea 3 Commentary](#)
- [Hosea 4 Commentary](#)
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- [Hosea 6 Commentary](#)
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- [Hosea 11 Commentary](#)
- [Hosea 12 Commentary](#)
- [Hosea 13 Commentary](#)
- [Hosea 14 Commentary](#)

THOMAS CONSTABLE

Expository Notes on Hosea

Conservative, Literal Interpretation

- [Hosea 1 Commentary](#)
- [Hosea 2 Commentary](#)
- [Hosea 3 Commentary](#)
- [Hosea 4 Commentary](#)
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JOHN DARBY

Commentary on Hosea

- [Hosea 1 Commentary](#)
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- [Hosea 12 Commentary](#)
- [Hosea 13 Commentary](#)
- [Hosea 14 Commentary](#)

JOHN DUMMELOW

Commentary on Hosea

- [Introduction](#)
- [Hosea 1 Commentary](#)
- [Hosea 2 Commentary](#)
- [Hosea 3 Commentary](#)

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- [Hosea 11 Commentary](#)
- [Hosea 13 Commentary](#)
- [Hosea 14 Commentary](#)

RON DANIEL Sermon Notes on Hosea

Conservative, Literal Interpretation

- [Hosea 1-3 Sermon Notes](#)
- [Hosea 4 Sermon Notes](#)
- [Hosea 5-10 Sermon Notes](#)
- [Hosea 11-14 Sermon Notes](#)

ARNOLD FRUCHTENBAUM Israelology - Commentary on Israel

Note: This resource is listed because it has numerous commentary notes that relate to the OT Prophetic Books

- [Israelology: Part 1 of 6 Introduction: Definition of Terms](#)
- [Israelology: Part 2 of 6 Israel Present \(Note: Article begins on Page 2\)](#)
- [Israelology: Part 3 of 6 Israel Present \(Continued\)](#)
- [Israelology: Part 4 of 6 - Israel Future \(Part One\)](#)
- [Israelology: Part 5 of 6 - Israel Future \(Part Two\)](#)
- [Israelology: Part 6 of 6 Other Relevant Topics - Illustrations of Israel \(including marriage\)](#)

A C GAEBELEIN Commentary on Hosea

Conservative, Literal Interpretation

- [Introduction](#)
- [Division of Hosea](#)

I. The Rejection of Israel as an Adulterous Wife and Her Future Reception and Restoration - Hosea 1-3

[Hosea 1 Commentary](#)

- **Hosea 1 - Israel's Sin and Promise of Restoration**
- Hosea 1:1 The Introduction
- Hosea 1:2-5 The Prophet's Marriage and Birth of Jezreel
- Hosea 1:6-7 The Birth of Lo-Ruhamah
- Hosea 1:8-9 The Birth of Lo-Ammi
- Hosea 1:10-11 The Future Restoration

[Hosea 2 Commentary](#)

- **Hosea 2 - Appeal and Punishment for Unfaithfulness the Resumed Relationship**
- Hosea 2:1-5 The Appeal and Complaint
- Hosea 2:6-13 The Punishment for Unfaithfulness
- Hosea 2:14-23 The Resumed Relationship and Its Great Blessing

[Hosea 3 Commentary](#)

- **Hosea 3 - Israel's Past, Present and Future**
- Hosea 3:1-3 The Past
- Hosea 3:4 The Present
- Hosea 3:5 The Future

II. The Messages of Expostulation, Judgment and Mercy - Hosea 4–14

[Hosea 4 Commentary](#)

- **Hosea 4 - The Lord's Controversy with His People**
- Hosea 4:1-5 The Condition of the People
- Hosea 4:6-11 The Loss of Their Relation
- Hosea 4:12-19 Israel's Idolatry

[Hosea 5 Commentary](#)

- **Hosea 5:6:3 - The Message to the Priests, the People and the Royal House. Judgment, Affliction and the Future Return**
- Hosea 5:1-7 The Message of Rebuke
- Hosea 5:8-15 The Judgment Announced
- Hosea 6:1-3 The Future Return and the Blessing

[Hosea 6 Commentary](#)

- **Hosea 6:4-11 Divine Mourning Over Ephraim and Judah**
- Hosea 6:4-6 What Shall I Do to Thee?
- Hosea 6:7-11 Their Transgressions

[Hosea 7 Commentary](#)

- **Hosea 7: The Moral Depravity of Israel**
- Hosea 7:1-7 Their Moral Depravity
- Hosea 7:8-16 Mingling with Heathen Nations

[Hosea 8 Commentary](#)

- **Hosea 8:9:9: The Apostasy is Followed by Judgment**
- Hosea 8:1-7 The Judgment Announced
- Hosea 8:8-14 The Apostasy Which Resulted in Judgment
- Hosea 9:1-9 Warning Against Self Security

[Hosea 9-10 Commentary](#)

- **Hosea 9:10-11:11: Retrospect. Israel's Failure and Ruin**
- Hosea 9:10-17 Israel Once Beloved Now Fugitive Wanderers
- Hosea 10:1-11 Their Guilt and Punishment
- Hosea 10:12-15 Exhortation and Rebuke
- Hosea 11:1-11 The Mercy of a Merciful God

[Hosea 11-12 Commentary](#)

- **Hosea 11:12-12:2: The Indictment**
- Hosea 11:12-12:2 Ephraim's Indictment
- Hosea 12:3-6 Remembrance of the Past
- Hosea 12:7-14 What Israel Had Become

[Hosea 13 Commentary](#)

- **Hosea 13: Ephraim's Ruin and Judgment**
- Hosea 13:1-8 Ruin and Judgment
- Hosea 13:9-11 It is Thy Destruction, O Israel
- Hosea 13:12-14 Mercy to Follow Wrath
- Hosea 13:15-16 The Desolation of the Nearing Judgment

[Hosea 14 Commentary](#)

- **Hosea 14: The Return and the Glorious Redemption**
- Hosea 14:1-3 The Exhortation to Return
- Hosea 14:5-9 The Glorious Redemption

JOHN GILL Commentary on Hosea

Caution is advised (Acts 17:11-note): Does not always interpret the Scripture literally and all too often spiritualizes the text and replaces Israel with the Church (note)

Comments on the Commentary: John Gill unfortunately all too often offers a **non-literal interpretation** in the Old Testament (especially the prophetic books) as shown in the following example from Hosea 14:6 where "his" ("*his shadow...his renown*") from the context of the preceding verse (Hos 14:5) clearly refers to the literal nation of **Israel**. Gill writes that in Ho 14:6 "*his shoots will sprout*" refers to "*the propagation of the **church of God** and the interest of Christ in the world*". Yet there is nothing in the context that allows for the identification of "his" as the "**church of God**" (See Tony Garland's article on the [Rise of Allegorical Interpretation](#)). Comments of this ilk can be very misleading and cause one to completely miss God's one intended meaning of the passage! John Calvin, Matthew Henry and Adam Clarke are other older commentators who exhibit a similar propensity to allegorize the OT references to the literal nation of **Israel** as references to the New Testament **church**. These commentaries have some good material (Gill frequently injects interesting comments by Jewish writers) but clearly must be approached with a Berean mindset (Acts 17:11-note). The **best rule** to apply to the interpretation of these OT passages is to remember the maxim that if the plain sense of the text (the literal sense) makes good sense, seek to make no other sense lest it turn out to be nonsense!

- [Hosea 1 Commentary](#)
- [Hosea 2 Commentary](#)
- [Hosea 3 Commentary](#)
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- [Hosea 12 Commentary](#)
- [Hosea 13 Commentary](#)
- [Hosea 14 Commentary](#)

Sermons on Hosea

Conservative, Literal Interpretation

- [Hosea 1:1-11, 2:1 Hosea: The Prophet and the Prostitute](#)
- [Hosea 1:1-2:1 God's Grace As Confrontation](#)
- [Hosea 2:2-13 The Sin Of Syncretism](#)
- [Hosea 2:14-23 Songs Of Hope In Valleys Of Despair](#)
- [Hosea 3:1-5 Redeeming Love](#)
- [Hosea 4:1-10 How Can I Really Know God?](#)
- [Hosea 4:11-19 Are You Proud Of Your Stubborn Streak?](#)
- [Hosea 5:1-15 Does God Play Favorites?](#)
- [Hosea 6:1-11 Is Our Repentance For Real?](#)
- [Hosea 6:11, 7:1-16 Pictures Of God's Disappointment](#)
- [Hosea 8:1-14 The Forgotten Father](#)
- [Hosea 9:1-17, 10:1-15 The Judgments Of God](#)
- [Hosea 13:1-16 The Rejected Help Of God](#)
- [Hosea 14:1-9 How To Return To The Lord](#)

DAVID GUZIK

Commentary on Hosea

Conservative, Literal Interpretation

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- [Hosea 12 Commentary](#)
- [Hosea 13 Commentary](#)
- [Hosea 14 Commentary](#)

HYMNS RELATED

to Hosea

Cyberhymnal

[Hymns for Hosea 1](#)

- [No Hay Dios Tan Grande \(There's No God as Great\)](#)
- [The Family of God](#)
- [Numberless as the Sands](#)

[Hymns for Hosea 2](#)

- [I will love Thee, O Lord, my strength](#)
- [Hosea](#)
- [Through the day Thy love has spared us](#)

[Hymns for Hosea 3](#)

- [Hosea](#)
- [Behold the love, the gen'rous love](#)

[Hymns for Hosea 4](#)

- [Go, labor on: spend and be spent](#)
- [Souls Perishing for Lack of Knowledge](#)
- [In An Age of Twisted Values](#)

[Hymns for Hosea 5](#)

[Hymns for Hosea 6](#)

- [Come, let us to the Lord our God](#)
- [Come, Let Us Return](#)
- [Lead on, O King Eternal](#)

[Hymns for Hosea 7](#)

[Hymns for Hosea 8](#)

- [God is a Spirit, Just and Wise](#)
- [Longing to be Established in Love](#)

[Hymns for Hosea 9](#)

- [Christians Drawn with Cords of Love](#)

[Hymns for Hosea 10](#)

- [Rain Down](#)
- [God of the Fertile Fields](#)
- [Praise God for the Harvest](#)

[Hymns for Hosea 11](#)

- [When Israel Was Young, You Loved Him](#)
- [I've Found a Friend](#)
- [Blest Be the Tie That Binds](#)

[Hymns for Hosea 12](#)

- [As Servants Working An Estate](#)

[Hymns for Hosea 13](#)

- [Christ Jesus Lay in Death's Strong Bands](#)
- [Christ the Lord is risen today](#)
- [Lead Us, Heavenly Father, Lead Us](#)

[Hymns for Hosea 14](#)

- [O My People, Turn to Me](#)
- [Return to Face Your God](#)
- [Deep Within](#)

EBENEZER HENDERSON Commentary on Hosea

James Rosscup writes "This 1858 work supplies much help on matters of the text, word meaning, resolving some problems, etc. Some have found it one of the most contributive sources in getting at what a text means." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

- [General Preface](#)
- [Introduction](#)
- [Hosea 1 Commentary](#)
- [Hosea 2 Commentary](#)
- [Hosea 3 Commentary](#)
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- [Hosea 14 Commentary](#)

MATTHEW HENRY Commentary on Hosea

Be cautious (Acts 17:11-note): Does not always interpret the Scripture literally and sometimes replaces Israel with the Church (note) (Click example of his interpretative approach which is often allegorical) (Or another example)

- [Introduction](#)
- [Hosea 1 Commentary](#)

- [Hosea 2 Commentary](#)
- [Hosea 3 Commentary](#)
- [Hosea 4 Commentary](#)
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- [Hosea 13 Commentary](#)

H A IRONSIDE Commentary on Hosea

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- [Hosea 14 Commentary](#)

JAMIESON, FAUSSET, BROWN Commentary Critical and Explanatory Hosea

One of the more literal older commentaries

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JAMIESON, FAUSSET, BROWN
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S LEWIS JOHNSON
Sermon/Commentary Notes on Hosea

Conservative, Literal Interpretation

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- Hosea 1:3-2:1 [The Panorama of Divine Love](#)
- Hosea 2:2-15 [The Pained Appeal of a Forgotten God](#)
- Hosea 2:16-23 [Israel and God's Eternal Love](#)
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- Hosea 13:1-16 [Idolotry, Old and New](#)
- Hosea 14:1-9 [God's Free Love](#)

KEIL & DELITZSCH
Commentary on the Old Testament on Hosea

See caveat regarding this commentary

James Rosscup writes that "This is the best older, overall treatment of a critical nature on the Old Testament Hebrew text verse by verse and is a good standard work to buy. The student can buy parts or the whole of this series. Sometimes it is **evangelical**, at other times **liberal** ideas enter." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

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S FRANKLIN LOGSDON Commentary on Hosea People Who Forgot God 1959

The Divine Diagnosis (Intro to Hosea)

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ALEXANDER MACLAREN

Sermons on Hosea

Who is Alexander Maclaren (1826-1910)?

- [Hosea 2:15 The Valley of Achor](#)
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- [Hosea 14:5-6 The Dew and the Plants](#)

MAPS

These are excellent full color, modern maps with events marked on many of the maps

The Kingdom of David and Solomon

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- [David in Conquest of Canaan](#)
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- [The United Monarchy under Solomon \(1\)](#)
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The Kingdoms of Israel and Judah

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- [Prophets of the 8th Century BCE](#)

Judah Alone amid International Powers

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Prophets of Israel and Judah
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HENRY MORRIS
DEFENDER'S STUDY BIBLE NOTES
BOOK OF HOSEA

Conservative notes from Dr Morris who approaches the text seeking its literal meaning in the context. Millennial. Click the words or phrases after the Scripture for the Study Notes and note that they are from the KJV translation.

Hosea 1 Study Notes

- Hosea 1:2 [Hosea wife of whoredoms](#)
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Hosea 2 Study Notes

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- **Ed:** I disagree with his interpretation of David-[See why](#)

Hosea 4 Study Notes

- Hosea 4:6 [lack of knowledge](#)
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Hosea 5 Study Notes

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Hosea 6 Study Notes

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Hosea 7 Study Notes

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Hosea 8 Study Notes

- Hosea 8:1 [as an eagle](#)
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Hosea 9 Study Notes

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Hosea 14 Study Notes

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HOMILETICAL COMMENTARY

Commentary on Hosea

Homiletics , Illustrations

Interesting Resource (eg, 24 pages of notes on Hosea 2) Be a Berean - Not Always Literal

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[Hosea 3 Critical Notes](#) - scroll down as notes are divided by verse or verses.

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[Hosea 7 Critical Notes](#) - scroll down as notes are divided by verse or verses.

