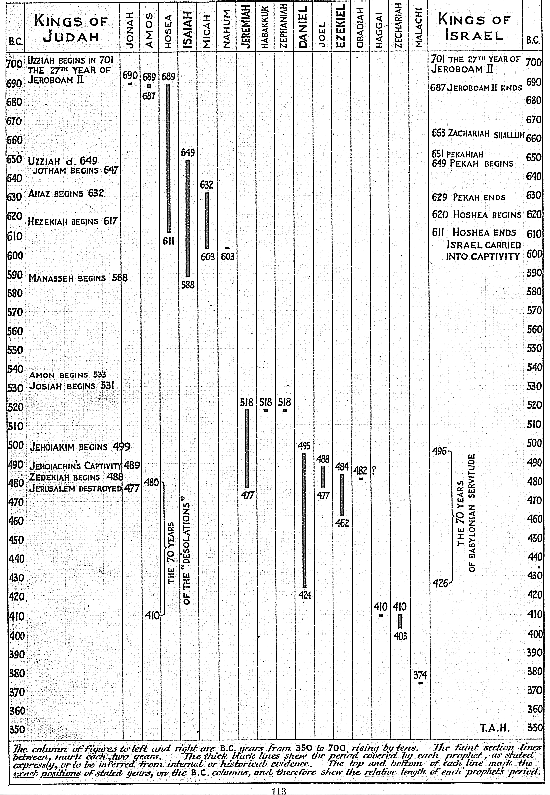
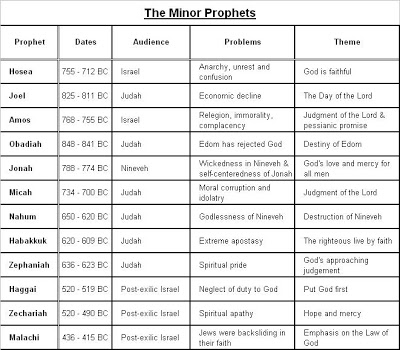
***“Studying the Northern Kingdom Prophets”—Hosea 1***





