

Chapter 2

2:1

Say to your brethren, ‘My people,’ And to your sisters, ‘Mercy is shown.’ A prophecy, then, of a reversal of 1:8. This is most certainly a broadcast through Hosea to his countrymen of the promise of God to Hosea given in the previous chapter. Basically, God is telling Hosea, “now tell what I’ve told you.”

2:2-4

“Bring charges against your mother, bring charges; For she is not My wife, nor am I her Husband! This appears to be a promise of a pending divorce (as seen in the requirement laid upon her in the next verse and a half) which seems like was finally brought to pass in 2:16. **Let her put away her harlotries from her sight, And her adulteries from between her breasts; 3 Lest I strip her naked And expose her, as in the day she was born,** a sign of shame—as if to say “everything you have is because of me, and I will now take from you what you received freely from me.” **And make her like a wilderness, And set her like a dry land, And slay her with thirst. 4 “I will not have mercy on her children,** Is this, then, a reversal of the reversal (2:1 cross referenced with 1:8)? **For they are the children of harlotry.** Jehovah is not recognizing a relationship with the alliances that his wife has produced.

2:5-7

6 “Therefore, behold, I will hedge up your way with thorns, And wall her in, So that she cannot find her paths. These, not Reformers, are the writings we should be considering who the “Great Whore” of the last times is. If it is a city besides the “City of God” in 1:5, it is something with which the proposed “end times” city has something in common. **7 She will chase her lovers, But not overtake them;** The LORD takes credit for not allowing Gomer (or Israel) to have what she’s looking for in her lovers.

2:8-13

8 For she did not ^kknow That I gave her grain, new wine, and oil, And multiplied her silver and gold—

Which they prepared for Baal. It was me after all. I was the one who was to blame for “funding” her escapades. She didn’t know I was the source of all good things. **9 “Therefore I will return and take away My grain in its time And My new wine in its season, And will take back My wool and My linen,** famine keeps food from animals and then they die, depleting wool and linen. **Given to cover her nakedness. 10 Now I will uncover her lewdness in the sight of her lovers,** there will be shame for Israel. She will be stripped before her many lovers and shamed. **And no one shall deliver her from My hand.** Here’s the other “bookend of shame” on the other side of the talk of the wife “seeing how good she had it.” **11 I will also cause all her mirth to cease, Her feast days,** signals of new seasons **Her New Moons,** signals of new months **Her Sabbaths** signals of new weeks—**All her appointed feasts.** This surely does remind me of Isaiah 1 (as in 2:8). **12 “And I will destroy her vines and her fig trees, Of which she has said, ‘These are my wages that my lovers have given me.’** The LORD promises to spoil what so-called “good” is produced by these other **lovers.** Eventually, those glimmers will go away. **So I will make them a forest, And the beasts of the field shall eat them.** They will not admire Israel’s beauty. Rather, they will pillage and misuse her (This sure

^k Is. 1:3; Ezek. 16:19

seems like the treatment of a certain “whore” in Revelation 17-18). **13 I will punish her For the days of the Baals to which she burned incense. She decked herself with her earrings and jewelry, And went after her lovers; But Me she forgot,” says the LORD.** Can you hear the heartbreak of Jehovah? Apparently, omniscience does not dispense with personality.

2:14-18

14 “Therefore, behold, I will allure her, Will bring her into the wilderness, And speak comfort to her. This is not what I would do, on one hand. On the other hand, I feel a great jealousy over those in my pastoral care who seem to be growing distant from the things of God. They have wronged God, and I feel wronged on God’s behalf. Do I wait for them to come back and stand here with my arms folded? No, I pray desperately for them and then yearn for restoration...for something I didn’t do! **15 I will give her her vineyards from there, And ⁿthe Valley of Achor as a door of hope;** Is this really a reference to 400 years earlier? How could this valley bring hope? **She shall sing there, As in the days of her youth, As in the day when she came up from the land of Egypt.** This is most certainly a reference to Exodus 15.

16 “And it shall be, in that day,” Says the LORD, “That you will call Me ⁸‘My Husband,’ And no longer call Me ‘My Master,’ I will buy you as a **Master**, but treat you like a **Husband**. **17 For I will take from her mouth the names of the Baals,** This has intimate intimations. We are dealing with calling out the names of lovers. **And they shall be remembered by their name no more. 18 In that day I will make a covenant for them With the beasts of the field, With the birds of the air, And with the creeping things of the ground. Bow and sword of battle I will shatter from the earth,** “Life will be good again in the promised land. Normal again, with your seasons and months and weeks (2:11). **To make them lie down safely.** Amazing...He wishes to win her back...to keep her safe.

2:19-23

19 “I will betroth you to Me forever; Yes, I will betroth you to Me In righteousness a remarriage with a forever ending. and justice, In lovingkindness and mercy; 20 I will betroth you to Me in faithfulness, Once again, there is a connection here with Mark. Hosea 1 to Mark 2. Now Hosea 2 to Mark 2—specifically Mark 2:20. It is within the character of God to remarry Israel...in Jesus’ economy, new Israel. **And ⁿyou shall know the LORD.**

21 “It shall come to pass in that day That I will answer,” says the LORD; “I will answer the heavens, And they shall answer the earth. The heavens speak with rain and the earth response: **22 The earth shall answer With grain, With new wine, And with oil; They shall answer ¹Jezreel.** So this is more than the name of a son. This is the nature of a restoration of the “harlot” people of God, specifically—ethnic Israel (generally speaking). **23 Then I will sow her for Myself in the earth, And I will have mercy on her who had ²not obtained mercy; Then I will say to those who were ³not My people, ‘You are ⁴My people!’ And they shall say, ‘You**

ⁿ Josh. 7:26

⁸ Heb. *Ishi*

ⁿ Jer. 31:33, 34

¹ Lit. *God Will Sow*

² Heb. *lo-ruhamah*

³ Heb. *lo-ammi*

⁴ Heb. *ammi*

are my God!’ ” Looking ahead to Mark 2:18-22, one can readily see that Jesus’ frequent analogy to marriages and weddings in the Gospels reintroduces that God is about to be involved with a marriage once again.