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- Hosea 7:11-13 The Silliness of the Sinner
- Hosea 7:12 The Fowler of Retribution
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MISCELLANEOUS RESOURCES

Commentaries, Sermons, Devotionals on Hosea

HOSEA-RESOURCES

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- [Exegetical Notes Hosea 9:10-17 -- By Stephen G. Burnett](#)
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- [Paul's Use of the Old Testament in Romans 9:25-26 -- By John A. Battle, Jr.](#)

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DICTIONARY ARTICLES

- [Hosea, Theology of - Baker's Evangelical Dictionary of Biblical Theology](#)
- American Tract Society [Hosea](#)
- Bridgeway Bible Dictionary [Hosea](#)
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A M HODGKIN

- [Christ in All the Scriptures - in Hosea](#)

The prophet Hosea was a contemporary of Isaiah and continued to prophesy for sixty-five or seventy years. He was God's messenger to the northern kingdom of Israel and only mentions Judah incidentally. He addresses Israel sometimes as "Samaria" and "Jacob" and "Ephraim"-- the last because that tribe was the largest of the ten and the leader in rebellion. The book abounds in expressive metaphors. Ephraim is "a cake not turned," "a silly dove without a heart"; her king is "cut off as foam upon the water."

Hosea began to prophesy during the reign of Jeroboam II king of Israel, one of the most powerful of her kings, and [he continued prophesying] during the reign of his successors, whom the prophet does not even name because they were not of the Lord's choosing (8:4). There was not one of them found who would risk his throne for God. This was a striking illustration of the Law in Deuteronomy 17:15, "Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose." That Israel possessed the written Law in the days of Hosea is shown from various passages, notably Hos 8:12.

Wickedness of the Land.

The moral state of Israel was as bad as it could possibly be. The idolatry inaugurated by Jeroboam I, the son of Nebat [1Kin 12:25-33], had continued for upwards of two hundred years, and had diffused every form of vice among the people. "The Lord hath a controversy with the land," said Hosea, "because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out" (Hos 4:1,2). Drunkenness and shameful idol festivals were spread over the land. The idolatrous priests even waylaid and murdered the wayfarers.

Judgment and Mercy.

Hosea was sent both to denounce the sins of the people, and to proclaim to them the compassionate love of God, and His willingness to have mercy upon them if they would but return to Him. [Hosea] himself was made a sign to the people. His longsuffering love for a wife who proved faithless to him, and whom he bought back from a life of shame, was a picture of God's love to His rebellious people, who had broken their covenant with Him and had given themselves up to the worship of idols.

God first pronounces His judgment upon His people [Chapter 5]. He will be to them as a moth and rottenness, as a young lion, as a leopard, as a bear robbed of her whelps. He says He has hewed them by the prophets and slain them by the words of His mouth [6:5]. He foretells the awful destruction of Samaria, the sword that shall slay them, and the fire that shall destroy them. But along with judgment, He makes known His mercy, His earnest desire for their repentance. "I will go and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me early" (Hos 5:15).

Nothing can exceed the earnestness and love with which the Lord entreats Ephraim to return to Him. "How shall I give thee up, Ephraim?" Four times over this "How" is repeated [Hos 11:8]. "O Israel, thou hast destroyed thyself; but in Me is thy help" [Hos 13:9]. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and return to the Lord: say unto Him, Take away all iniquity, and receive us graciously. . . . I will heal their backsliding, I will love them freely" [Hos 14:1,2,4]. And then follows His gracious promise of restoration, that He will be as the "summer nightmist" to Israel, and it

shall grow with the beauty of the lily, with the strength of the cedars of Lebanon, with the fragrance of the undergrowth of those mountains, and with the fruitfulness of the olive, and the corn, and the vine, and the perennial greenness of the fir-tree.

The Messiah.

Messianic allusions in this book are clear and beautiful. Both Peter and Paul show us that the prophecy of Hosea 1:10 has been fulfilled in Christ (1Pet 2:10; Rom 11:25,26).

In Hosea 3:4, the present state of Israel is described. "Without a king, without a prince, without a sacrifice, without an ephod"-- the sign of the priest-- because they have rejected their King, their true Priest after the order of Melchizedek, and are still rejecting the sacrifice He offered. And, on the other hand, they are "without an image, and without teraphim," for they are free from idolatry. The next verse describes their glorious future, when they shall return and seek the Lord their God, and David their King-- the Lord Jesus Christ.

Resurrection of Christ.

Chapter 6:2: "After two days He will revive us: in the third day He will raise us up, and we shall live in His sight." The resurrection of Christ, and our resurrection in Him, could not be more plainly foretold. The prophet expressly mentions two days, after which life should be given, and a third day, on which the resurrection should take place. Verse 3: "His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." He who should so go forth is the same as He who was to revive them and raise them up-- even Christ, who as "the Day-spring from on high hath visited us" [Luk 1:78], coming forth from the grave on the resurrection morning, and of whom it was foretold that He should "come down like showers upon the mown grass" [Psa 72:6].

"Out of Egypt."

Hosea 11:1. "I called My Son out of Egypt." This had a primary fulfilment in Israel as a type of Christ. Its real fulfilment, as we are told by Matthew (2:15), was in Christ, the Only-begotten Son of God.

One Saviour.

Hos 11:4. "I drew them with cords of a Man, with bands of love." Christ drew us with cords of a man when for us He became man and died for us. "I, if I be lifted up, will draw all men unto Me" [John 12:32].

Hos 13:4. "There is no Saviour beside Me." "Thou shalt call His name Jesus (Saviour); for He shall save His people from their sins" [Mat 1:21]. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" [Acts 4:12].

Hos 13:14. "I will ransom them from the power of the grave; I will redeem them from death." "The word rendered ransom, signifies rescued them by the payment of a price; the word rendered redeem, relates to one who, as the nearest of kin, had the right to acquire anything as his own, by paying the price. Both words in their most exact sense describe what Jesus did for us" (Dr. Pusey).

"O death, I will be thy plagues; O grave, I will be thy destruction," is a burst of triumph at the promised redemption, when Christ being risen from the dead became the first-fruits of them that slept [1Cor 15:20,55-57].

HOMER HEATER

- [Notes on the Book of Hosea](#)

Excerpt - God uses Hosea's marriage to Gomer as an extended metaphor representing Israel and her relationship to God. Israel has broken God's covenant as Gomer broke her marriage covenant with Hosea. Israel's sin is idolatry which comes from a lack of knowledge of God and results in inane acts such as seeking direction from a stick. Israel's idolatry is Baalism, the fertility cult. They believed that their worship of Baal was repaid in productivity in crops, animals and children. Because of the idolatrous practice, God promised judgment. The most significant judgment took place in 722BC when Samaria was defeated and the people deported. However, God's covenant with Israel was unconditional. Therefore, in the eschatological future, Israel will be restored. This is stated in the extended metaphor and especially in chapters 11 and 14.

LOWELL JOHNSON - sermons

- Hosea 1-3 - Trouble In The Parsonage

- Hosea 4-14 - Hosea's Powerful Sermons to His Homeland

HAMPTON KEATHLEY, III

- [The Minor Prophets](#)

GEORGE L KLEIN

- [Hosea 3:1-3 Background to 1 Cor 6:19-20](#)

HOLMAN PUBLISHING

- Holman Christian Standard Bible Study Bible

Excerpt - Hosea 1:2 Hosea's initial call to the prophetic ministry began with perplexing instructions to find a wife among the promiscuous women of Israel (of which there were apparently many; 4:14). This was no mere parable or vision but an actual command to enter a literal marriage that would vividly portray God's perspective on Israel. Promiscuous wife (lit "wife of promiscuity") describes her behavior and character when Hosea married her. She is not called a prostitute, but she almost certainly used her sexuality for her livelihood (2:5). Hosea, like the Lord, would have a wayward wife and a broken heart. Children of promiscuity indicates that the paternity of Gomer's children would be questioned. They would bear the shame of their mother's behavior and at the same time represent the shameful behavior and divine condemnation of the children of Israel. The reason the prophet had to invite such pain into his life was the flagrancy with which Israel, Yahweh's wife, had been selling herself to other gods and abandoning the LORD. Each idolatrous act had driven them further from Him. The Hebrew verb *zanah* ("be a harlot, act promiscuously") occurs far more in Hosea (13 times; 60 times in the OT) than in any other book but Ezekiel (17 times). These two books also account for about 50 percent of the uses of the root word in the OT (22 times in Hosea, 28 times in Ezekiel, 115 times in the OT), which includes words for "promiscuity" and "prostitute."

Hosea 2:16-20 These verses are parallel to verse 2. Although Yahweh declared that Hosea's generation was no longer His wife and He was no longer her husband, a time would come when He would renew the covenant. A converted Israel would again declare Yahweh to be her husband, and He would assure her of His permanent commitment to her as His wife.

Hosea 2:16-17 The phrase the LORD's declaration is repeated in verses 16 and 21 to echo its use in verse 13 and highlight Israel's radical change from Baal's mistress to Yahweh's restored wife. The Hebrew noun *ba'al* could mean "husband" as well as the name of the Canaanite deity (see note at v. 8; Dt 24:4). Israel's popular religion often merged concepts and practices of Baal worship with Yahweh worship, an idolatrous practice that angered God because it defiled His name (Lv 18:21; 20:3; Ezek 20:39). In the future day of Israel's final conversion, God would remove Israel's promiscuity (v. 2) when He removed any reference to the Baals (the plural indicates that Baal worship occurred at various locations) from her vocabulary (Zech 13:2).

LOUISIANA PRECEPT

- [Precept Helps on Hosea Lessons 1-4](#)

HERBERT LOCKYER - devotional

- [Hosea - The Man with a Sorrowful Heart \(from book - All the Men of the Bible\)](#)

JOHN MACARTHUR

- [Hosea -Intro, Date, Setting, Themes, Interpretative Challenges, Outline](#)
- **Excerpt: Interpretive Challenges** - That the faithless wife, Gomer, is symbolic of faithless Israel is without doubt; but questions remain. First, some suggest that the marital scenes in chaps. 1–3 should be taken only as allegory. However, there is nothing in the narrative, presented in simple prose, which would even question its literal occurrence. Much of its impact would be lost if not literal. When non-literal elements within the book are introduced, they are prefaced with “saw” (Hos 5:13; 9:10,13), the normal Hebraic means of introducing non-literal scenes. Furthermore, there is no account of a prophet ever making himself the subject of an allegory or parable.

Second, what are the moral implications of God's command for Hosea to marry a prostitute? It appears best to see Gomer as chaste at the time of marriage to Hosea, only later having become an immoral woman. The

words "take yourself a wife of harlotry" are to be understood proleptically, i.e., looking to the future. An immoral woman could not serve as a picture of Israel coming out of Egypt (Hos 2:15; 9:10), who then later wandered away from God (Hos 11:1). Chapter 3 describes Hosea taking back his wife, who had been rejected because of adultery, a rejection that was unjustifiable if Hosea had married a prostitute with full knowledge of her character.

A third question arises concerning the relationship between chap. 1 and chap. 3 and whether the woman of chap. 3 is Gomer or another woman. There are a number of factors which suggest that the woman of chap. 3 is Gomer. In Hos 1:2, God's command is to "Go, take;" in 3:1, however, His command is to "Go again, love," suggesting that Hosea's love was to be renewed to the same woman. Furthermore, within the analogy of chap. 1, Gomer represents Israel. As God renews His love toward faithless Israel, so Hosea is to renew his love toward faithless Gomer. For Hos. 3 to denote a different woman would confuse the analogy.

DAVID MALICK

- [An Introduction to the Book of Hosea](#)
- [An Argument of the Book of Hosea](#)

MEN OF THE BIBLE

- [Hosea - "Yahweh Has Delivered"](#)

MIDDLETOWN BIBLE

- [Hosea, Joel, Amos, Obadiah - study](#)

J VERNON MCGEE

- Minor Prophets - Book Introduction
- [Hosea and Joel - Introductory Notes, Outlines](#)

MONERGISM

- [MP3s by Chapter - Hosea](#)

G CAMPBELL MORGAN

- [Hosea - The Heart and Holiness of God - online](#)
- [Hosea - Living Messages](#)
- [Life Applications](#) from Every Chapter of Hosea (search page for "Morgan")
- [Hosea 1,](#)
- [Hosea 2,](#)
- [Hosea 3,](#)
- [Hosea 4,](#)
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- [Hosea 12,](#)
- [Hosea 13,](#)
- [Hosea 14](#)

NIV STUDY BIBLE

- [Hosea Overview](#)

PRECEPT MINISTRIES

- [A Love That Will Not Let Me Go - Lesson 1 of Precept Inductive Study](#) - 40 pages

MAX I REICH

- [The Messianic Hope of Israel - The Witness of Hosea](#)

The Witness of Hosea Following the order in which the writing prophets are placed in the canon, we begin with the prophet who accompanied the northern Kingdom of Israel to its grave, and who was permitted to see the resurrection of the nation in the latter days.

What must have lain as a heavy burden on his heart was the fact that the covenant nation was divided into two rival kingdoms. He dated his prophecy therefore both in the days of the Kings of the house of David, as well as in that of Jeroboam II, under which the northern Kingdom enjoyed its brightest and most prosperous period, just on the eve of its tragic downfall: "The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel" (Hosea 1:1). His prophecy is divided into four parts, running parallel with each other, covering the same period, and ending with a glory vision of the Messianic age.

- Chapter 1 forms a complete prophecy, from the downfall of Israel to the final re-gathering.
- Chapter 2, from the divorce of Israel as an unfaithful wife, to the re-marriage.
- Chapter 3, the "many days" of Israel's being nationally set aside, till their conversion to the Messiah, whom they will seek in the latter days.

Then the fourth section, the largest, from Chapters 5 and 14, Israel's backsliding in detail, till the final recovery, when the divine discipline has accomplished its end.

The first vision of the future in the Book of Hosea was that of the re-union of the divided nation, when they shall "appoint themselves one Head," and will under His leadership come out of the land of their exile. That is to say, they will choose the One whom the LORD has already chosen for them. They will at last ratify the divine selection. The other prophets were also concerned along this line. Thus Ezekiel: "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things; nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their GOD. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them" (Ezekiel 37:22-24). GOD is still waiting for Israel to fall into line with Him respecting the One in and under whom alone unity and harmony is possible, whether for that nation or for His new-covenant people.

Chapter 3 presents a new feature. The tribulated nation will be finally betrothed to Him whom it has sinned against. The LORD speaks of Himself as Israel's true husband. He has never ceased to love her, and that in her deepest shame. Surely it is the heart of the heavenly Bridegroom of souls who speaks in this chapter!

