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C0929 – August 5, 2009 – Hosea 1:2-2:1 – The Names Of Hosea's Children

The Book of Hosea we said is a book that naturally divides into two parts: chapters 1-3 and chapters 4-14. I hope you at least read the first three chapters as I asked you to do last time. If you read along the explanation of these verses will be much easier to follow and my teaching presupposes you do that each time. The first of these three chapters we said is one of the strangest sections in all of Scripture. We can summarize the thought of these first three chapters in the following statement: *God establishes a historic parallel between His relationship with Israel and Hosea's relationship with his wife.* God was married to a spiritual prostitute Israel and Hosea to demonstrate this would marry a physical prostitute Gomer.

In verse 1 we studied the historical background of the nation at the time this historical parallel was administered in history through Hosea. And we said four kings were mentioned from the southern kingdom of Judah and only one from the northern kingdom of Israel. The first king in the list is Uzziah, his reign ended in 739BC, and the last king, Hezekiah began to reign in 715BC. The one king in the south, Jeroboam II reigned until 753BC, so 753 is the limit on one end, 715 on the other end; these are the absolute minimum years Hosea ministered. That's 38-39 years, but more likely we'd extend this out to about 760 down to about 710, which gives us about 50 years. For 50 years Hosea actively ministered to the northern kingdom. The strange thing about v 1 is that if Jeroboam II's reign ended in 753 why doesn't Hosea mention the kings that followed? Obviously there were other kings. Answer: they were not divinely authorized kings. No prophet ever anointed them. Remember, the prophets were the king-makers so to speak; they pointed out and anointed the man God had chosen. And none of the men after Jeroboam were chosen. They were all, from the viewpoint of the prophets, usurpers of Israel's throne.

And so the northern kingdom during this period was rapidly going into decline. It was a period of political conspiracy, intrigue and chaos.

In verse 2, we come to the commencement of Hosea's prophetic ministry. Hosea was commanded to marry a prostitute. The purpose for this strange marriage is at the end of v 2, **for the land commits flagrant harlotry**, so his marriage to a prostitute was a real life illustration of the spiritual prostitution committed by the people of the northern kingdom. So he's commanded, **Go, take to yourself a wife of prostitutions**, prostitutions being plural, the plural of intensity, it means this was her profession. She was a prostitute by profession. And she already had **children of prostitutions**, children from previous pregnancies that resulted from prostitution. And Hosea was to marry this woman and adopt her children, marry her, love her, cherish her, live with her in an understanding way and raise her children. So obviously he's going to have a number of family problems to deal with because he's also going to have children with her and now you'll have two groups of children under one roof, with a mom who's out to lunch half the time, screwing around, literally, and you can only imagine the emotional turmoil this man faced, the problems at home that come with having two sets of kids. So Hosea's got a lot to deal with on a personal plane as a man called to this marriage. But it represents what God had to deal with in being married to a prostitute nation.

Some of you have pointed out this is a most unusual command but we found that first of all only the Levites were forbidden from marrying prostitutes (Lev 21:7) and besides, a number of prophets were commanded to do strange things. Isaiah, for example, was commanded to run around naked for three years. Today if you did a thing like that you'd get a ticket for indecent exposure. But that's what the Lord told him to do and that's what he did. So the Lord commissioned them to do these weird things to get the nations attention. And if they did not do strange things then people simply wouldn't pay attention.

Hosea ministers in a time when the nation needs to pay attention to what God has to say. The nation was almost at rock bottom. You've seen people on their way to rock bottom, they keep on walking down the same idiot path making a wreck of everything and they keep going until it gets unbearable. They call that point rock bottom, and until they reach that point they won't

listen to anybody. You can yell at them, curse them, warn them but they won't listen. And it's classic human nature to go down, down, down until you reach the absolute bottom of the barrel. That's the case with the nation Israel at the time of Hosea. The nation had been going down into apostasy, the prophets warned, they didn't listen, God disciplined stage one; they went further into apostasy, the prophets warned again, they didn't listen again. God disciplined stage two; they went further down into apostasy, God sent more prophets to warn, they didn't listen. He disciplined stage three and so forth. And the whole time the people ignored the prophets. The people ignored the word of God. They were interested in all sorts of other things. And so, by the time Hosea came on the scene things have really degenerated to the point where restoration is ultimately impossible...in the short run.

