

LESSON 3: THE MARRIAGE OF HOSEA (1:2-9)

Intro:

² When the LORD first spoke through Hosea, the LORD said to Hosea, “Go, take to yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the LORD.” ³ So he went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son.

- This account of Hosea’s marriage is written in the 3rd person & in _____.
- The LORD began his ministry to Israel “*through Hosea*” with a _____.
- “*take yourself a wife*” This refers to the act of _____ a bride.
- The problem is whom he is to marry. “*a wife of whoredom*”. We have a problem here!
- Literally “woman/wife of adulteries”, plural of repetition or _____ (Pratt).
- Some (Calvin, Keil, Young) argue for a **hypothetical marriage**⁸.
- They are _____ with God telling him to marry such a woman.
- There were standards for _____ (Lev. 21:7), and the Great High Priest. (Lev. 21:13).
- Keep in mind that He isn’t _____ Hosea to commit _____. Or _____.
- Many prophets performed _____ actions => word made _____.
- The **harlot view** is he married someone he knew was a harlot, possibly _____ prostitute.
- The words commonly translated “temple prostitute” are _____ used here.
- The **idolatress view**: she worshiped _____ when he met her: spiritual => physical.
- Doesn’t solve the “controversy” since he would be forbidden for marrying an _____.
- The **proleptic view**: she was sexually pure before marriage, this is seen from _____.
- God obviously knew this about her, but Hosea writes it after all this has transpired.
- The **hybrid view**: plural abstract denotes an inner characteristic- _____ toward immorality.
- After marriage this came to _____ thru adultery. God gave Hosea a heads up about it.
- Hosea represents _____, while she is _____ and the kids are future generations.

⁸ These summary views are presented by Michael Barrett, pp. 76-80.

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- His marriage, a real marriage, would be a symbol or metaphor for his ministry.
- This sounds bad, but he is to “*have children of whoredom*” with her.
- The grammar indicates that like Gomer they will be known for _____.
- This is interpreted for us: the land (Israel) commits great whoredom by forsaking God.
- The issue is forsaking Hosea for lovers just as Israel forsook the LORD for other gods.

“The northern kingdom, Yahweh charges, has become a brothel. . . . nationwide, the people have lapsed into egregious violations of their covenant with Yahweh...” **Ray Ortlund Jr.**⁹

... ¹⁵ lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, ¹⁶ and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods. **Exodus 34**

¹⁶ And the LORD said to Moses, “Behold, you are about to lie down with your fathers. Then this people will rise and whore after the foreign gods among them in the land that they are entering, and they will forsake me and break my covenant that I have made with them. **Deuteronomy 31**

- Israel was often portrayed as God’s bride. She is in covenant with Him: fidelity.
- The land of Israel broke that covenant, just as Gomer broke her marriage covenant.
- Hosea was _____ to the command of God & married Gomer, daughter of Diblaim.
- Gomer is formed from the root *gmr* meaning ‘bring to _____’.
- Didlaim may be a _____ not a _____ since it seems to be plural for “raisin cake”.
- Raisin cakes were commonly used as a symbol for false, _____ worship (3:1).
- The _____ is that she did have a son with Hosea, but perhaps not the other kids.

“Bizarre behavior is thus not out of the question for prophetic signs!”¹⁰

⁴ And the LORD said to him, “Call his name Jezreel, for in just a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. ⁵ And on that day I will break the bow of Israel in the Valley of Jezreel.”

- Hosea is commanded to name him “_____” or “God sows or _____”.
- This is a sign for the coming _____ of God upon Israel- He will scatter them.
- It was the name of a _____ in the heart of the northern kingdom.
- It was also the name of a prominent _____ during Omri’s dynasty near Mt. Gilboa.

⁹ Ortlund, pp. 50.

¹⁰ Dearman, J. Andrew. *The Book of Hosea* (NICOT). Grand Rapids, Eerdmans. 2010, pp. 82.