Chapter 3, brief as it is, composed of only five sentences, covers the entire period of Israel's long exile till the kingdom of the Messiah. He is the true David. Till they turn to Him, they will be without King, prince and religious status in a state of suspense. The false gods may have been abandoned, but the true is not yet known. But there is a blessed "afterward." In the latter days the people will seek the LORD their GOD and David their King. In the loss of the Messiah, they lost the GOD of their fathers also. In recovering Him, they will find GOD also.

Chapter 6 is very suggestive. It begins with the spiritual as well as national revival of Israel. Then we see how this revival will be brought about. The Messiah will be apprehended, both in His outward appearing, as bringing in a new day, and by His inward and spiritual appearing, like the rain from Heaven, by the coming of His SPIRIT to indwell the heart that loves Him.

It is a wonderful Messianic picture! The Coming One is spoken of as One whose coming had been long prepared for as a new morning for humanity as well as for Israel. And that He would also come to man as the rain comes from Heaven to refresh and fertilize the parched garden unto GOD.

Thus we see the two stages of the Lord's appearing: His personal and outward coming, which introduced a new day for the world in history; and His spiritual and inward coming, which changes men. In the first He came to be with men, Immanuel, "God with us." In the second He comes to be in men. In the first He did a mighty work for man. In the second He came to apply the benefits of that work to men.

These two comings are DIFFERENT and yet SIMILAR:

- a. They have the same heavenly origin. The light comes from above, and the rain descends from the sky also. It is not by man's contrivance. The morning and the rain are entirely by the gift of grace of GOD.
 - b. Both are expressions of the universality and impartiality of the divine goodness. The sun shines on evil and good alike. The rain descends on the fields of the thankful and unthankful. "That ye may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45).
 - c. Both sun and rain are gentle and silent in their operations. The thunder and lightning may precede the rain, but the rain itself is a gentle touch. So CHRIST came outwardly, all Heaven was moved, but on earth, it was a lone star that guided seekers to CHRIST. So also the SPIRIT comes. We must find CHRIST within.
 - d. Both come without money and without price. And no day has less, because millions of others share the same. "A whole sun for me!" So CHRIST is abundantly able to save and satisfy. He went to Heaven in a cloud, and then that cloud broke in a shower of blessings on the disciples ten days after. CHRIST thus came back in the clouds of Heaven, only in this sense, spiritually.
 - e. Both have the same end in view, the transformation of death into life; of winter into summer. The morning sun makes a tremendous change, and the rain transforms nature into loveliness. Light and Life are the results of sunshine and rain.
- a. The sun comes with a wonderful breadth. The rain comes in drops. So CHRIST has reconciled the world by His first coming, but He must quicken the individual soul by His personal approach in the SPIRIT. He comes to each individual in an individual way. As on the day of the SPIRIT's coming every man heard the message told out in his own language, so the SPIRIT speaks to every man in a way he can understand.
 - b. Then again, the morning is sure, but the rain has its own seasons. So with the visitations of the SPIRIT. Woe to him who neglects them when they come!

The fourth section of Hosea makes sad reading; it is a detailed recital, like a succession of sobs, of the moral and religious decadence of Israel, though sovereign mercy will triumph in the end. But in the midst of it we have one more illuminating Messianic reference: "When Israel was a child, then I loved him, and called my son out of Egypt" (Hosea 11:1). That the Messiah is seen in this statement, the New Testament tells in Matthew 2:15. He is seen as One who had identified Himself with the nation in grace, and who loves their history over again in His own person.

Before passing from this, we note that Scripture, like man, is tripartite. It has an outer, or lettermeaning. This is the historical sense. "Modernists" seldom get beyond this. There is an inner, or prophetic sense; this is the soul of Scripture. There is also an inmost or spiritual sense.

In Hosea 11:1, the letter meaning refers to the deliverance of Israel out of Egypt.

The prophetic, as given in Matthew 2:15, refers to the Messiah.

The spiritual, or mystical sense, refers to an "Egypt" in which many are in spiritual bondage, and out of which the LORD would redeem them: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our LORD was crucified" (Rev. 11:8).

So, of old, the LORD brought them out (Exodus 12:51). Israel went out (Exodus 12:41); and Egypt thrust them out (Exodus 12:33). Through the death and resurrection of CHRIST, we are brought out. Through reckoning ourselves as having died unto sin, baptized into His death, we go out. But in the divine dealings with us, all kinds of difficulties frequently arise, by which we are thrust out.

REFORMATION STUDY BIBLE - be aware this resource does not always interpret the text literally

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- [Hosea 1:4](#)
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MARK ROOKER

- [The Use of the OT in the Book of Hosea](#)

JOHN SCHULTZ - commentary - 78 pages

- [Hosea Commentary](#)

CHARLES SWINDOLL - INSIGHT FOR LIVING

- [Book of Hosea Overview - Insight for Living Ministries](#)

Excerpt: What's the big idea? - Structured around five cycles of judgment and restoration, the book of Hosea makes clear its repetitious theme: though God will bring judgment on sin, He will always bring His people back to Himself. God's love for Israel, a nation of people more interested in themselves than in God's direction for their lives, shines through clearly against the darkness of their idolatry and injustice (Hosea 14:4). Throughout the book, Hosea pictured the people turning away from the Lord and turning toward other gods (Hos 4:12–3; 8:5–6). This propensity for idolatry meant that the Israelites lived as if they were not God's people. And though God told them as much through the birth of Hosea's third child, Lo-ammi, He also reminded them that He would ultimately restore their relationship with Him, using the intimate and personal language of "sons" to describe His wayward people (Hos 1:9–10; 11:1).

How do I apply this? - Do you know the saving power of God, now offered to us through His Son, Jesus? If so, as a redeemed child of God, have you offered "redemption" or forgiveness to those in your life who were once under your judgment? Not only does the book of Hosea provide an example of God's love to a people who have left God behind, but it also shows us what forgiveness and restoration look like in a close relationship. The book of Hosea illustrates that no one is beyond the offer of our forgiveness because no one sits outside God's offer of forgiveness. Certainly, God brings judgment on those who turn from Him, but Hosea's powerful act of restoration within his own marriage set the bar high for those of us seeking godliness in our lives.

JAMES VAN DINE

- [Analysis of Hosea](#)

VOGEL

- [Hosea 11 Out of Egypt I Called My Son](#)

Hosea is the first and the longest of the group of books we call "the minor prophets." He was a contemporary of Amos in Israel, and of Isaiah and Micah in Judah. He prophesied in Judah, during and following the Assyrian captivity of the Northern Kingdom-- an era in which the Southern Kingdom was both greatly prosperous and very corrupt. The name "Hosea" means "deliverance" or "salvation." He lived during the long and vigorous reign of Jeroboam II, king of Israel. Unlike the prophet Isaiah, who was burdened chiefly about Judah and Jerusalem, Hosea was principally occupied in expressing the sorrow of Jehovah for the Northern Kingdom. The children of Israel had broken His covenant and hardened their hearts against Him.

Hosea became a part of his own message. The prophet had an unfaithful wife, Gomer. In spite of her persistent sin and shameful life, Hosea continued to cherish her. After her lovers had abandoned her, Hosea found her in the slave market, paid the price to reclaim her, forgave her, and took her again as his wife. By enduring this grief, his heart was prepared to deliver the message of Jehovah to Israel, the nation that had been unfaithful to the Lord, and had committed spiritual adultery.

OUTLINE OF THE BOOK--

The Moral State of Israel (Hosea 1-3)

The Sins of God's People (Hosea 4:1-13:13)

The Conversion and Blessing of Israel (Hosea 13:14-14:9)

Let us now consider each of these sections carefully.

Hosea 1 through 3 depict the moral condition of Israel. The nation had been a wife to Jehovah. He had committed to her the honor of His name, but she had become an adulteress (Hosea 1:2,3). The names given to the prophet's children tell us a number of things about the effect of Israel's sin.

"Jezreel" (Hosea 1:4,5). This is a reminder that God had not condoned the sin of Jehu (2Kings 10:1-14), nor had He forgotten all the crimes of Israel.

"Lo-ruhamah" (Hosea 1:6). The word means "unpityed," signifying that Jehovah's mercy would not continue indefinitely, but that judgment would come soon.

"Lo-ammi" (Hosea 1:8,9). This name means "not my people" and showed that Israel would cease to be God's peculiar people. This was never said of Judah.

Then Jehovah promised to restore both Israel and Judah-- a prophecy that remains to be fulfilled in the future (Hosea 1:10,11). They will one day be reunited and re-established as the earthly representative of Jehovah (see Romans 9:25,26).

Hosea 2 reveals both God's grief at Israel's sin, and His unchanging love as demonstrated in His willingness to take her back. Verse 23 of Hosea 2 is interpreted in Romans 9:26 as referring to the conversion of the Gentiles.

Next the wife of Hosea is brought back (Hosea 3:1-3). Then follows a prediction that is being literally fulfilled today: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (3:4). The prophecy of verse 5 will also be literally fulfilled: "Afterward shall the children of Israel return, and seek the Lord, their God, and David, their king, and shall fear the Lord and His goodness in the latter days."

The specific sins of God's people are enumerated in Part II of Hosea (Hosea 4:1- 13:13). The Lord said, "My people are destroyed for lack of knowledge" (4:6). He went on to explain that the knowledge lacking in Israel was not financial, scientific, or commercial; but "thou hast forgotten the law of thy God" (v.6). Jehovah spoke with bold, blunt words, signifying that the Israelites had insulted His holiness and outraged His love. He delivered a heavy indictment against Israel.

The final section of the prophecy depicts the future conversion and blessing of Israel (Hosea 13:14-14:9). It begins with the prediction of coming judgment, which was fulfilled when Israel was carried away to Assyria. Judah continued to survive for more than a century and a half, but then she fell. A remnant of Judah returned

to Palestine, but Israel did not. The book closes with a description of the day that is coming when Israel and Judah, at the verge of destruction because of iniquity, will return unto the Lord and experience His healing (Hosea 14:4-9).

PRACTICAL TEACHING OF HOSEA--

A number of useful lessons may be learned from a study of this book.

Worldliness in God's people, whenever it occurs, is designated by God with the word of Hosea 1:2 as "harlotry" ["whoredom"]. In his epistle, James calls it spiritual "adultery" (James 4:4).

God's Word is always revealing. "Hear the word of the Lord" is Hosea's constant plea. The psalmist said, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." (Psalm 119:9).

Israel's failure is a picture of the church's sin. The church has forgotten that she is espoused to God, and her committing of spiritual adultery is evident in many realms.

The heartcry of God for the backslider and spiritual adulterer is expressed in the words, "How shall I give thee up, Ephraim?" (Hosea 11:8).

A final view of God's mercy to the repentant and returning one is found in His promise: "I will be as the dew unto Israel" (Hosea 14:5). Truly, God's mercy endures forever.

CHRIST IN HOSEA--

The apostle Peter and the apostle Paul both alluded to Hosea 1:10 as having to do with the Messiah (1Pet 2:10; Rom 9:25,26).

Israel's rejection of their King-- their true "High Priest after the order of Melchizedek"-- and the sacrifice which He offered has brought the people into the place where they have neither king nor prince nor sacrifice (Hos 3:4). The verse that follows describes their glorious future, which is made possible because the people will seek the Lord their God and their Messiah, the Lord Jesus Christ (v.5).

Resurrection is spoken of in Hosea 6:2. Whenever the "third day" is mentioned in the Scriptures, look carefully and you will see some connection with the resurrection of Christ. In a very real sense, not only is our resurrection made possible because of His, but the resurrection of the nation of Israel also depends upon the crucified, buried, and risen Christ.

Hosea also recorded these words of Jehovah: "... called My Son out of Egypt" (Hosea 11:1). This prophecy had its primary fulfillment in Israel's 400-year sojourn [in Egypt]. But we learn from Matthew 2:15 that the real [i.e., ultimate] fulfillment of Hosea's prophecy is in the Lord Jesus Christ, the Son of God.

Near the end of Hosea's prophecy, Jehovah, the covenant-keeping Redeemer, said, "...there is no savior beside Me" (Hosea 13:4). Of course, the Jehovah of the Old Testament is the Lord Jesus Christ of the New. "Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved" (Acts 4:12). An angel of the Lord appeared unto Joseph and assured him that he did not need to fear taking Mary to be his wife, "for that which is conceived in her is of the Holy Spirit" (Mat 1:20). The angel also said, "Thou shalt call His name Jesus; for He shall save His people from their sins" (Mat 1:21). Hosea stated a great truth, which the apostle Paul affirmed when he wrote: "For there is one God, and one mediator between God and men, the man, Christ Jesus, who gave Himself a ransom for all, to be testified in due time." (1Timothy 2:5,6).

