

## 何西阿：神充滿希望的計劃和未來

### Hosea: God's Plan for Hope and a Future

羅馬書第九章 21~26 節

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自從耶羅波安一世分裂了大衛王朝，率領十個支派往北方離去……這十個支派後來就成了以色列國，王起王落，至今已經過了一個半世紀。

以色列國已經換了十四個王。這些王：

每一個都不是賢君。

有幾位是庸君。

有幾位只知窮兵黷武。

每一個都作惡多端。

A century and a half had come and gone since Jeroboam I had torn ten of the tribes away from the throne of David...the ten northern tribes, thereafter known as Israel.

Some 14 kings had ruled over the Kingdom of Israel.

All of them had been bad.

Some of the kings of Israel had been weak.

Some of the kings of Israel had warlike.

One and all had been wicked.

這一個半世紀裡，北國支派就從來沒出過一個像南方猶大國的約沙法、希西家、約西亞甚至烏西亞的賢明君王。

耶羅波安一世把新成立的國家以色列，獻給一個假的神祇。

他引進「拜牛犢」的習俗，又依據希伯來人的信仰，重新立訂獻祭的規矩——這是徹底全然的叛教。

In one and a half centuries the northern tribes had not been able to produce a single godly king like Jehoshaphat or Hezekiah or Josiah or even Uzziah of the southern kingdom, Judah.

Jeroboam I had launched the new vessel of state, Israel, by christening it with a false religion.

He introduced the "calf-cult," and a new order of service based on a total redefinition of the Hebrew faith — one that was utterly apostate.

耶羅波安一世之後，還有五位王先後繼位，每一位都同樣的背逆以色列的神。

然後，亞哈王登上王位。聖經說，「他行耶和華眼中看為惡的事，比他以前的列王更甚。」

而且，「他娶了西頓王謁巴力的女兒耶洗別為妻，」她說服亞哈，為巴力築壇，並且替他立了一個偶像。

但耶洗別仍不以此為滿足。她操控著那懦弱的老公亞哈，大規模的引進西頓人的可憎之物。她開始拜巴力及亞斯他錄這專司繁殖的女神。此外，還引進八百五十名巴力和亞斯他錄的先知，從迦密山頂到摩押山嶺，傳講耶和華已死的信息。從此，敬拜獻祭淪為煽情與淫蕩之能事…百姓也熱情的跟隨。之後繼任的每個以色列王，只徒然讓神的百姓愈來愈不看重神的律法。當在上位的領袖輕看或不敬畏神時，在下的百姓自然很快的有樣學樣。

這就是我們這群墮落的族類行事的模式：隨波逐流，學壞不必教，向善就得費勁才能逆流而上！

Jeroboam I was succeeded by five kings, each wicked in his deeds and traitorous to the God of Israel.

Then Ahab came to the throne. The Scriptures state, "He did evil in the sight of the Lord above all who were before him."

Further, "he took as his wife Jezebel, the daughter of Ethbāal, king of the Sidonians," and she persuaded Ahab to build an altar to Bāal and to make for him an idol.

But Jezebel had not been content with that. She twisted the arm of her weak husband, Ahab, to import, wholesale, the abominations of the Sidonians. She inaugurated the worship of Bāal and Ashtoreth, fertility goddess. Along with that she imported 850 prophets of Bāal and Ashtoreth who preached the death of Jehovah from the crest of Carmel to the mountains of Moab. Worship became increasingly sensual and licentious . . . and the people eagerly followed. With each succeeding king of Israel, God's rule in the hearts of His people had diminished. As the bent to reverence God dwindled or disappeared in the leadership, the downward drift of the people was swift to follow.

That's the way we are, as a fallen race: *inclined to do evil and adverse to true righteousness!*

亞哈之後，又有五名行惡的君王，然後就到了耶羅波安二世（譯按：見王下十四 23）。

他在位將近半個世紀——是北國在位最久的王。他驍勇善戰，使以色列的軍力大增。以色列國深以為傲，也有了自信心。

到一個地步，神不得不差遣一名先知，祂差了何西阿來。

何西阿可說是北國的「耶利米」。

他受差遣，要為耶和華受苦，代言。

他的家庭生活是一齣悲劇，為要呈現、描繪神眼中的，他的國家。

這就是本卷的核心。

After Ahab's reign, five more ungodly kings followed. Then came Jeroboam II.

He reigned for half a century — the longest reigning king of the northern Kingdom.

He was a warrior king. He made Israel strong militarily. They grew proud and self confident.

So much so that God called for a prophet. He called for Hosea.

Hosea was the "Jeremiah" of the Northern Kingdom.

He was sent to suffer and speak for Jehovah.

The tragedy in his home-life was the divinely-seen and designated illustration of the tragedy in his home-land.

That's what this book is all about.

耶羅波安二世，儘管他看起來多麼威武，卻是虛有其表。

他被秤量時，就顯出其斤兩不足。

牆面上已出現字跡。

審判來臨在即。

他是以色列在位之王中，最後一個從表面看來還握有神的權柄的王。

他是北國最後在位的六個王之一。這六個王，只有一名得以善終。

For all his seeming power, Jeroboam II wore a hollow crown.

He had been weighed in the balances and found wanting.

The handwriting was already on the wall.

Judgment was on the way.

He was the last king of Israel to reign with any semblance of divine authority.

