

# Book of Hosea

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## PARABLES - IN PROPHECY

### Parable in the Bible

1. A simple story presented by **the Lord** in scripture, to illustrate **His** truth.
2. A **Parable** conveys a meaning indirectly by the use of comparison, analogy, or metaphor.
3. A **Parable** is often an **extended Simile**,  
“the kingdom of heaven is Like (Simile)” [See **Matt 13:31, 33, 34, 45, 47, 52, Matt 20:1**]

**Parable** descends from **the Greek *parabolē*** > a comparison or an analogy,  
from “***paraballein***” > “to compare”, from prefix ***para-*** > “beside” from ***ballein*** > “to throw”  
The sense of **comparing** or **throwing an idea beside another** is at the heart of the word.

**Q: What is a Parable?** It has been said that a **parable** is an earthly story with a heavenly meaning.  
**Jesus’ parables** contain great volumes of **His** truth in very few words—  
and **His parables**, are rich in imagery, that are not easily forgotten.

### Parables in Old Testament – Given and Explained by the Lord

**Hosea 12:10** **The Lord** gives or reveals to **the Prophets**, numerous **Visions** and **Parables**  
**10 I (the Lord)** have also spoken to **the prophets**, And **I (the Lord)** gave numerous **visions**,  
And through **the prophets I (the Lord)** gave **parables**. [Amos 3:7 “reveals His secret Council”]

**Ezekiel 17:** the **Parable** of the Two Eagles >

Given by **the Lord**, 17:1-10, and Explained by **the Lord**, 17:11-21

“Say now to **the rebellious house (Israel)**, ‘Do **you** not know what **these things mean** (interpretation)?’

Say, ‘Behold, **the king of Babylon** came to **Jerusalem**, took **its** king and princes  
and brought **them** to **him** in **Babylon**, 17:12

**Ezekiel 24:** the **Parable** of the Boiling Pot >

Given by **the Lord**, 24:1-14, and Explained by **the Lord**, 24:2

Explanation > **the King of Babylon** is to lay siege on **Jerusalem**, Ezek 24:2

### Parables in New Testament – Given and Explained

**Matt 13:** the **Parable** of the Sower >

Given by **the Lord**, 13:3-9, and Explained by **the Lord**, 13:18-23

**Matt 13:** the **Parable** of the Wheat and Tares >

Given by **the Lord**, 13:24-30 and Explained by **the Lord**, 13:36-43

**Matt 13:** the **Parable** of the Dragnet >

Given by **the Lord**, 13:47-48 and Explained by **the Lord**, 13:49-50

### Parables in New Testament – Given but Not Explained

**Matt 13:** the **Parable** of the Mustard Seed >

Given by **the Lord**, 13:31-32 and Not Explained by **the Lord**

**Matt 13:** the **Parable** of the Leaven >

Given by **the Lord**, 13:33 and Not Explained by **the Lord**

**Read Paragraph** > **Hosea 10:1-2**

**Working Outline** > **Hosea 10:1-2**

XXIII. **Israel** is a luxuriant **vine**, **10:1-2** ¶

- A. **Israel** is a luxuriant (yields abundantly) **vine** (metaphor); **10:1**  
(**Israel** as a **vine**, **Hos 9:10**, **Ps 80:8-11**, **Jer 2:21**, **Isa 5:1-7**, )
1. **He** produces **fruit** for **himself**. **10:1** (Sin)
  2. The more **his fruit**, The more **altars he** made; **10:1** (**Hos 8:11**) (Sin)
  3. The richer **his land**, The better **he** made the **sacred pillars**. **10:1** (**Hos 3:4**, **1 Kgs 14:23**) (Sin)
  4. **Their heart** is faithless; Now **they** must bear **their** guilt. **10:2** (**Hos 13:16**) (Sin)
  5. **The LORD** will break down **their altars**, **10:2** (Judgement)
  6. And destroy **their sacred pillars**. **10:2** (**Hos 3:4**, **Mic 5:13**) (Judgement)

**Questions of the Text:** **Hosea 10:1-2**

**The Lord** calls **Israel** a luxuriant (yields abundantly) **vine** (a **metaphor**), this seems like a positive thing ?

**Read Isaiah 5:1-7**

**Q1:** In **Isaiah 5:1-2**,

WHO Dug the **Vineyard** , planted **it**, built the tower, and WHO expected **it** to produce good **grapes**?

**A1:** “**He**” the **Lord**

**Q2:** So WHO **owns** this **Vineyard**? **Isaiah 5:3b**

**A2:** “**My Vineyard**” or **the Lord’s Vineyard**, **Isa 5:3b**

**Q3:** So WHO **is** this **Vineyard**? **Isa 5:7a** and **7b**

**A3:** **Isaiah 5:7a** and **7b**

**7a** For the **vineyard** of **the LORD of hosts** is **the house of Israel**

**7b** And **the men of Judah His** delightful **plant**.

**Notice:** How this compares with **the parable of the Vineyard**, **Matt 21:33-46**

Also in **John 15:1-7**,

where **Jesus** is **the Vine** and **My Father** is **the Vine Dresser** and **the people** are **the Vine branches**.

