

S.N. May 12, 74 8:15 - WXRJ
(Mother's Day)

A BROKEN HOME

Hosea 3:1-3

George Adam Smith translates Hosea 6:6 - mercy have I desired and not sacrifice, as love have I desired, and not sacrifice. Real love. Our story tonight is one of the most pathetic ever told. It is the tragedy of a broken home, a broken life, a broken heart, and disappointed children. It could be a tragedy in a parsonage. The story of a preacher. For it tells about this preacher by the name of Hosea. He lived 2700 years ago. He lived in a period of great affluence and prosperity, great wickedness in his country. As the children of Israel had strayed far away from God and turned to their own way. The Assyrian Armies were amassed at the borders and there was an apparent day of judgement facing them because of their sins.

This story came about through the unfaithfulness of the man's wife. Gomer might have been the happiest woman in Samaria. To her much was given - from her, much was expected. But she turned away from the possible opportunity and the scene in the city of Samaria. Jeroboam II is king. And there is great prosperity and luxury. One of openness and vice. Society was becoming more and more rotten. This was 10 years before Amos had spoken in awful plainness about the coming ruin. But Samaria had not heeded. It was continuing its own downward way of destruction.

It was in this city that Hosea lived and preached in a time when religion was not really sought after. He wrote a little book and he called the book Hosea. And the little book is in our Bible. And it is really a collection of sermons by this man but it is deeply personal in its story and in the events that happened in his life. Out of his own experience with the love of God and the forgiveness of God - he preached and he wrote the interpretation. So as we study this story tonight, and pick up some of the facts that are given to us - we might also put in a little of our own imagination and determine what must have happened to bring about this

broken home in the life this young man.

The story begins with the picture of a young man who is zealous and fervent - and called to the ministry. And there is a young woman who is beautiful and attractive - but immediately from the start, I suspect people observed that this young preacher and his wife, whose name was Gomer, were a real contrast. They seemed to be opposites He is so fervent and so serious minded - and single-minded in his interest in the ministry. And preaching to the nation - and his wife on the other hand is carefree, pleasure loving, lacking almost direction and purpose. Interested in a good time. And in things of the world. Immediately people would never have put them together. But however they come to meet and they fall in love. We are not told how or where. But it is evident that Hosea and Gomer responded in some fashion to love. At least she consented to become his wife. And this brilliant and gifted young preacher was married. And according to his own convictions there was every promise of the highest in happiness.

Of course we are aware that the facts is the man finds his happiness in the Heaven or Hell in the woman that he marries - may not always be true. But Hosea did not find his Heaven. He found his Hell because Gomer did not sympathize with him in his work and he had expected. He was very devoted to his nation - and he knew that the war chariots of Assyria were coming. And that meant ruin. He must call Israel back to God if she is to be saved.

Gomer did not care for these things. She had no sympathy with his preaching, or the spiritual things. She only fretted and gave her attention - not to the home, nor to his preaching - but she began to tell herself that her life was being starved. And she was young and pretty, and that she was made for enjoyment. And that she had therefore every right of existence for a fuller romance.

I imagine this young preacher layed awake at night. With this heavy upon his

heart. He was keenly disappointed. He saw that there was a division widening between him and the woman that he so passionately loved.

And the (story unfolds) That they traveled separate ways. And they were absorbed in different work. (He) was absorbed in his church work. (She) was absorbed in her pleasures and in her interest. And you can imagine that the gossip and the talk that went on about Hosea and his wife. That she was not a typical preacher's wife. And Hosea would answer, well, alright. I know she is not interested in the missionary work. I know she is not interested in the Sunday School. But I think she is a fine girl and she will grow up. She came from a wealthy background. And I think that everything will turn out alright.

But it isn't alright. He goes on to tell the story - that there were children being born into this relationship.

1 - A (first) child is born - a little boy. Hosea said he called him Jezreel.
After a famous battlefield in Israel.

Chapter 1:4. ⁻⁵ This means that God sowth and planted - and it may mean that (God scattered) Hosea held the first born in his arms and dreamed of a new and better day. He thought that this would (help) his wayward young wife. Conscious of the fact that she had many many interests outside of the home. (He) remembered with pain, the kind of company that she enjoyed. She was much more pleased with gay society. But all of this he thought would now be over. That this little fellow, that God had put in their home, would certainly make a change.