He was one of the remaining half-dozen kings who would sit on the throne of the northern Kingdom. Only one of them managed to die in bed!

#### A. 何西阿的家庭悲劇（一至三章）

何西阿還年輕時，就蒙召出來傳道。

他看到自己的國家世風日下，屬靈景象愈形傾頹時，心中不斷被一個字所嚙蝕、啃咬著，只有它能描述，那就是**邪惡淫蕩之國**！

他重覆這個字不下十六次。

他跟其他先知一樣，傳道很長一段時間。

這生涯約有六、七十年之久。

他向耶羅波安之後，好幾個在位的而無所事事的王傳講信息。

晚年——當他明顯看到自己的預言信息不受重視，而預言大禍即將臨頭時，似乎就往南遷移，到猶大去。

#### A. **The Tragedy in Hosea's Home Life (Ch. 1-3)**

When Hosea was still a young man he received the call to preach.

The more he looked round about him at the moral and spiritual decadence of his native land the more one word burned itself into his soul.

It was the only word he could think of to describe the condition of his country —  
**WHOREDOM!**

He uses the word no less than 16 times.

Hosea preached for a very long time as prophets go.

He preached for some 60 or 70 years.

He preached on into the brief and useless reigns of several of Jeroboam's successors.

Toward the end of his life — when it became evident that his prophecies were being ignored and that the doom he had foretold was soon to fall upon the land, he seems to have moved to Judah.

何西阿出來事奉不久，就發現自己需要娶個妻子。

聖靈也確認他這個需要。

他要結婚，有妻小。

可是，天涯何處覓芳草？在他要去喚醒國魂、孤單的先知生涯裡，如何才能找到良善、高貴、貞潔、正直的女孩呢？

在他的國家中，希伯來的宗教已經淪為異數了！

大多數人，都拜迦南的神祇。

「祭拜邪淫的異教之神」這句話，早已不是嘴巴說說而已。它早已成了樹叢中，廟會裡的實際描繪。

每個人都這麼作。

因此，何西阿怎麼找得到一個忠貞的妻子？

Hosea had not been in the ministry long before he felt the need for a wife.

The Holy Spirit confirmed his desire.

He was to marry and have children.

But where, in all the land, could he find a good, decent, moral and upright girl — a true helpmeet in his lonely work of being prophet to a nation's conscience?

The Hebrew religion, as it was practiced in his homeland had become completely cultic!

Most people were devotees of the Canaanite shrines.

The expression "to go a whoring" after other gods was no mere figure of speech.

It was a literal description of what went on in the groves and at the shrines.

Every body did it.

Where, then, could Hosea find him an acceptable wife?

我們可以想像，先知熟讀著聖經的扉頁。

他會讀到撒拉和她的配合度。

他會讀到米利暗，和她的聰慧。

他會讀到約基別和她的信心。（譯按：摩西的母親）

他會想到底波拉和她的特質。

他會想到哈拿及她的奉獻。

他會想到雅億及她的勇氣。

他會說——「這是我想要娶的妻，主啊。求你賜給我，像你賜給暗蘭。」（譯按：摩西之生父）

結果，他碰到歌篋。

她的名字意義為「完好」，何西阿墜入情網了。

何西阿記起神告訴亞當的話，那人獨居不好，我要使他「完好」。何西阿可能會想——這就是我的「完好」！

We can picture the prophet poring over the pages of his Bible.

He would read about Sarah and her cooperation.

He would read about Miriam and her cleverness.

He would read about Jochebed and her convictions.

He would think about Deborah and her character.

He would think about Hannah and her commitment.

He would think about Jael and her courage.

He would say — "now that's the kind of wife I want, Lord. Give me a wife like the one you gave to Amram.

Then he met Gomer.

Her name means "completion" and Hosea fell in love with her.

Hosea remembered that God had said of Adam, it is not good that a man should be alone, I will "complete" him. Perhaps he thought to himself — here is my completion!

真的，在何西阿發現她是怎樣的女子之前，整個人似乎就被她迷住了。

我們不清楚他們初次邂逅之處，也不清楚何西阿是怎麼發現她的淫蕩。

可能，他發現時，她就聲淚俱下的保證，絕不再犯了。

也可能她會告訴他一段傷心的往事，從小就被賣到廟裡當廟妓，無法抵抗。

也可能她會激動她表示，她要從良，過著高尚的人生，渴望有人來替她贖身，買回。她需要有人來救她，脫離苦海。

Indeed, it would seem that he was completely smitten by her before he realized what kind of a woman she was.

We don't know the circumstances of their initial acquaintance, nor how Hosea learned of her harlotry.

Perhaps, when he did find out, she wept and promised to abandon her evil ways.

Perhaps she told him a sad story about having been sold into the temple sex-trade when yet a little girl, and helpless to resist.



Perhaps she expressed a passion to live a good and decent life and had longed for someone to come and deliver her. She needed one who could save her from her hopeless situation.