HOSEA-RESOURCES COMMENTARIES AND SERMONS

MARK ADAMS

- [Hosea - Hosea 1:1-9; 3:1-3](#) - part 1
- [Hosea - Hosea 1:1-9; 3:1-3](#) - part 2

DON ANDERSON

- [Minor Prophets Study Guide - Questions/Lessons Learned](#)

PAUL APPLE

- [Hosea Commentary - 12 pages](#) - excerpt

(C) (Hosea 1:10-11) Messianic Restoration of Israel – 5 Major Areas Highlighted

1. Restoration from Small Remnant to Great Numbers “Yet the number of the sons of Israel will be like the sand of the sea, which cannot be measured or numbered”
2. Restoration from Rejection to Adoption as Sons “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”
3. Restoration from Scattering and Division to Gathering Together and Unity “And the sons of Judah and the sons of Israel will be gathered together”
4. Restoration from the Leadership of pagan kings to the Leadership of the Good Shepherd “And they will appoint for themselves one leader”
5. Restoration from Shame and Disgrace to Blessing and Glory “And they will go up from the land, for great will be the day of Jezreel”

D. (Hosea 2:1-13) Indictment Against Adulterous Israel with Promised Subsequent Discipline

1. Serious Charges

- Shameful Immorality / Unfaithfulness (Hosea 2:2-5)

- Materialistic Motivation

“I will go after my lovers who give me my bread and my water, my wool and my flax, my oil and my drink” – (:5)
never recognizing that Hosea continued to faithfully provide for her needs

- Multiple Partners – seeking to satisfy her unquenchable appetites; spiraling downward from one unsatisfied relationship to the next (Hosea 2:7)

- Ignorant and Unthankful Perspective (Hosea 2:8)

- Blatant Idolatry (Hosea 2:13)

2. Severe Discipline

- Stripped naked and exposed

- Barren and thirsty

- Cursed children

- Affliction and Hardship (Hosea 2:6)

- Removal of food and clothing (Hosea 2:9)

- Rendered helpless with no one able to deliver (Hosea 2:10)

- Removal of all joy and happiness

3. Root Problem = Unfaithfulness

“she forgot me’ declares the Lord” (Hosea 2:13)

E. (Hosea 2:14-23) Millennial Restoration of Israel – Additional Details

WALTER BEUTTLER

- [Hosea - Commentary Notes](#)

JEREMIAH BURROUGHS

- [Hosea - Exposition of the Prophecy of Hosea](#)

BRIDGEWAY BIBLE COMMENTARY

- [Hosea Sermon Notes](#)

RICH CATHERS - frequent use of illustrations

2013 Study

- [Hosea 1-2](#)
- [Hosea 3-4](#)
- [Hosea 5-6](#)
- [Hosea 7-8](#)
- [Hosea 9-10](#)
- [Hosea 11-12](#)
- [Hosea 13-14](#)

2006 Study

- [Hosea 1-3](#)
- [Hosea 4-5](#)
- [Hosea 6-8](#)
- [Hosea 9-11](#)
- [Hosea 12-14](#)

C J ELLICOTT

- Be a Berean - Not always a literal interpretation. Caveat Emptor!
- [Hosea - Commentary for English Readers](#)
- [Hosea 1 Commentary for English Readers](#)
- [Hosea 2 Commentary for English Readers](#)
- [Hosea 3 Commentary for English Readers](#)
- [Hosea 4 Commentary for English Readers](#)
- [Hosea 5 Commentary for English Readers](#)
- [Hosea 6 Commentary for English Readers](#)
- [Hosea 7 Commentary for English Readers](#)
- [Hosea 8 Commentary for English Readers](#)
- [Hosea 9 Commentary for English Readers](#)
- [Hosea 10 Commentary for English Readers](#)
- [Hosea 11 Commentary for English Readers](#)
- [Hosea 12 Commentary for English Readers](#)
- [Hosea 13 Commentary for English Readers](#)
- [Hosea 14 Commentary for English Readers](#)

EASY ENGLISH

- [Hosea: Return to God](#)

GENE GETZ

- Hosea 1:1-3; Christ's Spotless Bride: As believers who have been chosen by God, we are to become more and more like Christ until we are presented to Him at the marriage of the Lamb. [Video](#)
- Hosea 4:1-14; Our Knowledge of God: To grow spiritually, we must have an increasing and deepening knowledge of God--who He is and what He has done for us. [Video](#)
- Hosea 4:15-5:15; Maintaining a Clear Conscience: We are to maintain a clear conscience that does not become hardened by persistent sinful attitudes and actions. [Video](#)
- Hosea 6:1-3; God's Forgiveness: No matter what our human condition, we are to seek God's forgiveness, realizing that the blood of the Lord Jesus Christ cleanses us from all sin. [Video](#)
- Hosea 6:4-7:16; Becoming Like Christ: We are to be progressively transformed into the image of the Lord Jesus Christ, not conformed to this world. [Video](#)
- Hosea 8:1-4; Choosing Godly Leaders: When we install leaders in our churches, we should first and foremost make the selection based on God's approval. [Video](#)

- Hosea 8:5-14; True Worship: When we worship we must remember that what pleases God the most are lives lived in harmony with His will. [Video](#)
- Hosea 9:1-9; Verbal Persecution: When we share God's truth with those who have deliberately turned their backs on God, we should not be surprised if we are identified as stupid and crazy. [Video](#)
- Hosea 10:1-8; False Assumptions: We must never interpret material prosperity as a sign that God is pleased with actions that are out of harmony with His revealed will. [Video](#)
- Hosea 10:9-12; Proper Priorities: We are to determine in our hearts to do what is right according to God's will, trusting Him to meet all of our needs. [Video](#)
- Hosea 11:1-11; God's Faithfulness: We are to be assured that God will never disown us if we have truly become His children through faith in the Lord Jesus Christ. [Video](#)
- Hosea 14:1-9; A Call to Repentance: Regardless of who we are, to experience eternal life we must acknowledge our sinfulness and receive God's free gift of salvation. [Video](#)

GOTQUESTIONS - Hosea

- [Book of Hosea - Bible Survey](#)
- [What are the Major Prophets and Minor Prophets?](#)
- [Why did God tell Hosea to marry a prostitute \(Hosea 1:2\)?](#)
- [Who was Gomer in the Bible?](#)
- [What is the meaning of Jezreel?](#)
- [How are people destroyed from a lack of knowledge \(Hosea 4:6\)?](#)
- [What was the "spirit of prostitution" in Hosea 4:12?](#)
- [Why does God desire mercy and acknowledgement of Him instead of sacrifice \(Hosea 6:6\)?](#)
- [What does it mean to sow the wind and reap the whirlwind \(Hosea 8:7\)?](#)
- [Is Hosea 11:1 a Messianic prophecy?](#)

Excerpt - In summary, Hosea 11:1 is not a Messianic prophecy in the same way that prophecies such as Isaiah 9:6 are. Rather, it is a pictorial prophecy; that is, there are similarities in the Old Testament passage to a New Testament truth about Christ. This Old Testament "picture" of Christ is called a "type." Matthew 2:15 can be seen as an analogy. Matthew is providing a connection between Jesus and God's people of promise. As a Jew writing for primarily Jewish readers, Matthew found it important to point out many of the similarities between the nation of Israel and their Messiah, the One to fulfill the Prophets (Matthew 5:17).

JAMES GRAY - [Chapter 1 and Chapter 4](#)

- [Concise Bible Commentary on Hosea - Overview](#)
- [Concise Bible Commentary on Hosea - chapter 1](#)
- [Concise Bible Commentary on Hosea - chapter 4](#)

INTERESTING FACTS ABOUT HOSEA

- [Hosea Fact Sheet](#)

HAMPTON KEATHLEY IV

- [Hosea Commentary](#) - here is an excerpt

Hosea prophesied during the reign of seven kings. Of these seven kings, five of them are listed here in our passage. A couple of the ones that followed Jeroboam didn't reign very long, so that may be why he left them out. Five of these seven kings are said to have continued in the sin of the first Jeroboam. 2 Kings 14:24, 15:9, 15:18, 24, 28, 17:21-23 all say the same thing about these kings:

"And he did evil in the sight of the Lord; he did not depart all his days from the sins of Jeroboam the son of Nebat, which he made Israel sin."

What was this terrible sin that Jeroboam committed? We need to turn to 1 Kings 12:26-29 for an explanation. The context: After death of Solomon, the nation divided. (931 BC) Rehoboam was king of Judah in the south and Jeroboam was king Israel in the north. Jeroboam is thinking to himself that he will lose power if people are allowed to go back to Jerusalem to worship God. I think Jeroboam knew that God did not want a divided kingdom, but he didn't care. Hosea 1:11 talks about future

restoration and shows that God will one day reunite Israel and Judah. In 1 Kings 12:28 we see that Jeroboam devised a way to stop that. He gave the Israelites a new god--golden calves. So is this the sin of Jeroboam--starting national idol worship in Israel? Well, yes, but how does that apply to us. Since we don't worship golden calves, does that let us off the hook? What is the timeless principle that we can conclude from this? The sin of Jeroboam was that he sought to achieve his own personal agenda. He put himself and his desires before God and distorted God in order to do so. Then he avoided having to face how wrong he was by changing his understanding of God.

PRINCIPLE: Encountering God as He is invariably changes our personal agendas

If Jeroboam had really been worshipping God, he would have seen God's glory and his own sinfulness and wanted to do God's will, even if that meant reuniting the kingdom. And as mentioned earlier, Hosea 1:11 shows that that was God's will. So Jeroboam never really encountered God during his required temple worship times. He didn't have a relationship with God, and to keep the rest of the nation from having a relationship with God he set up idol worship. Jeroboam wanted the power for himself. And to make matters worse, he took a whole nation down with him. That is what makes his sin so great. Isaiah 6:1-8 gives us a great contrast to Jeroboam and a great example of someone who was changed because of his encounter with God. After Isaiah saw the glory of the Lord, he recognized his sinfulness and when God asked, "Whom shall I send?" Isaiah said, "Here am I. Send me!" So, when Hosea lists these kings at the beginning of his book, I think it is more than a way to place the chronological occurrence of his book. It is a way to emphasize the spiritual climate in which he is ministering. It is also foundational to understanding the problems Hosea will deal with in his book.

Application: Are our own agendas more important than God? We need to recognize that we usually have internal agendas that are deeper than our worship experience. How often do we sit in church and think about other things?

For that matter, why do you go to church? For some people church is just a social club, for some it might be a place to make business contacts. Real estate and insurance folks find lots of people in the church that trust them because they go to their church. Some might go to maintain a certain reputation. I know from my past Air Force experience that Wing Commanders went to the chapel to set the example. They didn't dare stay home nor did they dare go to a church off base. And some people went to the chapel because the Wing CC went and they wanted to rub shoulders with him there.

Can you think of any other hidden agendas that are more important than God?

What is amazing is that we can come to church and pretend to worship and the whole time we really don't get in tune with God. We don't really worship God. We just go through the motions. We don't change our personal agendas, we just leave this building and go back to our same old lifestyle.

DO WE DISTORT OUR CONCEPT OF GOD? If we cling to these agendas, we emphasize whatever about God fits our purposes. And we lose an accurate picture of who God is. This can be seen in 1 Kings 12:27 - Jeroboam knew that if the people had worshipped God then they would have done what God wanted and re-united the kingdom. Jeroboam and the Jews changed God into a calf so that He was no longer a Holy God, but just some impotent object that sanctioned their own agendas of pursuing wealth and pleasure. We have a tendency to pursue our own agendas and our own well-being by changing God into something that we think will help us meet our goals. Maybe we don't turn God into a golden calf, but we have other images of God that do the same thing:

Some people think of God as a higher power. Star Wars made it popular by calling it "the Force." The New Age movement just refers to it as a higher power, but what is significant is that God has been changed into this higher power which is just there to help people achieve their own goals. All you have to do is "tap into that higher power" to do whatever you want. Just visualize it and it will happen.

Or maybe our concept of God is not so obviously wrong. Instead we make God into the grandfather image. What do I mean by the grandfather image? God is seen as the kind, loving grandfather, sitting in heaven and not really concerned with what his grandchildren are doing. You know that typically it is the grandparents who spoil the children and let them do what they want and it is the parents who have to discipline them. We want a grandfather God who will indulge and spoil us and not make us obey the rules.

Maybe we have a genie image of God. This is one that makes God into someone who we can pray to for things we want.

Can you think of other images of God? What kind of a God do you have?

WILLIAM KELLY

- [Hosea Commentary](#)

STEVE KRELOFF

- [Hosea Sermons Mp3 - Messianic Believer](#) - 2 part sermon series

PHIL NEWTON

- [Hosea - 13 Sermon Messages - Audio](#) - His exposition is excellent and worth listening if you have time.
- [Hosea 6 Returning to the Lord - transcript](#)

JAMES NISBET

- [Hosea - Church Pulpit Commentary](#)

JOHN PIPER

- [Hosea - Call Me Husband, Not Baal](#)

JOHNNY SANDERS

- [Hosea Commentary - 52 pages](#)

SERMON BIBLE COMMENTARY

- [Hosea Overview - The Sermon Bible Commentary](#)

JOHN STEVENSON

- [Jonah and Hosea - Well Done](#)

RICHARD L. STRAUSS

- [Undying Love— The Story of Hosea and Gomer](#)
Excerpt -

We cannot escape the message of his undying love. Hosea wanted to see Gomer restored to his side as his faithful wife. And he believed that God was great enough to do it. One day word came by way of the grapevine gossips that Gomer had been deserted by her lover. She had sold herself into slavery and had hit bottom. This was the last straw. Certainly now Hosea would forget her. But his heart said “No.” He could not give her up. And then God spoke to him: “Go again, love a woman who is loved by her husband, yet an adulteress, even as the Lord loves the sons of Israel, though they turn to other gods” (Hos. 3:1).

Gomer was still beloved of Hosea even though she was an adulteress, and God wanted him to seek her out and prove his love to her. How could anyone love that deeply? The answer was right there in God’s instructions to Hosea, “even as the Lord loves.” Only one who knows the love and forgiveness of God can ever love this perfectly. And one who has experienced His loving forgiveness cannot help but love and forgive others. Christian husbands are commanded to love their wives as Christ loved the Church (Eph. 5:25), and Hosea is an outstanding biblical example of that kind of love.

So he began his search, driven by that indestructible divine love, love that bears all things, believes all things, hopes all things, endures all things, love that never ends. And he found her, ragged, torn, sick, dirty, disheveled, destitute, chained to an auction block in a filthy slave market, a repulsive shadow of the woman she once was. We wonder how anyone could love her now. But Hosea bought her from her slavery for fifteen shekels of silver and thirteen bushels of barley (Hos. 3:2). Then he said to her, “You shall stay with me for many days. You shall not play the harlot, nor shall you have a man; so I will also be toward you” (Hos. 3:3). He actually paid for her, brought her home, and eventually restored her to her position as his wife. While we do not find anything else in Scripture about their relationship with each other, we assume that God used Hosea’s supreme act of forgiving love to melt her heart and change her life.

How many times should a husband or wife forgive? Some contend, “If I keep forgiving I simply affirm him in his pattern of sin.” Or “If I keep forgiving, she’ll think she can get away with anything she wants.” Others say, “If I keep forgiving, it’s like putting my seal of approval on his behavior.” Or “I can’t take another hurt like that. If he does that one more time, I’m leaving.” Those

are human responses. Listen to the response of the Lord Jesus. You see, Peter had asked the Lord this same question: “Lord, how often shall my brother sin against me and I forgive him? Up to seven times?” The Lord’s answer was, “I do not say to you, up to seven times, but up to seventy times seven” (Matt. 18:21, 22). That is a great deal of forgiveness. In fact, Christ was simply saying in a captivating way that there is no end to forgiveness.

Sometimes it’s just the little slights and daily agitations that need forgiveness, the occasional sharp word or angry accusation. But we harbor it, let it eat at us, and build up bitterness and resentment which erodes our relationship. Maybe it’s a major offense, like Gomer’s, and we can never forget it. We stew on it and fret over it, and we keep bringing it up in a subconscious attempt to punish our mates for the hurts we have suffered. We try to forgive, but a few days later it’s right there again, preying on our consciousness. Big wounds sometimes take longer to heal. They will come back to our minds. There is no way to avoid it. But every time they do, we must first remind ourselves that we really did forgive, then rehearse how much God has forgiven us, then ask Him to take the destructive, unforgiving thoughts out of our minds.

Forgiveness does not necessarily mean that we must suffer in silence. The need for open and honest communication would demand that we share what we think and how we feel, what the wrong has done to us, and how our mates can help us get over it. God tells us how much our sin grieves Him. Gomer certainly knew how her affairs were tearing at Hosea’s heart. What we say must be said lovingly and kindly, but we have both the need and the obligation to share what is on our hearts.