**OUTLINE OF THE BOOK**

**HOSEA 1-3 THE PROPHET’S MARRIED LIFE**

**HOSEA 4-13 ISRAEL’S UNFAITHFULNESS AND CONSEQUENT JUDGMENT**

**HOSEA 14 ISRAEL’S CONVERSION AND RENEWAL**

**Hosea’s ministry spanned the years 760 to 720 b.c. during the days of the *divided monarchy*. HIS NAME MEANS, “SALVATION OF YHWH.” He was the son of “Beeri,” which means “The Well of YHWH.” They were of the tribe of Issachar, born in Beth-Shemesh. This was after days of David and Solomon, when the people of God divided in a civil war, creating two nations: Israel in the north and Judah in the south. This is some 250 years after the time of King David, and some 650 years after Israel came into the Promised Land. Hosea began his ministry at a time when things were so politically successful and economically prosperous that people just didn’t look to the Lord the way that they should. The seeds of idolatry, spiritual failure, and moral corruption sown in days of Jeroboam II produced a tragic harvest in the following years. Significantly, Jeroboam I was the first king of a divided Israel, leading a popular revolt against the high taxation of Rehoboam, son of Solomon (1 Kings 12). Jeroboam II followed in the wicked footsteps of Jeroboam.** Hosea wrote in the middle of the eighth century BC (Before Christ). He gave most of his **messages to Israel, the country in the north.** But some of the messages were for Judah, the country in the south. The book has many curses and blessings, **but there are many more curses than blessings. If we want to understand this book, we need to understand the covenant at Sinai. The curses and blessings of Hosea are connected to this covenant. Hosea’s job was to tell his people that there was danger. God was going to make sure that Israel kept his covenant.** **Hosea said that God was going to punish his people. It is the same message that many of the prophets gave before the exile. In most of the book, Hosea says that Israel will have death and illness. He also says that another nation will destroy Israel and take them away**. When these things have happened, God will be able to bless Israel again. It is important that we understand what these promises mean. Israel will not be able to avoid God’s anger. Israel has broken the covenant and so the curses are going to happen soon. Only a few people in Israel were loyal to God at this time. More people in Judah were loyal to God. Israel was a strong and rich country. The people of Israel were good at fighting wars. Because of this, people from Israel met people from other countries. This meant that Israel knew about other peoples’ gods. They forgot the commandments of Sinai. In the past, **there was a group of kings that started with Jehu in 842 BC. This group of kings ended with the death of Jeroboam 2nd (793 - 753 BC). But, after he died, there were six more kings in Israel. It was a difficult time. Other leaders in the country killed these kings. Also, there was a war between Assyria and Israel. In 734 BC, Israel became a much smaller country. This was the beginning of the end for Israel. Then, in 722 BC, Assyria destroyed Israel.** So, in the days of Jeroboam II, God raised up Hosea, Amos and Jonah. “The kings and people of Israel then were without excuse, since God never ceased to send His prophets among them; in no reign did the voice of the prophets fail, warning of the coming wrath of God, until it came.” While Jeroboam was recovering to Israel a larger rule than it had ever had since it separated from Judah, annexing to it Damascus [2 Kings 14:28](https://www.studylight.org/desk/index.cgi?q1=2%20Kings+14:28&t1=en_nas) which had been lost to Judah even in the days of Solomon, and from which Israel had of late so greatly suffered, Hosea was sent to forewarn it of its destruction. God alone could utter “such a voice of thunder out of the midst of such a cloudless sky.” Jeroboam doubtless thought that his house would, through its own strength, survive the period which God had pledged to it. “But temporal prosperity is no proof either of stability or of the favor of God. Where the law of God is observed, there, even amid the pressure of outward calamity, is the assurance of ultimate prosperity. Where God is disobeyed, there is the pledge of coming destruction. The seasons when men feel most secure against future chastisement, are often the preludes of the most signal revolutions. **He was a contemporary of Isaiah, Micah and Amos, and was told to use his own marriage to a harlot, and the three children born, to give a picture of Israel’s relationship with Almighty God!** We are not sure where Hosea gave his messages. But, he prophesied in the last years of Jeroboam up until the beginning of Hezekiah’s reign, and did so for about 60 years. Maybe it was in Samaria and Bethel. None of the messages has dates. Hosea might have known Amos, who was older than he was. Amos also wrote messages to Israel. We do not know if Hosea spoke his messages to people. The message of 5:1-7 suggests that he did. We know very little about Hosea and his family. Hosea tells us very few things about himself. Later Gomer left Hosea for another man (3:1). HIS FIRST PROPHECY WARNS OF THE FALL OF JEHU’S LINEAGE, WHICH IS FULFILLED WITH THE DEATH OF JEROBOAM, JEHU’S GREAT GRANDSON. Hosea believed that it is important to know God as a person. **People have called him the Saint John of the Old Testament (OT).** Hosea does not want the peoples’ sacrifices to be empty. This is when the person who offers the sacrifice is not sincere. He wants their sacrifices to help them to know God in a true way. God told Hosea to marry a woman. He knew that she would become a prostitute. Then his experiences would become a parable that he would act out in his life. This is because the worship of idols is like going to a prostitute. The woman gave birth to three children. Perhaps the marriage was between 752 and 750 BC. This was before Jeroboam 2nd died between 747 and 745 BC. In the time of Hosea the people were enjoying material prosperity unequalled since the time of Solomon. Jeroboam had recovered all the territory lost to Israel, even Damascus.  **PEOPLE WERE ‘SUPER PROSPEROUS,’ often owning two houses. In 733, the Northern Kingdom was made a puppet state within the Assyrian Empire; after plotting revolt, Israel was defeated in 722 and deport. Judah was a vassal state of Assyria during the beginning of Hosea’s time.**