So now we want to turn to v 3 where Hosea is going to marry **Gomer** and they'll have the first of three children. The three children coming up are all Hosea's children and we'll see why he is going to name his children the way he does. **So he went and took Gomer the daughter of Diblaim.** Now **Gomer** means "perfection" whatever this woman does is done to perfection, and we already know what she does, she's a whore and a very good one apparently. She's **the daughter of Diblaim**, his name means "two fig cakes." The fig cake was an erotic symbol through the ancient world, and if we put her name together with her father's it means she was the "perfect daughter of pleasure." She had perfected her trade as a prostitute and knew not only how to bring pleasure to herself but to others. And so, many commentators think she was a very-well known prostitute and this is the woman that this young prophet takes as a wife. So immediately Hosea's in the spotlight.

And after they were married **she conceived and bore him a son.** This is son number one. **4And the LORD said to him, "Name him Jezreel; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the house of Israel. 5"On that day I will break the bow of Israel in the valley of Jezreel.** This is a prophecy that has a lot of background to it. The son is named **Jezreel**. **Jezreel** is a place in Israel, it's a valley. If you look at this topographically, you see a ridge of mountains that juts out into the Mediterranean Sea, that's Mt Carmel. Just east of that you see this large, flat plain, and that's the Jezreel Valley. If you go to Israel you usually go to

the top of Mt Carmel and you can look out over that valley. You can see how flat it is. It extends for miles and just like in the ancient world it's highly productive in agriculture, so it was important for the economy of the northern kingdom. It also housed a major trade highway called the Via Maris which passed through the valley and so it was a very strategic area. If you controlled the Jezreel you controlled the whole region. Consequently there were a lot of military battles fought in this valley, the city of Megiddo overlooks it and archaeologists have uncovered about 25 levels of destruction. Many battles were fought here which is why you see **bloodshed** mentioned in v 4. And this is what Hosea is to name his first son, after a place name, Jezreel. So it's a strange name. The only thing I can liken it to is naming your kid Gettysburg, a turning point in the War Between the States. And you can just see Hosea saying, hey Gettysburg, get over here. And people would look at this like, what, what did you name your kid Gettysburg for? That would be the idea here by naming him Jezreel. And people would ask why did you name your kid that crazy name? And the reason, of course, is that God is drawing their attention to something about Jezreel related to prophecy. So now they're looking at a guy who married a well-known prostitute and the first kid they have is named after this strategic place of **bloodshed**.

So what would people think of when they saw this kid **Jezreel**? Let me give you an idea of the bloodshed in this valley so you can get some of the imagery people would have thought of. Judges 5 records how Barak and his army routed the army of Sisera in the valley and then how Sisera himself escaped and a lady by the name of Jael, made famous by this event, took him into her tent, got him drunk, he passed out; she took a tent peg and drove it through his skull. The song of Deborah was written to commemorate that victory over Israel's enemy Sisera in Jezreel. A second event, Judges 6-7 is all about Gideon's victory over the Midianites: how he put out the fleece, the Lord signals he's given them in his hands, they fight the battle, that happened in Jezreel. The most famous event occurred on the edge of this valley is 1 Kgs 18 where Elijah takes on the Baal prophets. Elijah puts the Baal prophets to the test. They build their altar, call on Baal and dance around for hours, nothing happens. Elijah pours water all over his altar, soaks the thing, waits for dark and then calls on YHWH. He answers with fire, the people acknowledge YHWH is God and they slay the Baal prophets, 450 of them, their blood flows down a brook in that valley called Kishon. Another event in this valley we'll mention is 1 Kgs 21, Naboth's vineyard. Naboth owned a little property in the

Jezreel Valley. We spoke about this last week so we won't turn there. This one shows us a little principle lawyers call eminent domain. That principle in our country basically means you don't own your property and if the government wants to build something on your property they'll offer you quote unquote a "fair price" and basically you have to take it. The state couldn't do that in Israel because the state didn't own the property. God owned the property and He distributed it among the families. But King Ahab wanted this little property owned by Naboth and Naboth wouldn't give it to him so he got all upset and his wife Jezebel said, honey, I'll take care of it, and she did. She had him executed. And Ahab got his property. But then Elijah was sent to give Ahab a message and he said to him, "Thus says the LORD, "Have you murdered and also taken possession?" ' And of course he had. Therefore, "Thus says the LORD," and notice, notice the place of this prophecy, "In the place where the dogs licked up the blood of Naboth the dogs will lick up your blood, even yours." ' " Where did Ahab die? Where did this take place? Jezreel, the valley of Jezreel (1 Kgs 22:37-38)! We add that his wife Jezebel, the nice little girl who's father was priest of Baal up in Phoenicia, had her blood licked up in this valley. So you get the feel that Jezreel is the place where all the finest people get smashed. It conjures up lovely images of death and bloodshed.