Neither does forgiveness necessarily mean we cannot take positive steps to guard against the sin recurring. That might require some extended counseling; it might demand an honest reappraisal of our personalities or habit patterns; it might mean a change in our life-style or a relocation. God takes positive steps to help us want to please Him. That is what divine discipline is all about. We do not discipline each other, but we can discuss steps that will help us avoid these same pitfalls in the future.

Forgiveness does mean, however, that we will pay for the other person’s offenses. We will refuse to retaliate in any way to make the guilty person pay. We will absolve him of all guilt. God can use that forgiving love to melt hardened hearts and change callused lives quicker than anything else in this whole wide world. That is the lesson of Hosea and Gomer, the lesson of forgiveness. God’s love and forgiveness pervade Hosea’s entire prophecy. Please do not misunderstand it. God hates sin; it grieves His heart; He cannot condone it; His perfect righteousness and justice demand that He deal with it. But He still loves sinners and diligently seeks them out and offers them His loving forgiveness.

God’s ancient people Israel kept going back to their sins. “What shall I do with you, O Ephraim? What shall I do with you, O Judah? For your loyalty is like a morning cloud, and like the dew which goes away early” (Hos. 6:4). But God never stopped loving them. “When Israel was a youth I loved him, and out of Egypt I called My son” (Hos. 11:1). “I led them with cords of a man, with bonds of love” (Hos. 11:4). “How can I give you up, O Ephraim? How can I surrender you, O Israel?” (Hos. 11:8). And because He never stopped loving them, He never stopped pleading with them: “Return, O Israel, to the Lord your God, for you have stumbled because of your iniquity” (Hos. 14:1).

We need to love like that. We need to forgive like that. We need to drag the festering hurts we have been harboring in our hearts to the cross of Christ—where we laid our own burden of guilt one day and where we found God’s loving forgiveness—and we must leave them all there. When we fully forgive, our minds will be released from the bondage of resentment that has been building a wall between us, and we shall be free to grow in our relationship with each other.

GEOFF THOMAS - SERMONS ON HOSEA

- [Hosea’s Message: Man’s Relationship With God Is Broken](#)
- [God’s Love For Gomer](#)
- [Love Her As The Lord Loves Israel](#)
- [Return To The Lord](#)

BOB UTLEY

- [Amos, Hosea, Jonah and Micah](#) - Be very discerning: Utley is Amillennial and replaces Israel with the Church. Why listed? Because he has well done grammatical (word and phrase studies) and interesting historical comments (eg, see page 45 “Fertility Worship of the Ancient Near East”)
- See Related Resources: Millennium; Israel of God
- [Introduction to Hosea](#)
- [Hosea 1](#)

- [Hosea 2](#)
- [Hosea 3](#)
- [Hosea 4](#)
- [Hosea 5](#)
- [Hosea 6](#)
- [Hosea 7](#)
- [Hosea 8](#)
- [Hosea 9](#)
- [Hosea 10](#)
- [Hosea 11](#)
- [Hosea 12](#)
- [Hosea 13](#)
- [Hosea 14](#)

WOMEN OF THE BIBLE - devotional

- [Gomer](#)

HOSEA-RESOURCES CHAPTER & VERSE

JIMMY LONG

- [Hosea - Sermon](#)

ROBERT MORGAN

- [Hosea 1-3 Marriages That Make It](#)

Excerpt - According to the Barna research organization, as of 2001, 33% of all born again individuals who have been married have gone through a divorce, which is statistically identical to the 34% incidence among non-born again adults. But the significant thing in this story is that God told Hosea how to respond to this crisis in his marriage. Hosea had grounds for divorce. He had biblical justification should he have chosen to divorce his wife. But look at chapter 3 of this book. The Lord said to me, "Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as the Lord loves...."

MARK ADAMS

- [Hosea 1:1-9, 3:1-3](#)

JESSE M HENDLEY

- [Hosea 1:1-16 America Going Downhill](#)

NORMAN GEISLER - When Critics Ask

- [Is there a Bible contradiction in Hosea 1:2?](#) How could a holy God who condemns harlotry command Hosea to marry a harlot?

WALTER KAISER, et al - [Hard Sayings of the Bible](#)

- Hosea 1:2–3 Marry an Adulteress? [Go to page 291](#)
- Hosea 1:4 Jehu Punished for Doing as He Was Commanded? [Go to page 208](#)
- Hosea 6:6 Does God Desire Sacrifices? [Go to page 245](#)
- Hosea 11:8–9 Ephraim Pitied [Go to page 293](#)
- Hosea 12:3–4 With Whom Did Jacob Wrestle? [Go to page 103](#)
- Hosea 13:14 Is Death Conquered? [Go to page 294](#)

NIV 365 DAY DEVOTIONAL

- [Hosea 2:2-11 - Parable of Love](#)

JAMES SMITH

- [Hosea 2:7 The Backslider's Resolution](#)

JONATHAN EDWARDS

- [Hosea 2:15 Hope and Comfort Usually Follow Genuine Humiliation and Repentance](#)

P G MATTHEW

- [Hosea 1-3 Love That Will Not Let Me Go](#)

JOHN STEVENSON

- [Hosea 2:1-7 The Rugged Road to Repentance](#)

MATTHEW MEAD

- [Hosea 2:6-8 God Has Two Hedges](#)

JAMES SMITH

- [Hosea 2:19, 20 Betrothing](#)
- [Hosea 2:14 - The Alluring](#)

JOHN MACDUFF

- [Hosea 2:19 - Your Savior-God has married you!](#)

J C PHILPOT

- [Hosea 2:14 - The Wilderness](#)

JOHN HASTINGS

- [Hosea 2:15 The Valley of Achor - lengthy discussion](#)

DAVID OWEN

- [Hosea 2:15 The History of the Valley of Achor](#)
- [Hosea 2:15 The Heart of the Valley of Achor](#)
- [Hosea 2:15 The Hope of the Valley of Achor](#)

JOHN HENRY JOWETT

- [Hosea 2:19 - The Disciple's Tenderness](#)

DAVID HOLWICK

- [Hosea 2:2-20 When the Bottom Drops Out](#)
- [Hosea 2:14-23 Love to the Loveless](#)
- [Hosea 2:14-23 The Family Contract](#)

GEORGE L KLEIN

- [Hosea 3:1-3 Background to 1Cor 6:19-20](#)

WOMEN'S DEVOTIONAL BIBLE

- [Hosea 3:1-5 Real Joy](#)

DON ROBINSON

- [Hosea 3:1-5 God is Love](#)

BILL CANNON

- [Hosea 3:1-5 A Pattern](#)

BRIAN BELL

- Hosea 3:1-5 Illustrations

SAMUEL LOGAN BREngle

- [Hosea 4:6 - Holiness - How to Get It](#)

BIBLE LEAGUE INTERNATIONAL

- [Hosea 4:6 Devotional](#)

M. DANIEL CARROLL

- [Hosea 4-7 The Prophetic Denunciation of Religion in Hosea 4-7](#)

JAMES FREEMAN - MANNERS AND CUSTOMS

- [Hosea 4:12 Divination by Rods](#)

BRUCE HURT

- [Hosea 4:16KJV - Backsliding - In Depth Analysis with numerous references](#)

RICHARD OWEN ROBERTS

- [Backsliding](#)

Excerpt - What exactly is backsliding? Nowhere in all scripture is it better described than in Proverbs 14:14, "The backslider in heart shall be filled with his own ways." There you have it a backslider is a person who once emptied of his own ways and filled with the ways of God, but who gradually allows his own ways to creep back in until he is all but empty of God and full of himself again.

JOHN MACARTHUR

- [Hosea 4:17 - Can God Bless America?](#)

MATTHEW HENRY

- Hosea 4:16

JONATHAN EDWARDS

- [Hosea 5:15 God Makes Men Sensible of Their Misery Before He Reveals his Mercy and Love](#)

JOHN NEWTON

- [Hosea 6:1, Jonah 3:9 - The Imminent Danger and the Only Sure Resource of this Nation](#)

ROBERT I. BRADSHAW

- [When is a Day Not a Day- An Exegetical Note on Hosea 6:2](#)

W A CRISWELL

- [Hosea 6:2 The Third Day He Rose Again](#)

JAMES SMITH

- [Hosea 6:3 The Lord's Care for His People](#)

ALAN CARR

- [Hosea 6:1-2 The Invitation To Contrition](#)

DAVID HOLWICK

- [Hosea 6:1-3 Why No Revival?](#)
- [Hosea 11:1-3 The Strange Embraces of Jesus](#)

MICHAEL A GUIDO

- [Hosea 6:1-3 Come Home To The Lord](#)

J C PHILPOT

- [Hosea 6:3 - Press On!](#)

JOHN STEVENSON

- [Hosea 6:4-6 Love's Lasting Loyalty](#)
- [Hosea 11:1-4 God's Lasting Love](#)

SAMMY TIPPIT - if you have a heart longing for revival, this article is worth your time! Below are just a few snippets.

- [Hosea 6 - Return to Me](#)

I am convinced that the only hope for this nation (America) is that we have a mighty revival. It must begin with Gods people. It must begin inside the church. I am convinced the problem is not with the homosexual community. The problem is not with the political leadership. The problem is not with corruption within our government. I am convinced the problem is within the house of God and we need revival! God says He will revive us.....

The word "return" has the little word in it, "turn." In other words you cannot keep going in the same direction that you have been going. You must turn and it says "re-turn." Those of us who have repented, who have already turned from our sins and have turned to the Lord, are the ones who must re-turn to the Lord. Revival begins with those of us who have turned from our sins in faith to Jesus Christ to follow Him. In order to return a person cant keep going the same direction that he has been going. We were going this way as a church, we were going this way as an evangelical community. We must stop! The first step in repentance, the first step in revival, is to stop. You cant keep going the same way youve been going. You must stop and then turn around. Let me say something about stopping. Im convinced that there would be a mighty, sweeping refreshing of Gods people if we did this one thing, if we would simply stop. Im afraid that much of the problem in North America, both Canada and the United States, and around the world in all churches, even in the two-thirds world nations, is that the church is

so busy we dont have time for God. If I were to ask you why it is that you dont have time for God, why it is our prayer lives are so weak and feeble, it is because we are so busy in the work of God that we dont have time for the God of the work. And I tell you that if there is to be revival, we must stop!.....

What Is It To Return To God?

First of all, I believe that it means to return to our passion for Him. To return to Him is to come back to that first love. Do you remember the church of Ephesus, in the book of Revelation? This was a very fundamental church, a very good, Bible-believing, Bible-teaching church that didnt put up with false teaching coming in among their people. But God said, "I have one thing against you. Youve left your first love. Repent and return to your first love" (Rev. 2:3-4). I am convinced that what has happened is that many of us have lost that simplicity and purity of devotion to Jesus Christ, to just love Him.....

The second thing, to return to Him is to not only return to our passion for Him but to return to our call from Him. God has placed a call on every one of our lives. I think one of the great curses of the American churches is this that we have so many people who think they have done what they are supposed to do because they come and sit on Sunday morning from 11:00 until 12:00. That is not so.

HORATIUS BONAR

- [Hosea 7:2 - Human Heedlessness and Divine Remembrance](#)

VINCE HEFNER

- [Hosea 7:8-12 Half-Baked in 2012](#)

D L MOODY

- Hosea 7:9 - Strangers have devoured his strength from Hosea 7:9
What gives spiritual weakness like allowed sin? It was so with Israel, it will ever be so with us. Yielding to unhallowed association (with) strangers devour our strength. If you ever saw a cake not turned, baked only on one side, of what use is it? Of what use is a worldly, backsliding Christian? "Strangers have devoured his strength" tells of the powerlessness of one under sin. The order is, first, at conversion, God takes us up out of this present evil age; and then next, sends us into it. Not to be of it, but to be lights in it, and to take others out of it. "The friendship of the world is enmity to God." It is like the ivy with the oak (tree), the ivy may give the oak a grand, beautiful appearance, but all the while it is feeding on the vitals. The next image tells of the result. Ephraim is like a silly dove, without heart "some read with but one wing," and so unable to fly. Thus where sin is, there is no power to rise and get out of danger. It is proverbial of doves, that when any surprise or sudden alarm comes upon them they are without heart and have no strength so that instead of fleeing from danger, they seem hopelessly to fall into it. J. D. S.
- Hosea 7:13-15 - Notes from Moody's Bible
God's seven-fold charge against Ephraim.
Fled from God. Hosea 7:13.
Transgressed against God. Hosea 7:13.
Spoken lies against God. Hosea 7:13.
Not cried to God with the heart. Hosea 7:14.
Assembled for corn and wine. Hosea 7:14.
Rebel against God. Hosea 7:14.
Imagined mischief against God. Hosea 7:15.
- HOSEA 6:3. Then shall we know, if we follow on to know the Lord.
The Lord has brought us into the pathway of the knowledge of Him, and bids us pursue that path through all its strange meanderings till it opens out upon the plain where God's throne Isaiah Our life is a following on to know the Lord. We marvel at some of the experiences through which we are called to pass: but afterward we see that they afforded us some new knowledge of our Lord. Our path suddenly disappeared in some hideous cavern where we seemed to hear the roaring of wild beasts; and we could not at all conceive what benefit would arise from our entering; but we entered; and when by a favoring passage we emerged from that obscurity and danger, we felt that we had obtained some new and valuable insight into the divine character. Again, our path shot right down into the impenetrable darkness of some deep pit; it was some time before our eyes got accustomed to that darkness; then we discovered a little door, and soon found ourselves in a gallery of hidden treasures, several of which we gathered and still retain. Pursuing thus the knowledge of God we found ourselves like Joseph in Egypt, alone in the midst of a nation that knew not God; and found that there was something here to be learned concerning

the divine perfection that could not be learned elsewhere. We have not then to wait for some future brighter opportunity; but by improvement of the present are to build for ourselves a bridge to that future.

BOWEN.

- .HOSEA 8:7. They have sown the wind, and they shall reap the whirlwind.

The story runs, that, as Abdallah lingered over his morning repast, a little fly alighted on his goblet, took a sip, and was gone. It came again and again; increased its charms; became bolder and bolder; grew in size till it presented the likeness of a man; consumed Abdallah's meat, so that he grew thin and weak while his guest became great and strong. Then contention arose between them, and the youth smote the demon, so that he departed; and the youth rejoiced at his deliverance. But the demon soon came again, charmingly arrayed, and was restored to favor. On the morrow, the youth came not to his teacher. The mufti, searching, found him in his chamber lying dead upon his divan. His visage was black and swollen; and on his throat was the pressure of a finger, broader than the palm of a mighty man. His treasures were gone. In the garden, the mufti discovered the footprints of a giant, one of which measured six cubits. Such is the Oriental portrayal of the growth and power of habit.

