

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)

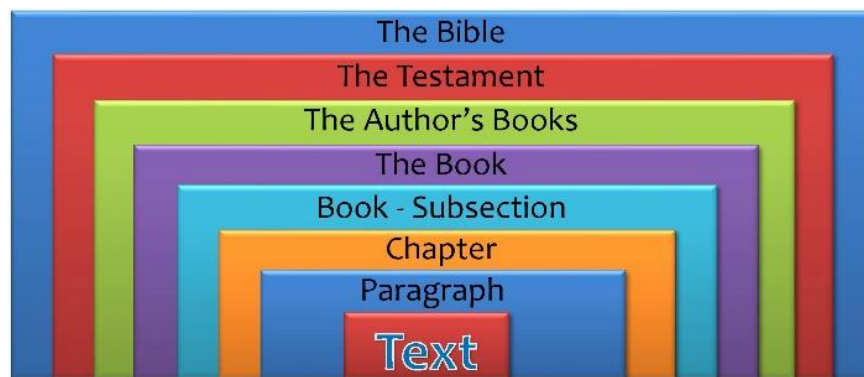
"a pretended reason for doing something that is used to hide the real reason"

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 5:1-7

Working Outline > Hosea 5:1-7

- XVII. **The Lord's Judgement and Punishment of Israel's Priests, People, and the King, 5:1-7** ¶ (5:1-7)
- A. Hear this, O **priests!** Give heed, O **house of Israel!** Listen, O **house of the king!**, 5:1
 - B. For **the judgment** applies to **you** (Priests, People, King), (Judgement)
 - 1. **For** (Reason) **you** (3) have been a snare (trap) at **Mizpah**¹, 5:1
 - 2. And (Reason, **you** 3) a net (trap) spread out on **Tabor**², 5:1
 - C. The revolvers have gone deep in **depravity** (slaughter), 5:2 (Sin)
 - 1. **But I will chastise** (discipline) **all of them** (Priests, People, King), 5:2 (Judgement)
 - D. **I** (the Lord) know **Ephraim** (Tribe of N. Israel), and **Israel** (N. Kingdom) is not hidden from **Me**, 5:3
 - 1. **For** (Reason) now, 5:3
 - a. O **Ephraim**, **you** have played **the harlot** (paid for favor), 5:3 (Sin)
 - b. **Israel** has **defiled** (made unclean) **itself**, 5:3 (Sin)
 - E. **Their** (Ephraim's and N. Israel's) **deeds** will **not allow** **them** To **return** to **their God**, 5:4
 - 1. **For** (Reason) a spirit of **harlotry** (paid for favor) is within **them**, 5:4 (Sin)
 - 2. And (Reason) **they** do not know **the LORD**, 5:4 (Sin)
 - F. Moreover, the **pride** of **Israel** testifies against **him**, 5:5 (Sin)
 - G. And **Israel** (N. Kingdom) and **Ephraim** (Tribe of N. Israel) stumble in **their iniquity**; (Sin)
Judah (S. Kingdom) also has **stumbled** with **them** (N. Kingdom), 5:5, 4:15
 - H. **They** (N. Kingdom) will go with **their** flocks and herds To seek **the LORD**, 5:6
 - 1. **but they** will **not find Him**;
 - 2. **He** (the Lord) has withdrawn from **them**, 5:6 (Judgement)
 - I. **They** (N. Kingdom) have **dealt treacherously** against **the LORD**, 5:7 (Sin)
 - 1. **For** (Reason) **they** have borne **illegitimate children**³, 5:7 (Sin)
 - 2. Now the new moon (celebrations, 2:11) will devour **them** with **their land**, 5:7 (Judgement)

Questions of the Text: Hosea 5:1-7

The Lord's Judgement and Punishment of Israel's Priests, People, and the King, 5:1-7

Israel's Priests, People, and King will be **Judged** for what **they** did at **Mizpah** and **Tabor**, 5:1

They snared and netted **the people** into **idolatry** and **sin**, instead of guarding **them** from **evil**, 5:1

They are deeply **depraved** BUT **the Lord will chastise** (discipline) **all of them**, 5:2

Israel's sin of **harlotry** is known by **the Lord** and it has made **them** unclean (defiled) in 5:3 ?

Q1: In Verse 4, WHAT 2 Reasons are given for WHY **Israel** will **not be allowed** to return to **the LORD** ?

A1: Because of **their** a spirit of **harlotry** is within **them** And **they** do not know **the LORD** (Fixed Jer 31:33)

Q2: In Verse 6, **Israel** will seek **the LORD** BUT Not find **the LORD**. WHY is this so ?

A2: **He** (the Lord) has withdrawn from **them**, 5:6

In Verse 7, **Israel** has **dealt treacherously** against **the LORD** For bearing **illegitimate children**.

Q3: In what sense are **Israel's** children, **illegitimate children**, 5:7 ?

A3: Because **they** are born of a **Harlot Mother**. **Harlot Mothers** have **illegitimate children**.

