

**What Restoration Looks Like
God's Grace and Love on Full Display
Hosea 2:14 – 23**

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We have been studying Hosea 2. Hosea begins the chapter talking about his wife and how the woman he loves has turned into a prodigal. Gomer has prostituted herself and this is not a one-time thing. The picture Hosea is graphically portraying to Israel is that his dysfunctional family and relationships are a picture of the relationship Israel has with YAHWEH.

Hosea then transitioned to providing an analogy between what he has done for his wife versus what God has done for Israel and how in both cases the love has been trampled on.

We found ourselves sitting with Hosea and wondering what else he would have to do in order to see his wife become faithful to him. He wants to see radical repentance and extreme changes in behavior to take place. The ingratitude must end. He loves her and has continued to care for her even as she strayed, just like YAHWEH has done for Israel.

But judgement is certain for Israel, there is no avoiding it. Estrangement has taken place and the reason is Israel, who still act like they are God's chosen people, but their hearts and actions say otherwise.

In the midst of the plans and descriptions for the judgment that is coming, we came to verse 14. We stop and see the awe and wonder of the grace of God in action.

Yes, there are consequences for sin. Yes, estrangement has resulted in love requiring the consequences for sin be felt by those who have strayed away. But just as Hosea loves Gomer, so does God love Israel and as we arrived at verse 14, we are suddenly treated to God's grace on full display. Grace that has also been made available through Jesus to us.

In verse 14, we are taken forward in time to that period described in the Bible as Jacob's trouble (Jeremiah 30:7) or the Tribulation (Matthew 24:21). We are now in history future, the prophetic future that God has in store for His people Israel.

Hosea 2:14

"Therefore, behold, I am going to persuade her, Bring her into the wilderness, And speak kindly to her." (NASB 2020)

At the midpoint of the Tribulation, an event will take place that will drive the nation of Israel into the wilderness. Daniel first brought attention to that event.

Daniel 9:27

"And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator." (ESV)

In the last days, this is all post rapture, the nation of Israel will agree to a seven-year peace treaty with one who they will embrace as a Messiah. But at the mid-point of the treaty, everything goes sideways.

Matthew 24:15–16

"So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains." (ESV)

The one who said he would protect them, reveals himself for who he really is and demands worship as god in the temple.

2 Thessalonians 2:3–4

"Let no one deceive you in any way. For that day will not arrive until the rebellion comes and the man of lawlessness is revealed, the son of destruction. He opposes and exalts himself above every so-called god or object of worship, and as a result he takes his seat in God's temple, displaying himself as God." (NET)

At that point, the nation heads for the hills and those who get there, in the wilderness, will be cared for and supernaturally protected by the Lord for 3 ½ years. Just like they were when they were in the wilderness on route to the Promised Land after being rescued by YAHWEH from Egypt.

Hosea 2:14

"Therefore, behold, I am going to persuade her, Bring her into the wilderness, And speak kindly to her." (NASB 2020)

Daniel 12:1

"At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book." (ESV)

As His people escape and go to the wilderness, the antichrist pursues.

Daniel 11:10.

"However, the sons of the king of the north will assemble a mighty army that will advance like a flood and carry the battle as far as the enemy's fortress." (NLT)

Isaiah 43:1–2

"Now, this is what the LORD says, the one who created you, O Jacob, and formed you, O Israel: "Don't be afraid, for I will protect you. I call you by name, you are mine. When you pass through the waters, I am with you; when you pass through the streams, they will not overwhelm you. When you walk through the fire, you will not be burned; the flames will not harm you."" (NET)

God promises to protect His people as they escape and even the land comes to the aid of Israel.

Revelation 12:15 – 16

“Then the serpent spouted water like a river out of his mouth after the woman in an attempt to sweep her away by a flood, but the earth came to her rescue; the ground opened up and swallowed the river that the dragon had spewed from his mouth.” (NET)

The Psalmist alluded to this day.

Psalm 124:1–6

“What if the LORD had not been on our side? Answer, O Israel! “If the LORD had not been on our side when our enemies attacked us, then they would have swallowed us alive in their furious anger against us; then the flood would have carried us away, the water would have covered us, the raging torrent would have drowned us.” Let us thank the LORD, who has not let our enemies destroy us.” (GNB)

There is a unique end for those troops who try to find the remnant hiding out in the desert. It is difficult to maintain a military attack when the land keeps opening up and swallowing you (Numbers 16:19-33).

The nation has been rescued and brought back out to the wilderness, the same one they spent 40 years in. Once again, they must rely on Him for everything. What happens while there?