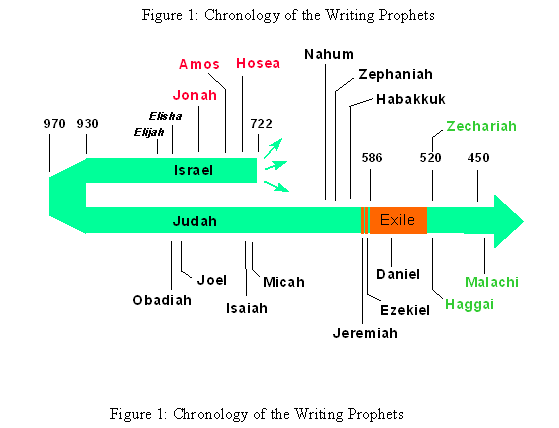
**SOUTHERN KINGDOM/JUDAH KINGS**

**Uzziah, 737-735, a good king; Hosea begins here**

**Jotham, 749-734, a good king**

**Ahaz, 741-726, a very wicked king, Galilee captivity in 734.**

**Hezekiah, 726-697, a good king**



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| --- | --- | --- |
| **Dynasty of Jehu** | | |
| **Jeroboam II** | **793-752 b.c.** | **Gave throne to his son** |
| **Zechariah** | **753-752 b.c.** | **Assassinated** |
| **Dynasty of Shallum** | | |
| **Shallum** | **752 b.c. (one month)** | **Assassinated** |
| **Dynasty of Menahem** | | |
| **Menahem** | **752-742 b.c.** | **Gave throne to his son** |
| **Pekahiah** | **724-740 b.c.** | **Overthrown in coup detat** |
| **Dynasty of Pekah** | | |
| **Pekah** | **752-732 b.c.** | **Assassinated** |
| **Dynasty of Hoshea** | | |
| **Hoshea** | **732-722 b.c.** | **Died in exile** |

**1a, “The word of the Lord that came to Hosea the son of Beeri,”**

1. **Name the prophets to the Northern Kingdom……**Ahijah, Elijah, Micaiah, Elisha, Jonah, Amos, Hosea. **The Southern Kingdom?** Shemaiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, Jeremiah.
2. **Who is Hosea?** Hosea was a *prophet*, contemporary of Isaiah and Amos. **HE WAS CALLED THE “JEREMIAH” OF THE NORTHERN KINGDOM**. He spoke forth the word of the Lord…Hosea the son of Beeri: The name Hosea means salvation. It comes from the same Hebrew root (*Hoshea*) as the names *Joshua* and *Jesus*. Throughout the book, Hosea will show us that salvation is found in turning to the Lord and away from our sin. This message came when Uzziah, Jotham, Ahaz and Hezekiah were kings of Judah. This was during the time of Jeroboam, son of Joash, who was king of Israel.
   1. **What was his doctrinal message? 1. God suffers when His people are unfaithful to Him, 2. God cannot condone sin, 3. God will never cease to love His own, and 4. He seeks to win back those who are unfaithful to Him.**
   2. **Where was he quoted in the New Testament?** 
      1. **Matthew 2:15, “**And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son,” **Matthew 9:13, “**But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance,” **12:7, “**But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless,” **Romans 9:25-26, “**As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.26And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God, “ **I Corinthians 15:55, “**O death, where is thy sting? O grave, where is thy victory,” **and I Peter 2:5, 10, “**Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ,” **and** “Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”
      2. **List Hosea’s Messianic References. Hosea 1:10, “**Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God,’”**3:5, “**Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”
3. **Who is his family?**  Son of Beeri: This tells us the name of Hosea's father. We also know that he had a wife named *Gomer* ([Hosea 1:3](http://www.studylight.org/desk/index.cgi?q1=Hosea+1:3&t1=en_nas)), and two sons and a daughter ([Hosea 1:4](http://www.studylight.org/desk/index.cgi?q1=Hosea+1:4&t1=en_nas), [1](http://www.studylight.org/desk/index.cgi?q1=Hosea+1:1&t1=en_nas):6, 1:9). **Nowhere else in the Bible is Hosea mentioned.** ***760 to 720 b.c.***
4. **Who is his father?** “Son of Beeri, i. e., my well or welling-forth.” God ordained that the name of his father too should signify truth.
   1. **Refer to Isaiah 12:**3. From God, as from the fountain of life, Hosea drew the living waters, which he poured out to the people. **“With joy shall ye draw water out of the wells of salvation”** [**Isaiah 12:3**](https://www.studylight.org/desk/index.cgi?q1=Isaiah+12:3&t1=en_nas)**.**

