

Hosea 02 - Judgment for Israel's Marital Unfaithfulness; Promises of Restoration

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Hosea 2

(4) God's dealings with Israel analogized to Hosea's relationship with Gomer (Hosea 2:1—3:5)

(A) Judgment (2:1-13)

(a) Gomer's unfaithfulness (2:1-5)

1 Say to your brothers, "**Ammi**," and to your sisters, "**Ruhamah**."

1 Say to your brothers, "Ammi," and to your sisters, "Ruhamah."

1 So call your brothers 'Ammi,' and your sisters 'Ruhamah.'"

1 Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

- "...Ammi" - that is, "My people"

- "...Ruhamah" - that is, "Pitied"; having obtained mercy

- The Lord instructed future representatives of the restored nation to announce to their fellow Israelites, at this future time, that they were again “My (God’s) People,” and that they were again Yahweh’s “loved one” (Deut 30:1-9; Rom 11:25-32)
- Thus, *God is not through with the nation of Israel*. We will see this again in Hosea 3.
- Those who teach that God is through with Israel have to discount or “spiritualize” a large part of the OT (and the NT!)

Just as no other prophet pronounces doom alone upon Israel without a promise of future blessing, so Hosea follows his dark predictions with words of great comfort. In 1:10—2:1 the prophet promises five great blessings to Israel:

- (1) national increase (1:10a)
- (2) national conversion (1:10b)
- (3) national reunion (1:11a)
- (4) national leadership (1:11b)
- (5) national restoration (2:1)

The fulfillment of this prophecy has not come yet, so we look forward to the regathering of Israel, ruled by David’s descendant, and Israel flourishing in her land in the future.

Amillennial interpreters believe the church replaces Israel in the promises of God and that Jesus began the day of Jezreel at His first advent.

Second Message of Judgment and Restoration: Marital Unfaithfulness (2:2–3:5)

Judgment on Gomer (as a figure of Israel)

2 “**Dispute** with your mother, dispute, Because she is not my wife, and I am not her husband; But she must remove her infidelity from her face And her adultery from between her breasts,

2 “Contend with your mother, contend, For she is not my wife, and I am not her husband; And let her put away her harlotry from her face And her adultery from between her breasts,

2 “Call your mother to account, call her— for she is not my wife, and I’m not her husband. Let her do away with her seductive looks and remove her adultery from between her breasts.

2 Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

- Hosea called his children to act as witnesses against the conduct of their mother: she was not acting like a true wife, so he could not be a true husband to her

- “Dispute” - *rib*, often refers to a legal accusation; this suggests great contention because Gomer was unfaithful and went back to prostitution

- *Yahweh* was bringing legal charges against Israel that could stand up in court; but this legal charge was not a formal declaration of divorce, because He wanted to heal the relationship, not terminate it (Cf. v6-7,14-23)
- Israel had become a spiritual harlot; she had stopped serving *Yahweh* exclusively and had served other gods; this was spiritual adultery
- Under Mosaic Law, a husband could have his wife stoned for being unfaithful (Lev 20:10; Deut 22:22), but this was not God's intention for Israel. God gave the Law, so He has the right to make exceptions to His own Law.
- Another example of God doing this is His granting David forgiveness even though the Law demanded that he die for committing adultery and murder (Cf. James 2:13)

The worst sin one can commit is to become unfaithful to one who loves you. The greatest sin a Christian can commit is unfaithfulness to God who has redeemed you and who loves you.

This passage shows the nature of God's love toward those who have proved unfaithful to Him. To the Greeks, God was unfeeling; their word for this was *apatheia*, from which we get apathy; to the Muslims, Allah is capricious, unknowable. But the God of the Bible weeps for His people, yearns for them, works for their deliverance (Cf. Jer 2:2,13). If it were you or me, we might give up. But God works to turn sorrow into joy and tragedy of unfaithfulness into the triumph of love. But even God has a point beyond which He will not strive (Gen 6:3; Ps 2; et al.).

Marriage is one of many figures used in Scripture to emphasize the relationship of God to men. This illustration is used in both OT and NT to picture love, intimacy, privilege, and responsibility. In the OT, as here in v16-23, Israel is described as the wife of the LORD, though now disowned because of disobedience. Nevertheless eventually, upon repentance, Israel will be restored. This relationship is not to be confused with that of the Church to Christ (John 3:29). The NT speaks of the Church as a virgin espoused to one husband (2 Cor 11:1-2), which could never be said of an adulterous wife restored in grace. Israel is, then, to be the restored and forgiven wife of the LORD; the Church is the virgin wife of the Lamb (John 3:29; Rev 19:6-8). Israel will be the LORD's earthly wife (2:23); the Church, the Lamb's heavenly bride (Rev 19:7).

