

Book of Hosea

Prepared by Kevin E. Hughes

Read Paragraph > Hosea 13:15-16

Working Outline > Hosea 13:15-16

XLI. **Ephraim** flourishes now, But **they** will be held guilty, **the Lord** will Destroyed **them**, **13:15-16** ¶

- A. Though **he** (**Ephraim**) flourishes among the reeds, **13:15, Hos 10:1, Gen 41:52, 48:20**
1. An **east wind** (**Assyrians**) will come, **13:15, 13:15f, 12:2, Ezek 17:10** (Judgement)
 2. **The wind** of **the LORD** coming up from the wilderness; **13:15, Jer 4:11** (Judgement)
 3. And **his** (**Ephraim's**) fountain will become dry **13:15, Ezek 19:12** (Judgement)
 4. And **his** spring will be dried up; **13:15** (Judgement)
 5. **It** (**east wind, Assyrians**) will plunder **his** treasury of every precious article. **13:15**
- B. **Samaria** (**N. Israel**) will be held guilty, **13:16 (14:1 in Hebrew Bible)** (Judgement)
1. For **she** (**Israel**) has rebelled against **her God**. **13:16** (Sin)
 2. **They** (**Ephraim**) will fall by the sword, **13:16** (Judgement)
 3. **Their** (**Israel's**) little ones will be dashed in pieces, **13:16** (Judgement)
 4. And **their** (**Israel's**) pregnant women will be ripped open. **13:16** (Judgement)

Questions of the Text: Hosea 13:15-16

In **13:15**, Though (even though) **he** (**Ephraim**) flourishes among the reeds (**his brother's**),
An **east wind** (**Assyrians**) will come, **The wind** of **the LORD** coming up from the wilderness; **13:15**

Read Jer 18:17

Q1: In **Jer 18:17**, who is **Like** an east wind to **Israel**?

A1: **the Lord**

Jeremiah 18:17 **Like** an east wind **I will** scatter **them** Before the enemy;
I will show **them My back** and not **My face** In the day of **their** calamity.' ”

It (**east wind, of the Lord**) will plunder **his** (**Ephraim's**) treasury of every precious article. **13:15**

Q2: WHAT happened when this east wind (**Assyrians**) from **the Lord**, comes? **Read 2 Kings 17:1-6**

A2:

- 1 **Hoshea** became king over **Israel** in **Samaria**, (**732 BC**)
- 2 **He** did **evil** in the sight of **the LORD**,
- 3 **Shalmaneser** king of **Assyria** came up against **him**, and **Hoshea** became **his** servant and paid **him** tribute.
- 4 But the king of **Assyria** found conspiracy in **Hoshea**,
- 5 **Hoshea** contacts **Egypt**, and stops giving **tribute** to **Assyria**,
so the king of **Assyria** shut him up and bound **him** in prison.

Then the king of **Assyria** invaded the whole **land** and went up to **Samaria** and besieged **it** three years.

In the ninth year of **Hoshea** (**722 BC**), the king of **Assyria** captured **Samaria**
and carried **Israel** (**N. Israel, 10 Tribes**) away into **exile** in **Assyria**

Q3: WHAT is the **reason the Lord** allows **Assyria** to come up against King **Hoshea** and **Israel**, in **13:16**

A3: For (reason) **she** has rebelled against **her God**. **13:16**

Q4: WHAT is **result** of **the Lord** allowing **Assyria** to come up against King **Hoshea** and **Israel**, in **13:16**

A4: (**Ephraim**) will fall by the sword, and **Their** little ones will be dashed in pieces, **13:16**

And **their** pregnant women will be ripped open. **13:16**

¹2 Kings 17:1-6, in the ninth year of **Hoshea**, the king of **Assyria** captured **Samaria** and carried **Israel** (**N. Israel, 10 Tribes**) away into **Exile** to **Assyria**.