**1b, “In the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.”**

1. **Who were the kings of Judah and Israel in Hosea’s time? See 2 Kings 14:23-29, “**In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.24And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.25He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher.6For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. 27And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash. 28Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel? 29And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead,” **and Isaiah 6:1, 8, “**In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple,” **and** “Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.”  **Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah: Hosea's ministry was in the *northern* kingdom of Israel. We know this because in** [**Hosea 7:5**](http://www.studylight.org/desk/index.cgi?q1=Hosea+7:5&t1=en_nas) **he calls the king of Israel *our king*, and because his ministry is focused towards the northern kingdom of Israel and its capital city Samaria. But for the benefit of his readers in the southern kingdom of Judah, Hosea gives them a reference point for the days of his ministry according to the kings of Judah.. . . king of Israel: Hosea began his ministry in the days of Jeroboam II. From a political and economic standpoint Jeroboam II was a successful and good king (**[**2 Kings 14:23-29**](http://www.studylight.org/desk/index.cgi?q1=2%20Kings+14:23-29&t1=en_nas)**). Israel prospered politically and materially under his reign, but it was a time of significant spiritual and moral decay. The terrible result of this decay wouldn’t become evident until the days of Jeroboam II were finished.**

**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.”**

1. **Why was God’s first word to Hosea something for his own life?** This is how God almost always works. Hosea probably would have preferred it if God gave him a word for someone else. But before the prophet can speak to the nation, he first has to hear from God for himself.
2. **Compare the command of God, “Go take yourself a wife of harlotry” to Hosea with His command to Jeremiah, in Jeremiah 16:1-2, “**The word of the LORD also came to me, saying, "You shall not take a wife, nor shall you have sons or daughters in this place."" ([Jeremiah 16:1-2](http://biblia.com/bible/nkjv/Jeremiah%2016.1-2)). The reason for this is that Judah was going to face gruesome death and Jeremiah was forbidden from mourning for the dead because they had brought this punishment on themselves. Having a wife and children during this time would compromise his ability to do as God desired, and God’s commandment to go. **The word God had for Hosea wasn’t easy. Hosea was told to take a prostitute for a wife. Why? Because the land has committed great harlotry by departing from the Lord. God told Hosea to marry a prostitute so that his life would be a type of parable. This parable would say something about the relations between God and the nation of Israel.**
   1. **Parallel this with God’s command to Ezekiel, upon his wife dying. Use Ezekiel 14:15-18, “**Also the word of the Lord came to me, saying, **16**“Son of man, behold, I take away from you the desire of your eyes with one stroke; yet you shall neither mourn nor weep, nor shall your tears run down. **17**Sigh in silence, make no mourning for the dead; bind your turban on your head, and put your sandals on your feet; do not cover *your* lips, and do not eat man’s bread *of sorrow.*”**18**So I spoke to the people in the morning, and at evening my wife died; and the next morning I did as I was commanded.  Ezekiel 24:15-17
   2. **Elaborate on God’s consistent picture used throughout the Old Testament. Where the Lord is the husband of Israel, and their passionate, chronic attraction for idols was like the lust of an adulterer.** His people were as unfaithful as a prostitute was.
   3. **Also look at the picture of Christ and His bride, the church. See Ephesians 5:22-31**, “Wives, submit to your own husbands, as to the Lord. **23** For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. **24** Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. **25** Husbands, love your wives, just as Christ also loved the church and gave Himself for her, **26** that He might sanctify and cleanse her with the washing of water by the word, **27** that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. **28** So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. **29** For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. **30** For we are members of His body, of His flesh and of His bones. **31** "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." **This is a great mystery, but I speak concerning Christ and the church.”**×
   4. **Explain how the three examples of “marriage” parallel with God’s feelings about His people**.References for Ephesians 5:30 **In this vivid picture, we see how our idolatry and rejection of the Lord feels to God. When we put anything in front of the Lord, it hurts Him like unfaithfulness hurts the victim of an adulterous marriage. By commanding Hosea to take . . . a wife of harlotry, God will put Hosea in the place where he feels what God feels - and it won’t feel good. There is a parallel between God’s feelings and ours.**

* [Footnotes](http://www.biblestudytools.com/nkjv/ephesians/5.html#footnote-30)

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### References for Ephesians 5:31

* [Footnotes](http://www.biblestudytools.com/nkjv/ephesians/5.html#footnote-31)

**3-5, “So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. 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. It shall come to pass in that day that I will break the bow of Israel in the Valley of Jezreel.”**

