

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)

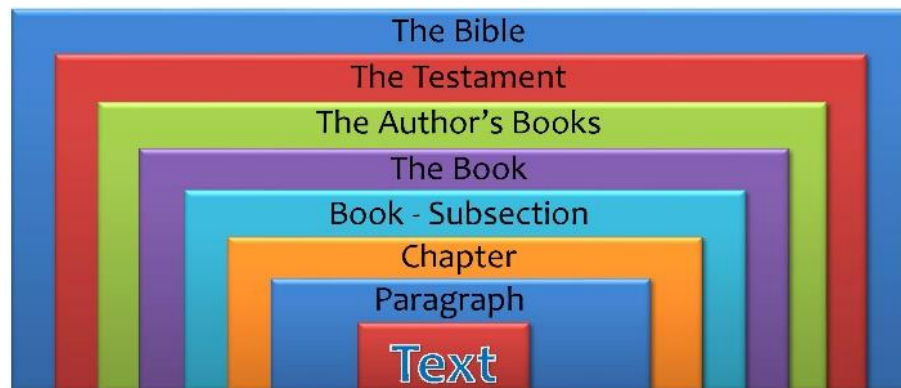
“a pretended reason for doing something that is used to hide the real reason”

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 6:1-3

Working Outline > Hosea 6:1-3

- XIX. **Israel's Self-Appeal**, to Return to **the Lord** to be **Healed**, 6:1-3 ¶ (6:1-3) (Restoration)
- A. Come, let **us** return to **the LORD**, 6:1 (5:15, earnestly seek the Lord)
1. For **He** (the Lord) has **torn us** (5:14), but **He** will **heal us**, 6:1 (14:4)
 2. **He** (the Lord) has wounded **us**, but **He** will **bandage us**, 6:1
 3. **He** (the Lord) will **revive us** (restore to life) after two days; 6:2a, Ezek 37:1-6
 4. **He** (the Lord) will **raise us** up (resurrect) on the third day, 6:2b, Ezek 37:1-6
 5. **That** (reason) **we** may **live** before **Him**, 6:2c
- B. So let **us** know, let **us** press on to know **the LORD**, 6:3 (5:15, earnestly seek Lord) (Restoration)
1. **His** (the Lord) going forth is as certain **as** (simile) the dawn, 6:3b
 2. And **He** (the Lord) will come to **us like** (simile) the rain, 6:3c
 3. **Like** (simile) the spring rain watering the earth, 6:3d

Questions of the Text: Hosea 6:1-3

Israel's Self-Appeal, to Return to the Lord to be Healed, 6:1-3

Q1: In 6:1, WHAT is **Israel** contemplating doing?

A1: **They** are **Self-Appealing** as to earnestly seeking, 5:15, or returning, 6:1, to **the Lord**.

Q2: WHAT benefits, as given in Verbs, does **Israel** see in Returning to **the Lord**, in 6:1-2 ?

A2: **He** will **heal us**, 6:1, **He** will **bandage us**, 6:1,
He (the Lord) will **revive us** after two days;
(Reason) That **we** may **live** before **Him**, 6:2

Q3: WHEN will **Israel**, be **revived**, be **raised**, and **live** before **the Lord**, in 6:1-2? **Read Ezekiel 37:1-6**

A3: When the Lord “**I will** cause breath to enter **you** (bones) that you may come to life” **Ezek 37:5**

Q4: Do we know WHO these **raised Dry Bones** are ? **Read Ezekiel 37:11-14**

A4: **Dry Bones** are “**the whole house of Israel**”

Ezekiel 37:11-14

11 Then **He** said to **me** (Ezekiel), “**Son of man**, these **bones** are **the whole house of Israel**;
behold, **they** say, ‘**Our bones** are dried up and **our** hope has perished. **We** are completely cut off.’

12 “**Therefore** prophesy and say to **them**, ‘Thus says **the Lord GOD**,
“Behold, **I will** open **your graves** and cause **you** to come up out of **your graves**, **My people**;
and **I will** bring **you** into **the land of Israel**.

13 “Then **you** will know that **I am the LORD**,
when **I** have opened **your graves** and caused **you** to come up out of **your graves**, **My people**.

14 “**I will** put **My Spirit** within **you** and **you** will come to life, and **I will** place **you** on **your** own land.
Then **you** will know that **I, the LORD**, have **spoken** and done it,” declares **the LORD**.’ ”

Q5: HOW certain is **the Lord's** going forth, in 6:3b ?

A5: as certain **as** (simile) the dawn. The dawn certainly comes every day

Q6: HOW will **the Lord** come to **Israel** in 6:3c and 6:3d?

