



Pastor Jimmy L. Harper, Sr., President of State Convention  
Apostle Walter Camp, 1<sup>st</sup> Vice President  
Dr. Sidney L. Miller, 2<sup>nd</sup> Vice President  
Pastor Tremayne Harris, 3<sup>rd</sup> Vice President  
Pastor Michael Hansberry, Southern District Moderator

## Rice Memorial MBC

**Rice Memorial Missionary Baptist Church**  
Apostle Walter F. Camp, Presiding Senior Pastor  
Pastor David K. Baker III, 2<sup>nd</sup> Presiding  
802 W. 15<sup>th</sup>, Little Rock, AR 72202, 501-416-5894  
[www.RiceMemorialBaptistChurch.org](http://www.RiceMemorialBaptistChurch.org)

## **An Unfaithful Bride**

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 & 1913 Edition  
or Roget's Thesaurus – **January 17, 2016**

## **Hosea 1:1-11**

**Introduction:** After the general inscription of the book, in which the author, penman, and time of this prophecy, are expressed, Hosea 1:1, the people of Israel are **reproved** (censure: scold) for their **idolatry**, under the representation of a **harlot** (prostitute) the prophet is bid to **marry**, which he is said to do, Hosea 1:2, and their ruin and destruction are foretold in the names of the children he had by her, and by what is said on the occasion of the birth of each, Hosea 1:4, but mercy and salvation are **promised** to Judah, Hosea 1:7 and the chapter is concluded with a glorious prophecy of the conversion of the Gentiles, and the calling of the Jews in the **latter day**; and of the **union** of **Judah** and **Israel** under **one Head** and **Saviour, Christ**; and of the greatness and glory of that day, Hosea 1:10.

(Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=ho&ch=1#1>)

**Hosea 1:1**, *The word of the LORD (Jehovah [Yahweh]) that came unto Hosea (delverer), the son of Beer, 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.*

**NOTE:** " **In the days of Uzziah** ... Hosea, although a prophet of Israel, marks his prophecy by the names of the kings of Judah, because the kingdom of Judah was the kingdom of the **theocracy**, the line of David to which the **promises of God** were made. As Elisha, to whose office he succeeded, turned away from Jehoram 2 Kings 3:13-14, saying, "get thee to the prophets of thy father, and to the prophets of thy mother," and owned Jehoshaphat king of Judah only, so, in the title of his prophecy, Hosea at once expresses that the **kingdom of Judah** alone was **legitimate**. He adds the name of **Jeroboam**, partly as the last king of Israel whom, by virtue of His promise to Jehu, God helped; partly to show that God never left Israel unwarned. **Jeroboam I** was warned first by the prophet 2 Kings 13:14. So, in the days of **Jeroboam II**, God raised up **Hosea, Amos** and **Jonah**. "The kings and people of Israel then were without excuse, since God never ceased to send His prophets among them; in **no reign** did the voice of the prophets fail, **warning** of the **coming wrath of God**, until it came." While Jeroboam was recovering to Israel a larger rule than it had ever had since it separated from Judah, annexing to it Damascus 2 Ki. 14:28 which had been lost to Judah even in the days of Solomon, and from which Israel had of late so greatly suffered, **Hosea was sent to forewarn** it of its **destruction**. God alone could utter "such a voice of thunder out of the midst of such a cloudless sky." Jeroboam doubtless thought that his house would, through its **own strength**, **survive** the period which God had pledged to it. "But **temporal prosperity** is no proof either of **STABILITY** or of the **FAVOR** of God. Where the law of God is **OBSERVED**, there, even amid the pressure of outward calamity, is the **ASSURANCE** of ultimate prosperity. Where God is **disobeyed**, there is the **pledge** of **coming destruction**."