WARREN WIERSBE

- [Hosea 7:8 Devotional](#)

JAMES FREEMAN - MANNERS AND CUSTOMS

- [Hosea 7:12 Snares for Birds](#)

ADRIAN ROGERS

- [Hosea 8:4 The Leadership Crisis in America Part 2 \(Part 1\)](#)

Excerpt - God allows us to choose wicked leaders. It may surprise you, but He gives us that choice! God sets standards but allows us to choose wicked leaders contrary to His own will. "They set up kings, but not by Me; they made princes, but I did not acknowledge them. From their silver and gold they made idols for themselves — that they might be cut off." (Hosea 8:4) "They set up kings but it wasn't My will," God is said. We get the leadership we deserve. Wicked rulers are God's "reward" — the natural consequences — for wicked people. The prophet Samuel said to Israel, "And ye shall cry out in that day because of your king which you have chosen you, and the Lord will not hear you in that day." (1 Samuel 8:18) God says, "You're going to choose a king, the wrong king, then you're going to come crying, 'God, have mercy,' but I will not hear you because of the king you have chosen." God allows us to choose even wicked leaders.

- [CLICK FOR PDF OF FOLLOWING SERMONS](#)

Revival, Inside and Out—Hosea 7:1–16

Returning for Revival—Hosea 14:1–7

ILLUSTRATION

- Hosea 8:7 Reaping the Whirlwind

BRYON PAULUS

- [Hosea 10:12 Meditation](#)

JAMES SMITH

- [Hosea 10:12 A Mistake Corrected](#)
- [Hosea 11:4 The Cords of Love!](#)
- [Hosea 11:9 - I Am God -- And Not Man!](#)

A W TOZER - TOZER ON LEADERSHIP

- [Hosea 10:12 Trials and Pain: The Sharp Blade of the Plow](#)

COMMENT

- [Hosea 10:13 Lies the Fruit of Man](#)

J C PHILPOT

- [Hosea 11:4 Gracious Attractions and Heavenly Banquetings](#)

JAMES FREEMAN - MANNERS AND CUSTOMS

- [Hosea 11:4 The Yoke](#)
- [Hosea 13:3 The Chimney](#)

QUEST BIBLE DEVOTIONAL

- [Hosea 11:8 Does God Change His Mind?](#)

WALTER KAISER

- [Hosea 12:1-6 Inner Biblical Exegesis as a Model for Bridging the "Then" and "Now" Gap in Hosea 12:1-6](#)

GEORGE EVERARD

- [Hosea 12:6 The Privilege of Prayer](#)

J C PHILPOT - from Daily Words for Zion's Wayfarers

- [Hosea 13:9 - Strangle and Suffocate It!](#)
- Hosea 13:9 "O Israel, you have destroyed yourself; but in me is your help." Hosea 13:9

God is all-wise, and therefore takes no rash, precipitate steps. As the original plan of salvation was devised by infinite wisdom, so all the successive steps of the execution of that plan are directed by the same boundless wisdom also. "Wherein he has abounded towards us," says Paul (Eph.1:8), "in all wisdom and prudence." Thus, in his dealings with his people, God does not put them at once into possession of all the blessings which he has laid up for them. He has pardoned, for instance, their sins; but he does not immediately, when he calls them by his grace, put them into possession of this blessing. He has first to teach them their need of it. He has to prepare their heart for the right reception of it. It is no common gift, and he has to teach them how to value it. They are saved from wrath and eternal misery, from his dreadful displeasure and ever-burning indignation against sin. They have need to be shown, and made deeply to feel, from what they are saved, as well as to what they are saved. And as the oak does not grow to its full stature in a day, but needs years of sunshine and storm, of beating winds and howling tempests, to give it strength and constancy, a deep and wide root, as well as a lofty and branching stem, so do God's children need months and years of trial and temptation, that they may push a deep root downwards, and shoot up healthy and vigorous upwards. Thus, before the soul can know anything about salvation, it must learn deeply and experimentally the nature of sin, and of itself, as stained and polluted thereby. It is proud, and needs to be humbled; careless, and needs to be awakened; alive, and needs to be killed; full, and requires to be emptied; whole, and needs to be wounded; clothed, and requires to be stripped. It is, by nature, self-righteous and self-seeking; is buried deep in worldliness and carnality; is utterly blind and ignorant; is filled with presumption, arrogance, conceit, and enmity, and hates all that is heavenly and spiritual. Sin, in all its various forms, is its natural element. "The Ethiopian cannot change his skin, nor the leopard his spots." To make man the direct opposite of what he originally is; to make him love God instead of hating him; fear, instead of mocking him; obey, instead of rebelling against him; and to tremble at his terrible majesty, instead of running upon the thick bosses of his shield;-- to do this mighty work, and to effect this wonderful change, requires the implantation of a new nature by the immediate hand of God himself.

WILLIAM NICHOLSON

- [Hosea 14:1-4 Invitation to Backsliders](#)

DEREK KIDNER

- [Hosea 14 The Way Home: An Exposition of Hosea 14](#)

JOHN HASTINGS

- [Hosea 14:5-6 The Blessing of the Dew - lengthy discussion](#)

JOHNNY HUNT

- [Hosea 14:1-9 I'm Backslidden](#)

DENIS LYLE

- [Hosea 14:1-9 The Giant of Defection](#)

P G MATTHEW

- [Hosea 14:1-9 The Divine Prescription](#)

J C PHILPOT

- Hosea 14:3 That hideous idol SELF in his little shrine
(J. C. Philpot, "Israel's Departure and Return" 1849) Never again will we say any more to the work of our hands "You are our gods!" Hosea 14:3 The besetting sin of Israel was the worship of idols. Perhaps, if you have walked into the British Museum, and seen the idols that were worshiped in former days in the South Sea Islands, you have been amazed that rational beings could ever bow down before such ugly monsters.

But does the heart of a South Sea Islander differ from the heart of an Englishman? Not a bit! The latter may have more civilization and cultivation but his heart is the same! And though you have not bowed down to these monstrous objects and hideous figures there may be as filthy an idol in your heart! Where is there a filthier idol than the lusts and passions of man's fallen nature? You need not go to the British Museum to see filthy idols and painted images. Look within! Where is there a more groveling idol than Mammon, and the covetousness of our heart? You need not wonder at heathens worshiping hideous idols when you have pride, covetousness, and above all that hideous idol SELF in his little shrine, hiding himself from the eyes of man but to which you are so often rendering your daily and hourly worship!

If a person does not see that the root of all idolatry is SELF, he knows but little of his heart.

CHARLES E COWMAN

- Hosea 14:5 "I will be as the dew unto Israel"
The dew is a source of freshness. It is nature's provision for renewing the face of the earth. It falls at night, and without it the vegetation would die. It is this great value of the dew which is so often recognized in the Scriptures. It is used as the symbol of spiritual refreshing. Just as nature is bathed in dew, so the Lord renews His people. In Titus 3:5 the same thought of spiritual refreshing is connected with the ministry of the Holy Ghost--"renewing of the Holy Ghost."

Many Christian workers do not recognize the importance of the heavenly dew in their lives, and as a result they lack freshness and vigor. Their spirits are drooping for lack of dew.

Beloved fellow-worker, you recognize the folly of a laboring man attempting to do his day's work without eating. Do you recognize the folly of a servant of God attempting to minister without eating of the heavenly manna? Nor will it suffice to have spiritual nourishment occasionally. Every day you must receive the renewing of the Holy Ghost. You know when your whole being is pulsating with the vigor and freshness of Divine life and when you feel jaded and worn. Quietness and absorption bring the dew. At night when the leaf and blade are still, the vegetable pores are open to receive the refreshing and invigorating bath; so spiritual dew comes from quiet lingering in the Master's presence. Get still before Him. Haste will prevent your receiving the dew. Wait before God until you feel saturated with His presence; then go forth to your next duty with the conscious freshness and vigor of Christ. --Dr. Pardington

Dew will never gather while there is either heat or wind. The temperature must fall, and the wind cease, and the air come to a point of coolness and rest--absolute rest, so to speak--before it can yield up its invisible particles of moisture to bedew either herb or flower. So the grace of God does not come forth to rest the soul of man until the still point is fairly and fully reached.

"Drop Thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress;
And let our ordered lives confess
The beauty of Thy peace.

"Breathe through the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, its beats expire:
Speak through the earthquake, wind and fire,
O still small voice of calm!"

JAMES SMITH

- [Hosea 14:5 The Dew of Heaven](#)
- [Hosea 14:4 Why Does He Love Me?](#)

C H SPURGEON

- [Hosea 14:4 - I Will Love Them Freely](#)

JOHN MACDUFF

- [Hosea 14:4 - Go, Perish! Ungrateful Apostate!](#)

J R MILLER

- [Hosea 14:4-6 A Parable of Christian Growth](#)

D L MOODY

- HOSEA 14:5. I will be as the dew unto Israel.
- The dew does not fall on rude or stormy nights; there must be stillness and repose. And it does not fall on cloudy nights; there must be nothing of cloud between our souls and God if we would have His dews. The dew does not fall on the world's beaten highways, but on the green grass, on the least and lowliest blade of life; for God cherishes all He plants. Grace always attracts dew.
C. A. FOX.

ILLUSTRATION

- Hosea 14:8

J C PHILPOT

- [Hosea 14:8 Spiritual Fruit](#)

JOHN MACDUFF

- [Hosea 14:8](#)

Includes technical notes (text), translation notes and study notes

- [Hosea 1 Commentary](#)
- [Hosea 2 Commentary](#)
- [Hosea 3 Commentary](#)
- [Hosea 4 Commentary](#)
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- [Hosea 13 Commentary](#)
- [Hosea 14 Commentary](#)

Excerpts from the Study Notes -

Hosea 1:9 - This is an allusion to Yahweh's promise to Moses אֶהְיֶה עִמָּךְ ('ehyeh 'immakh, "I will be with you"; Exod 3:12, 14). In effect, it is a negation of Exod 3:12, 14 and a cancellation of Israel's status as vassal of Yahweh in the conditional Mosaic covenant.

Hosea 1:10 - Beginning with 1:10, the verse numbers through 2:23 in the English Bible differ by two from the verse numbers in the Hebrew text (BHS), with Hos 1:10 ET = 2:1 HT, 1:11 ET = 2:2 HT, 2:1 ET = 2:3 HT, etc., through 2:23 ET = 2:25 HT. Beginning with 3:1 the verse numbers in the English Bible and the Hebrew Bible are again the same.

Hosea 2:2 - The reason that Hosea (representing the LORD) calls upon his children (representing the children of Israel) to plead with Gomer (representing the nation as a whole), rather than pleading directly with her himself, is because Hosea (the LORD) has turned his back on his unfaithful wife (Israel). He no longer has a relationship with her ("for she is not my wife, and I am not her husband") because she abandoned him for her lovers.

Hosea 2:5 - This statement alludes to the practice of sexual rites in the Canaanite fertility cult which attempted to secure agricultural fertility from the Canaanite gods (note the following reference to wool, flax, olive oil, and wine).

Hosea 2:8 - The third person plural here is an obvious reference to the Israelites who had been unfaithful to the LORD in spite of all that he had done for them. To maintain the imagery of Israel as the prostitute, a third person feminine singular would be called for; in the interest of literary consistency this has been supplied in some English translations (e.g., NCV, TEV, CEV, NLT).

Hosea 2:9 - This announcement of judgment is extremely ironic and forcefully communicates poetic justice: The punishment will fit the crime. The Israelites were literally uncovering their nakedness in temple prostitution in the Baal fertility cult rituals. Yahweh will, in effect, give them what they wanted (nakedness) but not in the way they wanted it: Yahweh will withhold the agricultural fertility they sought from Baal which would lead to nakedness caused by impoverishment.

Hosea 3:5 - It is not clear whether Hosea was predicting a restoration of Davidic kingship over Israel and Judah (e.g., Jer 17:25; 22:2) (**Ed**: I interpret the text literally and this is surely the resurrected David in the Millennium - that would also explain Jesus' title as "King of kings," one of those kings being David) or referring to the ultimate Davidic king, namely, the Messiah, who will fulfill the conditions of the Davidic covenant and inaugurate/fulfill the blessings of the Davidic covenant for Israel. The Messiah is frequently pictured as the "New David" because he would fulfill the ideals of the Davidic covenant and be everything that David and his descendants were commissioned to be (e.g., Isa 9:7[6]; 16:5; Jer 23:5-6; 30:9; 33:15-16; Ezek 34:23-24; 37:24-25).

Hosea 4:15 - Beth Aven means "house of wickedness" in Hebrew; it is a polemic reference to "Bethel," which means "house of God." Cf. CEV "at sinful Bethel."

Hosea 5:1 - The noun נֶבֶל (pakh, "trap") is used (1) literally of a bird-trap, used in similes and metaphors (Amos

3:5; Prov 7:23; Eccl 9:12), and (2) figuratively to refer to (a) calamities and plots (Job 18:9; 22:10; Pss 91:3; 119:110; 124:7; 140:6; 141:9; 142:4; Prov 22:5; Isa 24:17–18; Jer 18:22; 48:43–44; Hos 9:8) and (b) a source of calamity (Josh 23:13; Pss 11:6; 69:23; Isa 8:14; Hos 5:1; BDB 809 s.v. רֶשֶׁת). The noun רֶשֶׁת (reshet, “net”) is used (1) literally of a net used to catch birds (Prov 1:17) and (2) in figurative descriptions of the wicked plotting to ensnare their victims (Prov 29:5; Pss 9:16; 10:9; 25:15; 31:5; 35:7; 57:7; 140:6; Job 18:8; BDB 440 s.v. רֶשֶׁת).

Hosea 5:6 - The terms flocks and herds are used figuratively for animal sacrifices ([metonymy](#) of association). Hosea describes the futility of seeking God’s favor with mere ritual sacrifice without the prerequisite moral obedience (e.g., 1 Sam 15:24; Ps 50:6–8; 51:17–18; Isa 1:12; Mic 6:6–8).

Hosea 5:11 - The term רָצוּץ (rétsuts, “crushed”) is a metaphor for weakness (e.g., 2 Kgs 18:21; Isa 36:6; 42:3) and oppression (e.g., Deut 28:33; 1 Sam 12:3, 4; Amos 4:1; Isa 58:6). Here it is used as a figure to describe the devastating effects of the LORD’s judgment.

Hosea 5:13 - Hosea personifies Ephraim’s “wound” as if it could depart from the sickly Ephraim (see the formal equivalent rendering in the preceding tn). Ephraim’s sinful action in relying upon an Assyrian treaty for protection will not dispense with its problems.