A6: **the Lord** will come to **Israel like** (simile) **the rain**, 6:3c >

Like (simile) **the spring rain** watering the earth, 6:3d

Rain that waters the earth is seen in a positive and beneficial way.

the Lord come to **Israel, like the rain** comes, in a positive and beneficial way.

Read Paragraph > Hosea 6:4-11

Working Outline > Hosea 6:4-11

XIX. The Lord's Answer to Israel's Self-Appeal, for both **N. Israel** and **S. Judah**, 6:4-11¶

- A. What shall **I** do with **you**, O **Ephraim**? What shall **I** do with **you**, O **Judah**?, 6:4
1. For **your** loyalty is **like** (simile) a morning cloud, 6:4
 - a. And **like** (simile) the dew which goes away early, 6:4
- B. **Therefore** (because of that) **I** have **hewn** (cut) **them** in pieces by **the prophets**, 6:5 (Judgement)
1. **I** have **slain** **them** by the words of **My** mouth, 6:5, (Isa 11:4)
- C. And the **judgments** on **you** are **like** (simile) the light that goes forth, 6:5 (Judgement)
1. For **I** delight in **loyalty** rather than sacrifice, 6:6
 2. And in the **knowledge** of **God** rather than burnt offerings, 6:6
- D. But **like** (simile) **Adam** **they** (**Israel** and **Judah**) have transgressed **the covenant**, 6:7 (Sin)
1. There **they** have dealt treacherously against **Me**, 6:7
- E. **Gilead** (**Hos 12:11**) is a city of wrongdoers, Tracked with bloody footprints, 6:8 (Sin)
1. And **as** (simile) raiders wait for a man,
 - a. **So** (in same way) a band of priests murder on the way to **Shechem**, 6:9
 2. Surely **they** (**Israel** and **Judah**) have committed crime, 6:9
- F. In **the house of Israel** **I** have seen a horrible thing, 6:10 (Sin)
1. **Ephraim's** harlotry is there, **Israel** has defiled **itself**, 6:10
- G. Also, O **Judah**, there is a **harvest** appointed for **you**, 6:11a (Sin)
- [The Jewish Tanakh shows 6:11b as part of 7:1. Also the ESV shows a break in thought]
1. When **I** **restore** the fortunes of **My people** (**Israel** and **Judah**), 6:11b

Questions of the Text: Hosea 6:4-11

The Lord's Answer to Israel's Self-Appeal, for both **N. Israel** and **S. Judah**

Q1: WHAT is **the Lord** saying about **Ephraim's** and **Judah's** Loyalty, in 6:4 ? B.

A1: **your** loyalty is **like** (simile) a morning cloud, 6:4 > Morning clouds pass by, as short lived.
And **like** (simile) the dew which goes away early, 6:4 > The dew goes away early, as short lived.

Q2: In **verse 5a** and **5b**, WHAT does **Hosea** prophesy **the Lord** will do to **Ephraim** and **Judah**?

A5: **I** have **hewn** (cut) **them** in pieces by **the prophets**, 6:5a
I have **slain** **them** by the words of **My** mouth, 6:5b

Read **Isaiah 11:4**

Q3: HOW has **Israel** > **like Adam** > transgressed **the covenant**, in 6:7 ? **A3:** both sinned and broke Covenant

Q: What **Covenant** did **Adam** transgress ? **Read** **Genesis 2:16-17** **A:** Adamic Covenant

Q: What **Covenant** did **Israel** transgress ? **Read** **Exodus 24:5-8** **A:** Mosaic Covenant

Q4: WHAT **Harvest** is **The Lord** speaking of here? "there is a **harvest** appointed for **you** (**Judah**), 6:11a

A: "a **Harvest**" is a figurative term, usually relating to **the Lord's judgment** (**Jer 51:33**, **Joel 3:13**, **Rev 14:15**)

The **Harvest** of a crop is a **time** when a crop is **gathered**.

The **Harvest** of **Judah** is a **time** when **they** will be **gathered** in **judgement**, probably at **their** Exile.

S. Judah sinned like **N. Israel** did, **it** cannot escape **the Lord's punishment**. **Read** **Hos 5:5**, **5:14**

[The Jewish Tanakh shows 6:11b as part of 7:1. Also the ESV shows a break in thought]

"When **I** **restore** the fortunes of **My people** (**Israel** and **Judah**)", 6:11b (Restoration)

[We will discuss 6:11b, in the context of 7:1, when we study **chapter 7**]

"When **I** would heal **Israel**, The iniquity of **Ephraim** is uncovered, And the evil deeds of **Samaria**", 7:1