Read Paragraph > Hosea 14:1-3

Working Outline > Hosea 14:1-3

XLII. The Lord's Plea to Israel for their Return to Him, 14:1-3¶

A. Return, O Israel, to the LORD your God, 14:1

1. **For** (Reason) **you** have stumbled **because** of **your iniquity**. 14:1 (Sin)
2. Take words with **you** and **return** to **the LORD**. 14:2

B. Israel say to the Lord, Take away our Sins and be Gracious to us

1. Say to **Him**, "Take away all **iniquity** And receive **us graciously**, 14:2 (Restoration)
2. **That** (Reason) **we** (Israel) may present the fruit of **our** lips. 14:2 (Restoration)
3. "**Assyria** will not save **us**, **We** (Israel) will not ride on horses; 14:3
4. **Nor** will **we** (Israel) say again, '**Our god**,' To the work of **our** hands; 14:3
5. **For** (Reason) in **You** (Lord) the orphan finds **mercy**." 14:3

Questions of the Text: Hosea 14:1-3

In 14:1-2, **the Lord** Pleads with **Israel** to Return to **Him**, Because **they** have stumbled in **iniquity**

Q1: WHAT 5 Things does **the Lord** tell **Israel** to "Say to **Him**" or "Nor ... Say Again" to **Him**, in 14:2-3 ?

A1:

1. Say to **Him**, "Take away all **iniquity** And receive **us graciously**, 14:2
2. (Say to **Him**) That **we** (Israel) may present the fruit of **our** lips. 14:2
3. (Say to **Him**) "**Assyria** will not save **us**, **We** (Israel) will not ride on horses; 14:3
4. (**Nor ... Say Again** to **Him**) **Nor** will **we** (Israel) say again, '**Our god**,' To the work of **our** hands; 14:3
5. (Say to **Him**) **For** (Reason) in **You** (Lord) the orphan finds **mercy**." 14:3

Q2: Can you see that **the Lord** wants **Israel** to ask **Him** to "Take away all (Israel's) **iniquity** (Sin) And receive (them) **graciously** ?

Read Paragraph > Hosea 14:4-7

Working Outline > Hosea 14:4-7

XLI. The Lord will Heal and Love Israel, 14:4-7 ¶

- A. I (the Lord) will heal their (Israel's) apostasy, 14:4, Hos 6:1 (Restoration)
- B. I (the Lord) will love them (Israel) freely, 14:4 (Restoration)
1. For (Reason) My anger has turned away from them (Israel). 14:4 (Restoration)
- C. I (the Lord) will be like (simile) the dew to Israel; 14:5 (Restoration)
1. He (Israel) will blossom like (simile) the lily, 14:5 (Restoration)
2. And he (Israel) will take root like (simile) the cedars of Lebanon. 14:5 (Restoration)
3. His (Israel's) shoots will sprout, 14:6 (Restoration)
4. And his (Israel's) beauty will be like (simile) the olive tree 14:6, Ps 52:8 (Restoration)
5. And his (Israel's) fragrance like (simile) the cedars of Lebanon. 14:6 (Restoration)
6. Those who live in his (Israel's) shadow Will again raise grain, 14:7 (Restoration)
7. And they (Israel) will blossom like (simile) the vine. 14:7 (Restoration)
8. His (Israel's) renown will be like (simile) the wine of Lebanon. 14:7 (Restoration)

Questions of the Text: Hosea 14:4-7

Here in 14:4, (the Lord) will heal (Israel's) apostasy and will love them freely.

Q1: WHAT is the Reason given by the Lord for Healing and Loving them again ?

A1: For (Reason) My anger has turned away from them (Israel). 14:4

Q2: WHEN will this be ? WHEN will the Lord Heal and Love them again ?

Did this happen in the Old Testament or when Jesus came the first Time ? **Read** Zech 12:10

Read Zechariah 12:10

10 "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and (the Spirit) of supplication (humble request for mercy), (WHY?) so that (Reason) they will look on Me whom they have pierced (before cross!); and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

A2: There will be a time in the Future when The Lord "will pour out on the house of David" and (will pour out) "on the inhabitants of Jerusalem" 2 things.