這一切種種，都會觸動何西阿的心弦。

何西阿這名字，像「約書亞」跟「耶穌」一樣，都源自希伯來文「救主！」的意思。

我們不難想像，何西阿會把自己看成她的「拯救者」。救她脫離罪的「救主」。

不管怎樣，何西阿還是求問了神。

而神也吩咐他去娶她。

這一點，十分清楚。

神說：「你去娶淫婦為妻（a wife of whoredoms）。」（一 2）

之所以會使用複數，純是希伯來的慣用片語。

正如我們會用「憂患之子」（Man of sorrows）一樣——終生備嘗艱辛的人。

因此——「娶淫婦為妻」意思是，習以賣淫為生的婦人。

她可能是迦南廟裡以賣淫為生的妓女。

不論怎樣，何西阿就是迷上了她。

而神也指示他，把她娶回來。他這下即將因為「娶淫婦為妻」而成為「憂患之子」了。

神就如此安排好這段先知預言的舞台佈景，一齣即將被人頌讀、查考甚至傳講的舞台劇，一上演就持續了 2600 年。

何西阿結婚時還一無所知，一心盼望妻子會帶給他祝福——像妓女喇合一樣，到後來成為真正的「以色列之母」。

That line would have struck a responsive chord in Hosea's heart.

His name, Hosea, like that of "Joshua" and "Jesus," comes from the Hebrew root which means "Savior!"

We can well picture Hosea imagining himself to be her "deliverer," her "savior" from a life of sin.

In any case, Hosea asked God about it.

And God told him to marry her.

There was no ambiguity about it.

He said: "Go, take thee a wife of whoredoms." (1:2)

The plural here expresses a Hebrew idiom.

We have it in such expressions as "Man of sorrows" — a Man who all His life was acquainted with grief.

So — "A wife of whoredoms" means a woman who had habitually practiced that life style.

Perhaps she was one of the professional harlots of one of the Canaanite shrines.

In any case, Hosea lost his heart to the woman.

And God instructed him to go ahead and marry her. He was to be himself, a "man of sorrows," married to a "wife of whoredoms."

Thus God set the stage for a prophesy which would be read and studied and proclaimed for something like 2600 years.

So Hosea went rather blindly into the marriage, hoping against hope that this wife would turn out to be a blessing — a woman like Rahab, the harlot, who after all, became a true "Mother in Israel."

但不消多久，婚姻就變味了。

一切從兒子出生開始。

那時，何西阿似乎還一點兒不懷疑妻子會愈來愈不安於室。

她看起來滿像個貞節的妻子。

我猜，破裂起因於他給兒子取的名字——或更準確的說，是神給他們的兒子取的名字。

神告訴他，要叫這男孩作「耶斯列」。

我可以想像，當何西阿說，「他要叫作耶斯列！」時，歌篾會浮出的表情。

「耶斯列！」「這不是人的名字」，歌篾一定會回答。「這是個地名啊！一個受到恐怖審判的地名！」

這個名，會引發人憶起報復的情景！

這個名，既是城市的名字，也是山谷的名字。

耶斯列城，位於以薩迦境內。

在耶路撒冷以北約五十五英里處。

北國的君王，在此築了一座皇宮。

亞哈和耶洗別在此接受朝覲。

拿伯的葡萄園也在這裡。

以利亞也是在這裡宣告亞哈的命運。

巴力那可憎的廟宇也在這！

拜巴力，那污穢不堪的繁殖習俗儀式，也是在這裡進行。

耶斯列山谷，我們比較熟悉的稱呼是 **Esdrealon**，或更熟知的，是米吉多——  
（將來有一日，亞米吉多頓戰役就會在此）。

這也是耶戶那無惡不作的王朝終結之處。

耶洗別在此被殺，亞哈的眾子也死於此地。

歌篋不敢置信，她的兒子竟要取名為「耶斯列」！

但何西阿對此完全遵從神，就給兒子取名為耶斯列。

他帶著這小男孩，無論去到哪裡，都帶著這個出於報復的審判信息。

But it did not take long for his marriage to turn sour.

It began with the birth of his son.

It would seem, at that time, that Hosea had no suspicions of his wife's growing dissatisfaction and discontent.

She appeared to be a loyal and faithful wife.

I suspect the break came over the name that he chose — or rather, that God chose for their son.

God told him to call the boy "Jezreel".

I can imagine the shock registered on Gomer's face when Hosea said, "His name will be Jezreel!"

"Jezreel!" "That's not the name of a person," Gomer would have responded. "That is the name of a place! A place of judgment. . .terrible judgment!"

The name evoked pictures of vengeance!

It was the name of both a city and a valley.

The city of Jezreel was located in the territory of Issachar.

It was about 55 miles north of Jerusalem.

The monarchs of the northern kingdom kept a palace there.

Ahab and Jezebel had held court there.

Naboth's vineyard was there.

It was there that the prophet Elijah had pronounced Ahab's doom.  
 A detestable temple of Baal was there!  
 The foul fertility rites of the Baal cult were practiced there.  
 The valley of Jezreel is better known to us as Esdrealon and, better still, as Megiddo  
 — (where one day the battle of Armageddon will be fought).  
 It was there that Jehu had made a final end to the wicked Omni dynasty.  
 Hereabout Jezebel was killed and all of Ahab's sons.  
 Gomer could not believe that her son was to be called Jezreel!  
 But Hosea had the mind of God on the matter and called the boy Jezreel anyway.  
 Everywhere that little boy went he carried with him a message of judgment — of  
 vengeance.