(Source: <http://www.studyight.org/commentaries/bnb/view.cgi?bk=ho&ch=1#1>)

**Hosea 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 (idolatry)** and children of **whoredoms (idolatry)**: for the **land** hath committed great **whoredom (idolatry, fornication)**, DEPARTING FROM the LORD.*

**NOTE:** There can be no doubt from this verse that God actually **commanded** Hosea to marry a "woman of whoredom"; but it is definitely **not stated** that he was commanded to **marry a harlot**, a widespread **assumption** which appears to be unjustified. As more thoroughly discussed in the introduction, our viewpoint is that **Gomer** was at first **innocent**. Her representation of Israel in the analogy would appear to demand this, for Israel "FELL AWAY" from God; **they were not apostates already**, a truth cited by Hosea himself in Hosea 9:10; 11:1; and Hosea 13:1. We believe, therefore, with Polkinghorne that, "**At the time of the wedding, Gomer** was a **virgin** but **later** proved **unfaithful**."<sup>[7]</sup> This, of course, does not remove what some are pleased to call the "moral problem" of God's commanding Hosea to marry a woman whom God certainly knew would prove to be faithless; but, actually, there is no problem at all. There was absolutely nothing wrong with Hosea's marrying a **known harlot (IF God had commanded it)**. **Rahab** the **famous harlot of Jericho** married a prince of Israel and stands with honor in the **LINEAGE** of our Lord JESUS CHRIST. Only the **priests** were **commanded not to marry a harlot**, as pointed out by Butler.<sup>[8]</sup> See Leviticus 21:7.

**Leviticus 21:1, 7**, And the LORD said unto **Moses**, Speak unto the **priests** the sons of Aaron, and say unto them... .. They shall not take a wife that is a **whore (harlot [prostitute])**, or profane; neither shall they take a woman **put away (divorced)** from her husband: for he is holy unto his God.

There is not a word in **Hosea** to sustain the notion that Hosea was a priest. **He was a prophet** of God.

We refuse, therefore, to allegorize the factual narrative given in these chapters or to engage in any other of the gymnastics calculated to remove this **alleged "difficulty."** Keil, for example, took the view that the children of whoredom, mentioned here, were Gomer's already at the time of the marriage; but, as their names were given to them in succession by Hosea, such a view seems to be untenable (unreasonable, illogical). If we **accept** the view that God by some specific commandment told Hosea to marry a woman of the pagan culture where he lived, that Hosea chose to marry Gomer, and that she quickly fell into the excesses of the environment in which she was reared, all of the requirements of this passage are fully met. God's knowing in advance what would happen is no more of an impediment than may be found in **Jesus' choice of Judas** to be numbered with the Twelve, which was done after an entire NIGHT of PRAYER. Despite our own preference for the view that considers **Gomer a virgin** at the time of her marriage, **we find no difficulty at all in the possibility** that God might have commanded him to marry one of the religious prostitutes associated with the worship of Baal. This is surely one of the great mysteries of God's Word; and almost any view of it that may be accepted is **subject to question**. Hosea's experience in these chapters is "a portrait in miniature of Israel's relationship to the Lord."<sup>[9]</sup> Thus, some light may be derived from what happened in Israel, the antitype (figure corresponding to another figure), to illuminate some of the events in the type. It is principally upon this that we base the idea of **Gomer's innocence at first**.

**Great** as was **Hosea's love** and unwavering affection for unfaithful Gomer, in spite of her sins, even such great love as that is but a dim and feeble type of **God's great love for his children**. As Ironside expressed it: "His all-conquering love is but a faint picture of God's affection for **Israel**, his **earthly bride**, for the cross was where the purchase-price was paid for both the earthly and the heavenly people."<sup>[10]</sup>

"**When Jehovah spake at the first ...**" "This resists the attempt of some to place Hosea 3 before Hosea 1."<sup>[11]</sup> Clearly, the events narrated in this chapter stand first chronologically in Hosea's remarkable marriage.

**"Wife of whoredom ... children of whoredom ... the land doth commit great**

**whoredom, departing from Jehovah ...** The triple use of "whoredom" in this passage is instructive, because in the third instance it is defined as "departing from Jehovah." What it certainly means in the last instance, therefore, it may very well mean the same in the first two instances, strongly supporting the conclusion of Haley: "The word in the first part of this verse may mean, as it certainly does in the last part, simply **spiritual whoredom, or idolatry.**"<sup>[12]</sup> This kind of "whoredom" is therefore very widespread even now. As Morgan put it: "The **harlotry of worldliness is in ALL the churches at this present moment.** Thousands who name the name of Christ are taking possessions bestowed upon them by God and spending them in the **pursuit of WORLDLY ambitions and pleasures.**"<sup>[13]</sup> (Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ho&ch=1#1>)

**Thought 1.** The last statement about "worldly ambition and pleasures" being pursued by Christians in every church is very true. It's because there are immature members in every congregation. The truth is as long as people are being born again, and therefore added to the body of Christ, there will always be babes in Christ (immature Christians). This is why God gives them "pastors" ACCORDING his heart who have the duty and command from him to GROW UP babies, and deal with the worldliness as revealed by his Holy Spirit.