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- King Ahab had a palace in Jezreel (1 Kings 21); his family was _____ there (2 Kings 9).
- As a result, Jezreel had the connotation of God's judgment, _____ future judgment.
- Jehu's dynasty will suffer the same fate, but _____. End of his house & Israel's house.
- Jehu was God's instrument against _____ house. But he went too far (killed king of _____).
- His line would end in _____ (752) followed by 30 years of coups until Assyria came.
- The broken _____ (treaty curse) points to a great military defeat as part of their judgment.
- In _____, Assyria would defeat Israel in the valley & send many of the residents to exile.
- 11 years later Assyria would _____ to _____ its rebellious vassal.

“... whenever God is not trusted fully and obeyed exactly, including the realm of politics, his people deny the adequacy of his care and protection, so that they fend for themselves, on their own terms.” **Ray Ortland Jr.**¹¹

“The events of 2 Kings 10 are a welter of trickery, butchery and hypocrisy, in which the only trace of a religious motive fanaticism ... Jezreel was only one episode of a continuous story, and God could be no party to it.” **Derek Kidner**¹²

⁶ She conceived again and bore a daughter. And the LORD said to him, “Call her name No Mercy, for I will no more have mercy on the house of Israel, to forgive them at all. ⁷ But I will have mercy on the house of Judah, and I will save them by the LORD their God. I will not save them by bow or by sword or by war or by horses or by horsemen.”

- A second child is conceived by Gomer, a _____ this time.
- Slight change would indicate that this was _____ his child, didn't bear it to him.
- Hosea is commanded to name her Lo-Ruhamah, no _____ or _____.
- The reason is that the house of Israel will receive _____ more _____ from the Lord.
- This means she has been enjoying lots of mercy, but it had not lead to _____.
- God, whose nature it is to _____ (Ex. 33) will no longer _____ this rebellious people.
- This is a _____ declaration of judgment upon the nation. God is _____.
- Israel is contrasted with Judah. Judah will receive mercy from the hand of God.

¹¹ Ortland, pp. 52.

¹² Kidner, Derek. *The Message of Hosea* (TBST). Downers Grove, IVP. 1981, pp. 21.

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- They will be saved, not by their _____, but by _____ Himself.
- Some have viewed vs. 7 as an editorial comment (_____), not part of what YHWH says.
- Israel was destroyed by Assyria, but Judah, while _____, did not _____ to Assyria.

“So the joy of fatherhood was deeply clouded, and the children were living proof of the invasion of the marriage.” **Derek Kidner**¹³

“Israel, more thoroughly corrupted by syncretism, will fall first.” **Doug Stuart**¹⁴

⁸ When she had weaned No Mercy, she conceived and bore a son. ⁹ And the LORD said, “Call his name Not My People, for you are not my people, and I am not your God.”

- YHWH is not done talking about the judgment to come upon Israel. 3rd for _____!
- Gomer conceives again, and bears a son. Once again the name comes from God.
- Lo-Ammi, Not My _____, because they are not His people, and He is not their _____.
- Could _____ reflect that this is not Hosea’s son, and possibly _____ Gomer out.
- This is about how rebellious they are. They have completely forsaken the LORD
- They are not His people because He has not shown mercy (because there was no repentance).
- Since we continue to _____, we are only His people because He continues to show _____.
- Children were not usually not weaned until at least _____. So this took ____ or more years.
- Progression: Jezreel => No Mercy => Not My People

“Hosea’s home life became a living sermon: Hosea’s was ‘lifestyle’ evangelism in the most appropriate sense. ... God’s love for sinners does not make any sense apart from His free and sovereign grace.”¹⁵

¹³ Kidner, pp. 22.

¹⁴ Stuart, Douglas. *Hosea-Jonah* (WBC). Waco, Word. 1987, pp. 24.

¹⁵ Barrett, pp. 74.