歌篋顯然厭倦了這種被掌管的日子，尤其是跟一個這麼「宗教狂」的男子。  
 她不禁懷念起往日隨心所欲，當阻街女郎的歲月！  
 她厭倦了嫁給傳道人的生涯。  
 她厭倦了要不斷向人解釋「耶斯列」名字的日子——「喔，那還不都是我老公  
 的點子。我本來想叫他跟他外公一樣的名字滴拉音的。」

Apparently Gomer was growing tired of being controlled, especially by a man who  
 was "so religious."  
 She began to think nostalgically of all the independence she had once enjoyed when  
 she was a woman of the streets!  
 She was tired of being married to a preacher.  
 She was tired of having to explain the name "Jezreel" to everyone — "Oh, that! . . .  
 That was Hosea's idea. I wanted to call him Diblaim, after my father."

後來，歌篋又給何西阿生了第二個孩子。  
 是個女孩，但這時何西阿懷疑妻子對他不忠。  
 他懷疑妻子過的是兩面人的生活。  
 他強烈懷疑，這女孩根本不是他的骨肉。  
 神這時向他說話了。  
 要叫這女孩羅路哈瑪。

這名字的意思是「不蒙憐憫的」，你若要解釋，它就是「未曾蒙受父親之愛」的意思。

這與他的心思相呼應。他完全不知道孩子的生父是誰——可能連他老婆自己也搞不清。

這名字，跟耶斯列一樣，都有預言的色彩。

也都是要對北國的眾支派發出警告的信息。

警告他們說，神不再愛以色列國了。

這就意味著，他們已經失去了第一道的防禦——國破家亡的命運，屈指可數。

In time Gomer presented Hosea with a second child.

It was a girl, but now Hosea had serious concerns about his wife's fidelity.

He began to have suspicions that his wife was living a double life.

He strongly suspected the little girl was not his.

Then God spoke to him again.

Call the little girl Lo-Ruhamah.

The name means "unloved" or "unpitied" or, if we want to paraphrase it: She who never knew a father's love.

It echoed his own thoughts. He did not know who the girl's father was — and probably his wife didn't either.

The name, like that of Jezreel, was prophetic.

It was a warning message to the northern tribes.

God no longer loved the nation of Israel.

That meant that the nation's first line of defense was gone — its days were numbered.

此刻，何西阿的家庭問題急遽惡化。

歌篋再也不掩飾她對何西阿的冷淡，也不再隱瞞她對丈夫的不忠。

她故態復萌，重返昔日生涯，又當起阻街女郎來了。

先知的心整個兒碎了。

歌篋一點不在乎！

兩人似乎仍住在同一個屋簷下，但再也不裝恩愛的模樣——歌篋不再對丈夫示愛。

何西阿隱忍著，仍然把她當妻子看待，即使她傷透了丈夫的心，羞辱了丈夫的名。

Now events in Hosea's home-life rapidly deteriorated.

Gomer no longer attempted to hide her indifference to Hosea nor her infidelity to him.

She reverted to her old way of life and again resorted to the practices of a common woman of the streets.

The prophet's heart was broken.

But little did Gomer care!

It would seem they still shared the same home, but there was no pretense of any affection — no love from Gomer toward her husband.

With wondrous patience Hosea still let the woman be known as his wife, though she brought grief to his heart and shame to his name.

第三個孩子出生了——是個小男孩。

這回，何西阿一清二楚，孩子不是他的骨肉。

神再告訴他：「取名羅阿米」

這給以色列又釘了另一根棺材釘。

如今神已完全放棄了這個國家。

祂說，以色列非我民也。

神已經受夠了以色列民的背道與顯著的道德敗壞。

這十個支派再也不能當神的子民。

A third child was born — another little boy.

This time Hosea knew perfectly well the boy was not his.

Again, God spoke: "Call him Lo-Ammi."

The name means, "no kin of mine."

It depicted another nail in Israel's coffin.

God now disowns the nation altogether.

Israel, He said, is no kin of mine.

God had enough of Israel's apostasies and flagrant immoralities.

The ten tribes were no longer the people of God.

從此，歌篾就更明目張膽，再也不遮掩了。  
 她離家出走，重操舊業。  
 何西阿偶而會瞥見她，或聽到一點她的風聲。  
 有人告訴他說：  
 她又多了一項惡習。  
 他聽說，她成了酒鬼。

After this, Gomer abandoned all pretense.

She left home and went back to the streets.

From time to time Hosea would catch a glimpse of her or get word of her.

He was informed that:

She had added a new vice to her life-style.

He learned that she had become a drunk.

何西阿隱忍著，留意著，癡癡等著。  
 直到他聽見，歌篾已沈淪到了谷底。  
 她終於賣身為奴。  
 何西阿想方設法去找了她的奴主。

「這女奴你要賣多少錢？」

奴主看了她一眼，這名邋邋不堪，酩酊大醉的惡女子，穿著一身補丁，瑟縮在屋子的一角。

「我收十五舍客勒銀子」他說，「再加一點兒小麥」（窮人的口糧，通常拿來餵牲口用）。

她顯然值不了多少錢！

但何西阿還是買了她……

何西阿領著那個忝不知恥、落魄又臭薰薰的女人，牽著她的手，前腳剛踏出門，奴主就向朋友誇起口來，剛才這筆生意可真賺啊。

「她連一分錢都不值！」他一定這麼說。

何西阿把女子帶回家。

讓她洗個好澡，又換上乾淨的細麻衣。

給她整理出一間房、一張床。

他說：「我已經買了妳，妳屬於我了。妳如今是我的奴僕。法律保障我對妳的所有權。」

可是我不需要奴僕，我需要妻子。

況且，即使往事如何不堪，我還是愛著妳。

Hosea patiently watched and waited.

