

# Book of Hosea

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## Bible Text Interpretation > Process

- 1) Read the Book thoroughly > Look for **“What the Text Says”**
- 2) Create your own [Book Outline]: Looking for **“Paragraphs” ¶**
- 3) Ask Who is speaking and Who is the text is speaking to, who is the **“intended audience”**?
- 4) Look for **Metaphors** and/or **Similes**, created by **the Lord**, to compare 2 or more things.
- 5) Research the **Historical Background** of the Book.  
What was occurring and had occurred for **Israel** up to this point in time.
- 6) Trust in what **the Lord** Prophecies through **His** Prophet, **“it will come to pass”**, **Isaiah 46:10**
- 7) Look up **Key Words** in **English and Hebrew Dictionary** and label them  
to help you begin to understand **“What the Text Means”**
- 8) Interpret the passage according to **the Context** of the passage. **Context** is King, (See Diagram)
- 9) Without **Commentaries** or **Study Bible Notes**, Begin to make for **yourself** a **“Preliminary Interpretation”**  
Use **“Scripture Alone”** to come to **your** Preliminary Conclusions.  
**“Scripture Alone”** is the authoritative for faith and practice and Bible Interpretation.  
**Commentaries** are Not authoritative nor are **they** inspired by **God**.  
**Commentaries** are second hand information that Comments on the Bible, the authority.  
**“It’s amazing how much light the Scriptures will shed on the commentaries”**, **Howard Hendricks**
- 10) After you have come up with your **“Preliminary Interpretation”**, then consult good conservative **Commentaries**. Look for the commentator’s arguments for his interpretation, if he has any.  
Are his arguments from the **Context** or from outside the **Context**?

## Interpretation: “exegesis”

### In Bible Interpretation:

Use **“exegesis”** to determine meaning of the text, Not **“eisegesis”**

While **“exegesis”** is the process of **“drawing out”** the meaning from a text  
in accordance with **the context** and discoverable **meaning** of the author.

**“eisegesis”** is the process of **“putting in”** or adding meaning to a text that is not there.

The reader **“imposes”** his preconceived or adopted premises into the text.

**“eisegesis”** is regarded as, **Subjective**

It is based on somebody's opinions or feelings, rather than on facts or evidence.

**“exegesis”** is more **Objective**

It is based on facts (**the context** of the passage), rather than on thoughts or opinions.

## Interpretation: Commentaries

### In Bible Interpretation:

Often **Bible Teachers** or **Bible Students**, in looking for the **“Interpretation”** of a **Bible Text**,  
**First** Read the **Text**

**Secondly**, **they** immediately look at **Commentaries** or **Study Bible Notes** (mini-Commentaries)  
or **their** favorite **extra-biblical Book** relating to the subject at hand for the **“Interpretation”** of the **Text**.  
**They** then use one of those **“Interpretations”** found to adopt as **their** **“Personal Interpretation”**.

When done this way, the best **they** can say is **“according to ( ) this is the Interpretation of the Text”**

This Method is Not **Interpreting** the **Text** But instead is looking for and finding  
someone else's **Interpretation** and relaying that information to others.

**They** have Not gone through the **work** or **process** of pulling the meaning from the **Text** for **themselves**,

**They** have Not **“exegeted”** or **“Interpreted”** the **Text**

*“To **“exegete”** a **Text** is to personally go through the **work** or **process** of **“drawing out”** the meaning.”*

**Commentaries** and **extra-biblical Books** are Not authoritative, nor are **they** inspired by **God**.

**We** know this because brilliant **Bible Commentators** often disagree with each other.

**Commentaries** are second-hand information that **Comments** on the **Bible**, the authority.

**“Scripture Alone”** is the authoritative for faith and practice and **Bible Interpretation**.

Use **“Scripture Alone”** to come to **your** Preliminary Conclusions.

*“It’s amazing how much light the Scriptures will shed on the **commentaries**”, **Howard Hendricks***

# Interpretation: Context or Pretext

No Verse of Scripture should be interpreted by itself !

"No Verse is an Island; it is always connected to the Mainland !"