- 3 Otherwise, I will strip her naked And expose her as on **the day she was born**. I will also **make her like a wilderness**, Make her like desert land, And put her to death with thirst.
- 3 Or I will strip her naked And expose her as on the day when she was born. I will also make her like a wilderness, Make her like desert land And slay her with thirst.
- 3 Otherwise, I'll strip her naked— as she was on the day she was born— make her like a wilderness, turn her into a parched land, and cause her to die of thirst.

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

- If Gomer did not respond appropriately, Hosea threatened to strip her naked, to expose her to shame and helplessness

— Stripping naked like a prostitute was a metaphor to describe the punishment of a covenant breaker. Gomer had exposed herself to her lovers (v2), now her husband would expose her for all to see.

- "...the day she was born" - the day of her political "birth" was when God delivered her from the bondage of Egypt, and set up the theocracy (Ezek 16:4)

- "...make her like a wilderness" - she would become sterile and incapable of bearing other children

— Her insistence on having sex with many men would result in her not being able to bear the fruit of her sex, having children. Even though she "thirst" for children, she would have no more.

The threat to Israel involved, first, making the nation an object of shame and ridicule in the world (Cf. v.10; Ezek 16:35-43). Second, *Yahweh* would remove all her powers of fertility: her flocks and herds would not flourish, her fields would become unproductive, and her women would be unfruitful.

4 "Also, I will take no pity on her children, Because they are children of infidelity.

4 "Also, I will have no compassion on her children, Because they are children of harlotry.

4 Furthermore, I'll not show pity on her children, since they are children of prostitution.

4 And I will not have mercy upon her children; for they be the children of whoredoms.

- Hosea threatened to have no compassion on the children Gomer had birthed in harlotry, as they had other fathers

— God is applying the sins of the nation to the individuals who compose the nation

— For Israel, this signified that *Yahweh* would not recognize His own, and love as His own, the descendants that the Israelites bore. He would regard them as the offspring of others, not Himself.

— At this time, the entire nation had turned to idolatry

5 "For their mother has committed prostitution; She who conceived them has acted shamefully. For she said, 'I will go after my lovers, Who give *me* my bread and my water, **My wool and my flax, my oil and my drink.**'

5 "For their mother has played the harlot; She who conceived them has acted shamefully. For she said, 'I will go after my lovers, Who give *me* my bread and my water, My wool and my flax, my oil and my drink.'

5 Indeed, their mother has committed prostitution— the one who has been conceiving them has acted disgracefully— when she said, 'I'm going after my lovers, who provide me food and water, as well as my wool, my flax, my oil, and my wine.'

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me bread and my water, my wool and my flax, mine oil and my drink.

- Hosea's lack of compassion for these children was because Gomer conceived them in adultery

- She did it for the money! She sought lovers who promised to provide money adequate to take care of her needs and wants

- Hosea may not have been a wealthy man, not able to provide the luxuries she wanted

- "...my bread and my water" = necessities

- "...my wool and my flax, mine oil and my drink" = luxuries

- Israel had turned to idols (spiritual adultery) because she believed they could take care of her better than *Yahweh*; they were giving the idols credit for providing for them

(b) God's judgment upon Israel (2:6-13)

(i) Loss of lovers (2:6-8)

6 **"Therefore**, behold, I will obstruct **her way** with thorns, And I will build a stone wall against her **so that she cannot find her paths**.

6 "Therefore, behold, I will hedge up her way with thorns, And I will build a wall against her so that she cannot find her paths.

6 "Look how I'm blocking her path with thorns and building a wall to hinder her, so she can't find her way.

6 Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

- "Therefore" - the passage is segmented by "therefore" 3x (v6,9,14)

- Hosea said he would oppose Gomer as though he put a hedge of thorns or a wall across her path so she would turn from her ways

- We are reminded of the complaints of Satan against the hedge that God had placed around Job (Job 1:8-11); but even then, God did not allow Job to be tempted more than he was able to bear

- "...her way" - the sudden change from third person to second person is very observable: this directness of address is, in this instance, expressive of deep indignation

- She had avowed her determination to pursue her evil courses shamefully and sinfully, as if in defiance of the Almighty

- "...so she cannot find her paths" - in case of Gomer, the hedge served as a protection for her from the evil things she desired

— *Yahweh* would make it very difficult for Israel to pursue idols

7 "And she will pursue her lovers, but she will not reach them; And she will seek them, but will not find *them*. Then she will say, 'I will go back to my first husband, Because it was better for me then than now!'

