

B' midbar: Hosea 2: 1-22

משנה מסכת יומא פרק ז
בא לו כהן גדול לקרות [אם רצה לקרות בבגדי בוץ קורא, ואם לא קורא באצטלית לבן משלו]. חזן הכנסת נוטל ספר תורה ונותנו לראש הכנסת, וראש הכנסת נותנו לסגן, והסגן נותנו לכהן גדול, וכהן גדול עומד ומקבל וקורא. עומד וקורא אחרי מות. ואך בעשור. וגולל ספר תורה ומניחו בחיקו. ואומר: יותר ממה שקראתי לפניכם כתוב כאן. **ובעשור שבחומש הפקודים**, קורא על פה, ומברך עליה שמנה ברכות: על התורה, ועל העבודה, ועל ההודאה, ועל מחילת העון, ועל המקדש בפני עצמו, ועל ישראל בפני עצמן, **(ועל ירושלים בפני עצמה)** ועל הכהנים בפני עצמן, ועל שאר התפלה:

The High Priest came to read the Torah... The synagogue attendant takes a Torah scroll and gives it to the head of the synagogue; and the head of the synagogue gives it to the deputy [High Priest], and the Deputy gives it to the High Priest, and the High Priest stands and receives and he reads from the scroll: "After the death" ([Leviticus 16:1](#)) and: "But on the tenth" ([Leviticus 23:26](#)), and furls the Torah scroll and places it on his bosom and says: More than what I have read before you is written here. **"And on the tenth," from the Book of Numbers** (29:7), he reads by heart. And he recites eight blessings...

A word of consolation

<p>The number of the people of Israel shall be like that of the sands of the sea, which cannot be measured or counted; and instead of being told, "You are Not-My-People," they shall be called Children-of-the-Living-God. The people of Judah and the people of Israel shall assemble together and appoint one head over them; and they shall rise from the ground—for marvelous shall be the day of Jezreel! Oh, call your brothers "My People," and your sisters "Lovingly Accepted!"</p>	<p>(א) וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחֹל הַיָּם הֵימָּן אֲשֶׁר לֹא יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמִקוֹם אֲשֶׁר יֹאמְרוּ לָהֶם לֹא עַמִּי אַתֶּם יֹאמְרוּ לָהֶם בְּנֵי אֱלֹהֵי חַי. (ב) וְנִקְבְּצוּ בְנֵי יְהוּדָה וּבְנֵי יִשְׂרָאֵל יַחְדָּו וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן הָאָרֶץ כִּי גָדוֹל יוֹם זִרְעָאֵל. (ג) אִמְרוּ לְאַחֵיכֶם עַמִּי וּלְאַחֹתֵיכֶם רַחֲמָה.</p>
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במדבר פרשת במדבר פרק א (ב) שאו את ראש כל עדת בני ישראל למשפחתם לבית אבתם
במספר שמות כל זכר לגלגלתם:

Take a **census** of the whole Israelite community by the clans of its ancestral houses, **listing the names**, every male, head by head.

בר' כב: יז כִּי־בָרַךְ אֲבִרְכֶךָ וְהִרְבָּה אַרְבֵּה אֶת־זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכֹחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וַיִּבֶשׂ
זַרְעֶךָ אֶת שַׁעַר אֵיבָיו:

I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and **the sands on the seashore**; and your descendants shall seize the gates of their foes.
בר' לב: יג וְאַתָּה אִמְרָתָה הֵיטֵב אֵיטִיב עִמָּךְ וְשִׂמְתִּי אֶת־זַרְעֶךָ כְּחֹל הַיָּם אֲשֶׁר לֹא־יִסְפָּר מְרֹב:
Yet You have said, 'I will deal bountifully with you and make your offspring as **the sands of the sea**, which are too numerous to count.'

מ"א ד: כ יהודה וישראל רבים כחול אשר על-הים לרב אכלים ושתים ושמחים:
Judah and Israel were as numerous as **the sands of the sea**; they ate and drank and were content.