Hosea 6:4 - The Hebrew poets and prophets frequently refer to the morning clouds as a simile for transitoriness (e.g., Job 7:9; Isa 44:22; Hos 6:4; 13:3; BDB 778 s.v. עָנָן.c). For discussion of this phenomena in Palestine, see Chaplin, PEQ (1883): 19.

Hosea 6:5 - In Hos 6:3 unrepentant Israel uttered an over-confident boast that the LORD would rescue the nation from calamity as certainly as the “light of the dawn” (שַׁחַר, shakhar) “comes forth” (אֵצֶי, yetse’) every morning. Playing upon the early morning imagery, the LORD responded in Hos 6:4 that Israel’s prerequisite repentance was as fleeting as the early morning dew. Now in Hos 6:5, the LORD announces that he will indeed appear as certainly as the morning; however, it will not be to rescue but to punish Israel: punishment will “come forth” (אֵצֶי) like the “light of the dawn” (אֹר).

Hosea 6:6 - Contrary to popular misunderstanding, Hosea does not reject animal sacrifice nor cultic ritual, and advocate instead obedience only. Rather, God does not delight in ritual sacrifice without the accompanying prerequisite moral obedience (1 Sam 15:22; Ps 40:6–8; 51:16–17; Prov 21:3; Isa 1:11–17; Jer 7:21–23; Hos 6:6; Mic 6:6–8). However, if prerequisite moral obedience is present, he delights in sacrificial worship as an outward expression (Ps 51:19). Presented by a repentant obedient worshiper, whole burnt offerings were “an aroma pleasing” to the LORD (Lev 1:9, 13).

Hosea 12:9 - The LORD answers Ephraim’s self-assertion (“I am rich!”) with the self-introduction formula (“I am the LORD your God!”) which introduces judgment oracles and ethical instructions.

Hosea 13:1 - In Hosea the name “Ephraim” does not refer to the tribe, but to the region of Mount Ephraim where the royal residence of Samaria was located. It functions as a [synecdoche](#) of location (Mount Ephraim) for its inhabitants (the king of Samaria; e.g., 5:13; 8:8, 10).

Hosea 13:14 The two rhetorical questions in Hosea 13:14b function as words of encouragement, inviting personified Death and Sheol to draw near like foreign invading armies to attack and kill Israel (cf. TEV, CEV, NLT).

Hosea 14:2 - The repetition of the root לָקַח (laqakh) creates a striking wordplay in 14:2. If Israel will bring (לָקַח) its confession to God, he will accept (לָקַח) repentant Israel and completely forgive its sin.

Hosea 14:4 - The noun מְשׁוּבָתָה (méshuvatah, “waywardness”; cf. KJV “backsliding”) is from the same root as שׁוּבָה (shuvah, “return!”) in 14:1[2]. This repetition of שׁוּב (shuv) creates a wordplay which emphasizes reciprocity: if Israel will return (שׁוּבָה, shuvah) to the LORD, he will cure her of the tendency to turn away (מְשׁוּבָתָה) from him.....The verb שָׁב, shav, “will turn” (Qal perfect 3rd person masculine singular from שׁוּב, shuv, “to turn”) continues the wordplay on שׁוּב in 14:1–4[2–5]. If Israel will “return” (שׁוּב) to the LORD, he will heal Israel’s tendency to “turn away” (מְשׁוּבָתָה) and “turn” (שָׁב) from his anger.

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RICHARD D PATTERSON

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The Minor Prophets" **(originally published 1860)**

James Rosscup writes "This work originally appeared in 1860. The present publication is set up in two columns to the page with the text of the Authorized Version reproduced at the top. Scripture references, Hebrew words, and other citations are relegated to the bottom of the page. The work is detailed and analytical in nature. Introduction, background and explanation of the Hebrew are quite helpful. Pusey holds to the grammatical-historical type of interpretation **until** he gets into sections dealing with the future of Israel, and here Israel becomes the church in the **amillennial** vein." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

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CHARLES SIMEON
Sermon on Hosea
Horae Homileticae

Conservative, Literal Interpretation

NOTE: If you are not familiar with the great saint **Charles Simeon** see Dr John Piper's discussion of Simeon's life - you will want to read Simeon's sermons after meeting him! - click [Brothers We Must Not Mind a Little Suffering \(Mp3 even better\)](#)

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CHUCK SMITH
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Conservative, Literal Interpretation

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GEORGE A SMITH
Commentary on Hosea
The Expositor's Bible
1903

James Rosscup writes "Though old this is well-written and often cited, with many good statements on spiritual truths. Users will find much that is worthwhile, and **sometimes may disagree**, as when he sees the Jonah account as allegorical (**Ed**: See Tony Garland's article on the [Rise of Allegorical Interpretation](#))." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

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JAMES SMITH
HANDFULS OF PURPOSE
HOSEA

GOD'S GRACIOUS AND ETERNAL PURPOSE. Hosea 2:14-18

Hosea is reckoned the first of the minor prophets, a contemporary of Isaiah, in the eventful days of Uzziah and Hezekiah, Kings of Judah. "The Word of the Lord came to him, " and by his vital relationship with a morally depraved and faithless wife, he symbolically revealed Israel's treacherous relationship with her longsuffering God. Here let us try and see something of the abounding grace of this God with whom we have to do.

I. His Gracious Method. "I will allure her into the wilderness" (v. 14). He does not say, "I will drive her, " but "I will allure her" into a condition where her old evil associations and habits will not have the same bewitching influence over her. Thus the first act of grace is seen in a merciful alluring. Why are we so slow to recognize and believe in this blessed work of the Holy Spirit, and to imagine that when the pleasures of material things begin to wither and die in our experience, that life has lost its value? It is always a seeming barren wilderness to the worldly-minded to be brought into a position where they having nothing left but God.

II. His Merciful Purpose. "I will speak comfortably unto her. " God knows what our deep needs are, and how best to meet them, for "as a mother comforts, so the Lord. " Oh, the bliss that dawns upon our souls when in our bewilderment the peace of God breaks in upon our troubled hearts. His comforting words and ways bring us out of the darkness of doubt and fearfulness, into His marvelous light and restfulness. Why is it that we need so much alluring to bring us into that condition where God can give us His most precious gifts? Surely this is the blindness and the stubbornness of our natural minds. Still, "He gives us the victory. "

III. The Wonderful Results.

1. "I will give her vineyards from thence" (v. 15). What! vineyards from the wilderness, where we could see nothing but barrenness and desolation? Yes, out of our experiences, of weariness, and seeming failure God can make, even these, fresh sources of refreshing and strength. By this we are assured that the Divine leading is never contrary to our highest good. Our Father's hand is never out of harmony with our Father's heart. His wisdom never contradicts His love. Therefore, let us confidently and joyfully trust, even when we have been disappointed and brought low. "Where He leads I will follow. " The Holy Spirit is still alluring into new and deeper experiences.

2. "I will give her the Valley of Achor (trouble or trembling) for a door of hope." In the dark and fearsome valley of trouble He can and will open a new door into fresh hopefulness and larger liberty (Joshua 7:26) to every humble believer. We dread the experience of "trouble, " it may be because it brings to us such a deep sense of our weakness and helplessness. Don't let us imagine that we are only making spiritual progress when we are climbing. Our wonder-working God can make our valley of trouble a place to lie down in

(Isaiah 65:10).

3. "I will give her the Joy of Youth" (v. 15). "She shall sing as in the days of her youth," when, as a nation, she was delivered out of Egypt. She had restored to her the freshness of his happy, youthful days. The God of Israel is the God of our salvation, still ready to renew and restore. Every answered prayer gives occasion for a new song. Every fresh manifestation of His wisdom and power brings additional victory into our spiritual being. In this sense, that which is truly Christian never grows old. "Even youths may faint, and young men utterly fail, but they that wait on the Lord shall change strength." When God satisfies the craving of our spiritual nature with "good things" the youth is "renewed like the eagle's" (Psalm 103:5).

4. New Relationship. "In that day you shall call me, My Husband" (v. 16). Blessed day for Israel when their "Deliverer shall come out of Zion, turning away captivity," and when "all Israel shall be saved" (Romans 11:26). "My husband." This is something deeper and sweeter than the mere formal designation, "My lord." "My wife" means much more to me than "my servant." What marvelous grace is here revealed. God pledging Himself to act for His people the part of a "Husband." Think of all that is involved in such a promise. Taking the responsibility of supplying our every need, and bringing us and keeping us in closest fellowship with Himself. "Call Me Husband, and trust Me to be loving and faithful as long as you do live." How sweet is this assurance to the weary, trembling heart. "Let not your heart be troubled, you believe in God" (John 14:1).

THE DIVINE BETROTHAL. Hosea 2:19-23

God did not love Israel because of her loveliness. She had been guilty of spiritual adultery; even her mother had played the harlot (v. 5). "Herein is love, not that we loved God, but that He loved us." Even "while we were yet sinners, Christ died for us." Note—

I. The Manner of this Betrothal. Betrothing is always a delicate business, and should be done on just and sacred principles; and so it is with our God.

1. In Righteousness. In a manner consistent with His character and our real need. He must be just to be a trustworthy Savior (Isaiah 45:21). This betrothal is in perfect accord with all the holiness of Heaven, and will be faultless through the ages of eternity. But it must also be—

2. In Judgment. The betrothed is presently guilty, unclean, and deep in debt. How is she to be cleansed from sin and her great debt cancelled? This is the great problem of Divine grace. The wages of her sin is death. Sin and guilt must be judged. Glory and honor be to His Holy Name. Jesus Christ God's Eternal Son, in seeking to betroth humanity to Himself, took our nature, bore our sins, shed His Blood to cleanse us, and became a atoning sacrifice for the whole world (1 John 2:2).

3. In Loving-kindness. Yes, in that love that delighted to manifest itself in kindness toward us. This expressive word was used by the Psalmist over twenty times. Is it not marvelous to find it used here in connection with an adulterous nation? Behold the triumph of redeeming love. In righteousness and in judgment, these are the banks of the channel through which the stream of His loving-kindness flow, "that He might show the exceeding riches of His grace, in His kindness towards us, through Jesus Christ. For by grace are you saved" (Ephesians 2:7, 8).

4. In Mercies. His mercies, Oh, how manifold! These are the gifts of His love to the betrothed. The apostle calls them "the riches of His grace" freely bestowed. When Rebekah decided to "go with this man," she doubtless received many mercies by the way. When the prodigal came home the mercies the father bestowed were many. The mercies of God constitute a powerful incentive to yield ourselves unto Him. Paul fully realized this, for in writing to the Romans, he says: "I beseech you by the mercies of God, that you present your bodies a living sacrifice unto God... your reasonable service" (Romans 12:1).

5. In Faithfulness. This proposed union is all in faithfulness on His part. "My covenant will I not break." Faithful is He who has promised. "I am the God of Jacob, that changing and doubtful one, but "I change not." He abides faithful. What a comforting promise this is, when weakness, failure, and defeat overtake us in our work for Him.

II. The Purpose of this Betrothal. It is in prospect of marriage—Eternal union.

1. That we might know Him. "You shall know the Lord" (v. 20). Know Him sufficiently to love, serve, adore, and praise Him. This means heart knowledge, and His promise still is: "I will give them a heart to know Me" (Jeremiah 24:7). This new God-given heart is what men need to know God. "This is life eternal to know...Jesus Christ whom He has sent" (John 17:3).

2. That we might belong to Him. "You shall not be for another. So will I also be for you" (chapter 3:3). This is a searching truth. He is wholehearted for us; we must be wholehearted for Him, or play the harlot with our affections. Christ did not purchase us with His Blood that we might belong to any other. "One is your Master, even Christ." You are not your own. Do we desire as sincerely and fully to be His as He desires to be wholly ours?

3. That we might confess Him. "They shall say, You are my God" (v. 23). What harmony could there be in a home where the wife was ashamed to say, "You are my husband?" There are many who drink greatly at the stream of God's mercies who never look up and say, "You are my God." There is a present and eternal honor for all who confess Jesus Christ before men (Luke 12:8), for Christ will confess such before the angels of God. Open your mouth wide for Him and He shall fill it.

4. That we might be co-workers with Him. The wife is to be the husband's helpmate. The members of the body are co-workers with the head. We who have been allowed into the family of God, by His merciful and persistent grace, must surely feel our responsibility to seek the furtherance of His kingdom. The cause of God is a family business. Are you in His family? Then are you in His business? "Lord, what will You have me to do?"

THE PERIL OF SPIRITUAL IGNORANCE. Hosea 4:6-11

This chapter deals further with this sinful people, and God's exposure of their character and judgment against them, for "the Lord has a controversy with them" (v. 1). Here they are charged with the lack of knowledge.

I. Ignorance of God is Common. Israel had many manifestations of God's wisdom and power in their past history. Many messages from the lips and lives of His prophets; yet in practical life they knew Him not. The same is true today of multitudes in this so-called "Christian age." There are many that try to justify such ignorance by saying, "God is unknowable," which is a denial of the "testimony of Jesus," who is "the image of the invisible God." "He who has seen Me," He said, "has seen the Father." How say you then, "God is unknowable?" (John 14:7-10).

II. Ignorance of God is often Willful. "You have rejected knowledge" (v. 6). Paul, writing to the same nation, says: "Being ignorant of God's righteousness, have not submitted themselves" (Romans 10:3). Those who have "left off to take heed to the Lord" (v. 10) are surely guilty of willful blindness, because they love the darkness rather than the light. The darkness being better suited for the working out of their selfish and evil deeds. We reject the highest wisdom and knowledge when we reject Christ, who is the wisdom of God. Now to be willingly ignorant of God in the presence of His glorious Gospel is to be a voluntary criminal. "How shall we escape if we neglect?"

III. Willful Ignorance of God is Fatal. "My people are destroyed (cut off) for lack of knowledge" (v. 6). It is fatal to spiritual life and fruitfulness as a branch cut off from the vine. God is not mocked. Such ignorance leads to—

1. Divine Rejection. "Because you have rejected knowledge, I will also reject you" (v. 6). There can be no real fellowship with God where the light of His Word is despised or ignored. The darkness of the unbelieving heart cuts off the vision of the face of God in Jesus Christ. Think of it. To reject the pleadings of His sacrificial love is to be finally rejected.

2. Glory Turned into Shame. "I will change their glory into shame" (v. 7). Were they glorying in their false gods, in their growing numbers, in their material prosperity, or in their freedom from Divine restraint? They were not glorying in their God, so He would change all into a burning shame. Our God is "a jealous God." His love is so great and tender that He will not suffer any rival for our affections and devotion. Beware, for whatever takes His place in the heart's affections will certainly be changed into shame and confusion.