1. **Who is Gomer? What is her profession? So he went and took Gomer: We can assume that Hosea would never marry a prostitute except by the commandment of the Lord. It showed a lot of obedience for him to actually carry out this difficult command. As will be made clear, when Hosea married Gomer, she did not give up her career as a prostitute. It wasn’t that Hosea found a fallen woman and through love and kindness restored her to virtue. He married a prostitute - no doubt hoping she would give up her sin and be devoted only to him - and she stayed a prostitute.**
   1. **What does her name mean? Filling up the measure, harlotry, Diblaim, a double cake of figs or sensual pleasure.**
2. **Discuss the meaning of children’s names.** The names of the children each have a special meaning. They are a way for God to speak to Israel. The names show that another nation will destroy the people of Israel. Hosea does not have any choice about his marriage. Later, Hosea uses the word prostitutes’ in 4:12 and 5:4. He means that Israel behaves like a \*prostitute. Gomer’s children are part of a bad nation. Hosea does not suggest that Gomer gave birth to the children before she married Hosea. **Jezreel, who was born first, was Hosea’s son. But it is possible that Hosea was not the father of the next two children.** We cannot be sure because the book does not mention him as the father. The name Lo-Ruhamah means ‘Not Pitied’ or ‘Not Loved’. God will no longer care about the needs of his people even if they depend on God for everything. Israel’s enemies will defeat her. But God will have mercy on Judah because they were more true to him. The name Lo-Ammi means ‘Not My people’. God says that his covenant with Israel is over. In the future, he will destroy Israel. The name Lo-Ammi shows that there is no mistake about what God thinks about Israel.
   1. **Call his name Jezreel: The first son born to Hosea and Gomer was Jezreel and the name spoke of two things.** It was God who gave these names to Gomer’s children. These names will show what will happen to Judah and Israel in the future. **Jezreel means Scattered, and Israel would soon be scattered in exile by a conquering Assyrian army.** The name Jezreel means ‘God sows’. Perhaps the name was to make people remember an event in the past. This was when Jehu killed the group of Omri kings at Jezreel. The Jehu group of kings ended with the death of Zechariah in 752 BC. This showed that God would bring an end to Israel too.
      * 1. **Use 2 Kings 10:11, “**So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.” **….**where Jehu - the founder of the dynasty that put Jeroboam II on the throne - massacred all the descendants of Ahab, thus establishing his throne ([2 Kings 10:11](http://www.studylight.org/desk/index.cgi?q1=2%20Kings+10:11&t1=en_nas)). God directed Hosea to name his son Jezreel to confirm His promise to avenge the bloodshed of Jezreel by judging the house of Jehu. Obviously, this was not good news to Jeroboam II. It said that his dynasty, the dynasty of Jehu, was coming to an end. In fact, after the death of Jeroboam II in 752 b.c. his son Zechariah barely reigned only six months before being assassinated ([**2 Kings 15:8-10**](http://www.studylight.org/desk/index.cgi?q1=2%20Kings+15:8-10&t1=en_nas)**,** “In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. 9And he did that which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. 10And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. And that was the end of the house of Jehu.” And bring an end to the kingdom of the house of Israel: Just as the house of Jehu would fall, so would the whole kingdom of Israel. Before the prophetic ministry of Hosea was finished, Israel was defeated, destroyed, and taken captive by the mighty Assyrian Empire ([**2 Kings 17:20-23**](http://www.studylight.org/desk/index.cgi?q1=2%20Kings+17:20-23&t1=en_nas)**,** “And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.21For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin. 22For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; 23Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.”)
   2. What does Jezreel mean? “Sown of God,” child of **harlotry. This is a homonym, which can mean two things: “may God scatter,” and “may God sow.”** 
      1. **Jezreel is the site of Jehu’s massacre of the house of Ahab at Jezreel; see Hosea 1:4 and 2 Kings 9-10. The dynasty of Jehu came to the throne through the blood of Jezreel.**
      2. **Jezreel was the location of Naboth’s vineyard in I Kings 21.**
      3. **The Valley of Jezreel /Esdraelon, is where the Assyrians defeated Israel and THEIR CAPTIVITY BEGAN.**
      4. **Where is the Jezreel Valley, also called the PLAIN OF ESDRAELON? This is 10 miles in breadth and borders the Mediterranean Sea to the Jordan, from Galilee to the mountains of Ephraim.**
      5. **Jezreel refers to the Valley of Jezreel; T IS THE GREAT VALLEY OF GIDEON…ALSO THE VALLEY OF MEGIDDO, ARMAGEDDON.** 
         1. **See Revelation 19:11-21, “**And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords. 17And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 19And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”
      6. **Compare this with the eschatological reference, “Day of the Lord,” in Joel 3:9-17, “**Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: 10Beat your plowshares into swords and your pruning hooks into spears: let the weak say, I am strong.11Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.12Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen roundabout.13Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.14Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.15The sun and the moon shall be darkened, and the stars shall withdraw their shining.16The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. 17So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her anymore,” **and Amos 9:11-12, “**In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: 12That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.
      7. **What is the “day of Jezreel?” For great will be the day of Jezreel! The first child of Hosea and Gomer was named *Jezreel* as a sign of judgment. But God promises a restoration so complete that Jezreel will once again be a name of greatness, not judgment.**
3. **Talk about verse 5’s reference to the fall of the northern kingdom capital.**