הושע ב' (טז) לכן הנה אנכי מפתיחה והלכתיה המדבר ודברתי על לבה.
Assuredly, I will speak coaxingly to her and **lead her through the wilderness** and speak to her tenderly.

הושע א

תַּחֲלַת דְּבָרֶיהָ בְּהוֹשֵׁעַ (פ) וַיֹּאמֶר ה' אֱלֹהֵהוּשֵׁעַ לךָ קַח־לְךָ אִשָּׁת זְנוּנִים וְיִלְדֵי זְנוּנִים כִּי־זָנָה תִּזְנֶה הָאָרֶץ מֵאַחֲרַי ה':

When the LORD first spoke to Hosea, the LORD said to Hosea, "Go, get yourself a wife of whoredom and children of whoredom; for the land will stray from following the LORD."

וַיֵּלֶךְ וַיִּקַּח אֶת־גֹּמֶר בַּת־דִּבְלַיִם וַתֵּהָר וַתֵּלֶדְ לוֹ בֶּן:

So he went and married Gomer daughter of Diblaim. She conceived and bore him a son, וַיֹּאמֶר ה' אֵלָיו קְרָא שְׁמוֹ יִזְרְעֵאל כִּי־עוֹד מַעַט וּפְקַדְתִּי אֶת־דָּמִי יִזְרְעֵאל עַל־בַּיִת יְהוּא וְהִשְׁבַּתִּי מַמְלַכּוֹת בַּיִת יִשְׂרָאֵל:

and the LORD instructed him, "Name him Jezreel; for, I will soon punish the House of Jehu for the bloody deeds at Jezreel and put an end to the monarchy of the House of Israel.

וְהָיָה בַּיּוֹם הַהוּא וְשִׁבַּרְתִּי אֶת־קֶשֶׁת יִשְׂרָאֵל בְּעַמְּק יִזְרְעֵאל:

In that day, I will break the bow of Israel in the Valley of Jezreel."

וַתֵּהָר עוֹד וַתֵּלֶד בַּת וַיֹּאמֶר לוֹ קְרָא שְׁמָהּ לֹא רַחֲמָה כִּי לֹא אוֹסִיף עוֹד אֲרַחֵם אֶת־בַּיִת יִשְׂרָאֵל כִּי־נִשְׂא אִשָּׁא לָהֶם:

She conceived again and bore a daughter; and He said to him, "Name her Lo-ruhamah; for I will no longer accept the House of Israel or pardon them.

וְאֶת־בַּיִת יְהוּדָה אֲרַחֵם וְהוֹשַׁעְתִּים בַּה' אֱלֹהֵיהֶם וְלֹא אוֹשִׁיעִם בְּקֶשֶׁת וּבַחֶרֶב וּבַמִּלְחָמָה בְּסוּסִים וּבַפָּרָשִׁים:

(But I will accept the House of Judah. And I will give them victory through the LORD their God; I will not give them victory with bow and sword and battle, by horses and riders.)"

וַתִּגְמַל אֶת־לֹא רַחֲמָה וַתֵּהָר וַתֵּלֶד בֶּן:

After weaning Lo-ruhamah, she conceived and bore a son.

וַיֹּאמֶר קְרָא שְׁמוֹ לֹא עַמִּי כִּי אַתֶּם לֹא עַמִּי וְאֲנֹכִי לֹא־אֶהְיֶה לָכֶם: (ס)

Then He said, "Name him Lo-ammi; for you are not My people, and I will not be your [God]."

Calling on the children rebuke their wayward mother

Rebuke your mother, rebuke her— 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. Else will I strip her naked and leave her as on the day she was born: and I will make her like a wilderness, render her like desert land, and let her die of thirst.

I will also disown her children; for they are now a harlot's brood, in that their mother has played the harlot, she that conceived them has acted shamelessly— because she thought, "I will go after my lovers, who supply my bread and my water, my wool and my linen, my oil and my drink."