One (the Lord will pour out) "the Spirit of grace" (Undeserved Favor) on Israel

Two (the Lord will pour out) "(the Spirit) of supplication" (humble request for mercy) on Israel.

The result is, "(the Lord) will heal (Israel's) apostasy and will love them freely", as in 14:4 !

Q3: WHAT will the Lord be like, in 14:5a ?

A3: "I (the Lord) will be like (simile) the dew to Israel" (refers to beauty and growth)

Q4: HOW will Israel respond to > "(the Lord) being like (simile) the dew to Israel", in 14:5-7 **A4:** (Below)

- (Israel) will blossom like (simile) the lily, > (refers to beauty and growth to Israel)
- (Israel) will take root like (simile) the cedars of Lebanon > (refers to deep roots to Israel).
- (Israel's) shoots will sprout, > (refers to growth to Israel)
- (Israel's) beauty will be like (simile) the olive tree > (refers to beauty) 14:6, Ps 52:8
- (Israel's) fragrance like (simile) the cedars of Lebanon. > (refers to fragrance to Israel)
- Those who live in his (Israel's) shadow Will again raise grain. > (refers to produce of grain to Israel)
- (Israel) will blossom like (simile) the vine. > (refers to produce of the vine to Israel)
- (Israel's) renown will be like (simile) the wine of Lebanon. > (refers to widespread acclaim to Israel)

Read Paragraph > Hosea 14:8-9

Working Outline > Hosea 14:8-9

XLII. **The Lord's** Plea to **Ephraim** that **He** answers and looks after **them**, 14:8 ¶

A. O **Ephraim** (**Israel**), what more have **I** (**the Lord**) to do with **idols**? 14:8

B. It is **I** (**the Lord**) who answer and look after **you** (**Israel**). 14:8

C. **I** (**the Lord**) **am like** (simile) a luxuriant **cypress**; 14:8

(Restoration)

D. From **Me** (**the Lord**) comes **your** (**Israel's**) fruit. 14:8

XLIII. **The Lord's** Plea; **Whoever** is **Wise** and **Discerning**, **Understanding** and **Know** these things, 14:9 ¶ (14:9)

1. **Whoever** is **wise**, let **him understand these things**; 14:9, Ps 107:43

2. **Whoever** is **discerning** let **him know them** (these things). 14:9

3. **For** (Reason) **the ways** of **the LORD** are **right**, 14:9, Deut 32:4, Ps 111:7-8

a. And the **righteous** will walk in **them** (the ways of **Lord**), 14:9, Deut 8:6, 10:12-13, 11:22

b. But **transgressors** will stumble in **them** (the ways of **Lord**). 14:9, Isa 1:28, Prov 10:29

The Lord says, “O **Ephraim** (**Israel**), what more have **I** (**the Lord**) to do with **idols**?” in 14:8

Q1: Who “answers” and “looks after” **Israel**, in 14:8?

A1: It is **I** (**the Lord**) who answer and look after **you** (**Israel**). 14:8

Q2: How is **the Lord** like (simile) a luxuriant cypress, in 14:8?

Also, Where does **Israel** get their fruit?

A2: **the Lord** is like (simile) a luxuriant **cypress**

the Lord is the “**green cypress tree**” to **Israel**, providing shelter and prosperity, from whom **Israel's** fruitfulness would come.

The Lord says, “**Whoever** is **wise**, let **him understand these things**; 14:9

Whoever is **discerning** let **him know them** (these things). 14:9

Q3: What are “**these things**” and “**them**” (these things) that **the Lord** is referring to, in 14:9?

A3: “**these things**” refer to “**the ways of the LORD**” that **He** revealed to **Hosea** and to **Israel** for warning, for reproof, for correction, for chastening in righteousness in this entire Book. **Read** Ps 111:7-8

For (Reason) **the ways** of **the LORD** are **right**, 14:9

Psalm 111:7–8

7 The works of **His** hands are **truth** and **justice**; All **His precepts** are sure.

8 **They** (**His** precepts) are upheld forever and ever; **They** are performed in **truth** and **uprightness**.