**6-7, “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. 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.”**

* 1. **What does “Lo-Ruhamah” mean? The name Lo-Ruhamah means No Mercy or “not loved.” THIS WAS NOT THAT SHE WAS AN ORPHAN, BUT DID NOT KNOW WHO HER FATHER WAS.** 
     1. **Parallel with Exodus 34:6-7, “**And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,7Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation,” wh**ere God will no longer leave the guilty unpunished! Every call to this child with the unfortunate name would remind Hosea and everyone else of coming judgment and exile. Yet I will have mercy on the house of Judah: The army of Assyria that destroyed Israel also attacked Judah, but they did not conquer them. Instead, God miraculously fought on behalf of Judah against Assyria when the angel of the Lord killed 185,000 soldiers in the camp of Assyria in one night (**[**2 Kings 19:35**](http://www.studylight.org/desk/index.cgi?q1=2%20Kings+19:35&t1=en_nas)**, “**And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.”**) The fact that God had *no mercy* to Israel and *had mercy* towards Judah shows two things. First, it is true that Judah and her kings were more faithful unto the Lord during these years, as exemplified by King Hezekiah (**[**2 Kings 18:1-8**](http://www.studylight.org/desk/index.cgi?q1=2%20Kings+18:1-8&t1=en_nas)**). Second, it does not really matter if Judah was more worthy of mercy than Israel was, because by its very nature mercy is mercy. If one *deserves* leniency, then leniency is a matter of justice, not mercy. Mercy is only shown to the *guilty*. Therefore it is within the wise and loving heart of God to show mercy to whom He will show mercy (**[**Romans 9:15**](http://www.studylight.org/desk/index.cgi?q1=Romans+9:15&t1=en_nas)**, “**For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion,“ **9:26, “And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God,” and I Peter 2:10, “**Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”**)But no one is ever *unfair* for *not* showing mercy.**

1. **Target verse 7’s shadowing of God’s message to the Southern Kingdom.** 
   1. **Review what happened in 701 B.C., when The Angel of God annihilated 185,000 Assyrians. Use 2 Kings 19:32-26, “**Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. 33By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. 34For I will defend this city, to save it, for mine own sake, and for my servant David's sake.35And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.36So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh,” **and Ezekiel 38-39. THIS ENDED THE ASSYRIAN CAMPAIGN AGAINST JUDAH!**

**8-9, “Now when she had weaned Lo-Ruhamah, she conceived and bore a son. Then *God* said: "Call his name Lo-Ammi, for you *are* not My people, And I will not be your *God*.”**

* 1. **What does “Lo-Ammi” mean? The name Lo-Ammi means Not My People. THIS LITERALLY MEANS, GOD IS DISTANCING HIMSELF FROM THE N. KINGDOM—LITERAL—“AND I AM NOT I AM FOR YOU.”** Every call to this unfortunately named child reminded Hosea and everyone else that the people of Israel had pushed away the Lord God, and should no longer be considered His people. Since Gomer did not give up her prostitution, there may have been a cruel irony in the name Lo-Ammi. Perhaps this son really was not the son of Hosea, but of another man. Perhaps the appearance of the child made this evident. The message God had to deliver to Israel through Hosea was hard enough, but God also made Hosea have to *live* it.

