

Hosea 1:6-2:1

If you met someone, who had once professed the faith, but now had turned their back and was living in open and grievous sin, what would you say? This is the scenario we find in Hosea as God sends his prophet to speak to his wayward people. With the ending of the unfaithful ruling house of Jehu, the time for judgment was drawing near in the form of the Assyrians. First, however, the Lord would make one final appeal through Hosea.

Summary

In Hosea 1:6-2:5, the Lord makes one final appeal to His idolatrous people through His prophet, showing that God's message to a wicked world is his gospel call of mercy and grace through his Son, Jesus Christ.

1. Unloved Daughter vv. 1:6-7

The Lord was not done speaking to Israel, with the birth of Jezreel. Hosea and Gomer had a second child, this time a daughter (**Hos. 1:6a**). The Lord told the prophet to call her Lo Rachummah, which generally means not loved or more specifically in this context 'not shown compassion' or 'no mercy.'

As in the case of Hosea's first child, we are told that the name of his daughter is not about the child, herself but about the people of Israel (**Hos 1:6b**). It was not Hosea, who was renouncing his daughter, but the Lord who was renouncing Israel's claim on his love, compassion and care. With a reinvigorated Assyria breathing down their necks, this message of divine abandonment would have been terrifying prospect for the people.

To make matters worse from an Israelite perspective, the Lord insists that He would take a different attitude toward the southern kingdom of Judah (**1:7**). Whilst 8C BC saw God bring the utter destruction and permanent exile of the northern kingdom of Israel, it concluded with the Lord's miraculous intervention to save Jerusalem, the southern capital of Judah.

The decisive difference between "love" and "no love" "compassionated" and not compassionated"; "no mercy" and "mercy" is found through faith in the true God and his gospel of grace through Jesus Christ.

2. Rejected Son vv. 8-9

Hosea and Gomer then had a third child, a son, with another name-message for Israel: (**Hos 1:8-9**). The name was Lo Ammi; Not My People, for you are not my people, and I am not your God."

As in the name "Lo-Ruhammah," part of the message of the name Lo-Ammi, was that the Israelites were illegitimate, so that despite their heritage they were no longer the people of God to which the Lord added "and I am not your God." A mere external attachment to the people of God does not ensure one's salvation. Whilst we can only be saved through a living, personal faith in Christ, we must also be willing to warn others to return before it is too late.

3. The Gospel According to Hosea 1:10-2:1

No sooner did the Lord warn of the annulled covenant than he immediately declared that His covenant promises would still remain true and be fulfilled to the letter (**Hos. 1:10**). In **Hos 1:10-11** is the Gospel according to Hosea.

First, salvation is by God's grace alone. The Israelites renounced God's covenant by their idolatry and so were sent into exile but God sent the gospel to them there, so that the ingathering of Gentiles through Faith in Christ is the ten tribes' salvation (**Rom. 9:24-26**).

The place where we are called "Not God's People" is the exile of sin, and it is by the grace that fulfills his ancient covenant that God calls us to Himself.

Secondly, salvation is found in Jesus Christ, alone.

Despite his calling as a prophet to the northern kingdom, Hosea frequently insists that salvation will come through the true kingly line of the David in Judah (**Hos 1:11a**).

The "one head" whom the restored Judah and Israel would acclaim is Jesus Christ, the Lamb of God, who died for sinners like you and me.

Thirdly, salvation brings resurrection life from God through his Son, Jesus (**Hos 1:11b**). This is a difficult phrase to interpret but it is best to see it as that the people will rise up from the land, representing the resurrection from the dead. Hosea's gospel teaches that God gives resurrection life through Jesus Christ. The great day of Jezreel when Jesus returns will see the gathering of the whole church, a number that no man can number, and the resurrection of our bodies for the glorious age to come.

The application for the Gospel according to Hosea comes in **Hosea 2:1**.

It is especially to be delivered to those who are so lost in sin that they seem spiritually dead, beyond mercy, and far from God.

When people ask what it means to be called a Christian, we answer by God's grace, "I have received mercy, so now I am a child of God."