

# PITWM VERSE BY VERSE

HOSEA

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## HOSEA 1:1-11; 2:1

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### HISTORY:

Hosea was a prophet in the Northern Kingdom of Israel. He began his ministry during the end of the prosperous but morally declining reign of Jeroboam II of Israel (the upper classes were doing well, but they were oppressing the poor), much like today. Here, Hosea is commanded to marry an unfaithful wife. This would show the Northern Kingdom how they had been unfaithful to God, their husband, and married themselves to Baal and the gods of Canaan. Hosea illustrated and was to tell his people that there was danger.

**1:1** The word of the Lord that came unto 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. Hosea's name means salvation or Jehovah saves, and he is the son of Beeri. As mentioned when the Word of the Lord came to the Prophet Hosea, it was in the days of four kings of Judah belonging to David's dynasty, and in the days of one king of Israel. The king of Israel was wicked following the sins of Israel's first king, Jeroboam I. He refused to repent and turn to God (2 Kings 13:6).

- Consequently, it was in the days of Uzziah. Uzziah began his reign in the twenty-seventh year of Jeroboam II.
- It was in the days of Jotham, Ahaz, and Hezekiah, kings of Judah. Hezekiah began his reign in the third year of Hoshea's reign and the ninth-year of Hoshea's reign that Assyria captured Samaria and took Israel into captivity.
- And in the days of Jeroboam the son of Joash, king of Israel—the northern kingdom. Jeroboam II was the only northern king mentioned, though there were actually five kings that reigned between he and Hoshea—the nineteenth and final king of Israel. Jeroboam's reign was the longest of the northern kings—forty-one years (II Kings 14:23). Though Israel rose to its greatest political heights during his reign, he did not depart from the ways of his ancestor Jeroboam I—the first king of the divided northern Israelite kingdom and blatant rejection of the Lord. Jeroboam II forged and the subsequent kings continued to lead Israel in idolatrous and spiritually adulterous paths.

In the midst of such unparalleled political success and material wealth God sends His prophet Hosea to deliver His message of judgment (chapter 2). It could be seen that Hosea's ministry was extensively from fifty to seventy years in length.

**1:2** The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord. This was a command originating from God Himself, not of Hosea's intentions, but rather the very words of God. Hosea was a spokesman for the Lord in perilous times. It was hard to imagine Hosea's feelings, for when the Lord began to speak to him He said "*Go marry a woman who would be unfaithful to him (a prostitute); a wife of whoredom; a wife of harlotry.*" He would also "*have children of whoredom*"; representing

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unfaithfulness. Murder, idolatry, and immorality were rampant in the land and at that time nobody seemed to be interested in hearing the Word of the Lord. Hosea is advised of God's purpose in his marriage, which is to be an object lesson of the immoral depths to which his nation had sunk in its departure from Jehovah. Just as Gomer had already sinned, Israel had already sinned.

**1:3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. So,** Hosea did just as God had told him. He went and took (married) the daughter of Diblaim, named Gomer and she conceived and bare him a son.

**1:4 And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.**

The first child Gomer conceived and bore was a son and he was named by God. Call him "*Jezreel*." "*Jezreel*" meant "*scattered*", for God's promise to Hosea was that it would not be long, that He would put an end to the house of Jehu.

- King Jehu killed his predecessor (Jehoram—one of Ahab's sons)—2 Kings 9:24, and killed Ahab's family (70 sons) at Jezreel—2 Kings 10. King Jehu also killed many followers of Baal but, was not a follower of God.

God would avenge the blood of Jezreel —put an end to the house of Jehu and the house of Israel He will cause to cease. The family of Jehu will soon have their judgment. It is not only against the house of the king, but also against the nation over which the house of Jehu reigned.