But Hosea was destined to disappointment. Gomer did not become more devoted to

her husband and to her home - but less so. Day by day - her life was absorbed in the world. Her husband, her baby, her home were so many barriers between her and her rightful enjoyment.

The young husband in spite of his love and his cleanness of mind was becoming suspicious.

2. So in the passing of the year, a second child was born - and there was a little spirit of rebellion on the mother's part. "I don't want this little girl. She came and we called her "Loruhamah." Which means unloved and unwanted. She will not be shown compassion. Chapter 1:6-7.

3. Then finally ^{1:9} the tragedy of tragedies - a third child is born and Hosea says we have called him Loammi - which means in the Hebrew - "not my own". The truth is not my people are kinsmen. Now this vivid reality gives substance to the stories that have been told to the prophet of God. We'll have to call this child Loammi. Not my own. No kin of mine. By that time he had a suspicion that amounted to a certainty that his wife was unfaithful to him. - And that the children born in his home, born under his own roof, were not his own.

Here we have a home - (a broken home) Somehow with grace, forgiveness, understanding, and love - the man tries to take hold of his marriage and save it. He would like to rebuild it. He would like to discover forgiveness.

Yet, one day it seems to be (shattered completely). She leaves - deserts him and the three children. Now, I cannot even say - or even imagine the feeling that that man must have had or felt. I cannot really know what went through his mind, and through his heart, at that point. For here is the estrangement. There is no period of reconciliation. That Gomer would weep the passing sorrow upon his heart and then go back to her old life. Her repentance was like a morning cloud.

It was soon passed and gone. At last, there came a dark day when Hosea returned to find the children alone in the house. Possibly there was a note left in the hands of Jezreel. It read something like this. You need not seek me. I will never come back home. I have gone away with another who promises to make me happy. I am determined to live my own life. Since this is what I enjoy.

Perhaps Hosea fixes dinner, straightens the house, and thinks that well - maybe the wife will be back. But later he has to put the children to bed. He is still holding on to a straw of hope that she'll be back in the home. But he knows (not) what she is doing. He does not know who she is with. But he loves her and holds on to the hope that the love that he has expressed for her will someday get a chance.

Late that night, he waits and waits - and finally goes to bed. But he discovers that she has left him for another. And she says, I do not love you. And I am going to leave you forever - and she signs her name - Gomer.

This was a terrible blow. In fact, it was the worst possible blow. No greater wound ever comes to a man or a woman than that. There is a (new tenderness) in the father's touch. As he mothers the three children that night. He hears them say their (prayers) - he teaches them possibly a (new petition). "God bless Mother and bring her back home."

Then the children slept - but there was no sleep for the deserted husband and father. He walked back and forth on the floor and looked into the faces of the sleeping children. He gazed with a special hunger into the face of the little girl - who was the very (likeness) of her mother. The mother's eyes and curly hair. And I imagine that strong man sobbed - oh Gomer, how can I give you up. (Why) did you do this to us.

Thus the night - and equally the day passed with bitterness.

I imagine Hosea said, I'll try to make the best I can of things. I'll try to rebuild my life. I'll try to be mother and father to these children. I'll try to make it as a prophet in Israel. And he goes on exacting to do that. (Step by step) and day by day he tries to rebuild his life. He walks up and down the streets and he points people to God. And I imagine people looked at him and declared that he was one of the finest people that they had ever known. Because of his carrying on the load and the burdens of this broken home. Many other people never know about the burden homes and broken hearts. The tragedy in the lives of people. His wife had left him for another. Now he is the father and mother of three children. But he is going on. He is doing the best he can.

Somebody may ask the question why did God put this story in the Bible? That is the kind of story that doesn't belong in the Bible they say. It might have belonged to some magazine or story in Hollywood. But here is one who has broken vows and broken commitments, and has broken lives. And this is the sort of thing that we try to hide from our children. The sort of thing about immorality, infidelity. Shattering of the home. Why is it in the Bible.

You know all about us there are broken homes. And there are (two or three ways to look at this story)

Dr. Sampsy said that first, he could look at it as (a parable) This is the object of the marriage - a prophet to an unchased woman. That this is an exceptional case.

Second, some think that (Hosea actually married) a woman that was leading an unchased life and that she bore these three children - and then went back to her old life.

In the slavery of prostitution.

Others believe that Hosea was directed to marry a woman given to idolatry - that although his bride was not an actual prostitute at first, but only a spiritual idolatrous - and that whether she "deserted him so that Hosea could understand God's grief with the unfaithful people of Israel."