And **those** who **abide in Jesus** bear much **fruit (grapes)** and **they** are **not** cast into **fire** and **burned up**.

**Israel** “produced **Fruit**” and **its Land** became “**richer**”, **Hosea 10:1**.

**Q4:** But what did **Israel** do with this richness in **their Land**? in **10:1**

**A4:** “made more **altars**” and “made **sacred pillars**”, **10:1**

**Q5:** Then what was **the fate** of these **altars** and **pillars**? **10:2**

**A5:** **The LORD** will break down **their altars**, And destroy **their sacred pillars**. **10:2**

## Read Paragraph > Hosea 10:3-10

### Working Outline > Hosea 10:3-10

- XXIII. **Israel** will say, “**We** have no king, For **we** do not revere **the LORD**, 10:3-10¶
- A. Surely now **they** will say, “**We** have no king, 10:3 (Hos 10:7, 10:15)
    - 1. For (reason) **we** do not revere **the LORD**. 10:3 (Sin)
    - 2. As for **the king**, what can he do for **us**?” 10:3 (Hos 13:10)
  - B. **They** (N. Israel) speak mere **words**, 10:4 (Sin)
    - 1. With worthless **oaths** **they** make **covenants**; 10:4 (Sin)
  - C. And **judgment** (by **the Lord**) **sprouts** 10:4 (Judgement)
    - i. **like** (simile) poisonous weeds in the furrows of the field. 10:4
  - D. **Israel’s Calf** of **Beth-aven**, 10:5
    - 1. The inhabitants of **Samaria** (N. Israel capitol) will fear, 10:5
    - 2. For (reason) **the calf** of **Beth-aven**. 10:5 (Hos 8:5-6, 5:13) (Sin)
      - a. Indeed, **its people** (N. Israel) will mourn for it (the calf), 10:5
      - b. And **its** idolatrous **priests** will cry out over it (the calf), 10:5
      - c. Over **its** glory, since it (its glory) has departed from **it** (the calf). 10:5
    - 3. **The thing itself** will be carried to **Assyria**, As tribute to King Jareb¶; 10:6 (Hos 8:5-6, 5:13)
      - a. **Ephraim** (N. Israel) will be seized with **shame**, 10:6
      - b. And **Israel** will be **ashamed** of **its** own counsel. 10:6
  - E. **Samaria** (N. Israel) will be cut off with **her king**, 10:7 (Hos 10:15, 13:11) (Judgement)
    - 1. **Like** (simile) a stick on the surface of the water (drawn along). 10:7
  - F. Also the high places of **Aven**, **the sin** of **Israel**, will be destroyed; , 10:8 (Judgement)
    - 1. Thorn and thistle will grow on **their altars**; , 10:8
    - 2. Then **they** (N. Israel) will say to **the mountains**,
      - a. “Cover us!” And to **the hills**, “Fall on us!” , 10:8, (Lk 23:30, Rev 6:16)
  - G. From **the days of Gibeah** (9:9) **you** have **sinned**, O **Israel**; , 10:9 (Hos 9:9)
    - 1. There **they** (N. Israel) stand! , 10:9
    - 2. Will not the battle against **the sons** of **iniquity** overtake **them** in **Gibeah**? 10:9
    - 3. When it is **My** desire, **I will chastise** (discipline) **them**; 10:10 (Hos 4:9) (Judgement)
    - 4. And **the peoples** (nations) will be gathered against **them** (N. Israel), 10:10
      - When **they** are bound for **their** double guilt (double iniquity). 10:10

### Questions of the Text: Hosea 10:3-10

**Israel** will say, “**We** have no king, For **we** do not revere **the LORD**

**Q1:** WHAT is the reason given why **Israel** has no King and what can **the King** do for **them**? in 10:3

**Read** Hosea 10:7

**A1:** **Samaria** (N. Israel) will be cut off with **her king**, 10:7 **Read** Footnote 1

**Q2:** WHAT 3 things will **Israel** do concerning **the calf** of **Beth-aven**, in 10:5

**A2:** **its people** (N. Israel) will mourn for it (the calf), 10:5 (1)

And **its** idolatrous priests will cry out over it (the calf), 10:5 (2)

(cry out) Over **its** glory, since it (its glory) has departed from **it** (the calf). 10:5 (3)

**Q3:** WHAT 2 things will happen to **Israel**, in 10:10

**A3:** When it is **My** desire, **I will chastise** (discipline) **them**; 10:10 (Hos 4:9) (1)

And **the peoples** (nations) will be gathered against **them**, 10:10 (2)