Now for something else. Turn to 2 Kings 9 where we have something else that occurs in **Jezreel**. Notice in v 2, Jehu is sought out; he's to be the next king in Israel. In v 3 the prophet takes the flask of oil and anoints him. In v 7 the Lord has a special task for Jehu, "You shall strike the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel." So Jehu is going to go on a killing spree. And he starts in v 14 with Joram, one of Ahab's sons, and notice what happens to him. "So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. Now Joram with all Israel was defending Ramoth-gilead against Hazael king of Aram, ¹⁵but King Joram had returned to Jezreel to be healed of the wounds which the Arameans had inflicted on him when he fought with Hazael king of Aram." So Joram is injured, he's cooped up where? In the valley of Jezreel and Jehu goes and kills him. Where? Jezreel. More bloodshed. He goes, in the following chapters, to wipe out the seed of Ahab. Now, Jehu had done the Lord's will. He had slaughtered the house of Ahab. And for that the Lord promised him something in chapter 10:30. "The LORD said to Jehu, "Because you have done well in executing

what is right in My eyes, *and* have done to the house of Ahab according to all that *was* in My heart, your sons of the fourth generation shall sit on the throne of Israel.” Four generations. We looked at them last week. Here they are: Jehoahaz, Joash, Jeroboam II and Zechariah, those four guys are guaranteed the throne.

Now we’re prepared to understand why God told Hosea to name this kid **Jezeel**. All this is background for Hosea’s prophecy in 1:4. Now you’ll know when people heard of this kid named **Jezeel**, all that people associated with **Jezeel** was a wicked, wicked place where blood was shed over and over and over. Put bluntly, **Jezeel** meant to the Jew of that day, the place that God judges, because all those who had done wrong, all those falling under the curse of God were killed, assassinated or otherwise destroyed in the valley of Jezeel. So every time they saw this kid **Jezeel** walking down the street, they’d think of God’s judgment.

So hold your place in Kings and turn to Hosea 1:4 **And the LORD said to him, “Name him Jezeel; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezeel.** You say, now wait a minute. I thought Jehu was the good guy, I thought he did God’s will. He killed Ahab’s family off; God promised him four generations to sit on the throne. That’s correct, but turn back to Kings and read the next verse, verse 31, “But Jehu was not careful to walk in the law of the LORD, the God of Israel, with all his heart; he did not depart from the sins of Jeroboam, which he made Israel sin.” Uh-oh, apparently this man did partial obedience, he did slaughter the house of Ahab, he did destroy Baal worship, but he did not depart from the sins of Jeroboam, son of Nebat. He still continued the golden bull worship. And it shows that he didn’t do it out of loyalty to God. It turns out in the prophetic analysis that his obedience was due to power lust. This man wanted to rule and the real reason he killed the house of Ahab was to secure his throne, it wasn’t in obedience to God. And so here we have a principle of how God always works.

So if you’ll notice, we have a man who is very much like the Assyrian in history, and like the Babylonians. Didn’t they do God’s will in disciplining the Jew? Yes. Are they blessed by God because they did it? No. Why not? Because they meant it for evil, God meant it for good. And thus we’re faced with this axiom; it’s an axiom that will hold true in your Christian life. Often times you

will accomplish God's will. Maybe you'll witness to someone, maybe you'll do good works toward other people, and these are fulfilling God's will, but you'll receive no rewards for them because your motive was wrong. Your motive was to get brownie points with someone, but they were not done in the filling of the Holy Spirit. They were done out of the flesh. The flesh can do a right thing with a wrong motive and biblically that's a formula for disaster. Jehu's your example, Hos 1:4 your verse.