3. Fruitless Effort. "They shall eat and not have enough" (v. 10). No matter how much of material things they seek to cram into their greedy lives, they never have enough. Such is the experience of many a worldly man and woman. Frantic, fruitless effort to gain soul satisfaction, but they never have enough. They don't know the depth of the hunger of their own souls. Christ said: "I am the Bread of Life." Eat, O beloved, there is enough here and to spare. He satisfies the hungry soul with good. "I am the Living Bread which came down from Heaven: if any man eat this Bread he shall live for ever." Surely this is enough. "All fullness dwells in Him." Herein is God's ocean, to fill that little cup of yours, called the heart.

THE WITHDRAWAL OF GOD'S FACE. Hosea 5

This simply means the withdrawal of His favor. Here is—

I. A Sad and Solemn Possibility. "He has withdrawn Himself from them" (v. 6). The face of God stands for Divine presence and approval: guidance, comfort, and help. How miserable and hopeless must that nation or that soul be when this face is withdrawn from them. "The face of the Lord is against them that do evil" (Psalm 34:16). How can we pray, "Make Your face to shine upon us" (Psalm 31:16) if in our service we are secretly seeking self-glory or the praise of men? He will not give His countenance to that which is displeasing to His heart. But, blessed be God, we can now behold His glory in the face of Jesus Christ (2 Corinthians 4:6). That face which is ever turned to those who love Him and faithfully follow on to know. "My presence (lit. face) shall go with you" (Exod. 33:14). Beware. Grieve not the Holy Spirit, lest His face be hidden. You have said, "Seek you My face." My heart would

answer "Your face, Lord, will I seek."

II. The Reasons for His Withdrawal. There must be a cause for this.... a cause that is painful to a loving heart.

1. They had Become a Snare (v. 1). Instead of being a light and example, encouraging others to trust and serve the Lord, they had been as a snare and a net, trapping unwary feet into their ungodly ways. Do you wonder that God turns away His face and favor from those whose life and example encourages others to dishonor His Name and His message? "He who is not for Me is against Me."

2. "They would not Frame their Doings to turn unto their God" (v. 4). Or, "Their doings would not suffer them to honor their God." Is it not so with many in our own day? Their daily doings are such that they will not suffer them to take time to pray, or even to think of the merciful God they are so persistently ignoring. Christian workers, take time to look up. Don't let the multitude of your engagements hinder the act of worship, lest He hide His face from you.

3. "They had Dealt Treacherously with the Lord" (v. 7). Treachery is a violation of allegiance, a breach of faith. We are traitors to the Captain of our Salvation when we identify ourselves with the ranks of the enemy. To be unfaithful to our Lord is to miss the shining of His face. "Be not deceived, God is not mocked." Now let us note some of—

III. The Results of His Withdrawn Face. On their part there was—

1. Vain Sacrifices. "They shall go with their flocks and herds,... but they shall not find Him" (v. 6). No number of sacrifices will atone for the hidden face of God as long as the heart is not right towards Him. Not any number of works, nor any amount of fleshly energy expended in His service will make up for the absence of the Holy Spirit of power. Out of fellowship with God means to us vain and fruitless testimony. They were—

2. Oppressed and Broken (v. 11). Because they had lost the vision of the face of their God, they sought help from the gods made by hands. Disobeying the Word of the Lord, they became obedient to the commandment of a worldly-wise man (see Kings ___Kings___12:28). Distressed by the powers of the world, and broken like a potter's vessel. This becomes the destiny of the soul that has deliberately grieved away the saving presence of its God. Then they—

3. Seek for Another Remedy (v. 13). But they found no healing for their sickness, no balm for their wound. Lord, to whom can we go when the true fountain of our life has been dried up? All other sources are but "broken cisterns" that can hold nothing that a sinful soul needs. When faith in God has failed, then life is but a desperate and hopeless struggle. "Without Me you can do nothing."

4. God Waits until they Seek His Face. "I will return to my place until they acknowledge their guilt and seek My face" (v. 15, margin). Although His face may be hidden because of their sin, yet in love He longs for fellowship with the prodigal nation. Confession is needed, and the search of the backslider should be not only for healing, but for the brightness of the face of the Healer. "You shall find Me when you shall seek Me with all your heart." "He restores my soul." When the prodigal in penitence saw the face of his father, he immediately received of the riches of his grace. Those who refuse the favor of God now, as revealed in the face of Jesus, may have to say: "Hide me from the face of Him that sits upon the throne, and from the wrath of the Lamb" (Rev. 6:16).

A CALL TO REPENTANCE. Hosea 6:1-3

This call evidently came through the lips of the prophet. And from all that follows it appears that they repented not, but the time will come when as a nation these words will be literally fulfilled (Jeremiah 30:17). Let us think of these wonderful words in the light of New Testament teaching.

I. The Need for Repentance. They were "torn" and "smitten" (v. 1). Torn and tortured with their own wretchedness, and smitten with defeat and failure, and all this as the result of the Divine Providence, because of their unbelief. There is need for repentance on our part when we are torn with anxieties and smitten with shameful defeat in our work for the Lord. He knows how much there is in us that needs to be torn up and smitten down. Such as selfishness and pride.

II. The Manner of this Repentance. "Return unto the Lord." To return implies a backsliding condition. The repentance that does not bring us right back into the Lord is a repentance that needs to be repented of. The proof of the prodigal's repentance was in the fact that he arose and came to his father. Repentance is a "saving grace" only when it brings us to God in humility of heart, and it may be, with a trembling trust. The Divine arms are ever extended in loving welcome to the truly penitent soul. It is with Him we have to do at such a time, not with any earthly priest.

III. The Results of Such Repentance.

1. There will be "Healing and Binding." "He will heal and He will bind us up" (v. 1). Our diseased hearts and torn hopes will be healed and bound up. "He heals all our diseases" and "binds up the broken in heart." They have repented deeply who live in the joy of this

spiritual health and wholeness.

2. There will be Quickening. "He will revive us" (v. 2). After the "healing" and the "binding" there comes the energizing powers of a new life. When the sinner has been pardoned and reconciled to God there will, or should be, a revitalizing of the soul by the Holy Spirit. "It is the Spirit that quickens." He can make all things in our daily lives new.

3. There will be a "Living in the Light of God." "We shall live in His light" (v. 2). The man of the world may be all alive in the light of his fellow men, but it is a very different thing to be really alive in the light of God. Not merely living under His eye, as all are, but to have the life that is life indeed in God's reckoning. "I am come," said Jesus Christ, "that you might have life." "He who has the Son has life," and may have it in abundance. This is the real life as God sees it. The world's estimate is very different; but what does it matter as long as we are living in God's sight that life that is eternal.

4. There shall be a Growing Experience. "Then shall we know if we follow on to know the Lord" (v. 3). It is the nature of every living thing to grow. The new spiritual life is not to be like a stagnant pool, but an ever deepening stream. We are to "grow in grace and in the knowledge" of Him who is the source and force of the new life. This we shall do if we faithfully follow on. "My son, if you will receive My words... and hide them with you, then you will understand righteousness and judgment and equity, yes every good path" (Proverbs 2:1, 9).

5. There will be Times of Refreshing. "He shall go forth as the morning... and He shall come unto us as the rain" (v. 3). What a bright, cheerful experience to have His presence breathing upon us like the dawning of the day, and to have our drooping and fainting hearts refreshed like the rain upon the mown grass. The Presence of God, by His Spirit, always brings times of refreshing. We are taught to pray: "Give us this day our daily bread." May we not also pray: "Give us this day a fresh dawning of Your glorious presence upon the whole landscape of our lives?"

THE DIVINE REVIEW. Hosea 11:1-11

Here Jehovah tenderly reminds His wayward people of what He had done for them. Oh, how ready we are to forget the past mercies of our God. "Son, remember." The sin of discouragement may often be the sin of forgetfulness. "Bless the Lord, O my soul, and forget not all His benefits" (Psalm 103:1-5). He reminds them of—

I. What He Did for Them.

1. He Loved. "When Israel was a child, then I loved him" (v. 1). When Israel was a child then he had no wisdom or strength to glory in. But the child's ignorance and weakness did not hinder the love of God. Let us never forget that God loved us even "while we were yet sinners."

2. He Delivered. "I called My Son out of Egypt" (v. 1). Out of the land of darkness, sorrow, and bondage. He has delivered us out of the kingdom of darkness and the slavery of ignorance, into the glorious light and liberty of the children of God. Delivered that we might be a separated people unto His Name.

3. He Taught. "I taught Ephraim also to go, taking them by the arms" (v. 3). What a picture this is of Divine patience and carefulness. Like a father taking his child by the arms and teaching him to walk. God means us "to go," and although we may feel shaky in our feet, He will "perfect His strength in our weakness."

4. He Draws. "I drew them with cords of a man, with bands of love" (v. 4). Not with cords of a beast, following in ignorance of its master's will. Not with the iron bonds of compulsion, dragging against the will; but with that tender and most effective of all ties—Love. "The love of Christ constrains us." "O Love, that will not let me go, I yield my willing heart to You."

5. He Encouraged. "How shall I give you up?" (v. 8). What comfort we may draw from language like this, as if He said: "I have done great things for you; I have had long patience with you. How shall I give you up?" Let us hear these words as coming from the lips of our Redeemer: "I have ransomed you with My own Blood, endowed you with My own life, called you by My own Name, given you My own Spirit, and promised you Eternal Life and a place in My own Home. How shall I give you up?"

6. He Assured. "I am God, the Holy One, in the midst of you" (v. 9). The assurance of His Presence is the foretaste of victory (Exod. 33:15). "Greater is He who is with us, and in us, than all that can be against us." "He has said, I will never leave you nor forsake you. So that we may boldly say, The Lord is My Helper, and I will not fear" (Hebrews 13:5, 6). We may well have boldness in His service with such an all-sufficient and unailing promise. For "in His presence there is fullness of joy" (Psalm 16:11). He also reminds them of—

II. How they had Requited His Goodness.

1. They had Listened to Other Voices. "They called them, so they went" (v. 2). How unstable are the human affections. The

worshippers of other gods called them, so they sacrificed unto Baalim. Before we pass judgment on their shameful faithlessness, let us ask: Are there no voices of the world, the flesh, our social relationships or skeptical acquaintances to which we have listened and turned aside from our ardent service of God? Satan is an adept in this alluring are. "Be you faithful unto death."

2. They did not Recognize His Good Hand as they should. "They knew not that I healed them" (v. 3). What? Recipients of His great mercies, and blind to the Giver? Is there any sin more common than this? The world is crowded with such sinners, and the so-called Church is by no means destitute of such willful ingrates. They receive with open heart and willing arms all the mercies God may pour into their earthly lot, but never recognize the Giver with even an upward look. God has given His Son to the death of the Cross to save them, but they have never said: "Thanks be unto God for His unspeakable gift."

3. They had a Tendency to Backslide. "My people are bent on backsliding from Me" (v. 7). Alas, this bent is only too common among the Lord's professing people. How much we need to pray: "Uphold You my goings, that I slip not." The temptations of the world to turn aside always press heavily upon the Christian pilgrim. Yet in midst of all these tendencies to go out of His way, we are assured that He is faithful who has promised. "Cleanse You me from secret faults."

THE FINAL APPEAL. Hosea 14

Again we hear the pathetic voice of that inextinguishable love that "suffers long and is kind." They had fallen by their iniquity, but here is hope.

I. The Urgent Call. We may regard this call as fourfold.

1. To Return. "O Israel, return unto the Lord your God" (v. 1.) He is still your God, even when you have lusted after other gods and caused Him to hide His face from you. There is no remedy for Israel's sin, nor for ours, but to return to the Lord, and in humility and faith own Him as "My Lord and my God," even as Thomas did (John 20:28).

2. To Prayer. "Take with you words,... and say unto Him, Take away all iniquity, and receive us graciously" (v. 2). The separating causes are in their "iniquity;" the uniting elements are all in the graciousness of our God. This kind of praying is very definite business. There are many who hope their sins may be forgiven, but who have never said a word to God about them. Here is a simple but God-given formula for such: "Take with you words and say: Take away my iniquity, and receive me graciously, for Jesus' sake."

3. To Praise. "So will we render the calves of our lips." The calves of the lips are more precious to God than the calves of the stall. The true priestly offering in this age is, "The sacrifices of praise unto God continually." That is the richest and ripest fruit of lips, "giving thanks to His Name" (Hebrews 13:15). "Oh that men would praise the Lord for His goodness and wonderful works" (Psalm 107:8, 15, 21, 31).

4. To Open Confession. Verse 3 is very emphatic, which simply means: No mighty nation shall save us. No material instruments of battle can deliver us (horses and chariots). No works of our own hands can inspire us. But we will trust in the eternal love of our Father God, with whom such orphans find mercy. "Believe in your heart, and confess with your mouth the Lord Jesus," and prove in your own daily experience His mightiness to save. Now note—

II. The Divine Promises.

1. "I will Heal their backsliding" (v. 4). To heal a wound is

something better than merely binding it up. To Israel, backsliding was a festering sore; but in answer to their pleading He will heal them. There is no disease so deeply rooted in our moral nature that our Great Physician cannot heal. He can "heal all our diseases." This disease of backsliding—a willful desertion from the Word and Will of God—is perhaps one of the most inveterate.

2. "I will Love Them Freely" (v. 3). This is the love that is not restrained because of our unworthiness. To the pardoned and restored soul His love flows as fully and as freely as if they had never sinned. What an encouragement this is to the ministers of the Gospel of our Lord Jesus Christ. To him that comes He says, "I will in no wise cast out."

3. "I will be as the Dew unto Israel" (v. 5). The dew falls gently, silently, and effectively in the night. The Lord will yet be to the nation of Israel as refreshing dew in the long night of their drought and affliction. Meanwhile, all who turn unto Him in the night of their sorrow and need will find His Presence as the dew, a real though invisible something gently falling upon their thirsty souls. If we had eyes to see nature as God sees it, we would doubtless behold many symbols of His wonderful works toward the children of men.

4. "From Me is your Fruit Found" (vv. 6-8). Fruit is always the result of favorable conditions, and a manifestation of the character of the tree. Jehovah reminds them that the many rich mercies to be enjoyed would not be as a reward of merit, or a product of mere chance, but as an outcome of Divine activity in them and through them. We are reminded here of the parable of the vine (John 15).

"The branch cannot bear fruit of itself. No more can you." The vine might say to the branch: "From me is your fruit found, for without me you can do nothing by way of fruitfulness." If we abide in Him as a branch, and He abides in us as the Source of our supply, then from Him shall "much fruit be found" (Galatians 5:22-24).

SPEAKER'S COMMENTARY

Commentary on Hosea

Be cautious (Acts 17:11-note): Does not always interpret the Scripture literally and sometimes replaces Israel with the Church (note)

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RAY STEDMAN
on Hosea
Conservative, Literal Interpretation

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Conservative, literal interpretation

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