When **they** are bound for **their** double guilt (double iniquity). 10:10

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¶ **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

**Read Paragraph > Hosea 10:11-15**

**Working Outline > Hosea 10:11-15**

XXIII. **Israel** urged to Seek **the Lord** until **He** comes, 10:11-15<sup>¶</sup>

- A. **Ephraim** (N. Israel) is a trained **heifer** (metaphor) that loves to **thresh**<sup>2</sup>, 10:11a
1. But **I** (the Lord) **will** come over **her** fair neck with a **yoke**; 10:11a (Judgement)
  2. **I will harness Ephraim**, 10:11a (Judgement)
  3. **Judah** (12:2) will **plow**, **Jacob** (N. Israel) will **harrow** for **himself**. 10:11b
- B. **Sow** (plant) with a view to **righteousness** (an appeal), 10:12 (Isa 1:18-20)
1. **Reap** (Harvest) in accordance with **kindness** (an appeal); 10:12
  2. **Break up** (till) **your** fallow (inactive) **ground** (an appeal), 10:12 (Jer 4:3)
  3. **For** (reason) it is time to seek **the LORD**, 10:12
    - a. **Until He** comes to rain **righteousness** on **you** (N. Israel). 10:12 (Hos 6:3)
- C. **You** (N. Israel) have **plowed wickedness**, **you** have **reaped injustice**, 10:13 (Job 4:8, Gal 6:7)
1. **You** have eaten (taken in) the fruit of **lies**. 10:13
  2. **Because** (reason) **you** have **trusted in your** way, in **your** numerous warriors<sup>3</sup>, 10:13
  3. **Therefore** (so that) a tumult (uproar) will arise among **your** people, 10:14 (Judgement)
    - a. And all **your** (N. Israel's) fortresses will be **destroyed**, 10:14 (Judgement)
    - b. As (same way) **Shalman**<sup>4</sup> **destroyed Beth-arbel** on the day of battle, 10:14
    - c. When **mothers** were dashed in pieces with **their** children. 10:14
  4. **Thus it** (destruction) will be done to **you** (N. Israel) at **Bethel**<sup>5</sup> 10:15 (Judgement)
    - a. **because** (reason) of **your** great **wickedness**. 10:15
    - b. At dawn the **king of Israel** will be completely cut off. 10:15 (Judgement)

**Questions of the Text: Hosea 10:11-15**

**Ephraim** (N. Israel) is a trained **heifer** (metaphor) that loves to **thresh**, 10:11a

**Q1:** What will **the Lord** do concerning **Israel's**, as a **heifer**, neck and how will **she**, as a **heifer** (metaphor), be restrained, in 10:11a ?

**A1:** **the Lord** will **Yoke her** and **harness her**, as a **heifer**

**Israel** is requested to; **Sow righteousness** and **Reap kindness** and **Break Up** its fallow Ground, **Hosea 10:12**

This is **an appeal** to **Israel** to do what is **righteousness** so **they** may obtain **kindness**.

**Israel** is asked to **Break up** (or till) **their** fallow (currently inactive) **ground**.

**Q2:** Why should **they Break up ground**? **A2:** So **they** can **Sow righteousness** and **Reap kindness**

**Read** **Isa 1:18-20**

**Q3:** In 10:12d, What is the **reason** given for all this **Sowing** and **Reaping** and **Breaking Up** ?

**A3:** **For** (reason) **it is time to seek the LORD**, 10:12

**Until He** comes (2<sup>nd</sup> Coming) to rain **righteousness** on **you** (N. Israel). 10:12

(Also) **You** (N. Israel) have **plowed wickedness**, **you** have **reaped injustice**, 10:13

**Q4:** In 10:13, What are the **reasons** given for **Israel's** Problems ?

**A4:** **Because** (reasons) **you** (N. Israel) have **trusted in your** way, (and) in **your** numerous warriors

**Q5:** In 10:14-15, The result (**therefore**), **the Lord** will **Judge Israel**, in what ways ?

**A5:** (1) a tumult (uproar) will arise, 10:14 and (2) all **your** (N. Israel's) fortresses will be **destroyed**, 10:14 and (3) **Thus it** (destruction) will be done to **you** (N. Israel) at **Bethel**, 10:14

<sup>2</sup> Israel "loves to thresh" about, unrestrained, so **the Lord** will put "a yoke" on **her** and "harness" **her**, 10:11a

<sup>3</sup> Israel "trusted in" **its** own way and in **its** own power (warriors) instead of trusting in **the Lord**, 10:13

<sup>4</sup> **Shalman**, may be Shalmaneser V, king of Assyria (727–722 BC), who played a role in **Israel's** demise (2 Kings 17:3–6).

<sup>5</sup> **Bethel**, about 10 miles North of **Jerusalem**, is mentioned probably because **it** was the chief worship place of **Israel**, 10:15