

## **What Kind of Family is This? Hosea 1:2-11 (NKJV)**

2 When the LORD began to speak by Hosea, the LORD said to Hosea: "Go, take yourself a wife of harlotry And children of harlotry, For the land has committed great harlotry By departing from the LORD." 3 So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. 4 Then the LORD said to him: "Call his name Jezreel, For in a little while I will avenge the bloodshed of Jezreel on the house of Jehu, And bring an end to the kingdom of the house of Israel. 5 It shall come to pass in that day That I will break the bow of Israel in the Valley of Jezreel." 6 And she conceived again and bore a daughter. Then God said to him: "Call her name Lo-Ruhamah, For I will no longer have mercy on the house of Israel, But I will utterly take them away. 7 Yet I will have mercy on the house of Judah, Will save them by the LORD their God, And will not save them by bow, Nor by sword or battle, By horses or horsemen." 8 Now when she had weaned Lo-Ruhamah, she conceived and bore a son. 9 Then God said: "Call his name Lo-Ammi, For you are not My people, And I will not be your God. 10 "Yet the number of the children of Israel Shall be as the sand of the sea, Which cannot be measured or numbered. And it shall come to pass In the place where it was said to them, 'You are not My people,' There it shall be said to them, 'You are sons of the living God.' 11 Then the children of Judah and the children of Israel Shall be gathered together, And appoint for themselves one head; And they shall come up out of the land, For great will be the day of Jezreel!

If you have ever wanted the Lord to use your life for Him it certainly was not in the way that God asked of Hosea.

Quite often we see the lives of the prophets intertwined with their ministry.

And to have God name your children was not unusual for the other prophets either.

Also we see God often telling the prophets to do strange and unusual things.

But Hosea takes the cake.

There is great controversy concerning what we read and what happened.

Some say this is but an allegory like Bunyan's Pilgrim's Progress.

Others that this was a dream that Hosea had.

But the text does not lend itself to those understandings.

And then there is the moral problem of God asking His prophet to marry a prostitute.

Some say that she was not a prostitute when they were married but she became one.

That could be true, but Hosea still knew that she would become unfaithful to him after they were married.

So either way this had to be something that Hosea would not have wanted to do, but he did it out of obedience to the Lord.

I. Hosea's Wife

A. 2 When the LORD began to speak by Hosea, the LORD said to Hosea: "Go, take yourself a wife of harlotry And children of harlotry, For the land has committed great harlotry By departing from the LORD." 3a So he went and took Gomer the daughter of Diblaim,

B. The wife

1. In the Old Testament, prostitution is symbolic of idolatry and unfaithfulness to God (Jer. 2–3; Ezek. 16; 23). Since the Jews were idolatrous from the beginning (Josh. 24:2–3, 14), it seems likely that Gomer would have to be a prostitute when she married Hosea; for this would best symbolize Israel's relationship to the Lord. *Warren W. Wiersbe, Be Amazed, "Be" Commentary Series (Wheaton, IL: Victor Books, 1996), 13.*
2. Some might ask but did he love her.
  - a. I think the answer to that is yes.
  - b. No one would put up with all that Hosea did for someone they did not love.
  - c. And beside, he would have to love her or the application would not fit Israel and her God.
3. Can you imagine the heart ache that this had for Hosea?
4. But God's heart ached more for Israel.
  - a. Hosea 6:4 (NKJV)
    - (1) 4 "O Ephraim, what shall I do to you? O Judah, what shall I do to you? For your faithfulness is like a morning cloud, And like the early dew it goes away.
  - b. Hosea 11:8 (NKJV)
    - (1) 8 "How can I give you up, Ephraim? How can I hand you over, Israel? How can I make you like Admah? How can I set you like Zeboiim? My heart churns within Me; My sympathy is stirred.
  - c. "What can I do?" obviously is a cry of frustrated love, borne of their refusal to "return" to God and pursue the knowledge of him. *Duane A. Garrett, Hosea, Joel, vol. 19A, The New American Commentary (Nashville: Broadman & Holman Publishers, 1997), 160.*

C. The nation

1. God had in a spiritual sense married the nation of Israel at Mt Sinai when they confirmed the covenant.
  2. They had been idolaters for generations.
    - a. Abraham was called by God out of idolatry.
    - b. When Jacob is escaping Laban, his beloved wife Rachael had stolen the family idol, the family god so to speak.
    - c. When they had crossed into the promised land Jacob forced all who were with him to give up their idols and hide them under a certain tree.
    - d. Genesis 35:3-4 (NKJV)
      - (1) Jacob says, 3 Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone." 4 So they gave Jacob all the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth tree which was by Shechem.
    - e. But in Egypt they worshiped the god of Egypt as is evident by the golden calf that they built at Mt Sinai.
  3. When they came into the promised land under Joshua they were warned not to worship the gods of the people of the land.
  4. And although Judah was sometimes faithful to God, Israel went fully into idolatry all of their days.
- D. So just like Israel was unfaithful to their God so Gomer was unfaithful to Hosea.