7 "She will pursue her lovers, but she will not overtake them; And she will seek them, but will not find *them*. Then she will say, 'I will go back to my first husband, For it was better for me then than now!'

7 She will pursue her lovers, but she won't catch up with them. She will seek them, but she won't find them. Then she will say, 'I'll go back and return to my first husband, because it was better for me then than now.'

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.

- Consequently, Gomer would pursue her lovers, but be unable to catch them; she would seek but not find them

— Out of frustration, she would give up pursuing them and return to her husband, concluding that she was better off with him than with them

— There comes a day when the harlot is no longer attractive and her clientele loses interest in her...

— She sank lower in their social scale of the city and ultimately was unable to obtain even the necessities; this is precisely what was happening to Israel

— So the people were now saying, "Now let's return to God." This also reminds us the plight of the Prodigal Son (Luke 15:11-32).

Judgment on Israel

8 "Yet she does not know that it was I myself who gave her the grain, the new wine, and the oil, And lavished on her silver and gold, *Which* they used for **Baal**.

8 "For she does not know that it was I who gave her the grain, the new wine and the oil, And lavished on her silver and gold, *Which* they used for Baal.

8 She didn't recognize that it was I who provided her grain, wine, and oil, and it was I who gave her silver, while they crafted gold for Baal.

8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

- Israel failed to acknowledge that it was *Yahweh* who had provided for her and had given her all she needed, even the luxuries, when she was pursuing pagan gods (Cf. Deut 7:13; 11:14; 26:10)

- The Israelites used the silver and gold that the Lord had given on them to make idols of Baal, which they credited with their agricultural blessings
- Our own culture also ascribes our blessings—even our very origin—to the god of random chance
- "...Baal" - a metonym for all idols, including the golden calves
- Baal was the Canaanite god who supposedly controlled storms and was responsible for both agricultural and human fertility
- By looking to Baal (or other false gods) for these things Israel broke the first of the Ten Commandments, rejecting one of the main principles of the Mosaic legislation (Cf. Ex 20:3; Deut 5:7)
- Moses taught that the Lord provided grain, wine, and oil (Deut 7:13; 11:14). Each Israelite, when presenting his firstfruits in the harvest festival, was to recite the following words in the presence of the priest, "I bring the firstfruits of the soil that You, O Lord, have given me" (Deut 26:10).

Hosea spoke frequently of *knowledge* (of the Lord). He traced Israel's declension back to her lack of knowledge about Yahweh's bounty in this verse. In the future the Israelites would know the Lord (v20). The prophet bemoaned the lack of knowledge of God that presently existed in the land (4:1). The Israelites' destruction was due to this lack of knowledge (4:6). The fact that they had not known the Lord stood in the way of their return to Him (5:4). But when repentance came, they would know and follow on to know the Lord (6:3). They would learn that knowledge of the Lord is more important to Him than burnt offerings (6:6). The last verse in the book calls on the wise to know these things (14:9).

(ii) Loss of material support (2:9-13)

- 9 **"Therefore**, I will take back My grain at harvest time And My new wine in its season. I will also take away My wool and My flax *That I gave* to cover her nakedness.
- 9 "Therefore, I will take back My grain at harvest time And My new wine in its season. I will also take away My wool and My flax *Given* to cover her nakedness.
- 9 "Therefore I'll return and take back my grain at harvest time and my new wine in its season. I'll take back my wool and my flax that was to have covered her nakedness.
- 9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.
- "Therefore" - disobedience would bring drought, pestilence, war, death, and exile (Lev 26:14-39; Deut 28:15-68)
 - The Mosaic Law made agricultural prosperity dependent on loyalty to the Lord
 - Obedience to the covenant stipulations would result in the Lord's blessing in the form of plentiful harvests, numerous offspring, and security (Lev 26:3-13; Deut 28:1-14)

- This announcement revealed the Lord's intention to implement the covenant curses against Israel
- Drought, blight, insect swarms, and invading armies would destroy the land's produce (Deut 28:51; Joel 1:4-12; Amos 4:6-9; 7:1)

10 "So now I will uncover her **lewdness** Before the eyes of her lovers, And no one will rescue her from My hand.

