

Housegroup Study Notes – 2nd May 2017

Hosea 1:1 – 2:1

Leaders Notes

Day 2

Have faith in the Lord your God and you will be upheld.

2 Chronicles 20:20

Hannah **Baker**

Sam **Baker**

Colin & Christine **Barton**

Ron **Barton**

Robert & Alison **Bates** *Ben, Sophie, Rebecca*

Jack & Gladys **Bayton**

Andrew & Jane **Beckwith**

Lindsay **Benjamin**

Kevin & Jo **Bennett** *Imogen, Penny*

Focus - Ladies' Bible Study group

St Jerome's Parish, Kibera, Nairobi

Those who lead and preach at the services each Sunday

The Cliddesden Road Housegroup. John Ellison

Programme of Studies

May 2nd	Hosea 1:1 – 2:1	“Unfaithful”
May 17 th	Hose 2:2 – 3:5	“If you leave me now”
May 31 st	Hosea 4, 5	“D I V O R C E”
June 7 th	No housegroup	
June 21 st	Hosea 6, 7	“Sorry seems to be the hardest word”
July 5 th	Hosea 8, 9, 10	“Reap the wild wind”
July 19 th	Hosea 11	“Never going to give you up”
August 2 nd	Hosea 12, 13	“History repeating”
August 16 th	Hosea 14	“Return to me”

Hosea 1:1 – 2:1 “Unfaithful”

The Study Series

At first sight, this is a strange story. The basis for this series of studies is that Hosea is a love song. At one level it talks about romance, allure and first loves and then of unfaithfulness, heartbreak and divorce. At another level it talks about the love we want and the love we need, the love of God.

The Context

God speaks to Hosea, and through Hosea, during a difficult time for God’s people. They have split into two Kingdoms following rival kings – “Israel” in the north and “Judah” in the south. They enjoy neither the peace nor the prosperity that they did under their greatest kings, David and Solomon, 250 years before.

Hosea lives in, and speaks mainly to, the larger northern kingdom of Israel, whose capital is Samaria.

Opening Question.

If you stopped someone in the street and asked them what sin was, how might they respond? How might the response be different if you asked someone leaving a service at St. Mary’s?

Read the whole passage.

- | | |
|---|--|
| 1 | The word of the Lord that came to Hosea son of Beeri during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the reign of Jeroboam son of Jehoash Hebrew Joash, king of Israel: |
| 2 | When the Lord began to speak through Hosea, the Lord said to him, “Go, marry a promiscuous woman and have children with her, for like an adulterous wife this land is guilty of unfaithfulness to the Lord.” |
| 3 | So he married Gomer daughter of Diblaim, and she conceived and bore him a son. |

1) What is so surprising and shocking about what God asks Hosea to do?

God tells him to marry Gomer, “a promiscuous woman” an “adulterous wife”. It is not clear from the text whether Gomer was known to be promiscuous before Hosea married her.

2) Why does God tell Hosea to do this?

God is using Hosea as a “visual aid” to illustrate the unfaithfulness of God’s people towards God himself.

3) How might you expect Hosea to respond? How does he respond?

Maybe refuse. Maybe ask for reassurance that all will be well in the end.
He responds in obedience to God.

4) What do these verses tell us about the state of God’s people at the time?

They are guilty of unfaithfulness (v2).
Although they are living in the land given them by God, they are not living with him as God.

5) What do these verses tell us about the nature of sin?

Breaking the relationship between us and God.

Another example of God using a prophet as a visual aid:

Ezekiel 12 v:1-6

- 1 The word of the Lord came to me:
- 2 'Son of man, you are living among a rebellious people. They have eyes to see but do not see and ears to hear but do not hear, for they are a rebellious people.
- 3 'Therefore, son of man, pack your belongings for exile and in the daytime, as they watch, set out and go from where you are to another place. Perhaps they will understand, though they are a rebellious people.
- 4 During the daytime, while they watch, bring out your belongings packed for exile. Then in the evening, while they are watching, go out like those who go into exile.
- 5 While they watch, dig through the wall and take your belongings out through it.
- 6 Put them on your shoulder as they are watching and carry them out at dusk. Cover your face so that you cannot see the land, for I have made you a sign to the Israelites.'

6) Ezekiel is told to pack up and walk off as though exiled from his house and land. What is God communicating through this and why does God act like this?

This is an enactment of going in to exile.

It increases the impact of his message.

- 4 Then the Lord said to Hosea, 'Call him Jezreel, because I will soon punish the house of Jehu for the massacre at Jezreel, and I will put an end to the kingdom of Israel.
- 5 In that day I will break Israel's bow in the Valley of Jezreel.'
- 6 Gomer conceived again and gave birth to a daughter. Then the Lord said to Hosea, 'Call her Lo-Ruhamah (which means "not loved"), for I will no longer show love to Israel, that I should at all forgive them.
- 7 Yet I will show love to Judah; and I will save them – not by bow, sword or battle, or by horses and horsemen, but I, the Lord their God, will save them.'
- 8 After she had weaned Lo-Ruhamah, Gomer had another son.
- 9 Then the Lord said, 'Call him Lo-Ammi (which means "not my people"), for you are not my people, and I am not your God.

