

(Hosea 2:2-5) - When the Lord chose the nation Israel as His bride under the Old Covenant law, He chose a sinful people. His union with them was only temporal and ceremonial, and it continued by His forbearance until the appointed time of the Messiah Who would come into the world through the tribe of Judah. The Lord called His prophet, Hosea, to marry a sinful woman and take unto himself *“a wife of whoredoms and children of whoredoms”* (1:2). This strange commandment was meant to illustrate in type and picture the relationship between the Lord Himself (as typified by Hosea) and the nation Israel (as typified by Gomer, Hosea's wife).

The Lord called on the children to *“plead with your mother, plead”* which literally means to “contend” or “bring charges against” their mother. This is a legal scene as Gomer had broken the law of marriage and deserved the punishment of death. Under the law of Moses, Israel had done the same as Gomer - *“for the land hath committed great whoredom, departing from the LORD”* (1:2). The Lord proclaimed, *“for she is not my wife, neither am I her husband.”* This is the language of divorce as, under the conditional law covenant, Israel's temporal and ceremonial union with the Lord was conditioned on their obedience. So, we see how that God would grant her a bill of divorce because of her sins (*Deut. 24:1; Isa. 50:1; Jer. 3:8*).

Ultimately, we can see how Hosea, whose name means “salvation,” is a type of the Lord Jesus Christ, and Gomer is a type of all of us, God's elect, who are eternally saved by God's grace. Hosea loved Gomer unconditionally, and that is how Christ loves His bride, the church. We have all sinned and departed from the Lord in our fall in Adam (*Rom. 5:12*). We have committed great whoredom in our sin and idolatry. But before the foundation of the world, the Lord chose us and loved us in Christ. In time, having imputed all of our sins unto Christ, God the Father sent Him into the world to obey unto death to put away our sins and work out a perfect righteousness by which we are justified in His sight. We need to understand that when we read of God's dealings with national Israel and of His divorce from them, it is all due to that temporal, ceremonial covenant of law and works that was conditioned on them. It was never intended to be eternal. The covenant of eternal salvation towards God's elect, spiritual Israel in Christ, was (and is) an everlasting covenant of grace, all conditioned on Christ.

(Hosea 2:6-13) - Here is a description of punishments that the nation deserved. This is what we all by nature deserve if God were to judge us based on our works. We are all sinners who have earned and deserve nothing but eternal death. Notice in *verses 5-8* the extent of Gomer's idolatry and adultery. Hosea was providing her with all that she needed to live, but she attributed this to her lovers. Israel did the same. Even though the Lord justly punished them, He continually kept them together, preserved and provided for them throughout the time of the law, but they forsook the Lord and went after idols. It is the same with us as God's elect as we are born naturally into the world before God brings us to faith in Christ and repentance of our own dead works and idolatry. God takes care of and provides for us, but we attribute this to a false god of our own imaginations and not the true and living God.

(Hosea 2:14-15) - Here we see Hosea going after and drawing Gomer back to him with cords of love. We see this in a very limited sense in God's dealings with the nation Israel historically. Throughout their existence as a nation under the law they were mostly and generally rebellious and idolatrous. But God kept them together and continually drew them back to Himself until the time He had appointed to bring Christ into the world. After this, His union with them under the law was totally abolished. But in Hosea's love and wooing of

Gomer, we see a great picture of the Lord drawing us, His elect, unto Himself with cords of love, mercy, and grace in Christ. He brings us into an eternal union which cannot be broken as it is all conditioned on Christ our Husband (*Jer. 31:3*).

Hosea loved her, allured her, brought her, and spoke comfortably to her. This is the story of Christ and His church, His bride. It is a story of sovereign grace based upon His death for us (*Rom. 5:6-8*). Gomer had nowhere else to go. Her lovers had forsaken her. Hosea was her only hope. This is our state under the law - no hope, no way of salvation. Christ is our only hope of salvation. Notice how God's will is the cause and power of all salvation. This is the nature of the covenant of salvation - GOD WILL, and WE SHALL. Gomer did not seek Hosea, but Hosea sought her. And, by nature, we did not seek the Lord (*Rom. 3:10-12*), but He has sought and found us (*John 10:11-25; 12:32*). "*The valley of Achor*" is the "valley of trouble" where Achan's sin was discovered and judged (*Joshua 7:26*). Christ's restoration of His people is so great that He will transform the "valley of trouble" into "*a door of hope*" - the hope of salvation by grace, righteousness, eternal life (*Rom. 5:21*).

(Hosea 2:16-20) - Here Gomer is restored to Hosea. "*Ishi*" means "husband" and reflects the love relationship between husband and wife. "*Baali*" is a Hebrew name for "my lord," and in this context reflects the legal relationship between master and servant. Although Christ is our sovereign Lord and Master, we are not legal slaves but willing and loving bondservants of Christ. And this is reflected in the marriage union of Christ and His bride whom He bought out of slavery with His own precious blood. This also speaks of repentance of dead works and idolatry (*verse 17*). In *verse 18*, he describes by metaphors of nature a time of peace, not between men on earth, but between God and His elect. *Verse 19* shows how the relationship of Christ and His bride is restored according to the Gospel. All legal obstacles have been removed by Christ in His cross-death. All necessary works have been accomplished - the righteousness of God imputed to His people (*2 Cor. 5:21*). *Verse 20* shows how that spiritual life and knowledge is given from the Lord as a result of Christ's work of redemption (*Jer. 31:31-34*).

(Hosea 2:21-23) - In the day of the Lord, the day of Christ, God will hear as He sends the Gospel throughout the earth, and the blessings of His grace will be poured out to all His people (*Eph. 1:3*). "*And they shall hear Jezreel*" - As in *1:4* "*Jezreel*" had a negative connotation of being scattered by God's judgment, it has a positive connotation here. It means scattered as the witnesses of Christ and the Gospel seed will be sent throughout the world to call out Christ's sheep all over the world (*Matt. 28:19-20*). This includes God's elect among the Gentiles who, under the Old Covenant, were not His people, but under the Covenant of Grace and the New Covenant are His people along with the elect Jews (*Rom. 9:22-29; 1 Pet. 2:9-12*). "*Thou art My people; and they shall say, Thou art My God*" - This is the language of marriage covenant as in the marriage vows which cannot be broken.

(Hosea 3:1-5) - These verses tell us of Hosea going to the slave market to redeem his wife who had sold herself into slavery. He compares it with Israel who sinned against God and were slaves to foreign nations. This is all a picture of our natural bondage to sin and the law and our need of redemption with the price of the blood of Christ. *Verse 3* describes the permanence and the faithfulness that God's people would enjoy by His grace, power, and righteousness. *Verse 4* tells of the awful state of Israel up to the coming of Christ, and how the Lord would accomplish His purpose in the return of His true people, spiritual Israel, to Him in God-given faith, repentance, and worship. All of this is pictured in the historical account of Hosea and Gomer.