

## What is God going to do to their mother? (2:6-13)

"Therefore I will..." (vv. 6, 9)

- The LORD will make it difficult for her to find her lovers (vv. 6-8).

'I will hedge up her way with thorns, and I will build a wall against her, so that she cannot find her paths...'

'She shall pursue her lovers but not overtake them, and she shall seek them but shall not find them...'

'Then she shall say, "I will go and return to my first husband, for it was better for me then than now."...'

'And she did not know that it was I who gave her the grain, the wine, and the oil, and who lavished on her silver and gold, which they used for Baal.'

- The LORD will make her life difficult for chasing after her lovers (vv. 9-13).

'I will take back my grain in its time, and my wine in its season, and I will take away my wool and my flax, which were to cover her nakedness. Now I will uncover her lewdness in the sight of her lovers, and no one shall rescue her out of my hand.'

'And I will put an end to all her mirth, her feasts, her new moons, her Sabbaths, and all her appointed feasts.'

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

'And I will punish her for the feast days of the Baals when she burned offerings to them and adorned herself with her ring and jewelry, and went after her lovers and forgot me, declares the LORD.'

### How had Israel "played the whore" (v. 5)?

- She presented herself to—and engaged with—others (nations and their gods) in a way that sought their attention, approval, and affection (v. 2), all in a way that betrayed her relationship to the LORD.
- She, as a nation (with its leadership and its culture) and as individuals, thus acted shamefully by betraying the LORD (v. 5).
- She intentionally left-behind (*achar*, 1:2) the LORD and went-after (*achar*, 2:5) those she thought would love her well (v. 5).
- She determined that others would love her well by giving her material goods, which she thus pursued even after they had left her (v. 5).
- She made use of the material goods that she received for honoring other gods, while continuing to make a show of honoring the LORD, but all the while proving by her actions that she had forgotten him (v. 8).

Sunday, November 16, 2025

Danny Capon, *Pastor*

**Hosea—Faithless People Faithful God**

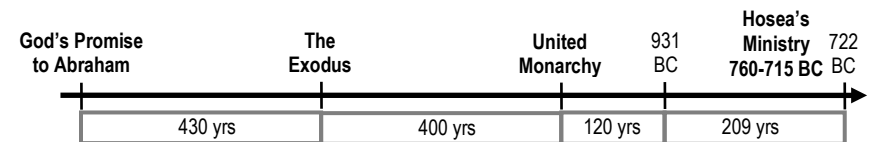
No. 3 | Hosea's Family—

Retribution and Restoration, pt. 2

**Hosea 2:2-13**

## Review

The Book of Hosea: (1) It is the first book of the minor prophets in the Old Testament (starting on page 751 in the ESV Pew Bible); (2) It recounts the "word of the LORD" to Hosea, a man who served as a prophet in deed and in word; (3) His prophetic ministry was most immediately to the northern kingdom of Israel (Samaria), then to the southern kingdom of Judah (Jerusalem); (4) He began his prophetic ministry likely shortly before Jeroboam II died (753 BC) and concluded shortly after Hezekiah began to reign (729 BC).



The Book of Hosea is about the *faithlessness* of God's people and his *faithfulness* to them, illustrated most poignantly through marital (in)fidelity.

## Hosea's Family—Retribution and Restoration, pt. 2

**2:2-13**

### Outline

- 1:2-3:5 are (broadly) recognized as a literary unit, which, together, functions like a micro version of what takes place in 4:1-14:9.
- Hosea and his family feature prominently in this first section (1:2-3:5), likely to effectively establish the marital-faithfulness theme, and then do not feature at all in the last section (4:1-14:9).
- This first section (1:2-3:5) begins (1:2-3) and ends (3:1-3) similarly, with the LORD (YHWH) commanding Hosea to act ("Go") as a demonstration of his word.
- The first section (1:2-3:5) can be further subdivided into three (sub)sections (1:2-2:1 / 2:2-23 / 3:1-5):
  - (1:2-2:1) Hosea is commanded to take a wife of whoredom and have children by her, who will illustrate both God's retribution and restoration.
  - (1:3b-9) The three children's names represent future **retribution**
  - (1:10-2:1) The three children's names will also represent future **restoration**
  - (2:2-23) God now uses the illustration of the children and their names to speak directly to the children of Israel about their mother and them.
  - (2:2-13) God tells the children of Israel how he will **punish** their mother
  - (2:14-23) God tells the children of Israel how he will **pursue** their mother

In this particular (sub)section (2:2-23), (1) "Israel," "Ephraim," and "Samaria" are *not* referenced, though Israel is certainly the object of God's declaration; (2) God

predominantly declares about Israel indirectly by directly addressing the children of Israel, yet from time to time he will switch this up.