7) What does the wording of verses 7-9 suggest about the relationship between Hosea and the second and third children?

The second and third children are not Hosea's

8) Why does God ask Hosea to give the children these names do you think?

They act as a reminder to Hosea and the people of their unfaithfulness and God's judgement on them.

- 10 'Yet the Israelites will be like the sand on the seashore, which cannot be measured or counted. In the place where it was said to them, "You are not my people", they will be called "children of the living God".
- 11 The people of Judah and the people of Israel will come together; they will appoint one leader and will come up out of the land, for great will be the day of Jezreel.
- 1 'Say of your brothers, "My people", and of your sisters, "My loved one".

9) How are things turned round in these verses?

Those who are "not my people" are called "my people" again.

Those who are "not loved" will be called "my loved ones" again.

Jezreel will be rehabilitated and associated with God's rescue and rule.

10) How are God's promises here more than simply a reversal of fortunes for God's people?

They are a demonstration of God's grace and generosity. Look at verse 10. "You are not my people" will become "children of the living God".

We are able to read these words from Ezekiel through the lens of the New Testament and see how the people of Judah and Israel will come together and become "children of the living God".

Mark 1: 9-11

- 9 At that time Jesus came from Nazareth in Galilee and was baptised by John in the Jordan.
- 10 Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove.
- 11 And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'

11) Who is Jesus? How does God the Father feel about him?

The Son of God, who God the Father loves and is completely pleased with.

Mark 15: 33-37

- 33 At noon, darkness came over the whole land until three in the afternoon.
- 34 And at three in the afternoon Jesus cried out in a loud voice, 'Eloi, Eloi, lema sabachthani?' (which means 'My God, my God, why have you forsaken me?').

12) What happened to Jesus' relationship with the Father as he died on the cross? Why?

Jesus was abandoned by his father.

2 Corinthians 5: 21

- 21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Galatians 3:26-27

- 26 So in Christ Jesus you are all children of God through faith,
27 for all of you who were baptised into Christ have clothed yourselves with Christ.

13) What has Jesus' death achieved for his people?

Through his death, Those who are "not my people" are called "my people" again.

Those who are "not loved" will be called "my loved ones" again.

14) Where is the place referenced in verse 10?

The cross

15) What is the bottom line? What do we take-away from this?

Without the cross of Jesus, we are doomed.

But we do have the cross of Jesus, so we have opportunity to be children of the living God.

