

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**”?
“**Don’t Read someone else’s mail**”
- 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**”, **Isa 46:10**, **Hab 2:3**, **Jos 23:14**
According to God’s “**Purpose**” and “**Plan**” and “**Good Pleasure**”, **Isa 46:10**, **Acts 2:23**
- 7) Look up **Key Words** in **English and Hebrew Dictionary** and label them
to help you begin to understand “**What the Text Means by What the Text Says**”.
If prophecy does not mean exactly **what it says**, there is no way to discern exactly **what it means**.
- 8) Interpret the passage according to **the Context** of the passage. **Context** is King.
“**A Text, out of Context, becomes a Pretext (pretend reason), for a Proof Text**”
- 9) Use Normal **Rules of Grammar** to understand what the original writer is **saying**.
- 10) “**When the plain sense of Scripture makes common sense, seek no other sense, lest it result in nonsense**”
Let the Bible speak for itself.
- 11) Use “**exegesis**” (drawing out) to determine meaning of the Text, Not “**eisegesis**” (putting in)
Be a “Slave” to **What the Text says** and Not to what it doesn’t say.
- 12) Avoid searching for a hidden or secret meaning underlying but remote from and unrelated in reality to the more obvious meaning of a text. That is “**allegorizing**”
- 13) 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
- 14) 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?
Are his “**arguments**” from “**exegesis**” or from “**eisegesis**”?
Are his “**arguments**” from “**Scripture Alone**” or from Extra-Biblical Resources?
Does he Let the Bible “**speak for itself**” or does he add meaning that is not there?
Does he show how he got his **interpretation** from the **Text** or does just give someone else’s **interpretation** to justify his **interpretation**.

Let the Bible “**speak for itself**”

Read Paragraph > Hosea 7:1-7

Working Outline > Hosea 7:1-7

- H. When I (the Lord) **restore** the fortunes of **My people**¹ (Israel and Judah), 6:11b (Restoration)
- XXI. **Israel's Iniquity, Evil Deeds, wickedness, adulteries**, and None calls on **Lord**, 7:1-7 ¶
- A. When I (the Lord) would **heal Israel**, 7:1, 6:1 (Restoration)
1. The **iniquity** of **Ephraim** (N. Israel) is uncovered, 7:1 (Sin)
And the **evil deeds** of **Samaria** (N. Israel capital), 7:1 (Sin)
 - a. **For** (Reason) **they** (N. Israel) **deal falsely**; , 7:1
 - b. The thief enters in, Bandits raid outside, 7:1
 - c. And **they do not consider** in **their hearts**, 7:2
 - i. That I (the Lord) remember all **their wickedness**, 7:2
 2. Now **their** (N. Israel) **deeds** are all around **them**; **They** are before **My** face, 7:2 (Sin)
- B. With **their wickedness they** make **the king** glad, And **the princes** with **their lies**, 7:3
- C. **They** (N. Israel) are all **adulterers**, **Like** (*simile*) an **oven** heated by the baker, 7:4, 7:6 (Sin)
1. Who ceases to stir up the fire From the kneading of the dough until it is leavened, 7:4
- D. On the day of **our king**, **the princes** became sick with the heat of **wine**; 7:5
1. **He** stretched out **his** hand with scoffers (one who derides), 7:5
- E. For **their** (N. Israel) **hearts** are **like** (*simile*) an **oven** As **they** approach **their** plotting; , 7:6 (Sin)
1. **Their anger** smolders all night, In the morning **it** burns **like** (*simile*) a flaming fire, 7:6, 7:4
 2. **All of them** (N. Israel) are **hot like** (*simile*) an **oven**, And **they consume their** rulers; , 7:7
All **their** (N. Israel) **kings** have fallen. None of **them** calls on **Me** (the Lord), 7:7

Questions of the Text: Hosea 7:1-7

Israel's Iniquity, Evil Deeds, wickedness, adulteries, and None calls on **Lord**

Q1: WHAT will **the Lord** do according to 6:11b and 7:1 for **Israel**? Notice same wording

A1:

Q2: In 7:2, WHAT is the problem with **Israel's heart**?

A2:

Q3: In WHAT SENSE is **Israel Like** (*simile*) a “heated”, “burning”, “flaming fire”, and “hot” **Oven**, in 7:4-7?

They (N. Israel) are all **adulterers**, **Like** (*simile*) an **oven** heated by the baker, 7:4,
For **their** (N. Israel) **hearts** are **like** (*simile*) an **oven** As **they** approach **their** plotting; , 7:6
Their anger smolders all night, In the morning **it** burns **like** (*simile*) a flaming fire, 7:6
All of them (N. Israel) are **hot like** (*simile*) an **oven**, And **they consume their** rulers; , 7:7

A3:

Notice:

How All **their** (N. Israel's) **kings** have fallen, 7:7

Many of **N. Israel's Kings** had fallen when killed or overthrown, as seen in 2 Kings 15:8-14.

