

Jan 17, 2016



# Oaks Early Risers Bible Class

The Oaks  
Baptist Church  
Grand Prairie, Texas

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FOOD FOR THOUGHT

**THOUGHT FOR THE WEEK:**

It's not too late to make a fresh start with God

**POEM FOR THE WEEK:**

If you've rebelled and turned away  
From what you know is true,  
Turn back to God—He will forgive,  
His pardon waits for you.  
—Sper

**SCRIPTURE FOR THE WEEK:**

*I will heal their backsliding, I will love them freely,  
For My anger has turned away from him.*

(Hosea 14:4 NKJV)

(from "Our Daily Bread", Sept 29, 2010)

**Series: SACRED GIFTS AND HOLY GATHERINGS**

UNIT: Four Wedding and a Funeral

NEXT WEEK

**A Wedding in Cana**  
(John 2:1-12)

## An Unfaithful Bride Hosea 1:1-11

**Aim and Application of the Lesson**

The lesson examines God's object lesson on unfaithfulness through commanding Hosea to marry **An Unfaithful Bride**. The **study's aim** is to see God's hand at work in the lives of His people and to find the way God brings blessing and good out of trying situations. The **study's application** is to order our lives before God in willingness and to surrender to His will, even when it is against all reason and common sense. *(Adapted from the Bible Expositor and Illuminator Commentary)*

**Lesson Introduction and Background**

In the beginning of his ministry, when Hosea was a young man, the Lord commanded him to take unto him a wife of whoredoms and children of whoredoms, and that for the reason, because the land hath committed great whoredoms, departing from the Lord. This command was at once executed by the prophet; he took to wife Gomer, the daughter of Diblaim. We are confronted with an interesting question. What is the nature of these transactions? Were they real events, that Hosea literally took this woman and had children by her, or were they nothing but pictorial, visionary illustrations of the spiritual adultery and unfaithfulness of Israel? Did the prophet actually and literally enter into such an impure relationship, or, is it wholly an allegory? Luther supposed that the prophet called his lawful wife and children by these names at a certain time to perform a kind of drama before the people and thus remind them of their apostasy. The objectors to the literalness of this incident, and defenders of the allegorical explanation, have pointed out that it would be unworthy of God to command and sanction such an unchaste union. The allegorical meaning is entirely excluded by the text, which speaks of a literal transaction. All is related as real history, the marriage and the birth of the children. We quote first Dr. Pusey's words in support of the literal meaning of this command by the Lord. "We must not imagine things to be unworthy of God, because they do not commend themselves to us. God does not dispense with the moral law, because the moral law has its source in the mind of God Himself. To dispense with it would mean to contradict Himself. But God, who is absolute Lord of all things which He made, may, at His sovereign will, dispose of the lives or things which He created. Thus, as sovereign judge, He commanded the lives of the Canaanites to be taken by Israel, as, in His ordinary providence, He has ordained that the magistrate should not bear the sword in vain, but has made him His minister, a revenger to execute wrath upon him that doeth evil. So, again, He, whose are all things, willed to repay to the Israelites their hard and unjust servitude by commanding them to spoil the Egyptians. He, who created marriage, commanded to Hosea whom he should marry. The prophet was not defiled by taking as his lawful wife, at God's bidding, one defiled, however hard a thing this was." This is the strongest defense of the literal interpretation of this incident. But there is another interpretation possible, which we believe is the correct one. As the context shows the symbolical meaning of Hosea's marriage is to illustrate Israel's unfaithfulness. But Israel was not always unfaithful; she played not always the harlot. Of necessity this had to be symbolized in the case of the prophet's marriage. The question then arises, was Gomer, the daughter of Diblaim an impure woman when Hosea married her, or did she become unchaste after her marriage to the prophet? We believe the latter was the case. The Hebrew does not require the meaning that she was impure at the time of the marriage; in fact, as already indicated, the supposition that Gomer lived the life of a harlot before her marriage to the godly prophet, destroys the parallelism, which the prophet's message embodies, with the relation of God to Israel. The expression "a wife of whoredoms and children of whoredoms" simply intimated to Hosea what the woman he married was going to be. If not taken in this sense it would mean that Gomer had already children when Hosea married her. Gomer was called "a wife of whoredoms" by the omniscient Lord, in anticipation of her future conduct. She fell and became immoral after her union with Hosea, and not before. In this way she became a symbol of Israel, married unto the Lord, but afterwards became the unfaithful wife. With this view, the entire prophetic message of Hosea in the beginning of this book harmonizes. The name of the woman is likewise suggestive. Gomer, the daughter of Diblaim, means "Completion--a double cake of figs." Israel's wickedness is symbolized as complete and the double cake of figs is symbolical of sensual pleasures. And the prophet in spite of her unfaithfulness still loved her and did not abandon her. This illustrates Jehovah's love for Israel.