But I think certainly this story here tells us a great deal about sin. We learn something about the nature and the meaning of sin. That as Hosea talked about Israel walking away from God, and out of those personal experiences came those messages to the people. After he had suffered the heart-break and personal disappointment in love.

His sermons reflected the personal tragedy in his own life. As a tragedy with the people of God - who sinned against God in this way. So as he stands, 2700 years ago - he has given us one of the clearest insights into the sin that separates God and breaks our relationship with him.

1-1 First, (sin is a separation from God.) What is the nature of sin, that separates us from God. What is the sin that broke the marriage relationship. Why was Gomer a failure in the marriage. Because she couldn't cook - I don't expect it was. She was probably a very poor cook. But that was not the reason she failed in this home!

Was it because Gomer was a poor housekeeper. And had many faults in keeping the house. No, I do not think that was the problem.

Was it because she was an inadequate mother. All of us are inadequate in many ways. And that is not why she failed.

The sin that broke the relationship was the willful, deliberate sin - saying,

I refuse to love you, and accept you. I refuse to belong to you. And I am giving myself to another. And choosing another way and another course of life.

What is this sin that separates us? What is it that makes us lost and separated from God. And condemned by him. It is a specific act. We have a world full of Pharisees. We have those who are legalistic. And say that this act or that act, or another condemns us. It is a sin that we have done. It is something that you did last night. It is something that you have in your life. It is something that is rotten that is bothering you. That's what makes you a sinner. And that's what separates you from God. And it is that habit that you must break.

How do we sin? For in the lives of all of us - there is sin. I refuse to accept the love of God and express through Jesus Christ for my own self-interest - like Gomer who said, I will travel my own way.

Now this is basic because Hosea preached this 700 years before Christ came. And that is the thing that makes people lost. They have a love in another - instead of God.

Now we think of the modern version - here is a mansion - here is a lonely woman night after night waiting for her husband, to come in. And she is waiting, reading, and when he comes in she speaks to him kindly. But he stomps his feet in anger. Why did you wait up. I told you I would be late. You should have gone to bed. Her lips quiver with tears in her eyes and she says, oh, that's alright. I just wanted to wait up for you. I wanted to be with you. You've been out night after night. And I never get to see you. And of course, there is hostility - there is nagging going on. And finally she says, I just love you - and I waited for you. And he says, haven't I given you the finest house, that money can buy. Haven't I given you a car. Haven't I given you charge accounts. We started out from scratch. What more do you want. And then she breaks down and says - I must have you. I must have your love. If I don't

have that - I'd rather for us to live in a little rented apartment without a dime. Start all over again - just to have love in this home.

The nature of sin is that we turn away and separate from God. And this is the thing that rips apart homes. And brings about the broken conditions. A woman once wrote - my husband is driving me crazy. And making our children nervous wrecks. He cusses and criticizes and nags. And recently we had our biggest quarrel. He knocked me down, slapped the oldest son, went out and got drunk. Our fusses get closer and closer together. And I have nothing to go on. I feel like I am in a prison.

A 14 year old girl said she had run away from home because her father and her mother were having a free for all. The mother broke every dish in the kitchen and after she had done a pretty good job of scratching the father's face, he in turn left her with some very black spots, and bruises. No wonder the home was broken.

Someone has classified the matter of family fusses and quarrels with these words.

1- The "who is boss fuss" Often in attempt to re-define the relationship. As to who is going to be boss in the home. Two married people - the wife comes from a home where the mother is one way or another. She got her way, or she called the shots. When money had to be spent or the job situation required a move to another city. The father talked it over with the mother. And this (daughter) remembered that her mother won most of the arguments. And that her father would do almost anything to avoid arguments. So here is the fuss - who is going to be the head of the house. Who is going to check in about buying the furniture - and these real issues that come up.

2- The [let off steam fuss] This is a fuss simply to relieve the tension.
Why do you fuss so much on weekends. Couples admit that they are the nervous
type - and to keep busy - they have to keep busy doing something. So when I
am nervous - anything she says seems to get under my skin the man said. There
are certain (times of the day) they say when people are more irritable than others.
They say that many times it is the (first thing) in the morning, when a man gets
up. Many narotics get up mad. Without any special reason.

Some husbands (come home from work) irritable. And many wives are worn to
a frazzle after wrestling all day with two or three children. And one wrong
word triggers off the whole deal.

