

Book of Hosea

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ALLEGORICAL INTERPRETATION – IN PROPHECY

Allegorical Interpretation is applied when one sees a text as an **allegory**, and searches for a hidden or a secret meaning underlying **but** remote from and unrelated in reality to the more obvious meaning of a text. In other words, the **literal reading** is a sort of code, which needs to be deciphered to determine the more significant and hidden meaning.

In this approach, **the literal** is superficial; **the allegorical** is the true meaning.

*“Stated in a simple sentence, We **allegorize** when we interpret the Bible hoping to find hidden meaning behind the text or some deeper truth.”* Roy Zuck, Basic Bible Interpretation, p. 29

To **allegorize** means to “**interpret** or treat something as an **allegory**.” *Encarta Dictionary*

The Allegorical Interpreter often interprets a Text in its **Normal Sense** but other times he interprets a text in an **Allegorical Sense**.

Allegorical interpretation involves an **interpretive process** that is **creative**;

Creative interpretation is imaginative, inventive, and subjective, always looking for a hidden meaning that isn’t revealed from a **normal** or **literal** reading of the Text.

Allegorical interpretation refers to a specific method of reading a text, in which characters and narrative or descriptive details are taken by the reader as an **elaborate metaphor** for something outside **the literal** or **normal sense** of the story.

Allegorical interpretation, often uses “**eisegesis**” the process of “**putting in**” or “**adding meaning**” to a Text that is not there. The reader “**imposes**” his preconceived or adopted beliefs into the Text.

In **Allegorical interpretation**, it is evident that **the reader** is to look below the surface for a greater message or deeper meaning.

Allegorical interpretation of the Bible, when applied, interprets the Text through the lens of one’s acquired **Personal Biblical Theology**.

In other words, if the obvious meaning of a Text disagrees with one’s **Biblical Theology** then that Text must be **allegorized**.

So in **Allegorical interpretation**, a person reads “**what the text says**” and if the Text does not agree with their adopted **Biblical Theology** they look for and find a “**hidden meaning**” or “**deeper truth**” that is not specifically stated in the Text.

When **They** do these things:

- (1) **They** abandon the **normal sense** of the text and reinterpret the Text by using “**eisegesis**” (“**adding meaning**, to a Text, that is not there) to agree with their **Theology**.
- (2) **They** say because the Text is so full of **figurative language** as in **Prophecy, Parables, or metaphors** or **similes** it can’t be understood in a **normal sense**.

Allegorical interpretation, should NOT be used because **it** ignores what the original writer said and intended. It also implies that **the reader** knows better than **the writer** about what the Text means.

2 Peter 1:20–21

20 But **know** this first of all, that no prophecy of Scripture is a matter of **one’s own** interpretation,
21 **for** (Reason) no prophecy was ever made by an act of **human will**,
but men moved by the **Holy Spirit** spoke from **God**.

What the Text Says



Personal Theology



Allegorical Interpretation

Read Paragraph > Hosea 11:1-4

Working Outline > Hosea 11:1-4

XXXI. **The Lord's** Love for **Israel**, and **His** bringing them out of **Exile, 11:1-4** ¶ (11:1-4)

- A. When **Israel** was a youth **I (the Lord)** loved **him, 11:1 (Hos 2:15)**
1. And out of **Egypt I (the Lord)** called **My son. , 11:1 (Hos 1:10f, Ex 4:22-23, Mt 2:15)**
 - a. The more they **I (or I the Lord)** called **them (Israel), 11:2**
 - b. The more **they (Israel)** went from them (or **Me**); **11:2** (Sin)
 - c. **They (Israel)** kept **sacrificing to the Baals, 11:2 (Hos 2:13)** (Sin)
 - d. And burning incense to **idols. 11:2 (Hos 2:13)** (Sin)
- B. **Yet** (up to now) it is **I (the Lord)** who taught **Ephraim (N. Israel)** to walk, **11:3**
1. **I (the Lord)** took **them** in **My arms; 11:3**
 - a. But **they** did not know that **I** healed **them. 11:3**
 2. **I (the Lord)** led **them** with cords of a man, with bonds of love, **11:4**
 3. And **I (the Lord)** became to **them as** one who lifts the yoke from **their** jaws; **11:4**
 4. And **I (the Lord)** bent down and fed **them. 11:4**

