



## Did יְהוָה Directs a Prophet to Take Prostitute for a Wife? - Hosea 1:2?

This topic will direct us to another evidential reason why we must not alter the covenant law as complete and authoritative, not open to adding, subtracting, or substituting with other writings. Deuteronomy 4:2 warns against altering the commandments, while 13:1-5 reinforces fidelity to יְהוָה even in the face of persuasive outside voices, underscoring that new or rival authorities should not redefine Israel's relationship to the Law.

Below is a concise, structured way to compare prohibitions in Moses' writings with later biblical developments, including key verses to check and brief interpretive notes. To understand the foundational covenant—expressed within the five books of the Law—the framework emphasizes fidelity to יְהוָה, avoidance of idolatry, and the protection of covenant worship. Subsequent writings illuminate, critique, or illustrate the covenant but do not overturn its foundational authority.

Within the five books of Moses (Genesis through Deuteronomy), יְהוָה never tells anyone to take a prostitute (or whoredoms) as a wife. Deuteronomy 23:17-18 explicitly rejects prostitution among Israel and forbids bringing a prostitute's earnings into יְהוָה's house, which moves in the opposite direction of approving such a marriage. Therefore, according to the books of the Law, יְהוָה does not instruct anyone to take a prostitute as a wife; that symbolic command appears in Hosea, a later prophetic book in the Tanakh (Bible).

### More core prohibitions in the book of the Law:

- Deuteronomy emphasizes warnings against taking foreign wives or entering alliances that lead to idol worship and apostasy. For instance, Deuteronomy 7 and 23 (especially 7:3-4 and 23:17) warn against intermarriage with certain peoples and prohibit daughters of Moab or Ammon from becoming part of the covenant community in ways that would lead to idolatry.

- Leviticus and Deuteronomy address ritual purity and cultic practices that would compromise Israel's exclusive worship of **אלהים**, including prohibitions with implications for marriage and household religious influence. Read together, these laws frame marriage as a realm where fidelity to the covenant is essential.

**Later developments and potentially added book contrasts (historical and narrative books):**

- Intermarriage and alliances in historical books (Joshua, Judges, Ruth, 1–2 Samuel, and 1–2 Kings) contain narratives in which marriages or political alliances with non-Israelite groups occur.
- Post-exilic books (Ezra and Nehemiah) emphasize rebuilding and renewing covenant faithfulness among returning Israelites, including concerns about intermarriage with non-Israelites and the resulting religious implications.

So, did **אלהים** direct anyone to take a prostitute as a wife as what Hosea 1:2 said? No, because **אלהים** rejects HIS people to take prostitutes for a wife according to Deuteronomy 23:17-18 and to what we just learned from Deuteronomy 4:2 & 13:1-6 warned us about. The book of Hosea is a later lying prophetic added book.