Hosea 1v1 – 2v1

	NIV	ESV	Amplified Bible	New Living Translation	The Message
			Hosea's Wife and Children		
1	The word of the Lord that came to Hosea son of Beeri during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the reign of Jeroboam son of Jehoash Hebrew Joash, king of Israel:	The word of the Lord that came to Hosea, the son of Beeri, 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.	The word of the Lord that came to Hosea the son of Beeri 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.	The Lord gave this message to Hosea son of Beeri during the years when Uzziah, Jotham, Ahaz, and Hezekiah were kings of Judah, and Jeroboam son of Jehoash was king of Israel.	This is God's Message to Hosea son of Beeri. It came to him during the royal reigns of Judah's kings Uzziah, Jotham, Ahaz, and Hezekiah. This was also the time that Jeroboam son of Joash was king over Israel.
	Hosea's Wife and Children	Hosea's Wife and Children		Hosea's Wife and Children	This Whole Country Has Become a Whorehouse
2	When the Lord began to speak through Hosea, the Lord said to him, "Go, marry a promiscuous woman and have children with her, for like an adulterous wife this land is guilty of unfaithfulness to the Lord."	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."	When the Lord first spoke through Hosea, the Lord said to him, "Go, take for yourself a wife of prostitution and have children of [her] prostitution; for the land commits great acts of prostitution by not following the Lord."	When the Lord first began speaking to Israel through Hosea, he said to him, "Go and marry a prostitute, so that some of her children will be conceived in prostitution. This will illustrate how Israel has acted like a prostitute by turning against the Lord and worshipping other gods."	The first time God spoke to Hosea he said: "Find a whore and marry her. Make this whore the mother of your children. And here's why: This whole country has become a whorehouse, unfaithful to me, God."
3	So he married Gomer daughter of Diblaim, and she conceived and bore him a son.	So he went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son.	So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.	So Hosea married Gomer, the daughter of Diblaim, and she became pregnant and gave Hosea a son.	Hosea did it. He picked Gomer daughter of Diblaim. She got pregnant and gave him a son.
4	Then the Lord said to Hosea, "Call him Jezreel, because I will soon punish the house of Jehu for the massacre at Jezreel, and I will put an end to the kingdom of Israel.	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.	And the Lord said to him, "Name him Jezreel; for yet in a little while I will avenge the blood [that was shed in the Valley] of Jezreel and inflict the punishment for it on the house of Juhu, and I will put an end to the house of Israel.	And the Lord said, "Name the child Jezreel, for I am about to punish King Jehu's dynasty to avenge the murders he committed at Jezreel. In fact, I will bring an end to Israel's independence.	Then God told him: "Name him Jezreel. It won't be long now before I'll make the people of Israel pay for the massacre at Jezreel. I'm calling it quits on the kingdom of Israel. Payday is coming! I'm going to chop Israel's bows and arrows into kindling in the valley of Jezreel."
5	In that day I will break Israel's bow in the Valley of Jezreel."	And on that day I will break the bow of Israel in the Valley of Jezreel."	On that day I will break the bow [of the military power] of Israel in the Valley of Jezreel."	I will break its military power in the Jezreel Valley."	
6	Gomer conceived again and gave birth to a daughter. Then the Lord said to Hosea, "Call her Lo-Ruhamah (which means "not loved"), for I will no longer show love to Israel, that I should at all forgive them.	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.	Then Gomer conceived again and gave birth to a daughter. And the Lord said to Hosea, "Name her Lo-Ruhamah (not shown mercy), for I will no longer have mercy on the house of Israel, that I would ever forgive them.	Soon Gomer became pregnant again and gave birth to a daughter. And the Lord said to Hosea, "Name your daughter Lo-ruhamah—"Not loved"—for I will no longer show love to the people of Israel or forgive them.	Gomer got pregnant again. This time she had a daughter. God told Hosea: "Name this one No-Mercy. I'm fed up with Israel. I've run out of mercy. There's no more forgiveness. Judah's another story. I'll continue having mercy on them. I'll save them. It will be their God who saves them, Not their armaments and armies, not their horsepower and manpower."
7	Yet I will show love to Judah; and I will save them—not by bow, sword or battle, or by horses and horsemen, but I, the Lord their God, will save them."	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."	But I will have mercy on the house of Judah and will rescue them by the Lord their God, and will not rescue them by bow, sword, war, horses, or horsemen."	But I will show love to the people of Judah. I will free them from their enemies—not with weapons and armies or horses and charioteers, but by my power as the Lord their God."	
8	After she had weaned Lo-Ruhamah, Gomer had another son.	When she had weaned No Mercy, she conceived and bore a son.	Now when Gomer had weaned Lo-Ruhamah, she conceived and gave birth to a son.	After Gomer had weaned Lo-ruhamah, she again became pregnant and gave birth to a second son.	After Gomer had weaned No-Mercy, she got pregnant yet again and had a son. God said: "Name him Nobody. You've become nobodies to me, and I, God, am a nobody to you.
9	Then the Lord said, "Call him Lo-Amami (which means "not my people"), for you are not my people, and I am not your God.	And the Lord said, "Call his name Not My People, for you are not my people, and I am not your God."	And the Lord said, "Name him Lo-Amami (not my people), for you are not My people and I am not your God."	And the Lord said, "Name him Lo-ammi—"Not my people"—for Israel is not my people, and I am not their God.	

10	"Yet the Israelites will be like the sand on the seashore, which cannot be measured or counted. In the place where it was said to them, 'You are not my people,' they will be called 'children of the living God.'	Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God."	Yet the number of the sons of Israel shall be like the sand of the sea, which cannot be measured or numbered; and in the place where it is said to them, "You are not My people," It will be said to them, "You are the sons of the living God."	"Yet the time will come when Israel's people will be like the sands of the seashore—too many to count! Then, at the place where they were told, 'You are not my people,' it will be said, 'You are children of the living God.'	"But down the road the population of Israel is going to explode past counting, like sand on the ocean beaches. In the very place where they were once named Nobody, they will be named God's Somebody. Everybody in Judah and everybody in Israel will be assembled as one people. They'll choose a single leader. There'll be no stopping them—a great day in Jezreel!"
11	The people of Judah and the people of Israel will come together; they will appoint one leader and will come up out of the land, for great will be the day of Jezreel.	And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head. And they shall go up from the land, for great shall be the day of Jezreel.	Then the sons of Judah and the sons of Israel shall be gathered together, and they will appoint for themselves one leader, and they will go up from the land, for great and glorious will be the day of Jezreel.	Then the people of Judah and Israel will unite together. They will choose one leader for themselves, and they will return from exile together. What a day that will be—the day of Jezreel	
12				"In that day you will call your brothers Ammi—'My people.' And you will call your sisters Ruhamah—'The ones I love.'	
2v1	'Say of your brothers, "My people", and of your sisters, "My loved one".'	Say to your brothers, "You are my people," and to your sisters, "You have received mercy."	"[Hosea,] say to your brothers, 'Ammi (you are my people),' and to your sisters, 'Ruhamah (you have been pitied and have obtained mercy).'		"Rename your brothers 'God's Somebody.' Rename your sisters 'All Mercy.'