Questions of the Text: Hosea 11:1-4

The Lord loves **Israel** and calls **Israel** "**My son**", in **Hos 11:1a**

Q1: According to **Exodus 4:22-23**, WHAT **2 things** does **the Lord** call **Israel**, in **verse 22?** **Read Ex 4:22-23**

Q: WHAT is the reason given by **the Lord** for letting **His son** go from **Egypt**, in **verse 23?**

A1:

A:

"Out of **Egypt I (the Lord)** called **His son**", in **Hos 11:1b** **Read Exodus 4:22-23**

Q2: **Read Hos 1:10**, WHAT **2 things** does **the Lord** call **Israel**, at the end of this **verse**?

A2:

Matthew 2:15 Quotes, **Hosea 1:11** **Read Matt 2:15**

Q3: According to **Matt 2:15**, WHO is to be called out of **Egypt**?

A3:

According to **Hosea 11:2**, the more **the Lord** called **Israel**, the more **Israel** went from **the Lord** and **they** kept sacrificing to **the Baals** and burning incense to idols.

Q4: According to **Hos 11:3-4**, WHAT are some things **the Lord** had done for **Israel**?

A4:

I Hosea 11:2 (NRSV) "The more **I** called **them**, the more **they** went from **me**;"

Read Paragraph > Hosea 11:5-7

Working Outline > Hosea 11:5-7

XXXII. **Israel** will not return to **Egypt**, But **Assyria**, **Because** refused to return to **the Lord**, **11:5-7** ¶ (11:5-7)

- A. **They** (**Israel**) will not return to the land of **Egypt**;
1. But **Assyria**—he will be **their** king², **11:5** (Judgement)
 2. **Because** (reason) **they** (**Israel**) refused to return to **Me**, **11:5** (**2 Kings 18:12**) (Sin)
 3. The sword will whirl against **their** cities, **11:6** (Judgement)
 4. And will demolish **their** gate bars, **11:6** (Judgement)
 5. And consume **them** **because** (reason) of **their** counsels. **11:6** (Judgement)
- B. So **My people** (**Israel**) are bent (intent) on turning from **Me**. **11:7** (Sin)
1. **Though** **they** call them (they call) to **the One on high**³, **11:7**
 2. None at all exalts (worships) **Him**, **11:7** (Sin)

Questions of the Text: Hosea 11:5-7

The Lord says **Israel** will not return to **Egypt**, But instead **Assyria**—he will be **their** king, **11:5**

Read 2 Kings 18:9-12

Q1: WHAT does **the Lord** say **His** reason is for this carrying away to **Exile**, in **verse 18:12** ?

A1:

In **Hos 11:5** it says, “**they** (**Israel**) refused to return to **Me**” and then describes **their** Judgement as >
The sword will whirl against **their** cities, **11:6**
And will demolish **their** gate bars, **11:6**
And consume **them** **because** (reason) of **their** counsels. **11:6**

In **Hos 11:7** “**My people** (**Israel**) are bent (intent) on turning from **Me**”
Then the 2nd part of **verse 7**, has difficult wording in (NAS) Bible,
see (NIV) translation **footnote 3**

Q2: So WHAT is verse saying about **Israel**, based on what the (NIV) Bible says

A2:

² The King of Assyria, Shalmaneser, besieged **Israel** for 3 years and carried them away, (**2 Kings 17:5-6, 18:9-12**), in 722 BC

³ **Hosea 11:7b** (NIV) “Even though **they** call **me God Most High**, **I will** by no means exalt them.”

