

## Sunday School Lesson: *The Unfaithful Wife* January 18, 2026, Hosea 1

### Bible Basis: Hosea 1

**BIBLE TRUTH:** Israel's alienation from God and His plans for restoration is experienced in the marriage of Hosea and Gomer and their children.

**Memory Verse:** *"The beginning of the word of the LORD of 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"* (**Hosea 1:2**)

### Lesson Aim- Key Takeaways

Students will understand how Hosea's marriage to Gomer symbolizes God's covenant love for Israel, even when they are unfaithful. They will reflect on the seriousness of sin, the depth of divine mercy, and the hope of restoration.

### Background

- Hometown: Tekoa (1:1)
- Hosea is the author of Hosea- His name means - Salvation or He Saves, root word for Deliverance"
- Occupation: A Prophet, Sheepbreeder (1:1), Sycamore cultivator
- Hosea is the first of the **Minor Prophets**, active during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.
- Israel is spiritually unfaithful — worshiping idols and breaking covenant.
- God commands Hosea to **marry a woman of harlotry** (Gomer) to **act out** Israel's spiritual condition.
- This is not just symbolic — it's personal, painful, and prophetic.

## The Lesson:

### I The Prophets Challenge (Hosea 1:1)

<sup>1</sup>The LORD gave this message to Hosea son of Beeri during the years when Uzziah, Jotham, Ahaz, and Hezekiah were kings of Judah, and Jeroboam son of Jehoash was king of Israel.

### What's happening here: (vs.1)- THE KINGS

- This highlights a moment of divine revelation, making it clear that the message comes directly from God. In Hebrew tradition, the **“word of the LORD”** carries deep authority and power, often delivered through prophets as God’s unmistakable voice to His people.
- This underscores the seriousness and divine authority behind Hosea's message.
- This timeframe situates Hosea's ministry during a period of significant political and spiritual turmoil.
- Uzziah's reign was marked by prosperity but also pride and eventual downfall (2 Chronicles 26).
- Jotham continued in his father's ways, maintaining stability (2 Kings 15:32-38).
- Ahaz, however, led Judah into idolatry and alliances with Assyria (2 Kings 16).
- Hezekiah, known for his reforms and faithfulness, sought to restore true worship (2 Kings 18-20).
- This context highlights the contrast between Judah's fluctuating faithfulness and Israel's persistent rebellion.
- Jeroboam II's reign was a time of economic prosperity but spiritual decline in Israel (2 Kings 14:23-29).

### II The Prophets Children (Hosea 1:2-9)

<sup>2</sup>When the LORD first began speaking to Israel through Hosea, he said to him, “Go and marry a prostitute, so that some of her children will be conceived in prostitution. This will illustrate how Israel has acted like a prostitute by turning against the LORD and worshiping other gods.”

<sup>3</sup>So Hosea married Gomer, the daughter of Diblaim, and she became pregnant and gave Hosea a son.

<sup>4</sup>And the LORD said, “Name the child Jezreel, for I am about to punish King Jehu’s dynasty to avenge the murders he committed at Jezreel. In fact, I will bring an end to Israel’s independence.

<sup>5</sup>I will break its military power in the Jezreel Valley.”

<sup>6</sup>Soon Gomer became pregnant again and gave birth to a daughter. And the LORD said to Hosea, “Name your daughter Lo-ruhamah—‘Not loved’—for I will no longer show love to the people of Israel or forgive them.

<sup>7</sup>But I will show love to the people of Judah. I will free them from their enemies—not with weapons and armies or horses and charioteers, but by my power as the LORD their God.”

<sup>8</sup>After Gomer had weaned Lo-ruhamah, she again became pregnant and gave birth to a second son.

<sup>9</sup>And the LORD said, “Name him Lo-ammi—‘Not my people’—for Israel is not my people, and I am not their God.

### What’s happening here: (vs.2-9)

- **Verses 2:** God tells Hosea to marry Gomer daughter of Diblaim, a woman who will be unfaithful.
- Diblaim’s name means fig cake or two fig cakes. A Hebrew term associated with sweetness or abundance.

### Why does this matter?

- Sweetness that doesn’t last = idols
- Pleasure that pulls away from covenant love = desire
- Fruitfulness that God wants to restore = brokenness
- **Verses 4–9:** Their children are named with prophetic meanings:
  - **Jezreel (son)** — judgment is coming- Symbolizes coming judgment on the house of Jehu for the bloodshed at Jezreel. Also, points to the scattering of Israel.
  - **What happened in Jezreel**
    - **Jezreel is the place where God judged the evil actions of King Ahab and Queen Jezebel.**  
Ahab and Jezebel had an innocent man named Naboth killed so they could take his vineyard in Jezreel. God sent the prophet Elijah to announce judgment, and years later that judgment happened in the very same place. Jehu came to Jezreel, defeated Ahab’s family, and Jezebel died there too. Because of all this, Jezreel became known as the place where God dealt with corruption and set things right.

- **Lo-Ruhamah (daughter)** — “no mercy” – Represents God withdrawing mercy from Israel because of persistent rebellion. Judah, however, is promised deliverance because they still retained some faithfulness.
- **Lo-Ammi (son)** — “not my people” – The most severe judgment: God declares, “You are not My people, and I am not your God.” This symbolizes the breaking of covenant fellowship due to Israel’s unfaithfulness.
- **These names show a progression:** Judgment>Loss of mercy>Loss of identity.

### III God’s Great Mercy (vs. 10-11)

<sup>10</sup> “Yet the time will come when Israel’s people will be like the sands of the seashore—too many to count! Then, at the place where they were told, ‘You are not my people,’ it will be said, ‘You are children of the living God.’

<sup>11</sup> Then the people of Judah and Israel will unite together. They will choose one leader for themselves, and they will return from exile together. What a day that will be—the day of Jezreel—when God will again plant his people in his land.

### What’s happening here: (vs.10-11)

- **God is promising to reverse Israel’s rejection and restore them as His people.**  
Even though Israel had turned away from Him and was told, “You are not My people,”
- God says a day is coming when He will call them His children again. Not only that — the divided kingdoms (Judah and Israel) will be reunited, they will follow one leader, and God will bring them back home from exile.
- This future moment of restoration is called **“the day of Jezreel,”** meaning the day when God will *plant* His people again in their land, like a farmer planting seed for a new beginning.

## **What's New For Me?**

### **A. Sin Is Spiritual Adultery**

- Israel's idolatry is compared to marital unfaithfulness.
- Sin is not just breaking rules — it's breaking relationship.

### **B. God Uses Our Lives to Speak**

- Hosea's life becomes a living sermon.
- Sometimes God calls us to hard things to reveal His heart.

### **C. Judgment Is Real, But Not Final**

- The names of the children show God's grief and justice.
- But the chapter ends with hope — **restoration is coming**.

### **D. God's Love Is Bigger Than Our Sin**

- No matter how far we fall, God pursues us.

### **E. We Are Called to Faithfulness**

- God desires loyalty, not just religious rituals (Hosea 6:6).

### **F. Our Lives Can Tell God's Story**

- Like Hosea, we can reflect God's love in how we treat others.

## **Discussion Questions**

1. Why would God ask Hosea to marry someone who would hurt him?
2. What does this teach us about God's love for us?
3. How do the names of the children reflect Israel's spiritual condition?
4. What does verse 10 teach us about God's mercy?
5. How does the metaphor of marriage in Hosea 1 reflect God's covenant relationship with His people?