*(Adapted from "Commentary on Hosea 1" by Arno Gaebelein)*

## NOTES AND CROSS-REFERENCES

### COMMAND TO ILLUSTRATE UNFAITHFULNESS (HOSEA 1:1-2)

*Command of marriage (1:1-2)*

Marriage to a good wife is a favor from God (Prov 18:22)

Marriage of a disgraceful wife is like decaying bones to the husband (Prov 12:4)

Marriage to a prudent wife is from God (Prov 19:14)

Marriage to a wayward wife is like a narrow well (Prov 23:27)

Marriage to a wife of noble character is worth more than rubies (Prov 31:10)

### PROBLEMS THAT CAUSE UNFAITHFULNESS (HOSEA 1:2-5)

*Spiritual Adultery (1:2-3)*

Spiritual adultery through idolatry (Exodus 34:15)

Spiritual adultery through turning to other methods of guidance (Leviticus 20:6)

Spiritual adultery through actions that defile (Psalm 106:39)

Spiritual adultery through mixing detestable things with the things of God (Malachi 2:11)

Spiritual adultery through living by the temporal physical instead of the eternal faith (Matthew 12:39)

Spiritual adultery through trying to be in fellowship with both the world and God (James 4:4)

Spiritual adultery through trying to serve two masters (Matt 6:24)

*Disobedience (1:4-5)*

Disobedience because it causes our own actions to recoil on us (Ps 7:15-16)

Disobedience because it is caused by bad choices (Prov 1:29-31)

Disobedience because we cannot do evil and still be in the will of God (Jer 18:9-10)

Disobedience because it proves that we don't know God (Titus 1:16)

Disobedience because it proves we are stubborn and have forsaken God's word (Jer 9:13-14)

Disobedience because it violates God's covenant (Deut 17:2-5)

Disobedience because it dishonors God (Rom 2:23-24)

Disobedience because it shows that we have forgotten all God has done for us (Heb 8:9)

### CONSEQUENCES OF UNFAITHFULNESS (HOSEA 1:6-9)

*Wrath of God (1:6-7)*

Wrath is a consequence because it is the punishment for the ungodliness and wickedness of man (Rom 1:18)

Wrath is a consequence because man's stubbornness and unrepentant heart stored it up (Rom 2:5)

Wrath is a consequence because God says that it comes on those who are disobedient (Eph 5:6)

Wrath is a consequence because it is part of our sinful and earthly nature (Col 3:5-6)

*Loss of fellowship with God (1:8-9)*

Loss of fellowship because of walking in darkness (1 John 1:6)

Loss of fellowship because the wicked cannot dwell with God (Ps 5:4)

Loss of fellowship because there is no commonality between God and evil (2 Cor 6:15-16)

Loss of fellowship because of the love of evilness and the fear of it being exposed (John 3:19-20)

Loss of fellowship because to have fellowship, we must walk as Jesus walks (1 John 2:6)

### GOD'S MERCY TOWARD UNFAITHFULNESS (HOSEA 1:10-11)

*Merciful Restoration (10)*

A restoration from wandering from the truth (James 5:19-20)

A restoration from sin (1 John 5:16)

A restoration from doubting (Jude 22-23)

A restoration from grief caused by sin (2 Cor 2:5-8)

A restoration from idleness and weakness (1 Thess 5:14)

*Merciful Future Kingdom (11)*

A future kingdom identified in God's covenant (Ps 89:34-37)

A future kingdom that God promised (Jer 33:17)

A future kingdom that endures forever (Dan 2:44)

A future kingdom where God given authority never ends (Luke 1:32-33)

A future kingdom where righteousness is supreme (Heb 1:8)