Now, accordingly, his dynasty was shortly coming to an end. So turn to 2 Kgs 15:10 to see the end. The fourth generation son of Jehu was named Zechariah. Verse 8, "In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam became king over Israel in Samaria *for* six months. ⁹He did evil in the sight of the LORD, as his fathers had done; he did not depart from the sins of Jeroboam, the son of Nebat, which he made Israel sin." See, this family was all partial obedience; they could never break out of the sins of Jeroboam, they could never break out of that sin pattern. Fulfillment v 10, "Then Shallum, the son of Jabesh, conspired against him and struck him before the people and killed him, and reigned in his place." Zechariah's dead, verse 12 confirms. This was the word the Lord spoke to Jehu, your sons to the fourth generation. And it was so.

Now the end of v 4 another prophecy, **and I will put an end to the kingdom of the house of Israel.** Now that's the northern kingdom, not the southern kingdom. Keep in mind there are two kingdoms at this time in history, the ten tribes in the northern kingdom called Israel and the two tribes in the south called Judah. Those ten tribes are prophesied to be destroyed in verse 4. Verse 4 is a statement that the fifth degree of discipline is about to fall on the nation. Verse 5, **On that day** (he doesn't tell you exactly when it's going to happen, but it will surely happen) **I will break the bow of Israel in the valley of Jezreel.** The **bow of Israel** is an idiom for her military might; her military would be destroyed in the valley of Jezreel. Jezreel means scattering so the nation Israel after that defeat would be scattered, they would go into dispersion. Turn to 2 Kgs 17 and you'll see the fulfillment of this prophecy.

In 2 Kgs 17 Hosea is still alive. Hosea lived past this terrible fall of the northern kingdom. The king at the time was Hoshea, not the guy who wrote the book, another guy, he's the last guy on the king's list. Verse 3,

“Shalmaneser king of Assyria came up against him, and Hoshea became his servant and paid him tribute.” That means he was paying him off for security. None of these kings in the north trusted the Lord for security; they did like all the other nations and paid off foreign powers in gold and silver. Verse 4, “But the king of Assyria found conspiracy in Hoshea, who had sent messengers to So king of Egypt and had offered no tribute to the king of Assyria, as *he had done* year by year;” So there’s a shift in loyalty: Hoshea turns to Egypt, Shalmaneser detects it, so it says he “shut him up and bound him in prison. ⁵Then the king of Assyria invaded the whole land and went up to Samaria and besieged it three years. ⁶In the ninth year of Hoshea, the king of Assyria captured Samaria and carried Israel away into exile to Assyria, and settled them in Halah and Habor, *on* the river of Gozan, and in the cities of the Medes.” It was 721BC, that’s your key date for the fall of the northern kingdom of Israel. You can read the following verses to see why Israel fell but the bottom line is they were a prostitute nation, they had committed spiritual harlotry and the harlotry is described in detail.

Now we’ll go on to the second child of Hosea in v 6. The first son, Jezreel, prophecies of the end of Jehu’s dynasty and the end of Israel as a sovereign kingdom. Next he has a daughter, her name is Lo-ruhamah. We read, **Then she conceived again and gave birth to a daughter. And the LORD said to him, “Name her Lo-ruhamah, for I will no longer have compassion on the house of Israel, that I would ever forgive them. ⁷“But I will have compassion on the house of Judah and deliver them by the LORD their God, and will not deliver them by bow, sword, battle, horses or horsemen.”** So God names the second child, **Lo-ruhamah**. What does that mean? It means “No Mercy.” Can you just imagine Hosea calling out to these kids? Hey, No Mercy, come here. These are weird names and everyone would pick up on this, these were attention getting names and probably the people thought Hosea was a nut. But this is the way God got the people’s attention; He’d have them do these strange things.

Now, you say, why isn’t God going to show His people Mercy? I thought you said last week the theme of Hosea was the love of God. I don’t see any love. That’s right, you don’t. But I also said watch the heavy contrast, in one verse God will say I forsake you and in the next I’ll never forsake you, it’s a book of contrasts. There’s tension, it’s not a contradiction in the nature of God, and it’s just that you’re seeing real strong one attribute then you’ll see real strong

another attribute of God. So here you see the holiness of God real strong and they've violated His holiness revealed in the Law, Torah, and then in a few verses you'll see the love of God real strong. It's a tension God wants you to feel. And it's not totally unheard of in the human realm; you can love your sister but be madder than hell at her. I think we've all had similar emotions. And that's the sense you want to get out of this. God is angry with them but He does still love them even though it doesn't sound like it. The point is that God is personal and He responds to history. He responds to His people Israel and He responds to you and to me. God is not just an open box with nine attributes written in. God is personal and He interacts on a personal level and right here He's angry.

