

## 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 <sup>k</sup>know 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

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<sup>k</sup> 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 <sup>n</sup>the 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 <sup>8</sup>‘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 <sup>n</sup>you 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 <sup>1</sup>Jezreel.** 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 <sup>2</sup>not obtained mercy; Then I will say to those who were <sup>3</sup>not My people, ‘You are <sup>4</sup>My people!’ And they shall say, ‘You**

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<sup>n</sup> Josh. 7:26

<sup>8</sup> Heb. *Ishi*

<sup>n</sup> Jer. 31:33, 34

<sup>1</sup> Lit. *God Will Sow*

<sup>2</sup> Heb. *lo-ruhamah*

<sup>3</sup> Heb. *lo-ammi*

<sup>4</sup> 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.