“the **righteous** will walk in **them** (the ways of **Lord**)”, in 14:9 **Read** Deut 10:12-13

Deuteronomy 10:12–13

12 “Now, **Israel**, what does **the Lord your** God require from **you**, but to fear **the Lord your God**, to walk in all **His** ways and love **Him**, and to serve **the Lord your God**

with all **your heart** and with all **your soul**,

13 and to keep **the Lord's** commandments and **His** statutes

which **I** (**Moses**) am commanding **you** today for **your** good?

But **transgressors** will stumble in **them** (the ways of **Lord**). 14:9 **Read** Dan 12:10

Daniel 12:10

10 “**Many** will be purged, purified and refined, but the **wicked** will act **wickedly**;

and none of the **wicked** will understand, but **those** who have **insight** will understand.

These ways, lead **some** to **life** and **others** to **death**, according to what they **understand** about **God**.

SPIRITUAL INTERPRETATION - IN SPIRITUALIZING PROPHECY

Prepared by Kevin E. Hughes

Let's breakdown the word "**spiritualizing**" and define the parts and then speak to **its** meaning. First we will define the **Word "spiritual"**, then the **Suffix -ize**, then adding the **Suffix -ing**

The Word Spiritual > (as used in **spiritual-ize**) ADJECTIVE *Oxford Dictionary*

For **Man** > "Relating to or affecting the **human spirit** or **soul**, as opposed to **material** or **physical things**."

For **Interpretation** > Relating to or affecting **Interpretation**, to **Non-material** or **Non-physical things**.

Synonyms for the word "**spiritual**" are, "**in-substantial**" and "**un-substantial**".

So the **interpreter** sees "**What the Text Says**" as **Non-material** or **in-substantial** (not existing in reality) or **un-substantial** (having no basis in truth or fact). *Merriam-Webster Dictionary*

The Suffix -ize > (as used in **spiritual-ize**)

"**to render** or **make**" (actualize, fossilize, sterilize)

"**to convert into, give a specified character** or **form to**" (computerize; dramatize; itemize; motorize)

"**to subject to**" (hospitalize; terrorize; galvanize; oxidize; winterize)

"**denoting a change of state**" (crystallize)

Then to "**spiritual-ize**" is to > **make, convert into, form to, subject to, or change the state** of something.

In other words, make it "**in-substantial**" or "**un-substantial**", as in the word "**spiritual**" above.

Then "**spiritual-ize -ing**" is > **making, converting into, forming to, subjecting to, or changing the state** of something by adding "**-ing**"

Spiritual Interpretation occurs when the **interpreter** decides to "**spiritual-ize**" "**What the Text Says**" and sees "**the Text**" as **Non-material** (having no substance) or **Non-physical** (Bodiless, formless) or **in-substantial** (not existing in reality) or **un-substantial** (having no basis in truth or fact).

Once the **Spiritual interpreter** has "**spiritual-ized**" or made "**the Text**" (not existing in reality) or (having no basis in truth or fact) **he does Not stop there**. Instead **he** applies "**spiritual-ize -ing**".

He makes, converts, forms, subjects, or changes "**What the Text Says**" and therefore changes "**What the Text means by What it Says**". In other words **he** gives "**the Text**" **New Meaning**.

Spiritual Interpretation, like **Allegorical interpretation**, often uses

"**eisegesis**" the process of "**putting in**" or "**adding meaning**" to "**the Text**" that is **Not** there.

The **interpreter** "**imposes**" **his** preconceived or adopted beliefs into "**the Text**", **Rev 22:18-19**

But this begs the question: Why would any **Bible believing scholar** want to do this to Scripture ?

Because "**the Text**", if left to its obvious **normal meaning**, disagrees with the **Bible scholar's Personal Theology**, **beliefs**, or **feelings**.