**Jeremiah 3:15,** And I will give you **pastors** according to mine **heart (MIND)**, which Shall **FEED YOU** with KNOWLEDGE and UNDERSTANDING.

**1 Corinthians 10:19-20,** What say I then? that the **idol is any thing**, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice (make an OFFERING of), ...they sacrifice to devils, ...and not to God and I would not that ye should have fellowship (association) ...with devils (dæmonic being).

**Ephesians 4:11-16** ...he gave some, apostles, prophets, evangelists, pastors, and teachers; for the perfecting (complete furnishing) of the saints, for the **WORK** of the ministry, for the **EDIFYING** (building up in Christian knowledge; improving the MIND) of the body of Christ: till we all come in the UNITY of the **FAITH**, and of the **knowledge** of the Son of God, unto a **perfect (of full (mature) age)** man, unto the measure of the stature of the fullness (perfection) of Christ: that we *henceforth* be NO MORE **children (BABE)**, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; but speaking the **TRUTH in LOVE**, may **GROW UP** into him in all things, which is the head, *even* Christ; From whom the whole body fitly joined together and compacted by that which EVERY JOINT supplieth, according to the effectual working in the measure of every part, maketh increase of the BODY unto the **edifying** of itself **in LOVE.**

**Hosea 1:3,** So he went and took **Gomer** the daughter of Diblaim; which conceived, and bare him a SON.

**NOTE: "Gomer ..."** This is one of a number of names in the Bible that were given to both men and women. Gomer was the firstborn son of Japheth and the head of many families (Genesis 10:2-3; 1 Chronicles 1:5-6; and Ezekiel 38:6). The name **Crimea**, familiar in English history, is derived from **Gomer** whose descendants conquered and settled Cappadocia by the time of the seventh century.<sup>[14]</sup> "**Diblaim**" is said to mean "daughter of fig-cakes," or "daughter of embraces."<sup>[15]</sup> From this, some have alleged that Gomer was a Baal prostitute whose favors were bought with a couple of fig-cakes; but this is by no means certain. "Gomer" means "completion," "completed whoredom."<sup>[16]</sup> However, "There is not the slightest indication from the text that these two names were to have any symbolical significance. We have here a **simple statement of historical facts.**"<sup>[17]</sup> In fact, the impression of simple, factual narrative throughout the passage is overwhelming. (Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ho&ch=1#1>)

**Hosea 1:4**, And the LORD said unto him, Call his name **Jezeel (God will sow)**; for yet a little while, and I will avenge the **blood** of Jezeel upon the **house of Jehu**, and will cause to cease the kingdom of the house of **Israel**.

**NOTE:** ...**avenge the blood of Jezeel upon the house of Jehu**; not the **blood** of Naboth the Jezreelite, that was shed by Ahab; but the blood of Joram the son of Ahab, and seventy other sons of his, and all his great men, kinsfolks and priests, shed by **Jehu** in this place; and though this was done according to the will of God, and for which he received the kingdom, and it was continued in his family to the fourth generation; yet, inasmuch as this was **not done by him from a pure and hearty zeal for the Lord** and his worship, and with a sincere view to HIS GLORY, but in order to gain the kingdom, increase his power, and satiate his tyranny and lust; and because, though he destroyed one species of **idolatry**, the **worship of Baal**, yet he continued another, the **worshipping of the calves** at Dan and Bethel, and regarded not the **law of the Lord**, and so his successors after him; and were the means of causing many to sin, and so consequently of the ruin of many souls, whose blood would be required of them, which some take to be the meaning here; this is threatened; see 2 Kings 9:24. It may be observed, that God sometimes punishes the instruments he makes use of in doing his work; they either **over doing it, exercising** too much **cruelty**; and **not doing it** upon **right principles**, and with **right views**, as the kings of Assyria and Babylon, Isaiah 10:5.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=ho&ch=1#1>)