3- The [do you love me fuss] This is kind of a testing fuss. One way to find
out whether or not you are loved, is to (act very ugly) and see what happens. (Children)
do this at home and at school. It gets them attention at least. Nothing is worse
for some people than to be ignored. And this is why fusses are often a part of
a (teen-agers life) and a (middle persons life). They (both) are trying to give up some-
thing. Teenagers are trying to give up childhood. And middle agers are trying to
give up youth.

When a father says to his son who wants to argue with him - o.k. what are you
trying to prove. He will be surprised if his son would say, it proves that you
think I am worth arguing with.

One woman said I pick a fuss with my husband sometimes to see how he will react.
I know I do.

Now love is supposed to be a cord which binds two people together. And to

strengthen them. Then there is the "fact finding fuss"

People hate to be surprised - they do not wish to be in the dark, on any important issue. Because it threatens their security. And so there is a head-on attack which is made to find out what the facts are. What this address is, or what this note is. The mileage on the speedometer. And Susan comes in with the story that the show was over at 11 o'clock but she didn't get home until 1. And the car ran out of gas. And all of this, you could have at least phoned.

5 - The "take your medicine fuss". Revenge lies deep in the human heart. It is so close to the surface. There are many types of punishment besides the wood. Swearing kind - which is slam a door. Or you turn on the water works, by crying. And these name calling, pouting, or the silent treatment are just as hurtful as beating one with a rolling pin, a frying pan, or choking him.

The point is that many fusses and most nagging are an attempt to punish. You have (done me wrong) - so I am going to do you wrong. So hostility breed hostility. Very few people like to go the second mile.

Now like Gomer in this story, of the broken home - she ceased to trust and love her husband. Now whether her home was filled with all of these fusses, or not - I cannot say. But here was her sin - simply the fact that she left him. Now many husbands and wives today who live together in the same house - face each other day by day - yet live wide apart as we have indicated in the type of arguments that people have. They do not follow after love which binds them together from confidence. There is really not this happiness in their wedded life.

So what is it to (sin against God) and against the home. To lie, to steal, to commit murder - these are only the workings of sin. The sin that expressed

itself here is that of the prodigal son. He went off into a far country. He ceased to live a decent, moral, respectable life. Because he wanted too. Because he sought to please himself rather than his father. And so sin was that disloyalty of heart.

What did Hosea want of Gomer? - what was it that he really missed, in his home. Was it that he missed her service. Was it that he grieved over her unfaithfulness. Because she had gone and there was no one to sweep the floors, dust the furniture. Was it that there was no one to do the cooking, prepare the meals. Would Hosea have been satisfied with a housekeeper. Someone hired to take her place in that deserted home. I think a million times no.

Hosea wanted a wife. He wanted a companion. He wanted to have somebody that would be in loving sympathy. Somebody with real love. He is not asking for your service. He is not asking for your money first. But God is asking for you. His appeal is - son, give me thine heart.

Another thing that we see in this broken home is that God had great grief over this situation. And Hosea could not see Gomer living in this way - it broke his heart to see her love for filth and for the unclean. He could not take this as a trivial thing - I think daily and nightly he was pouring out tears.

Why was this so. I think it was simply because he loved Gomer. In spite of her sin - he loved her. And because he loved her - he could not but suffer. And he could not but grieve because it was breaking his heart. He saw her turning away from him and clinging to the thing that was ruining her life and ruining his family.

God grieves over Israel. And he grieves over you and me. Sin always means pain. It means pain to the sinner. It means pain to those that are nearest to us.

But it always means grief to the heart of God.

The Bible says and ^{Jesus} he beheld the city and he went over it. And said, if even thou had known, at least in this thy day, the things that belong to thy peace, there is something terribly startling in that picture. Jesus is there weeping and that is the face of God looking down with tears and Hosea grieved over the sin of his wayward wife. And God grieves over the sin of his wayward people. And he grieves tonight over broken homes.

The last thing we see in this story is that of the amazing mercy and grace of God. People come and tell Hosea - we saw your wife. She is back in town. And I can see that Hosea was terribly upset with this. Don't tell me that she had come back. And they try to console Hosea - well, she will not give you any trouble. Because she is a slave - and they have her down on the slave market. And she is going to be auctioned off tomorrow.

And she is nothing but skin and bones - she really has paid for her sins. Hosea you ought to go down and look at her - and stand there, and say in her presence - I'm sure glad to see you got what you deserved.

