

HOSEA: LOOKING BEYOND JUDGMENT TO RESTORATION

I: God's Renewal After Judgment Signified In Hosea's Family

(Hosea 1:1-2:1)

I. Introduction

- A. God's punishment is very painful, but afterward it yields the peaceable fruit of righteousness, Hebrews 12:11.
- B. This is the theme of the book of Hosea, the "death-bed prophet of Israel" who was the last prophet to the doomed Northern Kingdom of Israel before it fell to Assyria in divine judgment. (ESV Introduction to Hosea)
- C. This theme is signified in Hosea's family in Hosea 1:1-2:1, and we view it for our insight and edification:

II. God's Renewal After Judgment Signified In Hosea's Family, Hosea 1:1-2:1.

- A. The painful judgment of God was signified in Hosea's family, Hosea 1:1-9 (as follows):
 - 1. God told Hosea to do what a normal man would never do -- marry a woman who would commit adultery after their marriage, and to have children by that wife, Hosea 1:1-2a; Bible Know. Com., O. T., p. 1379-1380. This union with an immoral woman was to signify how the people of Israel had committed spiritual adultery against the Lord by forsaking Him for false gods, Hosea 1:2b.
 - 2. Hosea thus obeyed the Lord and married Gomer, the daughter of Diblaim, Hosea 1:3a.
 - 3. Gomer then conceived and bore Hosea a son, and God had Hosea call him "Jezreel," for God would punish the house of Israel's king Jehu for the massacre of Jezreel, Hosea 1:3b-4. Jehu's slaughter of wicked king Ahab's sons at Jezreel had been predicted by Elijah (1 Kings 21:21-24), commanded by Elisha (2 Kings 9:6-10) and commended by the Lord (2 Kings 10:30), but Jehu had also slain Joram, Ahaziah, king of Judah and Ahaziah's relatives, going too far in his zeal in killing innocent people, Ibid., p. 1380. These deaths did not occur in Jezreel itself, but they were associated with the slaughter of that town, Ibid.
 - 4. God would thus put an end to the kingdom of Israel, breaking her bow, a figure for destroying the military might of the Northern Kingdom in the Valley of Jezreel, Hosea 1:5; Ibid., p. 1380-1381.
 - 5. Gomer conceived again and bore Hosea a daughter, and God had him call her "No Mercy," for He would no longer have mercy on Israel so as to forgive her sins, Hosea 1:6. Instead, He would show mercy to the Southern Kingdom of Judah that was less apostate than Israel, saving Judah not by bow, sword, war, horses or horsemen, Hosea 1:7. This prophecy was fulfilled when God let Assyria conquer Israel and take her people captive while rescuing Hezekiah and Judah from the Assyrian army, Ibid., p. 1381.
 - 6. After weaning her daughter "No Mercy," Gomer conceived and bore Hosea another son, and God had him call the boy "Not My People" to signify that Israel would no longer be God's people and that He would no longer be their God, Hosea 1:8-9. This name signified that in contrast to God's past care and deliverance of Israel, she would no longer "experience His saving presence" for breaking the Mosaic Covenant, Ibid.
- B. Nevertheless, in faithfulness to His Covenant with Abraham, God would restore Israel, Hosea 1:10-2:1:
 - 1. Regardless of Israel's future punishment, her people would yet be numerous like the sand of the sea that could not be numbered, a reference to God's Abrahamic Covenant, Genesis 22:15-17 (Hosea 1:10a; Ibid.)
 - 2. Also, regardless of God's calling Israel no longer His people in judgment, they would yet be called "sons of the living God," Hosea 1:10b NIV. The title "living God" was "used in Joshua 3:10 in reference to the Lord's mighty presence with Israel during the Conquest of the land," so "Israel will again experience the benefits of a relationship with the living God as they reoccupy the Promised Land," Ibid.
 - 3. The Northern Kingdom of Israel and the Southern Kingdom of Judah will be reunited under one Leader, the Davidic King and Messiah, in accord with God's 2 Samuel 7:11b-16 Davidic Covenant, Hosea 1:11a.
 - 4. Then, opposite the naming of Hosea's first son to signify judgment, the people of the united nation will "go up," that is, they will sprout and grow up luxuriantly, for great will be the day of "Jezreel," the literal meaning of "Jezreel" being "God sows," Hosea 1:11b; Ibid., p. 1382.
 - 5. Finally, opposite the naming of Hosea's second son, the people of restored Israel would say to their brothers, "You are My people," and, opposite the naming of Hosea's daughter, the people of restored Israel would say to their sisters, "You have received mercy" Hosea 2:1.

Lesson: *Though the Northern Kingdom of Israel would be greatly punished for her rebellion against God, He was still faithful to His Abrahamic and Davidic covenants, so He would still restore the nation in great blessing.*

Application: *May we rest and rejoice in God's unconditional covenant to retain us as His people (John 5:24) while ALSO repenting of any current sin we commit that we might not face His punishment, but enjoy His blessing.*