

Book of Hosea

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FIGURATIVE LANGUAGE - IN PROPHECY

Figurative Language > “is language that uses **figures of speech**, especially **metaphors**.”

Figurative Language is more interesting, lively, and memorable than language that's purely literal.

Figurative Language is more impactful than bare literal writing by itself.

It uses exaggerations or alterations to make a particular point.

Similes and **Metaphors** are a great teaching tools, because **they** often use **symbolic imagery** that the audience can easily recognize. Thus, the **Metaphor** giver, **the Lord** through **His** prophets, can convey complicated **Godly** truths in such a way that they become relatable and understandable to one's own life.

Figurative Language adds new **words** in new ways that deviate from **their** normal literal meaning to achieve a more powerful and memorable effect. **The intent** is Not to change the meaning or give new meaning or hide the meaning, but *to make it more thought provoking and more likely to be remembered.*

Figurative Language can be used for **Fictional Writing** or **Non-Fictional Writing**. **The Bible** is **Non-Fiction**.

Non-Fiction writing > deals with **facts** and **reality** about real people or events, sometimes using **Figurative Language** to explain those actual people, places, or events.

The Writer is concerned with the **facts** about real people and real events. **The Bible**

Fiction writing > literature describing **imaginary** stories about **imaginary** people and events, Creatively using **Figurative Language**, images, and ideas from the mind of the author.

The writer is Not concerned with the **facts** about real people or events.

The Bible is a **Non-Fiction writing** “*inspired by God*” that deals with **facts** and **reality** about real people and events, but at times uses **Figurative Language** to relay those **facts** and **realities**.

Different and contrasting **interpretations of Prophecy** often come when;

Figurative Language in **Prophecy** is seen and portrayed as; “*unknowable*” or “*hidden*”.

If **the Bible**, as a **Non-Fiction writing**, is “*profitable*” and dealing with facts and realities about real people and events, then it follows that **Figurative Language** in **Prophecy** is intended to be understandable.

2 Timothy 3:16, **All Scripture** (including **Prophecy**) is *inspired by God* and *profitable* for teaching, for reproof, for correction, for training in righteousness;

Figurative Language in **Prophecy** in the Book of Revelation

The **symbolic Beast** having **ten horns** and **seven heads** in **Rev 13:1** is translated by **an angel**, in **Rev 17:7-12**.

Rev 13:1 (**Figurative Language** > given)

“*And the dragon stood on the sand of the seashore. Then I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names.*”

Rev 17:7-12 (**Figurative Language** > interpreted or revealed)

7 And **the angel** said to me, “*Why do you wonder? I will tell you the mystery of the woman and of the beast (from 13:1) that carries her, which has the seven heads and the ten horns.*”

9 “*... The seven heads are seven mountains on which the woman sits,*

10 *and they (the seven mountains) are seven kings; five have fallen, one is, the other has not yet come;....*

12 “*The ten horns which you saw are ten kings who have not yet received a kingdom, but they (the ten kings) receive authority as kings with the beast for one hour.*”

Read Paragraph > Hosea 9: 1-9

Working Outline > Hosea 9: 1-9

- XXIII. **Ephraim's** (N. Israel) Unfaithfulness and Future **Punishment** and **Exile** in **Assyria**, **9: 1-9**¶
- A. **Do not** rejoice, O **Israel**, with exultation (gladness) **Like** (simile) **the nations!** **9:1**
 - 1. **For** (Reason) **you** have played **the harlot** (unfaithful) forsaking **your God.** **9:1** (Sin)
 - 2. **You** have loved **harlots'** (unfaithful) earnings on every threshing floor. **9:1** (Sin)
 - B. Threshing floor (Grain) and wine press will not feed **them,** **9:2** (Judgement)
 - 1. And **the new wine** (winepress) will fail **them.** **9:2**
 - C. **They** (N. Israel) will **not** remain in **the LORD'S** land, **9:3** (Judgement)
 - 1. **But Ephraim** will return to **Egypt** (Exile place), **9:3, (9:6, 8:13, 7:16, Dt 28:68)**
in **Assyria** (in Exile, **2 Kings 17:6**) **they** will eat unclean **food.** **9:3**
 - a. **They** (N. Israel) will **not** pour out drink offerings of **wine** to **the LORD,** **9:4** (Sin)
 - b. **Their sacrifices** will **not** please **Him.** **9:4** (Sin)
 - c. **Their bread** will be **Like** (simile) mourners' **bread;** **9:4, (Num 19:4)** (Sin)
 - i. **All** who eat of **it** will be **defiled,** **9:4**
 - ii. For **their bread** will be for **themselves** alone; **9:4**
 - iii. **It** (bread) will **not** enter the house of **the LORD.** **9:4**
 - d. What will **you** (N. Israel) do on **the day of the appointed festival,** **9:5**
And on **the day of the feast of the LORD?** **9:5**
 - 2. **For** (Reason) behold, **they** (N. Israel) will go **because** of destruction; **9:6** (Judgement)
 - a. **Egypt** will gather **them** up, **Memphis** will bury **them.** **9:6, (9:3, 8:13, 7:16, Dt 28:68)**
 - b. Weeds will take over **their** treasures of silver; **9:6**
 - c. Thorns will be in **their** tents. **9:6**
 - 3. **The days of punishment** have come, (Judgement)
 - a. **The days of retribution** (deserved **punishment**) have come; **9:7** (Judgement)
 - i. Let **Israel** know this! **9:7**
 - b. **The prophet** (of **Israel**) is a fool, **9:7**
 - c. **The inspired man** (of **Israel**) is demented, **9:7**
 - 4. **Because** (Reason) of the grossness of **your iniquity,** **9:7** (Sin)
 - 5. And **because** (Reason) **your hostility** is so great. **9:7** (Sin)
 - a. **Ephraim** was a watchman with my **God,** a prophet; **9:8**
 - b. **Yet** the snare of a bird catcher is in all **his** ways, **9:8** (Sin)
 - c. And there is only **hostility** in the house of **his God.** **9:8** (Sin)
 - d. **They** (N. Israel) have gone deep in **depravity,** **9:9** (Sin)
 - i. **As** (simile) in the days of Gibeah; **9:9 (10:9)**
 - I. **He** (the Lord) will remember **their iniquity,** **9:9**
 - II. **He** (the Lord) will punish **their sins.** **9:9**