**Rule of Context:** "A Text, Out of Context, Becomes a Pretext, for a Proof Text !"

**Context** (Immediate > Near > Far)

"the text or speech that comes immediately before and after a particular phrase or piece of text and that influence how it is used and what it means"

Cambridge Dictionary

**Pretext** (Out of Context)

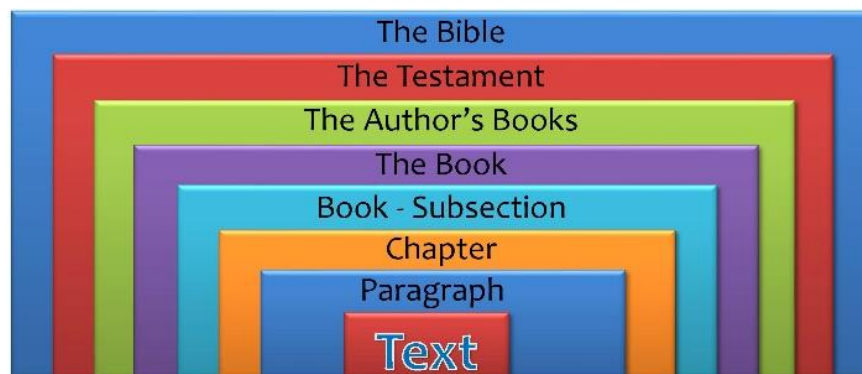
"a pretended reason for doing something that is used to hide the real reason"

Cambridge Dictionary

# Interpretation: in Context

No verse of scripture should be interpreted by itself!

**Rule of Context:** "A Text, Out of Context, Becomes a Pretext, for a Proof Text !"



## Read Paragraph > Hosea 5:1-7

### Working Outline > Hosea 5:1-7

- XVII. **The Lord's Judgement and Punishment of Israel's Priests, People, and the King, 5:1-7** ¶ (5:1-7)
- A. Hear this, O **priests!** Give heed, O **house of Israel!** Listen, O **house of the king!**, 5:1
  - B. For **the judgment** applies to **you** (Priests, People, King), (Judgement)
    - 1. **For** (Reason) **you** (3) have been a snare (trap) at **Mizpah**<sup>1</sup>, 5:1
    - 2. And (Reason, **you** 3) a net (trap) spread out on **Tabor**<sup>2</sup>, 5:1
  - C. The revolvers have gone deep in **depravity** (slaughter), 5:2 (Sin)
    - 1. **But I will chastise** (discipline) **all of them** (Priests, People, King), 5:2 (Judgement)
  - D. **I** (the Lord) know **Ephraim** (Tribe of N. Israel), and **Israel** (N. Kingdom) is not hidden from **Me**, 5:3
    - 1. **For** (Reason) now, 5:3
      - a. O **Ephraim**, **you** have played **the harlot** (paid for favor), 5:3 (Sin)
      - b. **Israel** has **defiled** (made unclean) **itself**, 5:3 (Sin)
  - E. **Their** (Ephraim's and N. Israel's) **deeds** will **not allow** **them** To **return** to **their God**, 5:4
    - 1. **For** (Reason) a spirit of **harlotry** (paid for favor) is within **them**, 5:4 (Sin)
    - 2. And (Reason) **they** do not know **the LORD**, 5:4 (Sin)
  - F. Moreover, the **pride** of **Israel** testifies against **him**, 5:5 (Sin)
  - G. And **Israel** (N. Kingdom) and **Ephraim** (Tribe of N. Israel) stumble in **their iniquity**; (Sin)  
**Judah** (S. Kingdom) also has **stumbled** with **them** (N. Kingdom), 5:5, 4:15
  - H. **They** (N. Kingdom) will go with **their** flocks and herds To seek **the LORD**, 5:6
    - 1. **but they** will **not find Him**;
    - 2. **He** (the Lord) has withdrawn from **them**, 5:6 (Judgement)
  - I. **They** (N. Kingdom) have **dealt treacherously** against **the LORD**, 5:7 (Sin)
    - 1. **For** (Reason) **they** have borne **illegitimate children**<sup>3</sup>, 5:7 (Sin)
    - 2. Now the new moon (celebrations, 2:11) will devour **them** with **their land**, 5:7 (Judgement)

### Questions of the Text: Hosea 5:1-7

#### The Lord's Judgement and Punishment of Israel's Priests, People, and the King, 5:1-7

**Israel's Priests, People, and King** will be **Judged** for what **they** did at **Mizpah** and **Tabor**, 5:1

**They** snared and netted **the people** into **idolatry** and **sin**, instead of guarding **them** from **evil**, 5:1

**They** are deeply **depraved** BUT **the Lord will chastise** (discipline) **all of them**, 5:2

**Israel's sin** of **harlotry** is known by **the Lord** and it has made **them** unclean (defiled) in 5:3 ?

**Q1:** In Verse 4, WHAT 2 Reasons are given for WHY **Israel** will **not be allowed** to return to **the LORD** ?

**A1:**

**Q2:** In Verse 6, **Israel** will seek **the LORD** BUT Not find **the LORD**. WHY is this so ?

**A2:**

In Verse 7, **Israel** has **dealt treacherously** against **the LORD** For bearing **illegitimate children**.