10 "And then I will uncover her lewdness In the sight of her lovers, And no one will rescue her out of My hand.

10 So now I'll reveal her lewdness to the eyes of her lovers, and no man will rescue her from my control.

10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

- "...lewdness" - *nabluwth*, only here in the OT; refers to a blatant breach of covenant which disgraces the entire community

— Yahweh would expose Israel to shame in the sight of those with whom she had committed adultery; no one would be able or willing to save her from this punishment

— A related term (*nebalah*) is used of Achan's sin (Joshua 7:15), as well as various prohibited sexual acts, including fornication (Deut 22:21), incest (2 Sam 13:12), rape (Judges 19:23; 20:6), and adultery (Jer 29:23)

11 "I will also **put an end** to all her joy, Her **feasts**, her new moons, her Sabbaths, And all her festivals.

11 "I will also put an end to all her gaiety, Her feasts, her new moons, her sabbaths And all her festal assemblies.

11 I'll put a stop to her mirth, along with her celebrations, her New Moons, her Sabbaths, and all of her festive assemblies.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

- "...put an end" - Yahweh would put an end to Israel's weekly, monthly and yearly celebrations

— Idolatry had so corrupted Israel's sacred feasts that Yahweh no longer wanted His people to observe them

— Word play, such as puns, are found throughout Hosea: "cease" (*shawbath*) her "sabbaths" (*shabbath*): Yahweh would *shawbath* her *shabbath*

- "...feasts" - the feast days of Jeroboam's appointment, in which the Sabbath was apparently a feast day (Cf. Amos 8:5); distinct from the Mosaic feasts (1 Kings 12:32)

— Most of the Mosaic feasts remained, but to degenerate Israel, worship was a weariness; they cared only for the carnal indulgence on them

12 "And I will **destroy her vines and fig trees**, Of which she said, 'They are my wages for prostitution Which my lovers have given me.' And I will turn them into a forest, And the animals of the field will devour them.

12 "I will destroy her vines and fig trees, Of which she said, 'These are my wages Which my lovers have given me.' And I will make them a forest, And the beasts of the field will devour them.

12 I'll destroy her vines and her fig trees, about which she said, 'These are the earnings that my lovers paid me. I'll make them grow into a forest, and the wild animals will eat from them.'

12 And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

- "...destroy her vines and fig trees" - the Lord would also destroy the sources of Israel's finest products

— Yahweh would turn these groves of fruit trees into wild forests, and wild beasts would destroy them and their fruit

— This suggests that there would no longer be Israelites in the land to care for these crops (Cf. Is 5:5-6; 7:23-25; 17:9; 32:9-14; Micah 3:12)

— This was fulfilled in the overthrow of Israel by Assyria (9:4-5)

13 "I will punish her for the days of the **Baals** When she used to offer sacrifices to them And adorn herself with her nose ring and jewelry, And follow her lovers, so that she forgot Me," declares the LORD.

13 "I will punish her for the days of the Baals When she used to offer sacrifices to them And adorn herself with her earrings and jewelry, And follow her lovers, so that she forgot Me," declares the LORD.

13 I'll punish her for the time she has devoted to the Baals, to whom she burned incense, and for whom she put on her earrings and jewels so she could go after her lovers and forget me," declares the LORD.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

- Yahweh would also punish Israel for observing sacred days in honor of the Baals, and offering sacrifices to them

- "...Baals" - The name of Baal came to be used generally as the designation of any idol or false god. Behind all of our problems is the big problem: that we are not recognizing the Living God.

— The Israelites had worshipped at many different shrines to Baal—they had pursued the Baals—as a harlot pursues many lovers. They had gotten dressed up to impress her idols and to celebrate these occasions, but she had forgotten Yahweh, in the sense that she had refused to acknowledge Him (Cf. Deut 4:9; 8:11; Judges 3:7; 1 Sam 12:9-10; Ps 78:9-11; Jer 23:27).

(B) Restoration (Hosea 2:14—3:5)

(a) God's restoration of Israel (2:14-23)

(i) Courtship (2:14-15)

14 "Therefore, behold, I am going to persuade her, Bring her *into* the wilderness, And speak kindly to her.

14 "Therefore, behold, I will allure her, Bring her into the wilderness And speak kindly to her.