What is going on with the remnant during the last 3 ½ years of the Tribulation while they are being protected by God?

One view of the wilderness time following deliverance from Egypt was that it was a time of harmony and rich relationship between God and Israel—a honeymoon. God proposes here a second honeymoon, a return to a time and setting where relationship was loving and whole. (Birch 1997, 35-36)

Hosea 2:15–17

“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. “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. “For I will remove the names of the Baals from her mouth, So that they will no longer be mentioned by their names.” (NASB 2020)

The picture being drawn is one of a revisit to the first time the nation entered the land. They were obedient and in covenant relationship.

As they are being protected and cared for by YAHWEH during the last half of the Tribulation, once again there is a realization of who it is they belong to. When the nation came into the land the first time they entered at Jericho and camped just outside of town at Gilgal by the Jordan. After securing Jericho through the intervention of YAHWEH, they attacked Ai but learned as a result of military failure, that there was sin in the camp. The valley that was used as an approach to the promised land was the valley of Achor. The valley of Achor, which was situated to the north of Gilgal and Jericho (see at Josh. 7:26), is mentioned by the prophet, not because of its situation on the border of Palestine, nor on account of its fruitfulness, of which nothing is known, but with an evident allusion to the occurrence described in Josh. 7, from which it obtained its name of 'Akhōr, Troubling. This is obvious from the declaration that this valley shall become a door of hope. (Keil and Delitzsch 1996, 41)

Jericho represented the world and God gave the victory, but Ai represents the flesh which we cannot defeat in our own power. The sin of Achan had to be dealt with, our flesh must be dealt with. The picture is one of the sin of Israel being dealt with as they are in the wilderness as well as the flesh to which they were thoroughly subjugated to at the time of Hosea. When Messiah comes after He is asked to return (Zechariah 13:9) and He goes to Bozrah defeating the enemy (Isaiah 34:6, 63:1), He will move towards

Jerusalem from the east. This possibly means that those who are following Him, the remnant of Israel, will once again pass through this location.

That ancient site of infidelity will now become a gateway of renewal. (Fishbane 2002, 216)

Because His people are now filled with the Holy Spirit, as promised, the flesh is no longer in control as they begin to live for Messiah. The land is still promised and has been recommitted to them (Ezekiel 28:25 – 26). Passing through this valley is a clear sign that the flesh has been dealt with and the covenant has been reestablished. A completely new covenant.

Jeremiah 38:31–34

““Look! The days are coming,” declares the Lord, “and I will establish a new covenant with the house of Israel and the house of Judah, not according to the covenant that I established with their fathers on the day I seized their hand to bring them out of the land of Egypt; for they did not remain in my covenant, and I neglected them,” declares the Lord. “For this is my covenant that I will establish with the house of Israel after those days,” declares the Lord. “In giving, I will give my laws into their mind, and I will write them upon their hearts. And I will become a God for them, and they will become a people for me. And each one will not teach his fellow citizen, or each his brother, saying, ‘Know the Lord!’ because everyone will know me, from the smallest of them to the greatest of them, because I will be gracious to their injustices. And I shall not remember their sins any longer.” (Lexham Press 2020, Jeremiah 38:31-34)

The response is given for us. “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.” (Hosea 2:15b, NASB 2020)

A second entry into the Promised Land, a second exodus and a second honeymoon.

What is often known as the New Covenant is in many respects a new marriage contract that God will make with the two Houses of Israel and Judah (v. 31). This new covenant of marriage will be necessary because the old marriage covenant was broken (v. 32). Although God was a good Husband, Israel strayed and by means of adultery caused the original marriage contract to be broken. With this new marriage contract Israel will again be restored to the place of blessing (vv. 33–34). (Fruchtenbaum 1994, 834)

When youthful Israel crossed the Red Sea, she had a song (Ex 15:1-19). As she lost her first love, the song was quieted; but Hosea pictures repentant, restored Israel as again singing. (Pfeiffer 1962, Ho 2:15)

Their first love has been restored.

But the ‘hope’ entertained here is that of an eager expectation of enjoyment of close fellowship with God. Achor will no longer be thought of as the place where sin led to estrangement between the LORD and his people, but as the entry point into the territory where ‘they may have life, and have it to the full’. (Mackay 2012, 97-98)

Hosea 2:16–17

““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. “For I will remove the names of the Baals from her mouth, So that they will no longer be mentioned by their names.” (NASB 2020)

Hosea moves on reaffirming in verse 16 that the time period being discussed is that time period of Messiah ruling and reigning, and we see that everything has changed. God is recognized as the husband of Israel. This is a family term and just as Hosea wants to be reconciled with Gomer, is reflective that God is now fully reconciled with His people.