Spiritual Interpretation, like **Allegorical interpretation**, involves an **interpretive process** that is **creative**; **Creative interpretation** is **imaginative, inventive, and subjective**, and **not** based on the facts.

Spiritual Interpretation, like **Allegorical interpretation**, when applied, interprets "**the Text**" through the lens of one's **Personal Biblical Theology**.

In other words if the obvious **normal meaning** of "**the Text**" disagrees with one's **Biblical Theology** then "**the Text**" must be "**spiritual-ized**" or "**allegor-ized**".

SPIRITUALIZING PROPHECY - EXAMPLES

Revelation 7:3-4

3 (an angel) saying, “Do not harm **the earth** or **the sea** or **the trees** until we have **sealed the bond-servants** of our **God** on **their** foreheads.”

4 And I (John) heard **the number** of **those** who were **sealed**, **one hundred and forty-four thousand** **sealed** from **every tribe** of **the sons of Israel**:

Two Examples of: **Spiritual Interpretation** or **Spiritualizing** “the Text”

Rev 7:4. Twelve is the number of **the tribes**, and appropriate to **the Church**:

three by **four**: **three**, the divine number, multiplied by **four**, the number for world-wide extension.

Twelve by **twelve** implies fixity and completeness, which is taken a **thousand** fold in **144,000**.

A thousand implies the world perfectly pervaded by the divine; for it is **ten**, the world number, raised to the power of three, the number of God.

Jamieson-Fausset-Brown Bible Commentary, <https://biblehub.com/commentaries/jfb/revelation/7.htm>

JFB Commentary > **changes** “What the Text Says” and makes it a **symbol** about **mathematics** ?

Rev 7:4-8. For the understanding of these **five verses** several things are to be noted.

That the whole number is **one hundred and forty-four thousand**, which is the product of **twelve**, as the original number, (setting aside the ciphers), for **twelve** times **twelve** make **one hundred and forty-four**.

The number of **one hundred and forty-four**, **Rev 21:17**, was the measure of the wall of the New Jerusalem. **Twelve**, which is the root of this number **one hundred and forty-four**, seemeth to be **God’s** number, and used in Scripture about **one hundred and forty-four** times, and almost generally in things belonging to **the church**; which had **twelve** patriarchs, **twelve** tribes under the Old Testament, **twelve** apostles (as its head) under the New Testament: and the new Jerusalem from heaven...

Matthew Poole's Commentary, <https://biblehub.com/commentaries/poole/revelation/7.htm>

Poole's Commentary > **changes** “What the Text Says” and makes it a **symbol** about **mathematics** ?

Example of: **Normal Interpretation** or the **Normal Meaning** of “the Text”

4 And I heard **the number** of **those** who were **sealed**, **one hundred and forty-four thousand** **sealed** from **every tribe** of **the sons of Israel**:

The obvious **normal meaning** of “**the number**” “**one hundred and forty-four thousand**” is > **144,000**
It needs No **Mystical** (divine meaning, beyond human understanding) or **Spiritual Interpretation**.

Q1: How many persons were **sealed** ?

“**the number** of **those** who were **sealed**” “**one hundred and forty-four thousand**”

Q2: Who were **sealed** ? “**those** who were **sealed**” are “from **every tribe** of **the sons of Israel**”

The **sealed** ones are from “**the sons of Israel**”

“**sealed the bond-servants** of our **God** on **their** (**the sons of Israel**) foreheads.”

The **sealed** ones are **Not** from **the Church**, but only “from **every tribe** of **the sons of Israel**”

This is “**What the Text means by What it Says**”, the obvious **normal meaning**.

Why would any **Bible believing scholar** want to do this to Scripture? ?

Because “**the Text**”, if left to its obvious **normal meaning**, disagrees with the **Bible scholar’s** **Personal Theology** or **beliefs** or **feelings**.

These **Bible scholars** don’t want to see **Israel** as **saved** at the **2nd Coming**,

because **they** say **the Church** has **replaced Israel** and **God** is done with **Israel**, as a **Nation**.