Why is this particular (sub)section (2:2-23) included within the narrative of Hosea's family (as sign-acts; 1:2-2:1 and 3:1-5)?!

**God uses the illustration of the children and their names to speak directly to the children of Israel about their mother and them.**

*Remember*

**Hosea** = represents "the LORD" (YHWH)

**Gomer** = represents (firstly) "the house of Israel" (the northern kingdom)

**The Three Children** = represent (generally) "the children of Israel"; each of the three children also (specifically) represent both the LORD's future retribution and restoration.

How much time passed between the LORD's command to Hosea to take a wife of whoredom (1:2) and his declaration to the children of Israel (2:2)?

How did the LORD declare his word to the children of Israel (2:2) through Hosea?

**What does God want the children to do? (2:2-5)**

"Plead with your mother, plead- for she is not my wife, and I am not her husband- that she put away her whoring from her face, and her adultery from between her breasts..."

Who is the LORD speaking to?

<sup>ESV</sup> **Hosea 2:1** Say to your brothers, "You are my people," and to your sisters, "You have received mercy."

<sup>ESV</sup> **Hosea 2:2** "Plead with your mother, plead- for she is not my wife, and I am not her husband..."

What is He saying?

'Plead with your mother, plead...'

"(The word [*rib*]) here means to 'find fault with,' to 'contend against,' or to 'denounce.' In saying that the children must denounce their mother, Hosea is not calling on them to testify formally. He is saying that they must set themselves apart from their mother lest they suffer the same fate she does." (Garrett, p. 75)

Why is He saying this?

'for she is not my wife, and I am not her husband...'

"It is noteworthy that he does not speak *to* Israel, rather *about* her as a third party. This reflects the degree of alienation which existed between the LORD and his people: the parties to the covenant were no longer on talking terms." (Mackay, p. 74)

"(This) is a declaration that the marriage is over in all but the legalities. Yet the subsequent argument presupposes that all need not be over. The challenge that the children are to pass on to their mother, with a view to her changing her behavior, rather constitutes a protest that she is behaving as if they are divorced and an implicit warning that divorce is where her action will lead." (Goldingay, p. 54)

'that she put away her whoring from her face, and her adultery from between her breasts...'

Why is He saying this to them?

- The children are addressed as an effective way to highlight every person's responsibility.

"(The Israelites) were to recognize and denounce their culture for what it was—apostate, cruel, and selfish. This...is not easy task. No one wants to admit that he is part of a society that is decadent *and that he himself is decadent along with it*. This culture had nurtured a generation of Israelites, and now they were to declare the core values they had received to be fundamentally wrong." (Garrett, p. 76)

- The children are addressed as an effective way to challenge the nation as a whole from the ground up.

"There is another consequence stemming from the fact that the divine monologue does not directly address the nation and face her with her shortcomings but rather calls upon the citizens of the land as her children to act. This oblique approach invites individual Israelites to stand apart from the community of which they were part, and to view matters more objectively, indeed from the LORD's perspective." (Mackay, p. 74)

- The children are addressed as an effective way to announce God's punishment on the nation as a whole (**v. 3**).

'lest I strip her naked and make her as in the day she was born, and make her like a wilderness, and make her like a parched land, and kill her with thirst.' (See, for example, Ezekiel 16, 23)

- The children are addressed as an effective way to indict them, too, on their own culpability (**vv. 4-5**).

'Upon her children also I will have no mercy, because they are children of whoredom. For their mother has played the whore; she who conceived them has acted shamefully.'

What has she (and what have they) done?

'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."

(v. 5) "...my lovers, who give me..."

(v. 8) '...it was I who gave her...'

(v. 12) "...my lovers have given me..."