Read Paragraph > Hosea 11:8-11

Working Outline > Hosea 11:8-11

XXXIII. **The Lord** because of **His compassion** for **Israel**, will **Restore them**, **11:8-11**¶ (11:8-11)

1. How can **I (the Lord)** give **you** up, O **Ephraim** (N. Israel)? **11:8**
 - a. How can **I** surrender **you**, O **Israel**? **11:8**
 - b. How can **I** make **you like** (simile) **Admah**⁴? **11:8**
 - c. How can **I** treat **you like** (simile) **Zeboiim**? **11:8**
2. **My heart** is turned over within **Me**, All **My compassions** (sympathies) are kindled. **11:8**
 - a. **I will not** execute **My** fierce anger; **11:9**
 - b. **I will not** destroy **Ephraim** (N. Israel) again. , **11:9**
 - c. **For I am God** and not man, **the Holy One** in **your** midst, , **11:9**
 - d. And **I will not** come in **wrath**. , **11:9**
3. **They (Israel)** will walk (go or follow) after **the LORD**, **11:10** (Restoration)
 - a. **He (the Lord)** will roar **like** (simile) a lion; Indeed **He** will roar, **11:10 (Joel 3:16)**
 - b. And **His sons (Israel)** will come trembling from the west. **11:10 (Hos 3:5)**
 - c. **They** will come trembling **like** (simile) birds from **Egypt**, **11:11**
 - d. And **like** (simile) doves from the land of **Assyria**; , **11:11**
 - e. And **I will** settle **them** in **their** houses, declares **the LORD**. , **11:11**

Questions of the Text: Hosea 11:8-11

the LORD now reflects on the **judgment** that **He** would bring on **Israel**, **11:8**

the LORD reflects with **4 rhetorical questions**.

(a question asked in order to make a statement, rather than to get an answer.)

Q1: What are the **4 answers** to these **4 rhetorical questions** ?

Q1a: HOW can **I (the Lord)** give **you** up, O **Ephraim** (N. Israel)? **11:8** **A:**

Q1b: HOW can **I** surrender **you**, O **Israel**? **11:8** **A:**

Q1c: HOW can **I** make **you like** (simile) **Admah**? **11:8** (see footnote **4**) **A:**

Q1d: HOW can **I** treat **you like** (simile) **Zeboiim**? **11:8** **A:**

If **the Lord** can't "give up" or "surrender" or destroy or "treat" **Israel** "like **Admah** and **Zeboiim**", **11:8**

Q2: WHAT does **the Lord's heart** tell **Him**, in **11:8e**

A2:

Q3: WHAT is the 3 part **result** of **His** "**compassions**" being "kindled", in **11:9**

A3: See **11:9** > (1)

(2)

(3)

Q4: In **Hos 11:10**, WHERE and WHEN is this **Lion** roaring of **the Lord**? **Read Joel 3:16-17**

A4:

Q5: WHEN will **the LORD** be a **refuge** for **His** people, And a **stronghold** to **the sons of Israel**? **Joel 3:16b**

A5:

⁴ **Deut 29:23** 'All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of **Sodom** and **Gomorrhah**, **Admah** and **Zeboiim**, which **the LORD** overthrew in **His** anger and in **His** wrath.'

Read *Paragraph* > **Hosea 11:12**

Working Outline > **Hosea 11:12**

XXXIV. The LORD's problem with both **Ephraim** and **Judah**, **11:12** ¶ (11:8-11)

1. **Ephraim** (N. Israel) surrounds **Me** (the Lord) with lies, **11:12**
2. And **the house of Israel** (Israel) with deceit; **11:12**
3. **Judah** (S. Israel) is also unruly (roams freely) against (with) **God**⁵, **11:12**
4. Even against (with) **the Holy One** who is faithful. **11:12**

Questions of the Text: **Hosea 11:12**

Q1: WHAT is the problem with **Ephraim** (N. Israel) and **the house of Israel** (Israel), in **verse 12** ?

A1:

Q2: What is the problem with **Judah** (S. Israel)

A2:

⁵ Hosea 11:12 (NAS) says, "Judah is also unruly against God, Even against the Holy One who is faithful."

The (NAS) gives a different view of Judah than the (ESV).

Hosea 11:12 (ESV) says, "but Judah still walks with God and is faithful to the Holy One."

The Hebrew for "unruly" is "to roam about freely; to tear oneself loose" or "to wander restlessly"

But we know that Judah had some good Kings and did obey the Lord at times, But overall Judah did evil in the site of the Lord and were carried away to Exile for that very reason.