Because she has.

But Hosea had (never ceased to love) his unfaithful wife. She despised him, she had wronged him, in every possible way. She had dragged his good name down into the gutter. She had utterly forgotten - but he could never forget.

He hears of her doings - of the wild nights that she has spent. And his friends perhaps tell him that he needs to divorce her. And maybe he makes up his mind to do something like that. But he cannot do it because there is some

passion within his heart and then he is led to think of God - who will not give up Israel. And Hosea knows that it is infinitely more so - so he comes to realize something of his love that will not let go. He comes to appreciate and understand the reality of love which John spoke of. For John so loved the world that he gave his only begotten son, that whosoever believed on him, should not perish but have everlasting life.

Therefore, when that terrible piece of news came - and he hears that the man who has lured his wife from him - and promised to make her happy, has deserted her. Worse still, he learns that she is to be sold as a slave. As a white slave after all. And so she is now in the grips of chains and fetters.

Let me pause to say, this is the history of sin Through all the centuries. It makes wonderful promises to people, but it never keeps them. If you will sin - you will be of God, said the Devil to the woman in the beginning in the garden. And she made that venture and expected a fuller freer life. But found that that promise cheated her. So you will find it and so will everyone else.

Now there are people, I know, that feel that the righteous life cramps their style and makes them live in a narrow way. I know the life of sin looks like it is free, it's broad, and it is glorious. There are so many more things that the world can do. Than the saint is privileged to do. But did you ever realize that there are many things that the saint can do that the people of the world cannot do. And these are the big things. The saint can pray, believe in God, and be useful. And the man of the world cannot. But still, we allow ourselves to be hoodwinked into the slavery of sin. You ask Samson if this is not the case. He broke loose from the restraints of Israel. He must taste life. He must enjoy some bit of freedom. And he goes down to the harlots house and it is not long before he is in prison. And if you tonight - could call back Gomer - how about the

bright lights. How about all of the admirers that you have. And now all of these lights are gone. And now you are in chains as a slave. You are filthy. You are in the slave market. What a deceiver is sin.

Now while Hosea had this knowledge that she was going to be sold on the slave market, I am sure people suggested to him that he would find great joy in seeing somebody buy her and take her (a thousand miles away) where he would never hear of her or see her again. And with that, he goes home. Somehow, he cannot find peace. I think Hosea tried to sleep - but he couldn't. Because I think that God had said to Hosea - I want you to go down to that slave market and I want you to buy her back. And maybe Hosea said in his heart, I can't do that. How can I. And God continues to speak with him and tells him - that is exactly what I have done for you Hosea. So we can picture Hosea - slipping down to that slave market the next day. And I think, he says, in his heart. I'll try - I'll do what I can. And that very night Hosea - slipped away from the children a little while and they followed him to the door and they asked him where he was going. And then kissed them again - and said, I am going to bring mother home.

And he goes not to a home of purity - but down to the haunts of shame. He goes to pick up this bit of human wreckage called Gomer, that has been in sin. And when she is brought to the stand - and the auctioneer says - what am I bid. Without hesitation Hosea said I bid 15 pieces of silver and a homer and a half of barley.

I think this bid must have stunned everyone there. They turned and said, man, are you crazy. 15 pieces of silver was all that he had. He could buy (five young strong beautiful slaves) for that. And a homer and a half of barley. You see what he had done was simply take all of the (food) that he had on the shelf

- a homer and a half of barley - all the money that he could get together - 15 pieces of silver. When the auctioneer asked what am I bid - Hosea offered everything he had to buy her.

Gomer turns to see who it is that bids this fabulous price and cries out - oh no, no, no. Someone have mercy. Don't sell me to him. That is my husband. He is the one I deserted - he is the one I left.

Now what happens - we do not know. We can only visualize that he takes her and leads her away with the rope or the chain that binds her. And when he gets her away from the crowd - I think he turns to her.

Sailor - Windsorham -
- love side of it -

Let's start over again -
" Close The Books & Start
with a clean slate &
Rebuild our life together -

Gomer Falls in his arms & Pray start
towards home to start again -

When you resist God's love you insult his mercy -
gains paid with his life for yours - He was wounded Transfiguring

Drained sinquities,
Chastisement your peace upon him

Stripes healed -

though sin be as scarlet - he as white as snow!

Christ - to cross - Wont you come home -
Why life separated from his love -!