The divorce for infidelity has been overturned and God’s grace has resulted in restoration. Gone are the days of trying to love their husband and their lovers. The confusion, guilt and madness connected with

that are a thing of the past. Israel has been restored and it is a loving relationship. There will no longer be the confusion of which one am I talking to and accidentally calling God, Baal. This is the confusion Gomer would have experienced when being with her lover or with Hosea, trying to keep the names straight because of the duplicity.

God wants a love-based relationship with His people. Here we see the anticipation He has of that day in the very near future when this prophecy is fulfilled.

For those of us who are believers, we have that kind of relationship right now. We tend to forget that He is a loving Father who wants the best for us. If we sin, yes there are consequences but because of Jesus, the path to immediate reconciliation after sinning is there. "If we confess our sins, He is faithful and righteous, so that He will forgive us our sins and cleanse us from all unrighteousness." (1 John 1:9, NASB 2020)

He intends to make everything new for the nation of Israel. For the remnant today who has come to Christ, they have already experienced that, but here the promise is for all of Israel which they will experience when Messiah returns for them.

This may be difficult for us to comprehend but when we come to Christ and the Holy Spirit comes to live with us, from the point of conversion, we are new. For us as believers, we are already privileged to experience what is yet to come for Israel. We see a picture of this new life in John 20:17 – 22.

John 20:17–22

"Jesus replied, "Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.' " Mary Magdalene came and informed the disciples, "I have seen the Lord!" And she told them what Jesus had said to her. On the evening of that day, the first day of the week, the disciples had gathered together and locked the doors of the place because they were afraid of the Jewish leaders. Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. So Jesus said to them again, "Peace be with you. Just as the Father has sent me, I also send you." And after he said this, he breathed on them and said, "Receive the Holy Spirit." (NET)

We Are Made New

- Christ is known in a new way, no longer "after the flesh," but in spirit, on High. (John 20:17c).
- We are given a new title—"brothers" (John 20:17b).
- We are told of a new position—Christ's position before the Father (John 20:17c).
- We occupy a new place—apart from the world (John 20:19).
- We are assured of a new blessing—"peace" made and imparted (John 20:19, 21).
- We are given a new privilege—the Lord Jesus in their midst (John 20:19).
- We have a new joy—through a vision of the risen Lord (John 20:20).
- We receive a new commission—sent into the world by the Son as He was sent by the Father (John 20:21).
- We are a new creation—indicated by the "breathing" (John 20:22).
- We have a new Indweller—even the Holy Spirit (John 20:22). (Pink 1923 - 1945, 1103)

2 Corinthians 5:17 "So then, if anyone is in Christ, he is a new creation; what is old has passed away—look, what is new has come!" (NET)

Hosea continues with the changes that will be seen by the remnant at the end of the Tribulation when Messiah has come for His people.

Hosea 2:18–20

“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. I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and in justice, In favor and in compassion, And I will betroth you to Me in faithfulness. Then you will know the LORD.” (NASB 2020)

That day Hosea is writing about is the same day referred to before, the day when Messiah returns for His own at the end of the Tribulation.

Those items of judgement which were outlined by Moses in all of the cursings and blessings have been reversed. They were used of God to judge His people for their sin. It was a known consequence for infidelity. As part of their restoration into a relationship with the Lord, those elements are reversed, and it is the Lord who will do it.

There will no longer be fear of wild animals attacking and causing injury or death. This also includes wild animals we may not consider as such, such as locusts. Now the crops will be safe. When there is peace with God, then the peace of God become evident.

Romans 5:1

“Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ,” (NET)

As believers, each of us now has peace with God. A day is coming though where this peace becomes global, and it impacts everything on the planet. Elsewhere in Romans Paul described how the current status quo of waiting for Messiah to return has believers and the planet waiting in expectation for the day He returns and takes over.

It is this moment that Hosea is also writing about.

Romans 8:22–23

“For we know that the whole creation groans and suffers together until now. Not only this, but we ourselves also, who have the firstfruits of the Spirit, groan inwardly as we eagerly await our adoption, the redemption of our bodies.” (NET)

This future day of peace with God and the peace of God being normative worldwide is also seen elsewhere in the Old Testament. Isaiah 11:6 – 9, Jeremiah 23:6, Ezekiel 32:25 and Micah 4:4.