No Mercy, No Compassion, No Forgiveness. Now you ask, what does this mean? What's this a prophecy of? Verse 6 is No Mercy for the northern kingdom of Israel but verse 7 is Mercy for the southern kingdom of Judah. The two verses contrast the two kingdoms, so verse 7 tells us what Mercy is and by that we can figure out what No Mercy is in v 6. Verse 7, **But I will have compassion on the house of Judah and deliver them by the LORD their God, and will not deliver them by bow, sword, battle, horses or horsemen.**"

So the mercy has to do with "deliverance." God is going to be merciful by delivering Judah, but not so with Israel. Shalmaneser and his armies are going to come into this region and they're going to attack. They're going to attack the Israeli army in the Jezreel Valley and they're going to defeat the Israeli army and God isn't going to show any mercy. That's what this daughter's name means. God isn't going to deliver you at all; it's going to be a total defeat. So the first son, Jezreel gives us the place of the defeat, the second child, Lo-ruhamah tells us that when they're defeated God isn't going to have any mercy. On the other hand, v 7, when the Assyrian army comes in 701BC to defeat Judah, the Lord will have mercy on her, the Lord will deliver her, it's not time for Judah to go into captivity.

But notice another thing, v 7, they're going to be delivered but not **by bow, sword, battle, horses or horsemen**. There's something unique about this battle. To see it turn to 2 Kgs 19. At the time Hezekiah was ruling. Hezekiah was a good king of Judah, he made all kinds of reforms. He was an excellent king and he extended the life of that kingdom probably 100 years. Isaiah was

also ministering in these days and he'd trained up a remnant of believing Judahites who were faithful to YHWH. And in the midst of this Assyria becomes a threat. The Assyrian King Sennacherib sends a threatening message but he overextends himself, he's very arrogant and he says, you know, we go into whatever land we want and we do whatever we want there, the gods of those lands can't stop us, what makes you think your God can stop us. So he blasphemes God, and if he hadn't done that we don't know what would have happened. But he did and further Hezekiah prays one of the great prayers of Scripture and the Assyrian army came in, they took out all the fortress cities surrounding Jerusalem and they get in position. They surrounded Jerusalem, completely surrounded it, there was no way out, from a human perspective there was no hope, and then it happens. If you come down to v 32 one of the great events of history. 'Therefore thus says the LORD concerning the king of Assyria, "He will not come to this city or shoot an arrow there; and he will not come before it with a shield or throw up a siege ramp against it. ³³"By the way that he came, by the same he will return, and he shall not come to this city," ' declares the LORD. ³⁴'For I will defend this city to save it for My own sake and for My servant David's sake.' " Whose going to defend the city? Not the army of Judah. The Lord Himself, that's Hosea 1:7. This is the fulfillment. How did He do it? Verse 35, "Then it happened that night that the angel of the LORD went out and struck 185,000 in the camp of the Assyrians; and when men rose early in the morning, behold, all of them were dead." Can you imagine this? The perimeter is set, camp is organized, you're men are fed; you're going to get a good night's sleep and conquer Jerusalem. Oh no you're not! And just like that 185,000 dead in one night. In the annals of Sennacherib, because we've got extra-biblical evidence of this, he's all set to go, he's arrogant and then he just moves on and goes home, he comes right up to the perimeter and then no battle. And you think, what happened? Where's the battle? The battle is the Lord killing 185,000 of Sennacherib's soldiers, that's the battle.

Alright, so that's Jezreel, the place of defeat, Lo-ruhamah, God's response to their defeat, No Mercy. Now let's go to the third child. There are three steps to the destruction of the northern kingdom, and v 8 is the third step. **When she had weaned Lo-ruhamah**, that would be about 3 years later, **she conceived and gave birth to a son. ⁹And the LORD said, "Name him Lo-ammi, for you are not My people and I am not your God.** Let's look further in the text. This is the height of the anger of God Himself. At this

point it sounds like all is lost. Surely in 721 BC the entire ten tribes of the north will be lost, never to return. No! Hosea is the book of God's love; Hosea is the book of God's grace and right at this point the prophecy is interrupted by a poetic section. In the original language this is poetry, it begins at verse 10 and continues to 2:1, so there are three verses of poetry. What is poetry? It's lovely, at least Hebrew poetry, and this is the grace of God in full flower. Look at v 10,