1. **Elaborate on this statement: “For you are not My people, and I will not be your God.” This is not so much of a *sentence* or a *penalty*, as it is a *simple stating of fact*. It isn’t as if the people really wanted to be the people of God, yet God will not have them. Instead, the people of Israel rejected God, and here the Lord simply recognizes that fact.**
   1. **See Luke 19:41-44, “**And when he was come near, he beheld the city, and wept over it, 42Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.43For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,44And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation,” **where God imposes partial blindness on Israel.**
   2. **Review Israel’s original covenant with God in Genesis 22:17, “**That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;” **and 32:12, “**And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.”

**\*\*HOSEA 1:9 ENDS THIS CHAPTER IN THE HEBREW TEXT!**

**Hosea 1:10-2:1, “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. 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! Say to your brethren, My people, and to your sisters, Mercy *is shown.”***

1. **What is the promise implied in this last section? Yet the number of the children of Israel: Though God has promised judgment, the days of judgment won’t last forever. After judgment, there will come a day of prosperity, increase, and blessing. Not My people . . . You are sons of the living God: God would fulfill the promise of *Lo-Ammi* (**[**Hosea 1:9**](http://www.studylight.org/desk/index.cgi?q1=Hosea+1:9&t1=en_nas)**), but the judgment would not last forever. One day Israel will return to the Lord, and once again be called sons of the living God.** 
   1. **Elaborate on the tone-shift here. See also John 1:11-12, “**He came unto his own, and his own received him not.12But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name,” **and Romans 9:24-27, “**Even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. 26And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. 27Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.”
2. **Is this a “forward look” at the Millennial Kingdom? Then the children of Judah and the children of Israel shall be gathered together: God promised a restoration so complete that the division caused by the civil war of Rehoboam and Jeroboam I - a division that stood for 170 years - would one day be erased.**
   1. **Do we see the promise of “the church” which is to come? Refer to Ephesians 2:14-16, “**For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.” **We can say that one way this promise is fulfilled is in the church, where God brings together Israel, Judah - and even Gentiles - into one body (**[**Ephesians 2:14-16**](http://www.studylight.org/desk/index.cgi?q1=Ephesians+2:14-16&t1=en_nas)**).**
3. **Speak about God’s mercy here.** To your brethren, My people, and to your sisters, Mercy is shown: This shows that the redemption is complete. The child named Jezreel has his name redeemed, and now the next two children (*Lo-Ruhamah*, No Mercy and *Lo-Ammi*, Not My People) have their name redeemed as Israel is once again regarded as My People unto the Lord and Mercy is shown unto them. What was a sign of judgment is now evidence of redemption.
4. **Review Israel’s history through Hosea’s children.**
   1. **Jezreel, Hosea 1:4, means “scattered,” referring to the time when God would scatter Israel among the nations….referring to Northern Kingdom.**
   2. **Lo-ruhaman, Hosea 1:6, means “unpitied,” meaning that God would lift His mercy from the nation and permit her to suffer for her sins.**
   3. **Lo-ammi, Hosea 1:9, means “not my people,” indicating this present time in God’s program when Israel is not of fellowship with God and its people are not His people as they once were.**
5. **What is Hosea’s lesson for us today? See I John 2:15-17, “**Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever,” **James 4:1-10, “**From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? 2Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 4Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. 5Do ye think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy? 6But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.10Humble yourselves in the sight of the Lord, and he shall lift you up,” **Revelation 2:1-7,** Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4Nevertheless I have somewhat against thee, because thou hast left thy first love. 5Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. 7He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God,” **and 2 Corinthians 11:1-3,”** Would to God ye could bear with me a little in my folly: and indeed bear with me. 2For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.3But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.’
   1. **Discuss New Testament Christianity’s flirting with idolatry and sin in the context of Hosea’s teaching.**
6. **A hint about Chapter 2—In Chapter 2 we will see there will be a time when God will call Israel “My People,” and “Obtaining pity,” when Christ returns and restores the nation and establishes His righteous kingdom in the Millennial Kingdom!**

***And, here are the promises:***

**The promise to Israel of restoration—**

**Hosea 1:10-11,**

**“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.’  
11Then 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!”**