



HOSEA - LOVE AND CHEATING

ROD ADAMSON

© RD Adamson 2009

HOSEA - LOVE AND CHEATING God's Love through Unfaithfulness and Desolation

How big is our love when our spouse
has become a high class cult prostitute?
How big is God's love when his bride Israel
or the Christian believer have prostituted faith
to sophisticated permissive idolatry?

Structure of Hosea - and Study Outline

<i>Passage</i>		<i>Sessions</i>
Hosea 1.1	Background and Chronology	1
Hosea 1.2 - 3.5:	<u>Dealing with a Cheating Spouse and People</u>	1(3)
1.2-2.1	The Spouse of Unfaithfulness	1
2.2-2.23	Caught up in Cheating – Family and Nation	1
3.1-3.5	Redeeming the sinner God's Way	1
Hosea 4.1 – 5.15	<u>Cheating Leaders, Corrupt People a Terminal illness</u>	1(2)
4.1-19	Corrupted Leaders, People, Morals and Faith	1
5.1-15	God Withdraws	1
Hosea 6.1 - 8.14	<u>Empty Repentance and the Whirlwind</u>	1(2)
6.1 – 7.16	Falseness, Cheating are Israel's Terminal illness	1
8.1-14	Reap the Whirlwind - National wasting and death ahead	1
Hosea 9.1-13.16	<u>The Failed Family will meet God's Unrequited Love</u>	2(4)
9.1-17	Failed Family, failing offspring, wanderers	1
10.1-15	Fruitful family becomes cut off	1
11.1-11	How can God give up? The faithful remnant	1
11.12-13.3	God the Father struggles with his Delinquent Children	1
Hosea 13.4 – 14.9	<u>The LORD Ransoms, Restores at Repentance...</u>	1(2)
13.4 - 14.8	God's faithful love triumphs	1
14.9	God's Love - Righteous Wisdom	1

[Session Totals: Fast Track 7 sessions (Deep Study) 14 sessions]

INTERNET: www.resurrectlife.co.za

COPY FOR:

Rod Adamson is married to Colleen, they have one child. He is minister at George Presbyterian Church with B.Theol/HED specialisation in Bib Studs, Missions and Religions, English and Economics.

HOSEA 1.1 – BACKGROUND AND CHRONOLOGY

Hosea and Amos both prophesied to the northern ten tribes, or the kingdom of Israel. Amos was a missionary Southerner. Hosea was a genuine northerner, son of Beerī, the only prophet from the northern ten tribes whose writings have survived. Hosea shows no knowledge of detail of the fall of Samaria, so is considered to have died prior to the end that he prophesied.

The northern ten tribes were the kingdom of Israel with capital Samaria, as against the tribes of the kingdom of Judah with capital Jerusalem thus inheritors of the line of David. The political and spiritual tension between the two was intense; Israel was wealthier, more sophisticated, more syncretistic; Judah was more remote, some of its kings more faithful, the temple practice more real. Two line dating references are given, the line of Davidic kings during whose reigns Hosea prophesied, and the rulers of the non-Davidic house over Israel/Samaria under whom Hosea prophesied – beginning with Jeroboam II. The following dates apply:

Hosea preached 755 - 730 BC late in reign of

Jerusalem Davidic line:

Uzziah (790:767-740/39 BC)

Jotham (750:739-732/1 BC)

Ahaz (744:732-716 BC)

Hezekiah (729:716-686)

Samaria Jehu line:

Jeroboam II (782 - 753 BC)

s.Zechariah (6 months & assass.; 753-752)

r.Shallum (1 month & assass.; 752 BC)

Usurpers:

Menahem (10 years; 752-740 BC)

Under tribute to Assyrian kings:

Tiglath-Pileser III (Pul)(745-727BC)

Shalmanezar (727-722 BC)

Sargon II (722-705 BC) ...

s. Pekahiah (2 years & assass. 741-740/39)

Pekah (9 years & assass. 739-731 BC)

Hoshea (line ends... 731-722 BC)

***FALL OF SAMARIA AND DIASPORA OF
NORTHERN 10 TRIBES***

Under Jeroboam II, Israel had been prosperous and successful internally and externally. Then everything fell apart. Externally, Tiglath-pileser III usurped the Assyrian throne and practiced highly expansionist policies, including putting Israel under tribute. Internally, assassination after assassination collapsed both the royal line of Israel, and the political stability of the kingdom. The spirituality within the kingdom was idolatrous, changing with every political change as kings, priests and people practiced expediency according to which grouping and its idols had political ascendancy at the time.

Hosea prophesied into this turmoil. The conditions and practice of his call from God were striking - his marriage will initially be genuine but to an unfaithful woman, he will love her through all, and this will serve as the illustration of his message to Israel that God is faithful while Israel is not, God loves on and through, and Hosea's suffering will illustrate one who suffers for the nation, thus illustrate God's way of grace ahead.