**1:5 And it shall come to pass at that day, that I will break the bow of Israel, in the valley of Jezreel.** And at a time, God sees fit, He will "*break the bow of Israel*" meaning completely break the power of Israel. The nation had committed spiritual adultery— having forsaken God for idols. The nation will meet its end in the valley of Jezreel (also known as Valley of Megiddo), the place Jehu had murdered all the people that remained in the house Ahab (2 Kings 10:11). Jehu went too far in his bloodbath. The valley of Jezreel is also the precise location in which Jezebel met her end (2 Kings 9:30-35), and where Naboth, the Jezreelite had earlier had his vineyard. The prophesy he would deliver is two-fold: (1) the end of Jehu's dynasty; and (2) the destruction of the northern kingdom in the valley of Jezreel. And this would be at a time when the northern kingdom was at its height and the dynasty of Jehu seemed secure.

**1:6 And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.** Hosea's wife, Gomer conceived again and bore a daughter and God named her "*Loruhamah*", which meant "*not loved*." Three things are made known concerning her (1) her conception and birth (6a), (2) her naming or coronation (6b), and (3) her significance for Israel (vv.6c-7). The significant part for Israel was that God's compassion had come to an end; for Israel her judgment was imminent.

**1:7 But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.** The significant part for Judah was that she will experience God's compassion, and judgment will not come against her at this time. Her deliverance will not be by military strategy or weaponry, but solely by the sovereign intervention of Jehovah in her behalf. This deliverance of Judah was realized near the end of the eight century B.C. when the angel of Jehovah in one night slew 185,000 of Sennacherib's men (II Kings 19:35; Isaiah.37:36).

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**1:8** Now when she had weaned Loruhamah, she conceived, and bare a son. Hosea's wife, Gomer conceived and bore another son as she had begun to wean Loruhamah; taken Loruhamah off her breast. We see that Gomer represented Israel who continued to bare fruit (have children).

**1:9** Then said God, Call his name Loammi: for ye are not my people, and I will not be your God. God again named their child. Call him "*Loammi*" which meant "*not my people*." There would be a time for Israel that God would treat them as not His people. He would not treat them as Him being their God. They were not related to Him spiritually. Therefore, most of the people in Loammi's day would experience the judgment of God. However, in God's covenant to Abraham in this, God would call out from Israel a remnant who are faithful to His Name. In Loammi's day, this remnant had, for the most part, withdrawn and had moved its residence to Judah in the south.

**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. Having set forth a dark picture for the Israel of Hosea's day and set before them the tangible reminders in the persons of his own children and their names, Hosea is now given a bright picture of hope. Five great national blessings are promised:

1. **A national increase:** "*Israel shall be as the sand of the sea*" Though the judgment of God will fall and many of the people of Israel will die in that judgment, a remnant will be left, and from that remnant will come a vast numberless multitude of people.
2. **A national conversion:** "*...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.*" Though the present generation has been marked for destruction and have been told that they are not the people of God, yet in that very same place the remnant of the future will be told that they are the sons/people of the living God.

**1:11** Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

3. **A national reunion:** "*Then shall the children of Judah and the children of Israel be gathered together...*" Though in Hosea's day the nation Israel is divided into two kingdoms, the northern kingdom (Israel) and the southern kingdom (Judah), and the day is coming when the nation will be united once again and the rift healed.
4. **A national leadership:** "*... and appoint themselves one head...*" One leader will be raised up over the reunited nation. From the complete prophetic picture we know that this leader will be none other than Jesus Christ, the Messiah, who as the Son of David will reign over the restored Israel.

Just as Hosea loves Gomer and will restore her in spite of her sin, so God loves Israel and will restore her in spite of her sin.

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**2:1** Say ye unto your brethren, Ammi: and to your sisters, Ruhamah.

5. **A national restoration:** "*Say ye unto your brethren, Ammi: and to your sisters, Ruhamah*" The restored Israel will be the people of God (Ammi)—"*You are my people*"; and (Ruhamah) —"*You have received mercy.*" On the basis of its national conversion; the nation will be restored to favor with God. This, of course, will happen when the nation repents and receives a new heart in fulfillment of the New Covenant (Jeremiah 31:31-34).

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## SUMMARY:

The Word of the Lord came unto Hosea in the days of five kings. The Lord commanded Hosea to marry an adulterous wife and have children whose names bear Israel's sin. This was a command originating from God Himself, not of Hosea's intentions, but rather it was the very Words of God. The land had committed great whoredom, departing from the Lord. Hosea did just as God had commanded him. He took Gomer to be his wife and she conceived and bore him a son (**1:1-3**).