(ד) רִיבוּ בְּאִמְכֶם רִיבוּ כִּי הִיא לֹא אִשְׁתִּי וְאֲנֹכִי לֹא אִישָׁה וְתָסֵר זְנוּנֶיהָ מִפְּנֶיהָ וְנֶאֱפֹפֶיהָ מִבֵּין שָׁדֶיהָ. (ה) פֶּן אֶפְשִׁיטְנָה עֲרֻמָּה וְהִצַּגְתִּיהָ כַּיּוֹם הַיּוֹלְדָה וְשִׁמְתִיהָ כַּמִּדְבָּר וְשִׁתָּה כְּאָרֶץ צִיָּה וְהִמַּתִּיהָ בְּצָמָא.

(ו) וְאֵת בְּנֵיהָ לֹא אֲרַחֵם כִּי בְנֵי זְנוּנִים הֵמָּה. (ז) כִּי זָנְתָה אִמָּם הַבִּישָׁה הַזֹּרְתָם כִּי אָמְרָה אֶלְכָּה אַחֲרַי מֵאֵהָבִי נֹתְנֵי לַחֲמִי וּמִימִי צִמְרִי וּפְשִׁתִּי שְׁמֹנִי וְשִׁקּוּיִי.

A glimmer of remorse

Assuredly, I will hedge up her roads with thorns and raise walls against her, and she shall not find her paths. Pursue her lovers as she will, she shall not overtake them; and seek them as she may, she shall never find them. Then she will say, “I will go and **return** to my first **husband**, for then I fared better than now.”

(ח) לְכֹן הִנְנִי שָׂדֶה אֶת דְּרָכָי
בְּסִירִים וּגְדֹרֹתַי אֶת גְּדֹרֹה
וּנְתִיבוֹתֶיהָ לֹא תִמְצָא. (ט) וְרִדְפָה
אֶת מֵאֵהָבֶיהָ וְלֹא תִשִּׁיג אֹתָם
וּבִקְשָׁתָם וְלֹא תִמְצָא וְאָמְרָה אֶלְכָה
וְאֲשׁוּבָה אֶל אִישִׁי הָרִאשׁוֹן כִּי טוֹב
לִי אִזְ מֵעַתָּה.

Crime and punishment

And she did not consider this: it was I who bestowed on her the new grain and wine and oil; I who lavished silver on her and gold—which they used for **Baal**. Assuredly, I will **take back** My new grain in its time and My new wine in its season, and I will snatch away My wool and My linen that serve to cover her nakedness. Now will I uncover her shame in the very sight of her lovers, and none shall save her from Me. And I will end all her rejoicing: her festivals, new moons, and sabbaths— all her festive seasons. I will lay waste her vines and her fig trees, which she thinks are a fee she received from her lovers; I will turn them into brushwood, and beasts of the field shall devour them.

(י) וְהִיא לֹא יָדְעָה כִּי אֲנֹכִי נָתַתִּי
לָהּ הַדָּגָן וְהַתִּירוֹשׁ וְהַיֵּצֶהָר וְכֶסֶף
הַרְבִּיתִי לָהּ וְזָהָב עָשׂוּ לְבַעַל. (יא)
לְכֹן אֲשׁוּב וְלִקְחֹתִי דִגְנִי בְעֵתוֹ
וְתִירוֹשֵׁי בְמוֹעֵדוֹ וְהִצַּלְתִּי צִמְרֵי
וּפִשְׁתִּי לְכֹסוֹת אֶת עֵרוֹתָהּ. (יב)
וְעַתָּה אֲגַלֶּה אֶת נִבְלָתָהּ לְעֵינַי
מֵאֵהָבֶיהָ וְאִישׁ לֹא יִצִּילֶנָּה מִיָּדִי.
(יג) וְהִשְׁבַּתִּי כָל מְשׁוֹשֵׂה חֲגֵה
חֲדָשָׁה וּשְׁבֻתָּה וְכָל מוֹעֵדָה. (יד)
וְהִשְׁמַתִּי גִפְנֶה וְתַאֲנִתָּה אֲשֶׁר
אָמְרָה אַתְּנָה הֵמָּה לִי אֲשֶׁר נָתַנּוּ
לִי מֵאֵהָבָי וְשִׁמְתִים לִיעֹר וְאֶכְלֹתָם
חֵית הַשָּׂדֶה.