## II. Hosea's First Son

- A. 3b and she conceived and bore him a son. 4 Then the LORD said to him: "Call his name Jezreel, For in a little while I will avenge the bloodshed of Jezreel on the house of Jehu, And bring an end to the kingdom of the house of Israel. 5 It shall come to pass in that day That I will break the bow of Israel in the Valley of Jezreel."
- B. The name means to sow or to scatter, or scattered.
  1. The valley of Jezreel, moreover, was the scene of battles fought by Deborah (Judg 4–5) and Gideon (Judg 6–7). In the mind of an Israelite, Jezreel may have signified bloodshed in the same way that Chernobyl signifies nuclear disaster to a modern person. *Duane A. Garrett, Hosea, Joel, vol. 19A, The New American Commentary (Nashville: Broadman &*

*Holman Publishers, 1997), 55.*

2. Jezreel is the name of the son; it means “God will scatter.” God says, “I will avenge the blood of Jezreel.” Jezreel is the name of a city and also of a famous plain, the plain of Armageddon, or the Valley of Esdraelon. It has a long, bloody history and will have a similar future as the place where the last war will end. God is saying here that He is going to scatter the northern kingdom. *J. Vernon McGee, Thru the Bible Commentary: The Prophets (Hosea/Joel), electronic ed., vol. 27 (Nashville: Thomas Nelson, 1991), 26.*

### III. Hosea’s Daughter

- A. 6 And she conceived again and bore a daughter. Then God said to him: "Call her name Lo-Ruhamah, For I will no longer have mercy on the house of Israel, But I will utterly take them away. 7 Yet I will have mercy on the house of Judah, Will save them by the LORD their God, And will not save them by bow, Nor by sword or battle, By horses or horsemen."
- B. Meaning of her name.
  1. God named her Lo-ruhamah, which means that she “never knew a father’s pity.” As I indicated previously, it was not that she was an orphan, but she did not know who her father was. This reveals the scandal in the home of Hosea! *J. Vernon McGee, Thru the Bible Commentary: The Prophets (Hosea/Joel), electronic ed., vol. 27 (Nashville: Thomas Nelson, 1991), 26.*
  2. The name Lo-Ruhamah means “not loved.” It is a dreadful name to give to a little girl. It communicates rejection by her father and says that he has abandoned her to all the troubles of the world. *Duane A. Garrett, Hosea, Joel, vol. 19A, The New American Commentary (Nashville: Broadman & Holman Publishers, 1997), 59.*
  3. When we think of this prophecy in relation to Israel, we cannot forget the great atrocities that have been inflicted on this people down through the centuries. The name Not-Pitied is a perfect description of them. Can we expect less if we turn from the God who has shown great mercy to us through the cross of Christ? *James Montgomery Boice, The Minor Prophets: An Expository Commentary (Grand Rapids, MI: Baker Books, 2002), 19.*
- C. The nation
  1. In this case it meant that God was going to bring judgment upon Israel.
  2. They had continually rejected Him and now the time of punishment had come.
  3. It is a measured response by God for the sin of the nation.

4. It was not permanent but only for a time.
  5. Although it was terrible, God would never take His eyes off them and would preserve them through the devastation that was to come upon them.
  6. Hosea 13:14 (NKJV)
    - a. 14 “I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be your plagues! O Grave, I will be your destruction! Pity is hidden from My eyes.
- D. The Assyrians would come from the North and carry away the entire nation.
1. But Judah would escape.
  2. Judah would escape by divine judgment upon the Assyrians.
  3. 2 Kings 19:35-36 (NKJV)
    - a. 35 And it came to pass on a certain night that the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses--all dead. 36 So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh.
  4. Just think God could have done that very same thing years earlier but He did not.
    - a. Israel had been determined for judgment.
    - b. But Judah was saved although they also suffered greatly at the hands of the Assyrians were delivered by the might hand of God.

#### IV. Hosea’s Youngest Son

- A. 8 Now when she had weaned Lo-Ruhamah, she conceived and bore a son. 9 Then God said: "Call his name Lo-Ammi, For you are not My people, And I will not be your God.
- B. The meaning of the name
  1. Not my people
  2. This seem the final judgment.
- C. But this is not the end for we are not at the end.
- D. God will send judgement upon all those who sin and rebel against Him
- E. We should never take for granted the past and present blessings as a sign of God continual blessings on us. Especially if we continue to sin and rebellion against Him.