Then he learned that Gomer had finally touched bottom.

She had sold herself into slavery.

Hosea approached her owner.

"How much will you take for the woman?"

The owner looked at her, a bedraggled heap of booze-sodden female vice, clad in old clothes, sitting in a corner of the room.

"I'll take 15 shekels of silver," he said, "and some barley," (the food of the poor, often fed to animals in the barn).

She obviously wasn't worth very much!

But Hosea bought her anyway . . .

Then, doubtless, once Hosea was gone, leading that wretched, reeking wreck of womanhood by the hand, the merchant boasted to his friends about what a good bargain he had made.

"She wasn't worth a pence!" he would say.

Then Hosea took the woman home.

He had her bathed and clothed in fresh linen.

He gave her a room and a bed.

He said: "I've bought you. You belong to me. You are now my slave. The law upholds my right to own you."

However, I don't want a slave. I want a wife.

Moreover, I still love you in spite of everything you have done.

「愛是恆久忍耐，又有恩慈。」

「愛是凡事包容·凡事相信·凡事盼望·凡事忍耐。」

「愛是永不止息…」



"Love suffers long and is kind."

"Love bears and believes and hopes all things."

"Love never fails . . ."

同時，何西阿也想起了那兩個小孩。

他改了他們的名字。

羅阿米（非我民）成了阿米（我民），

羅路哈瑪（不蒙憐憫）成了路哈瑪（蒙憐憫），

從此，何西阿的家庭悲劇有了翻轉。

這整個兒是神給以色列國的實物教材。

In the meantime . . . Hosea's heart went out to the two younger children.

He changed their names.

Lo-Ammi ("No kin of mine ") became Ammi ("My people ")

Lo-Ruhamah ("Unloved "), became Ruhamah ("Loved ").

Herein, the tragedy in Hosea's home-life was over-ruled.

It was all a Divinely ordained object lesson to the nation of Israel.

接下來要看：

## B. 何西阿祖國的悲劇（四至十四章）

歌篋代表以色列國。

孩子代表以色列的百姓。

何西阿，代表以色列的救主。

儘管以色列國罪大惡極，耶和華仍恆久忍耐地愛著這個國家，後來只好任憑它去作惡。然而，神還是愛著它，救贖它，復興它，赦免它，管教它，最後仍像妻子一樣地接納它。這就是神的愛與恩典。

以下幾章的重點，就要從何西阿的本身，轉到永活的神。

也從歌篋的孩子，轉到以色列地和百姓。

在其間，我們可以看到神愛的五個特質。

**So we come to:**

## B. The Tragedy In Hosea's Home-Land. (Ch. 4-14)

Gomer represented the nation of Israel.

The children represented the people of Israel.

Hosea, himself represented the Savior of Israel.

A nation patiently loved in spite of its sin, left, at last, to its own devices, loved still, redeemed, restored, forgiven, disciplined, and finally reinstated as the wife of Jehovah.

That's what God's love and grace are all about.

The remaining chapters transfer everything from Hosea to the living God.

And from Gomer and the children to the land and the people.

In the process we discover five things about God's love.

## C. 何西阿向我們顯明「神的愛」就是：

### 1. 絕對的愛

這愛，不是奠基於神心中偶發的感受，而是奠基於祂的旨意。

這愛，根植、立足於一種無限永恆的命定。

拿起你的鉛筆來…

翻到這卷先知書的第二章。

把神無數次堅決地提到有關祂旨意的這些地方圈出來。

「我必！我必！我必！」一次又一次的反覆著，祂宣告…祂誓言！

以色列已成了淫蕩的阻街女郎，她棄掉之前對神的忠貞——成了叛道之徒！

她東奔西跑、四處追逐著異教瘋狂而虛假的神祇。

神說：「我必揭露她的淫行…」

祂說：「我必使她的歡笑停息…」

祂說：「我必…將她逐到曠野…」

祂說：「我必將巴力的稱呼從她口中除去…」

我要訂立一個約…

我要聘定你永遠歸我…

我要告訴那些「非我民」的說，「你們是我的子民…」

這就是絕對的愛——至高無上的愛。

這是神的愛。

這是「眾水不能熄滅的」愛。

### C. Hosea Shows Us That God's Love Is:

#### 1. An Absolute Love

It is love founded, not on some passing emotion in the heart of God, but based upon His will.

It is a love which is rooted and grounded in an infinite determination.

Take your pencil . . .

Go down through the second chapter of this prophecy.

Underline the numerous times God asserts His own will in this matter.

"I will! I will! I will," again and again, over and over, He declares . . . He avows it!

Israel has become a harlot of the streets, in abandonment of her former loyalty to God — in her apostasy!

She has run here, there, and everywhere after the fierce and foul gods of the pagans.

God says: "I will discover her lewdness . . ."

He says: "I will cause her mirth to cease . . ."

He says: "I will . . . bring her into the wilderness . . ."

He says: "I will take away the names of Baalim out of her mouth . . ."

I will make a covenant . . .

I will betroth thee unto Me forever . . .

I will say to them which were not my people, "Thou art my people . . ."

That is absolute love — Sovereign love.

That is God's kind of love.