**Hosea 1:5**, And it shall come to pass at that day, that I will break the bow of **Israel** in the valley of Jezreel.

**NOTE:** By metonymy (trope [figure of speech] in which one word is put for another), this means that the **total military power** of **Israel** will be destroyed in the valley of Jezreel. This occurred exactly as Hosea prophesied, for it was in that very valley that the crushing defeat of Israel by **Shalmanezzer** resulted in the final ruin of the kingdom and the **deportation** of its inhabitants to **Assyria**, from which disaster Israel never recovered.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ho&ch=1#1>)

**Hosea 1:6**, And she conceived again, and bare a daughter. And God said unto him, Call her name **Loruhamah (not pitied)**: for I will **no more have MERCY** upon the house of **Israel**; but I will utterly take them away.

**Mercy defined 7355, pity**, Mercy, the disposition that tempers justice, and induces an injured person to forgive trespasses and injuries, and to forbear (DECLINE, DELAY) punishment, or inflict less than law or justice will warrant.

**NOTE: Call her name Lo-ruhamah** - The name is rendered in Paul "not beloved" Romans 9:25, in Peter, "hath not obtained mercy" 1 Peter 2:10. Love and mercy are both contained in the full meaning of the intensive form of the Hebrew word, which expresses the deep tender yearnings of the inmost soul over one loved; as in the words Psalm 103:13, "As a **father pitieth (yearneth over)** his own **children**, so the Lord pitieth (yearneth over) them that fear Him." It is "tender love" in Him who pitieth; "mercy," as shown to him who needeth mercy. The **punishment**, foretold under the name of the daughter, "**Unpitied**," is a great enlargement of that conveyed under the name of the first son, "God shall scatter." Judah too was carried captive, and scattered; but after the **70 years**, she was restored. The **10 tribes**, it is now foretold, when scattered, should, as a whole, be **cut off** from the tender mercy of God, scattered by Him, and as a whole, never be restored. Those only were restored, who, when Judah returned from captivity, clave to her, or subsequently, one by one, were united to her. (Source: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=ho&ch=1#1>)

**Hosea 1:7**, But I will **have MERCY (pity)** 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.

**NOTE:** This prophecy of exemption for Judah should be understood as merely a temporary reprieve (interval of ease or relief) from the promised destruction of Israel. That reprieve was indeed glorious, and Judah enjoyed **prosperity** for an extended period after the **fall** of the **northern kingdom**; but **Judah** also, in time, would fall into the same DEBAUCHERIES (wild living, lap of pleasure) and IDOLATRY as that which had overcome Israel; and they also would go into Babylon as captives.

(Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=ho&ch=1#1>)

**Hosea 1:8**, Now when she had **weaned Loruhamah**, she conceived, and bare a **son**.

**NOTE:** Eastern women very commonly nursed their children **two**, or even **three** (2 Maccabees 7:27) **years**. The weaning then of the child portrays a certain interval of time between these two degrees of **chastisement**; but after this reprieve, the last and final **judgment** pictured here was to set in irreversibly.

(source: <http://www.studyight.org/commentaries/bnb/view.cgi?bk=ho&ch=1#1>)

**Hosea 1:9**, Then said God, Call his name **Loammi (not my people)**: for ye are **not my people**, and I will **not be your God**.

**NOTE:** Again, it is **not stated** that she bare a son to Hosea, the inference certainly being allowable that the child belonged **not to Hosea**, but to another. The name which God pronounced upon that second son was "Not my People," indicating "the completeness and finality of the breach"<sup>[25]</sup> between God and the covenant nation. There is a specific reference in this to the covenant itself. Jeremiah had stated the essential heart of the **covenant** thus: "I will be your God, and you shall be my people" (Jeremiah 7:23); and in the name of the **third child**, God specifically cancelled it. The names of all three children tend to this inevitable conclusion. The people had **wandered far away** from the **teaching** of God. Myers interpreted the meaning of **Jezeel** as "defection, a FALLING AWAY from God. **Lo-ruhamah**, "UNLOVED," documented the **rejection of God's love by the people**; and "NOT MY PEOPLE" is the symbolical announcement of the covenant's abrogation (repeal by authority) **by God as a consequence of the prior action on Israel's part**. The progressive deterioration of the people's relationship with God was thus most circumstantially and effectively symbolized by the successive names given to **Gomer's children**. Given likewise described the meaning of these three names: "They are national ruin, the loss of divine favor, and the forfeiture of their proud position as the chosen people of Jehovah."<sup>[27]</sup> The great significance of this narrative clearly lies in the **deliberate choice** by Hosea of the intimate terminology of the **divine covenant with Israel**; "And in doing so, he clearly announced the fracture of the covenant between Yahweh and his bride Israel."<sup>[28]</sup> The close connection of all this with the Pentateuch was pointed out thus by

