

1. Hosea 1:10–2:1 contains the prophecy of Israel’s future restoration, in which the effects of the Lord’s judgment will be totally reversed.
2. The nation that suffered defeat at Jezreel and was called “not loved” and “not My people” will take part in the great “day of Jezreel” and hear the Lord say, “My people” and “My loved one.”
3. The covenant promises to Abraham and David will be fulfilled when the covenant spoken of by Moses will be realized. (Deuteronomy 30:1-9)
4. In chapter 2 Hosea focuses on three particular sins: idolatry (spiritual adultery), ingratitude, and hypocrisy.
5. First is idolatry or spiritual adultery (2:2–5a). God speaks to the children and tells them to rebuke their mother for her unfaithfulness.
6. Israel was guilty of worshiping the gods of the pagan nations around them, especially the Canaanite rain god, Baal.
7. Whenever there was a drought or a famine in the land, the Jews repeatedly turned to Baal for help instead of turning to the Lord.
8. Pagan worship involved sensual fertility rites; and for these rites, both male and female prostitutes were provided. In a literal as well as a symbolic sense, idolatry meant spiritual adultery.
9. God would no longer claim the nation as His wife because she had broken the solemn marriage covenant and joined herself with idols.
10. Next was ingratitude (2:5b–9). Instead of thanking God for His blessings of food, water, and clothing, the nation thanked the false gods and used those gifts to serve idols.
11. What ingratitude! God provided rain for the land - but the Israelites gave the credit to Baal, the rain god.
12. Then - there was the hypocrisy (2:10–13). The people still enjoyed celebrating the Hebrew festivals, but in their hearts, they gave the glory to Baal and the other false gods that they worshiped.
13. But the truth would eventually come out, for God would judge His people and expose their hypocrisy.
14. He would take away their blessings and abandon them to their sins. One of the greatest judgments God can inflict on any people is to let them have their own way.
15. Having brought Israel to a place of desperation in which she would again look to Him (cf. v. 7), the Lord said He would take the next steps in restoring the relationship.

16. As we see in verse 14 - God promises a new and tender courtship of the wayward woman and holds forth the possibility of a regeneration of the relationship through a return to the wilderness.
17. First - we see a promise of a renewed love. God begins with "I will allure her" (v. 14).
18. God doesn't force you to love him.
19. Just as God led Israel through the wilderness and "married" her at Sinai, so God will meet His beloved in the wilderness in the last days and lead her into her land and her glorious kingdom.
20. The next promise is "I will give" (v. 15). God promised a return to their land and a restoration of their prosperity.
21. Once again, the Lord changes the meaning of a name, this time, "the Valley of Achor."
22. To Israel, the Valley of Achor ("trouble") was the place where Achan stole from God and brought shameful defeat to Israel's army. (Joshua 7)
23. The valley would become a "door of hope" through which Israel would enter into a new life. The experience would produce singing - as when Israel escaped from Egypt and saw their enemies defeated before their eyes. (Isaiah 65:10 and Exodus 14-15)
24. God's third promise is "I will take away" (vv. 16-17).
25. God declares an end to idolatry among His people. They would have a new vocabulary and the "Baals" would never be named again.
26. The name "Ishi" means "my husband" and "Baali" means "my master."
27. Israel will no longer prostitute themselves before idols, but will love and serve the true living God.
28. God's fourth promise is "I will betroth" (vv. 18-20).
29. The restoration of the Lord's marriage to Israel is described in terms of a betrothal. It will be as though the Lord and Israel had returned to the days of courtship.
30. The fifth promise is "I will hear" (vv. 21-22).
31. The heavens send the rain, the earth brings forth the produce, and the Lord sends His rich blessings.
32. The final promise in this text is "I will sow" (v. 23). God says to them, "You are My people!" They respond, "You are my God!" This relates back to the names of the children that God in His grace had changed.