It is the love that "many waters cannot quench."

摩西在他的回憶錄中，拋出這麼一句精彩的話給以色列民：

「上主」他說，「喜愛你們，只因……祂愛你們！」（譯按：申七 7、8）

這就是神絕對的愛。

這是一種非條件式的愛，也是不會被擊敗的愛。

這也是從加略山發出的愛，遠在立下大地根基之前。

神在創造時就有這愛運行著！神在救贖時也有這愛運行著！

創造之工，呈現出祂的智慧和偉大。  
 救贖之工，呈現出祂的慈愛與恩典。

Moses in his memoirs threw out this magnificent statement to Israel:

"The Lord," he said, "loved you because . . . He loved you!"

Such is the absolute love of God.

It is unconditional and unconquerable.

It is the same love that thought through Calvary from before the foundation of the world.

God acted in creation! God acted in redemption!

Creation displays His wisdom and His power.

Redemption displays His love and His grace.

何西阿教導我們的，不只是「神的愛是絕對的愛」，他還教導我們，神的愛是

## 2. 住在當中的愛

這一點，在第四章刻劃得最深入有力。神完全清楚當時的狀況。

以色列地不僅在宗教上背道，在道德上也付諸闕如。

殺戮、流血已司空見慣。

結黨搶劫在整個國境內喧騰著。

宗教領袖也有一群聽命的殺戮黨羽。

「流血…不斷」神說。那就是我們今日所說的連續殺人吧，竟然在那時就很普及！（譯按：四2）

姦淫被當作合理的事。

還有各樣的倒錯、口是心非、酗酒。

窮人普遍受壓榨。

即使有人虔信宗教，也是跟隨著異教領袖，支持異教神壇。

有權勢者，上至國王，對這一切毫不關切。

至於永活的神——祂曾經是「以色列民生命的主」這件事實，對這些權貴好像是從未發生的事。

神年復一年的忍受著。

祂仍住在這個犯罪的國家。

祂仍一次又一次稱他們為「我的子民！」

正如何西阿仍繼續和歌篋同住好一段時日一樣，神也持續住在這群祂稱為「我的子民」的百姓中間。

祂的愛，是住在當中的愛。

祂從天上降下來，設立帳幕在他們中間。

祂在前頭行，領他們穿越曠野。

祂曾住在會幕的至聖所中，設立寶座在兩旁有基路伯的約櫃上。

祂以雲彩在上遮蔽他們。

祂已經在南方耶路撒冷的聖殿有了祂的居所，但…

祂的同在仍然蔭庇著這以色列地。

要一直到以西結的時期，祂才放棄這地，撤離祂榮耀的雲彩。

祂的愛是同住在其間的爱。

祂看顧，等待，求愛。

祂被遺忘，被忽視，被羞辱。

祂卻依然在那兒，不肯離去！

Hosea teaches us, not only the fact that God's love is an absolute love, it teaches us that God's love is:

## **2. An Abiding Love**

This comes out with all its force and fullness in chapter 4. God knew what was going on.

The land was not only in a state of religious apostasy; it was in a condition of moral depravity.

Murder and bloodshed were commonplace.

Robber-gangs roamed the countryside.

The religious leaders had their own murder-gangs.

"Blood toucheth blood," God said. That is what we now call serial murders, and they were common!

Adultery was taken as a matter of course.

There was perversion, double-dealing, and drunkenness.

Oppression was the common lot of the poor.

In so far as any were religious, they ran after cult leaders and supported pagan shrines.

The king, and those in power, cared nothing about these things.

As for the living God — the fact that He had a claim upon their lives never occurred to them at all.

And for years God put up with it.

He continued to abide with the sinful nation.

Again and again He still called them "My people!"

As Hosea continued to live with Gomer for some length of time — so God continued to dwell among those He called "My people."

His love was an abiding love.

He had come down from heaven to pitch His tent among them.

He had marched before them through the wilderness.

He had dwelt in the tabernacle, in the Holy of Holies, enthroned upon the Ark, between the Cherubim.

His shadow was over them.

He had taken up His residence in the south, in the temple in Jerusalem, but . . .

His Presence still overshadowed the land.

It would not be until the days of Ezekiel that He would forsake it and withdraw the Shekinah cloud.

His love was an abiding love.

He watched and waited and wooed.

He was forgotten and neglected and insulted.

But He was still there!

結果，那愛變為：

### 3. 任憑的愛

祂不再抑制下去。

祂任憑以色列，任由他們去。

就像浪子的父親，祂鬆手，任由以色列國去。

祂讓他們自由——隨便愛去哪，愛幹什麼。

結果，聖靈一章隨著一章的，再也不提「以色列」這國了。

祂不再稱他們以色列，改稱以法蓮。

「以法蓮親近偶像，任憑他吧。」

「以法蓮吃風。」

「以法蓮是沒有翻過的餅。」——一面焦黑，另一面還是生的。

以法蓮源自約瑟支派，是約瑟兩個兒子中的老二，但雅各臨終予以祝福時，把長子瑪拿西的名份倒過來給了他。

以法蓮支派一直都嫉妬著猶大支派。

他們很吃味的一點是因為彌賽亞要從猶大支派而出，聖殿要在耶路撒冷。

在眾支派中，以法蓮一直是個惹麻煩的傢伙。

因此，當神棄絕以色列，任憑他們去時，祂就直接貼上以法蓮這標幟。

**In the end, that love was shown to be:**

### **3. An Abandoning Love**

He no longer restrained.