14 "Therefore, look! I will now allure her. I will make her go out to the wilderness, and will speak to her heart.

14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

- After Israel's decision to return to *Yahweh* after her punishment (Cf. v7), the Lord promised to woo her back to Himself

— He would appeal to her with tender words ("speak to her heart") and lead her into a place where there would be few distractions ("bring her into the wilderness," Cf. 13:5; Jer 2:2-3)

— Just as God persuaded Israel to leave Egypt, go into the desert, and finally move on to the Promised Land, in the final days, He will persuade her to leave the spiritual depths of Egypt, go into the wilderness of fellowship alone with God, and move on to the Promised Land of blessed rest.

— See [God's Love in Hosea](#).

15 "Then I will give her her vineyards from there, And the **Valley of Achor** as a door of hope. And she will respond there as in the days of her youth, As in the day when she went up from the land of Egypt.

15 "Then I will give her her vineyards from there, And the valley of Achor as a door of hope. And she will sing there as in the days of her youth, As in the day when she came up from the land of Egypt.

15 There I will restore her vineyards to her, and the Valley of Achor will become a doorway to hope. There she will respond as she did in her youth, when she came up from Egypt."

15 And I will give her her vineyards from thence, and the Valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

- The Lord promised that He would restore the blessings of "vineyards" to the Israelites, and turn the Valley of Achor into a "door of hope" (Cf. 1:11)

- This memorial site would no longer remind the Israelites of past sins, but would appear to them as a gateway to a new and better future in the land

- "...the Valley of Achor" - the Valley of Trouble; mentioned 3x in Scripture:

- (1) Joshua 7: The victory at Jericho was followed by the disastrous defeat at Ai. God had instructed them not to take any of the spoil at Jericho, but one man disobeyed.

- Ai represents the flesh—which always means defeat. Joshua fell on his face and pleaded with the Lord. The Lord said, "Get up off your face." Israel has sinned. You must deal with the sin before you can have a victory" (Joshua 7:7-26)

- Achan and his property were taken to the Valley of Achor where they were destroyed and buried. From then on it was victory for Israel.

- The Valley of Achor is, in effect, a Valley of Hope. Dealing with sin is a precursor to blessing.

- (2) Is 65:10: When he speaks of a day when it will become a resting place for herds.

- (3) Hosea 2:15: to become a place (or path) of hope for God's people. How can this be? By taking our trouble on Himself.

In the final hours prior to His death He said, "Now my heart is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour" (John 12:27). Again, we are told, "Jesus was troubled in spirit" (John 13:21). Why? — He was troubled in our place. It is on the basis of His death for our sin that can now say to us, "Do not let your hearts be troubled and do not be afraid" (John 14:1,27).

(ii) Marriage (2:16-20)

(a) Intimacy (2:16)

16 "And it will come about on that day," declares the LORD, "That you will call Me my husband And no longer call Me my Baal.

16 "It will come about in that day," declares the LORD, "That you will call Me Ishi And will no longer call Me Baali.

16 "It will come about at that time," declares the LORD, "that you will address me as 'My husband,' and you will no longer call me 'My master'.

16 And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali.

(b) Absence of idolatry (2:17)

17 "For I will remove the names of the Baals from her mouth, So that they will no longer be mentioned by their names.

17 "For I will remove the names of the Baals from her mouth, So that they will be mentioned by their names no more.

17 I will remove the names of the Baals from her vocabulary— they will not be remembered by their names anymore.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

- In the coming day of restoration, the Israelites would call Yahweh *Ishi*, "My Husband" and would no longer refer to Him as Baali, "My Lord"

— Baali would recall the false gods (Baals) of the past, which the Lord would remove from her heart and mouth

— Ritualistic worship of the One True God was essentially Baal worship, because in their hearts Jehovah was made into a Baal, so much so that the people even called Him their Baal and observed the "days of the Baals" (v13)

(c) Absence of war (2:18)

18 "**On that day** I will also **make a covenant** for them With the animals of the field, The birds of the sky, And the crawling things of the ground. And I will eliminate the bow, the sword, and war from the land, And will let them lie down in safety.

18 "In that day I will also make a covenant for them With the beasts of the field, The birds of the sky And the creeping things of the ground. And I will abolish the bow, the sword and war from the land, And will make them lie down in safety.