God names all of their children as they are conceived and born. The marriage portrays Israel's unfaithfulness to God and the names of the children symbolize God's judgment. The first Son is named "*Jezreel*" meaning "*scattered*", for God's promise to Hosea was that it would not be long, that He would put an end to the house of Jehu, and He will cause the kingdom of Israel to cease. That means the king's house and the kingdom of the nation will have the judgment of God come down upon them. This would occur in the valley of Jezreel. Hosea's wife, Gomer conceived again and bore a daughter, and God named her Loruhamah, which meant "*not loved*." God will not have mercy upon the house of Israel, but He will utterly cause them to be carried away into captivity. However, His love and mercy shall go to Judah. As Gomer was weaning Loruhamah, she conceived, and bore another son named Loammi which meant "*not my people*." Israel of that day was no longer to be called God's people. He would not be their God (**1:4-9**).

The time will come when Israel shall prosper and become a great nation. In that day her people will be too numerous to count—like sand along the seashore. Where it was said that they were not God's people, it shall be said to them that they are the sons of the living God. Then, as one people, Judah and Israel, who had been scattered (*Jezreel*), not loved (*Loruhamah*), and not His people (*Loammi*) will one day be united, gathered together, appointing themselves one head/leader to reign over the restored Israel. God will sow the people in the fertile soil of their own land, for great shall be the day of *Jezreel*. Hosea will say to his brothers— "*You are my people*"; and to his sisters— "*You have received mercy*" (**1:10-11; 2:1**).

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### HISTORY:

Hosea, son of Beeri; his name means salvation. The book of Hosea was written to illustrate God's love for His sinful people. Hosea was a prophet in the Northern Kingdom of Israel. He began his ministry during the end of the prosperous but morally declining reign of Jeroboam II of Israel (the upper classes were doing well, but they were oppressing the poor); much like today. The Lord accuses Israel and the priests in Chapter 4. And in Chapter 5, the Lord becomes angry with the priests and all of Israel's leaders. Hosea condemns Israel and Judah for sinning. They have been a snare and not a help. Their idolatry has led Israel to stumble, even Judah as well and God has withdrawn Himself from them. The Lord's impending sentence is that Ephraim (Israel) shall be laid waste, and Judah shall not escape either. Like a lion, God will come upon them and tear them away. They will have to confess their sin and diligently seek the Lord before he returns to them again.

**6:1** Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. The people didn't understand the depth of their sins. They did not turn from idols, pledge to change, or regret their sins. They thought God's wrath would last only a few days. Little did they know that their nation would soon be taken into exile. Israel was only interested in God for the material benefits He provided; they did not value the eternal benefits that come from worshipping Him. The Lord had withdrawn from Israel and Judah (5:15), and Hosea lets them know by including himself that it's time to come back to God. *"He was the One that wounded and struck us down, and He is the One who can bind us and pick us back up again."* His care is what they needed; His healing is what they could not do without. The invitation has been extended!

**6:2** After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. God will no longer stay away. <sup>1</sup>The "two days", here, is not speaking of two twenty-four hour periods. It is speaking of two relatively small periods of time in God's sight. With God, a day can be as a thousand years. After two days God will revive and on the third day raise them up. God's healing is a picture of a complete metamorphosis: rising from the dead on the third day; from their deadness of sin! Hosea was not writing about the Messiah directly, however, it was about the people of Israel. But we know that the picture of Israel's death and resurrection sets the pattern for what would eventually be accomplished through Christ Jesus. Then the people of Israel shall live before Him in His kindness and care again.

**6:3** Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. God will no longer deal with them like a moth and rotteness stated in (5:12). He knew how they behaved (5:3). Now, instead, He will deal with them like life-giving and refreshing rain. Hosea reiterate that to know God they had to follow Him, for He's the One going forth to prepare everything, and He's the One that shall come unto them as the rain. Rain refreshes and replenishes what's needed in the earth for us.

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<sup>1</sup> <http://www.lovetheLord.com/books/hosea/06.html>  
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