Isaiah 11:8–9

“The nursing child will play over the hole of the cobra, and the weaned child will put his hand on vipers’ dens. They will neither harm nor destroy on my holy mountain; for the earth will be full of the knowledge of the LORD, as the waters cover the sea.” (ISV)

Because of Jesus, the worry of things that might harm our loved ones, is gone. There is no longer the need to even fret about our kids and what they might get into. Let them play with that cobra over there. Because the enemies of humankind, have had a change in nature.

Not only will the way animals relate to each other be changed, but the way they relate to humans will be changed. A little child will be safe and able to lead a wolf or a leopard or a young lion or a bear. Even the danger of predators like cobras and vipers will be gone. (Guzik 2000, Is 11:6-9)

This is the reestablishment of Eden, and it means the reversal of the curse, this also includes how animals relate to each other and how they relate to us and we relate to them.

This change is not just the immediate area around the rebuilt millennial temple of Ezekiel 40 – 48, but the entire planet is seeing the re-establishment and spread of Eden. “This does not refer to Jerusalem or Sinai, but to the entire earth as the parallel phrase in v. 9b shows. Also notice that the attributes of the Messiah have now been effectively communicated to all humans.” (Utlely 2001, 146)

When Eden is restored, the true order of creation is back to where it was intended to be, we see that Jesus’ holy mountain is not just Jerusalem, it is the whole planet. The earth will be full of Him. “Will be full is in the perfect tense, which is indicative either of certainty (‘will surely be full’) or of a future sense (‘will have become full’). Knowledge of the LORD is a verbal noun (cf. verse 3). It is more ‘alive’ than the abstract word ‘knowledge’ and could be translated ‘full of knowing the Lord’.” (Motyer 1996, 125)

Peace with God and the peace of God planet wide also means no more war. Peace means exactly that...peace.

How long will this newly restored relationship last?

Hosea 2:19–20

“I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and in justice, In favor and in compassion, And I will betroth you to Me in faithfulness. Then you will know the LORD.” (NASB 2020)

This is a complete restoration. God considers Israel to be a virgin. They are righteous and just because of Jesus and now they will be faithful. We see the word betroth used three times here for emphasis. There are “three elements of this new betrothal: first, as to time, it will be forever; second, as to content, it will be in righteousness, justice, lovingkindness and mercy; and, third, as to quality, it will be in faithfulness.” (Fruchtenbaum 1994, 836)

God will look at Israel as a virgin and will reenter into marriage with her, never to divorce her again. God will treat His wife righteously, justly, kindly, and mercifully and will faithfully perform His promises to her. She on her part will “know” Him, know Him experientially (as being the perfect Husband of herself). (Gingrich 2004, 13)

The terms being used here in verse 19 and 20 use terms from the Jewish wedding contract and point to the completed work of Jesus.

In Israelite marriages betroth would involve negotiations with parents or their representatives (2 Sam. 3:12–15), including settlement of proper bride-price which the suitor would pay to the bride’s family (2 Sam. 3:14). An interval of time would pass between the betrothal and the consummation of the relationship (Deut. 20:7; 28:30), but in that interval she is considered to belong officially to her intended (Deut. 22:23–27) and to belong to him for life (as the forever of Hos. 2:19 should be interpreted; cf. Exod. 21:6). (Hubbard 1989, 95)

Essentially what we see is that God, who is in the process of divorcing Israel during the time of Hosea, is already stating that at a date yet future, He will again betroth Her. This implies a price to be paid.

John 19:30

“When Jesus had tasted it, he said, “It is finished!” Then he bowed his head and gave up his spirit.” (NLT)

This is not cheap grace but costly grace. “Cheap grace is grace without discipleship, grace without the cross, grace without the living, incarnate Jesus Christ.” (Bonhoeffer 2001, 44)

In other words, grace means living with the requirement of obedience attached to it. Jesus paid a price for this grace for us and for Israel, Israel has been living in the world of cheap grace and thinking that God winks at their sin...He doesn’t. The same holds today.

But forgiveness means that sin is real, and must be dealt with. We cannot ignore it, because God does not ignore it. The denial of sin is not grace: it is a lie. Cheap grace means living without the demand of obedience upon us. (Thompson 1992, 1 Jn 2:3)

That is the past for Israel, but the new present being talked about by the Lord here in Hosea says that Israel is betrothed in faithfulness. The new covenant, purchased by Jesus, is the reason.