Israel has a spirit of **Harlotry** within them, in 5:4 and 4:12.

Harlots purposely and willfully seek payment for **their** **illegitimate behavior**.

In the same way, **Israel** purposely and willfully sought payment for **their** **illegitimate behavior**.

For the wages of **sin** is death...Rom 6:23 Wages > earned for work done of **Sin** against **God**.

Read Paragraph > Hosea 5:8-15

¹ Mizpah probably of Gilead, lying E of the Jordan River (Judg. 10:17; 11:29)

² Mount Tabor was in Northern Israel, about 12 miles southwest of the Sea of Galilee

³ Harlots (paid for favor), like Northern Israel, bear illegitimate children or unfaithful children (paid for favor)

Working Outline > Hosea 5:8-15

- XVII. **The Lord's Day of Rebuke, Wrath, Judgement and Affliction** of both **Israel** and **Judah**, 5:8-15 ¶ (5:8-15)
- A. Blow the horn in Gibeah, Ramah and Beth-aven⁴: behind **you Benjamin** (S. Kingdom)!, 5:8
 - B. **Ephraim** (N. Kingdom tribe) will become a **desolation** (laid waste), 5:9 (Judgement)
 - 1. in **the day of rebuke** (day chastised), 5:9
 - C. Among **the tribes of Israel** **I** (the Lord) declare what is sure (assured by Lord), 5:9
 - D. **The princes of Judah** (S. Israel) have become **like** (simile) **those** who move a boundary, 5:10
 - 1. On **them** (Judah) **I will** pour out **My wrath** like (simile) water, 5:10 (Judgement)
 - 2. **Ephraim** (N. Kingdom) is oppressed, crushed in **judgment**, 5:11, Deut 28:33 (Judgement)
 - a. **Because** (Reason) **he** (Ephraim) was determined to follow **man's** command, 5:11
 - E. **Therefore** (because of that), 5:12
 - 1. **I** (the Lord) **am like** (simile) a moth to **Ephraim** (N. Kingdom), 5:12
 - 2. And **like** (simile) rottenness to **the house of Judah** (S. Kingdom), 5:12
 - F. When **Ephraim** saw **his** sickness, And **Judah** **his** wound, 5:13
 - 1. Then **Ephraim** went to **Assyria**⁵ (722 BC) And sent to **King Jareb** (King of Assyria), 5:13
 - a. But **he** (King Jareb) is unable to heal **you** (N. Kingdom),
Or to cure **you** of **your** wound, 5:13
 - G. **For** (Reason) **I** (the Lord) **will** be
 - 1. **like** (simile) a **lion** to **Ephraim**, 5:14 (Judgement)
 - 2. And **like** (simile) a **young lion** to **the house of Judah**, 5:14 (Judgement)
 - 3. **I**, even **I** (the Lord), will **tear to pieces** and **go away**, , 5:14 (Judgement)
 - 4. **I** (the Lord) **will carry away**, and there will be none to deliver, 5:14 (Judgement)
 - 5. **I** (the Lord) **will** go away and return to **My** place, 5:15
 - a. Until **they** (Ephraim & Judah) acknowledge **their** guilt and seek **My face**, 5:15
 - b. In **their** (Ephraims & Judahs) **affliction** **they** will earnestly seek **Me**, 5:15

Questions of the Text: Hosea 5:8-15

The Lord's Day of Rebuke, Wrath, Judgement and Affliction of **Israel** and **Judah**, 5:8-15

Q1: WHAT will become of **Ephraim** in the day of **their** rebuke, in **Verse 9** ?

A1: **They** will become a **desolation** or laid waste. **Assyrians** exiled **them** about 30 years later, 2 Kings 17:5

Q2: WHAT does it mean, “**I** (the Lord) **declare what is sure**”, in **Verse 9** ? **Read** Isa 48:3-5 and Isa 46:10

A2: **The Lord** > **Declared/Proclaimed** before they took place > then **acted** > then they **came to pass**

Declaring the end from the beginning, And **things** which have not been done,...

'My purpose will be established, And I will accomplish all My **good pleasure**' (God's Will)

Q3: WHAT 3 things > will **the Lord** do to **Ephraim** and **Judah**, in **Verse 14b** ? Did **the Lord** do this?

A3: **He** will **tear to pieces** and **go away** and **carry away**, **Ephraim** and **Judah**.

Q4: HOW long will **the Lord** go away to **His** place OR WHAT must **Israel** do for **His** return to **them**, 5:15b ?

A4: Until **they** earnestly seek and **they** acknowledge **their** guilt and seek **My face**, 5:15c

Q5: WHAT will cause **Israel** to earnestly seek **the Lord**, in 5:15d

A5: in **their affliction**, **they** will earnestly seek **the Lord**. **Read Hosea 2:7**



⁴ All 4 places, in 5:8, in Southern Kingdom of Judah.

⁵ Ephraim, gave Assyria, molded calf tribute (Hos 8:4-5, 10:5-6), so not destroy them, (2 Kings 15:19-20), but did in 722 BC