

Hosea 1:10 - 2:23
...and Isaiah 35:1-2

Connected to the reading of **Numbers 1 - Hosea 1:10-11** - "Yet the number of the children of Israel shall be as the sand of the sea..."

Important Note: The Jewish scriptures begin chapter 2 at **Hosea 1:10**, so the haftarah of Hosea 2:1-25 really is **Hosea 1:10-2:23**.

Hosea includes a series of prophecies concerning the fate of the Northern Kingdom of Israel and the Southern Kingdom of Judah.

God tells Israel they are Lo-ammi or "not my people." It literally means "I will not be 'I am' to you anymore." See **Exodus 3:14** - "I am that I am"

Despite this....

Hosea 1:10-11 - "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

Rashi- "one head": David their king.

Rabbi David Kimchi (RaDak) 1160-1235 - "This shall take place in the gathering together of the exiles in the days of the Messiah, for unto the second house there went up only Judah and Benjamin that had been exiles in Babylon; nor were the children of Judah and the children of Israel gathered together; and they shall make for themselves one head - this is the King Messiah."

This is further clarified later that it will take place in the last days:

- **Hosea 3:5** - "Afterward, the people of Israel will return and seek the LORD their God and David their king. They will come trembling to the LORD and to His goodness in the last days."

"in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

Where is the "place?" - The Targum says this is the place where they were taken into

exile - Assyria, and eventually Babylon and the diaspora.

And indeed, this mystical Israel will "come up out of the land" of their captivity to sin and Satan into freedom and liberty.

But since the reference is to Israel and Judah together, the "place" may mean Jerusalem, which was the place where God demonstrated his displeasure with Judah by destroying it, but which also was the site of the crucifixion and the outpouring of the Spirit at Pentecost.

- **Romans 8:15** - "We have received the spirit of adoption of sons, whereby we cry, Abba, Father. And if sons, then heirs; heirs of God and joint-heirs of Christ"

The Gentiles, who once were not God's people, become His "sons" (**John 1:12; 1 Peter 2:10; 1 John 3:1**). Paul explains this refers ultimately to Gentiles being adopted and engrafted into the Israel of God (**Romans 9:25-26** and **Romans 11:11:24-26**).

Jezreel

"Jezreel" can mean either "God shall sow" or "God shall scatter" depending on the context. Jezreel was the eldest son of Hosea, and his name originally meant "God shall scatter." But now that name has been reversed to "God shall sow."

"Sow" - Possibly indicating Israel will be planted finally in the Promised Land. But spiritually the sowing of the Seed - "the Seed of Abraham, the Seed of the woman" that had to fall into the ground and die, but in the Resurrection He would bear much fruit.

Jerome interpreted Jezreel as the "seed of God", others as the "arm of God."

Targum: "for great will be the day of their gathering" - i.e. Jezreel means "gathering"

Jehu and Jezreel

Hosea 1:4 - "And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel."

Jehu (**2 Kings 9-10**) was told by God to take over the northern kingdom, but he went too far in shedding blood. This bloodbath started in the city of Jezreel when Jezebel the queen mother, was thrown down from an upper window.

Although God directed him to exterminate the House of Ahab, Jehu did it not from a pure and hearty zeal for the Lord and his worship, and with a sincere view to His glory, but in order to gain the kingdom, increase his power, and satiate his own tyranny and lust. And although he did away with Baal worship, Jehu continued worship of the two golden calves.

Rashi - the blood of the house of Ahab, whom Jehu slew in Jezreel because they worshipped Baal, and he and his sons went afterwards and worshipped pagan deities; therefore, I account for them the blood of the house of Ahab as innocent blood.

Targum - "for yet a little while I will avenge the blood of those that worship idols which Jehu shed in Jezreel, whom he slew because they served Baal; but they turned to err after the calves which were in Bethel; therefore I will reckon that innocent blood upon the house of Jehu."

He again promises to "break the bow of Israel in the valley of Jezreel" - **Hosea 1:5**. This is fulfilled when Assyria invades, and sets up their headquarters in Megiddo in the Valley of Jezreel.

Hosea 1:7 - "But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

Judah would be spared without fighting (See **2 Kings 19:34-35**)

But Megiddo and Jezreel also have further prophetic importance:

- **Revelation 16:16** - "And they gathered them together to the place that has been called in Hebrew Armageddon."

Armageddon in Hebrew means the 'mountain of Megiddo.' Megiddo, like the city of Jezreel, sits right at the edge of the Jezreel Valley.

Thus the gathering together of spiritual Israel at the Day of Jezreel will also be a victory over the enemies of God.

The promise repeated at the end of the haftarah reading, reversing the cursed names of Jezreel, Lo-ruhama and Lo-ammi:

Hosea 2:23 - 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.

Rashi - so will many proselytes be added to them. [from Pesachim 87b]

Isaiah 35:1-2

This is the promise concerning the wilderness. It points to the land of Israel blossoming, but in this context looks back at the curse on the generation of the wilderness wanderings. As the end of chastisement, it brings forth resurrection.

Isaiah 35:1-2 - "The wilderness and the solitary place shall be glad for them; and the

desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.”