18 I will make a covenant with them at that time, a covenant with the wild animals of the field, with the birds of the air, and with the creatures of the ground. I will banish the battle bow, the sword, and war from the earth. I will cause my people to lie down where it is safe.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

- "On that day" - the messianic kingdom; the lion and lamb will lie down together (Is 11:6; 65:25)

- "...make a covenant" - ancient Hittite covenants were of two kinds:

(1) Parity covenants between equals

(2) Suzerainty covenants between a sovereign and his subjects

— The covenant between God and Israel was of the latter type

(d) Betrothal (2:19-20)

19 "I will **betroth** you to Me forever; Yes, I will betroth you to Me in **righteousness** and in **justice**, In **favor** and in **compassion**,

19 "I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and in justice, In lovingkindness and in compassion,

19 I will make you my wife forever— I will make you my wife in a way that is righteous, in a manner that is just, by a love that is gracious, and by a motive that is mercy.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

- "...betroth" - to woo a virgin; to court a girl...a wonderful experience. That is what God said He would do to Israel.

— It would be as though *Yahweh* and Israel began life anew as husband and wife. They would return to the courtship days and start again as an engaged couple.

- This was God's marriage vow for Israel...what the Lord vowed to give Israel to seal the nuptial agreement:

- "...righteousness" - what was right

- "...justice" - fair treatment

- "...favor" - loyal love, unswerving commitment

- "...compassion" - mercy, tender affection

20 And I will betroth you to Me in **faithfulness**. **Then you will know the LORD.**

20 And I will betroth you to Me in faithfulness. Then you will know the LORD.

20 I will make you my wife because of my faithfulness, and you will know the LORD.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

- "...faithfulness" - dependability

- "...Then you will know the LORD" - this is a promise that God will reveal Himself to Israel more fully than ever, and will give them a heart to know Him

— In response, Israel would recognize her special relationship to Him and show this by faithfully obeying Him (Cf. Jer 31:31-34)

— This has not happened yet (Cf. Ezek 36:18-28)

(iii) Future national restoration (2:21-23)

(a) Restored land (2:21-22)

21 "And it will come about on that day that I will respond," declares the LORD. "I will respond to the heavens, and they will respond to the earth,

21 "It will come about in that day that I will respond," declares the LORD. "I will respond to the heavens, and they will respond to the earth,

21 "It will come about at that time that I will respond," declares the LORD, "I will respond to the heavens, and they will respond to the earth.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth will respond to the grain, to the new wine, and to the oil, And they will respond to **Jezreel**.

22 And the earth will respond to the grain, to the new wine and to the oil, And they will respond to Jezreel.

22 The earth will respond with grain, new wine, and oil, and they will respond to Jezreel.

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

- In the coming day of blessing, the Lord will restore agricultural productivity to the Land

— He would “respond to the heavens” (v21), personified as crying to Him to send rain

— The cry of the heavens would be in response to an appeal that the earth made to it to send rain

- “...Jezreel” - personifies the nation of Israel as a whole, though its area was also the traditional bread basket of the Northern Kingdom

— The earth would ask for rain because the grain, new wine, and oil had told the earth they needed rain. The crops would appeal to the earth because Jezreel had also appealed to the earth.

(b) Restored people (2:23)

23 “I will sow her for Myself in the land. I will also have compassion on her who had not obtained compassion, And I will say to those who were not My people, ‘You are My people!’ And they will say, ‘*You are my God!*’”

23 “I will sow her for Myself in the land. I will also have compassion on her who had not obtained compassion, And I will say to those who were not My people, ‘You are My people!’ And they will say, ‘*You are my God!*’”

23 I will plant my people in the land for myself. I will show mercy on her who has received no mercy I will say to those who are not my people, ‘You are my people!’ and they will say, ‘You are my God.’”

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

- The Lord would also plant Israel in the Promised Land, securely, where she would grow under His care and blessing

- There is no greater promise than this: all three children here, regathered, embraced:

— Jezreel = “sown” or “planted”

— Ruhamah = “mercy; pity”

— Ammi = “my people”

This verse (and 1:10) are quoted by Paul in Rom 9:25-26 (Cf. 1 Peter 2:10). Paul quoted these Hosea passages to say that both Jews and Gentiles will be converted during the Church Age (Cf. Rom 9:24). This does *not* mean, however, that he equated the Gentiles with Israel and regarded the conversion of Gentiles as a direct fulfillment of Hosea's prophecy. Paul clearly taught that national Israel would be saved as well (Rom 11). Rather, Paul extracted from Hosea's prophecy a principle concerning God's gracious activity.