Purification and repentance

Thus will I punish her For the days of the **Baalim**, on which she brought them offerings; when, decked with earrings and jewels, she would go after her lovers, forgetting Me —declares the LORD. Assuredly, I will speak coaxingly to her and lead her through the wilderness and speak to her tenderly. I will give her her vineyards from there, and the **Valley of Achor** as a **plowland of hope**. There she shall respond as in the days of her youth, when she came up from the land of Egypt. And in that day —declares the LORD— **you will call [Me] Ishi, and no more will you call Me Baali**. For I will remove the names of the Baalim from her mouth, and they shall nevermore be mentioned by name.

(טו) וּפְקַדְתִּי עָלֶיהָ אֶת יָמֵי
הַבְּעָלִים אֲשֶׁר תִּקְטִיר לָהֶם וְתַעַד
נְזֻמָּה וְחִלְיָתָהּ וְתִלְוָה אַחֲרַי
מֵאֵהָבֶיהָ וְאֹתִי שָׁכַחָה נָאִם יְיָ.
(טז) לְכֹן הִנֵּה אֲנֹכִי מִפְתִּיחַ
וְהִלְכַתִּיהָ הַמְדַבֵּר וּדְבַרְתִּי עַל
לְבָבָהּ. (יז) וּנְתַתִּי לָהּ אֶת כְּרָמֶיהָ
מִשֵּׁם וְאֶת עֵמֶק עַכּוֹר לְפִתְחָהּ
תְּקוּהָ וְעִנְתָהּ שָׁמָּה כִּימֵי נְעוּרֶיהָ
וּכְיוֹם עֲלוֹתָהּ מֵאֶרֶץ מִצְרַיִם. (יח)
וְהִיא בַיּוֹם הַהוּא נָאִם יְיָ תִקְרָאִי
אִישִׁי וְלֹא תִקְרָאִי לִי עוֹד בְּעַלְלִי.
(יט) וְהִסְרֹתִי אֶת שְׁמוֹת הַבְּעָלִים
מִפִּיהָ וְלֹא יִזְכְּרוּ עוֹד בְּשֵׁמָם.

רד"ק הושע ב' ט"ו

ופקדתי עליה – על פשעי עונם בגלות, אפקוד עליה הזמן שעבדה הבעלים ואאריך אותם בגלות לעונש שהניחו עבודתי ועבדו לאלהים אחרים, ואף על בני בניהם יהיה זה העונש אעפ"י שהם לא יעבדו עכו"ם בגלות כן הוא משפט ענשם לפי שבני בניהם לא יהיו שלמים בעבודת האל ובמצותיו בגלות לפיכך יצטרף עון אבותם העובדים עכו"ם עם עונם ואמר בתורה והתודו את עונם ואת עון אבותם במעלם אשר מעלו בי.

I will make an accounting of their sins in exile. I will account for the time that she worshipped the Baalom, and I will have them languish in exile as a punishment for abandoning my worship and serving idols. The punishment will also afflict their descendants even though they may not have worshiped idols in the exile, for that is just since those descendants will not be perfect in their worship of God and His commandments in the exile. Therefore, the sins of their ancestors who worshiped idols will be added onto their own sins as it says in the Torah: "They will confess their sins and the sins of their ancestors in transgressing against me."