Ephesians 2:13–16

“But now, in union with the Messiah Jesus, you who once were far away have been brought near by the blood of the Messiah. For it is he who is our peace. Through his mortality he made both groups one by tearing down the wall of hostility that divided them. He rendered the Law inoperative, along with its commandments and regulations, thus creating in himself one new humanity from the two, thereby making peace, and reconciling both groups to God in one body through the cross, on which he eliminated the hostility.” (ISV)

Because of Jesus, the bride price has been paid. Zechariah also spoke of this day.

Zechariah 12:10

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.” (ESV)

For the Jew today, this formula for marriage, for the new covenant they are still looking for, is something they point to. “The divine formula of espousal is recited by many Jews daily, upon binding the strap of the arm phylactery around the fingers of their hand.” (Fishbane 2002, 217)

Hosea 2:19–20

“I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and in justice, In favor and in compassion, And I will betroth you to Me in faithfulness. Then you will know the LORD.” (NASB 2020)

What God’s people could not achieve on their own (covenant obedience) is now provided as a gift from a loving husband! (Utley, Eighty Century Minor Prophets: Amos, Hosea, Jonah, and Micah, Study Guide Commentary Series 2006, 139)

All because of Jesus!

Hosea 2:21–23

““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, And the earth will respond to the grain, to the new wine, and to the oil, And they will respond to Jezreel. 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!’” (NASB 2020)

God’s response to His people, when did they ask a question? Where is it that we see them requesting assistance or aid here in Hosea? Or are His people the ones who are asking? Does this point to what Paul said? “For we know that the whole creation groans and suffers together until now. Not only this, but we ourselves also, who have the firstfruits of the Spirit, groan inwardly as we eagerly await our adoption, the redemption of our bodies.” (Romans 8:22–23, NET)

Messiah has returned and the groaning of creation is being responded to with the earth being transformed to Eden again.

Possible, but remember the time frame this is taking place in, at the end of the Great Tribulation when Messiah has shown up and rescued His people because they asked Him to.

Zechariah 13:9

“And I will test the third that survives and will purify them as silver is purified by fire. I will test them as gold is tested. Then they will pray to me, and I will answer them. I will tell them that they are my people, and they will confess that I am their God.” (GNB)

Yahweh declares that this group of the community, refined and tested through fire, are my people, and this refined and tested group declares that Yahweh is my God. (Boda 2016, 742)

In that day, Messiah hears His people and He responds as the avenger of blood and then goes further in response to their prayer for rescue. He has rescued them, and now He rescues the land.

The picture here shows the Lord responding to His people and to creation. The context also comes into play as recall this is being written to a people who are busy worshipping Baal, a so-called fertility god. “Baalism was a fertility cult. Nature’s productivity, attributed to the god, was believed to be stimulated by human sexual activity. Hence, Baalism fostered immorality in the name of religion. These evil notions furnish undertones throughout this passage.” (Ackland 1972, 537)

The intent with the response is to show that it is YAHWEH who has total control over all of the forces of nature. Earlier, in judgement, He said He would withhold the blessings from nature, but here He is restoring those blessings.

“Yahweh’s single-minded attentiveness towards the forces of nature matches precisely Israel’s newlyfound attentiveness to him ‘in the desert’. If Yahweh the creator concerns himself with nature, the interdependence of its component parts will flourish and with speed and regularity the land will produce the staple agricultural crops desired by his people.” (MacIntosh 1997, 87)

The original purpose of creation was to create an environment conducive for fellowship with humans who were made in God’s image. This was to be in harmony with His created heavenly beings with all of us to be in fellowship with each other and more importantly, fellowship with God. That was all set aside due to Genesis 3, 6 and 11. The consequences are still felt today in the created world.

When Jesus returns, the new covenant is fully established.

New Covenant salvation in Christ restores the damaged image and allows intimate fellowship with God and obedience. The OT pictures this new age in Edenic (agricultural) terms, but the NT widens this metaphor to a “new heaven and a new earth” (Uteley, Eighty Century Minor Prophets: Amos, Hosea, Jonah, and Micah, Study Guide Commentary Series 2006, 142)

Hosea is drawing a picture for us of how everything changes once Jesus returns. The reestablishment of Eden on earth is one of those things. You and I, as believers, will be there to see this all take place.