He abandoned Israel to its own ways.

Like the father of the prodigal son, He let the nation go.

He gave it its freedom — to go wherever they liked, to do whatever they liked.

This comes out in chapter after chapter where the Holy Spirit no longer refers to the nation as "Israel."

He calls it no longer Israel, but Ephraim.

"Ephraim is joined to his idols, let him alone."

"Ephraim shall bring forth children to the murderer."

"Ephraim feedeth on the wind."

"Ephraim is a cake not turned" — baked black on one side, raw dough on the other side.

The tribe of Ephraim sprang from Joseph. Ephraim was the younger of Joseph's two sons, but given the primacy over Manasseh by Jacob.

The tribe of Ephraim was always bitterly jealous of the tribe of Judah.

It was a sore point that Judah should be the Messianic tribe, that the temple should be in Jerusalem.

Ephraim was a trouble-maker among the tribes.

So God, now abandoning Israel to its own ways, simply labels it Ephraim.

何西阿還教導我們，神的愛是：

#### 4. 豐盛的愛

聖詩的作者如此寫道：

「祂見我被墮落所毀  
 卻仍不顧一切的愛著我；  
 祂救我脫離迷途，  
 祂慈憐的愛，何等偉大！」

從十一至十四章的真理告訴我們，時候到了，神還是會把祂浪蕩的妻子娶回來歸自己。

「我必救贖他們脫離陰間」（十三 14）

「我就是你們的幫助」（十三 9）

「我必醫治他們背道的病、甘心愛他們...」（十四 4）

「我必向以色列如甘露...」（十四 5）

**Then, too, Hosea teaches us that God's love is:**

#### 4. An Abounding Love

The hymn-writer tells it like this:

"He saw me ruined by the Fall  
 Yet loved me notwithstanding all;  
 He saved me from my lost estate,  
 His loving kindness, O how great!"



For running through chapter after chapter (11-14) is the truth that, in due time, God will bring this prodigal wife back to Himself.

"I will ransom them from the power of the grave."

"In Me is their help!" He says.

"I will heal their backsliding. I will love them freely . . ."

"I will be as the dew upon Israel . . ."

神的愛，是絕對的愛，是同在的愛，是任憑的愛，是豐盛的愛，除此之外，神的愛還是：

### 5. 自制的愛

祂最終固然會把以色列接回來，

但必須先完成管教的工作。

因此，何西阿從一開始，就告訴我們一段令人矚目的預言：

「以色列人也必多日獨居、無君王、無首領、無祭祀、無柱像、無以弗得、無家中的神像。後來以色列人必歸回、〔或作回心轉意〕尋求他們的神耶和華、和他們的王大衛。在末後的日子、必以敬畏的心歸向耶和華、領受他的恩惠。」（三4~5）

浪子的父親，足夠聰明，不一直去跟蹤他流浪的兒子。

但他的心卻一直緊追、惦記著他。

可能常會聽到他的消息。

但也都不是什麼好消息；

要先克制自己不去追蹤他，那是最難的事。

但他的禱告卻伴隨著四處流浪的兒子，始終沒有間斷過。

他守望著、等候著，帶著一顆沈痛、破碎的心…

他繼續為兒子守望著…直到有一日，終於看見兒子返家…

他跑過去，低下頭來親吻他。

他大喜過望的用上好的袍子和戒指迎接兒子！

But while God's love is an absolute love and an abiding love, and an abandoning love and an abounding love —

**It is also:**

## **5. An Abstaining Love**

He will receive Israel back, at last.

But not until discipline has done its work.

So Hosea, right from the start, gives us this remarkable prophecy:

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.

Afterward shall the children of Israel return, and seek the Lord their God, and David, their king, and shall fear the Lord and His goodness in the latter days."

The father of the prodigal son was too wise to run after his wayward boy.

But his heart yearned after him.

From time to time, perhaps, he got some news.

If he did, it was not good news; it was bad news.

To abstain from running after him was the hardest part.

Yet his prayers accompanied his son all the long and woeful time he was gone.

He watched and waited with an aching, breaking heart . . .

He kept watching for him . . . and when at last he saw him coming home . . .

He ran and fell on his neck and kissed him.

He welcomed him home with the robe and the ring — and rejoicing!

這就是何西阿教導我們認識的神——

罪，不僅破壞了神的律法；罪也破碎了神的心。

但，罪即使破碎了神的心，它卻無法破碎神的旨意。

祂仍定意堅持當時候到了，就要歡喜的把那個迷途浪子迎接回家。

喔，那尋找我的愛。

喔，那贖回我的愛。

喔，那擁我入懷的愛！  
那擁我入懷，奇妙的愛。

That is what Hosea teaches us about God —  
Sin not only breaks God's laws: It breaks His heart.  
But if sin breaks God's heart, it does not break His will.  
He remains resolute in His purpose to welcome home the wayward prodigal with  
rejoicing in due time.

Oh the love that sought me  
Oh the love that bought me  
Oh love that brought me to the fold!  
Wondrous love that brought me to the fold.