The wilderness experience

<p>With a strong hand and an outstretched arm and overflowing fury I will bring you out from the peoples and gather you from the lands where you are scattered, and I will bring you into the wilderness of the peoples; and there I will enter into judgment with you face to face. As I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you—declares the Lord GOD. I will make you pass under the shepherd's staff, and I will bring you into the bond of the covenant. I will remove from you those who rebel and transgress against Me; I will take them out of the countries where they sojourn, but they shall not enter the land of Israel. Then you shall know that I am the LORD.</p>	<p>יחזקאל כ' (לד) והוצאתי אתכם מן העמים וקבצתי אתכם מן הארצות אשר נפוצתם בם ביד חזקה ובזרוע נטויה ובחמה שפוכה. (לה) והבאתי אתכם אל מדבר העמים ונשפטתי אתכם שם פנים אל פנים. (לו) כאשר נשפטתי את אבותיכם במדבר ארץ מצרים כן אשפט אתכם נאם אדני ה'. (לז) והעברתי אתכם תחת השבט והבאתי אתכם במסרת הברית. (לח) וברותי מכם המרדים והפושעים בי מארץ מגוריהם אוציא אותם ואל אדמת ישראל לא יבוא וידעתם כי אני יי.</p>
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Maimonides Guide 3:24

It is indeed a fact that the transition from trouble to ease gives more pleasure than continual case. It is also known that the Israelites would not have been able to conquer the land and fight with its inhabitants, if they had not previously undergone the trouble and hardship of the wilderness. Scripture says in reference to this: "For God said, Lest peradventure the people repent when they see war, and they return to Egypt. But God led the people about, through the way of the wilderness of the Red Sea; and the children of Israel went up harnessed out of the land of Egypt" ([Exod. 13:17](#), 18). Ease destroys bravery, whilst trouble and care for food create strength; and this was [also for the Israelites] the good that ultimately came out of their wanderings in the wilderness.

יהושע ז':כ"ד (כד) ויקח יהושע את עכן בן זרח ואת הפסוף ואת האדרת ואת לשון הזהב ואת בניו ואת בנותיו ואת שורו ואת חמרו ואת צאנו ואת אהלו ואת כל אשר לו וכל ישראל עמו ויעלו אתם עמק עכור.

And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them up unto the valley of Achor.



New covenant; new betrothal

<p>In that day, I will make a covenant for them with the beasts of the field, the birds of the air, and the creeping things of the ground; I will also banish bow, sword, and war from the land. Thus I will let them lie down in safety. and I will espouse you forever: I will espouse you with righteousness and justice, and with goodness and mercy, And I will espouse you with faithfulness; then you shall be devoted to the LORD.</p>	<p>(כ) וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא עִם חַיַּת הַשָּׂדֶה וְעִם עוֹף הַשָּׁמַיִם וְרִמְשׁ הָאָדָמָה וְקִשְׁת וְחֶרֶב וּמִלְחָמָה אֲשַׁבֵּר מִן הָאָרֶץ וְהִשְׁכַּבְתִּים לְבֶטֶח. (כא) וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם וְאֶרְשָׁתִּיךָ לִי בְצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים. (כב) וְאֶרְשָׁתִּיךָ לִי בְאֱמוּנָה וְיָדַעְתָּ אֵת יְיָ.</p>
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<p><i>Wind the strap of the תפילין של יד three times around the middle finger, saying:</i></p> <p>וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם וְאֶרְשָׁתִּיךָ לִי בְצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים: וְאֶרְשָׁתִּיךָ לִי בְאֱמוּנָה, וְיָדַעְתָּ אֵת יְיָ:</p> <hr/> <p><i>וְאֶרְשָׁתִּיךָ I will betroth you to Me:</i> These exquisite lines from the Book of Hosea speak of God's covenant with Israel as a marriage – a mutual pledge of faith, born of love. Wrapping the strap of the hand-tefillin around the middle</p>	<p><i>Wind the strap of the hand-tefillin three times around the middle finger, saying:</i></p> <p>וְאֶרְשָׁתִּיךָ I will betroth you to Me for ever; I will betroth you to Me in righteousness and justice, loving-kindness and compassion; I will betroth you to Me in faithfulness; and you shall know the LORD.</p> <hr/> <p>finger like a wedding ring, we remind ourselves of God's love for Israel, and Israel's love for God.</p>
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