

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)

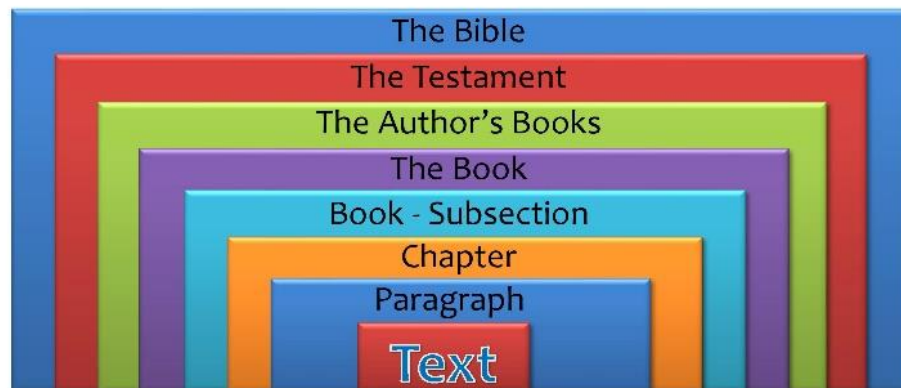
“a pretended reason for doing something that is used to hide the real reason”

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 6:1-3

Working Outline > Hosea 6:1-3

- XIX. **Israel's Self-Appeal**, to Return to **the Lord** to be **Healed**, 6:1-3 ¶ (6:1-3) (Restoration)
- A. Come, let **us** return to **the LORD**, 6:1 (5:15, earnestly seek the Lord)
1. For **He** (the Lord) has **torn us** (5:14), but **He** will **heal us**, 6:1 (14:4)
 2. **He** (the Lord) has wounded **us**, but **He** will **bandage us**, 6:1
 3. **He** (the Lord) will **revive us** (restore to life) after two days; 6:2a, Ezek 37:1-6
 4. **He** (the Lord) will **raise us** up (resurrect) on the third day, 6:2b, Ezek 37:1-6
 5. **That** (reason) **we** may **live** before **Him**, 6:2c
- B. So let **us** know, let **us** press on to know **the LORD**, 6:3 (5:15, earnestly seek Lord) (Restoration)
1. **His** (the Lord) going forth is as certain **as** (simile) the dawn, 6:3b
 2. And **He** (the Lord) will come to **us like** (simile) the rain, 6:3c
 3. **Like** (simile) the spring rain watering the earth, 6:3d

Questions of the Text: Hosea 6:1-3

Israel's Self-Appeal, to Return to the Lord to be Healed, 6:1-3

Q1: In 6:1, WHAT is **Israel** contemplating doing?

A1:

Q2: WHAT benefits, as given in Verbs, does **Israel** see in Returning to **the Lord**, in 6:1-2 ?

A2:

Q3: WHEN will **Israel**, be **revived**, be **raised**, and **live** before **the Lord**, in 6:1-2? **Read Ezekiel 37:1-6**

A3:

Q4: Do we know WHO these **raised Dry Bones** are ? **Read Ezekiel 37:11-14**

A4:

Ezekiel 37:11-14

11 Then **He** said to **me** (Ezekiel), “**Son of man**, these **bones** are **the whole house of Israel**; behold, **they** say, ‘**Our bones** are dried up and **our** hope has perished. **We** are completely cut off.’

12 “**Therefore** prophesy and say to **them**, ‘Thus says **the Lord GOD**,

“Behold, **I will** open **your graves** and cause **you** to come up out of **your graves**, **My people**; and **I will** bring **you** into **the land of Israel**.

13 “Then **you** will know that **I am the LORD**,

when **I** have opened **your graves** and caused **you** to come up out of **your graves**, **My people**.

14 “**I will** put **My Spirit** within **you** and **you** will come to life, and **I will** place **you** on **your** own land. Then **you** will know that **I, the LORD**, have **spoken** and done it,” declares **the LORD**.’ ”

Q5: HOW certain is **the Lord's** going forth, in 6:3b ?

A5:

Q6: HOW will **the Lord** come to **Israel** in 6:3c and 6:3d?

A6:

Read Paragraph > Hosea 6:4-11

Working Outline > Hosea 6:4-11

- XIX. **The Lord's Answer to Israel's Self-Appeal**, for both **N. Israel** and **S. Judah**, 6:4-11¶
- A. What shall **I** do with **you**, O **Ephraim**? What shall **I** do with **you**, O **Judah**?, 6:4
 - 1. **For your loyalty** is **like** (simile) a morning cloud, 6:4
 - a. And **like** (simile) the dew which goes away early, 6:4
 - B. **Therefore** (because of that) **I** have **hewn** (cut) **them** in pieces by **the prophets**, 6:5 (Judgement)
 - 1. **I** have **slain them** by the words of **My** mouth, 6:5, (Isa 11:4)
 - C. And the **judgments** on **you** are **like** (simile) the light that goes forth, 6:5 (Judgement)
 - 1. **For I** delight in **loyalty** rather than sacrifice, 6:6
 - 2. And in the **knowledge** of **God** rather than burnt offerings, 6:6
 - D. But **like** (simile) **Adam they** (**Israel and Judah**) have transgressed **the covenant**, 6:7 (Sin)
 - 1. There **they** have dealt treacherously against **Me**, 6:7
 - E. **Gilead** (**Hos 12:11**) is a city of wrongdoers, Tracked with bloody footprints, 6:8 (Sin)
 - 1. And **as** (simile) raiders wait for a man,
 - a. **So** (in same way) a band of priests murder on the way to **Shechem**, 6:9
 - 2. Surely **they** (**Israel and Judah**) have committed crime, 6:9
 - F. In **the house of Israel I** have seen a horrible thing, 6:10 (Sin)
 - 1. **Ephraim's harlotry** is there, **Israel** has defiled **itself**, 6:10
 - G. Also, O **Judah**, there is a **harvest** appointed for **you**, 6:11a (Sin)
 - [The Jewish Tanakh shows 6:11b as part of 7:1. Also the ESV shows a break in thought]
 - 1. When **I restore** the fortunes of **My people** (**Israel and Judah**), 6:11b

Questions of the Text: Hosea 6:4-11

The Lord's Answer to Israel's Self-Appeal, for both **N. Israel** and **S. Judah**

Q1: WHAT is **the Lord** saying about **Ephraim's** and **Judah's Loyalty**, in 6:4 ?

B.

A1:

Q2: In **verse 5a** and **5b**, WHAT does **Hosea** prophesy **the Lord** will do to **Ephraim** and **Judah**?

A5:

Read Isaiah 11:4

Q3: HOW has **Israel** > **like Adam** > transgressed **the covenant**, in 6:7 ? **A3:**

Q: What **Covenant** did **Adam** transgress ? **Read** Genesis 2:16-17 **A:**

Q: What **Covenant** did **Israel** transgress ? **Read** Exodus 24:5-8 **A:**

Q4: WHAT **Harvest** is **The Lord** speaking of here? "there is a **harvest** appointed for **you** (**Judah**), 6:11a

A:

Read Hos 5:5, 5:14

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

"When **I restore** the fortunes of **My people** (**Israel and Judah**)", 6:11b (Restoration)

[We will discuss 6:11b, in the context of 7:1, when we study chapter 7]

"When **I** would heal **Israel**, The iniquity of **Ephraim** is uncovered, And the evil deeds of **Samaria**", 7:1