None of **them** (the **Kings**) calls on **Me** (the Lord), 7:7

None of the **Kings** of **N. Israel**, called on **the Lord they** were all **evil**.

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

Read Paragraph > Hosea 7: 8-16

Working Outline > Hosea 7: 8-16

- XXII. **Ephraim** has mixed with the **Nations** and rebelled and strayed from **the Lord**, 7:8-16 ¶
- A. **Ephraim** (N. Israel) mixes himself with the **nations** (peoples); 7:8, 7:11 (Sin)
 - 1. **Ephraim** has become (metaphor) **a cake** not turned, 7:8
 - 2. Strangers devour **his** (N. Israel) strength, Yet **he** does not know it (Not aware); 7:9
 - 3. Gray hairs (aging) also are sprinkled on **him**, Yet **he** does not know it, 7:9
 - B. **Though** the **pride** of **Israel** testifies against **him**, 7:10
 - 1. Yet **they** have not returned to **the LORD their God**, 7:10 (Sin)
 - 2. Nor have **they** sought **Him**, for all this, 7:10
 - C. **So** (Result) **Ephraim** has become **like** (*simile*) a silly dove, without sense; 7:11, 11:11
 - 1. **They** (N. Israel) call to **Egypt** (9:3), **they** go to **Assyria**, 7:11, 7:8 (Sin)
 - a. When **they** go, **I will** spread **My** net over **them**; 7:12 (Judgement)
 - b. **I will** bring **them** down **like** (*simile*) the birds of the sky, 7:12
 - c. **I will** chastise **them** in accordance with the proclamation to **their** assembly, 7:12
 - D. **Woe** to **Ephraim** (N. Israel), for **they** have strayed from **the Lord**! (Sin)
 - 1. **Woe** to **them**, for **they** have strayed from **Me!** 7:13
 - 2. Destruction is **theirs**, for (Reason) **they** have rebelled against **Me!** 7:13 (Sin)
 - 3. **I** would **redeem** **them**, but **they** speaking lies against **Me.** 7:13
 - E. And **they** do not cry to **Me** from **their heart** When **they** wail on **their** beds; 7:14
 - 1. **For** (Reason) the sake of **grain** and **new wine** **they** assemble **themselves**, 7:14
 - 2. **They** (N. Israel) turn away from **Me** (**the Lord**). 7:14 (Sin)
 - F. Although **I** trained and strengthened **their** arms, 7:15
 - 1. **Yet** **they** devise **evil** against **Me.** 7:15 (Sin)
 - G. **They** turn, but not upward, **They** are **like** (*simile*) a deceitful bow; 7:16, Ps 78:15
 - 1. **Their** princes will fall by the sword,
 - a. **Because** (Reason) of the insolence (no respect) of **their** tongue. 7:16
 - 2. This will be **their** derision (mocking scorn) in **the land of Egypt.** 7:16 (Judgement)

Questions of the Text: Hosea 7: 8-16

Ephraim has mixed with **the Nations** and Rebelled and Strayed from **the Lord**

Q1: **Ephraim** (N. Israel) mixes **himself** with **the nations**, 7:8, 7:11 **Read** Psalm 106:34-36

A1: **Ephraim** mixes with **the nations** or **peoples** other than within **their** own **people**.

34 **They** did not destroy the peoples (in Canaan), As **the LORD** commanded **them**,

35 But **they** mingled with **the nations** And learned **their** practices,

36 And served **their** idols, Which became a snare to **them.** Ps 106:34-36

Psalm 106 is an Overview of Israel's History

Notice: In **verse 10**, the **pride** of **Israel** testifies against **him**, **they** have not returned to **the LORD**,

So (Result) **Ephraim** has become **like** (*simile*) a silly dove, without sense; 7:11

(Without sense) **They** (N. Israel) call to **Egypt** (9:3), **they** go to **Assyria**, 7:11, 7:8

Under King **Menahem** (~743-738 BC) **Israel** submitted to **Assyrian** suzerainty (2 Kings 15:19-20).

King **Pekah** (~734 BC) joined a coalition against **Assyria**, which **Tiglath-Pileser III** crushed (2 Kings 15:29).

King **Hoshea** (732-722 BC), after acknowledging **Assyrian** rulership for a time, stopped tribute payments and sought an alliance with **Egypt** (2 Kings 17:3-4a). This led to the **Exile** of **N. Israel**, (2 Kings 17:4b-6).

Notice: How many **Sinful** actions **Israel** did against **the Lord**.

They have not returned nor sought to **the LORD**, 7:10. **They** have strayed from, rebelled against, and speaking lies against, **the LORD**, 7:13. **They** turn away from and devise **evil** against **the LORD**. 7:15