Questions of the Text: Hosea 9: 1-9

Israel was acting like **the Nations** and was unfaithful to and forsaking **the Lord.** **They** loved what **they** earned from **their** unfaithfulness. But **their** Grain and Wine will fail **them.** **They** won't remain in **Canaan,** But will return to **Exile,** like in **Egypt,** but now in **Assyria,** in **Exile,** **2 Kings 17:6**

Q1: WHAT will be the result of **Israel's** food, wine, sacrifices, and bread when in **Exile** in **Assyria,** **Hos 9:3-4 ?**

A1:

Q2: WHAT **Days** have come, for **Israel** in **9:7?**

A2:

Q3: WHAT are **4 reasons** given (colored in deep red in outline), for their **punishment,** **9:7-9 ?**

A3:

Read Paragraph > Hosea 9: 10-17

Working Outline > Hosea 9: 10-17

XXIII. **The Lord** Found the **Nation of Israel** but **they** Worshipped and Loved **Baal**, 9: 10-17 ¶

- A. **I (the Lord)** found **Israel Like (simile) grapes** in the wilderness; 9:10
1. **I saw your forefathers as (sim.)** the earliest fruit on **the fig tree** in **its** first season, 9:10, Lk 13:6
- B. **But they** came to **Baal-peor (Num 25:1-5)** and devoted **themselves to shame**, 9:10 (Sin)
- a. And **they** became as **detestable** as that which **they** loved. 9:10 (Sin)
- C. As for **Ephraim**, **their glory** will fly away **like (simile) a bird**—, 9:11 (Judgement)
1. No birth, no pregnancy and no conception! 9:11
 - a. **Though they** bring up **their children**, 9:12
 - b. **Yet I will** bereave (make childless) **them** until not a man is left. 9:12 (Judgement)
 2. Yes, **woe** to **them** indeed when **I (the Lord)** depart from **them!** 9:12 (Judgement)
 3. **Ephraim**, as **I (the Lord)** have seen,
 - a. Is planted in a pleasant meadow **like (simile) Tyre!** 9:13
 - b. But **Ephraim** will bring out **his** children for slaughter. 9:13
 4. Give **them**, O **LORD**—what will **You** give? 9:14
 - a. Give **them** a miscarrying womb and dry breasts. 9:14
 5. All **their (N. Israel's) evil** is at **Gilgal**¹ (idol worship); 9:15 (4:15, 6:8, 12:11)
 - a. Indeed, **I (the Lord)** came to hate **them there (Gilgal)!** 9:15
 6. **Because (Reason) of the wickedness of their** deeds, 9:15 (Sin)
 - a. **I will** drive **them** out of **My** house! 9:15 (Judgement)
 - b. **I will** love **them** no more; 9:15 (Judgement)
 - c. All **their princes** are rebels. 9:15
 7. **Ephraim (N. Israel's)** is **stricken**, **their** root is dried up, 9:16 (Judgement)
 - a. **They** will bear no fruit. 9:16
 8. Even though **they (N. Israel)** bear children, 9:16
 - a. **I will (the Lord)** slay the precious ones of **their** womb. 9:16 (Judgement)
 - b. **My God** will cast **them (children)** away, 9:17
 - i. **Because (Reason) they** have not listened to **Him**; 9:17
 - c. And **they (N. Israel)** will be wanderers among **the nations**. 9:17 (Judgement)

Questions of the Text: Hosea 9: 10-17

The Lord Found **Israel Like grapes** and saw **them** as fruit of **Fig Tree**.

Q1: WHAT did **Israel** do at **Baal-peor** and what was **their Punishment**? **Read (Num 25:1-5)**

A1:

Q2: WHAT would be the **result of** or **punishment of Israel's Glory** Flying Away, in 9:11-12?

A2:

Q3: Because of the **wickedness** of **Israel** deeds, HOW will **Israel be Judged**, by **the Lord**, in 9:15?

A3:

Q4: What will be their **Judgements** by **the Lord**, in 9:16

A4:

¹ Compares **Israel's** pleasant prosperous past with **Tyre's** pleasant past, that ended in their destruction.

² "Is there iniquity in **Gilead**? Surely **they (Gilead)** are worthless. In **Gilgal** they sacrifice bulls, Yes, **their** altars are like the stone heaps Beside the furrows of the field". **Hosea 12:11**