#### D. 何西阿教導我們，神的愛…

※不能姑息罪

※不能勾銷罪所帶來的後果

1. 倘若蒙神所愛的國家以為，他們可以棄絕神而不會受懲罰，或以為國家的價值觀和影響力不致受到腐蝕，那麼，何西阿就要大聲的喊說：「不可能！」

2. 倘若一個國家撒種——撒播不誠實、不貞潔、不道德的種子，而冀望在社會中不致出現貪腐、立法紊亂、司法不公的亂象，那麼何西阿會大聲的說：「不可能！」

3. 倘若有一個國家以為，它可以在教室裡禁止教聖經，禱告，並以演化論、心理學、人文主義、社會主義來取代，卻還能在學校、法庭和傳播媒體間維持正義，何西阿就要大聲喊說：「絕不可能！」

4. 倘若有一個國家以為，在性關係上放縱自己，也將同性戀合法化，並容忍色情媒體，而以為這一切不會招致流行疾病肆虐、家庭生活崩潰，道德傾頹的話，那何西阿就要大聲喊說：「不可能！」

5. 個人方面——倘若有人以為，他可以忽視上帝，放縱情慾，不顧端莊的舉止、道德和正直；而還以為，即使在商業場合中，這一點兒不會貶損個人的價值，給自己造成一種網鎖的話，何西阿會大聲的喊說：「不可能！」

6. 倘若有人以為，他可以信奉假的宗教，或支持各樣的靈異宗派，卻仍可以被神所接納，何西阿要大聲的喊說：「不可能！」

7. 倘若有人以為，他可以用說謊、欺騙、偷竊的手段，使這些根本違反了十誡的不道德、同性戀和墮胎的法案經由誓言，合法票決通過，最後並不會激發神的忿怒，好像被偷了小熊的母熊那般忿怒的話，何西阿就會大聲喊說：「不能！」

8. 倘若有人以為，他可以放縱情慾，好像歌篾放縱自己一般，而最後並不致於要在罪的垃圾桶中找吃的話，何西阿會說：「不可能！」

以上是這卷小先知書的信息。

小嗎？

一點兒也不。

何西阿處理了兩個世代之久的議題，今日，依舊與我們面面相覷。

那呼喚，一直響著：喔，以色列，歸來吧

喔，美利堅，歸來吧！！

#### **D. Hosea Shows Us That God's Love . . .**

##### **\* Cannot Condone Sin**

##### **\* Cannot Cancel Consequence of Sin**

1. If a nation favored by God thinks it can abandon God with impunity and not face an erosion of all its values and its influence, Hosea says, "IT CAN'T!"

2. If a nation sows the wind — sows the wind of dishonesty and unchastity and general immorality and not reap the whirlwind of social depravity, political corruption, and legislative and judicial chaos, Hosea says, "IT CAN'T!"

3. If a nation thinks it can ban the Bible and prayer from its classrooms and substitute Evolution, Psychology, Humanism, and Socialism in its place and still retain integrity in its schools, courts and news media, Hosea says, "IT CAN'T!"

4. If a nation thinks it can play fast and loose with sex and legitimize perversion and tolerate pornography and not reap an epidemic of disease, the general breakdown of family life and the decay of its moral fiber, Hosea says, "IT CAN'T!"

5. On the personal level — if a person thinks he can ignore God, indulge his lusts, abandon decency, morality and integrity and not end up as a slave whose personal worth, even in the market place, is completely depreciated, Hosea says, "HE CAN'T!"

6. If a person thinks he can embrace false religion or become a supporter of some kind of cult, and still be acceptable to God, Hosea says, "HE CAN'T!"

7. If a person thinks he can lie and cheat and steal, and swear and vote for lax laws which make immorality, perversion, and abortion respectable, and generally defy the Ten Commandments, and not eventually meet God as wrathful as a bear robbed of her cubs, Hosea says, "HE CAN'T!"

8. If a person thinks he can indulge his lusts, as Gomer indulged hers, and not end up grubbing in the garbage pails of sin, Hosea says, "HE CAN'T!"

Such is the message of this so-called minor prophet.

Minor?

Not for one single moment.

The issues with which Hosea dealt, over a period of two generations are the issues which are staring us all in the face today.

The call ever rings out: O Israel Return — O America Return!!

最後，

**E. 何西阿教導我們「神就是愛」。**

不過，他寫下這真理，五、六百年後，才由基督向我們彰顯出來。

何西阿努力要教導我們認識的，有關神愛的這項真理，已經充滿了那群被祂寶血所買贖回來的子民的心，他們唱著加略山之歌：

「愛，成為救贖我靈魂的路，  
愛，成為使我痊癒之路。

愛，催我主走上羞恥的十架路！  
 愛，成為路，讚美祂聖潔的名！」

即使遠在天堂之遙，何西阿也會對此說「阿們！」

現在，神長存的有智慧，權能與愛。  
 其中最大的是愛。  
 這是何西阿的信息。

**Lastly,**

**E. HOSEA teaches us that God is love.**

However, he wrote 500-600 years before that truth was finally made manifest in Christ.

Those truths that Hosea sought to teach about God's love have filled the hearts of His blood-bought people with song since Calvary:

"Love found a way to redeem my soul,  
 Love found a way that could make me whole,  
 Love sent my Lord to a cross of shame!  
 Love found a way, O praise His holy Name!"

**Up in heaven Hosea would have said "AMEN!" to that.**

And so now remains, with God, wisdom, power, and love.

And the greatest of these is love,  
 That's the message of Hosea.