**Yet the number of the sons of Israel
Will 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.*”**

**¹¹And the sons of Judah and the sons of Israel will be gathered together,
And they will appoint for themselves one leader,
And they will go up from the land, For great will be the day of Jezreel.
¹Say to your brothers, “Ammi,” and to your sisters, “Ruhamah.”**

Actually there are four prophecies there, let's look at them, if you mark in your Bible you can separate these by drawing a line between them. The first prophecy **Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered.** So, the first prophecy is a national population explosion. As you read this, you probably remember reading it before: this prophecy saying **the number of the sons of Israel will be like the sand of the sea**, should ring a bell. That is from the Abrahamic Covenant and the exact words are used in Gen 22:17. When God restores blessing He doesn't recall the Mosaic Covenant, He recalls the Abrahamic Covenant. It's a covenant of grace, a covenant of love.

Then again, a second prophecy, **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.*”** Do you know what this prophecy is? National regeneration. While the nation is in the Diaspora they will come to faith in

Jesus as the Messiah and God will regenerate them. The second one is national regeneration.

Then the third prophecy, if you continue in Hosea 1:11, **And the sons of Judah and the sons of Israel will be gathered together, And they will appoint for themselves one leader.** The third prophecy is national restoration. They're going to be gathered from the four corners of the earth and put back in their land. To see this as it was later developed by Ezekiel, turn to Ezek 37. We turn there because sometimes I use this in communion when we talk about the new covenant and I say that's for Israel and Judah. This is where I'm getting that. Ezekiel being a prophet had to do a strange thing. In this chapter God says, alright Ezekiel, I want you to take two sticks, write on one stick Judah and on the other stick Joseph and I want you to put the two sticks together in your hand so they look like one stick and I want you to do it right in front of their faces and say to them, verse 21, "Thus says the Lord GOD, "Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; ²²and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms." What has Hosea said? That I will join both houses together, northern kingdom and southern kingdom under the king Messiah. So Ezekiel is amplifying the prophecy of Hosea. Turn back to Hosea.

And finally Hos 2:1, **Say to your brothers, "Ammi," and to your sisters, "Ruhamah."** We'd translate the names, **Ammi**, "My people" and **Ruhamah**, "Mercy." Exact reversals of the names of Hosea's second and third children. What is this? Notice the command **Say to your brothers.** **Say** is a plural, so whoever does the saying here is a group. And what it is Hosea saying to his three children, who are the legitimate children, the believing remnant of Israel, **say** this to your **brothers** and **sisters**. Well, who are their **brothers** and **sisters**? They're the children of Gomer, they're the illegitimate children of prostitution, the kids from 1:2 that Gomer already had from her prostitution ring. So now you can see clearly there are two groups of kids, the legitimate children of Hosea, they were the true party to the Abrahamic Contract, and then the second group are illegitimate children of Gomer, they were not party to the Abrahamic Contract and you can see that Hosea has to instruct his children, don't look down your nose at them, I want you to call

them **Ammi**, “My People,” and **Ruhamah**, “Mercy.” Why? Because God has made them His people too. God has shown them Mercy too. Who are they? Who do they represent? They represent the Gentile nations. So this is the Gentiles being brought into the covenant by the grace of God. So we’d summarize the fourth prophecy, international blessing, blessing upon all the nations. What did Paul say in Rom 9:26? “I will say to those who are not My people, My people,” that’s a quote from Hos 2:1.

Conclusion, God named Hosea’s children so that every where they went their names would be prophetic signals. And someone would ask, why you name your kid Jezreel? What kind of a name is that? And that would be an opportunity for Hosea to preach a sermon on the Jezreel prophecy. And then someone would say, why would you name a kid who is your people, not My people? And then Hosea could go into a sermon on the Dispersion prophecy. And out of giving these little sermons there would be a remnant who would believe, a remnant that would survive and eventually one generation of Israel will undergo national regeneration, national restoration to their land, national population explosion in the land of Israel under the King Messiah, Jesus, where they will be an international blessing to the Gentile nations. Things to come. So you see both the anger of God because God didn’t overlook their sin, they were in violation of the Mosaic Covenant and the fifth degree of discipline was determined for the nation, but you also see the love of God really strong because in the end God chose them. He made everlasting promises to them in the Abrahamic Covenant and His grace is going to win out in the final hour of history.

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