Mays:

"Hosea here uses a verbal form for the divine name which is found only in Ex. 3:14, where the name Yahweh is revealed to Moses, literally saying, "**I am not your I-AM**. This use, instead of the expected "**your God**" heightens the radical character of the declaration ... an outright declaration by Yahweh that the covenant is no longer in force!"<sup>[29]</sup>

With unusually clear discernment, Ironside noted that: "This **Lo-ammi** sentence **remains un-repealed** to the **present day**. At the Babylonian captivity, Judah also came under it, and all Israel have been in its shadow ever since."<sup>[30]</sup>

The only **chosen people** **God has ever had at any time throughout the present dispensation** of his **grace** is to be found in the "**New Israel**," or **church** of the living God "in Christ." Even a casual reading of the New Testament reveals that all of the terminology

once employed to describe God's relationship with **fleshly Israel** has been preempted and applied without equivocation to the church of Jesus Christ. Thus it is called the **royal priesthood**, the **holy nation**, the **heirs of the promise** to Abraham, etc., even the term "**chosen people**" being thus applied in 1 Peter 2:9. Only the souls "baptized into Christ" are Abraham's seed and heirs according to the promise (Galatians 3:26-28).  
(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ho&ch=1#1>)

**1 Peter 2:9**, But ye are a **CHOSEN** generation, a royal **priesthood**, an **holy nation**, a **PECULIAR** people; that ye should shew forth the **PRAISES** of him who hath called you out of **darkness** into his marvellous **light**...

**Peculiar defined 4047, purchased.**

Peculiar (1. belonging to a person and to him only. 2. SPECIAL).

**Thought 1.** As you can see, "peculiar" does not mean strange as some think!

**Praises defined 703, manliness** (the qualities of a man.) **valor** [strength of mind in regard to danger. **excellence** (superiority in virtue [integrity of character]).

**Hosea 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**.

**NOTE:** God had **promised** that the **children** of **Israel** **should be** as the **sand** of the **sea**. See Genesis 32:12; Romans 9:25, Romans 9:26. And though for their iniquities he had thinned and scattered them, yet the spirit and design of his **promise** and **covenant** shall be fulfilled. An Israel there shall be. In the place of the reprobated people, who were now no longer his people, there shall be found an Israel that shall be the children of the living God. See the above scriptures, and 1 Peter 2:10. This must mean either the Israelites after their conversion to **Christianity**, or even the Gentiles themselves converted to God, and now become the true Israel.

(Source: <http://www.studylight.org/commentaries/acc/view.cgi?bk=ho&ch=1#1>)

**Hosea 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 **Jezeel**.

**NOTE: children of Judah and the Children of Israel** - After the return from Babylon, the distinction between Israel and Judah was entirely destroyed; and those of them that did return were all included under **one denomination**, **Jews**; and the **one head** may refer to Zerubbabel their leader, and afterwards under Ezra and Nehemiah. In the more extensive view of the prophet the **one Head** may mean **Jesus Christ**, under whom the **true Israel**, **Jews** and **Gentiles**, shall be finally gathered together; so that there shall be one flock, and one Shepherd over that flock.

**They shall come up out of the land** - Assyria and Chaldea in particular; but also from the various places of their dispersions in general.

**Great shall be the day of Jezeel** - He alludes to the meaning of the word, the seed of God. God who has dispersed - SOWN, them in different lands, shall gather them together; and that day of God's power shall be great and glorious. It was a wonderful seed time in the **Divine justice**; it shall then be a wonderful harvest in the **Divine mercy**. He sowed them among the nations in his wrath; he shall reap them and gather them in his bounty.

(Source: <http://www.studylight.org/commentaries/acc/view.cgi?bk=ho&ch=1#1>)

**Colossians 1:18**, And **he** is the **HEAD** of the **body**, the **church**: who is the **beginning**, the **firstborn** from the **dead**; that in **all things** he might have the preeminence.