HOSEA 1.2 - 3.5: DEALING WITH A CHEATING SPOUSE AND PEOPLE

Hosea 1.2-2.1 The Spouse of Unfaithfulness:

- 1.2-1.3 The Cheating Wife: At marriage Gomer either was already, or then developed, a spirit of unfaithfulness - unregarded by the young Hosea, yet intended to be used by God in his revelation of his love for Israel. Hosea's names for the children show an increasing awareness of the problem with his wife.
As Hosea finds out his wife has been unfaithful, and it is not known whether the children are his or of his wife's unknown lovers, so God regards Israel as a cheating bride. Spiritually the land is guilty of vilest adultery in departing from the Lord, for Israel is covenanted as His bride to the providing Lord of Exodus, but follows idol gods.

DISCUSSION: Life delivers unfaithful spouses, and our unfaithfulness to God.

Is Hosea's choice unique because he was commanded for revelation?

How do we deal with a willfully promiscuous spouse?

Is adultery still a sin? What is the ethical problem with free love?

Is unfaithfulness to God still a sin in our free spirit age?

1.4 – 1.9 The Children through Unfaithfulness:

- 1.4-1.5 Jezreel, the son named for assassination: When Hosea started ministry during the ruling Jehu dynasty in Northern kingdom Israel, it was with awareness that first king Jehu had taken the throne by assassinating both king Joram of Israel and king Azariah of Judah in the valley of Jezreel, told in 2 Kings 9.14-29. (Another name for the valley of Jezreel is Armageddon, and so will the Lord break Israel in that valley. Yet other insights of redemption at 'the day of the Lord' are given too)
- 1.6-1.7 Lo-Ruhamah, daughter named "unloved, unpitied": (over El loves/pities)
The child is a sad accident of a lack of biological mother's or father's interest, and subsequently lack of compassion for the child. SO God's love is over for Israel, but Judah will still persevere by God's hand alone, not any wealth, battle prowess or leadership capacity.
- 1.8-1.9 Lo-Ammi, son named "not mine, not my people": (over El with me or El of my people). The child's parentage is also undetermined, except that Hosea knows he is not the father. SO this name is the announcement that the covenant bond between God and his people is broken, and God is severing the sacred ties from Abraham.

DISCUSSION: Broken marriage is most often broken family.

Should Hosea's choice of names for his children be a problem? If this is a command for revelation, does this change your mind?

How do we deal with children of broken marriages?

How do we parent/ pastor such children in their relationship with God?

1.10 - 2.1 The Promise of Renewal and Restoration:

The real power of Hosea's book and prophecy is that the prophet finds, despite the gross cheating, that he still loves his wife and restores her. So God's major theme of the prophecy is given up front – His Love for his people will endure and build anew.

- God will renew the Abrahamic promise and covenant
- the Hebrew remnant will again be made God's people
- they will be united into one people with one leader
- a new day of Jezreel will achieve this

Verse 2.1 concludes, in which the names of the Hebrews are restored. Yet, the specifics of the forthtelling and foretelling in the prophecy are still to be given for the cheater – both Hosea's wife and Israel.

DISCUSSION: Repentance and Redemption are the Good News (Gospel) of God across all our life situations.

Why do modern secular or free spirit people have such a problem with the ways of Christian repentance and redemption?

How can the dying and rising of the the cross of Jesus help me as individual to grow my marriage, and us, as we grow our marriage?

How will it help our child-rearing and role-modeling for teenagers?

Why doesn't this mean be a 'doormat' before our unchanged spouse?

How can a steadfast Christian Bible practice help me, my marriage, and my children, especially through brokenness?

Hosea 2.2-2.23 Caught up in Cheating – The Family and the Nation

The prophet as one partner displays ongoing tense interchange with his wife's situation, thus also God with his people.

In God's purpose, when the nation's family values sway into acceptance of cheating and it's consequences as normal, this is one reason for considering the nation's future to be hazardous.

2.2-2.13 Fighting for Family and Covenant:

The hurt and distress of Hosea is two-fold:

- Adultery of the flesh: rebuke for her sexual cheating; hurt in dealing with children which are not likely his; desire to stop the solicitous behaviour pattern physically; hurt that when lovers fail her, she takes him for granted with no mutual respect.
- Adultery of the spirit: hers is also spiritual cheating; the adultery is spiritually solicitous, linked to Baal/Baalim worship and its fertility seasons and observances, where she receives 'in provision' and 'in gold' payment.

Here the prophet is forthtelling discernment of God's purpose about sin; by way of seeing through the adulterous wife of Hosea, the adultery of the nation is discerned and confronted.