We are destined to reconstitute the divine council of Yahweh alongside his spiritual children, the “sons of God,” the members of his loyal heavenly host. The same language is used of believers (1 John 3:1–3). We are the “holy ones,” the common term for angels in the Old Testament. We have been “adopted” into God’s heavenly family. Our “inheritance” is in heaven, and that heaven will come to earth as the new global Eden. We will be placed over the nations, currently under the dominion of the fallen sons of God, displacing them in that role, sharing messianic rule with Jesus, our brother (Heb 2:5–18; Rev 2:26–28; Rev 3:21). In so doing, we will “judge angels,” ruling over them in terms of Old Testament divine council hierarchical terminology (1 Cor 6:3; John 1:12).

The end result is not that glorified believers become angels. Rather, we are fully grafted into the glorious family council of God. Our “already” status in that regard becomes full reality at death. We join the heavenly children of God in a blended divine family and actually outrank angels in the new global Eden. (Heiser 2018, 176-177)

Hosea 2:21–22

“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, And the earth will respond to the grain, to the new wine, and to the oil, And they will respond to Jezreel.” (NASB 2020)

It is God who unilaterally responds, and we see that taking place five times.

“Respond” conveys two ideas. It is first of all a positive answer to a call for help. The people are in a desolate land and call for help, the land calls to the heavens for rain, and the heavens look to God for direction. In short, “respond” conveys the idea that the prayers of the people will be answered.¹⁷⁴ Second, “respond” emphasizes the power of the word of God, the same power that acted in creation (Gen 1). (Garrett 1997, 94-95)

Verse 22 ends with all of this being responsive to Jezreel. This is a reversal of the judgement initially implied with the name assigned to the first child of Hosea and Gomer. Now it implies the positive aspects of that name. “God will restore His people to abundance and blessing. Scattering will be transformed into sowing.” (Guzik 2000, Ho 2:21-23)

This is not just crops, but also for Israel as a people. We see that thought picked up in verse 23.

Hosea 2:23

““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!’”” (NASB 2020)

God intends to plant Israel in the land. Earlier, YAHWEH is discussing the pending punishment of His people for their infidelity. Now, His grace is being demonstrated and He is telling them that at a future date, He intends to plant them in the land. Name changes for Hosea’s two kids are coming.

Earlier God said He would not have compassion on Israel as they were no longer acting like they were His. He further said that they were severing the tie with Him and had moved from being His people to not His people. This was reflected in the names Hosea gave to the two children born to him by Gomer, children of questionable parentage.

But grace says God will plant them in the land Himself, He will provide compassion on them, and He claims them as His people. Paul built on that concept.

Romans 9:25–26

“As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’” “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’”” (ESV)

“God will not allow this broken relationship to remain so for ever; he looks forward to a day when those who at present are not his people will once more be his people, and when those who at present have no claim on his kindly feelings will once more be the objects of his compassion. What Paul does here is to take this promise, which referred to a situation within the frontiers of the chosen people, and extract from it a principle of divine action which in his day was reproducing itself on a world-wide scale. In large measure through Paul’s own apostolic ministry, great numbers of Gentiles, who had never been ‘the people of God’ and had no claim on his covenant mercy, were coming to be enrolled among his people and to be the recipients of his mercy. The scale of the divine action was far wider than in Hosea’s day, but the same pattern and principle were recognizable. Through the Gentile mission, in lands where the people of God had once been unrepresented, there were now many believers who were acknowledged as ‘sons of the living God’ (verse 26, quoted from Hos. 1:10). (Bruce 1985, 195)

According to Hosea, God will mercifully bring a previously rejected people into a relationship with Himself. Paul recognized this same pattern in God's dealings with the Gentiles. (Chisholm, Jr. 1985, 1387)

As hopeless as it looks for Hosea and Gomer, Israel and YAHWEH, there is a time of restoration coming. Restoration of the relationship, renewal and transformation. We have seen the promise and now know what that will look like.

And none of this is predicated initially on Israel coming to its collective senses, but on God's resolve to overcome their failures and to transform them. (Dearman 2010, 131)

Romans 5:6–8

"For while we were still helpless, at the right time Christ died for the ungodly. (For rarely will anyone die for a righteous person, though for a good person perhaps someone might possibly dare to die.) But God demonstrates his own love for us, in that while we were still sinners, Christ died for us." (NET)

God's grace is still available today. Jesus recognized our plight and willingly went to the cross because of our sin. Why would we reject love like that?

Romans 10:8–10

"What it says is this: "God's message is near you, on your lips and in your heart"—that is, the message of faith that we preach. If you confess that Jesus is Lord and believe that God raised him from death, you will be saved. For it is by our faith that we are put right with God; it is by our confession that we are saved." (GNB)

ABC's of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

Coming to Christ is no more complicated than that.

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