**Q3:** In what sense are **Israel's** children, **illegitimate children**, 5:7 ?

**A3:**

<sup>1</sup> Mizpah probably of Gilead, lying E of the Jordan River (Judg. 10:17; 11:29)

<sup>2</sup> Mount Tabor was in Northern Israel, about 12 miles southwest of the Sea of Galilee

<sup>3</sup> Harlots (paid for favor), like Northern Israel, bear illegitimate children or unfaithful children (paid for favor)

## Read Paragraph > Hosea 5:8-15

### Working Outline > Hosea 5:8-15

- XVII. **The Lord's Day of Rebuke, Wrath, Judgement and Affliction** of both **Israel** and **Judah**, 5:8-15¶ (5:8-15)
- A. Blow the horn in Gibeah, Ramah and Beth-aven<sup>4</sup>: behind **you Benjamin** (S. Kingdom)!, 5:8
  - B. **Ephraim** (N. Kingdom tribe) will become a **desolation** (laid waste), 5:9 (Judgement)
    - 1. in **the day of rebuke** (day chastised), 5:9
  - C. Among **the tribes of Israel** **I** (the Lord) declare what is sure (assured by Lord), 5:9
  - D. **The princes of Judah** (S. Israel) have become **like** (simile) **those** who move a boundary, 5:10
    - 1. On **them** (Judah) **I will** pour out **My wrath** **like** (simile) water, 5:10 (Judgement)
    - 2. **Ephraim** (N. Kingdom) is oppressed, crushed in **judgment**, 5:11, Deut 28:33 (Judgement)
      - a. **Because** (Reason) **he** (Ephraim) was determined to follow **man's** command, 5:11
  - E. **Therefore** (because of that), 5:12
    - 1. **I** (the Lord) **am like** (simile) a moth to **Ephraim** (N. Kingdom), 5:12
    - 2. And **like** (simile) rottenness to **the house of Judah** (S. Kingdom), 5:12
  - F. When **Ephraim** saw **his** sickness, And **Judah** **his** wound, 5:13
    - 1. Then **Ephraim** went to **Assyria**<sup>5</sup> (722 BC) And sent to **King Jareb** (King of Assyria), 5:13
      - a. But **he** (King Jareb) is unable to heal **you** (N. Kingdom),  
Or to cure **you** of **your** wound, 5:13
  - G. **For** (Reason) **I** (the Lord) **will** be
    - 1. **like** (simile) a **lion** to **Ephraim**, 5:14 (Judgement)
    - 2. And **like** (simile) a **young lion** to **the house of Judah**, 5:14 (Judgement)
    - 3. **I**, even **I** (the Lord), will **tear to pieces** and **go away**, , 5:14 (Judgement)
    - 4. **I** (the Lord) **will carry away**, and there will be none to deliver, 5:14 (Judgement)
    - 5. **I** (the Lord) **will** go away and return to **My** place, 5:15
      - a. Until **they** (Ephraim & Judah) acknowledge **their** guilt and seek **My face**, 5:15
      - b. In **their** (Ephraims & Judahs) **affliction** **they will** earnestly seek **Me**, 5:15

### Questions of the Text: Hosea 5:8-15

#### The Lord's Day of Rebuke, Wrath, Judgement and Affliction of Israel and Judah, 5:8-15

**Q1:** WHAT will become of **Ephraim** in the day of **their** rebuke, in Verse 9?

**A1:**

**Q2:** WHAT does it mean, "**I** (the Lord) **declare what is sure**", in Verse 9? **Read** Isa 48:3-5 and Isa 46:10

**A2:**

**Q3:** WHAT 3 things > will **the Lord** do to **Ephraim** and **Judah**, in Verse 14b? Did **the Lord** do this?

**A3:**

**Q4:** HOW long will **the Lord** go away to **His** place OR WHAT must **Israel** do for **His** return to **them**, 5:15b?

**A4:**

**Q5:** WHAT will cause **Israel** to earnestly seek **the Lord**, in 5:15d

**A5:**



<sup>4</sup> All 4 places, in 5:8, in Southern Kingdom of Judah.

<sup>5</sup> Ephraim, gave Assyria, molded calf tribute (Hos 8:4-5, 10:5-6), so not destroy them, (2 Kings 15:19-20), but did in 722 BC